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COMMUNITY CO-OPERATION AS TO BIBLE STUDY

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Canaan, and into the land of Canaan he came," a veritable Scout's log; of David, who could build warriors in the Cave of Adullam; of Paul, missions' frontiersman, above all of Jesus of Nazareth, who is the Master Scout, whose life may be best interpreted for a boy in the terms of observation, service, and the twelve great personal laws, who found and led the way.

In the Boy Scouts the big brothers of a community have the finest opportunity for co-ordinated effort in developing character in their young neighbors and companions through play and educative recreation. The movement is world-wide with international relationships. Headquarters in America is conducted by wise, earnest, impartial and far sighted men. These things lift it out of any possible bye-currents or littlenesses. The members of the local councils are chosen in most democratic and representative manner. It is therefore difficult for any individual or organization to use the Scouts for personal ends. And the Scout principles and practices themselves are calculated to enlist all boys, from whatever station, as brothers together in wholesome interests and companionship during the years of adolescence, and to bind them forever with ties of loyalty to each other and to high causes. Every good agency in a community that seeks the welfare of youth, Catholic, Jewish, Protestant, educational, philanthropic, every home, church, school, individual, may join heartily in this good cause with the realization that upon its broad, breeze-blown platform, harmony of purpose and method will surely tend to prevail. Wherever the community Scout work has been normal, results so far definitely recorded bear out these statements.

COMMUNITY CO-OPERATION AS TO BIBLE STUDY

FRED S. GOODMAN,

Secretary International Committee, Y. M. C. A.

The contrast between the spirit of this meeting and a similar one nine years ago is suggested by a remark in a recent review by Principal Forsyth of Hackney College, who spoke of "critics who exhibit more grim promptitude in lashing out than fine patience in taking in." Ten years ago there was criticism where today there is appreciation of the themes discussed in this conference.

I group my remarks around two fundamental questions.

What Can the Association as an Inter-Church Agency Do in Community Bible Study Co-ordination?

1. It can promote an impartial and often repeated diagnosis of the conditions touching religious education of boys

and men. The need, the value and the results of such a diagnosis are past all question. But one survey is not enough. It must in some of its phases be repeated year by year.

2. It can provide an experimental laboratory for a study of the problems of religious education among boys and men, especially such groups as have either lapsed from or have never been touched by the usual methods of the Church and Sunday school. This kind of experimentation has been carried on for years, both in and out of Association buildings.

3. It can provide a platform for the cultivation of the spirit of co-operation. After all is not this our greatest need? Co-operation is not a series of acts so much as a state of mind, and when the invitation is given and definite opportunity is offered, one can steadily cultivate the habit of thinking in terms of co-operation until it becomes the most normal thing in the world. To seek to co-operate with every possible agency, every possible man and in the performance of every possible task in the extension of the Kingdom looking toward the increase of religious education may become a mental habit.

The second question is specific.

What Definite Things are Now Being Done by the Association Towards Bible Study Co-ordination?

Among the many things which I have discovered the following are selected as illustrative of groups of activities and forms of service to the churches which are most readily feasible in the average city where an Association exists which the Young Men's Christian Associations are now carrying on.

1. The Associations have been steadily increasing the co-ordination of Bible study of boys and men with other interests. To these organizations is largely due the natural relations between athletics and boys' camps and definite religious features including Bible study.

2. The establishment and the maintenance of a carefully selected union library of hand books on Bible study, pedagogy, psychology and methods of Christian work, accessible to teachers and students in a central location. Upwards of one hundred such libraries are now located in Association buildings.

3. A discovery out of a study of wide Association experience of the principles which underly the extension of Bible classes to groups of boys and men outside of the church and the development of methods and plans to express these principles in a concrete form. In this city at certain times as many as sixty different Bible classes and shop meetings have been carried on each week touching a great multitude of men at almost every hour of day and night. I have a list of over a hundred places, such as shops, factories, fire houses, street car barns and mines, where such Bible classes have been carried on. At least in the beginning such work can best be established by an inter-church agency like the Young Men's Christian Association, although in many places they have been in

the past and can still be more in the future turned over to leaders from nearby churches.

4. The Associations have for years given steady and increasingly effective emphasis to the peculiar needs of adolescent boys and men. Every Association building is an eloquent illustration of the response of the church to these needs. The Associations have also laid new emphasis upon the importance of organizations of boys within the church. The total publicity of the Association enterprise is giving this emphasis.

5. The Associations have been promoting with ever increasing interest, especially during the last four or five years, united institutes of leaders of boys and men's Bible classes in more than a hundred cities each year. Such institutes are carried on by Young Men's Christian Association leaders. The problems of such work whether in the Association or in the church itself are common. The principles for meeting these problems and the platform by which success can be built are likewise common.

6. The promotion of the training of older boys and men as leaders and teachers of Bible classes.

One of the most gratifying things of the last twelve years is the growth of teacher training in the North American Sunday-school movement. In 1902 one teacher to 111 officers and teachers was enrolled in the training classes. In 1905 one to sixty-four, in 1908 one to twenty, in 1911 one to twelve.

While this growth is phenomenal it does not mean to a very large degree the training of men. After a careful study of the whole problem, I am convinced that the only practical way to secure a steady stream of trained adult male teachers is a union teacher training class for men only. These classes are carried on now each year in more than 150 cities through the Young Men's Christian Association.

7. Providing hand books of methods and principles, and Bible study courses made especially for boys and men. While we are getting encouraging information regarding the increased use of graded lessons, it has largely remained for the Young Men's Christian Association to insist upon the preparation of special courses for adolescent boys and special courses for men of various types. There are upwards of 75 such courses that have been prepared in the last twelve years. Courses for the training of men in methods of personal evangelism are also a product of Association work. So far as we have discovered there is but one course for teacher training made entirely with a view to the use of men and leaders of men's classes. This has been produced by the Young Men's Christian Association. A recent hand book growing out of the Men and Religion Forward Movement entitled "Making Religion Efficient" with other kindred literature, have been produced through the agency of this Association.

8. Furnishing a platform upon which representatives from all the various agencies which are definitely related to the religious education of boys and men, can work together. In a dozen cities in which I have recently conducted united institutes, we have had special committees in charge of these institutes made up of picked men from the Sunday-school movement and the Association. In several cities the effort to promote these institutes has brought leaders together in a new way and with unusual results. After all as Dr. Bosworth has well said, there are but few things which really unite men—"A common hope, a common work, deliverance from a common peril, and a loyalty to a common Lord."

In face of the pressing need disclosed when one studies the Sunday-school movement, and finds the great loss of the adolescent boys and also finds that the ways of diminishing this loss are open to our use, surely the demand for finer co-ordination and unselfish co-operation is very great. Our ultimate goal is of course the Kingdom of God. Like the work of stone cutters in a stone yard, each of whom may be producing a unit, unit comes only when the products of their labors are united in a noble structure for the worship of God. The unity is seen in the finished structure. So each of these organizations in co-operation is helping to produce the sum total of spiritual efficiency in the community.

COMMUNITY CO-OPERATION IN BIBLE TEACHING

CHARLOTTE ADAMS,

National Training Secretary of the Y. W. C. A., New York.

The history of every enterprise which has become in any sense a community interest, has followed the quickening of public sentiment through persistent education until there has been created what we recognize as a social consciousness, by which the community expresses itself and registers its desires. This is the one potent factor, the only irresistible force which can carry through any community program,—legislative, social or religious.

It is sheer waste of time to talk about community co-operation in Religious Education until the Christian public recognizes its desirability and its value, and is willing to undertake its accomplishment. This will mean first of all a far deeper sense of unity among Christians than is apparent, especially in small towns and certain sections of the country where the spirit of denominationalism still acts as a dividing element.