



RANGER

Achievement Class

Youth Ministries Department of the Seventh-day Adventist® Church

Curriculum
Requirements &
Developed Resources



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OBJECTIVES

- Develop leadership potential.
- Provide a climate for fellowship and acceptance.
- Choose a Christian lifestyle.
- Learn to evaluate life and its meaning from the Christian perspective.

AIM, MOTTO, PLEDGE & LAW

AIM

The Advent Message to All the World in My Generation.

MOTTO

"The love of Christ constrains me."

PLEDGE

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

PATHFINDER LAW

The Pathfinder Law is for me to:

1. Keep the morning watch.
2. Do my honest part.
3. Care for my body.
4. Keep a level eye.
5. Be courteous and obedient.
6. Walk softly in the sanctuary.
7. Keep a song in my heart.
8. Go on God's errands.

HOW TO USE THE INSTRUCTION PLANS

To assist class instructors in the work of organizing the curriculum into an instruction plan, you will find included a comprehensive **suggestion** on how to go about designing and completing this work in one year using 30 to 35 minute class periods. When organizing your plan, remember that the Pathfinder year generally follows the school year. In some countries this means that only part of the year is available for meetings, while other countries are not restricted this way, but to accommodate all schedules this plan is based on a minimum of a 20 week schedule. Those clubs with more time are encouraged to adjust the following plan accordingly.

Most conference youth departments conduct three combined events such as rallies, fairs, and camporees each Pathfinder year. While the instruction plans are organized so that there is no work for the Pathfinder to complete on days that they are on campouts or at conference events, several requirements do lend themselves to these actions and may be completed at those times.

Bi-monthly outings are often encouraged by the conference and instructors should try to maximize the use of these times. For further details on bi-monthly outings, see the *Pathfinder Staff Manual*.

PLEASE NOTE: These plans are **suggestions** only. By all means modify or adapt them to suit your own situation, resources, and capabilities.

ANNUAL PROGRAM

| WEEK | SAMPLE SCHEDULE | REFERENCE PAGE |
|-----------|--|----------------|
| 1 | Memorize and discuss Aim and Motto | 11 |
| | Introduce "Book Club" books | 12 |
| | Principals of physical fitness discussion | 54 |
| | Membership and dues | 11 |
| 2 | Color Guard – formation and movements | 62 |
| | Advantages of Christian lifestyle | 54 |
| | Daily exercise program - pledge | 54 |
| 3 | Attitudes – topic 1 | 36 |
| | Make plans for a social activity for each quarter | 58 |
| 4 | Good Samaritan | 53 |
| | Introduce honor – nature, recreation, or crafts | 65, 80 |
| 5 | CAMPOUT – 2 nights | |
| | Back-pack and carry own food | 66 |
| | Build and demonstrate a reflector oven | 66 |
| | Properly tighten and replace axe handle | 75 |
| 6 | Spiritual Discovery – What Christianity is | 13 |
| | Enroll 3 people in correspondence course | 26 |
| | Take a Memory Gem examination | 27 |
| 7 | Orienteering Honor | 75 |
| 8 | Spiritual Discovery – True Discipleship | 17 |
| | Honor Work | 69 |
| 9 | CAMPOUT | |
| | Be able to light a fire in rain and/or snow | 75 |
| | 10 wild food plants | 76 |
| | Check on honor work | |
| 10 | Review orienteering work | 75 |
| | Spiritual Discovery – Becoming a Christian | 23 |
| | Report on a church business experience | 57 |
| 11 | Two Bible Studies | 28 |
| | Start Christian Citizenship Honor | 34 |
| 12 | Identify Nature Items | 65 |
| | 15km hike and log/ 15km horse ride/ canoe trip/ 80km cycle/ 1km swim | 56 |
| 13 | Honor Enrichment | 80 |
| 14 | Outreach program | 30 |
| | Discuss Dating | 56 |

| WEEK | SAMPLE SCHEDULE | REFERENCE PAGE |
|-------------|---|-----------------------|
| 15 | CAMPOUT Project Advanced signaling, etc. | 34 76 |
| 16 | Ranger first aid Continue Honors | 69 80 |
| 17 | Flood and Fossils Ranger First Aid Test | 63 69 |
| 18 | Continue Honors | |
| 19 | Inspiration of Bible – Bible marking program Complete Honors | 25 |
| 20 | Outreach program Complete all work | 30 |

RANGER REQUIREMENTS

GENERAL

1. Be a teenager 13 years of age and/or in Grade 8 or its equivalent.
2. Memorize and understand the Adventist Youth Aim and Motto.
3. Be an active member of the Pathfinder Club.
4. Select and read three books of your choice from the Teen Book Club List.

SPIRITUAL DISCOVERY

1. Discover in group discussion:
 - a. What Christianity is.
 - b. The marks of a true disciple.
 - c. The forces involved in becoming a Christian.
2. Participate in a Bible marking program on the inspiration of the Bible.
3. Enroll at least three people in a Bible Correspondence Course.
4. Have a current Memory Gem Certificate.

ADVANCED

1. Complete the Christian Citizenship Honor if not previously done.

SERVING OTHERS

1. Under the direction of your leader, participate at least once in two different types of outreach programs.
2. With the help of a friend, spend a full day (at least eight hours) working on a project for your church, school, or community.

ADVANCED

1. Conduct two Bible studies with non-Seventh-day Adventists.

FRIENDSHIP DEVELOPMENT

1. In group discussion and by personal inquiry, examine your attitudes to two of the following topics:
 - a. Self-Confidence
 - b. Friendship
 - c. The Social Graces
 - d. Will Power

ADVANCED

1. Role-play the story of the Good Samaritan

and think of ways to serve three neighbors, and then do so.

HEALTH AND FITNESS

2. Participate in one of the following:
 - a. Discuss the principles of physical fitness. Provide an outline of your daily exercise program. Write out and sign a personal pledge of commitment to a regular exercise program.
 - b. Discuss the natural advantages of living the Adventist Christian lifestyle in accordance with biblical principles.

ADVANCED

1. Participate in one of the following activities:
 - a. Hike 15km and keep a log.
 - b. Ride a horse 15 km.
 - c. Go on a one day canoe trip.
 - d. Cycle 80 km.
 - e. Swim 1 km.
2. Discuss the concept, types, and purpose of dating.

ORGANIZATION AND LEADERSHIP DEVELOPMENT

1. Attend at least one church business meeting. Prepare a brief report for discussion in your group.
2. With your group, make plans for a social activity at least once a quarter.

ADVANCED

1. Complete requirements 3 and 6 of the Drilling and Marching Honor if not previously done.

NATURE STUDY

1. Review the story of the flood and study at least three different fossils; explain their origin and relate them to breaking God's Law.
2. Complete a nature honor not previously earned.

ADVANCED

1. Be able to identify through photographs, sketches, pictures, or real life one of the following categories: 25 tree leaves; 25 rocks and minerals; 25 wild flowers; 25 butterflies and moths; 25 shells.

OUTDOOR LIFE

1. Build and demonstrate the use of a reflector oven by cooking something.
2. Participate in a two-night campout. Be able to pack a pack or ruck sack, including personal gear and food sufficient for your participation in a two-night campout.
3. Pass a test in Ranger First Aid.

ADVANCED

1. Complete the Orienteering Honor.
2. Be able to light a fire on a rainy day or in the snow. Know where to get the dry material to keep it going. Demonstrate ability to properly tighten and replace an axe handle.
3. Complete one of the following requirements:
 - a. Know on sight, prepare, and eat ten varieties of wild plant foods.
 - b. Be able to read and receive 35 letters a minute by semaphore code.
 - c. Be able to send and receive 15 letters a minute by wigwag, using the international code.
 - d. Be able to send and receive Matthew 24 in sign language for the deaf.
 - e. Take part in a simple emergency search and rescue operation using two way radios.

LIFESTYLE ENRICHMENT

1. Complete one honor in Outreach Ministry, Vocational, or Outdoor Industries not previously earned.

ADVANCED

1. Complete one honor in Recreation or Arts and Crafts not previously earned.

GENERAL

REQUIREMENT 1

Be a teenager 13 years of age and/or in grade 8 or its equivalent.

REQUIREMENT 2

Memorize and understand the Adventist Youth Aim and Motto.

CLASS PERIODS: ONE

OBJECTIVE

To become aware of our mission to the world and the motivating power of love.

EXPLANATION

AIM: "The Advent Message to all the world in my generation."

MOTTO: "The Love of Christ Constrains Me."

TEACHING METHODS

1. Adventist Youth who are constrained by the love of Christ will accept the responsibility and opportunity of joining with their fellow youth in giving the everlasting gospel to all the world.
2. Have your teens discuss the meaning and relevance of the aim and motto. Listed below are some discussion starters:
 - a. What is the Advent Message?
 - b. What is the world?
 - c. What is my relationship to it?
 - d. What is the meaning of "constrains"? (2 Corinthians 5:14. This word has completely changed its meaning over the years. Its Old English meaning was "to urge, or compel"). "The Love we have for Christ is what motivates us" (*The Clear Word*).

METHOD OF TESTING

Memorization of the aim and motto and explanation of their meaning will satisfy this requirement.

REQUIREMENT 3

Be an active member of Pathfinders.

EXPLANATION

To be an active member, the teen should:

- a. Be a financial member of Pathfinders.
- b. Participate in at least 75 percent of all activities.

The teen should support Pathfinders with his influence and accept his share of leadership and responsibility as opportunity is given to him.

REQUIREMENT 4

Select and read three books of your choice from the Teen Book Club list.

OBJECTIVE

To introduce the Rangers to new fields of interests, to strengthen their spiritual development, and to help them experience the enjoyment and pleasure of reading good books.

EXPLANATION

The Book Club selections are chosen to give the teen a well-rounded reading program of adventure, nature, biography, and inspirational stories. A "current" certificate for the class means for the church year in which one completes the work for Investiture. A Book Club certificate reported for one class may not be used a second time for any other class. When a teen has completed reading the Book Club selections, his/her name should be forwarded by the leader to the local conference youth ministries director, who will issue a Book Club Certificate.

Rangers usually select and read three books each year, one of which may be from the Book Club's listings of the previous four years, providing the book has not been read before. The Book Club listing is provided by the youth ministries department in your local field.

METHOD OF TESTING

A verbal report of book titles and content is sufficient confirmation for qualification for the Book Club Certificate.

SPIRITUAL DISCOVERY

The purpose of this section is to renew and develop the teenagers' confidence in the Bible as the Word of God and to help them discover a saving relationship in Jesus, leading to a decision of commitment and baptism.

REQUIREMENT 1

Discover in group discussion:

- a. What is Christianity?
- b. What are the marks of a true disciple?
- c. What forces are involved in becoming a Christian?

CLASS PERIODS: THREE

OBJECTIVE

To help the Ranger understand and experience what Christianity is and to discover what God is really like, leading to a discovery of personal worth in the Lord.

TEACHING METHOD - A

1. Have the Ranger class imagine that they have been on an overseas trip to the Middle East. While wandering around some ancient ruins they discover an inscription carved on the foundation stone of a great monument. The inscription tells of a new religion. Have the class prepare a report on their findings.

Reproduce for your group "The Colossians Inscription," or have them read Colossians 1:15-20 in Today's English Version or other modern equivalent. Then have them write their observations and conclusions.

To add more interest, you could write out "The Colossians Inscription" in an easy code and have the Rangers decipher the passage, then discuss and write out their observations.

Colossians 1:15-20

The Colossians Inscription

"He is the image of the invisible
 God, the first born of all creation;
 for in him all things were created
 in heaven and on earth,
 visible and invisible,
 whether thrones or dominions or
 principalities or authorities
 all things were created through
 him and for him. He is before all
 things and in him all things hold
 together. He is the head of the

Observations & Conclusion

body, the church, he is the beginning,
 first born from the dead, that in every
 thing he might be pre-eminent. For
 in him all the fullness of God was
 pleased to dwell, and through him
 to reconcile to himself all things,
 whether on earth or in heaven making
 peace by the blood of his cross."

2. Humpty Dumpty Revisited

Humpty Dumpty sat on the wall.
 Humpty Dumpty had a great fall.
 All the King's horses and all the King's men
 Couldn't put Humpty together again.

But soon the King himself heard of Humpty's fate. And he was deeply disturbed. So, setting aside his royal finery, disguised as a common peasant, the King slipped unnoticed through the majestic palace gates and into the rough-and-tumble street life of his kingdom.

The King meandered through the back streets and alleys in search of Humpty. After several days and nights the persistent monarch found him. Humpty's shattered body was scattered over a ten-foot circle amidst the broken glass and flattened beer cans of a back alley.

Though exhausted from his searching, the King was overjoyed at the sight of Humpty. He ran to his side and cried, "Humpty! It is I—your King! I have powers greater than those of my horses and men who failed to put you together again. Be at peace. I am here to help!"

"Leave me alone," Humpty's mouth retorted. "I've gotten used to this new way of life. I kind of like it now."

"But..." was all the King could get out before Humpty continued.

"I tell you, I'm fine. I like it here. That trashcan over there...the way the sun sparkles on the broken glass. This must be the garden spot of the world!"

The King tried again. "I assure you my kingdom has much more to offer than this back alley—there are green mountains, rolling surf, exciting cities..."

But Humpty would hear none of it. And the saddened King returned to the palace.

A week later, one of Humpty's eyes rolled skyward only to see once again the concerned face of the King standing over his fractured pieces.

"I've come to help," the King stated.

"Look, leave me alone, will you?" said Humpty. "I've just seen my psychiatrist, and he assures me that I'm doing a fine job of coping with my environment as it is. You're a cop-out. A man has to deal with life as it comes. I'm a realist."

"But wouldn't you rather walk?" asked the King.

"Look," Humpty's mouth replied, "once I get up and start walking I'll have to stay up and keep walking. At this point in my life I'm not ready to make a commitment like that. So, if you'll excuse me, you're blocking my sun."

Reluctantly the King turned once again and walked through the streets of his kingdom back to the palace.

It was over a year before the King ventured to return to Humpty's side. But, sure enough, one bright morning one of Humpty's ears perked up at the sure, steady strides of the King. This time he was ready. Humpty's eye turned toward the tall figure just as his mouth managed the words, "My King!"

Immediately the King fell to his knees on the glass-covered pavement. His strong, knowing hands gently began to piece together

Humpty's fragments. After some time, his work completed, the King rose to full height, pulling up with him the figure of a strong young man.

The two walked throughout the kingdom. Together they stood atop lush green mountains. They ran together along deserted beaches. They laughed and joked together as they strolled the gleaming cities of the King's domain. This went on forever. And to the depth, breadth, and height of their friendship, there was no end.

Once, while walking together down the sidewalk in one of the King's cities, Humpty overheard a remark that made his heart leap with both the joy of his new life and the bitter memory of the back alley. Someone said, "Say, who are those two men?" Another replied, "Why, the one on the left is old Humpty Dumpty. I don't know the one on the right—but they sure look like brothers!"

Written by Vic Pentz

Discuss the following questions:

1. What does the parable say about:
 - a. What God is like? (I John 1:5-10; 4: 11-17)
 - b. What I am like? (Rom. 3:9-20)
 - c. What the Good News about God is? (Mark 1:14,15; Eph.1:13; 2 Cor. 4, Eph. 3:6-8)
 - d. How God deals with me? (Rom. 3:21-27)
 - e. How we walk with God? (I Peter 4:1-3, Col. 3:7-17)
2. Define what Christianity is, and what it offers you personally.
3. After reading the short story, "God Leads A Pretty Sheltered Life," invite the class to draw their conclusions on how much God really cares for us and how He has given all to save us.

GOD LEADS A PRETTY SHELTERED LIFE

Anonymous

At the end of time, billions of people were scattered on a great plain before God's throne. Some of the groups near the front talked heatedly—not with cringing shame, but with belligerence.

"How can God judge us? How can He know about suffering?" snapped a joking brunette. She jerked back a sleeve to reveal a tattooed number from a Nazi concentration camp. "We endured terror, beatings, torture, death!"

In another group, a black man lowered his collar. "What about this?" he demanded, showing an ugly rope burn. "Lynched for no crime but being black! We have suffocated in slave ships, been wrenched from loved ones, toiled till only death gave release."

Far out across the plain were hundreds of such groups. Each had a complaint against God for the evil and suffering He permitted in His world. How lucky God was to live in heaven where all was sweetness and light, where there was no weeping, no fear, no hunger, no hatred. Indeed, what did God know about what man had been forced to endure in this world? "After all, God leads a pretty sheltered life," they said.

So each group sent out a leader, chosen because he had suffered the most. There was a Jew, a black, an untouchable from India, an illegitimate, a person from Hiroshima, and one from a Siberian slave camp. In the center of the plain they consulted with each other. At last they were ready to present their case. It was rather simple: Before God would be qualified to be their judge, He must endure what they had endured. Their decision was that God "should be sentenced to live on earth—as a man!"

But, because He was God, they set certain safeguards to be sure He could not use His divine powers to help Himself.

Let Him be born a Jew.

Let the legitimacy of His birth be doubted, so that none will know who His father really is.

Let Him champion a cause so just, but so radical, that it brings down upon Him the hate, condemnation, and elimination efforts of every major traditional and established religious authority.

Let Him try to describe what no man has ever seen, tasted, heard, or smelled—let Him try to communicate God to men.

Let Him be betrayed by His dearest friends.

Let Him be indicted on false charges, tried before a prejudiced jury, and convicted by a cowardly judge.

Let Him see what it is to be terribly alone and completely abandoned by every living thing. Let Him be tortured, and let Him die!

Let Him die the most humiliating death—with common thieves.

As each leader announced his portion of the sentence, loud mummings of approval went up from the great throng of people. When the last had finished pronouncing sentence, there was a long silence. No one uttered another word. No one moved. For suddenly, all knew...God had already served His sentence.

TEACHING METHOD - B

1. Invite the Ranger class to make up a newspaper advertisement for the "wanted" section of the classifieds. The wanted item is a "Disciple for Christ." To help them find the qualifications necessary, have them look up such texts as Matthew 6:19-34 and Luke 14:26-33.
2. After reading the parable of "The Distant City," discuss how we can best follow Jesus. Use the parable to illustrate.

PARABLE OF THE DISTANT CITY

I was in an elevator going up the Empire State building in the city of New York, headed for the top floor so that I could look at the magnificent view. At the 66th floor the elevator stopped and the door opened. Up until this time I had been alone. When the door opened at the 66th floor, in walked someone I recognized as one of the richest men in the world (he was dressed in yellows). I don't know if you know much about this man, but he's worth a cool one billion dollars, and as he walked in and stood beside me my heart jumped a beat. We continued on together up to the top floor, and as I stared at him he said to me, "Do you know who I am?" Rather dumbfounded, I just said, "Well, I'm not sure." At that moment we reached the top floor and the elevator doors opened and I stepped aside to let the billionaire out first.

We then walked over to the edge of the building and looked down at the streets below. It looked like 10,000 kilometers down to the bottom. As we looked, the billionaire turned to me and he said, "I've got a proposition to make to you." He said: "I want to give you a million dollars." Now I understand that if anyone has a million to give, this man does. He isn't quite as rich as J.D. Rockefeller, who when he died was worth about two billion dollars. Incidentally, do you know how long it would take me to save up as much money as Rockefeller was worth? If I was to put \$1,000 into the bank every year (I wish I could), it would take me two million years - and that's a long time.

Well, I stood there at the top of that building looking down. I like the idea of having one million dollars, as I've been wanting to buy a new car, perhaps one of those small Vipers or maybe an Elantra, and as I thought about the million dollars I said to the billionaire, "Ah, yes, I'm interested." And he said to me: "There are two conditions. Number one, you will have to spend the whole million in one year."

Well, I'd really like to spread it over a longer period of time, but if that's one of the conditions I'll go along with it.

He said: "I don't care how you spend it, you can buy anything you want, go anywhere you please. No rules and regulations. You can travel. Buy boats and planes anything. YOU HAVE TO SPEND IT ALL IN ONE YEAR." And he said, "at the end of the year" (the other condition) "you meet me back here at this same spot and jump off the edge of this building, to go splat on the cement below."

I began to think what I could do with the million dollars - I could be so far away that he could never find me, BUT he assured me there was no way out. I was going to die at the end of that one year.

It didn't take me very long to think, and I turned to Harry Hughes and said: "Hughes, you're mad." I turned around, got into the elevator, and headed down to the ground floor. When I got to the 77th floor, the elevator stopped. I had been thinking about Hughes' proposition. ANYBODY WOULD BE STUPID to accept what he offered and live only one year when you could go on to live happily on an average income for many years. A PERSON WOULD BE STUPID TO ACCEPT THAT, WOULDN'T HE?

As I stood in the elevator, I couldn't think of any person in their right mind who would accept that offer. Well, as I said, I got to the 77th floor; the door opened, and in walked a man dressed in white. He had the clearest, penetrating eyes. He had the friendliest look on his face, and as we continued down to the bottom floor, he began to tell me about this fantastic city. . . I had never heard of such a city . . . it was so huge that this one city was the size of the whole of New Zealand. It had this fantastic river in it with a huge tree spanning the entire river, a trunk each side; it had streets that looked like

gold. THE MOST BEAUTIFUL PART ABOUT THIS CITY IS THAT YOU DON'T LIVE FOR THREE SCORE YEARS AND TEN, YOU LIVE FOREVER!

And as we were going down, we got to the 66th floor, and the door opened and in walked a man dressed in black. He looked a little bit like Harry Hughes' father. He had a high hat on his head, it looked like he was trying to cover something up under there, and he had kind of beady eyes. He stood over in the corner of the elevator as we went down and listened to the description of the beautiful city. Just before we got to the bottom floor, I said to the man in white, "How far is it to this city?" And he said, "It's 105 trillion kilometers."

"105 trillion kilometers?"

We got down to the bottom floor and the man in black came over to me and said, "I can tell you about a fabulous city too. A fabulous city—lights like you've never seen at night—you can't believe it. You can have fun there—really have fun." I asked, "What's the name of the city?" and he said: "Las Vegas."

"How far is it?"

"You can be there in four hours . . . Would you like to go?"

"Yes, I would," I answered.

So he escorted me to the airport and we boarded a plane headed for Las Vegas. I was going to have fun! But after a week or two it began to eat into my brain that there are a lot of things that are fun for a while, but THEY DON'T LAST.

One day I passed a Jaguar dealer in Las Vegas and I went in and to my amazement I discovered that I could buy the latest sports model for a dollar down and a dollar a week. So it wasn't long before I was behind the wheel of my Hot Rod Jag. And I burned up the streets of Las Vegas for a few days, and then as the days went by it all began to turn sour. And I said to myself: "I'm going to leave this town; I'm going to head out of here and find some better place." And so I left the city lights behind and started down this highway. I got to the edge of town and there was a sign—a sign for that distant city that I had been told about. It was 105 trillion kilometers away, and I said, "that's where I want to go, I'm going to get there, even if it's the last thing I do." I stepped onto the accelerator and headed out onto the expressway, and I discovered that it was like driving on a one way street - the wrong way. Most of the traffic was coming against me into Las Vegas. It was a lovely highway - four lanes without any center divide, however, most of the traffic came over on to my side of the road, and I had to drive on the curb - right over on the edge. I had intended to drive at top speed out there in the desert, but on this part of the road I couldn't get above 10 k.p.h. NOW YOU DON'T GO 105 TRILLION KILOMETERS THAT WAY!

As I was getting discouraged, to add insult to injury, around the bend up ahead came this huge Kenworth Diesel truck loaded with hay. He was over on my side of the road, he saw me there on the curb, and then deliberately headed straight for me. I didn't like the idea of a head-on collision with a Kenworth Diesel truck, so I swerved into the ditch beside the road JUST IN TIME, AND THE KENWORTH WHIZZED BY LEAVING ONLY A FEW SCRATCHES ON MY NEW JAG. I sat there wondering what to do next, and then I began to think about that distant city. "I've got to get there. That city that I've just come from--THERE'S NOTHING THERE."

So I edged back carefully onto the freeway and started off again. And for days I couldn't go any faster that 10 k.p.h. Those big diesel trucks continually and almost deliberately were trying to sideswipe me and kept forcing me into the ditch. I reckoned that there must have been a whole fleet of those huge Kenworth diesels - all bent on my destruction. I was resting in the ditch, having dodged one more Kenworth, when there was a knock on the window. I opened the window and looked out, and there was...guess who? My friend dressed in white that I had seen back at the Empire State building. He said: "Would you like me to drive for you?"

"Well," I said, "I've sure been making a mess of things."

"I've been over the road," he responded.

"You have?" I opened the door and slid across to the passenger side, and let him in the driver's seat. He took the wheel, stepped on the accelerator, and we were off.

He had his sleeves rolled up and I couldn't help but notice his huge muscular arms. "What kind of work have you been doing most of your life, anyway?" I asked. He said: "I've been working in a carpenter's shop." With that he eased the car away from the very edge of the freeway and into the outside lane, and pretty soon we were going 160 k.p.h. The conditions were exactly the same as before, with us driving against the traffic, however this time all the other vehicles were trying to dodge us and stay out of our way.

I could hardly believe it. I began to take courage. We went along like this for several days, but then one day we faced another huge diesel truck loaded with hay. Now I didn't like the idea of running into a diesel truck at 160 k.p.h., so as we got closer, I lunged across the seat and grabbed the steering wheel, and when I did this, my friend in white immediately relaxed his grip on the steering wheel and I was in charge. Before we hit the diesel truck I whipped the wheel around and we went roaring into the ditch at 160 k.p.h. There was gravel and dust and dirt everywhere. The car spun around and we smashed in the fenders. As the dust was settling, my friend was tapping me on the shoulder. "WOULD YOU LIKE ME TO DRIVE AGAIN?"

"Well, I don't know how you're going to drive this thing with the fenders beat in like this, you can't even turn the wheels."

"I've been over this road." He got out of the car. I DON'T KNOW HOW HE DID IT, BUT IT WASN'T LONG BEFORE I DISCOVERED THAT HE WAS EXCELLENT AT AUTO BODY REPAIR. How he ever learned that in a carpenter's shop I don't know.

We got back in the car and he was driving out onto the freeway at 160 k.p.h. headed toward this distant city again. And I was excited to think that He could get that car going again and back onto the highway. And away we went for several days, in fact it was two weeks; we were making good time now; I was happy to let him drive.

...When around the bend up ahead came another diesel truck -loaded with hay. He headed straight for us again - this time I said to myself: "Don't take this car into the ditch again. He said he's been over the road, let him do the driving, let him in the driver's seat." WELL IT TOOK EVERY OUNCE OF SELF DISCIPLINE, WILL POWER, BACKBONE AND DETERMINATION THAT I HAD to leave him in the driver's seat. Have you ever heard the expression, "Don't just stand there, do something?" Well, this was just the opposite. "Don't do something - JUST SIT THERE. "

I discovered that the biggest battle I had was to keep my hands off the steering wheel. I clenched my fist, I chewed my nails, I fidgeted in the seat, I closed my eyes and opened them again. I had to hold back my natural inclination to grab the wheel. And what's more, the closer we got to the diesel truck with him driving, the faster he went until we were going 200 k.p.h. - and headed straight for the diesel. Just before he hit...the diesel went into the ditch. I COULDN'T BELIEVE IT. As we flashed past I got a look at the driver of the diesel and guess who he was? ...He had a high hat on and he had a pitch fork there beside him in the cab (I guess it was for loading the hay). As we continued down the highway making tremendous time - I wanted to shout out the window "YOU SHOULD SEE MY DRIVER, YOU PEOPLE DON'T KNOW WHAT DRIVING IS UNTIL YOU SEE MY DRIVER." I wanted to shout it to everyone it was amazing that he could handle these kinds of problems.

We continued on our journey toward the distant city, until one day I don't know how to explain it; there's really no excuse for it. But I got bored - I got tired - I wanted a change. The most tiring part was the continuing effort needed to stay out of the driver's seat. I discovered that it took every ounce of back bone I had to do that AND THERE WERE TIMES WHEN I REALLY WANTED TO DRIVE. When there were no diesel trucks I wanted to drive, after all it was my Jag. And then one day as we went down the highway, I noticed up ahead on the left, an amusement park. It had exciting things in it. It had things like ROLLER COASTERS, HAUNTED HOUSES, GHOST TRAINS, AND SIDE SHOWS. Now I had to ask him for the wheel but then I could do what I liked. So I tapped my friend in white on the shoulder and said, "Could I drive?" "Sure", he replied - in fact he always let me drive when I wanted to. He never made any objection, I was no puppet and I was no machine. I always had the power of choice to take the wheel ANY TIME I WANTED IT. He moved over and I took the wheel. I was able to slow down to a turning speed. I put on my indicator and turned left off the freeway down toward this amusement park. I came up round a curve and over a bump, and not realizing what was there, I drove off a cliff.

Everything went black, but when I came too again, bruised, battered, and looking up into the sky, I looked to one side and noticed that my friend was still there. He tapped me on the shoulder and said, "Would you like me to driver again?" And I said: "As a matter of fact, the thought did cross my mind." But how was he going to get my car back on the road - the engine was smashed. But I discovered that not only was he an excellent auto body repairman, but he was also a master mechanic AND IT WASN'T LONG BEFORE THAT CAR WAS BACK TOGETHER AGAIN AND BACK ON THE FREEWAY, and I was glad to let him drive this time.

We kept going and then one day I tapped him on the shoulder and I said, "Could I drive, I'm tired of sitting over here." He moved over, I took the wheel. THERE WERE NO DIESELS; it was rather quiet. The only thing that went past us heading for Las Vegas was an occasional V.W. and one or two mini vans and a few motorcycles.

And as we were driving along AND I WAS DOING REAL WELL, around the bend up ahead came this diesel truck. Another one of that fleet. AND YOU KNOW WHAT CAME TO MY MIND? "You saw how he did it, you saw exactly what he did, there's no reason why you can't do exactly the same thing." AND SO I STEPPED ON THE GAS UP TO 200 k.p.h. and I headed straight for the diesel. He tapped me on the shoulder, but I wasn't interested - if he could do it, I could too: -YOU KNOW WHAT HAPPENED. ...there was a terrible head-on collision. I would have lost my life EXCEPT that he was still in the car with me. And so I

determined that I wanted to invite him to stay in the car with me every day, every day all the time. But even so, I couldn't get over this urge to want to keep taking the wheel. Again after the head-on collision he put the car back together, and again we were on our way and little by little, I began to learn that when he was driving and a diesel came around the corner up ahead, I was quite content to leave Him in charge and for me to stay where I belonged. And if per chance I happened to be over in the driver's seat and I saw a diesel truck coming, I always slid out of the driver's seat, and let him take over. I HAD NO MORE TIME - NO MORE USE FOR THAT!

So whenever the diesel trucks were coming he was doing the driving. But I had this feeling that I could handle the V.W.'s - the Mini vans - and the motorcycles, but then I discovered that the V.W.'s, Mini vans, and motor cycles were every bit as bad as the diesel trucks - that's the way it went. Little by little we kept going down this freeway, until we came to a Y -fork in the road, and there going off to the left was a bridge to a beautiful park land and pools, - the most fantastic gardens I have ever seen. The road to the right led down off the pavement onto a dirt road full of pot-holes - HUGE POT HOLES and wound back and forth up and around this mountain. Guess which road he took? ...He took the dirt road with all the pot-holes. I grabbed him on the shoulder and said: "DO YOU KNOW WHERE YOU'RE GOING?"

"Yes, I've been over this road." "Did you see the other road?" "Yes." "Are you sure you know where you are going?" "You want me to drive?" "Well, yes." So I stayed on my side of the car and we headed up this road, and as we got part way up the mountain with him taking us over those pot-holes, I looked back and I could see something on the other side of that beautiful garden - huge billows of smoke coming up like the smoke from burning diesels loaded with hay.

And I said to myself: "Yes, He does know where he's going. HE DOES." And the further we got up this mountain, the more I began to see the beautiful light - a glorious light - coming from the other side of the mountain. And I had a feeling that light was the light from the distant city. I could hardly wait to see what was on the other side of the Mountain. CAN YOU?

TEACHING METHOD - C

1. Invite the Ranger class to imagine that they have a very close friend who is sitting in death row waiting for execution, or perhaps they have a terminal illness, and they have only six weeks to live. They know that their friend isn't a Christian, but they want to tell them how they can be saved. The only way they can communicate with their friend is by telegram. Have each Ranger read through Romans 3:20-24, 31 in a modern translation and then communicate their findings by telegram to their dying friend. The telegram should contain 25 words or less. Take time to discuss the telegrams with the class afterwards. To add interest, obtain telegram forms from the Post Office.

"For no one can ever be made right with God by doing what the law commands. The law simply shows us how sinful we are. But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God's glorious standard. Yet God, with undeserved kindness, declares that we are righteous. He did this through Christ Jesus when he freed us from the penalty for our sins. Well then, if we emphasize faith, does this mean that we can forget about the law? Of course not! In fact, only when we have faith do we truly fulfill the law" (Romans 3:20-24, 31 NLT).

2. After reading the Parable of Two Lost Donkeys, discover through group discussion the methods God uses to help us become and stay part of His family.

TWO LOST DONKEYS

Two lost donkeys wandered aimlessly through field and wood until found one morning by two neighboring farmers. Each farmer picked a donkey, led him to his farm, and hitched him to an apple cart. It was apple-picking season, and the donkeys could not have been found at a better time.

Now, up to this point the fortunes of the two donkeys had been identical. They had been lost, then found and given a job to do. But the way in which the two farmers motivated their respective donkeys to pull an apple cart was quite different.

The first farmer encouraged his donkey by tying a large, red delicious apple to a string, and the string to a long pole. Then he would sit on the apple cart and dangle the apple in front of the hungry donkey, but just out of reach. The donkey, of course, could see the value of the apple and could almost taste its juicy deliciousness. In his effort to reach the apple, he would lurch forward and thereby pull the apple cart. He never got a bite of the apple, but he worked hard trying to achieve that goal.

The second farmer took a beautiful apple and stood by his donkey and gave him the apple to eat. The donkey was so grateful for this gift that he pulled the apple cart anywhere the farmer wanted him to.

Now, the first donkey kept trying for some time to reach that unattainable apple. And for some time both donkeys were able to accomplish a lot of apple cart pulling. Then, about midday, the first donkey began to wonder whether he ever would reach that beautiful apple. Soon he discovered the way the farmer had been keeping it out of his reach.

This caused the donkey to think some strange thoughts. First of all, he began to doubt that the apple was really worth all the work he was doing, if indeed the farmer was planning to give it to him at the end of the day. It was very likely quite dry and tasteless, he mused to himself. But he was grateful to the farmer for giving him a home and work to do, so he pretended for awhile that he wanted that apple by pulling the apple cart.

With these doubts taking a lot of energy, he began to wonder whether he was really cut out to pull apple carts. When he began to slow his pace and stumble, the farmer would shine the apple again to convince the donkey how wonderful it would be if he could reach that apple. The donkey, thus motivated, would lurch toward the unattainable goal and thereby pull the apple cart.

Near the end of the day, the starving donkey was able to pull the apple cart no longer, in spite of whipping and encouragement from the farmer. And when he could go no farther and slumped down at the edge of the road, he was declared useless and sent to the glue factory.

Dennis N. Carlson

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RESOURCES

Steps to Christ, E. G. White; *Messages to Young People*, E. G. White.

METHOD OF TESTING

Participation in discussion.

REQUIREMENT 2

Participate in a Bible marking program on the inspiration of the Bible.

CLASS PERIODS: ONE

OBJECTIVE

To understand, aided by a Bible marking program, God's gift of Scripture through the process called "revelation/inspiration, and to be able to share the Word of God with persons seeking truth.

TEACHING METHODS

1. Invite the church pastor, elder or someone else capable of sharing with the class how he marks his Bible. After a brief discussion he can then demonstrate how he proves the Bible true and lead out in the marking of several key texts.
2. Discuss with your class the meaning of revelation/inspiration. You may wish to use 1 Corinthians 2 from a recent translation. Notice, for instance, the way the Revised Standard Version expresses:
 Our Human Need: Paul says that none of the rulers of this age understand "the secret and hidden wisdom of God," vs. 6-8.
 God's Gift of Revelation: "What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him, God has revealed to us through the Spirit," vs. 9-10.
 God's Help with the Communication of Truth: "And we impart this in words not taught by human wisdom but taught by the

Spirit, interpreting spiritual truths to those who possess the Spirit," vs. 13. This part of the process we often call "Inspiration." God's Help with the Understanding of Truth: "So also no one comprehends the thoughts of God except the Spirit of God... The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned," vs. 11-14.

Through revelation God showed His truth to the writers of the Bible. These chosen penmen told His truth with the help of the Holy Spirit. We understand this revealed/inspired truth by the help of the Holy Spirit.

The revelator claims that his message had its source in God and came to him through an angel.

God seems to have employed a variety of means in inspiring the writers of the Bible and His servants. To some He gave visions and dreams. To others He gave a spirit of understanding—an insight into the mysteries of God. Others were guided in their recording of events and historical incidents. The human personality was not blotted out or short-circuited, but was enhanced and stimulated.

So showing, telling, understanding are three important steps in the process by which God meets our need for saving truth. Now let us ask some more vital questions of Scripture.

- a. In what way does God make Himself known? See Numbers 12:6, John 1:18, 2 Peter 1:20-21, 1 John 5:20.
 - b. What is truth? See Psalm 119:160 and John 14:6. Compare Jeremiah 23:29, Luke 21:33, Hebrews 4:12.
 - c. Why are the truths of the Bible written? See John 20:30-31, Romans 15:4, 2 Timothy 3:16-17.
3. Select seven or more Bible texts that help you understand the divine origin and purpose of the Bible. Each Ranger may then state and defend his/her understanding to the class with the teacher or a class member taking the role of judge, with the rest of the class as a jury, to determine if the Ranger is using the Bible correctly. When the class members have all shared their chosen texts, and these have been evaluated by the group, each person can then mark the texts in his/her own Bible, using a chain-reference system.

RESOURCES

- a. Encounter Series, Lesson 1 or Profiles of Faith, Lesson 1, Available from the Personal Ministries Department.
- b. Bible Readings for the Home, Review and Herald Publishing Assn. Available from the Adventist Book Centers. Read the first part of the book on "Searching the Scriptures" and "The Sure Word of Prophecy." Other books like the SDA Bible Commentary, the SDA Bible Dictionary, and Your Bible and You, can give you more help.
- c. Ellen G. White has written much good material on this theme. See her introduction to *The Great Controversy* and also *Selected Messages*, Vol. 1, pp. 15-23.

METHOD OF TESTING

Involvement in and completion of the exercise.

REQUIREMENT 3

Enroll at least three people in a Bible Correspondence course.

EXPLANATION

In view of the fact that most of Jesus' ministry was on a personal basis, opportunity is now given for the Ranger to enroll at least three friends or contacts in a Bible Correspondence Course and introduce them to a meaningful method of studying Bible topics. Contact your Personal Ministries leader for instruction and supply of enrollment cards, and have him come and discuss methods of witnessing with the group.

REQUIREMENT 4

Have a current Memory Gem Certificate. Below is a suggested list to choose from should your local youth department not have a recommended list.

One text from each of the seven categories may be selected to memorize.

| 1. Doctrine | |
|-------------|---------------|
| | John 14:1-3 |
| | Mark 1:27, 28 |
| | Option |

| 5. Relationships | |
|------------------|-------------|
| | Prov. 18:24 |
| | Eph. 4:32 |
| | 1 Tim. 4:12 |
| | Matt. 24:24 |
| | Option |

| 2. Great Passages | |
|-------------------|-------------|
| | Ps. 119:105 |
| | Col. 3:16 |
| | Option |

| 6. Behavior | |
|-------------|----------------|
| | Gal. 6:7 |
| | Matt. 7:12 |
| | 1 John 2:15-17 |
| | Option |

| 3. Salvation | |
|--------------|--------------|
| | John 3:17 |
| | Gal. 6:14 |
| | 1 John 3:1-3 |
| | Option |

| 7. Promises/Praise | |
|--------------------|------------|
| | Ps. 145:18 |
| | Ps. 27:1 |
| | James 1:17 |
| | Option |

| 4. Prayer | |
|-----------|-------------|
| | Heb. 11:6 |
| | James 1:5,6 |
| | Option |

CLASS PERIODS: ONE

Of the total class periods, one is set aside for the Memory Gem Examination.

OBJECTIVE

To provide opportunity for text memorization leading to spiritual growth through personal application of the memory gem.

TEACHING METHODS

1. Encourage the teen to learn the memory gem as part of his daily worship.
2. Plan an interesting method of review each week.

RESOURCES

Remembering Bible Texts for Children. Publisher: Scripture Union. Available from Christian Book Shops.

METHOD OF TESTING

Pass a Memory Gem test provided by the conference youth department.

ADVANCED REQUIREMENT 1

Conduct two Bible studies with non-Seventh-day Adventists.

MOVING FROM UNBELIEF TO CHRISTIANITY

Question: How do you bring an unbeliever into the church?

Answer: In the last ten years or so case studies have been collected from thousands of people; they have been interviewed about how they happened to become a Christian and come into a church. These studies include those done among Adventists and several other Protestant groups. Some basic realities emerge from these interviews.

Five basic stages can be found in almost every one of the stories:

1. Awareness

- Before you can join a church you have to know that it exists.
- Most people say they had filed away the name of a church for years before they actually joined any church; perhaps you've heard people say, "If I ever do join a church, it will be the _____ church."
- Media ministries, advertising, literature, community services all help to make people aware of the Adventist Church.
- We have a problem in this area; in a Gallup Poll 71 percent of Americans say they know of the Adventist Church, but two-thirds of those say they don't know much about it.

2. Interest

- Something triggers a person's interest in a particular local church; something in a person's life motivates him to go looking for a church; something about the church is attractive.
- Word of mouth, the "reputation" of the church in the local community is the most powerful tool in raising interest.

3. Evaluation

- The third stage is when a person actually goes to some event at the church or sponsored by the church to see if it will meet his or her needs.
- First thirty seconds, first five minutes are crucial; first impressions are lasting impressions.
- What kind of "foyer ministry" does your church have?

4. Trial

- The person comes back again and again.
- He hasn't joined; he is just trying it out to see if he likes it.
- Averages three months to two years.

5. Adoption

- When a person is baptized he is not fully a part of the church yet.
- He has to be adopted into the family; become a part of the social fabric.
- If a new member makes six friends during the first year, he will probably stay; if not, he will probably drop out.

Answer: Consider the “Caring Church” strategy that has been adopted officially by the North American Division of the Seventh-day Adventist Church.

Answer: What causes a person who has an awareness of the church, perhaps has even attended an event sponsored by the church, to get seriously motivated to seek out the spiritual fellowship of the church? It seems to revolve around the stresses of major life events that occur.

Result:

- The unchurched person who receives a witness from a friend is far more likely to accept Christ and become an active, long-term church member.
- Unchurched people come to Christ because of needs they feel; that is the motivation, or what pushes them toward the church.
- Unchurched people come to Christ through friends; that is the channel or pathway that pulls them along.

Discussion Topics:

1. Why has sending out missionaries been one of the major reasons for the church’s growth?
2. Does global mission have any population groups targeted in your area or country? How would you react to a call to go there as a witness?

SERVING OTHERS

The aim of this section is to develop within the Rangers the skills and enjoyment of sharing their Christian beliefs. Three class periods have been allocated to complete this section.

REQUIREMENT 1

Under the direction of your leader, participate at least once in two different types of outreach programs.

CLASS PERIODS: TWO

OBJECTIVE

To provide opportunity for the Rangers to participate in and experience the thrill of sharing the Gospel in various outreach ministries.

EXPLANATION

Leaders will find Rangers quite receptive to Outreach Ministries, but it is essential to plan the activities for groups, rather than for individuals. The first bit of reluctance begins to demonstrate itself concerning individuals going up-front or doing things alone before the public due to physiological and emotional growth patterns. Thus, leaders will want to think in terms of outreach ministries for groups with a minimum of two to four, thus this activity will help to sustain outreach ministries as a natural, normal lifestyle.

Additional Information For Teacher/Instructor

The mind has two basic built-in reaction mechanisms. One is a positive reaction recognized by such responses as recognition, acceptance, search, growth and reformation. The other basic response is a negative reaction evidenced by such responses as defensiveness, denial, repression, and rejection. The mind can respond negatively even to truth depending on the approach that is made and the way truth is presented.

The mind's ability to perceive and accept truth is in direct proportion to the degree of change in belief or lifestyle demanded by the material with which it is confronted. Information that demands change in belief and lifestyle is a threat to the ego structure, which produces an automatic defensive, negative reaction. The nuclear age has severely damaged man's self-esteem. Those things he has equated with security and resultant self-esteem have crumbled about him despite his best efforts. Certainly it would not be wise to threaten his already damaged ego with spiritual truths.

Pursue this logic as it pertains to preaching the Gospel, which Christians believe is their heaven-born mandate. An initial approach with the distinctive biblical doctrine, in most cases, demands a radical change in belief and lifestyle. An "I must have been wrong all of these years" attitude, which is devastating to the ego, consequently produces an immediate and negative response. Such a response is natural in that the mind protects itself.

On the contrary, when the mind is confronted with a concept of God's personal love, the individual's self-worth and the self-esteem is strengthened, which produces an immediate, positive response of acceptance. Life-changing biblical teachings now become an exciting love response opportunity instead of being a threat. The inborn positive forces of the mind are released, challenging the individual to new horizons of perception and awareness.

"Higher than the highest human thought can reach is God's ideal for His children" (*Education*, p. 18).

"If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose rarely seen in these times" (*Steps to Christ*, p. 90).

"He who with sincere and teachable spirit studies God's word, seeking to comprehend its truths, will be brought in touch with its Author; and, except by his own choice, there is no limit to the possibilities of his development" (*Education*, p. 125).

TEACHING METHODS

1. Identify problems that Rangers may meet at school.
2. Open the problems up to the group for discussion and solutions. See the resource section for suggested discussion items and solutions for both state and church schools. Seek counsel from your church pastor or conference youth director if you feel that some item has not been adequately answered.
3. Discuss conduct and relationships that promote a positive witness and ease the factors or peer pressure on campus.
4. Discuss share-your-faith ideas.

RESOURCES

Share Your Faith Suggestions

1. Magazines in Libraries
 - Health, Alert, Signs
2. Books in Libraries
 - *Highways to Happiness*
 - *Everything a Boy/Girl Should Know*
 - *Desire of Ages*
 - *Great Controversy*
 - *Steps to Christ*
3. Film Screening - Health and Temperance Topics
4. School Five Day Plan
5. One-to-one Evangelism - talks, literature
6. Encourage students to watch our TV shows, or listen to our radio programs; Invite teachers and students to special meetings
7. Make yourself available for school committees of concern for others
8. Meet with other Christians to pray for students and staff
9. Commit your life to God daily and ask Him to use you. He will!

Other resource books available from the Adventist Book Centers:

New Testament Witnessing, Waldon

Orientation for New Adventists, Dick Jewett

Following each period of participation, have a sharing time to tell of the results to the community and the effect upon the participating Ranger.

Explain the areas available for outreach ministries and choose those most suited to the needs of the group. Discuss how to engage in each activity and plan your participation accordingly.

The outreach ministries may include the following programs:

- a. Christian Services
- b. Church Projects
- c. World Mission
- d. Unchurched People

The following four pages include many ideas for both this requirement and the next related requirement. The focus of this one is "Gospel Sharing." The focus of the next is "Creation of Good Will."

Christian Services

1. Arousing interest in a community-wide recreation program for children, youth, and adults (hobbies, crafts, outdoor activities, hikes, intercultural festivals)
2. Working in institutions (typing, general work, leading games, crafts, playing the piano, assisting with children)
3. Conducting a program quarterly (or more often as needed)
4. Growing flowers to give away
5. Supplying reading materials to institutions
6. Helping harvest or gather perishable crops (glean)
7. Having a "Lord's Acre" project
8. Cooperating in a community survey
9. Supporting a community project (March of Dimes, etc.)
10. Working with juvenile delinquents
11. Visiting the jails and detention homes, etc
12. Studying health-related problems in the community and organizing strategically to work on them
13. Encouraging citizens to vote
14. Participating in ecological improvement in the community
15. Sending youth teams to needy small churches
16. Food and clothing distribution
17. Babysitting
18. Senior citizen ministry
19. Repair jobs

Church Projects

1. Improve the church grounds.
2. Participate in church ministry committees.
3. Be an active member in the A Y organization.
4. Participate in church remodeling and equip a room.
5. Assist the pastor by distributing materials, flowers, making phone calls, running errands.
6. Issue invitations to strangers.
7. Visit shut-ins, do kind deeds such as reading and playing music. Take them to the store and get groceries.
8. Volunteer to drive cars to pick up shut-ins or others who could not otherwise attend. Baby-sit for parents to go to activities of the church.
9. Assist with secretarial work of the church.
10. Hold programs, services in institutions (nursing home, jail, etc.).
11. Write up stories of church events for local newspapers or church papers.
12. Keep the church building clean and attractive.
13. Care for church hymnals, Bibles, and church library.
14. Provide flowers.
15. Plant a garden for "give away" to the hungry.
16. Start a "collecting" library of historic items.
17. Assist in children's ministry—storytelling, preparing equipment, gathering materials and caring for children.
18. Maintain fellowship with persons away from home.
19. Help maintain church vehicles and those of the aged.

World Mission Projects

1. Use special mission materials for "theme" activities.
2. Provide and study bibliographies of missionaries.
3. Sponsor a reunion of missionaries for a given period or nation.
4. Encourage hobbies that help to build world awareness such as pen pals, stamp collecting, language study, trips.
5. Sponsor an "overseas workshop"—a place where youth can prepare clothes, repair toys, and collect goods for relief and needy people.
6. Secure and show visuals and films to help deepen concern for others.
7. Set up a world friendship library for collections.
8. Secure the interest of the public library in arranging a special collection of books dealing with international questions.
9. Get in touch with church elected personnel and obtain information data concerning a given nation.
10. Sponsor a student missionary.
11. Obtain needed projects for a mission project.
12. Receive from a selected mission field news on a quarterly basis.
13. Talk regularly by radio to a missionary family.
14. Have an ongoing collection of things from around the world.

Unchurched People Ministries

1. Find out who and where the un-churched are (survey).
2. Publicize church events for the un-churched persons.
3. Make provision for recreation regularly for youth, children, and adults with a variety of activities, including the quiet and the active to appeal to different tastes and moods.
4. Provide for and advertise services in churches that have been closed due to lack of attendance.
5. Start neighborhood prayer groups.
6. Start branch Sabbath schools.
7. Develop an "enlistment" service to help newcomers find involvement for participation.
8. Provide a lounge in the church facility for reading, community fellowship, music room, etc. where people can meet new friends.
9. Visit un-churched persons in homes, assuring them of sincere, friendly interests, followed up by participating in their "needs" and bringing them to church functions.
10. Arrange an outdoor community fellowship on a warm day or evening in sections of town where such activities are rarely offered.
11. Arrange neighborhood get-togethers for candy making, packing boxes for relief, preparing for Thanksgiving and Christmas.
12. Conduct and sponsor children's programs.
13. Encourage community "watch" patrol programs.

METHOD OF TESTING

Participation. Record the outreach programs you were involved in and your reactions to the value of these exercises.

REQUIREMENT 2

With the help of a friend, spend a full day (at least eight hours) working on a project for your church, school, or community.

The previous four pages enumerate many ideas for community service and outreach. The previous requirement has a focus on Outreach Sharing the Gospel. This requirement is on Service and Good Will. See also the Community Service Honors on the General Conference Youth Department website: www.gcyouthministries.org.

METHOD OF TESTING

Participation of at least eight hours.

ADVANCED REQUIREMENT 1

Complete the Christian Citizenship Honor if not previously done.

CHRISTIAN CITIZENSHIP*Skill Level 1*

1. Describe the national, state, or provincial AY, Pathfinder, and Christian flags.
2. Know how to display the national flag with two other flags under the following situations:
 - a. Campout/camporee
 - b. Pathfinder Day program
 - c. Parade
3. Demonstrate how to fold and salute your national flag. Mention when and how it should be displayed.
4. Explain the meaning of and reason for the National Anthem, and recite the words from memory.
5. Give the rights and responsibilities of a citizen of your country.
6. Have an interview with a local, regional, or national official of your country, and learn about his duties.
7. Write a one-page essay or give a two-minute oral report about a famous person in your country. Mention what he has done to gain his recognition.
8. Do one of the following:
 - a. Make a list of ten famous quotations from leaders of your country.
 - b. Make a list of ten famous historic places in your country.
 - c. Make a list of ten famous historic events in your country.
9. Describe what you can do as a citizen to help your church and country.
10. Go through the steps of an individual acquiring citizenship in the country and learn how this is done.
11. Know how to explain the process of government in your country.
12. Explain the meaning of this statement Jesus made in Matthew 22:21: "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's."
13. Explain why laws are established in your country.

FRIENDSHIP DEVELOPMENT

Physical growth is the natural process of the adolescent. When coupled with subtle mental and emotional growth factors, these contribute to their personality and character development. Often the combination of these growth cycles produces the elements of confusion that are frequently demonstrated in abnormal behavior patterns. This section has been produced by specialists in the various fields concerned and is intended to be a simplified introduction to the elements that characterize personal development. Rangers are permitted to choose two of the four subjects. Two class periods are allowed for each topic. Four class periods have been allocated to complete this section.

REQUIREMENT 1

In group discussion and by personal inquiry, examine your attitudes to two of the following topics:

- a. Self-confidence - (Additional resources in Explorer class under Health & Fitness)
- b. Friendship
- c. The Social Graces
- d. Will Power

CLASS PERIODS: TWO PER TOPIC

OBJECTIVE

Pathfinders need to understand the basis of friendship. In the "Golden Rule," the Bible stipulates where true friendship may begin its growth.

TEACHING METHODS

1. Familiarize yourself with the script and teacher's helps.
2. Choose a discussion starter or topic from the material supplied and use it as an introduction to the topic selected.
3. Lead the group into a discussion of the topic.
4. The wise leader will conclude the group discussion by re-emphasizing the positive aspects of the topic.

A. Self Confidence

Objective

To give the Rangers an understanding of the factors that build or limit self- confidence and to teach them how to use them to advantage.

Topic Introduced by an Example of Low Self Confidence

Peter was sixteen years old and belonged to a nature club. He was asked by the leader to get up in front of the group and talk for "five minutes" about "horses," one of his favorite interests. He pondered all week about what he should say. After all, he knew an awful lot about horses and had agreed to give the talk. As the week went by, however, he became more and more frightened. What would he say? How would he say it? Above all, what would they think about what he would say? Perhaps they knew a lot more about horses than he did.

The doubts about his ability to stand up in front of the group became so overwhelming that he phoned the night before to say he wasn't well and wouldn't be able to come.

You will be able to think of lots of situations in which young people would like to do something but feel, for some reason, terribly inadequate and are unable to begin.

Discussion Situations Where Self Confidence Is Required

Let's think of some different kinds of situations in which you might feel like this. Who would like to offer a suggestion? Mary, have you ever felt like that? In what kind of situations?

We have a number of suggestions. Are there factors in common among the situations mentioned?

Discussion on Possible Causes and Roots of Low Self Confidence

I wonder why people get like this? Does anyone have any suggestions or ideas? (Wait for suggestions; ask various young people what they think of Mary's suggestion, Bill's suggestions, etc.)

Would you feel that a life history of being "brow beaten" or being made to feel a failure would have anything to do with it? In what way might this be so?

Could it be that one has simply lacked the chance or not had sufficient experience in using one's talents? What do you think? Or do you think we might simply have been born that way?

Discussion on Possible Remedies

Now we have a number of suggestions as to why we might be like this, but does this really help us solve the problem? Does looking back for causes help us in the here and now? Often in human behavior it merely gives us an understanding as to the conditions that give rise to behaviors in the first place, but offers little in the way of solutions. Think of specific examples of where people lack confidence and see if you can suggest some solutions.

Summary

Like every other facet of human personality, confidence lies along a range. At the one end there is the overconfident person who puts you off by his overconfidence. At the other extreme is the person who is so lacking in confidence that his very abilities shrivel through insufficient use. Somewhere in between these two extremes is the person with "normal confidence." We all have abilities that, if given an opportunity to grow and develop under favorable conditions, would grow and flourish.

June was a young girl with considerable musical ability. However, every time she made a mistake when she was young and learning, her teacher would scold her. In so doing, June's confidence in her ability to play was so severely shattered that ten years later she would give up.

Repeated failure is the greatest destroyer of self-confidence. Everyone needs a certain measure of success in life to have a sense of personal worth and confidence in their ability to do certain things. Nothing succeeds like success. We learn to swim by gaining a little success in the water. Our confidence grows and develops till one day we are able to venture out alone and know that we can swim to the other shore. This is true of all of life's skills - learning to read, learning math, learning to row a boat, learning to surf, learning to sew, and learning anything else.

The opposite side of confidence is fear—fear of failure, fear that you can't, fear that you will look silly, fear that you will make a fool of yourself, fear of criticism. Fear is self-destructive—confidence is constructive. Low self-confidence breeds a timidity and fear to even try through previous experiences of failure.

| DISCUSSION STARTERS | PERSONAL PROFILE TEST | | | | |
|--|-----------------------|----------|---------|----------|-------|
| | Definitely | Probably | Neutral | Unlikely | Never |
| 1. I am terribly hurt if someone criticizes me or scolds me. | | | | | |
| 2. I find it hard to talk when I meet new people. | | | | | |
| 3. I often feel lonely. | | | | | |
| 4. I don't like to contribute to discussions in class. | | | | | |
| 5. I doubt if I will be as successful as most people. | | | | | |
| 6. I am deeply concerned when someone has a poor opinion about me. | | | | | |
| 7. I do not want a job that demands a lot of competition. | | | | | |
| 8. I tend to be a rather shy person. | | | | | |
| 9. I tend to daydream a lot. | | | | | |
| 10. I am eager to get along with others. | | | | | |

MY STRENGTHS

The following are some areas in which strengths can be found. Some of us may have most of our strengths in one area such as sports, others may have one or two strengths in a number of areas. Use this guide to think of all the possible strengths you may have. Those listed are only examples, so include any that have not been mentioned. Remember, they are to be your strengths—it doesn't matter if you have a long or a short list of important strengths—no one else can have quite the same mixture as you.

Areas of Personal Strengths

Using your Reasoning Abilities:

1. Solving problems. You can stick with a problem until you've sorted it out.
2. You can pick up plots of films, plays, and books easily.
3. Curious mind. You can accept new ideas.
4. You can talk or write clearly about your ideas.
5. You sometimes have new ideas of your own.

Special Abilities:

1. Able to do sums quickly in your head.
2. Able to write clearly about facts or ideas.
3. Able to work well with your hands in making or repairing things.
4. Able to persuade others about the value of an idea.
5. Able to talk easily to different kinds of people.
6. Able to make the most of your appearance.
7. Able to make plants grow.
8. Able to cook well.
9. Able to speak foreign languages.
10. Able to climb mountains.

School Strengths:

1. What were you good at in primary school?
2. What are you good at in secondary school?
3. Any exams or other achievements such as music or drama.

Activities:

What activities do you enjoy?

1. Reading.
2. Making things, e.g. pottery.
3. Being with other people.
4. Solving puzzles and problems.
5. Selling things.
6. Outdoor activities and sports.
7. Helping people.
8. Listening to or playing music, singing.
9. Watching or helping in plays.
10. Writing poems.
11. Painting or designing things.
12. Speaking other languages.

Social Strengths:

1. Helping others.
2. Active in local community or church.
3. Able to make friends easily.
4. Sense of humor.
5. Understanding people's feelings.
6. Getting on at home with parents, brothers, and sisters.

Sports and Outdoor Activities:

1. Good at any sports.
2. Enjoy outdoor activities such as walking, camping, visiting historic or beautiful places, traveling.

Work Strengths:

What you might do well and enjoy at work. e.g. using a skill, selling things, meeting people, traveling.

A SELF PROFILE

Instructions: Consider yourself honestly. For each of the following attributes, put an "X" in one of the boxes numbered 1 - 5. Make a profile of yourself by joining the "X's" with a line.

| | 1 | 2 | 3 | 4 | 5 | |
|--|---|---|---|---|---|--|
| Being able to accept criticism | | | | | | One who reacts against criticism |
| Self confident | | | | | | Lacking in self confidence |
| Tolerant | | | | | | Intolerant |
| One who likes making friends and mixing with people | | | | | | A person who likes to keep to himself |
| Having a good sense of humor | | | | | | Lacking a good sense of humor |
| Trusting | | | | | | Suspicious |
| Honest | | | | | | Dishonest |
| One who generally accepts what teachers and leaders say | | | | | | One who usually challenges what others say |
| Imaginative | | | | | | Unimaginative |
| One who is easily hurt emotionally | | | | | | Not very easily hurt, rather "tough-skinned" |
| One who knows just where he is going and what he wants out of life | | | | | | Crazy mixed-up kid |
| One who has sorted out any problems in his relationship with his parents | | | | | | One who is not interested in sorting out his relationship with his parents |
| Interested in helping others with their problems whenever possible | | | | | | Have enough of your own problems and can't be bothered with others |
| Generally a happy person | | | | | | Find nothing much to be happy about |
| Look forward to things in the future | | | | | | Find nothing much to look forward to |

B. Friendship

Objective

To help the Rangers become aware of the dynamics of friendship.

Explanation

The purpose of this material is to have the young people become more aware of the dynamics of friendship. Frequently, a person will make unwise decisions and even compromise their personal standards of conduct in order to gain friends. Leaders can advise or forewarn young people of this kind of thing, but words are of little value in most instances. What is more helpful in the long term is for a young person to understand that the strong needs for fellowship with others is part of being human and discover how to meet that need in sensible and legitimate ways.

The subject will probably be best handled through discussions with the young people taking a lead in the overall planning. You as leader can give your group the opportunity to set their own goals in this segment, adding your own ideas to theirs. Ask them what they would like to get out of such an exercise and see if you can meet their needs through discussion and sharing of ideas.

The program outline should serve as a guide and fill in gaps if the group is not forthcoming with their own ideas. If you are pressed for time, however, it will be important to cover the areas raised by the group rather than try to get through the outline.

Friendship and Communication

Writers and students of methods of communication have recognized five levels at which people communicate with each other.

1. Cliché conversation is a superficial interaction between people we meet daily but with whom we are not deeply involved.
 - "Good Morning"
 - "Nice Day"
 - "Any letters for me?"
 - "Have a good weekend"

These are forms of recognition but at a very superficial level. This kind of talk has been called "ritual" and forms an important part of our contact with others.

2. The second level is concerned with the passing of information and facts from one to another:
 - "Here is the news..."
 - "How much is that doggie in the window?"
 - "Can you hear me at the back?"

These are all examples of fact seeking or delivery.

3. The third level relates to thoughts and ideas and is much more significant where friendship is concerned. Here we begin to reveal ourselves, what we believe, our values, hopes, and goals. In other words, what lies beneath the surface is involved and we being able to take risks as we tell others who we really are.
4. Level four concerns our feelings and goes a step deeper in uncovering the real "me." Frequently people try to cover up their feelings for fear that they may be rejected if others know what really makes up the person to whom they were speaking.
5. Finally, to a few trusted and true friends we may reveal ourselves fully and in complete honesty.

In discussing this topic and in choosing friends, try to fully comprehend what is going on when you first meet a person and see how your relationship changes as you begin to move through these stages.

Ask yourself:

- What do I talk about when I meet someone for the first time?
- What governs the way I feel as I get to know someone?
- What makes me feel safe with a person and gives me confidence to share more of myself?
- If I never tell how I feel or think, can another person really understand me?
- If I am not understood, how do I feel?
- If another person is reticent to tell me about him/her self, why might that be?
- What relationship is there between my willingness to talk about my ideas and values and another person's willingness to disclose how they "tick"?

See if you can generate other questions surrounding the matter of communicating with others and developing rich and meaningful friendships.

- How many real friends do you have?
- How many people really know you?
- How many people do you really know?

Definition: What is a Friend?

1. A person who knows and likes another.
"A friend should bear his friends infirmities," William Shakespeare
2. A person who favors and supports.
"He was a generous friend to the poor."
3. A person who belongs to the same side or group.
"Are you friend or foe - speak out!"

Synonyms: Comrade; Chum; Croney; Companion; Supporter; Patron; Helper; Advocate.

Why We Need Friends

1. We cannot develop our talents alone.
2. We cannot know how others feel and what they need without friends to tell us.
3. We need friends so that we can enjoy good times, new experiences, and places by sharing our happiness; our happiness is multiplied when shared with someone else.
4. We need someone to share problems with. (Remember, sharing goes both ways.)
5. Friends expand our interests and ideas.
6. Friends help us overcome our faults.
7. Friendship may not lead to marriage; but marriage without friendship in the fullest sense is not true marriage.

Make a list of the characteristics you think are:

1. essential in a friend
2. desirable but not essential

Bible Principles Relating to Friendship

- Love at all times Proverbs 17:17
- Shows friendship Proverbs 18:24a
- Faithful in wounding
i.e. tells you the truth about yourself Proverbs 27:6
- Gives good advice
is wise and sensible Proverbs 27:9
- Should show pity and be kind Job 6:14
- Sticks closer than your brother Proverbs 18:24b

What do you think are the most important conditions for a real friendship?

Include here, if not raised by the group, such matters as the ability to keep a confidence, to be able to be open and honest even when the other person is hurting you, trustworthiness.

Discussion Starters

FRIENDS

One of the factors that erodes self-concept is the inability of some people to make and keep friends. The following activities are designed to help the teen expand his repertoire of skills in building and enhancing relationships with his peers.

1. Have the class discuss the methods they use to make friends. Take some time to brainstorm some new ways. Role-play the best ones.
2. Ask the students to draw a picture of a friend. Underneath the picture ask them to write a paragraph beginning with "A friend is ..." Some students may protest that they have no friends. If this happens, ask them to draw a picture of friends they would like to have. You may wish to have the teens share their paragraphs verbally or by posting their completed projects on the bulletin board.
3. Lead a class discussion around the following questions: Do you have a best friend? Do you like to do the same things? Did you ever want to do something that he/she didn't want to do? What happened? Were you still friends?
4. Ask the teens to write a paragraph, answering the following questions: "What is there about you that makes your friend

like you? How do you make friends? How do you find a friend? Is it better to have a lot of friends or just a few?"

5. When you first came to Pathfinders, how did you make a friend? Have you ever moved into a new neighborhood and had no friends at all? How did you find a friend there? What do you do when someone new moves into your neighborhood—do you wait for him to come over to your house or do you go over to his house and try to make friends with him? Do you ever make an effort to help him become friendly with others?

"FRIENDLY" SENTENCE STUBS

- The world would be a better place if everyone. . . .
- One thing I like about my friends is
- Cooperation is important because. . . .
- Other people are important to me because. . . .
- One thing I like to do in groups is
- I like my family because. . . .
- Helping others is
- My best friend can be counted on to
- If I could teach everyone in the world one thing, it would be
- I can help other people most by
- I like my best friend because. . . .
- I like my mother when. . . .
- When somebody is nice to me, I
- One way I am like everyone else is
- One way I am different from everyone else is
- A person I learn a lot from is
- One important thing I'm learning in Pathfinders is. . . .
- One thing I could teach someone else is
- I like being with people when. . . .
- I like my parents when. . . .
- People are
- My friends are
- The thing that makes me a good friend is
- The things I look for in a friend are
- My parents. . . .
- My brother(s)/sister(s) are
- Other people make me feel
- Older people are
- Younger people are
- I wish people would. . . .
- I wish my family would. . . .
- I like people who. . . .
- I believe. . . .
- I value. . . .
- I make friends by
- My best friend

- I wish my Instructor would
- Other members in this group
- Girls
- Boys
- People can get to me by
- Teasing people is
- When people tease me I
- When someone tells me they like me, I
- People like me because
- People think I am
- I think I am
- Someone I would like to know better is
- Something I do for my mother is
- Something I do for my father is
- I like it when someone says to me
- I wish I had told
- I stop myself from talking in class by imagining that
- I resent for
- I appreciate
- I demand
- I pretend to be when I'm really
- If I were an adult I would
- My best asset is
- I feel brave when
- If I could have one wish, it would be

C. The Social Graces

Objective

To create an awareness of the effect that etiquette and courtesy have on interpersonal relationships.

Discussion Helps

Etiquette and courtesy are things that seem to be out of fashion today. While no one wants to go back to the exaggerated customs and manners (to say nothing of the prudery) of the "olden days," there is much truth in the old saying, "Manners make the man." And manners also make a lady out of a girl or a woman.

"Etiquette" refers to courtesy and good manners as accepted in a given society. It is important to remember that what is acceptable in one society may be completely unacceptable in another. For example, in some ethnic groups a hearty belch at the end of a meal is an indication that the meal has been enjoyed, and the hostess expects this as a token of satisfaction and a meal well appreciated. In other societies, such behavior is quite unacceptable and is regarded as the height of vulgarity.

Again, in some societies, etiquette demands that you eat some food with your hosts. To refuse the offer of food, however politely, is regarded as an unfriendly gesture, even as a hostile act. In other societies, a brief, casual visit will not necessarily bring forth an offer of food, and no offence is taken by the visitor; if food is offered, a polite refusal is not regarded as a snub.

For example, "Thank you, but I have just had lunch" is regarded as quite adequate as an explanation for refusal.

Not only does etiquette differ from ethnic group to ethnic group, but from time to time. There was a time when, in our society, it was etiquette for a younger lady to curtsy to an older lady or one of superior social level. However, we live today in a rather

more classless society, and ladies curtsy only to royalty or their vice-regal representatives, as a general rule.

It is a sad thing that good manners are ignored by so many today, for etiquette is simple courtesy and good manners in action as acceptable to the society in which we find ourselves.

The Christian will always try to show consideration for others. The basis for his or her behavior will always be the Golden Rule: "And as ye would that men should do to you, do ye also to them likewise" (Luke 6:31).

Someone with an inquiring turn of mind might ask, "What is the difference between courtesy, manners, and etiquette?" Then this statement might be helpful: "Character is the foundation... Courtesy and unselfishness the groundwork... Manners the tools or expression... Etiquette the rules of the game. With these ingredients you will have the finished temple in the form of a charming and gracious man or woman."

You might like to think about that statement. Here is a brief list of breaches of etiquette that the writer has noticed in the last few months. You might like to comment on them:

- Men remaining seated when a lady enters the room.
- Men remaining seated in public transport when ladies are standing. (One lady was holding a small baby.)
- A young man sitting in his car outside his girlfriend's house, blowing the horn, by which he was saying: "I'm here waiting for you. Hurry up and come out here to me."
- Young people (and especially one glaring case of an older and well-dressed lady) chewing gum throughout a church service.
- A couple in faded jeans and un-ironed shirt/blouse, with only thongs on their feet, in church.
- A man who was "told off" by his wife when they were visiting friends for a meal. (He had forgotten to bring back a book that their host had lent them.)
- A driver who leaned out of his car and yelled at a lady driver who had changed lanes, causing him to brake suddenly.
- A man at a party telling a story about his wife (who was also present) that made her look foolish.
- A visitor who remained for five hours (7:30 pm till 12:30 am) even though his host went to sleep in his chair. (He kept on talking to his hostess.)
- A spectator at a cricket match who, when a catch was dropped, yelled "Get a #@#@# bag."

It is quite typical, when such breaches of etiquette occur, for onlookers to think that the person concerned has come from a poor type of home, and that the parents

must have been lacking in their training of the person. Whether this is justified or not, an ill-mannered person reflects adversely on his or her family.

Here are some important **aspects of etiquette** that people ought to know and practice:

1. The basics of etiquette demand that we keep ourselves clean, neat, and tidy at all times, but especially so when we are in company; we must manifest particular care of our dress, deportment, and person when we are in the house of God.
2. We must understand the importance of punctuality. Carelessness about this insults other people, especially if you keep them waiting long. If you are late for some unavoidable reason, an apology and explanation is required.
3. At the table, manners are apt to be forgotten, especially in the family situation. The home is a fortunate one where the mother and father insist on punctuality, dignity, and consideration for others at the table. Meals ought to be eaten in a cheerful atmosphere and without hurry. At the end, a word of appreciation for the one who prepared the meal is a gracious gesture.

Here are some aspects of table etiquette that you might think about:

- a. Do not slouch over the table, resting your arms on the table and bringing your mouth down to the fork or spoon. Sit erect, feet on the floor.
- b. Learn to use a napkin; handkerchiefs (or sleeves!) should not be used as napkins.
- c. Do not begin eating before others. (Of course, you will wait until grace is said.) Each course should be begun together, unless your hostess (or mother) suggests that you do not wait and gives a particular reason.
- d. Learn to think of others at the table. Anticipate their needs - the salt, the sauce, bread, butter, etc. should be offered as you see they might be required.
- e. Do not monopolize the conversation. On the other hand, do not be grumpy and ignore the others at the table.

- f. Do not “play” with the cutlery, the glassware, or crumbs on the table, etc.
 - g. Do not reach for things; ask for them to be passed to you.
 - h. Do not put too much food into your mouth at once.
 - i. Place your knife and fork, or spoon and fork, together on the plate when you have finished a particular course.
 - j. It is regarded as the height of bad manners to make slurping noises as you eat, or to chew with your mouth open, or to talk when you have food in your mouth.
4. Introductions can be tricky. Here are some general rules.

Note: Teacher should replace these suggestions with similar ones from the local culture.

- Introduce the man to the lady; the younger to the older; the less important to the more important.

Here is an example: If you are introducing Charles Jones, aged 17, to your grandmother, you should say, “Grandma, may I introduce Charles Jones to you?”

Or you could say, “Charles, I would like you to meet my Grandmother, Mrs. Smythe.” (This latter method has the advantage of giving you the opportunity to mention the lady’s name.) Then you would say: “Grandma, this is Charles

Jones.” (She’ll want to know his name too.) Never put it around the other way like this: “Grandma, meet my friend Charles.”

There are exceptions to the above. For instance, in the case of royalty, heads of state, high officials of the church, etc. the woman would be introduced to a man.

- A man should always rise when being introduced; a lady may remain seated.

The matter of shaking hands is sometimes a problem. To shake or not to shake is often a question that can prove difficult on the spur of the moment. Here is a simple rule to follow: If a hand is held out to you in greeting, shake it. The question as to whether you should offer your hand first may trouble you. Here is a quote from *The Courtesy Book*: “Men always shake hands (when they meet) although it is not necessary when taking leave. A woman does not shake hands with a man unless he happens to be an intimate friend. In this case, she may offer her hand if she wishes. However, under no circumstances may she ignore the overture should the hand be extended to her. And when you do take an outstretched hand, do it with a firm grip and with sincerity. There is nothing quite so distasteful as the limp handclasp. But a man must never exert too much muscular effort.”

There are many other instances where etiquette should be followed, but time does not permit us to look into any more. However, here are some things to think about:

Discussion Topics

1. What do you do when you yawn, cough, or sneeze in company?
2. How should you treat elderly people?
3. When should you write a “thank you” letter?
4. What examples of “bad taste” in dressing could you give?
5. What is the worst example of bad manners you have ever seen? What is the worst breach of etiquette of which you have been guilty?
6. What should you try to avoid if you are bored when in company?
7. How do smokers often commit breaches of etiquette? How could you, as a non-smoker, commit similar breaches of etiquette?
8. Give some examples of breaches of etiquette you have observed.
9. Why is it important to know the rules of etiquette and to practice them?

Do you know what a person with good manners does?

How well can you answer these questions? Check your selections. (There may be more than one right answer to a question.) When marking your answers, mark each right answer with a “C” so that you will be able to use the answers as a guide to what the well-mannered person should do. (Other questions may be used based on local culture.)

1. When does the well-mannered person start eating?

At a small dinner party of six or fewer guests:

- a. ___ Whenever you feel like it, depending on how hungry you are.
- b. ___ After everyone else has been served and the hostess has begun.
- c. ___ As soon as you are served your food.

At a large dinner party:

- a. ___ After everyone has been served and the hostess has begun.
 - b. ___ After four or five have been served, or the hostess says, "Please go ahead, so the food won't get cold."
2. Do you ever place your elbows on the table?
 - a. ___ Yes, when you are tired.
 - b. ___ No, never!
 - c. ___ Never while you are eating, but perhaps while resting between courses or conversing at the end of the meal.
 3. Where do you leave your napkin/serviette throughout the meal?
 - a. ___ On your lap.
 - b. ___ Tucked under your chin.
 - c. ___ Tied around your neck.
 - d. ___ On the table.
 4. What do you do with your napkin/serviette when you leave the table?
 - a. ___ You refold it the same way you found it.
 - b. ___ You wad it up and put it on your chair.
 - c. ___ You lay it in loose folds beside your plate.
 5. How do you pass a jug?
 - a. ___ You hand it to the next person with the handle turned toward that person.
 - b. ___ You set it on the table in front of the next person.
 6. What do you do if the hostess serves food you don't like?
 - a. ___ You tell her that you won't eat any of that particular food because you can't stand it.
 - b. ___ You keep quiet about it and take a small portion anyway.
 - c. ___ You take some, but hide it in your napkin/serviette.
 7. How do you serve yourself gravy from the gravy pitcher?
 - a. ___ You simply pour it out.
 - b. ___ You spoon it out with your own spoon.
 - c. ___ You dip gravy with the gravy ladle.
 8. When butter or jam is passed, where do you place it?
 - a. ___ You put it on your plate, then transfer it to your bread or roll.
 - b. ___ You place it directly onto your bread or roll.
 9. When "finger foods" such as olives, biscuits, or sandwiches are passed around the table, what do you do with them?
 - a. ___ You place them on your plate, then transfer them to your mouth.
 - b. ___ You put them directly into your mouth.
 - c. ___ You put them on the table beside your plate to eat later.
 10. How do you know which cutlery to use?
 - a. ___ As a general rule, you start with the cutlery closest to your plate, then work toward the outside as the meal progresses.
 - b. ___ You start at the outside and work in toward your plate as the meal progresses.
 - c. ___ When in doubt, you follow the lead of your hostess.

11. What do you do with you knife and fork after using them?
- You lay them down on the tablecloth, flat.
 - You prop the utensils against your plate with the handles resting on the table.
 - You lay them flat down the middle of your plate.
 - You return them to the same position they came from, beside your plate.
12. What do you do with your cutlery when passing your plate for “seconds”?
- You hold them upright in your hand.
 - You lay your knife and fork side by side across your plate.

D. Will Power

Objective

To help the Ranger to understand the role of the will and how one develops will power.

Definition of the Will

Every human being is endowed with the power to choose. This is one of the important differences between man and the lower species—the greater flexibility to choose. You will notice, however, that some people can make up their minds very easily and stick to their decisions. Others have very great difficulty and ponder the pros and cons of a particular problem and even after a great deal of thought are unable to make up their minds.

We normally think of “will power” as that energy that is released to back up a decision that has been made. Some people are referred to as having strong will power—that is, they can make a decision and, once having made it, they seem to be able to have the personal resources to carry it out.

There was a young girl who smoked often; in fact, she was smoking more than one pack a day. One day she was telling a friend how she wanted to make a trip at Christmas time but she did not think she could because she wouldn't have any money. Her friend said that he had an idea. Every time she went to buy a pack of cigarettes, he suggested that instead she give him the money and he would put it in a special savings account for her; just before Christmas he would take it out and give it to her. In this way he calculated that she would have saved enough money to pay for her fare. She listened intently to his suggestion and said she needed a couple of days to think about it. They met again four days later—her decision? No! She couldn't do it! The decision was too difficult for her to make even though her friend had given her a seemingly easy choice.

Another young man, however, made a decision to stop smoking one weekend and has never smoked since.

Questions for Discussion

- Do you find it easy to make decisions?
- Does it depend on the kind of situation you have to think and decide about?
- Do you know other young people who find decision-making easy? Difficult?

What Makes Decision Making Difficult?

People learn to make decisions just as they learn anything else, that is, by having an opportunity to grapple with decision-making situations. If you have been allowed and guided in decision-making as a young child and your parents have let you both suffer and enjoy the consequences of your own decision-making, then you are likely to have some experience and feel stronger and more able to do so when there are difficult decisions to make.

Do we have difficulty in making decisions in situations where we have little knowledge or no experience?

Can you think of some situations in which it would be difficult to make a decision because of our lack of knowledge or lack of experience?

How might we better prepare ourselves for situations in which we may not have experience until after we have made a decision?

Some Difficult Decision Making Situations

Choosing a career. Because of the great uncertainty of the job market, and because we have to choose at a young age what to specialize in, we may find that we have chosen the wrong subjects—that we are not suited to do Science or Math, but would be better suited to plumbing and carpentry, or music and art. Exposure to as many varieties of careers as possible and discussion with those in particular careers will help.

The other most important decision that you will have to make is about finding the right partner for a mate in life. This will need a lot of careful thought and consideration of the kinds of things that go into making life happy and satisfying.

Perhaps you can think of some of those things that are important.

A study was made of most of the inmates in a prison. They were asked, among many other things, what advice they would give to young people to prevent them from ending up in a life of crime. Most of them answered, “Don’t keep the wrong kind of company” and “Don’t drink alcohol.”

You will have to make decisions about the kind of company you keep and about drinking. A decision to keep the company of good friends and keep away from alcohol will be two of the best decisions you will ever make.

How do you become strong in your decision-making?

Although it is important to be liked and to have friends, it is much more important to make a decision to do what is right and, if necessary, give up your friends who don’t support the good values of life. That can be a very difficult decision to make. Try making it. Notice what happens to your ability to do it the second time and the third time! It gets easier—just like doing multiplication sums get easier the more practice you have.

Discussion Starters on Will Power

1. Will and Health

- Man’s will aids in maintaining health.
- Man’s will, aroused and rightly directed, is a potent soother of nerves.
- Man’s will is a potent means of resisting mental and physical disease.
- Man’s will can prevent the blood from flowing readily.
- Man’s will is powerful in healing disease.

2. Self Will

Manifestations of self-will can destroy peace and happiness in the home. Failure to correct a self-willed child could be classified as greatest cruelty. Would you agree that a self-willed person cannot meet the demands of this present time?

3. Control of Will

- Breaking of a person’s will is contrary to Christ’s principle.
- A will that is controlled by religion has transforming power.
- God cannot save man against his will.
- God will not thrust salvation upon man against that person’s will.
- Man’s will is a governing power in man’s nature.
- Should we ask God to concede to our will?
- The unaided human will is powerless to resist and overcome evil.
- Pure religion has to do with man’s will.
- A rebellious will is the only thing that can keep a young person away from God.

RESOURCES

You may have someone in your church who is a specialist in teaching Values Clarification classes. Your local library will have books on the subject.

METHOD OF TESTING

Participation in discussion on the topics of choice; two sessions per topic.

ADVANCED REQUIREMENT 1

Role-play the story of the Good Samaritan and think of ways to serve three neighbors and then do so.

CLASS PERIODS: THREE 20-MINUTE PERIODS OR MORE

TEACHING METHODS

Role-play steps:

1. Select participants
2. Develop story sequence with participants
3. Assign character parts
4. Engage in spontaneous practice with or without a written script
5. Demonstrate or perform the story before the rest of the group or other audience

Participants should think of their own ways to help a neighbor out, but you may need to “prime the pump.”

1. Babysitting (no monetary reward)
2. Lawn care, garden care—especially for the invalid or elderly
3. Car wash, minor repairs, wax, oil change
4. Grocery buying (for shut-ins)
5. Mail and newspaper care while away
6. Pet care and grooming
7. Help move in/out

HEALTH AND FITNESS

The aim of this section is to give practical guidelines that will help to strengthen the Ranger's desire to care for his mind and body. Two sessions have been allocated to teach the basic requirements and one session is allocated to the advanced section.

REQUIREMENT 1

Participate in one of the following:

- a. Discuss the principles of physical fitness.
 - Provide an outline of your daily exercise program.
 - Write out and sign a personal pledge of commitment to a regular exercise program.
- b. Discuss the natural advantages of living the Adventist Christian lifestyle in accordance with biblical principles.

CLASS PERIODS: ONE

OBJECTIVE

To help the Ranger become aware of the need for a program of physical exercise and to highlight the benefits in health as a result of living a biblically-centered lifestyle.

TEACHING METHODS

A. Principles of physical fitness

1. Discussion led by leader to imagine and record the basic changes in the lifestyle of someone living 100 years ago as compared with today, e.g. changes in transportation, job occupation, rural-based existence to urban, growth in automation and technology in the home and on the job, changes in ratio of "free or leisure" time to "work" time, changes in recreational pursuits, etc. Arriving at the conclusion that today we do not meet basic exercise needs in our lifestyle either at home or on the job.
2. Discussion of the principles of physical fitness:
 - a. What activities are best suited to improve cardiovascular fitness?
 - b. How much time needs to be spent in exercise?
 - c. How hard (i.e. intense) does an individual need to exercise for the exercise to be beneficial?
 - d. What is the importance of building habit patterns and developing recreational skills early in life?
3. Have Ranger compile a collection of advertisements from magazines and the press that tend to promote a sedentary lifestyle.
4. The Ranger may graph, over a period of time, his or her heart rate response to various daily activities.
5. Following your discussion under Section 2, ask the Ranger to study what he or she considers is a daily exercise program best suited to his body needs. When this program has been finalized, ask the Ranger to write out a pledge, committing himself to this daily exercise program outline. Pledge to be signed by the Ranger in the presence of the instructor.

B. Advantages of living the Adventist Christian lifestyle

1. Present the essentials of the Adventist lifestyle as it is contained in *Ministry of Healing*, page 127.

"Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power - these are the true remedies."

2. One of the principle aids to good appearance is good health. The divine will for us is also "that you may . . . be in health, just as your soul prospers" (3 John 2, NKJB). Among Christians, Seventh-day Adventists are noted for their emphasis on health. Adventist women were found to live three years longer and Adventist men six years longer than non-Adventists. Their complete abstinence from alcohol, tobacco, and harmful drugs, their emphasis on healthful diet (vegetarian where possible), avoidance of coffee and tea, promotion of exercise, adequate rest, and trust in God doubtlessly account for what has become known as "the Adventist advantage."

This advantage is available to everyone who will accept the divine invitation: "Whether you eat or drink, or whatever you do, do all to the glory of God" (1 Cor. 10:31, R.S.V.). For example, Trappist monks, who eat no meat, have about one-fifth as much heart disease as Benedictines, who eat an average diet. Research indicated that a vegetarian diet may prevent 97 percent of coronary heart attacks. The World Health Organization estimates that up to 85 percent of all cancer is a result of poor health habits.

Lack of exercise is probably reducing the American male's life expectancy by as much as five years. The United States Surgeon General concludes that a diet containing less meat, saturated fat, sugar, and salt, and more fruits, vegetables, cereals, and whole grains, is the diet that promotes optimum health. This is essentially the diet Adventists have followed for more than 100 years. Most people know they should live better but lack the inner strength to make needed changes. What better motivation could they have than the realization that their "body is a temple of the Holy Spirit. . . You are not your own; you were bought with a price. So glory God in your body" (1 Cor. 6:19, 20 RSV)?

Jesus declared, "I am come that they might have life. . . more abundantly" (John 10:10). Reform without Christ is legalism. But Christ without reform is mere sentimentalism. Divine Wisdom says, "By me thy days shall be multiplied, and the years of thy life shall be increased" (Proverbs 9:11). Here is both the promise and the power for a happier, healthier life.

RESOURCES

Booklet, *Fitness and Your Heart*, National Heart Foundation.

The Aerobics Way, Kenneth Cooper - Bantam Paperbacks.

Future Shock by Alvin Toffler - Pan Paperback.

Film - *Run Dick, Run Jane* - Brigham Young University.

METHOD OF TESTING

Participation in discussion. Provide outline of daily exercise program and written and signed pledge.

ADVANCED REQUIREMENT 1

Participate in one of the following activities:

- | | |
|--------------------------------|-----------------|
| a. Hike 15km and keep a log. | d. Cycle 80 km. |
| b. Ride a horse 15 km. | e. Swim 1 km. |
| c. Go on a one day canoe trip. | |

CLASS PERIODS: ONE

ADVANCED REQUIREMENT 1

Discuss the concept, types, and ultimate purpose of dating, emphasizing the characteristics one would want to look for in a lifelong mate.

1. Discuss various types of dating:
 - Single dating
 - Group dating
 - Parties
2. Discuss the benefits of delaying single dating:
 - Neglect your other friends
 - Feel trapped
 - Be controlled
 - Afraid of being hurt or to hurt someone
 - Like somebody more than they like you
 - Miss out on some good friendships
 - Mistake emotional feeling for love
 - Become sexually involved
 - Too young to make a mature decision
 - Danger of getting HIV/AIDS, STD or becoming pregnant
3. Explain what "fidelity within marriage" means.
4. Sign a pledge to remain a virgin until married.

ORGANIZATION AND LEADERSHIP DEVELOPMENT

The aim of this section is to develop a sense of belonging and purpose through an understanding of the administrative functions of the church and by participating in recreational fellowship.

One session has been allocated to complete this section, remembering that the social activity will be planned and conducted outside of Sabbath hours.

REQUIREMENT 1

Attend at least one church business meeting. Prepare a brief report for discussion in your group.

OBJECTIVE

To gain an elementary understanding of how the church organization functions and to experience a participative role.

EXPLANATION

Most teen youth have a very limited understanding concerning the methods of operation of the church business session or its purposes. Organization and Leadership Development requirements are designed to introduce at least some understanding to the Ranger who is baptized or is planning for this rite, so that he can be a participative and active member of the Church.

Your church pastor and officers should be informed of this requirement and a request should be filed to attend as a group well in advance of the quarterly business meeting so that a suitable agenda can be arranged.

TEACHING METHODS

The participants can be directed to write their brief report for discussion from a selection of the following areas:

- a. Opening meeting procedures.
- b. Subjects covered and how they were presented.
- c. Amount of participation from the audience.
- d. Actions taken, and how they affect me.

Group discussion should be used for the presentation of what each participant considers the highlight of the meeting and to explain why.

Focusing on the democratic procedure followed, as well as God's leading in the lives of His stewards, can reinforce faith and confidence in the Church and its mission in young lives.

METHOD OF TESTING

Attendance at the business meeting, writing a report on the business session, and participation in the group discussion will fulfill this requirement.

REQUIREMENT 2

With your group, make plans for a social activity at least once a quarter.

CLASS PERIODS: ONE**OBJECTIVE**

To demonstrate that Rangers can enjoy happy recreation and fellowship in the Christian context.

TEACHING METHOD

Discuss the principles of Christian recreation. Set in the proper context, this is an excellent Sabbath activity.

..... **THE TEST OF RECREATION**

The following social and recreational tests are based on the Bible:

1. "Does the pleasure in question tend to enslave me? If so, then it shall not be permitted to come into my life" (1 Cor. 6:12).
2. "Does the pleasure in question help in building up my body, my mind, and my heart? If not, then in justice to my own welfare, my own character, and my influence, I cannot give it a place in my life" (1 Cor. 10:32).
3. "Does the pleasure in question cause others to stumble over my example. If so, then I will turn my back upon it, even though there be no harm in it to me" (1 Cor. 8: 12, 13).
4. "Can the pleasure in question be fitted into the glory of God? If not, then it is not worthy of me, for I can go to no place and can take part in no thing and can continue in no habit upon which I cannot ask His blessing. I love my Father too much to bring reproach upon Him by anything in my life" (1 Cor. 10:31).
5. "If I am not sure as to the answer which must be given to the above four questions, and if I am in doubt, I will take the safe side and give my Father the benefit of the doubt. If I cannot be sure as to the pleasure in question, then I will not allow myself to be untrue to the one I love, and grieve Him by showing that I only need half an excuse to go into wrong" (Romans 14:23).

..... **THE YOUTH SOCIAL DECALOGUE**

1. Be guided by principle, rather than by impulse, in all your social activities.
2. Practice total abstinence from that which is evil, remembering that on religious questions compromise is treason to right.
3. Be temperate in your use of that which is good.
4. Never let social requirements lead you to disregard the laws of health.
5. Set a high social standard before yourself, and always observe the rules of propriety.
6. Never deal in counterfeits such as flattery and flirtation, but exemplify Christian simplicity in all things.
7. Deny self for the sake of others and for the sake of your influence over them.
8. Never seek pleasure for its own sake; use it as an agency for doing good.
9. Do all things for the glory of God and for the good or others.
10. Make your social activities a subject of prayer, never losing sight of the great aim—to make them an agency for blessing others.

THOUGHT QUESTIONS ON OUR RECREATION

1. What will be the affect of this activity on my body?
2. What will be the affect of this activity on my brain and thinking?
3. What opportunities do I have in this activity for witnessing?
4. What principles of Christianity can I learn or illustrate from this activity?
5. What will be my influence on others when I participate in this activity?
6. What relationships exist between this activity and Christianity?
7. Do the benefits of this activity outweigh the disadvantages?
8. How can I maximize the benefits of this activity and minimize the disadvantages?
9. Do they make resistance to temptation easier or more difficult?
10. Do they increase or lessen love for virtue, purity, temperance, and justice?
11. Do they give inspiration and quicken enthusiasm, or stupefy the intellect and harden the moral nature?
12. Do they increase or diminish respect for manhood and womanhood?
13. Do they draw one nearer to or farther from Christ?

Wreck-creation . . . or . . . Re-creation

The church cannot and should not attempt to compete with the world in “wreck-creation,” but the church does have a specific social responsibility to the youth.

Often we hear our youth express the feeling that the church does nothing to reach them socially. Sometimes this is an excuse for their own feelings, but frequently it may be an index to the failure of the church, specifically the Adventist Youth Society, to plan an attractive and meaningful social calendar that will reach the youth and strengthen them spiritually as well as socially.

“Fellowship” on the part of youth often comes after one has sensed fellowship, or a spirit of belonging. The recreational plans of the AY Society play an important part in this setting. And what a thrill it is to see a youth or young adult take the step from “Christian fellowship” to a more positive participation in the evangelistic and devotional life of the society.

As we plan an effective recreational calendar that will provide maximum experience and involvement for young people in the joys of Christian fellowship, let us keep uppermost in our minds the goal of saving our youth through these plans.

Just what is a “Social to Save”? It is a recreational gathering planned and conducted with three specific goals:

1. Honoring the Lord and the Church and its standards.
2. Strengthening the participating members in wholesome fellowship.
3. Providing an atmosphere where the “miracle of salvation” may take place in the lives of youth in attendance.

To accomplish these goals, the majority of the socials and recreational features in a year’s calendar will provide specific plans for devotional periods on “Share Your Faith” features. These features will lead the participants to decisions that will affect their relationship to Christ and to others.

In this connection some may feel one cannot mix the devotional with the secular. This is no problem, however, when the program is planned in such a way that those who participate leave the social with the feeling of satisfaction, not only because of the wholesome period of fellowship, but because basic decisions were made affecting their spiritual growth.

Planning a social around a specific theme is the key. This enables both the “secular” activities and “devotional” activities to blend together in a complete whole. Here are some specific rules that will enable you to plan such a social activity:

1. Plan with and through a social committee in which there is maximum youth involvement.
2. In most cases, pick a theme for your social. This will set the direction for the entire evening’s activities and will blend all of the “parts” together.
3. Be specific in your plans. Assign definite duties to youth.
4. Publicize your social or recreational activities with freshness and color.
5. Encourage the inviting of non-member friends.

6. Have everything and every person assisting in conducting your recreational activities in complete readiness at least thirty minutes before the time to begin.
7. Begin on time. Choose a beginning activity in which various members can participate so that those who arrive on time can become involved immediately.
8. Have a signal you will use for silence and communication during the course of the recreational activity so that you can proceed with dispatch if the program should involve several varied activities and games.
9. Use a quiet, intellectual type game before the devotional or "Share Your Faith" feature, and, where possible, have your youth seated in a group for this activity. At this time make use of visual aid materials, choruses, and specific music to set the atmosphere for decision or a sharing experience.
10. Where refreshments are served, make sure they are in keeping with the health standards of your church and at a time corresponding to the normal eating hour.

Naturally, for any recreational or social function to be a success, you must have maximum participation. You must know when most of the youth can come to the planned activities. Make a social survey of the activities the youth of your society would be most interested in, particularly in the summer months.

SUGGESTIONS FOR GAMES LEADER

1. Write out a list of games that you intend to use, including more than you think you will have time for.
2. Know the game yourself before you attempt to teach it.
3. Have all the necessary equipment ready before beginning the game.
4. Get groups into formation before explaining the game. This makes it easier for the players to understand.
5. Make explanations as simple and concise as possible. Lengthy explanations create rapid loss of interest.
6. Demonstrate, using as few words as possible in explanation.
7. As little time as possible should be used in getting ready to play a game.
8. Once rules are established for a given condition, they should be observed.
9. Be resourceful in adapting games to prevailing conditions.
10. Keep in mind the objectives of recreation—to promote physical development and to refresh the mind.
11. Emphasize character and sportsmanship values.
12. Do not tolerate cheating or bullying.
13. Guard against players over straining.
14. Have a whistle available, but use only when necessary.
15. When the whistle is blown, demand immediate and absolute attention.
16. Play the game with the group as far as possible.
17. When officiating, make quick, accurate, and just decisions.
18. Watch closely for waning interest.
19. Change the game when the interest is at its height.

Outside the Sabbath Hours: Have the group plan their activity in keeping with the principles of Christian recreation. Suggestions for activities include:

- Games Evening
- Progressive Party
- Hay Ride
- Hobby Night
- Concert
- Display Night (gymnastics, etc.)
- Barbecue and Bonfire

- Homes Evening
- Film Night
- Sports Center
- Reverse Night
- Moonlight Hike
- Observation Evening

METHOD OF TESTING

Participation in both the planning and carrying out of the activity.

ADVANCED REQUIREMENT 1

Complete requirements 3 and 6 of the Drilling and Marching Honor if not previously done.

Drilling and Marching Requirement # 3

Explain, compare, and contrast the actions in each of the following groups:

- a. Attention, 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)

Drilling and Marching Requirement #6

Explain and demonstrate how to use, display, and care for the national flag, including how to properly fold it.

NATURE STUDY

REQUIREMENT 1

Review the story of the flood and study at least three different fossils. Explain their origin and relate them to breaking God's Laws.

CLASS PERIODS: 20 - 30 MINUTES, PLUS A FIELD TRIP

TEACHING METHODS

1. Visit a museum and study the fossils there.
2. Go to a fossil bed and collect some fossils (some gravel driveways are even good sources of fossils!)
3. Have someone with a fossil collection come and make a presentation.

Discussion:

"Whosoever commits sin also commits lawlessness; and sin is lawlessness" (1 John 3:4).

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

Under this requirement we develop the theme that the results of breaking God's natural laws are just as sure as are the laws themselves. In fact, the judgments are themselves part of the natural laws of God's universe. You might want to develop one more of the natural laws with the youth studying how to become Ranger: the *Law of Action and Reaction*—for every action there is an equal and opposite reaction. Judgment is an equal and opposite reaction to breaking a law. When you eat too much, you get a stomachache; eating too much was breaking one of the laws of health, the stomachache is the judgment. Judgment, in the spiritual sense, is the equal and opposite reaction to breaking God's moral law. The Bible makes this very clear: sin is breaking the law, and death is the judgment.

Through each of the classes so far, the requirements for knowing Jesus through nature have developed the theme that Jesus is our best friend; He is the Creator, and He is the King; His laws are perfect, and it is in our best interest to keep these laws. Now we come to the point in His progressive picture that asks and answers the question, "What happens when I disobey the law?" Since "all have sinned" (Romans 3:23), and since the natural consequences of perfect laws are always perfectly predictable, what will happen to us for having sinned? The law says that we will die, and the Judge of the universe is honor-bound to put the sinner to death. Remember the law of action and reaction? But the Judge of the universe also happens to be our best friend and the King who made the laws, so what is He to do? This is the most serious dilemma ever faced in the history of the universe. But this conflict was never really a dilemma because from the very beginning God had the answer prepared. Since sin demands death, God Himself, in the person of Jesus, would die instead of the sinner. In order for the sacrifice to be acceptable, however, Jesus must become a man and live a sinless life under all of the degradation that has come to characterize the planet Earth at its darkest hour.

As an example of the seriousness of the judgment and the wonder of God's grace in providing a way of escape, He gave us the story of the Flood. The world was so wicked that all people thought about was evil. The laws of God had been broken so severely that judgment was necessary; action had reached a point where a reaction could no longer be avoided. Yet the King of the universe, our best friend, had a way of escape. "Noah found grace in the eyes of the Lord" (Gen. 6:8), and Jesus told Noah how to be saved with his family. While the whole world received the full blast of the judgment, Noah and his family were safe in the ark.

The fossils that cover the earth represent one of the most impressive illustrations of judgment to be found. Vast oil and coal deposits give evidence to the amount of life that was lost as a direct reaction to the actions of sinful mankind. A study of

fossils should be undertaken to gain more than a simple appreciation of the creatures that lived before the Flood. While that account is very interesting and certainly is one of the reasons for studying fossils, the more important truth is that the Flood is one proof of a devastating reaction to rampant sin in the world. Every fossil provides mute testimony to the fact that the “judgments of the Lord are true and righteous altogether” (Ps. 19:9).

The point, of course, is that the laws are perfect and the judgments are sure, but our best friend has made it possible for us to be saved. He is the way. The judgment for our sins had to be met, and it has been met by Jesus. Do you understand the wonder of that? The Judge served the sentence Himself for anyone who would accept it. For the others He is forced to let them serve the sentence themselves. It is up to us. The judgment for sin is death! But the gift of the Judge is not just life, but life forever!

Suggestions

- a. To get as much serious thought into the fulfillment of this requirement as possible, it would be a good idea to have the youth write out, or at least outline in writing, the points that he/she wishes to make in the required presentation. Naturally it would be a wonderful testimony for the young person to present the story in a formal gathering in school assembly, Sabbath school, or even church.

A superb way to have a number of prospective Rangers fulfill this requirement is to have a church service turned over to the youth program of the church, and the youth that are fulfilling the requirement could each present their view of the Flood story and its implications; they could present their fossil evidences and explain the relationship between all of this and the salvation of man. An appeal could then be made by the youth leader or the pastor.

- b. The required collection of fossils is not only for the purpose of gaining a simple appreciation of the creatures that lived before the Flood, but also, more importantly, to establish a concrete realization of what happened at the Flood. There is hardly a spot on dry land anywhere in the world where you will not find numerous fossil records of the Flood. Furthermore, the vast oceans are themselves one of the most impressive results of the Flood. So, at least in one sense, sea water is a form of fossil evidence. But what we are looking for in the requirement to become a Ranger is actual fossils that the youth can find or obtain.

One of three fossils collected should be a fossil fuel—coal or oil. These are, of course, the remains of plant life and animal life, respectively, that lived before the Flood. The vast stores of both of these fossil fuels are evidence of the great amount of life that was lost in the Flood. If possible, arrange a visit to a coal mine, a petroleum museum, or a fossil museum to observe the many forms of prehistoric life that are on display. Be prepared to counter the evolutionary explanations for what is shown, pointing out that when someone doesn’t accept the Bible account as accurate, then he has to come up with another logical explanation for all of the fossils that exist.

REQUIREMENT 2

Complete a Nature Honor not previously earned.

CLASS PERIODS: THREE

OBJECTIVE

To broaden the Ranger’s interests and develop a better understanding of their Creator and instill a sense of accomplishment.

TEACHING METHODS

The requirements for all honors are found in the AY Honor Handbook. Notes on specific honors are available from your youth director.

Make the teaching of these honors as interesting as possible. When possible, visit an actual location or invite a specialist to come and talk to the group.

METHOD OF TESTING

The instructor must satisfy himself that the individual has met all requirements requested in the honor. The leader should forward a list of successful candidates to the local conference youth director.

Honor requirements correlating with school work can be credited if the teen obtains a signed agreement from the school that he has met the requirements.

ADVANCED REQUIREMENT 1

Be able to identify through photographs, sketches, pictures, or real life one of the following categories: 25 tree leaves; 25 rocks and minerals; 25 wild flowers; 25 butterflies and moths; 25 shells.

OUTDOOR LIFE

The purpose of this section is to develop a love for the out-of-doors and a greater appreciation of flora and fauna. Some of this work can be taught during Sabbath hours. Four class periods are allocated to the basic course, and three to the advanced work.

REQUIREMENT 1

Build and demonstrate the use of a reflector oven by cooking something.

CLASS PERIODS: ONE

OBJECTIVE

To learn specific skills in camp cookery.

TEACHING METHODS

A reflector oven is simple to make by cutting a square fuel can in half, diagonally, fitting a wire shelf to hold the food, and placing it close to the fire.

Camp Recipe for Biscuits

- 2 fistfuls flour
- 2 2-finger pinches salt
- 2 3-finger pinches baking powder
- 2 1-finger margarine or butter
- Enough water to make dough.

Shape dough into biscuits.

Place on a greased sheet.

Bake in reflector oven.

METHOD OF TESTING

Participation in activity.

REQUIREMENT 2

Participate in a two-night campout. Be able to pack a backpack or rucksack correctly. Include personal gear and food sufficient for your participation in a two-night campout.

CLASS PERIODS: ONE

OBJECTIVE

To allow participation in a campout and to teach the importance of placing articles in their most convenient and functional order in a pack.

TEACHING METHODS

Present yourself with a fully packed pack to the group. Unpack the pack in front of the group and indicate the reason for each item in the pack, the best way to pack that item, and the part of the pack that item should be packed in. When unpacking the pack, place each item in their groups, i.e. for eating, sleeping, wearing, miscellaneous, etc. The type of pack used for this demonstration should be the type of pack most used by the group.

Give some thought to the personal equipment you take to camp. Ask yourself, "What do I really need?" and remember that you have to carry it. You will need:

- Something to eat with
- Something to sleep in
- Something to keep dry in
- Something to keep warm in
- Something to have fun in
- Something to keep clean with

The **backpack** or rucksack is the most suitable thing to carry your gear in. You will want one that is large enough to hold your gear, but not so large that it is difficult to carry when it is full. A well packed pack looks neat and is evenly balanced. In good packing the rule is "last wanted, first in," remembering where possible to place lighter, bulky articles at the bottom, the heavier ones at the top, and the soft ones folded neatly against your back. A top-heavy pack is easy to carry. Plastic bags make packing much easier. Spare bags can be taken for soiled clothes, damp articles, and the frying pan.

The things you might need urgently should go on the top, or in easy-to-get-at pockets. Pack something soft against your back, and distribute the load evenly through the pack so that it is comfortable on your shoulders and back.

Gear List

Gear that should be placed in a position so that it can be obtained easily if required urgently would be:

- **First Aid Kit** - each person should carry their own personal first aid kit, which should contain at least some band aids, scissors, tweezers, antiseptic cream, safety pins. These should be packed together in a water-tight container. The kit's location can be marked on the outside of the pack.
- **Flashlight** - small hand type. The batteries can be removed when being carried in the pack to avoid accidental turning on while carrying.
- **Compass and Map** - Pathfinders should never go on a pack camp without a map and compass. The map should be kept in a plastic bag.
- **Raincoat or wind jacket** - ideally should be waterproof and windproof. There are numerous lightweight synthetic fabrics on the market today. Some are quite reasonably priced. See the Internet reference below.
- **Money** - a small amount of money should be carried for emergencies, including the correct change for a phone call.
- **Matches** - two sets of matches should be carried, both in waterproof containers. They should be packed in separate positions in the pack.
- **Toilet paper** - an item that should be kept handy. Should be packed in a plastic bag for waterproofing.
- **Handkerchief or tissues** - again, an item that you may need urgently. Toilet paper can also double for this item.
- **Sharp knife** - the pocket knife type with pouch.
- **Rope** - a couple of meters of rope, twine, or string should be carried for emergencies. (This does not refer to climbing gear.)

Something to Eat With

Knife, spoon, fork, cup, plate, bowl, pot for cooking, fry pan, detergent, scouring pad, tea towel, and food.

The outside of the cooking pot should never be washed during the camp. A black pot will boil faster than a shiny one. When black, the pot should be wrapped in newspaper, placed in a plastic bag, and placed back inside the pack for carrying. The fry pan can also double as a main plate and should be treated the same as the cooking pot.

Detergent and scouring pads are luxuries and may not be required. Food is one of the most important items in the pack and it must be packed properly. The meals should be planned before the camp and individual camp meals should be prepared and packed separately where possible. Tins should never be considered to be taken on a camp. Dried foods, now available in a wide variety, last well, are extremely light, and take up very little space. Everyday food stuffs such as salt, flour, sugar, cereal, sauces, butter, etc. should be stored in locking plastic bags and be well labeled. Bread, vegetables, fruit, etc. can be placed in a plastic bag. Breakable items such as eggs, tomatoes, etc. or items that could cause a mess in your pack if broken or spilled should be packed in your cooking pot or avoided.

Something to Sleep in

Tent, groundsheet, sleeping bag, mattress, Bible and lesson pamphlet. A tent may be too much for one person to carry, and a fly and poles evenly split between two is more convenient. A close-cell foam mattress is always a good idea. It keeps you away from the cold ground and also provides some padding.

Something to Keep Warm In

When selecting clothes it is always a good idea to take clothes to cover all temperatures. In other words, always take cold weather gear. You can take clothes off if you are hot, but you cannot put them on if you don't have them when you are cold. You will need an extra two pairs of socks, and of course you will need the regular shirts, pants, underclothes, etc. It is always advisable to have a complete set of clothes separate in a waterproof plastic bag.

Something to Keep Clean With

Soap, towel, washcloth, comb, toothbrush, toothpaste, mirror.

Miscellaneous

Insect repellent, sunburn lotion, axe or cutlass (machete), sharpening stone, note book and pencil, sewing kit - buttons, pins, thread, needles, etc. These items are only taken if there is room in the pack or if they are necessary for your situation.

RESOURCES

Pathfinder Field Guide; Pathfinder Staff Manual; Scout Handbook. Your local library will have books on this subject.

Internet resources: Check out www.thru-hiker.com for ultra-light, cheap alternative gear. Many long distance hikers now carry fully loaded packs that weight less than 20 lbs (9 kg.) including food and water.

METHOD OF TESTING

Participation in all activities.

REQUIREMENT 3

Pass a test in Ranger first aid.

CLASS PERIODS: AT LEAST TWO**OBJECTIVE**

To teach the Ranger basic knowledge and skills in specific areas of first aid.

EXPLANATION

The material for teaching the classes is taken from the St. John Ambulance or Red Cross First Aid Manual. The use of professionals to teach the class is not mandatory but preferred. Do not hesitate to call for help from the community organizations who deal in health and first aid such as the Red Cross. Completion of the Standard First Aid Honor qualifies for this requirement.

FIRST AID NOTES**Electrical Shock**

Turn off the current if possible, but always disconnect the victim from the contact using a dry stick, coat, or other non-conductive material. Do not use unprotected hands or feet. It is no use having two casualties. If the victim has stopped breathing, begin CPR and check the carotid pulse. Remember your A,B,C,D, procedure. If the victim's heart has stopped and you have been trained in external cardiac compression, continue cardio-pulmonary resuscitation. All electrical burns are more severe than they first appear. Even if the victim recovers, it is essential that they seek medical advice.

Poisoning

Poisons may be solid, liquid, or gases.

They may be:

- Taken by mouth
- Inhaled through the nose
- Absorbed through the skin or injected

Calmness—not panic—is essential in the treatment of poisoning. As prevention is better than cure, make sure all poisons are correctly labeled and stored out of reach of children. Never leave poisonous substances in an open container.

General Rules for Treatment of Poisoning:

1. Protect yourself from being overcome by the poison.
2. Remove the victim from the danger source.
3. Wash off any poison from the skin.
4. Arrange for medical aid.
5. Dilute, eliminate, or neutralize the poison.
6. **DO NOT** give fluids if the victim is unconscious.
7. **DO NOT** give an emetic if the poison is a corrosive.
8. **DO** give samples of the poison or vomit to the doctor.

| COMMON POISONS | | |
|---|----------------|-------------------------------------|
| Kerosene, Petrol, Turpentine | No Emetic | Plenty of milk |
| Acids | No Emetic | Milk or water and beaten egg whites |
| Alkalis | No Emetic | Lemon juice, egg whites |
| Bleach or Phenol | No Emetic | Milk, beaten egg whites |
| Alcohol, Insecticides, Match Heads, Tablets | Give an Emetic | |

REMEMBER: If the poison is a corrosive (burns on way down), **DO NOT GIVE AN EMETIC.** If in doubt, then give plenty of milk.
EMETIC: Use Syrup of Ipecac from your first aid kit. In all cases, seek medical aid. If breathing fails, begin CPR (mouth to mouth).

- Wash the affected area with soap and water. Take a shower if possible.
- Discard the clothes.
- Get patient to drink plenty of water or milk.
- Induce vomiting if a chemical has been swallowed.
- If breathing stops, begin CPR.
- Quickly remove the patient to fresh air.
- Indicated by abdominal pains, vomiting, and diarrhea.
- Give nothing by mouth.
- Seek medical help.

Fits

Epileptic fits are not uncommon. The victim may utter a sigh or cry, fall to the ground, remain rigid for sometime, then begin thrashing around. It is possible they may froth at the mouth and become cyanosed. It is not unusual for the patient to be incontinent. Protect the victim from danger, but do not restrict movements. If the opportunity arises, place something soft between the teeth. If the patient becomes limp, place in the recovery position. Seek medical aid. Do not awaken if they fall asleep.

Convulsions

These usually occur in young children and may be caused by a digestive upset, teething, high temperature, or constipation. The child may arch his back, twitch his limbs, roll the eyes and even become cyanosed.

Loosen the clothing, ensure a clear airway, reduce the temperature by sponging the child, and seek medical aid.

Foreign Body in Eye

Do not rub the eye. Rinse with a gentle stream of tap water into the inner corner of the eye. Eye baths should be clean. If an assistant can see the foreign body, moisten a wisp of cotton wool or the corner of a clean handkerchief and gently lift the foreign body away from the surface of the eye. If the foreign body is on the window of the eye (pupil) or stuck to the surface of the eye, or is known to be a sharp object, medical help should be sought urgently. For chemical burns, wash with water immediately and seek medical help urgently.

Foreign Body in Nose and Ears

Foreign bodies in the ear or nose should be removed by a doctor.

Fractures

Fractures can be caused by direct action (such as a blow or a fall), indirect action (where the break occurs away from the site of the direct blow), or muscular action (where the kneecap or thigh may break due to a jerk or a trip). Fractures will be recognized by pain or discomfort in the region affected, swelling, loss of power of the limb, deformity, irregularity of the bone, unnatural movement and a bony grating, which the injured person may feel. The last two signs should never be sought deliberately. Fractures are classified as closed when the skin surface is not broken, open when a wound is present, and complicated when a fracture, either closed or open, is associated with an injury to a more important part of the body such as the brain, lungs, a major blood vessel or nerve, the treatment of which has priority.

If in doubt, treat injury as a fracture and, unless life is endangered by fire, rising water, or other hazards, **DO NOT MOVE** the patient before treating his injuries and immobilizing any fracture. In all cases of fracture there is a danger that further injury may be caused if a limb or part is moved before being immobilized.

Immobilizing can be achieved by supporting the injured limb or part in as natural a position as possible with bandages, slings, and padding.

Fractured Collarbone (clavicle):

In the case of a fractured collarbone the patient will often support the elbow to relieve pain and incline his head towards the injured side. A common cause is falling on the outstretched hand or shoulder—a very common sports injury.

- Remove and loosen any clothing or strap on the injured side.
- Pad under the armpits and the chest wall, both back and front.
- Place a broad bandage under the armpit on the right side, over the shoulder, and tie at the back.
- Repeat this on the left side.
- Take a third bandage and lash the loops together tightly between the shoulder blades.
- Check to see that the circulation is normal at the pulse in both arms.

Fractured Upper Arm (Humerus):

- Apply a collar and cuff sling.
- Place soft padding between the elbow and the chest.
- Bind the limb firmly to the body—first above the fracture and next below the fracture.
- Check the pulse rate at the wrist to ensure that the blood is circulating through the arm.

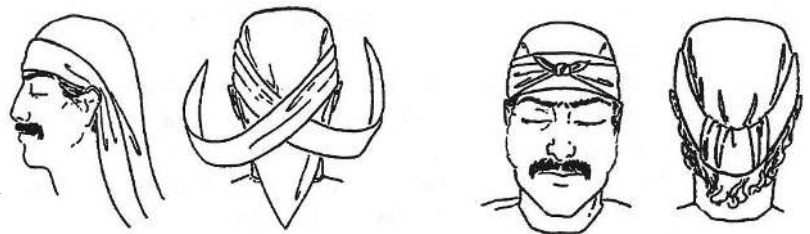
Fractured Forearm or Wrist:

- Apply a padded splint on the front or back of the forearm - the splint must extend from the elbow to the fingertips.
- Bind the limb firmly to the splint with three bandages, the first between the fracture and the elbow, the second between the fracture and the hand, the third supporting the hand with the splint.
- Apply an arm sling.
- Check the pulse.

Bandaging and Splints

Triangular bandage to the head:

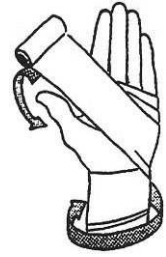
- Fold a hem inwards along the base of the bandage.
- Place the base of the triangle on the forehead and bring the ends around the head, crossing over the apex at the rear, and meeting again at the center of the forehead.



- Tie the ends.
- Bring the apex up and fasten with a safety pin.

Open-hand Bandage:

- Fold a hem along the base of the bandage.
- Place the hand, palm down, on the bandage so that the wrist lies on the base of the triangle and the fingers point toward the apex.
- Bring the apex over the back of the hand.
- Fold the extra cloth in neatly.
- Tie the ends on the outside of the wrist.



Open-foot Bandage:

This is similar to the open-hand bandage.

- Place the foot on the bandage so that the heel is toward the base and the toes point to the apex.
- Bring the apex up over the top of the foot.

Collar and Cuff Sling:

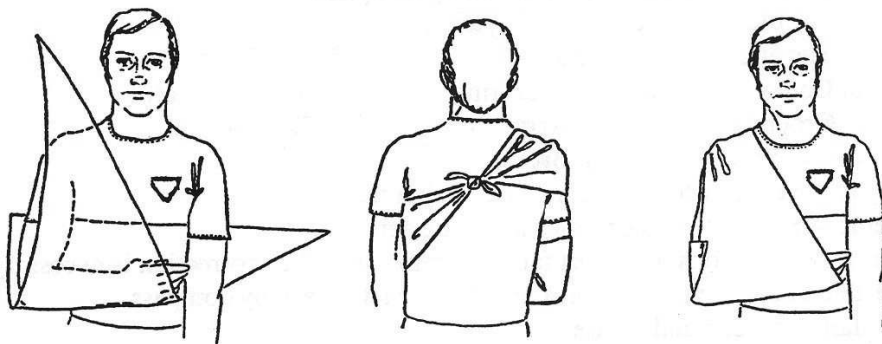
- Place the forearm across the chest with the fingers pointing towards the opposite shoulder.
- Pass a clove hitch over the hand and round the wrist, the knot of the clove hitch on the thumb side of the wrist, and a fold of the cuff on either side of the wrist.
- Tie the ends of the bandage in the hollow just above the collarbone on either side.
- Check the circulation.
- This sling supports the wrist.
- If the shoulder is injured also, bring the lower end of the bandage up over the forearm and under the shoulder of the injured side and tie the two ends with a knot. Thus all the weight of the injured arm will be borne by the uninjured shoulder.
- You should be able to apply a sling with the injured person lying down.
- Place one end of a triangular bandage over the shoulder of the injured side.
- Let the bandage hang down over the chest with the apex level with the elbow of the injured arm.
- Bend the elbow of the injured arm, bringing the forearm up in front of the bandage, with the hand elevated about four inches above the elbow and the tips of the fingers extending just beyond the base of the bandage.
- Bring the lower end of the bandage up over the forearm and over the shoulder of the injured side, and tie the two ends at the side of the neck.
- Bring the apex of the bandage forward and fasten with a safety pin.

Chest or Back Bandage:

- Place a triangular bandage against the chest (or back) so that the apex is at the shoulder.
- Have the patient hold the apex there.
- Now fold the base inward as far up as you desire.
- Carry the ends around the body and tie directly below the shoulder. You will always have one protruding long end after you tie.
- Take this end and bring it up to the shoulder, tying it and the apex of the bandage together.

Splint to the Forearm:

- Don't twist or turn the arm to see whether it is broken.
- It is best to use two splints. One should extend from the elbow to the fingers on the palm side, and the other should be placed on the opposite side.
- Fold several triangular bandages into cravat shape and use them to bind the splints snugly in place. Three or four are usually best, though two will do well.
- If material is available, the splints should be padded before being used.
- After the splint is applied, put on an arm sling to support the arm.

**Splint to the Palm or Wrist:**

- In case of a palm or wrist injury, one splint is sufficient. It should be padded and should extend from the elbow to the fingertips.
- Place it on the palm side and bandage securely in place.
- Then put on an arm sling.

RESOURCES

St. John Ambulance Association First Aid Manual. Red Cross First Aid Manual.

METHOD OF TESTING

The instructor will give the examination.

Ranger first aid does not complete the First Aid Honor, nor is the certificate awarded. If one chooses to complete the current St. John or Red Cross First Aid Certificate, then this will meet the requirements for Ranger, Voyager, and Guide.

ADVANCED REQUIREMENT 1

Complete the Orienteering Honor.

CLASS PERIODS: THREE**ORIENTEERING***Skill Level 2*

1. Explain what a topographic map is, what you expect to find on it, and three uses for it.
2. Identify at least twenty signs and symbols used in topographic maps.

3. Give the nomenclature of an orienteering compass.
4. Know the meaning of the following terms:

| | | |
|---------------------|-----------------|-------------------|
| a. Elevation | e. Scale | i. True North |
| b. Contour interval | f. Measuring | j. Magnetic North |
| c. Ground forms | g. Azimuth | k. Declination |
| d. Distance | h. Back-azimuth | |
5. Demonstrate how to shoot a magnetic azimuth.
6. Demonstrate how to march on a magnetic azimuth.
7. Know two methods to correct for declination and when correction is necessary.
8. Be able to orient yourself and a map by inspection and by compass.
9. Explain resection and its use.
10. Prove your ability in the use of the compass by following a one-mile (1.6 km) cross-country course with at least five given readings or control points.

ADVANCED REQUIREMENT 2

Be able to light a fire on a rainy day or in the snow. Know where to get the dry material to keep it going. Demonstrate ability to properly tighten and replace an axe handle.

If the snow is deep, lay some logs side by side to make a platform on top of the snow, then build the fire on top of the platform. Look for shelter from rain such as caves, ledges, large logs, trees, etc.

To find dry fuel when everything seems wet, look for dead limbs on standing trees. The inner wood will generally be dry, and so will small twigs hanging in the air. Many stumps or dead trees lying on the ground have dry wood inside them or dry leaves underneath them, where rain or snow have not reached. Caves and ledges in rocks are a catchall for leaves and bits of wood. Don't neglect the shredded bark of trees.

It is wise to lay in a supply of wood under canvass if you are going to camp any length of time. Carry sufficient matches for all probable emergencies, preferably in several places throughout your pack and pockets. A 35mm film can makes an excellent container for carrying matches. These have a tight lid and are water resistant. Place a tiny roll of emery paper in the can for a striker when things are wet. To waterproof matches, dip them in shellac or varnish that has been thinned 50 percent with alcohol. Melted paraffin makes a good dip also.

How to Replace an Axe Handle

A broken handle is often most difficult to remove. The best and easiest way is to burn it out. A single bit axe needs only be buried in the earth up to the helve and then a fire made over it. The earth will protect the temper of the blade. For a double bit axe, make a trench and leave the eye of the head open in the middle of the trench. Cover both blades well with earth on each side of trench, and then make fire over the eye of the axe.

If you need a new handle while in the woods, be sure to make a good one. Pick a resilient hardwood known in your area. Shave the handle into shape and scrape ridges of cuts down with a piece of broken glass. Insert the handle into the axe after you have barely started a split in the end to be inserted. Drive home a wedge made from dry hardwood but do not trim until the axe has been used for a few times, then drive solid again and trim. A tight handle is important. If the handle is not tight, drive it out and make two saw cuts cross ways. Put it back and drive in two hardwood or iron wedges. Saw off any projecting part. A crooked or warped handle must certainly be replaced.

ADVANCED REQUIREMENT 3

Complete one of the following requirements:

- Know on sight, prepare, and eat ten varieties of wild plant foods.
- Be able to read and receive 35 letters a minute by semaphore code.
- Be able to send and receive 15 letters a minute by wigwag, using the international code.
- Be able to send and receive Matthew 24 in sign language for the deaf.
- Take part in a simple emergency search and rescue operation using two way radios.

CLASS PERIODS: ONE, PLUS OUT OF CLASS TIME**RESOURCES**

- Supply a list of plants from your local area and supply your own list of resources available. You may wish to complete the Edible Wild Plants Honor at this time.
- Be able to send and receive 35 letters a minute by semaphore code. See the Explorer class for simple sketches of code. You may wish to complete the Communication Honor at this time.
- Be able to send and receive 15 letters a minute by wigwag using the International Morse Code.

| MORSE CODE | | |
|------------|--------|--------|
| A •- | J •--- | S ... |
| B -... | K -•- | T - |
| C -••• | L •••• | U ••- |
| D -•• | M -- | V •••- |
| E • | N -• | W ••- |
| F •••• | O --- | X -••• |
| G ---• | P •••• | Y -••• |
| H •••• | Q -••• | Z -••• |
| I •• | R ••• | |

Learning the Code

Learn the code by sound, NOT by memorizing the little dots and lines on a code chart.

Make yourself a simple buzzer and get your friend to do the same, then sit in different rooms and signal each other. Take your time, go slowly, learn to hear the letters.

Make a "dah" the length of three "dits," and pause between letters and length of a "dah." Get it right the first time; speed will come with practice.

The following eleven letters can be learned in a few minutes:

| | | | |
|--------------|----------------|--------------|---------------|
| E dit | T dah | A di-dah | I di-dit |
| M dah-dah | N dab-dit | S di-di-dit | O dah-dah-dah |
| R di-dah-dit | H di-di-di-dit | K dah-di-dah | |

Now practice using them by sending and receiving some of these sentences: THE KIT IS A HIT: TIM IS NOT HERE: HE IS AT HOME: THE MEN ARE NEAR: RENT A TENT TO HIM: THIS TENT HAS A TEAR IN IT. Make up sentences of your own. You will have a lot of fun sending messages with whatever letters you know. Do not try to learn all the code in one sitting. Add a few letters at a time, and before you realize it you will have learned the whole code and can send and receive with the experts.

Wigwag Sending

For wigwagging you need two flags, each 60cm square. One is red with a white 20cm square in the middle; the other is white with a red square in the middle. Each is fastened by ties to a pole approximately one meter long. Taller juniors may want a longer pole.

Choose the flag that stands out clearer against your background. White is better in front of trees; red is usually better against the open sky.

The Morse Code is used. The flag is dipped to the right for a "dit" and to the left for a "dah." (To help you remember, notice that "dit" and "right" sound quite a lot alike).

For the upright position, hold the butt end of the pole in your left hand over your belt buckle. Hold the right hand 30 cm above the left, with the pole in front of your nose and leaning forward slightly.

To make a "dit," keep the left hand where it is and swing the pole down level on the right and up again. Move with a figure-of-eight motion, keeping the pole always leading the way so the flag does not tangle.

To make a "dah," make the same motion but to the left. When "dit" and "dah" come together, make just one long figure of eight motion from low on one side to low on the other and up again.

For a "front," swing the flag down in front of you.

The signaling team consists of two juniors: the "signalman" and the "recorder." In sending, the recorder dictates the message word by word to the signalman, who sends it. When receiving, the signalman receives the message and dictates it to the recorder, who writes it down. When signaling over long distances where binoculars are necessary, add an "observer" as a third man with binoculars.

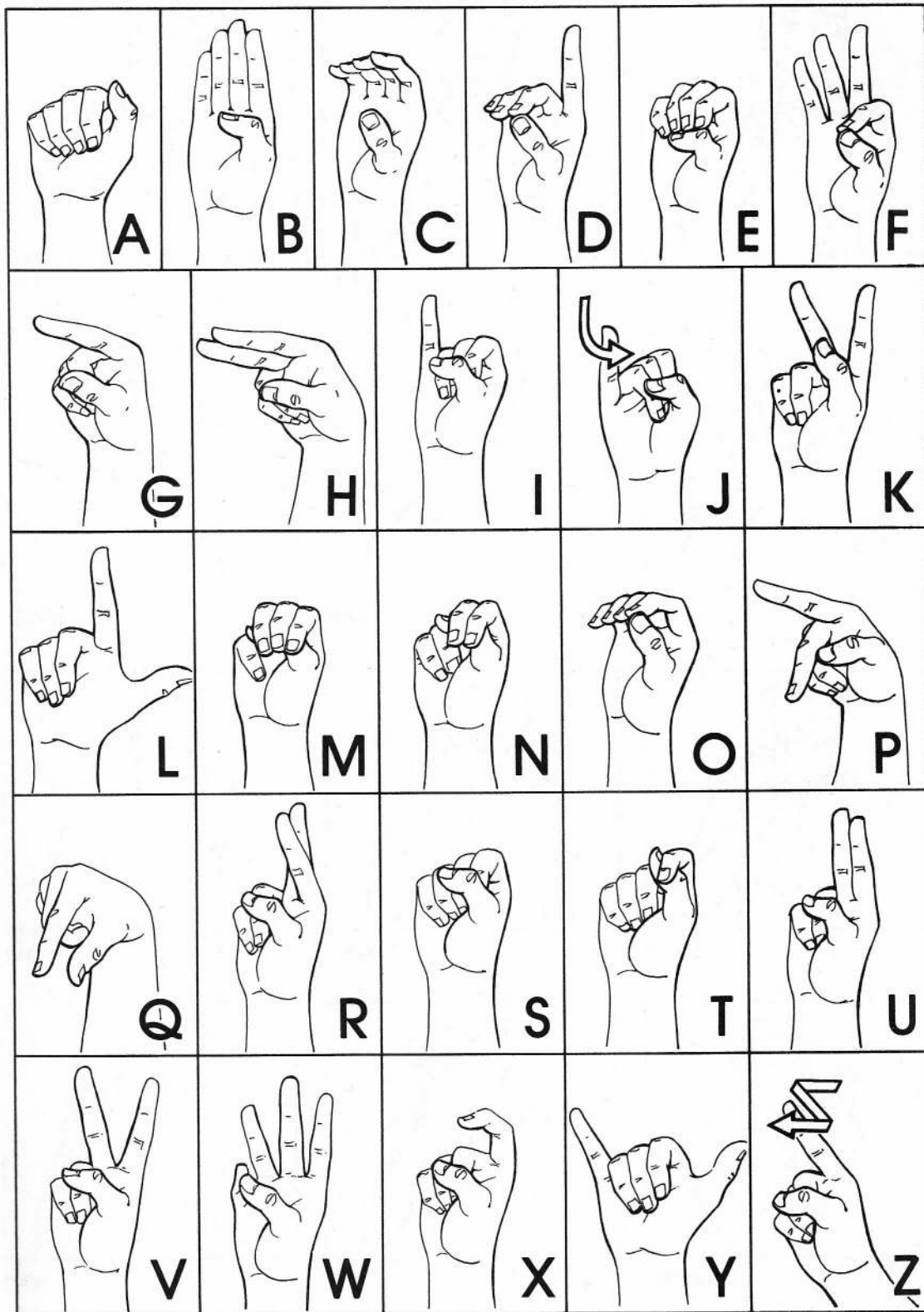
To establish contact, the sending team takes their positions in an exposed place and chooses the flag that makes the better contrast with the background. The signalman begins to send a long series of "A's." When the receiving team notices, they take their position and the receiving signalman waves "K" (klear), meaning he and his recorder are ready to receive. The sending recorder pronounces the first word, and the signalman sends it. He makes a complete letter, with all its dits and dahs, without stopping. But he comes to the upright position briefly at the end of each letter and makes a front at the end of each word, then stops with the flag down and watches the receiving signalman. If the receivers got the signal clearly, they wave back "E" and the senders go ahead with the next word.

At the end of a sentence the signalman makes two fronts. At the end of the message he signals "AR" as one letter. This time he waits until the receivers have checked the message through and wave back "R," meaning that they received the whole message clearly. Now, and only now, do the signalers leave, unless they wish to reply, in which case they had better wait.

The signaler may make a mistake. If so, he immediately drops the flag in a front, then makes eight dits and a front and waits for an answering "E." Then he starts over on the word he is sending. If the receiver does not understand a word, he signals "IM!" as one letter, and the sender repeats the last word he sent. In all signaling, accuracy is more important than speed. Speed will come naturally with practice. Further material is found in the Explorer class. You may wish to complete the Communications Honor at this time.

- d. Be able to send and receive Matthew 24 in sign language for the deaf. You may wish to complete the Sign Language Honor at this time. You may use the alphabet signs on one of the various forms of word signing. An instructor may be required.

THE MANUAL ALPHABET



LIFESTYLE ENRICHMENT

REQUIREMENT 1

Complete one honor not previously earned in Outreach Ministry, Vocational, or Outdoor Industries.

ADVANCED REQUIREMENT 1

Complete one honor not previously earned in Recreation or Arts and Crafts.

OBJECTIVE

To broaden the Ranger's interests and develop skills for service of the church as well as to explore potential life occupations.

TEACHING METHODS

The requirements for all honors are found in the *Pathfinder Honors Handbook*.

METHOD OF TESTING

Completion of honor requirements or classes.

