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THE TREND OF MODERN CHRISTIAN
YOUTH MOVEMENTS IN THE UNITED STATES
AS RELATED TO THE CHRISTIAN CHURCH

by

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INTRODUCTION

INTRODUCTION

A. The Problem and Significance of the Present Study.

It has been said that "the destiny of any nation at any given moment in its history depends upon what its young men under twenty-five are thinking."¹ If this be true, how important for the future of the Christian Church are the thoughts and attitudes of its youth! In many respects, youth is lost today in a bewildering world of political and social upheaval. The following disheartening yet challenging picture is contained in a statement of conviction drawn up by a group of Christian youth leaders:²

"Millions of our fellow men are unemployed and supported by charity; millions of homes are under the shadow of insecurity and fear; a vast number, even in prosperous times, live in poverty, while the wealth of the nation is controlled by the few; our young people prepare for a life work only to find that no work is to be had; selfish competition sets every man's hand against his brother; hatreds of race and nation and class divide us into warring groups; nations of the world prepare to hurl multitudes as cannon-fodder into war; many of our youth are denied opportunities for an education and drift into idleness, delinquency, and crime; many find their hopes for establishing homes of their own thwarted; in the midst of this conflict human personality breaks, faith suffers shipwreck, and moral integrity disintegrates."

Confronting this situation, the Church must recognize that youth represents power, and be quick to gain its allegiance.

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1. Goethe, quoted in Youth and the Church, Palmer, L.C., p.7.
2. Our Share in Building a New World, p.10.

Other interests and organizations are awake to its potentialities. This is indicated in the following statement:¹

"It was neither Mussolini nor Hitler who discovered how malleable a force youth is -- the Catholic Church proclaimed it long before either of them had turned it to his purposes -- but Mussolini and Hitler have given their day an object lesson in what can be achieved in appallingly brief time by the adroit manipulation of the discontent and volatile emotions of the young."

What claims for allegiance are the Christian organizations of America making on youth? Tracy² describes youth as eager hearted, quick to catch "the fire of spiritual heroism and --- ready to follow a spiritual hero to the world's end and at any cost." The Christian Church has a hero to whom youth may give its full devotion, and who alone has the solution to this day's great problems. Much depends upon how the Church meets her opportunity. It has been said:³

" --- if the church can nourish or foster within its own life a strong, healthy Christian youth movement, it can live and serve mightily in the world. But if it is unwilling or unable to do this, then the alien and pagan forces which have thus far been more adroit, or at least more fortunate, in capturing the love, allegiance and early loyalty of youth will move in completely, take over the field entirely for themselves, and leave the Christian Church to dally with a diminishing fringe of human life."

With the destiny both of the young people and of the Church

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1. Editorial, A Gospel for Youth, Saturday Review of Literature, June 30, 1934, p.780.
2. Tracy, F., The Psychology of Adolescence, p.205.
3. Hayward and Burkhart, Young People's Method in the Church, p. 42.

at stake, the problem of their relationship to one another is an urgent one. How is Christian youth organized to meet the situation?

B. Statement of Purpose and Procedure.

The purpose of this study is to examine present-day Christian youth movements in order to determine how and with what effect they are appropriating the power of American youth for the work of Christ and the Church. The extent of this survey will make it possible to include only those movements which, because of their earnestness and sincerity of purpose, the size and influence of their membership, and the fruitfulness of their activity, are outstanding. This purpose will be carried out by tracing the origin and development of each of these movements and considering its aims, its membership, and the methods and effectiveness of its work. In conclusion, these movements will be evaluated in their relationship to the Church.

CHAPTER I

THE CHURCH'S NEED OF YOUTH
AND
YOUTH'S NEED OF THE CHURCH

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THE CHURCH'S NEED OF YOUTH AND YOUTH'S NEED OF THE CHURCH

A. The Church's Need of Youth.

1. The Need of the Church.

What is true of the Church in any age and is particularly true today is its dependence upon replenishing and revitalizing its life with youth. The Church needs youth to perpetuate its work and to help interpret its message in the face of present-day materialism and indifference. It needs youth to reestablish the family altar and rear its children in the fear and love of God. It needs youth to bring to it renewed hope and courageous vision. One may well question the future of an institution which fails to capture the imagination and the enthusiasm of the young.

2. Youth, the Answer to This Need.

For what things inherent in youth is it coveted for the work of the Church? Those things which Christ asks of his followers -- the devotion which demands that they leave all to follow Him, the quickness to catch the vision and the enthusiasm and energy to attain to it -- belong peculiarly to the young. The Church of Christ has been built

by the lives of those whose unclouded faith and devotion were wrought out in the youthful spirit of fervor and self sacrifice. G. R. Jordan recognized the desirability of these qualities when he said:

"In the spirit of enthusiasm, guided rightly, men and women have gone forth go overcome, to accomplish the apparently impossible. Indeed it is the madness of youth, the insane zeal of youth which has sent youth out to do really great things. Noble and unselfish tasks, seemingly impossible, have been done by youth just because youth had this zeal, enthusiasm, madness, or whatever one may term it. The world has to depend upon this very spirit to advance, really to progress."¹

The eagerness with which youth entered the World War bears testimony to the fact that it is undaunted by sacrifice and hardship. If this spirit of youth is led to find expression in devotion to Christ and in service to Him, it will bring to the Church great power.

Therefore it is seen that the Church needs youth -- it needs youth to enter into and to carry on its life with these heroic qualities of idealism and enthusiasm. H. C. Mayer recognized the urgency of this need when he wrote:

"The very existence of the church depends on recruiting from the continuous stream of youth as it rises."²

This in itself would be sufficient to merit the Church's whole hearted effort to gain youth's allegiance, but there

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1. Jordan, G. R., Intimate Interests of Youth, p.27.
2. Mayer, H. C., The Church's Program for Young People, p.22.

is another, even more potent demand for the Church's most earnest consideration -- youth's need of the Church.

B. Youth's Need of the Church.

1. A Need Peculiar to Adolescence.

Youth has been called "the center of the battle-line of life."¹ It is that period in which the personality develops from that of a child to that of an adult, a time of growth and adjustment to a whole world of new relationships. Because of this development, adolescence is the time in which religion makes its greatest appeal. Tracy defines it as the day "when the negative limitations of childhood have been surmounted, and the positive limitations of maturity have not yet been encountered; while the evil days come not, nor the years draw nigh, when the heart of man becomes oppressed with the world's evil and his spirit inoculated with the toxin of pessimism."² Not only is youth a time peculiarly open to religious experience, but it is also a period of decision, and the decisions made at this time determine to a great extent the whole future of the individual. Here he makes three of the most important of life's choices, determining family relationships, vocation and religion. What a strategic point this offers the

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1. Palmer, L. C., Youth and the Church, p.8.

2. Tracy, Frederick, The Psychology of Adolescence, p.205.

Church! Statistics say that the majority of all the decisive religious experiences occur during this period, and at the same time they say that the great majority of all criminals start on their criminal career in adolescence.¹ Truly, it is a crucial time, a time when the forces for good may not only rejoice at youth's responsiveness but must also recognize their serious responsibility in opposing the forces of evil. It is therefore necessary to consider not only the Church's need of youth, but youth's need of the Church.

2. A Need Augmented by Present-Day Conditions.

Characteristic of youth is its buoyant expectancy and hope in the face of what seem insurmountable difficulties. Yet the present-day presents problems which well might dampen its courage and bring early defeat and disillusionment. Baffled, living in a world where right is constantly worsted and where society apparently has no place for them, the youth of today have been called the "unfound generation."² Where normally they might expect to step from school into a job where there is opportunity for livelihood, creative work, advancement and success, they are today all too often met with disappointments. One writer characterizes the situation thus:

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1. Cf. Palmer, L. C., Youth and the Church, p.7.

2. Cf. Unfound Generation, New Republic, July 11, 1934, p.223.

"Perhaps not for generations has youth been so robbed of its own home and its own life as today. It is a marvel that there is not more crime. Perhaps the adults had hoped to get all the work of the world done, make all the commodities and the currency the world needed, and then to lay it all in the lap of youth. But youth still has the creative urge, the desire to work and to serve, and no inherited wealth or privilege can satisfy it."¹

The existence of youth's material need is widely recognized -- the need of the chance to make a living and to raise a family; it is one of America's tragedies that there should be material want in the midst of abundance.

Even greater and more basic is the spiritual need -- the need to interpret life in the light of its real meaning. The fact that this is denied when there are abundant resources available is a far greater tragedy. Pitkin,² offering to young people what he terms "The Chance of a Lifetime", considers these to be the things which people want: long life, health, security, friends and lovers, travel, a wide variety of experience, self respect and the respect of others. These are indeed needs, but their fulfillment can never satisfy without first the satisfaction of the deeper needs of the spirit. It is to meet such needs that the Church has a message and program, and that message and program in the fullness of life which they offer are peculiarly fitting for youth. It is first of all the Church's

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1. Pendry, E. R., and Hartshorne, H., Organizations for Youth, pp.5 and 6.
2. Pitkin, W., The Chance of a Lifetime, p.147.

task to point out these needs where people are not aware of them. But youth is not indifferent to them; the very situation in which young people find themselves must to some degree force a recognition that there is more to life than its physical realities. Significant is this statement by a young woman who has had intimate contact with many of youth's problems:

"It didn't take long to learn that here, in the busiest country in the world, young people had nothing to do. Energy, enthusiasm, ambition, the strong fountain of youth, was ~~a~~ hindrance instead of an asset. The discouragement of not having money, not having material things was nothing compared with the disillusionment of finding oneself not wanted, of being thrust aside with utter indifference as to what one was to do. The disruption of cherished ideals, the futility of effort, the terrible discouragement of facing a blank wall of indifference, the unbelieving despair of watching hitherto respected figures scrambling madly for themselves and to hell with the consequences -- these are the things flung into youth's face. This is the misery and the stagnation and the pity of the young man and woman of today."¹

It is not wealth or material comfort that youth want first of all; it is the chance to make their lives count for something. It has been stated that "the mere chance to live looks large to those knocking at reluctant gates. But it is nothing beside the chance to live life significantly."² Christianity alone can offer that which will satisfy youth's need, the One who makes all life He touches radiantly significant. In answer to a questionnaire,

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1. Ilma, Viola, :And Now Youth, pp.9 and 10.
2. The Unfound Generation, The New Republic, July 11, 1934, p.224.

one young person responded: "We live in a world of lost faith. But we have enough idealism to want more than anything else to have that faith restored."¹ How, in its desperation, has youth missed the final answer to its need?

In the first place, there are many forces outside the Church which have been effective in drawing young people away.² The tendency in the schools and colleges has been to discredit belief in spiritual things, to emphasize the material and to make faith appear to belong alone to the naive and ignorant; modern literature, the drama and the motion pictures have contributed to a superficial view of life and a weakening of high moral standards; the general corruption in society, the disregard for law, and the selfishness which seeks gain at the expense of the very lives of others -- these things have found no place for religion; and most significant is the failure of the family to give its children Christian example and training. More important, however, than these outside forces which have tended to draw youth away is the influence of the lives of those within the Church who, because of their lack of vital experience, have failed to reveal the Christ. Jesus Christ has not been manifest in their lives and preaching with the conviction and authority that can dispel the doubts

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1. What Kind of World Are Young People Facing, Bennett, H. C., Scribner's Magazine, July, 1933, p.34.
2. Cf. Youth and Religion in America, Missionary Review of the World, May, 1933, p.236.

of the young and counteract those negative forces which are so effectively at work. One young woman expresses this in an article which she calls "Youth Challenges the Church:"

"It is undoubtedly true that to this generation religion is not the driving, motivating force that it perhaps was to the generation that attained maturity before the war. But this is not due to any inherent attitude of cynicism or defeatism on the part of young people --- The greater number of young people today talk very little about religion. But they remain silent not because they are militant or atheistical, certainly not because they are indifferent --- but simply because they are profoundly bewildered."¹

The results of questioning twenty "representative" young people² showed the Church and religion to be regarded as used by older people as a "relief", a "habit", a "form of enjoyment and satisfaction", a "social agency". Nowhere here is there recognized a dynamic for living. Is it any wonder that many youth have failed to see here the final answer for their need? The Church must give youth a religion which demands whole-hearted devotion -- even to hardship and sacrifice, a Christ who can transform them from an unwanted to a needed generation.

It is thus evident that the problem of youth's need is a compelling one, not only because the characteristics peculiar to the period of adolescence make it so, but because present-day problems have given it added urgency.

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1. Newton, J.K.,:Youth Challenges the Church, Scribner's Magazine, May 1935, p.308.
2. Bennett, H.C., Op. cit., p.36.

In recognition of this L. C. Palmer writes:

"Youth today is challenging the Church, and upon how we as a Church and as individuals meet that challenge depends, humanly speaking, the future of youth and the future of the Church. Youth calls upon us for sympathetic understanding, for adequate leadership, for worthwhile instruction, for inspiring ideals, for experience in service, for training in leadership and, above all, for a vital Christian faith. We must not fail them."¹

C. Summary.

This discussion has endeavored to show that the Church needs both youth and those qualities of devotion and enthusiasm which are peculiarly youthful in spirit, to bring new and continuing life to its work. It has also shown that youth, because of the nature of its development and the nature of present-day conditions, urgently needs those life giving resources which the Christ of the Church alone can offer. It is the purpose of this study to see how various Christian Youth Movements are recruiting young people today and meeting both their need and the need of the Church. From the above discussion, we may see that much depends upon the effectiveness of their work.

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1. Palmer, L. C.: Youth and the Church, Preface.

CHAPTER II
A SURVEY
OF THE
STUDENT CHRISTIAN MOVEMENT

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OF
THE STUDENT CHRISTIAN MOVEMENT

A. Introduction.

For young people of the student group the most comprehensive and well established Christian movement is made up of the following three organizations: the Young Men's Christian Association, the Young Women's Christian Association, and the Student Volunteer Movement. These three organizations, because they are motivated by common principles and often work cooperatively with each other, are referred to collectively as the Student Christian Movement. In recent years, through their common ideals and, in many instances, through the working out of these ideals together, these movements have come to a degree of cooperation which points to some sort of organizational union. This trend toward a united movement will be discussed at the close of the present chapter. A brief survey of each of these movements will be given -- its origin and development, aims, organization and method, and its relationship to the Church.

B. The Young Men's Christian Association.

1. Origin and Development of the Young Men's Christian Association.

The student Y.M.C.A. has behind its origin as a distinct movement several important "streams of influence."¹ The first is that which found its expression in the early Christian student societies, which arose from a deep Christian passion and an urge for fellowship among Christian students. One of the most outstanding and influential of these early groups was formed at Williams College by Samuel J. Mills in 1811. The spirit of this group is well expressed in this statement of Mills:

"Though you and I are very little beings, we must not rest satisfied until our influence is felt to the remotest corner of this ruined world."²

It was this society, and one similar at Andover Seminary, which pointed the way toward the formation of an inter-collegiate student Christian organization, particularly to its missionary expression in the Student Volunteer Movement.

Most important, however, in its influence was the organization of the Y.M.C.A. in London under the leadership of George Williams in 1844. Williams, employed in a London drapery house, was keenly aware of the situation which confronted the working young men of his time. He said, "The first twenty-four hours of a young man's life in London usually settled his eternity in heaven or hell."³

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1. Cf. Shedd, C. P.: Two Centuries of Student Christian Movements, p.91.
2. Quoted from The Memoirs of S. J. Mills, Shedd, op. cit., p.58.
3. Hodder Williams, J. E.: Sir George Williams, p.51.

There were long hours of work, and practically no attention was given to the moral and the physical welfare of the workers. Finding a fellow worker who shared his own Christian convictions, Williams started a prayer meeting in his bedroom. The result of the personal work, prayer, and Bible study started by these young men was the organization of the first Y.M.C.A., on June 6, 1844. The first American Y.M.C.A. was organized in Boston in 1851.

For a long time it was thought that the Y.M.C.A., established as it was to meet the needs of the working young man in the city, was not adaptable for use in the college. However, in 1858, in two different schools, the University of Michigan and the University of Virginia, societies were formed patterned after the organization of the Y.M.C.A. The University of Virginia Association united the two ideas which, according to Shedd, "were destined to make the Christian Movement among students in all lands a creative force for building the City of God in the hearts of students."¹ The first was that of a voluntary group of students united in a religious society for fellowship and religious and missionary effort. The second was the emphasis on the responsibility for practical religion carried into every realm of daily life.

Between the years 1858 and 1877, the students of over forty colleges formed Y.M.C.A. groups. It was at the

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1. Shedd, C. P.: Two Centuries of Student Christian Movements, p.102.

Louisville convention in 1877 that the Intercollegiate Y.M.C.A. Movement was established, after much planning and prayer on the part of its leaders. One of its early secretaries, Luther D. Wishard, said it had been "dreamed and planned and prayed into existence."¹

Of all the years since this time, the period from 1915 to 1934 has been the most eventful. One striking change which took place here was in organization -- the democratizing of the control of the movement by the establishing of councils of students, professors, secretaries, and alumni in the regional areas. A National Council of Student Associations was created in 1933. One effect of this change has been the inclusion of leaders and students of related groups in the movement, and, in a number of colleges, the replacement of student Y.M.C.A.'s and student Y.W.C.A.'s by other student Christian societies.²

One of the most important changes has been in the interpretation of the Christian message. The World War was influential in this change. An emphasis on Christ's relationship to the world situation led to a study of the conditions in social life which make war possible. This in turn led to an emphasis on various forms of social service in student work -- an emphasis which became more articulate in the years following the war and is powerful today.

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1. Wishard, L. D.: The Beginning of the Students' Era in Christian History, p.69.
2. Cf. Shedd, op. cit., p.388.

2. Aims of the Young Men's Christian Association.

The early organization of the Y.M.C.A. was marked by evangelistic enthusiasm. Its foundations were laid by the fervent prayers of two young men, and its primary purpose was to win men to the Christian life. Super,¹ writing in the year 1920, divides the work up to that time into six periods, each of which is characterized by certain emphases. The first is the period of local effort, 1851 to 1866. Here the outstanding emphasis was religious, and loyalty to the Church was dominant. The period of general work, 1866 to 1880, was a period of general evangelism for men, women, and children. In the years from 1880 to 1890 relief and rescue work were decreased while special religious work for young men was increased. 1890 to 1900 was a transitional period; during this time there was an extension of the number of emphases and a development of departments -- social, employment, physical, religious, boys' work, and educational work. The period from 1900 to 1910 was marked by material growth. The emphasis of the last period, from 1910 on, was on the creation of a membership for service, not just for privileges. The central objective throughout was religious.

The period during the World War brought changing emphases to the Association and a break from what the leaders of the movement pleased to call the "blue prints"² of

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1. Cf. Super, op. cit., pp.14-28.

2. Shedd, op. cit., p.391.

the past. Evangelism came to mean a rebuilding of the social order, the establishing of Christian racial relationships, and a crusade for peace. This interpretation of the movement's aim has continued to develop up to the present time. Shedd makes the following pertinent statement:

"Present keenness on the part of thoughtful students and professors for adequate social readjustment is so great that their first question, as the claims of Christ are brought to them is, 'Does Christ offer an adequate solution for the burning social and international questions of this day?' Unless it can be clearly shown that Christianity does offer a solution; indeed, unless we are firmly convinced it offers the only solution for these national and international questions; and unless we include in our message adequate social emphasis, these thoughtful men will consider Christianity and social reform as alternative and in many cases will choose the latter."¹

3. Organization and Methods of the Young Men's Christian Association.

The Student Y.M.C.A. and Y.W.C.A. are recognized as the Student Work divisions of the general movements.² The National Council of Student Christian Associations is the channel through which decisions of policy, personnel, and budget are made. Between the meetings of the National Student Committee of the Y.M.C.A., with the Field Councils, administers the work of the organization. The Councils of the Y.M.C.A. determine the policies of its intercollegiate work.

The methods which the Y.M.C.A. uses include student and faculty conferences for discussion of problems

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1. Shedd, op. cit., p.391.
2. Cf. The Organization of Student Christian Work, a Report of the National Commission on Consultations, pp.64, 65.

of religion and education, small student discussion groups, special speakers and leaders, work of the traveling secretaries, student week end and summer conferences, books, pamphlets, and magazines.

4. Relationship to the Church.

Loyalty to the Church was a dominant feature of the early Y.M.C.A.¹ From its pioneer days, the work of the movement emphasized interdenominational union for service, regardless of creeds.² In the period preceding the World War there was exhibited a growing sense of obligation to the Church and a definite effort was put forth to get men to become Church members.³ The very nature of the organization was such as to draw into its membership those who had a vital interest in the Church's work.

Organizationally, the relationship to the Church is expressed today through varying degrees of cooperation of local and regional units with the Protestant Church groups of their communities. An example of this is the Interchurch Council at the University of California, a council which is composed of representatives of all Protestant student groups, and which meets regularly with the

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1. Cf. Super, op. cit., p.14.

2. Cf. Doggett, S. L.: A History of the Y.M.C.A., p.51,
quoted by Super, p.9.

3. Cf. Super, ibid., p.28.

Y.M.C.A. and Y.W.C.A. secretaries as its advisors.¹ Always predominantly Protestant, the Y.M.C.A. and the Y.W.C.A. as well have nevertheless included representatives of other Christian communions in their fellowship. The Y.M.C.A. has had closer association in its work with university pastors and deans of religion than has the Y.W.C.A. This is at least partially due to the fact that these pastors and deans are usually men, and have themselves been associated with the organization.

C. The Young Women's Christian Association.

1. Origin and Development of the Young Women's Christian Association.

It was in the coeducational colleges of the Middle West that student women's organizations had their beginnings. Feeling a need for Christian fellowship, several of the women students of Illinois State Normal University met in the year 1872 and discussed the possibilities of a regular meeting of women students for prayer and Bible study. Like the Ladies' Christian Association, which had been established in New York City in 1858,² they were under the influence of an evangelistic revival which was being held in their city. Once they had secured an adequate meeting place, their numbers increased, until they soon felt the desirability of organization. They borrowed the

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1. The Organization of Student Christian Work, Report of the National Commission on Consultations, p.59.
2. Cf. Wilson, Elizabeth: Fifty Years of Association Work Among Young Women, p.22.

constitution of the Y.M.C.A. of their university and built from it a constitution of their own. In 1881, they took the name of the Young Women's Christian Association. This early Y.W.C.A. wanted to be recognized as quite independent of the Y.M.C.A. Concerning their relation to it the secretary wrote:

"This Y.W.C.A. is not an offshoot of the Y.M.C.A. The only part they took in the formation of our Association was that of a goad. They wearied us by saying continually: 'Why don't you form an Association similar to ours?' This was after our prayer meeting had grown too large to be handled without some system and we were debating about what it was best to do. They also kindly lent us their constitution and by-laws, upon our application. With the organization of the prayer meeting they had nothing to do, not even the part of the importunate widow."

At this time, the Y.M.C.A. was acting as a goad in other schools as well. There had been a rapid development of mixed Associations in the student field. The women students had participated in the evangelistic services held by the Y.M.C.A. secretaries in college chapels. They depended upon these for the appeal which they wanted made to the unconverted young women. For their Bible study they also depended upon the Y.M.C.A.; they attended the Y.M.C.A. conferences for their intercollegiate fellowship.² This was proving to be somewhat of a problem to the Y.M.C.A., and at a conference of their leaders in 1882 it was agreed that in the future, Student Y.M.C.A.'s should be organized

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1. Wilson, op. cit., p.106.
2. Cf. Wilson, ibid., p.129.

strictly on a men's basis, while at the same time a solution should be sought for the problems which this would bring to the young women.¹

Those influences then which pointed to the organization of a student Y.W.C.A. distinct from the Y.M.C.A. were first, the independent development of student religious societies among the young women -- the organization of the Y.W.C.A. at Illinois State Normal University is an example of the student Y.W.C.A.'s which arose spontaneously in the colleges between 1872 and the early 80's, and second, the Y.M.C.A., which encouraged the separate organization of a women's group. In 1886, nineteen women students, representing eighty associations and six state Y.W.C.A. organizations which had discussed, studied, and prayed about the matter, met at Lake Geneva and organized the National Y.W.C.A.

Concerning the developments of recent years in the student Christian groups, Shedd says:

"Probably it is evidence of the most striking and significant change of this period that it is almost impossible to separate any one of the Student Christian Movements and speak of its developments apart from the others."²

The influence of the World War, it is true, was felt more acutely by the Y.M.C.A. than the Y.W.C.A. Nevertheless, the latter organization also experienced a break with traditional patterns. The developing social emphasis expressed itself not only in conferences and literature, but also in direct

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1. Shedd, op. cit., p.194.
2. Ibid., p.381

student action. These joint activities carried through under the staff and councils of the student Y.M.C.A.'s and Y.W.C.A.'s were an endeavor to carry out the implications of being a Christian in the economic and social world. There has also been a development of policy in the field of race relationships, with regard to the colored students in America and guest students from other nations as well. Indicative of this trend is the following quotation:

"Students feel that it is not a time merely to talk about religion; it is a day to act courageously, to practice generous brotherhood; to denounce old alliances between Christianity and imperialism; and to grapple with the industrial exploitation of backward peoples. They match Bible study with a study of world conditions."¹

As far as religion has been concerned, throughout this whole period there has been an attitude of apparent indifference. Religious thinking has been focussed largely on contemporary social life and has worked itself out in social service.

2. Aims of the Young Women's Christian Association.

In the Y.W.C.A. as in the Y.M.C.A., the early emphasis was evangelistic. An indication of the spirit which marked the first women's college organization is this quotation from the minutes of one of the meetings of the Illinois State Normal University Association:

"At the close of the meeting a chance was given for those who wished to become Christians to manifest it

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1. Shedd, op. cit., p.399.

by rising. Several availed themselves of the opportunity."¹

To the Y.W.C.A. as to the Y.M.C.A., recent years have brought an increased emphasis upon social problems.² Religion, race, economics, and international relations are recognized as the four fields of major interest. The present emphasis is on the working out of an articulate relationship between religion and the social change.

3. Organization and Methods of the Young Women's Christian Association.

The Y.W.C.A. has a large degree of local autonomy.³ Its program varies greatly with varying localities. There are five hundred and ninety-four local Y.W.C.A.'s, ranging from small service associations to organizations including from five hundred to six hundred students.

The National Executive Committee is composed of one student from each of the nine regions, into which the country is divided, plus one regional staff member, and a resident committee of adults who have come up through the organization. There is also a National Student Council, an interracial group including both staff and student members. Reorganization took place in 1932, when a part time secretary in the field of economic and social problems and

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1. Wilson, op. cit., p.118.
2. Interview with a member of the staff at the National Headquarters, New York City, Noy., 1935.
3. Ibid.

a secretary in race relations were added to the staff. These secretaries are supported in their program by a national committee on race relations and on economics, made up of experts in the field. Similar committees have been formed on international relations, peace, and religion. There are, in addition to these two part time secretaries, nine regional secretaries.

The different program emphases of the Y.W.C.A. are promoted through study and discussion groups in the local associations, through the provision of materials and speakers, through summer projects, through interracial conferences and indirect race education, and through institutes, week end conferences, and large annual regional conferences..

4. Relationship to the Church.

The first Student Y.W.C.A. was organized in the vestibule of a Congregational church. This is indicative of the relationship which the early organization sustained to the Church -- one in which, similar to the Y.M.C.A., the Y.W.C.A. drew its membership from those who were vitally concerned with the Church's interests. The Y.W.C.A. cooperates with church groups today much as does the Y.M.C.A. Because of the large degree of local autonomy which is granted to the groups, there are varying degrees of cooperation in the different localities.

D. The Student Volunteer Movement.

1. Origin and Development of the Student Volunteer Movement.

In the early days of the Nineteenth Century there was awakened a deep interest in the foreign mission enterprise. This interest was quickened among young Americans by the spirit of revival which was sweeping the Eastern colleges, and by the records of the heroism and the sacrifice of those early missionaries sent out by the first missionary societies of England.¹ Under the stimulus of this interest, a Society of Brethren was organized at Williams College in 1808.² As stated in its constitution its aim was "to effect in the persons of its members a mission or missions to the heathen."³ Because this society lacked sufficient organization, and because the colleges at that time were, many of them, spiritually weak, it failed to develop into a widespread and permanent movement. However, that its influence, and the influence of a similar society at Andover Seminary, had far reaching results is evidenced in this statement of Austin Phelps:

"Foreign Missions from this country had their birth, not in the churches, not among their ministers and wise men, but in Williams College and Andover Seminary; not among the people who were to support them, but in the hearts of those who were determined to go, supported or

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1 Cf. Mott, JR.: History of the Student Volunteer Movement for Foreign Missions, p.1.

2. Cf. Wilder, R. P., in the Report of the First International Convention, p.161.

3. Quoted by John R. Mott, op. cit., p.1.

not supported. It was youthful foresight that detected the early dawn. It was youthful faith that read the promise of the meridian. The fathers smiled and wise men shook their heads at the dream of young men, but now the room where they met for prayer and the grove where they walked in counsel have become shrines."¹

These early missionary bands had a very direct influence upon the beginnings of the Student Volunteer Movement. In 1884, many years after the organization of the Society of the Brethren, Robert Wilder of Princeton University, fired by his father's stories of this early society, met with four like-minded young men in the parlor of his home and drafted a constitution for a Princeton Foreign Missionary Band. The purpose of this band as stated by their pledge was "to go to the unevangelized portions of the world."² Their object was stated to be "the cultivation of a missionary spirit among students of the college, the information of its members in all subjects of missionary interest, and especially the leading of men to consecrate themselves to foreign mission work."³

In the July of 1886, two hundred and fifty-one delegates from eighty-nine different universities and colleges met at Mt. Hermon, Massachusetts, for a four weeks conference with Bible study under the leadership of Dwight L. Moody.⁴ Wilder and his associates attended with the

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1. Quoted by Poteat, G., The Student Volunteer Movement, p.3.
2. Wilder, R. P., Report of the First International Convention, p.162.
3. Ibid., p.162.
4. Report of the First International Convention, p.21.

prayer and expectation that "this Mt. Hermon gathering might not close without the inauguration of a missionary movement that in some sense would be worthy of the wonderful situation then confronting the Church on the foreign field."¹ After two weeks of the conference, during which time an increasing number of young men were drawn into their fellowship, the Princeton students called for those who were seriously thinking of devoting their lives to foreign missionary service to join them, and twenty-one answered the call. These young men met together to pray that the missionary spirit might become a vital part of the conference. Their prayers were abundantly answered:

"Students who had as yet formed no purpose in life and others who were obliged to sacrifice definite plans, offered themselves freely for foreign missionary service. The group of missionary volunteers grew with great rapidity. The whole conference was shaken from the center to circumference with the new-found missionary intelligence and enthusiasm."²

Thus writes Shedd concerning the result. Outstanding in its contribution to this growing spirit was the address on missions given by Dr. A. T. Pierson, who presented forcefully the proposition that "All should go and go to all."³

By the end of the conference, the group of twenty-one had grown to one hundred who were "willing and

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1. Quoted in Poteat, The Student Volunteer Movement, p.6.
2. Shedd, op. cit., p.262.
3. Report of the Executive Committee, in The Report of the First International Convention, p.21.

desirous, God permitting, to become foreign missionaries."¹ To further that which had been so well begun, Robert Wilder and John Forman, a graduate of Princeton, made a tour of one hundred and sixty-seven institutions, including the leading colleges and seminaries in the United States and Canada, during the following school year, and by the end of the year there were over two thousand pledged volunteers.

The organization of the movement was effected in July, 1888. The first international convention was held in 1891. Here the keynote of the movement was sounded in an address by Robert E. Speer: "The Evangelization of the World in the Present Generation -- a Possibility",² and by A. T. Pierson: "The Evangelization of the World in the Present Generation -- How Made a Fact."³ The work has continued to grow and the number has increased until, from the year 1886 through 1934 the total number of volunteers has reached 49,095, of whom 12,849 had gone to the foreign field by 1932.⁴

The World War and conditions which followed it influenced profoundly the direction of the movement's development. To follow the ways of the past seemed no longer possible in the face of a changing conception of the missionary ideal. Attention became centered on problems

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1. Report of the Executive Committee in the Report of the First International Convention, p.21.
2. Report of the First International Convention, p.73.
3. Ibid., p.81.
4. Figures received at National Headquarters, New York, New York.

of industry, race, and war. The following report comes from the committee which met for the arrangements for the convention of 1924:

"All felt that the foreign missionary appeal should have a broader approach through the presentation of problems of world-wide importance, showing how the missionary enterprise should help to solve these problems, by improving modern industrial conditions in foreign lands, by removing interracial bitterness through the establishment of Christian brotherhood everywhere and by outlawing war through extending the sway of the Prince of Peace all over the world."¹

Speaking of this transitional period brought on by the War and the conditions following it, Shedd says:

"There is no basis for comparing the work of the nineteen years of Mr. Porter's leadership with the preceding years. All the old molds have been broken --- Movements, just as nations, have tossed to and fro --- and the steering of anything like a straight course has called for piloting the like of which never before has been demanded --- In tempestuous times student societies and movements respond more quickly to the changing situation than do others, because of their rapidly changing leadership and the idealism and the emotions of youth."²

The experiences and approach of the past are no longer regarded as a guide for the work of the present.

2. Aims of the Student Volunteer Movement.

The Student Volunteer Movement, as organized in the year 1888, has six distinctive objectives. These were stated by John R. Mott to be:

a. the enrolling of enough volunteers

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1. Report of the Indianapolis Convention, 1924, p.iv.
2. Shedd, : Two Centuries of Student Christian Movements, p.377.

to meet all the demands which might be made by the foreign missionary agencies of the American continent;

b. the carrying of the missionary spirit into the universities and the colleges of the land, and cooperation with similar movements in other countries;

c. the guarding and developing of volunteers as long as they remained under the Movement's sphere of influence;

d. the hastening of the solution of the financial problem confronting missionary agencies;

e. the upholding of the mission enterprise through prayer and the deepening of the prayer life of the Church; and

f. the evangelizing of the world in this generation.¹

This last and greatest objective of the Student Volunteer Movement was forcefully presented to the delegates at the first international convention. Mott called it:

"An awful necessity, because without it millions will perish, --- a solemn duty because Christ has commanded it, --- a possibility because of the inspired object-lesson of its achievement by the early Christian Church under far more adverse circumstances than those which confront the Church of the nineteenth century, --- a

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1. Mott, J. R.,: History of the Student Volunteer Movement for Foreign Missions, pp.42, 43.

probability because of the reasonableness of the demands of the missionaries themselves in order that this may be accomplished."¹

The changing of emphasis to a concern about the social order, which took place in the conventions of 1920 and 1924, was similar to that which occurred in the Y.M.C.A. and the Y.W.C.A. The convention of 1928 bore increased evidence of this social emphasis. Jesse R. Wilson, General Secretary of the Movement, wrote concerning this convention:

"It was a demonstration that the foreign missionary movement as such is taking cognizance of the great problems of race, war and peace, industry, internationalism, etc., and counts the solution of these problems as an essential part of its missionary program and task --- It was a testimony to the fact that in the missionary movement the personal and the social elements in the teachings of Christ are coordinated and that both elements must continue to be emphasized if we are to have a full-rounded Christian message."²

It is difficult to detect in the objectives which were stated for the convention of 1936³ in Cleveland that daring conviction which inspired the early volunteers to take as their object "the evangelization of the world in this generation." That this convention was planned with the recognition of a lack in the American movement, and with the hope that here this lack might be supplied, is evident in the following statement:

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1. Mott, op. cit., pp.45, 46.
2. Quoted by Poteat, The Student Volunteer Movement, p.27.
3. Intercollegian, January - February 1935, p.107.

Cf/

"An American student writes wistfully from the Basle Conference: 'These European students have something that we lack in our Student Christian Movement in the U. S. Among them there is a quality of life that we do not possess. It is hard to analyze, but it has to do with a sense of commitment, a complete devotion to God as He is known in Christ. We shall have to acquire this same Spirit if we are to make our Movement -- and ourselves -- vital in our Christianity.' The Quadrennial Convention will stir many of us as persons to this complete commitment. Perhaps herein lies its greatest significance to our Student Movement, and to the Kingdom of God in our time. A Christian world mission beginning in each one of us."¹

3. Organization and Methods of the Student Volunteer Movement.

There are four requirements for membership in the Student Volunteer Movement.² First is the signing of the following declaration of purpose: "It is my purpose, if God permit, to become a Christian missionary abroad."³ The second requirement is membership in some Protestant evangelical church. The third is enrollment, either past or present, in some college, missionary or Bible training school, or professional or technical school of higher learning. The fourth is the filling out of a report form giving evidence that the applicant has a definite missionary purpose.

If there are enough Student Volunteers on a campus, they unite for fellowship, study, and prayer. These local

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1. Intercollegian, November - December 1935, p.29.
2. Cf. Poteat, Op. cit., pp.32, 33, 34.
3. Ibid., p.32.

groups are united in a Student Volunteer Union, which may be state wide or just city wide, according to the situation. The Union is an autonomous organization. It usually provides a missionary conference for its members once a year.

The General Council is made up of representatives of the Unions, a number of senior members, foreign students, representatives of the Council or the Christian Associations, and the Movement's secretaries. An Administration Committee is elected by this Council. In addition to the secretaries in the headquarters office, there is a traveling staff of from six to ten men and women who visit the college campuses of the country. The services which this staff provides are such as speaking at college chapel services, in classes, in group meetings; interviewing individuals; and assisting in organization and promotion. There is also a Candidate Department which helps to prepare candidates, and which works with the various church boards.

The educational work of the Student Volunteer Movement is carried on through the publication, The Intercollegian and Far Horizons, through pamphlets and books, and through the acquainting of students with pertinent literature. The International Quadrennial Missionary Convention and the occasional missionary retreats and conferences of the various groups and unions are among the movement's most effective instruments.

4. Relationship to the Church.

The Student Volunteer Movement carries on its work in relationship to the Foreign Missionary Boards and Societies of all Protestant Evangelical Churches. It is more closely related to the organization of the Church than either the Y.W.C.A. or the Y.M.C.A. It considers itself to be under definite mandate from the Church, and it fills a vital and necessary place. Writing on the function of the movement in the report of the Tenth Quadrennial Convention, Wilson confirms this relationship by saying:

"Foreign mission secretaries have said repeatedly that if the Student Volunteer Movement were not in the field doing the work it is doing, it would be necessary for the church boards as such to bring into being and maintain a student Christian Missionary Movement patterned after the present Student Volunteer Movement."¹

E. Toward a United Movement.

1. Present Tendencies.

There have been small minorities in the Student Christian groups who, for the last two decades, have raised the question of a united movement of Christian men and women students.² Recently this tendency has become more marked. An editorial in the Student Christian magazine for February, 1934, states:

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1. Report of the Tenth Quadrennial Convention, p.4.
2. Intercollegian, Feb., 1934, p.83.

"One recognizes that there are many places where this surge is not yet felt and where a policy of drift may still be followed; but there are other places where a true 'ground-swell' is unmistakably developing."¹

The following are a number of the factors which have contributed to this recent development:²

a. discontent with the structure and affiliations of the present student organizations -- a feeling that they are not adequate for the present situation;

b. a feeling of need for the adaptation of these organizations to the recent advance in "the dimensions and philosophy of American higher education";

c. a lack of "sound policies" regarding the place and nature of religion in institutions of higher education;

d. wasteful duplication and lack of coordination in present Christian forces;

e. the tendency of Christian groups toward cooperation in conferences, etc.; and

f. the need for united effort, in the face of present world conditions, to discover "the fundamental Christian truth for our time and to make --- common convictions manifest unitedly."

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1. Intercollegian, Feb., 1934, p.83.

2. Cf. The Organization of Student Christian Work, p.5.

Not only has the need for unity been recognized by college Christian Associations, but Church workers have seen it as well. It is significant that at the annual conference of the Church Workers in Colleges and Universities in January, 1935, the following resolution was passed:

"Recognizing that there are emerging issues in student life, the solution of which requires the united action of all religious organizations that are now working with students, we register our conviction that the time has come for all student Christian organizations to realize the unity of their objectives, and to unite themselves in a Christian Movement built around issues arising in student life rather than organizational procedures. "We urge these organizations to take the initiative in calling a national student gathering at the earliest practicable date to draw up a program for united action."¹

In response to similar demands for united action, a National Commission on Consultations about Student Christian Work was organized in 1934. On this commission were included members of the national committees of the Student Y.M.C.A. and Y.W.C.A., representatives of the Student Volunteer Movement and of the University Committee of the Council of Church Boards of Education. This commission made a survey of the present situation in Student Christian work throughout the country and submitted, with their findings, certain conclusions and recommendations.² The survey showed that, although at present there is considerable lack of

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1. The Organization of Student Christian Work, p.6.
2. See Ibid., Report of the Commission.

unity, the tendency toward a united movement is growing. There is evidenced a reluctance to take any measure toward such organization until the demand for it arises spontaneously from an urgently felt need.

At the meeting of the National Councils of the Y.W.C.A. and Y.M.C.A. at Hightstown in September, 1935, certain needs were found to exist which the present organization could not meet.¹ One was the need for joint action in programs dealing with peace, race, and economic questions; the other was the need for facilities whereby cooperation with units in the Movement already organized on a united basis could be obtained. The solution of these problems was met by the formation of a National Intercollegiate Christian Council from the combined National Councils of the Y.M.C.A. and Y.W.C.A. Provision was also made for representation from Church and Student Volunteer groups on this Council. In response to the feeling that a general national Student Christian Conference was needed in the near future, it was resolved "that such a conference be held late in the summer of 1937 or at some other time determined by the Administrative Committee of the Intercollegiate Christian Council after consultation with the Field and Regional Councils."² This is an evidence of that natural growth which

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1. Hightstown High Lights, Intercollegian, November - December, 1935, p.58.
2. Report of the Commission on Organizational Problems, Hightstown, September, 1935.

points toward a united movement.

Two words emphasized in the consideration of such a movement are inclusiveness and incisiveness. In the conclusions of the Committee on Consultations the following recommendation is made:

"Effort should be made to incorporate the values of greater incisiveness and of greater inclusiveness. Within the broad boundaries of a catholic and inclusive membership should be found small vigorous groups, deeply committed to particular and intensive emphases in respect to which they are prophetic (e.g. evangelism, missions, worship, interracial fellowship, peace, social change, etc.). Yet each group should achieve deep respect for the differing visions within the wider fellowship."¹

This is the keynote which the Student Christian Movement wants to strike -- to include all who are desirous of becoming members regardless of their differing interpretation of and devotion to the principles for which the Movement stands, and at the same time to preserve that fervor of spirit which marks conviction and means accomplishment. Recognizing the difficulty involved here, H. P. Van Dusen,² writing for the Student Christian Movement's magazine, The Intercollegian, says that "broad inclusiveness is almost always bought at the price of vagueness of message and flatness of life," and "By the same token, sharpened incisiveness invariably excludes." Nevertheless, it is his conviction that a combination of the two is not only possible, but vital to the life of the Movement. It remains to be

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1. The Organization of Student Christian Work, p.91.

2. Intercollegian, March, 1935, p.130.

seen whether or not the Student Christian Movement can combine these two emphases in such ~~a~~ way as to effect its purposes with power.

2. Relationship to the Church.

Recent years have seen the development of denominational student programs in the colleges and universities. Financed by local, state, and national church agencies, there has arisen a University Pastor Movement in at least one hundred of the independent and state universities.¹ Interdenominational work is also planned for and carried on by a University Council of Church Boards of Education. Many of the groups which are fostered by this work have vital connection with the Field and National Councils of the Student Christian Associations. In the report of the National Commission on Consultations the following statement is made concerning these bodies:

"It would be fair to say that many of these newer Christian student societies have today most of the qualities which from early days have characterized the voluntary Christian Student Associations."²

Organizationally, however, there is little structural similarity in national administration with that of the Y.M.C.A., Y.W.C.A., and Student Volunteer Movements, and this makes organizational union of this work with a united Student

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1. Cf. Organization of Student Christian Work, pp.74, 75, 76.

2. Ibid., p.75.

Christian Movement difficult. There is, nevertheless, a large possible, and actual, field of cooperation. The Committee on Consultations found this to be a fact and said:

"During the past decade denominational university pastors have identified themselves and their student groups with the intercollegiate work of the Christian Associations more than at any other time in their history."¹

F. Summary and Conclusions

The Y.M.C.A., the Y.W.C.A., and the Student Volunteer Movement were each one born out of a time of revival. Their early years were marked with deep evangelistic fervor. The Y.M.C.A. started with a prayer meeting in which the young men present determined to speak to each man in the business house of their employment concerning his soul; the Y.W.C.A. started as a prayer circle under the stimulus of a revival; and the Student Volunteers early accepted as their slogan "The Evangelization of the World in the Present Generation." Such was the spirit and vision which gave life to these organizations.

Since the World War, for these movements the term evangelism has taken on ~~a~~ new interpretation -- the rebuilding of the social order, the establishing of Christian race relationships, and a crusade for peace. To work out the relationship of a vital spirit of religion to the social

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1. The Organization of Student Christian Work, p.75.

emphasis which has been growing increasingly is the responsibility which the leaders of the movements are coming to recognize as theirs today. Similar emphases have brought these three organizations into a kinship of common purpose and need which points them toward a united Student Christian Movement.

While these movements are not organizationally related to the Church, the nature of their objectives and program, particularly those of the Student Volunteer Movement, make possible a large degree of cooperation. The variations among local groups and different sections of the Country permit little generalization, but it is evident that the spirit of cooperation is growing today.

CHAPTER III
A SURVEY
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A. Introduction.

The United Christian Youth Movement is comparatively recent in its origin, and is not yet fully developed. Nevertheless it has made a start which places it in a significant and powerful relationship to the work of Christian young people in America. It is not a distinct organization, apart from existing agencies; it is a movement which works through these agencies and unifies their action in an endeavor to meet the present urgent need. It has assumed the leadership in mobilizing the power of Christian youth to meet the problems which are too great to be effectively overcome by divided groups. This study will undertake to trace its development, present its aims, and show how it is related to the Church.

B. Origin and Development of the United Christian Youth Movement.

At the meeting of the Young People's Work Professional Advisory Section of the International Council of Religious Education in February, 1934, a report was presented from the Committee on Religious Education of

Youth¹ which included in its recommendations the bringing together of the total program of young people's work into a united effort. The theme which this committee recommended was "Christian Youth Building a New World." It felt such a theme to be justified for two reasons:

a. because a crisis is confronting the Christian religion, and

b. because young people are ready to face it.

In introducing a suggested program for this undertaking, the committee made the following statement:

"The Committee on Religious Education of Youth faces the present world situation and the place of youth in it with a sense of urgency. It believes that the promotional emphases of recent years which have been proposed in the light of that situation have encouraged some advance but have not been sufficiently far reaching in their results. Furthermore, it is conscious of a real movement among youth in the direction of a deepening spiritual life in an effort to solve present problems in a Christian way. These two factors -- the sense of urgency and the readiness of youth -- have led the committee to make the following suggestion of a plan for united effort which shall involve the total young people's program over a period of years."²

Six areas of activity were suggested to form the basis of a united program:³

a. a new person,

b. a new home,

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1. Cf. Minutes of the Young People's Work Advisory Section, February 12-14, 1934, pp.1, 2.

2. Ibid., p.19.

3. Cf. Ibid., p.19.

- c. a new church,
- d. a new community,
- e. a new nation, and
- f. a new world.

Plans to be followed in developing such a program gave to the Committee on Religious Education of Youth the responsibility for the general direction of a United Christian Youth Movement. It was suggested that a conference should be called for the following month, March, 1934, bringing together representatives of every agency which would be interested in participating, for the purpose of

- a. commitment to the ideal, and
- b. development of further plans.

This was to be primarily a conference for leaders. Youth groups were to develop plans in summer camps and conferences.

Seventy-six leaders, representing over thirty agencies, attended the March conference which was held at Pittsburgh, Pennsylvania.¹ Here more detailed plans were developed whereby the Movement's progress could be shared by groups meeting for summer camps and conferences, and by local churches and communities. The members of this conference drew up a statement of conviction in which they expressed their common belief, summarized the world problems which

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1. Cf. Our Share in Building a New World, p.6.

confronted them, gave their determination to join with others to build a Christian world, and proposed the means whereby they would accomplish their aim. The statement closed with this challenge:

"For us there is no alternative. To this cause we give ourselves, and call upon all those of like purpose to share with us."¹

Further plans for the United Christian Youth Movement were made early in the following June at a joint meeting of the Youth Committee Representatives -- Department of Evangelism of the Federal Council of Churches of Christ in America, and the Joint Committee on a United Youth Program of the International Council of Christian Education and Related Agencies.² It was suggested that autumn conferences be held in November, and winter conferences early in 1935. The plan provided for six teams composed of about ten members each, each team to hold four conferences from November second to eleventh. The twenty-four cities selected for these conferences were strategic centers for the promotion of the Movement. The teams were divided as follows:³

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1. Our Share in Building a New World, p.10.
2. Cf. Minutes of the Joint Meeting of the Youth Committee Representatives -- Department of Evangelism Federal Council of the Churches of Christ in America and the Joint Committee on a United Youth Program of the International Council of Christian Education and Related Agencies, June 2, 1934.
3. Ibid., p.2.

- Team 1: Boston, Portland, New York, Rochester or Binghamton.
- Team 2: Washington, Philadelphia, Columbus, Indianapolis.
- Team 3: Detroit, Chicago, Minneapolis, Des Moines.
- Team 4: St. Louis, Kansas City, Lincoln, Denver.
- Team 5: Seattle, Portland, Oakland and the Bay District, Los Angeles.
- Team 6: Louisville, Birmingham, Atlanta, Norfolk.

At this meeting the International Council group summarized its ideal for the Movement as follows:¹

- "1. When we considered our Movement we thought of a total youth program.
2. We look upon this as a continuing process. We believe we are going to have anew world.
3. We are trying to lay an emphasis upon leading youth to accept a part.
4. We want this program to grow up out of youth groups."

Up to this time the Movement had been largely in the hands of adult leaders of young people. From June 26 - July 1, 1934, The Christian Youth Council of North America met in conference at Lake Geneva, Wisconsin. For five days, one hundred and thirteen selected young people concentrated upon the theme "Christian Youth Building a New World."² The delegates at this conference were composed of representatives of the agencies related to the International Council of Religious Education, thus reaching denominations, states, provinces, the Y.M.C.A., the Y.W.C.A., the International Society of Christian Endeavor, and the Young People's Branch of the Women's Christian Temperance Union.

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1. Ibid., note 2, (page 50), p.2.
2. Cf. Report and Findings of the Christian Youth Council of North America, June 26 - July 1, 1934, p.2.

Most of the time was devoted to the work of the following six commissions:

- a. Youth Statement of Faith and Philosophy,
 - b. Working for Peace,
 - c. Building a Christian Economic Order,
 - d. Facing the Liquor Problem,
 - e. Extending Friendship among the Races,
- and,
- f. Developing a Program of Action.

The first commission worked out a statement of beliefs in regard to God, Jesus Christ, the Church, the Bible, and the Natural World; in regard to personal living; in regard to home, friendship and leisure time; in regard to education, vocation, and crime; and in regard to economics, government, and race.¹ The commission on World Peace outlined its procedure as follows:²

"In facing this problem we,

1. Gathered information concerning the reality of warfare;
2. Surveyed the causes of conflict, and analyzed them for clarity;
3. Re-evaluated the Christian way of life according to the highest Christian truth we know, and found an incompatibility between it and the present situation;
4. Applied the method of love in this problem, and arrived at certain conclusions."

This commission presented in its report detailed and practical plans for promoting peace. The commissions on Building a Christian Economic Order, Facing the Liquor Problem,

1. Ibid., note 1 (page 51), p.6, 7, 8.

2. Ibid., p.9.

and Extending Friendship among Races followed the same general procedure -- studying the problem, forming convictions, and recommending definite action.

The work of the commission on Developing a Program of Action is particularly significant to the development of the United Christian Youth Movement. Plans were made for the series of city youth conferences to be held in the fall, and a suggested procedure was given for securing local community cooperation. The following agencies were included in these plans:¹

- a. Churches (all Protestant).
- b. Young People's Societies.
- c. Missionary Groups (young people).
- d. Y.M.C.A., Hi-Y, Tri-Hi, Phalanx, Gradale.
- e. Y.W.C.A., Girl Reserve, Business Women, Other Groups.
- f. 4-H Clubs, other farm groups for young people.
- g. Young People's Branch of the Women's Temperance Union, Allied Youth, etc.

The Council closed its conference with the signing of a Statement of Christian Conviction. This statement is similar to that which was drawn up by the March conference of youth leaders. After a thoughtful presentation of the problems which must be faced, and an acknowledgement of past failures, it affirms faith "in God and his Son,

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1. Report and Findings of the Christian Youth Council of North America, *ibid.*, p.28.

Jesus Christ, our Lord",¹ and expresses determination "so far as possible, to live henceforth as if the Kingdom were now here."²

During the summer of 1934, hundreds of groups were fired by the challenge of this new Movement. An example of the way in which its program has been accepted and developed is the National Council of Methodist Youth which was held in late August and early September. In the report of this conference is the following statement: "It was not a convention but a conference of 'Christian Youth Building a New World.'"³ This Council centered its thought upon these topics: "Christian Youth Working with God for a New World", "A View of Our Present World", "The Task of Creating Christian Personality", "Resources and Methods for Building a New World", and "Next Steps for Youth in Building a New World."⁴ Another example of the working of this Movement is its incorporation into the Youth Spiritual Emphasis, a part of the program for young people in the Presbyterian Church in the United States of America. "Christian Youth Building a New World" has been made an integral part of the suggestions presented in the pamphlet "Christian Youth Builds, Next Steps in Youth Spiritual Emphasis." The following

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1. Report and Findings, op. cit., p.4.
2. Ibid., p.5.
3. Methodist Youth in Council, August 30 - September 2, 1934, p.ii.
4. Ibid., pp.xii, xiii.

recommendation is made:

"After a group has prepared its statement of Christian conviction, it will wish to discuss problems and issues, and will then work out practical plans for the group -- special definite work that will be made a part of the year's program. The United Christian Youth Movement provides detailed procedure for this next step."¹

In September, 1934, the Joint Committee on the United Youth Program, with representatives from the Christian Youth Council of North America, met to review and study developments up to that time and to make plans for future work.² Proposed action centered around three major undertakings. The first was the listing of nine projects:

- a. developing a program of personal religious living,
- b. helping other young people to be Christian,
- c. assisting in bringing about world peace,
- d. working to help solve the liquor problem,
- e. helping build a Christian economic order,
- f. providing a constructive use of leisure time,

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1. Christian Youth Builds, Next Steps in Youth Spiritual Emphasis, p.13.
2. Cf., Report of Committee on Religious Education of Youth, February 15-16, 1935, p.3.

- g. being Christian with other racial and cultural groups,
- h. preparing for marriage and home life, and
- i. developing a Christian type of patriotism.¹

The second undertaking was the developing of materials to further the Movement and these projects. The third was the further consideration of the series of regional and city youth conferences which had been planned for the following winter.

Meeting in February, 1935, the Committee on Religious Education of Youth reviewed the developments of the previous year, gave consideration to materials presented for publication and to the issuance of these materials, discussed cooperation with other agencies, and recommended approval of the immediate beginning of preparations for a large gathering of representative young people in June, 1936.²

Four pamphlets concerning the various projects of the Movement were recommended to be issued at once. These, now published under the general title given to the complete program of the International Council of Religious

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1. General Guide to Youth Action, p.4.
2. Cf., Report of the Committee on Religious Education of Youth, February 15-16, 1935, p.3-7.

Education for young people, the "Christian Quest", are entitled: "Youth Action in Personal Religious Living", "Youth Action in the Use of Leisure Time", and "Youth Action in Breaking Down Barriers". Three general pamphlets also have been issued: "Our Share in Building a New World", "General Guide to Youth Action", and "Group Action in Building a New World."

Rapid growth of the united youth program made necessary some plan of cooperative field promotion. For the carrying out of this work a Joint Committee on the United Youth Movement was created,¹ representatives on this committee to be appointed by the Committee on Religious Education of Youth, Young People's Work Professional Advisory Section, Missionary Education Section, International Society of Christian Endeavor, Federal Council of Churches, University Commission of Council of Church Boards of Education, Student Christian Movement, Young Men's Christian Association, Young Women's Christian Association, Missionary Education Movement, and the members of the Executive Committee of the Christian Youth Council of North America. As its executive secretary, this Joint Committee was given the Director of Young People's Work of the International Council of Religious Education. Its headquarters office was to be that of the International Council in Chicago,

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1. Cf. Supplementary Report of the Committee on Religious Education of Youth, February 16, 1935, p.1.

Illinois. Regarding the organization of the Movement it would be well here to quote from the recommendations made by the Special Committee on Sharing in the Movement and accepted at this meeting, to show that the Movement is endeavoring to work through, not apart from, existing agencies.¹

"We do not have in mind a new national organization with the building up of a membership and the administration from a central or regional office of a program which may either seem to be superimposed upon present agencies, or may result in a separate movement. Administration of the program will move through natural channels of present agencies."

Another meeting of the Christian Youth Council of North America was considered with the following purposes in mind:²

a. to bring together the leaders of the various units cooperating in the Movement that they may come to know the details of the program and help in its further development,

b. to inspire these representatives to create enthusiasm in their respective groups,

c. to develop a feeling of national cooperation among Christian young people in action in the present fields of need, and

d. to work out next steps in the program and to enlist young people to share actively in it.

The date for the conference was set for the following year,

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1. Cf. Mins. of Meetings of Joint Committee on United Youth Program and Committee on Rel. Ed. of Youth, February 9-15, 1935, p.7.

2. Ibid., p.8.

Cf./

inasmuch as it was felt that time was needed to create, through summer camps and conferences and other gatherings, a feeling of expectancy, and to stimulate serious thinking among the young people, that they might have a share in the plans.

At the meeting of the International Council of Religious Education in February, 1936, further plans for this conference were developed.¹ Quotas for delegates assigned to participating denominations and youth agencies totaled eighteen hundred young people and three hundred adults. A tenth project was added to the nine projects already in use, entitled "Missionary Action", for it was felt that although the missionary character of Christianity had been implied in the work already projected, Christian missions had not been given sufficient emphasis.

Another important development of this 1936 meeting and an indication of the Movement's rapid growth, is the prospect of a full time executive secretary who will be able to devote all his efforts to the promotion of its program.

C. Aims of the United Christian Youth Movement.

The United Christian Youth Movement grew out of

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1. Cf. Christian Youth Building ~~a~~New World, Carry All, Publication for the Young People's Department, Presbyterian Church in the U. S. A., March, 1936.

the recognition of an urgent need. The statement of Christian conviction prepared by the Christian Youth Council in 1934 and adopted by the Movement, opens with these words:

"We, the Christian Youth Council of North America, find ourselves confronted with a task and a situation which lay upon us the utmost demand for thought and decision and action. Nineteen hundred years ago there lived upon the earth one who sounded the depths of the human soul and reached the heights of spiritual experience and life as none has ever done. He laid the foundation of our church. From him we take our name, and in his cause we have enlisted. He prayed for the coming of His Father's Kingdom, where God's righteous will should be done on earth. We share in his hope and pray that prayer with him."¹

With this prayer, the Movement has accepted as its task the building of a new world, and each member pledges himself "so far as possible, to live henceforth as if the Kingdom were now here."²

The work of the Movement is built around six specific objectives: the building of a new person, a new home, a new church, a new community, a new nation, and a new world.³ These are graphically represented on the covers of a number of the pamphlets containing "Youth Action" materials. The figure of a new person stands in the center, and from him there radiates in ever widening succession a new home, a new church, a new community, a new nation and a new world.

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1. Report and Findings of the Christian Youth Council of North America, 1934, p.4.
2. Ibid., p.4.
3. Cf. Group Action in Building a New World, pp.8-11.

The objective of a new person takes into consideration

- a. standards of physical health, mental attitudes and intellectual habits,
- b. life principles and the will to carry them out,
- c. relationship to Jesus Christ, and
- d. relationship to God and his universe.

The new home is one in which the financial matters, the attitude of members of the home toward each other, and family experiences in work, recreation, and worship, are all governed by the Spirit of Christ. The new church has an appreciation of the place of children and young people in its program and is willing, as stated in "Group Action in Building a New World",¹ "to think out its message in terms of changes in society itself." For the new community the objective is a Christian citizenship that is willing to take responsibility -- to serve in the leadership of community effort, to maintain right attitudes toward law and taxation, and to uphold high standards for community activity. In considering the task of building a new nation, the Movement's aim is to meet and help solve problems of false standards in politics, unjust business, poverty, injustice, lack of opportunity, and national pride. The objective for a new world includes the finding of new ways of organizing international relationships, settling disputes, providing for

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1. Group Action in Building a New World, p.10.

interchange of products, controlling narcotic traffic, improving working conditions, and promoting world peace.

The United Christian Movement places its main emphasis upon concerted Christian action, beginning with personal commitment, and working for the coming of God's kingdom among men.

D. Its Relationship to the Church.

The United Christian Youth Movement, as has already been stated, works not apart from but through existing agencies. Its program is being worked out through denominational and interdenominational programs, in conferences, in topics for young people's societies, in Sunday School lessons, and in various other phases of church work, as well as through the work of such other agencies as the Young Men's Christian Association, the Young Women's Christian Association, and the Young People's Branch of the Women's Christian Temperance Union. The Movement itself developed out of a need for greater cooperation among Christian groups, and while it does not interfere with the distinctive contributions of each denomination, it is interdenominational in that it brings together the resources of all. It may be said to stand in a unifying and vitalizing relationship to the Church, in that it presents the challenge of united action and stimulates the Church's youth to participate in its program.

E. Summary and Conclusions.

The United Christian Youth Movement is a recent development originating from a recognition by the adult leaders of youth of a challenging need and of a readiness on the part of youth to respond to it. From its inception the Movement has seized the imagination of young people and their leaders, and its program has come more and more to be incorporated in Christian young people's work. Its objectives challenge to make all things new: a new person, a new home, a new church, a new community, a new nation, and a new world. Working not apart from the Church, but through it and related agencies stimulating Christian youth to unite in carrying its ideals into actual living, this Movement is making a significant contribution both to the Church and to the youth of this country.

CHAPTER IV

A SURVEY OF YOUNG PEOPLE'S MOVEMENTS
IN THE CHURCH

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A SURVEY OF YOUNG PEOPLE'S MOVEMENTS IN THE CHURCH

A. Introduction.

The founding of the first Christian Endeavor Society in 1881 is customarily regarded as the beginning of the Young People's Movement in the Church.¹ It is true that church young people's organizations existed before this time, and that Christian Endeavor was the outcome of many years of preparation, but in a real sense, its founding marked the beginnings of definite united movement among the young people of the Church. Once it had taken its start, this movement found varied expression in the different denominations. The two outstanding examples of this are the Epworth League in the Methodist Church and the Baptist Young People's Union of America in the Baptist Church. This study will survey these three organizations: the Christian Endeavor movement, the Epworth League, and the Baptist Young People's Union of America, and present their historical background, the principles and objectives for which they were founded, their organization and methods, and their relationship to the Church.

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1. Cf. Boyd, C. A.: Young People at Work in Baptist Churches, p.7.

B. The Christian Endeavor Movement.

1. Origin and Development of the Christian Endeavor Movement.

a. Prior Organizations.

The modern Church with all of its activity may seem far removed from the Church of Cotton Mather in Boston in 1677, yet Cotton Mather attended a society on Sunday evenings which had a number of the features of the modern young people's society.¹ In his autobiography he writes:

"There we constantly prayed, and sang a psalm, taking our turns in such devotions. We then had a devout question, proposed a week before, whereto anyone present gave what answer he pleased."²

Cotton Mather was an ardent advocate of such organizations. An old document entitled "Proposals for the Revival of Dying Religion by Well-Ordered Societies for the Purpose" has been discovered, dating 1724. The preamble runs as follows:

"We, whose names are underwritten, having by the grace of God been awakened in our youth to a serious concern about the things of our everlasting peace, and to an earnest desire suitably and religiously 'to remember our Creator in the days of our youth,' and to give our hearts into the service of God through our Lord Jesus Christ, do covenant and agree together."³

These societies, however, were not of long duration; after a time they disappeared altogether. The atmosphere of the

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1. Cf. Boyd, C. A., op. cit., p.2.
2. Quoted by Erb, F. O.,: The Development of the Young People's Movement, p.22.
3. Quoted by Erb, op. cit., p.23.

Churches in that day was not conducive to thriving young people's societies. Francis Clark writes:

"The Church acted the part of the traditional stepmother rather than of the loving parent to this new organization."¹

It is evident from the organization of "The United Society of Young Men in Boston Baptist Churches" as early as 1803,² that more than one Church contained such societies at this time. Early in the beginning of the Nineteenth Century there were numerous gatherings of young people and children stimulated by revivals. These usually took the form of prayer meetings. Early efforts at organization were scattered and unrelated to any well defined youth movement. They merely indicate that there was here and there an early awareness of youth forming a distinct group in itself.

b. Preparation for the Founding of the Christian Endeavor Movement.

In consideration of the origin of the Christian Endeavor Movement, it is well to make first a brief survey of the conditions which prepared the way for it. In the early part of the Nineteenth Century, apart from a few scattered beginnings, young people were little recognized as a distinct group in the Church. Of this period it is

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1. Clark, F. E.: Christian Endeavor in All Lands, p.22.
2. Cf. Boyd, C. A., op. cit., p.3.

said:

"The ignorant, the vicious, the immature, the unconverted, and the heathen, are all classed together as those whom the educated and the converted should help. Sex cooperation among young people is virtually non existent."¹

There was developing, however, a consciousness of youth's peculiar needs, as evidenced in the last part of the first half of the century by the rise and rapid development of the Young Men's Christian Association. The organization which marks the appropriation of this young people's movement by the Church occurred in 1866. At this time a young people's prayer meeting in a Brooklyn Church substituted for the Y.M.C.A. watchword, "Young men for young men," the more inclusive one of "young people for young people."² This constituted historically the link between the Y.M.C.A. and the Christian Endeavor movement. Francis Clark, the founder of Christian Endeavor, observed the functioning of the Brooklyn society and became convinced that such an organization of young people could work very effectively for the Church.

It was not, however, until 1881 that the Christian Endeavor was started. By this time great advance had been made over those earlier years when young people were classed together with the vicious, the unconverted, and the heathen. It was now a time well disposed toward

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1. Erb, op. cit., p.25.
2. Cf. Erb, Ibid., pp.37, 38.

the beginnings of a Christian youth movement in the Church. Thomas Chalmers writes: " --- the season was right and ready for the very seed that was planted."¹ In describing the seasonable aspects of the new movement, he says:

"It was a union, then, of organization and spirituality, so that the latter vivifies the former, and the former's sole purpose is to serve the interests of the latter, that has met the wants of this age with peculiar adaptability and force. In the Christian Endeavor movement, organization has lost its repulsive ugliness by the light of a higher spiritual life which beamed through it."²

c. Historical Sketch of the Christian Endeavor Movement.

The first Christian Endeavor Society was established in the Williston Church of Portland, Maine, under the leadership of Francis Clark.³ In the winter of 1881, the Church experienced a revival in which many of the young people took part. To meet the needs of these new young Christians, Francis Clark wrote out a constitution for a new organization which would give them an opportunity to express and develop their new life. This he presented to the young people of his Church with some hesitancy, for he feared that its requirements would seem too great to them. Of his lack of faith in their probable response, he afterward said:

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1. Chalmers, T.: The Juvenile Revival, p.45.

2. Chalmers, Ibid., pp.44, 45.

3. Cf. Clark, F. E.: Christian Endeavor in All Lands, p.30.

" --- but ever since his weak faith and lack of knowledge of young hearts have been rebuked by their acceptance of this constitution and by the loyal adherence to it of millions of like minded youth."¹

Dr. Clark gives a significant description of the immediate reaction of the group to the reading of this constitution:

"A deathly stillness fell upon the meeting. Those strict provisions were evidently more than the young people had bargained for. They had not been accustomed to take their religious duties so seriously. Nothing of the sort had ever been heard of in that church or, to their knowledge, in any church, before. To some of them it seemed that more was expected of them than of the deacons even, and other officers of the church; and they felt keenly their own inexperience and awkwardness in Christian service."²

These young people, by signing their names to the constitution, became the members of the first Christian Endeavor society.

This was the beginning of a movement which experienced phenomenal growth. The following is a brief survey of its early development and is indicative of the way in which it seized the imagination of young people and their leaders everywhere. Eight months after the organization of the first society, the second one was formed in Newburyport, Massachusetts. Others followed, and by the early summer of 1882 there was held a convention in the Williston church at which six societies were represented. In 1885 there were two hundred and fifty-three societies recorded. During this year it was decided that the growth of the

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1. Clark, F. E., op. cit., p.36.
2. Clark, Ibid., p.39.

organization now demanded a general secretary who could give his full time to the work, and at the convention of July, money was subscribed for his salary and for the promotion of the work of a United Society of Christian Endeavor.¹ State, county, and city unions began to spring up, holding local conventions and stimulating their membership in the work. A World Christian Endeavor Union was formed in 1895.

The Christian Endeavor movement has continued to hold, up to the present time, those principles upon which Dr. Clark established it in 1881. It has, however, in recent years, been undergoing some change of emphasis. An article in a 1933 number of the Christian Century magazine makes the following criticism of the early years of the movement:

"It is composed of young people who are very much in earnest but who have been more willing to learn than to give instructions to the world from the heights of a newly acquired and superior wisdom."²

This article continues by saying that to some extent this fault is being remedied by a growing recognition of an obligation larger than that required by the Christian Endeavor pledge: "to take some part in every meeting aside from singing."³ There is a growing sense of a social as well as a personal need for Christian Endeavorers to fill.

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1. Cf. Clark, F. E., op. cit., p.107.
2. The New Christian Endeavor, The Christian Century, Sept. 20, 1933, p.1168.
3. Quoted from the Christian Endeavor pledge, The New Christian Endeavor, op. cit., p.1168.

Looking forward, S. B. Vandersall, one of the present-day leaders of the Christian Endeavor movement, cites three factors which give it promise of a future equal to and surpassing its past.¹ The first is the conviction with which it upholds definite principles of Christian living; the second is its growing sense of social responsibility; and the third is the emphasis which it puts upon preparing for life, a beginning in Christian living in youth which will carry over into the life of the adult. More than these, however, are demanded of the future. Mr. Vandersall writes:

"It must have awareness to changing conditions, a flexibility in organization and alignment in the local church, an aggressive, wholehearted willingness to move along with others in making Christ real to young people. It must have evangelistic fervor, but also a social passion which shall not be satisfied by palliatives which do not reach the seat of humanity's disorders. It must be missionary and world minded, intolerant of greed, injustice, war, and other sins. It must gain its worthy ends by dignified and logical process, always leaving place for human inspiration and divine direction. It must take into account the masses of young people with whom it deals, and their diversities in education, social position, race, environment, and creedal statement."²

With such a consciousness of present-day conditions and direction for the future, Christian Endeavor stands, grateful for its past, and confident of its mission in the days to come.

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1. Cf. Vandersall, S. B.: Christian Endeavor's Future, Christian Endeavor World Quarterly, April-June, 1936, pp.2, 3.
2. Vandersall, S. B., Ibid., p.3.

2. Principles and Objectives of the Christian Endeavor Movement.

The four principles upon which Christian Endeavor was established, as expressed by Francis Clark, its founder, are:

- a. confession of Christ,
- b. service for Christ
- c. fellowship with Christ's people, and
- d. loyalty to Christ's Church.¹

Modern phraseology differs, but the meaning is essentially the same. S. B. Vandersall makes the following statement:

"Christian Endeavor's future at this point lies in the direction of continuing its emphasis on personal experience of Christ, personal allegiance to Him, and personal attachment to his kingdom in the world."²

The phrase "personal attachment to his kingdom in the world" is indicative of the growing emphasis which is being placed on the movement's social responsibility, but fundamental to any social mission, now as in the past, is the place which is given to personal commitment of the individual to Christ. This is clearly stated by Daniel Poling in an article written following the Philadelphia convention in 1935:

"'At whatever cost, we choose Christ' must become in the United States and everywhere in the world the marching orders, the plan of campaign for a new advance in

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1. Cf. Clark, F. E.: Training the Church of the Future, p.105.
2. Vandersall, S. B., op. cit., p.2.

direct service For Christ and the Church! Evangelism -- first personal and social always -- is our answer to any who would know Christian Endeavor's strategy for the critical hour in which this distraught generation finds itself. Profoundly we believe that Jesus Christ is the only sufficient Saviour for man and for his social order. The present political state of civilization is another demonstration of the futility and failure of all other methods and all other leaders. We must change men and women before we can change governments and their collective practices. 'Slow, too terribly slow,' does some critic say? Granted! But ways that have promised more speed have hurried us only to this! 'We choose Christ' is Christian Endeavor's answer and her program. In terms of personal evangelism, social regeneration, and world peace, and at whatever cost -- 'We choose Christ!'"¹

The Christian Endeavor movement has two basic purposes; namely, to bring young people to a decision for Christ and to train them in Christian living. These two objectives may be better defined by breaking them up into their more specific components. These include the setting of definite ideals of service and securing the young people's commitment to them; encouraging public confession of Christ and speaking for Him when the opportunity arises; developing in the individual habits of prayer and Bible study; training for Christian service; inspiring loyalty to the Church and regular Church attendance; educating in stewardship and Christian giving; and developing Christian citizenship, interdenominational fellowship, and world peace.² The ideal which is held up for the individual endeavorer is best

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1. Poling, D. A.: Christian Endeavor World Quarterly, Oct.-Dec., 1935, p.3.
2. Cf. Wells, A. R.: Expert Endeavor, p.20.

summarized in the Christian Endeavor pledge. Here the outstanding features may be indicated by these significant phrases which are taken from it: "I will strive," "whatever He would like," "throughout my whole life," "lead a Christian life," "seek the Saviour's guidance," and "support the work and worship of my Church."¹ This pledge is not considered to be a creed but a statement of an ideal for which the Christian Endeavorer is expected to earnestly strive.

3. Organization and Methods of the Christian Endeavor Movement.

The Christian Endeavor Constitution is not binding on any society in the movement, but is available to these societies as a recommendation, especially in the organization of new groups and in the guiding of their development.² It provides for two types of membership:

- a. active membership for those who wish to take the full responsibility of the pledge, and
- b. associate membership for those who desire the fellowship of the society but do not feel that they can commit themselves to all for which the pledge stands.

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1. Quoted from the Christian Endeavor pledge by Vandorsall, S. B., op. cit., p.2.
2. Cf. Clark, F.E.: Training the Church of the Future, pp. 181, 182.

Organization within the individual society is very definitely outlined. The officers include president, vice president, recording and corresponding secretaries, treasurer, and chairmen of the several committees. The four committees which perform the most important service in the society are the prayer meeting committee, the lookout committee, the missionary committee, and the social committee. Other committees are used more or less according to the needs of the individual society. The local groups of Christian Endeavor unite to form county unions, and these in turn make up state unions. There is still a larger, national organization for which there are a president; a number of vice presidents; treasurer, financial secretary, and superintendent of travel and recreation, all in one; associate secretary, superintendent of Christian vocations, and clerk of the International Society of Christian Endeavor, all in one; a superintendent of citizenship; a superintendent of extension; a superintendent of peace fellowship; an executive committee; and a board of trustees.¹

The program of the Christian Endeavor movement centers about the weekly meetings of the local group. Here opportunity is given for the members to express themselves, to discuss their problems, and to help one another in the

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1. Cf. Report of the Philadelphia Convention, Christian Endeavor World Quarterly, Oct.-Dec., 1935, p.7.

Christian life. From a survey of the topics provided for the discussion of young people's groups for the year 1935, is selected the following list of subjects, which may be regarded as representative:

- "What do I know about God?"
- "What do I know about Prayer?"
- "What do I know about the Church?"
- "What is the program of our Church and denomination?"
- "Wanted! Youth for the Kingdom."
- "Improving our attitude toward other races."
- "What the Bible says about temptation and sin."¹

Much of the stimulus and inspiration for local society work is gained through larger gatherings, from county and state conventions and rallies to the great international conventions, so called because they include Canada as well as the United States.

4. Relationship of the Christian Endeavor Movement to the Church.

The motto of the Christian Endeavor movement has been from its earliest days "For Christ and the Church."² It is not an organization apart from the Church, but a movement which had its beginnings in the Church and has been ever fostered by the Church. This relation is well expressed in a quotation from Ernest B. Allen:

"The Church is the tree, and the Christian Endeavor Society is only one of its branches. There are not two trees."³

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1. Cf. Christian Endeavor World Quarterly, Jan.-Mar., 1935, pp.17-65.
2. Cf. Clark: Christian Endeavor in All Lands, p.275.
3. Quoted by Clark, F. E., op. cit., p.275.

C. The Epworth League Movement.

1. Origin and Development of the Epworth League Movement.

Throughout the whole history of the Methodist Church efforts have been made in individual Churches to provide societies for their young people.¹ It was not, however, until the year 1872 that uniform organization was attempted. T. B. Neely, the minister of a Philadelphia Church, had previous to this time organized what was called a Church Lyceum, to encourage the reading of good literature. Several other Churches of the city, following his example, organized similar societies. In 1872 representatives of these groups met and resolved to ask the General Conference of the Methodist Church to recognize the Lyceum as a connectional society of the Church. Because the General Conference was unable to act upon their recommendation in 1872, it was not adopted until the following conference in 1876. The Lyceum was well received by the Methodist Churches, but its duration was not long, for its place was taken in 1884 by the Oxford League, an organization whose program extended to the spiritual and social as well as to the intellectual life of its members.²

It was from an amalgamation of this Oxford League with four other societies that the Epworth League took its

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1. Cf. Hyde, A. B.: The Story of Methodism, Appendix, p.12.
2. Cf. Brummitt, D. B.; The Efficient Epworthian, p.9.

rise.¹ The oldest of these organizations was the Young People's Methodist Alliance, which was organized in 1883. The Alliance was intensely religious, placing its emphasis upon spiritual living, Bible study, the avoidance of doubtful pleasures, and loyalty to the Methodist Church. The Young People's Christian League was formed with the aim to unify those societies which were already in existence and became accordingly a federation rather than a compact organization. The Methodist Young People's Union was formed by pastors of the Detroit conference in 1887 to promote the social and religious culture of their young people. The desire for unity which had motivated the Young People's Christian League was again expressed by the North Ohio Conference Methodist Episcopal Alliance, which came into existence shortly before the formation of the Epworth League. In addition to these five organizations, there were, in the year 1889, at least twice as many Christian Endeavor societies in the Methodist Churches and a large number of independent associations.²

Recognizing a need for unity, the leaders of the Young People's Methodist Alliance proposed a conference of representatives from the five organizations referred to above to consider what steps could be taken toward a

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1. Cf. Brummitt, D. B.: The Efficient Epworthian, pp.8-11.
2. Cf. Erb: The Development of the Young People's Movement, p.70.

possible union. This conference met at Cleveland, Ohio, on May 14, 1889. Here, after two days of discussion and patient consideration of the demands of those represented, the following proposals were adopted:

- "1. The name shall be 'Epworth League.'
- "2. The formation of a constitution for local chapters shall be submitted to the Board of Control.
- "3. Until the Board of Control shall draft and present such a constitution we shall work under the Local Constitution of the Oxford League, after it has been verbally amended.
- "4. The pledge presented to the Conference by our Committee on Local Constitution shall be placed in the By-laws of the Epworth League, with a note stating that its use is optional.
- "5. The preamble stating the aim of the League reported by the Committee on Local Constitution shall be the statement of the aim of the Epworth League in the amended Constitution."¹

The badge of the Young People's Methodist Alliance, a white ribbon with a scarlet thread running through its center, was accepted for the new League. The Maltese cross, which had been used both by the Oxford League and the Young People's Christian League, and the motto of the latter, "Look up; lift up," were also chosen. In addition, the conference adopted for the League this sentence from John Wesley: "I desire to form a league, offensive and defensive, with every soldier of Jesus Christ."² The paper, "Our Youth" which had been started in 1885, was made over into the Epworth Herald and became the new organization's official

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1. Hyde, A. B., op. cit., p.22.
2. Quoted by Hyde, A. B.: The Story of Methodism, Appendix, p.22.

publication.¹

In 1892, the Epworth League was formally adopted by the General Conference of the Methodist Episcopal Church. It was received with great favor and its early growth was phenomenal. Erb writes concerning this development:

"With the union of these rival societies, Methodists everywhere began to fall in line, and not a few Christian Endeavor societies became Epworth Leagues."²

It was not long until the movement over-stepped the bounds of the Methodist Episcopal Church and became accepted by the Methodist Episcopal Church South, and by the Methodist Church of Canada.

2. Principles and Objectives of the Epworth League.

The principle which underlies the Epworth League as a denominational young people's organization is that of denominational autonomy in matters of administering young people's work and providing instruction.³ Expressed negatively, the League originated as a four-fold criticism of already existing agencies for young people's work:⁴

a. it criticized the assumption of inter-denominationalism that the doctrines, practices, and spirit peculiar to Methodism were of little

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1. Cf. Erb, op. cit., p.70.

2. Erb., Ibid., p.70.

3. Cf. Brummitt, D. B.: The Efficient Epworthian, p.19.

4. Cf. Erb: The Development of the Young People's Movement, pp.74-76.

importance;

b. it criticized the lack of correlation between the young people's work and the work of the Church by becoming itself an integral part of Church and denominational life;

c. it criticized what it felt to be an inadequate religious ideal, the standardizing of the Christian life and the failure to emphasize loving one's neighbor as oneself; and

d. it criticized the use of a pledge as a central feature of the organization, making its own pledge optional.

The favorable acceptance and rapid growth of the movement indicate that it did meet a need which previous organizations had not filled, and to this extent its criticism was justified.

The Epworth League movement's object, as expressed at the time of its formal adoption by the General Conference in 1892, reads as follows:

"To promote intelligent and loyal piety in the young members and friends of the Church, to aid them in the attainment of purity of heart and constant growth in grace, and to train them in works of mercy and help."¹

In a recent printing of the constitution for a local chapter,²

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1. Erb, Ibid., p.72.

2. Constitution and By-Laws of an Epworth League, pamphlet issued from headquarters in Chicago, Ill.

the purpose is stated with an emphasis which is peculiar to the present:

"This Chapter is organized for the purpose of initiating the youth of the church into the adventure of intelligent and creative Christian living, and of providing a fellowship through which they may cooperate with all other young people of like purpose in helping to build a Christian world."

The expression of this purpose indicates the Epworth League's acceptance of the emphases proposed by the United Christian Youth Movement. The National Council of Methodist Youth which met at Evanston, Illinois in late August and early September of 1934 based its program entirely upon the theme: "Working with God for a New World."¹ Methodist young people's share in this movement was interpreted at this gathering by Frederick Eiselen, Corresponding Secretary of the Board of Education of the Methodist Episcopal Church. He said:

"We are here to discover specific ways, methods, and means through which we, as individuals, as groups of young people, as a church, as a youth movement, may cooperate in a practical way toward the realization of the highest Christian ideals in ourselves and in the complex life of the day. This, after all, is the real meaning of cooperating with God for a new world."

3. Organization and Methods of the Epworth League.

The organization of the Epworth League is intimately

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1. Cf. Methodist Youth in Council, Report of the National Council of Methodist Youth, Aug.30-Sept.2, 1934.
2. Eiselen, F. C.: Why Are We Here?, Address delivered at the National Council of Methodist Youth, Methodist Youth In Council, Ibid., p.8.

bound up in the organization of the Methodist Church. At the General Conference of 1892 provision was made for a general board of control consisting of twenty-nine members, fifteen appointed by the bishops, of whom one, a bishop, should be president, and the other fourteen members to be elected, one from each conference district. Provision was also made for an editor and a general secretary.¹ The organization of a local chapter includes a president, secretary, treasurer, and the following departments, each to be under the direction of a vice president:

- a. Devotional Life,
- b. World Evangelism,
- c. Social Service, and
- d. Recreation and Culture.²

The chapter itself is under the direction and approval of the Quarterly Conference and the pastor of the Church in which it is located. It is necessary for the president of a chapter to be a member of the Methodist Church.

In 1934, the National Council of Methodist Youth was established to meet a need which had been long felt.³ Districts and Conferences had been organized in young people's work but there was no national organizational unity corresponding to the national supervision of the Central Office.

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1. Cf. Erb, op. cit., p.72.

2. Cf. Constitution and By-Laws of an Epworth League, op.cit.

3. Cf. Methodist Youth in Council, op. cit., pp.160-162.

Therefore, at the Church-wide gathering of Methodist young people at Evanston, Illinois, in 1934, a national organization was proposed to include not only the Epworth League but all organizations of Methodist young people. This was named the National Council of Methodist Youth, and it now stands in an unofficial, advisory, cooperating relationship to the Department of Epworth League and Young People's work of the Methodist Church. It is made up of one representative from each annual conference and mission in the United States and its officers: a president, secretary, corresponding secretary, treasurer, and chairmen of the following commissions: Devotional Life, Missions and World Peace, Social Action, Recreation and Culture, and Education and Publicity. The members of the Department of Epworth League are ex-officio members of the executive committee.

The methods used by the Epworth League are similar to those used by the Christian Endeavor movement. Its fellowship is maintained through the weekly prayer meetings, institutes, rallies, and conventions. The young people carry on the management of their own affairs and thus receive training in responsibility. D. B. Brummitt makes the following statement concerning its work:

"Its whole work is determined by it, not for it, and this has been one great element of value in the League's training. Its activities have been 'our' business, and so have been regarded with a loyalty and affection not otherwise attainable."¹

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1. Brummitt, D. B.: The Efficient Epworthian, p.13.

4. Relationship of the Epworth League to the Church.

The formation of the Epworth League resulted from a feeling of responsibility on the part of the Church's leaders toward her youth and toward the future of the Church, and especially from the consciousness of the peculiar contributions which Methodism had to offer and which were felt to be the rightful heritage of its young people. It not only originated within the Church, but it has from the outset been controlled by the denomination for which it was organized.

D. The Baptist Young People's Union of America.

1. Origin and Development of the Baptist Young People's Union.

The formation of the Epworth League by the Methodists introduced a denominational emphasis into young people's organizations. This stimulated similar response in other Churches. The Baptists, because of their emphasis on the absolute independence of the local Church, could not anticipate the wholesale acceptance and rapid growth of a denominational movement similar to that of the Epworth League. Nevertheless, they saw the rise and development of a young people's movement in their own Church which deserves consideration.¹ There had been in the Baptist Church as

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1. Cf. Boyd, C. A.: Young People at Work in Baptist Churches, p.11.

in the Methodist Church a number of independent beginnings before the eighties, when the Christian Endeavor movement was first organized.¹ In 1877, the Young People's Baptist Union of Brooklyn came into existence, a society which because of its continuous history was able to celebrate its semi-centennial anniversary in 1927. During the same year "The Pickets," the first Baptist young people's society in the Middle West, was organized in Moline, Illinois. This society anticipated later organizations in its possession of three committees providing for social entertainment, mental improvement, and religious work. An outstanding feature of "The Pickets" was the double program which they maintained for sixteen years, holding study meetings on Friday nights as well as the Sunday night prayer meetings.

In 1887 a movement among Baptist young people started in Kansas.² Its motto, "Loyalty to Christ in all things at all times," gave it the title of the Loyalist movement. By 1890 state wide recognition had been given to this movement by the Baptists of Kansas, Nebraska, and Iowa, and a city union was formed in Chicago. In this same year a conference attended by delegates from fifteen states met in Chicago and appointed an executive committee to draw up plans for a national convention. The discussion provoked

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1. Cf. Boyd, op. cit., pp.4, 5.
2. Cf. Erb, op. cit., p.79.

by this new movement went to the extremes of the unqualified endorsement of the interdenominational emphasis of the Christian Endeavor movement on the one hand to the unqualified promotion of the Loyalist movement on the other, while in between were those who recommended a federation of all the societies in the Baptist Churches regardless of their name or constitution.¹

In 1891, a conference called by the American Baptist Publication Society met in Philadelphia and decided on a basis of organization for Baptist young people's societies as well as on the publication of a denominational young people's paper.² In this same year, at the first national convention of Baptist young people, the Baptist Young People's Union of America was organized to include the youth of the Northern, Southern, and Canadian Baptist conventions. This organization took the middle of the road position and became a federation of all existing young people's societies whatever their name or constitution.³ The outstanding features of the Baptist Young People's Union of America has been that which distinguished "The Pickets," an emphasis on study for spiritual development. A resolution passed at the first convention reads:

"Resolved, that this convention urge the local societies

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1. Cf. Erb, op. cit., p.80.
2. Cf. Boyd, op. cit., pp.11, 12.
3. Cf. Erb, op. cit., p.80.

to devote at least one hour a week to the systematic study of the Bible, and that we request the Board of Managers to arrange such a course of study and provide suitable material for the same."¹

2. Principles and Objectives of the Baptist Young People's Union of America.

The Baptist Young People's Union of America was founded as a denominational organization in order that the youth of the Baptist Church could receive denominational instruction and thus overcome the lack which was inherent in the interdenominational societies. As a protest against pledge taking, the Baptist Young People's Union was provided with an optional pledge, and as a protest to the scant place given to study in other societies, educational work was made a distinctive feature of the Union. The principle of federation which distinguished this movement was welcomed as one which promoted unity and at the same time provided for a large degree of individuality.

The object of the Baptist Young People's Union is defined in the constitution as follows:

"The object of this organization shall be to secure the increased spirituality of our Baptist young people; their stimulation in Christian stewardship and service; their edification in Scriptural knowledge; their instruction in Baptist doctrine and history; their enlistment in all missionary and social service activities through existing denominational organizations; and their definite commitment to Christian Life Service."²

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1. Erb, op. cit., p.82.

2. Quoted from the suggested constitution for the Baptist Young People's Union by Boyd, op. cit., p.174.

There is here clearly an emphasis upon Christian development through instruction and participation in the life of the denomination. The organization's acceptance of the United Christian Youth Movement's program, as indicated by the prominent place which it is to be given at its next biennial convention which meets in 1936, shows that its denominational emphasis does not exclude cooperation with other organizations.¹

3. Organization and Methods of the Baptist Young People's Union of America.

The Baptist Young People's Union of America is a federation within the Baptist denomination, extending the privilege of membership to any young people's organization in the Baptist Church. The national organization has its headquarters in Chicago and employs a full time secretary and other personnel.² The policies and general program are determined by a Board of Managers which is composed of representatives chosen by the state organizations of Baptist young people. The Directors of Religious Education in the various states are invited to attend the meeting of the Board of Managers. In the states of the Northern Baptist Convention the young people's organization usually

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1. Cf. Bulletin promoting 1936 Convention.
2. Interview with Robert Russell, Dir. of Religious Education for the Baptist Churches of Greater New York, March, 1936.

follows the denominational set up, with state and associational divisions, each of these groups operating on an area plan with an area director, who is a volunteer young person.

Recently the Northern Baptist Convention has provided for a Council of Christian Education to which has been assigned the task of bringing about a coordination or a merger, if an acceptable basis can be found, of the three phases of youth work as represented by the Young People's Division Department of the American Baptist Publication Society, the Missionary Education Department of the Board of Education of the Northern Baptist Convention, and the Baptist Young People's Union of America. The council is working toward this objective and is expected to present some plan to the denomination by 1937. This need was brought to focus by a memorial from the Baptist Young People's Union of America to the Convention suggesting that some such step be taken and asserting willingness to make any reorganization necessary in this connection. The only reservation made by the Union was that the policies should continue to be determined by the young people themselves.

In recent years the general program of the Baptist Young People's Union has followed the Commission Plan,¹

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1. Cf. The Commission Plan, pamphlet prepared by the Baptist Young People's Union of America and the American Baptist Publication Society.

whereby -- in addition to the cabinet which includes president, vice-president, secretary, treasurer, and the pastor -- the local society is divided into four commissions, each containing one fourth of the total membership. The commissions are the Devotional Life Commission, the Stewardship Commission, the Service Commission, and the Fellowship Commission. A series of tests have been provided for the training of leaders called "Know Your Job"¹ and based upon a consideration of the Commission Plan.¹ "The Young People's Leader," a magazine published by the American Baptist Publication Society, is utilized by the Baptist Young People's Union and prints the topics and materials to be used in the weekly prayer-meetings.

4. Relationship of the Baptist Young People's Union of America to the Church.

Although, under Baptist policy, the Baptist Young People's Union cannot be the official young people's organization of the Church, it has been adopted widely and has contributed a very vital service in promoting denominational loyalty and developing the Christian life of its young people. Definite attempts are being made to correlate its work with the other phases of Church activity, challenging the young people to work "with the Church," and

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1. Certified Leadership, pamphlet published by the Baptist Young People's Union of America.

"through the Church, for others."¹

E. Summary.

The Christian Endeavor movement, the Epworth League, and the Baptist Young People's Union of America were not the first young people's organizations in the Church, but sprang when the time was right for them out of a soil which had been many years in preparation. The enthusiasm with which they were received and the rapidity of their early growth evidence the fact that they met a need and each in its own way provided satisfying expression for the energies of the youth in the Church. The Christian Endeavor movement, while it has proven itself of great service to both the young people and the Church, could not, because of its interdenominational character, provide the emphases which were demanded by individual denominations. To meet these demands the Epworth League, the Baptist Young People's Union of America, and other denominational organizations arose. While these are peculiarly fitted to promote denominational characteristics, they encourage at the same time interdenominational cooperation. The Baptist Young People's Union of America, a federation of societies, includes some Christian Endeavor societies in its membership.

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1. Cf. Boyd, C. A.: Young People at Work in Baptist Churches, p.100.

The programs of the three organizations studied show a large degree of similarity. Each provides for weekly prayer meetings and for conferences and conventions, and each carries on the work of the local chapter through four committees or commissions which care for the society's devotional life, its social fellowship, and the service which it renders to others. The objects for which these organizations stand are in each case concerned primarily with the commitment of the young people of the Church to Christ and the development of their lives through experience in Christian service. The denominational organizations endeavor to promote allegiance to the Church of their particular denomination, and through this loyalty to the Church at large. The Christian Endeavor movement has as its motto "For Christ and the Church," and while it recognizes its constituent denominations, it overlooks to a great extent denominational differences in its allegiance to the Church of Christ.

It is significant to note that in response to present-day demands each of these organizations has joined the United Christian Youth Movement in its emphasis upon building a new world.

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CHAPTER V

SUMMARY AND CONCLUSION
THE RELATIONSHIP OF THESE ORGANIZATIONS
TO THE CHURCH

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It has been the purpose of this study to survey the outstanding Christian youth movements in America in order to discover how and with what effect they are appropriating the power of American youth for the work of Christ and the Church. Before this survey was made, it was thought pertinent to undertake a brief study of the situation which confronts the Church and youth today. An examination of recent literature relating to this subject revealed that the Church needs those qualities of enthusiastic devotion and idealism which youth is peculiarly fitted to give, and that youth needs to find in the Church an opportunity to make life count in worthwhile service. Having considered the needs of the Church and of the young people, this study turned to the Christian youth organizations of the United States in order to ascertain what endeavor is being made to meet these needs.

The movements studied were those whose contribution to the work among youth was considered to be outstanding. These were the Student Christian Movement, which includes the Young Men's Christian Association, the Young Women's Christian Association, and the Student Volunteer

Movement; the United Christian Youth Movement; and three of the leading young people's organizations in the Church: the Christian Endeavor Movement, the Epworth League, and the Baptist Young People's Union of America. In each case a study was made of the origin and development of the movement, its aims, its organization and methods of work, and its relationship to the Church.

It was discovered that the organizations included in the Student Christian Movement: the Young Men's Christian Association, the Young Women's Christian Association, and the Student Volunteer Movement, each of which exhibited in its early years a deep evangelistic fervor, have been greatly influenced by changing conditions since the World War and have placed their emphases upon the rebuilding of the social order, the establishing of Christian race relationships, and the promotion of peace. The change in emphases has been accompanied by a weakening of vital religious conviction. Another tendency which has been noted in regard to these organizations is the trend toward a United Student Christian Movement. There is a growing spirit of cooperation.

The recognition of need for union of Christian youth forces in meeting present-day conditions is expressed in the United Christian Youth Movement. The peculiar genius of this movement was seen to exist in a united program of action in the six areas described as a new person, a new

home, a new church, a new community, a new nation, and a new world. It was found that the movement cannot be considered wholly apart from the other organizations studied, inasmuch as they all participate in its program.

The Christian Endeavor movement, the Epworth League, and the Baptist Young People's Union of America were all considered under the general title of Christian Youth Movements in the Church. This was due to the fact that all originated in the Church, and all function as a part of the Church's program. A great degree of similarity was found to exist among them, both in their objectives and in the methods which they used to obtain them. Their differences were found to consist largely in their correlation with the work of the Church and in their allegiance, or lack of allegiance, to a particular denomination.

This study has endeavored to show the relationship of these organizations to the Church. It found that, of all the movements surveyed, those least appropriated by the Church have been the Young Men's Christian Association and the Young Women's Christian Association. While they are not organically related to the Church, it has been pointed out that the nature of their objectives and program has made possible a large degree of cooperation with the Church and its workers. The Student Volunteer Movement has given its greatest contribution through the Church in missionary service. The United Christian Youth Movement was shown to

have a program for the united use of all Christian young people, regardless of denominational and organizational differences. Its relation to the Church is inherent in its origin and has been wrought out in its development, which has taken place largely through the cooperation of Church groups. As for the Christian Endeavor movement, the Epworth League, and the Baptist Young People's Union of America, these organizations were seen to represent the earliest appropriation by the Church of the forces of united youth. A study of their origin and development showed that, although they are not always well correlated with other Church activities, they are an inseparable part of the Church's program for its young people.

This survey has revealed, therefore, that the movements of Christian youth in America are in a very definite way related to the Church. Church revivals have had a large part in providing the stimulus for their beginnings; their membership has been drawn largely from Church young people; and they look to the Church to supply them with Christian leadership. It has been shown that a number of these movements are even organically a part of the Church. At the same time there has been pointed out a need of wholehearted devotion to the Church which has not been met, and a need for reaching a vast area of young people who have not discovered the significance of life. Inasmuch as these needs may be met through organizational effort, existing

organizations have the objectives and the plans to meet them. That these plans have not issued in more effective action implies a need of motivating power within the organizations themselves.

In conclusion, then, it is evident that the Church today is awake to the possibilities which youth offers and is striving to secure its allegiance in order both to meet the demands which are urgent upon itself and the needs which make up so great a part of youth's inheritance. It is also evident that neither youth nor the Church are utilizing to its full extent the power which is available for them. Christian youth building a new world is a great and challenging vision, and the response to it has been a tribute to the courage and idealism of youth. Young people are catching the vision, and with the help of the Church and its leaders are working out plans whereby they may be guided toward attainment. But more than this is needed. It is the opportunity of the Church to set these fires of youthful enthusiasm, so carefully laid, aflame with the Spirit of God.

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