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A LEADERSHIP TRAINING PROGRAM
FOR THE
INTER SCHOOL CHRISTIAN FELLOWSHIP OF CANADA

by
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A THESIS

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INTRODUCTION

A LEADERSHIP TRAINING PROGRAM
FOR THE
INTER SCHOOL CHRISTIAN FELLOWSHIP OF CANADA

INTRODUCTION

A. Statement and Significance of the Problem

The strength of any organization lies in its leadership. It depends upon it for inspiration and initiative, for direction and policy. Leadership may come initially from without, but there comes a time when indigenous leadership is essential to the strength and growth of a movement. This is the present situation in the Inter School Christian Fellowship of Canada. The I.S.C.F.¹ groups have outgrown their staff, and hence are not under the constant direction of the staff worker. Each group has a sponsor whose function is supervisory but not always directive. Sponsors are oftentimes as unfamiliar as the students with the methods of ISCF. Thus the training of each member of the group who can be influential within the group and from thence in the school in accomplishing the aims of the organization is the task at hand. The problem of this study is to provide a plan and course, covering all the as-

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1. The official abbreviation for the Inter School Christian Fellowship.

pects of the ISCF program, for the training of such a leadership. The plan is to be based on the principles which determine the behaviour of adolescents as individuals and in relation to their environment insomuch as they are significant for Christian growth. The attempt is being made to understand adolescents, not only in terms of overt personality, but in terms of the whole personality; the physical, mental, emotional, social and spiritual, and to propose a course which utilizes this knowledge and correlates it with the purposes, methods and tradition of the ISCF movement.

B. Delimitation of the Problem

Before making a plan for the leadership training of students in the ISCF, surveys will be made of three youth organizations designed to develop the Christian personality of youth 15 to 17. The surveys will include a study of the programs, materials and leadership training procedures, in order to discover the principles of leadership at work in each.

C. Plan of Procedure

Using noted authorities in the field of adolescent psychology, a survey is to be made of the nature and needs of adolescence as they have found them to be, through case and group studies. Those characteristics particularly

relating to the problem of leadership training are to be used as a basis for principles laid down in the proposed plan. Chapter II will investigate the programs and leadership training plans of three youth organizations whose functions seem to be in part similar to the work of ISCF. They are to be considered from the standpoint of their psychological appeal and their effectiveness in meeting the basic needs of adolescents; from their aims and relevancy of program in accomplishing them. The next step is a survey of the ISCF which will give an insight into the history, aims, program and present methods of leadership training. With this background a plan and a practical, workable training course will be proposed.

D. Sources of Data

The adolescent psychology texts used are those which have been found to be some of the most frequently used in American colleges. Brochures, magazines, and other official publications of the organizations under study will be used. Personal interviews with leaders in the Y-Teen and Young Life Campaign, and correspondence with directors of the three movements will also be valuable sources of information. The history of the ISCF will be compiled from the few available source books and from information received directly from the founders and directors within the organization who know it from its birth. Per-

sonal interviews with staff members and students revealing the weak and strong points in the existing leadership situation of the ISCF and the writer's own experience in the ISCF, as a member in high school, and as a sponsor after that, will provide the guide posts for Chapter IV.

CHAPTER I
PSYCHOLOGICAL FACTORS
INVOLVED IN THE PROBLEM OF LEADERSHIP
TRAINING OF ADOLESCENTS

CHAPTER I

PSYCHOLOGICAL FACTORS INVOLVED IN THE PROBLEM OF LEADERSHIP TRAINING OF ADOLESCENTS

A. Introduction

There are many approaches to the study of adolescence which give a very complete picture of this period of life, but in this attempt to select that which is pertinent to the task of leadership training it is necessary to come at the problem from two angles; the psychology of individual behaviour and the psychology of this behaviour when related to the group. Attempts have been made to distinguish between sociology, the science of behaviour of groups, and psychology, the science of individual behaviour, but these have proved to be artificial differentiations of what is essentially an integrated study.¹

Adolescence is a period of change introduced by the coming of puberty. Middle adolescence is a time of accelerated development, of emotional instability, of new recognition of social values. There was a time

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1. DeAlton E. Partridge, Social Psychology of Adolescence, p. 17

when adolescent behaviour was determined in great measure by the physical changes of the period but in more recent years there has been less emphasis placed on the internal glandular changes and more stress on the social implications of maturity.¹

B. Nature of Growth and Change
During the Period of Middle Adolescence

The relationship of body and mind in the development of moral standards and religious attitudes of the adolescent is a most intimate one. A strong body is a valuable asset to the adolescent in realizing his ambitions and ideals, in the attaining of happiness and efficiency.²

The period of middle adolescence is one of rapid development but of slower growth than in the two or three preceding years where there is very rapid increase in height and weight. For the most part girls have attained their full height and nearly adult weight, but boys continue to grow and gain.³ There are periods of acceleration and retardation in this growth process which are accompanied by lassitude in the former case,

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1. Cf. Ibid., p. 12
2. Cf. Mary Anne Moore, Senior Method in the Church School, p. 61
3. Cf. Ibid., p. 48

and great vitality and sense of power in the latter. This lassitude should not be mistaken for laziness, nor should there be long periods of over-exertion when vitality is high. There is at this time a decrease in the power of endurance and resistance to disease and hence excessive work, endurance or extreme hardship can have serious later effects. With this abundance of physical energy comes too, athletic prowess, individual responsibility, a feeling of competency and self-assurance.¹

Sense and motor perception matures and becomes increasingly alert and discriminative. The awkwardness and self-consciousness of preceding years tends to be supplanted by ease and grace of form and movement. The development of these centers results in set modifications of the whole nervous system.² Glandular development also has an effect upon the life of the middle adolescent. The adrenals which relate to many of the organs of the body may determine to a great extent the enthusiasm of the individual. Many significant changes relate to the development of the sex glands. It is at this time that new impulses, sensations, and emotions, new temptations and problems confront the adolescent. A

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1. Norman E. Richardson, *The Teaching Evangelist*, #9, p. 9
2. Moore, *op. cit.*, p. 49

life full of interest and activity, with plenty of outdoor exercise provide one of the best safeguards against bad sex thoughts and habits.

These physical changes have a direct relation with the emotional life. A state of general instability, of "ups and downs", is characteristic. Self-control has not yet been fully established, hence conduct is oftentimes contradictory. High ideals and good intentions are seen along with self-indulgence and rashness. There is a craving for excitement, for that which produces vigorous emotional reactions. This can be seen in their choices of pleasure and amusements, in their voluminous reading of romantic fiction. Guidance in the selection and direction of these interests is vital at this period. Emotional control however does not come as a natural outgrowth of the maturing adolescent but depends upon the nervous stability and general health of the individual, on volition, desires, belief and general habit trends. These physiological factors therefore, should be understood as a basis in any program planning for adolescents, that it might meet their individual needs.

Great strides are made in intellectual development. The reason matures, thinking tends to be done in terms of cause and effect, of consequences, and with a measure of logic. Proofs and reasons are demanded and mere authority rejected. Hence faith needs to be

undergirded by reason. These honest doubts should be met in truth, sincerity and frankness, rather than in ridicule.¹ In accord with the intellectual development, interests become more selective. Instead of the wide field of interests of former years they pursue a few with greater appreciation and zeal. Their activities are chosen in accord with particular talents, hobbies, or vocational interest. This principle of selection is carried into the social realm.

The social relationships see great transformation both in values and preferences. Fewer, but closer friends are chosen. A smaller select group "the set" or "crowd" takes the place of the "gang". Dates and "steadies" are the normal thing. Throughout this social growth is an increasing independence in matters of decision and behaviour, and rather than accepting authority from adults they seek for equality of status.²

C. Social Psychology and Its Relation To These Factors of Individual Growth and Change

We cannot think of society as the sum total of its individual members. Traditions, customs, mores, and

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1. Richardson, op. cit., p. 9
2. Luella Cole, Psychology of Adolescence, p. 218

other social factors are operative in society. To this complex culture the individual must adjust if he is to be happy in our modern society. These patterns of culture define the kind of responses that are to be made and are constantly operating to influence the behaviour of the individual.¹ Young people in America have unique opportunities and unique problems which have to be considered in dealing with the youth of this continent. The wideness of our country and the opportunity and ease of travel promote adventure and wide contact. Due to shortened hours of work there is more leisure time. Along with this however is the problem of not knowing how to use this time. Pre-digested entertainment has replaced the fine art of constructive use of free time. Changing industrial and economic conditions have made vocational choice a very real problem. In America, too, young people are called upon to meet many and varied institutional demands such as the school, church, family and the law.

1. The Nature of a Group

Groups can be primary or secondary according to the degree of contact and influence which they exert in an individual's life. The primary group represents

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1. Partridge, op. cit., p. 11

the relationships that determine the most intimate phases of behaviour over relatively long periods of time, for example, the family, the school, the city. The secondary group is the more loosely woven group with which the person has more remote contact both in frequency and intimacy of relationship. A person of course usually belongs to more than one group at a time. There is, roughly speaking, an inverse relationship between the number of individuals in a group and the degree to which it influences the behaviour of the individual.¹

Several attempts have been made to explain this gregarious instinct of man. One writer suggests four basic desires: new experience, recognition, mastery, security.² Another writer has attributed the formation of groups, be they of cultural, political or racial nature to "consciousness of kind".³ Age and intelligence classifications bring people together, such as the school and college group. Common interest or the desire to do a job individuals could not do are common causes of group formation. Young people tend to seek their own level mentally, physically, morally and chronologically.

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1. Cf. Partridge, op. cit., p. 91
2. Cf. Ibid., citing Thomas, W.I., The Polish Peasant in Europe and America, p. 91
3. Ibid., p. 95

This fact has been borne out in the observance of boys' gangs.¹

One of the commonest groupings during the middle adolescent period is the "crowd". The members are very loyal to each other but usually critical of those outside of their select group. The crowd differs from the gang in that it has not a stated objective but rather the underlying desire for the establishment of normal social relationships between the sexes.² It is composed of both boys and girls, usually about even in number. Inclusion or exclusion in the group is dependent upon a great number of factors, including the socio-economic status, personality adaptability, physical factors, proximity and general contribution to the spirit of the "crowd". This sensitivity to the response of the group leads to social conformity which though it has its dangers, can be a most important motivation in desirable social development of the individual.

2. Influence of the Group on the Individual

The behaviour of the individual is determined by his nature and the relationships that exist about him. In understanding this behaviour an analysis of the social

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1. Cf. Ibid., p. 97

2. Cole, op. cit., p. 220

situation is helpful to a better understanding of the drives and pulls at work in the life of the adolescent. The whole area of influence to which he responds, may be physical, social or psychological. These are to be found in the school, his home, the church, and the community. Included in some of these there are spontaneous groups with which he links himself, and which determine much of his behaviour, and there are also organized groups which have a directive influence. Within this social milieu there are impelling influences as well as forces of opposition which are constantly at work in the determination of behaviour. In most groups there are traditions that more or less control the action of its members. This control is often seen in the change in behaviour and attitudes of the one who has joined the group. The adolescent will strive for social approval in matters of dress, interest, and behaviour. He will often play a special role in order to make a place for himself in the group. This role may be assigned formally or informally to him by the group in accordance with his ability to perform certain tasks, or by dint of the impression he makes upon his fellow members. This often makes for both conflict and competition. There is great sensitivity to sex recognition at this age. There is not always the best and wisest discernment exercised

in the selection of friends, but the adolescent does insist upon choosing his own, and on learning by trial and error.

He is keenly responsive to confidences placed in him. When given a place of leadership he takes it seriously as a great honor. He is greatly concerned about his reputation in matters of truthfulness, honesty, courage, decency, morality and loyalty.

Adolescents are keenly aware of social distance. The degree of intimacy which the adolescent has with individuals and with groups, representing these various spheres of influence is significant. His situation if thus analyzed often gives the reason for maladjustment, for unpopularity, and unhappiness. It may be over-emphasis from one sphere of influence or the over-idealization of particular people in one particular group, with nothing to offset it in another. There should be a balance insured in the adolescent's contacts with groups, adolescent boys, adolescent girls, adults and idealized persons.¹

It has been noticed by investigators that young people are induced to act in more extreme manner when urged on by the group than when acting alone. Such behaviour progresses from one stage to another as stimu-

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1. Cf. Cole, op. cit., pp. 230-238

lation comes from fellow members. Mass riots bear out the truth of this observation. On such occasions individuals behave in drastic ways which they would not consider doing by themselves. This principle of social facilitation can have great significance both negatively and positively in the religious practices of the adolescent.

It would seem too that group learning can be facilitated by a leader who may have an influence upon the decisions of others and hence cause a whole group to decide more correctly in making judgments than the average of members in the group. This learning is especially beneficial to poorer members of the group who learn from superior judgments and decisions.

3. Influence of the Individual Upon the Group

In studying the social psychology of adolescence we must also consider the effect of the individual upon the group. To recognize the importance of leaders among young people is to furnish an avenue of approach to the group. This can be one of the most effective ways for adults to establish rapport with a group and ultimately to influence their behaviour. Studies have been made on high school leadership that have revealed that there are certain features which are characteristic of them as a group, though not always true of every individual leader. They rate high in intelligence, in physical vigor,

often have a slightly higher socio-economic background, good social adjustment and are superior in athletics. The dominating personality is not always the one who can obtain the confidence of the group but is rather the one who initiates activity, keeps enthusiasm running high, and causes its members to act and think as he desires.

D. Nature and Needs of the Religious Life of the Adolescent

In attempting to understand the religious reactions of the adolescent, the great majority of adolescents must be considered and not only those in the particular groups with which we happen to be familiar. The significance of religion in the lives of adolescents shows wide variation hence among authorities there are different viewpoints as to the role it plays. Hence, no one particular premise can be accepted as a working basis from which to draw final conclusions, but the various views can be presented and the picture of the whole drawn from them.

1. Nature of the Religious Experience of the Adolescent

Schwab and Veeder say that in any large coverage of adolescents there is little indication that religion is an important factor.

"It is to the average adolescent a social matter planned to fit him more securely into his social fabric. . .an item in the building up of customary types of conduct. . .a series of settled ideas about unsettled things. . .gives a sense of superiority owing to the fact that others not so minded must be wrong and therefore probably inferior."¹

There are of course adolescents to whom religious experience means a great deal more than this. To some it is the cause of great emotional upheavals and mental stress and strain. It is so real to some that the outside world becomes almost unreal and unimportant. Brooks points out a different picture again of the religious significance.

"It satisfies his groping for synthesized understanding of the whole realm of experience. It gives him a sense of values, of personal relationships and obligations, help in attaining self control and self discipline. . .aids him in resolving many conflicts of impulses and desires. . .facilitates the formation of high ideals of unselfish service. Praise, prayer, and other elements of worship may enrich and deepen his life, and add much to its wholesomeness and happiness."²

The picture which one will get in working with adolescents will depend upon the way in which the worker meets the fundamental needs of the young person in this phase of his life. To meet these needs it is necessary to understand what goes on in the heart and mind of the boy and girl of this age.

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1. Schwab and Veeder, The Adolescent, p. 166
2. Fowler Dell Brooks, The Psychology of Adolescence, p. 342

The component parts of any religious experience are thought, feeling and will. In each of these realms there are developments from the religious experience of childhood. To the child, God is usually thought of as a great person with powers more wonderful than any other. He thinks of God as earthly parents who are seen. His responses are generally on the sensory-motor reflex level and his religious responses are no exception.¹ With the middle adolescent the subjective elements start to play a greater part, the emotions become more profound and habitual motor reactions give place to more deliberate choice, and higher volition.²

a. Intellect

The early adolescent usually accepts the established beliefs of the past but as he develops reasoning powers and an insatiable urge to know the why of things, these beliefs sometimes become shaken. The resultant doubts are not usually accompanied by denial, cynicism, or agnosticism, but are simply demands for reasons and logical statements of belief. There is no theological doctrine which can be set apart from the critical questioning of the adolescent. When this search for the truth is directed by the Christian leader, nothing could be

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1. Cf. Frederick Tracy, *The Psychology of Adolescence*, pp. 188, 189

2. loc. cit.

better for the strengthening of faith or for full normal growth, for "truth is made one's own only by being thought out by oneself."¹ Youth is pragmatic, and the questions "Does it work?" and "How does it work?" are of prime importance to him.

All of the adolescent's doubts, however, cannot be attributed to this urge to know, but may be due in part to faulty and weak foundation in the religious education of the child. Gross misconceptions in childhood and failure to instill sound basic concepts inevitably leads to doubt. It must be remembered too, that religious ideas suited to the child are not suited to the adolescent in their childish form. Ideas in other fields are modified and broadened in the light of his ongoing experience and in the religious experience a parallel development has to take place. The study of science with the emphasis upon experimentation and free thinking often causes mental upset. Parents and teachers can, in the faulty presentation of this new field add greatly to the already distressing sense of the incongruity between the world as viewed by natural science and the world of religious thought.

There is the moral doubt as well as the intellectual which adolescents often experience. In this he doubts religion and the wisdom and justice of God because of certain life experiences which he has not been able to recon-

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1. Ibid., p. 191

cile. It may be the contradictory nature of the conduct of adults who are professing Christians. This moral doubt often comes with such force that it gives development a completely negative turn. It is, in spite of this, a sign of strong religious tendency. "This type of religious youth experiences a development particularly rich in emotions."¹

b. Feeling

Religious development takes place in the realm of the feelings as well as of the intellect. His questions must be answered so as to satisfy the emotions as well as the reason. His religious reactions are intense. There is much of the non-rational and unconscious in his religious experience. He is sensitive to art, architecture and music, to nature, beauty and color. Hence religious art is an avenue by which the gospel can be presented. "The gospel of Jesus Christ should not be associated with slovenliness or crudity."² The Christian idea of self-denial should not be associated with the deprivation of all aesthetic pleasures and satisfactions. The love of nature and the out-of-doors should be utilized as a medium through which true worship is experienced.

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1. Cf. Oskar Kupky, *The Religious Development of the Adolescent*, p. 113
2. Richardson, *op. cit.*, p. 10

The development of the mystical attitude is often found as a direct result of the tendency to introspection. "Much of the dream life that is so usual and common place in his daily existence finds in religious day dreaming an exact counterpart."¹ This mystical freedom is interrupted however and "brought down to earth" when religion presents a series of decisions which have to be made and responsibilities which must be assumed. He is often driven to exaggerate the implications of a statement of religious belief in order to find some place for the exercise of his emotional reactions to them. It may be said that the adolescent's religious reaction is the most intense that the average individual experiences.

c. Will

This is the age at which conversion is most likely to occur. This period seems to be the psychological juncture for the great and serious decisions and choices that may determine the direction of all the remaining years.² Some of the elements in the religious consciousness of the adolescent which directly lead to the conversion experience are his sense of inadequacy and need, of personal obligation to God, and aspirations after his ideals of life and character. Personal devotion to a Supreme Being

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1. Schwab and Veeder, op. cit., p. 163
2. Cf. Tracy, op. cit., p. 204

comes when the adolescent realizes that these longings are being met by the One to whom he has given himself. This, therefore, is the period in which the character and work of Jesus Christ make their greatest appeal and meet with hearty response. G. Stanley Hall says that "the superiority of Christianity is that it meets the needs of this most critical period as nothing else does."¹

A pertinent question for our study is the relationship of religious experience and the moral and ethical life of the adolescent. Here again is to be found wide variation. Schwab and Veeder say:

"In spite of the often intense emotional experience that religion stimulates, there remains in the adolescent, as in the adult a seemingly impossible separation between religious idealism and social conduct."²

But as Garrison points out, positive character comes only from the child's own desiring and willing.³ In so far as the adolescent's religion is made vital to the point of changing his desires, shaping ideals, and producing willingness and earnest desire for a life which bespeaks his belief, is the religious experience really significant. The contact of personality with personality plays an important role at this transitional stage between belief and life. The presentation of the person-

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1. G. Stanley Hall, Adolescence, p. 56, Voll II
2. Schwab and Veeder, op. cit., p. 163
3. Karl C. Garrison, Psychology of Adolescence, p. 169

ality of Christ is a truly effective and adequate solution to the problem. The power of example of consistent Christian parents and the influence of wholesome friends does much in making the intensity and fervor of the inner experience manifest in the life of action.

2. Needs in the Religious Life of the Adolescent

Kupky claims that "when the religious tendency is strong its development is hindered neither by contrary inner inclinations nor by an unreligious or irreligious environment."¹ However, as in every other phase of the adolescent's life, a wholesome environment in the church and in the home, at camp or in clubs will give positive direction in the development of a rich spiritual life. He needs leadership which is intelligent, sympathetic and spiritual to direct him into a vital, practical and integrated religious experience.

The worship of the teen-ager must be free from the naive formality of the child and of the sometimes decadent formality of the adult. It must be full of vitality and meaning. Religious practices which have become habitual must either be charged with new significance or discarded completely. Prayers that have been habitual must be offered with a sense of fellowship with

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1. Kupky, op. cit., p. 111

God. Scripture must be more than something to read and memorize for memory's sake. He must be able to see its practical value and interest. Averill suggests that

"Youth detects much in the practice of religion that is formalistic, dogmatic, and extraneous, and it would strip off these outer husks of faith in order the better to arrive at the heart of truth."¹

He needs to be taught to worship by example and suggestion rather than by dogmatic instruction. He is interested too, in correct social forms, hence this is a time for participation in the art of true public worship. Teaching the right appellatives in addressing God, the language of praise, adoration, thanksgiving, penitence, confession, consecration, supplication, and how to express reverence are all important phases of the training of young Christians.² This gives depth and substance to the personal appropriation of the gospel.

Due to the changing nature of his moods and interests he needs variety in the channels through which his religious experience comes. He should have opportunity for worship in the out-of-doors, in the sanctuary, and in the privacy of his own room. His religious education should be free and joyous. He should be encouraged to inquire, to discover for himself and to criticize where there are questions in his mind.

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1. Lawrence A. Averill, *Adolescence*, p. 410
2. Richardson, *op. cit.*, p. 12

At this time in his life the moral and social demands of religion should be presented. His idealism should be fostered by stories of virtue and heroism, of sacrifice and devotion. The greatest of all lives should be presented to him--Jesus Christ. Emphasis must be placed on His deity and His humanity, on His cross and resurrection, His principles of life and the challenge to follow Him. The adolescent needs the full impact of the gospel to help him find himself as one of God's children.

E. Summary

For the purposes of this study of adolescence in relationship to leadership training, both the sociological and psychological factors have been considered. Adolescence is a period of development physically, intellectually, emotionally and socially. These changes are noted by periods of vitality and lassitude, by increased sensitivity, emotional instability and increasing social awareness.

The social culture is a determining agent in adolescent behaviour. The influencing factors are the primary and secondary groups to which the adolescent belongs. In the adolescent's life the strongest spheres of influence are the home, school, church and community. At this age the crowd exerts the greatest influence over

the individual as acceptance in the group is the important aim of all behaviour. The individual's influence upon the group is also a major factor in considering ways of moulding attitudes and action.

The religious development takes place in the realm of the thought, feeling and will. Intellectual and moral doubts are quite in accord with the new spirit of inquiry which the adolescent develops. His emotional reactions are often intense and sometimes the cause of periods of real storm and stress. This emotional response can be the drive which causes him to make long lasting decisions. This is the period at which conversion is most likely to take place, be it gradual or cataclysmic. Adolescents demand sincerity, vitality, integration, and positiveness in their experience. They need a wholesome environment, teaching, variety, example, leadership, moral challenge, and the presentation of Jesus Christ in the fulness of the Christian gospel.

CHAPTER II
FACTORS OF LEADERSHIP TRAINING
AS SEEN IN
SELECTED YOUTH GROUPS

CHAPTER II
FACTORS OF LEADERSHIP TRAINING
AS SEEN IN
SELECTED YOUTH GROUPS

A. Introduction

Three youth organizations, Y-Teen, Young Life Campaign, and Pioneer Girls, have been chosen for survey because of their variety in approach, program, and historical background and for their apparent success in the development of some phase of Christian personality of the high school teen-ager. These organizations are to be studied with a view to discovering the factors of leadership involved in the carrying out of their programs. The importance to leadership training of materials, conference schemes, and experience in the actual program of the organization, may vary with each. In any case, those principles which are relevant and adaptable for use in the training of ISCF leaders will be incorporated in Chapter IV.

B. Y-Teen

1. Description of the Organization

The Y-Teens are the various clubs in the YWCA, the programs of which are suited to teen-agers. Clubs

vary in membership from five to five hundred.¹ These clubs meet in dozens of different settings; schools, churches, Y buildings, community centers or homes, depending on the facilities which are available in the community. They meet under various kinds of leaders, sometimes volunteer workers, amateurs in the process of learning, or under the supervision of the full time Y worker.

The YWCA purpose, also applicable to the Y-Teen is

"To build a fellowship of women and girls devoted to the task of realizing in our common life those ideals of personal and social living to which we are committed by our faith as Christians. In this endeavor we seek to understand Jesus, to share his love for all people and to grow in the knowledge and love of God."²

Each group is autonomous, and hence the working out of this purpose sees as many variations as there are clubs.

There is an Interclub composed of a group of elected or appointed representatives from a given community. This council plans special events which include all the clubs in the area, and decides matters of policy which effect all.

In order to introduce the system by which Y-Teens work, several typical clubs will be described as

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1. Helen S. Wilbur, Presenting Y-Teens, preface
2. Ibid., p. 6

they have come from the Y-Teen files.

a. The Five Star Club of Townville High¹

This is one of the larger groups, having 200 members and four adult advisers. This club has chosen a distinctive name, but identifies itself with the larger organization by sending representatives to the Interclub council, and to midwinter and summer conferences. The club has a constitution and is run by a large number of various committees headed by a Cabinet composed of a president, vice president, secretary, treasurer and chairmen of committees. Because of the size of this group they only meet as a whole body every second week in the high school auditorium. In order to get everything done they are led in a formal way but it gives them a sense of "belonging to a thriving organization where lots of things are happening."²

The members are encouraged to participate in the carrying on of the club by means of many committees who take turns in planning the programs and attending to club business. Their regular committees are: social, program, service, world fellowship, membership and publicity. From time to time other committees may be appointed to do special jobs.

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1. Cf. Ibid., p. 9 ff.
2. Ibid., p. 9

From within the larger group smaller interest groups are formed in music, dramatics, handcraft, and charm. Any member who can find four others who would like to join her may start an interest group. The program director and the committee for Teen-Age program give help in getting adult advisers for these smaller groups.

b. The Shamrock Club¹

The Shamrock Club is one of the smaller informal groups with fifteen members all between the ages of 15-17. The members know each other very well and work on a co-operative system where the various duties are passed around. They have an adult adviser who helps the girls in the working out of the projects which interest them.

This group functions largely on the basis of the girls' seasonal interest. One example of their activities arises out of an informal discussion which was held before one of the meetings at which several of the girls decided that they would like a Thanksgiving service project. They could probably get some help from Miss B. in the community from whom she was taking a social service course. A record of the following meetings indicates how the project was carried out.

Nov. 3-Miss B. came to the group and discussed the

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1. Cf. Ibid., p. 21

various kinds of trouble the people in the town have and the agencies to which they can come for help.

- Nov.10-Discussion on the various agencies which they would like to visit. Divided into three committees with a chairman for each. Arrangements made about transportation, and the reporting of what each would see and do.
- Nov.17-Plans made for a tea for the social workers whom they had met as well as all of their mothers. A panel discussion planned for the same day, the aim being to discover what high school girls could do to help.
- Nov.25-Held the tea. After discussion they decided they could help by assisting in the day nursery, etc.
- Dec. 2-Made notebooks composed of all the information they had received, for every club in their town that they might use the books as a basis for service projects.

c. The Seven Seas¹

This club is slightly different from the others because it is a Teen-ager recreational center, with 500 paid members. The average attendance is 200. This center was at one time a large basement room which the high school students themselves cleaned out and set up with games. Things are kept running smoothly by means of a student committee and an adult advisory board, which together formulate policies. Membership cards are issued at 50 cents a term and the admission fee is 15 cents.

There are several different answers to the question of its purpose. Some say "to give high school boys and girls recreation on a Saturday night." Another

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1. Cf. Ibid., p. 15

might say to prevent juvenile delinquency, or another to raise the morale of high school students by getting them a recreation center.

The programs are planned in accordance with the wishes of the Youth Council who receive suggestions by means of a "suggestion box" from the members. They have a radio program by which they make the club known to the public. They put out a paper called the "Seascoop" in which do's and don'ts for hostesses and club members are proclaimed. Volunteer help for all sorts of odd jobs around the club is solicited too by this means. There is an interracial committee formed to make certain that boys and girls of all races and nationalities and religions can come to the "Seven Seas". Each month a special event such as a square dance, or drama committee show is put on for the benefit of all members.

2. Leadership Training Plans

Due to the vastness of this organization it is necessary to have many schemes of leadership training. Annual, monthly and week-end conferences are used extensively for this purpose. There is much written material in the form of books, brochures, pamphlets, and weekly suggestion sheets which are designed to help the leader in training. The clubs are used as training bases, and in many cases an attempt is made to have adequate

supervisors who advise and help in this necessary work. Several of the plans used are seen in the following examples.

a. The Conference

The accompanying chart¹ is an outline of the general layout for the many types of leadership training conferences. In the last two years, over 4,000 girls and 1,000 adults have attended and shared in the responsibility of these conferences. The delegates are usually elected from the clubs, with the understanding that the club will pay part of the expenses. Each Interclub council is given a certain quota from the central planning committee and apportions these to the clubs in its territory. In setting the quotas the committee has to determine the capacity of the conference site, the number of associations taking part, the previous year's quota and the desired representation from each club.

The programs for the conferences grow directly out of the needs of the clubs. For that reason, adequate preparation has to be made in discovering from the delegates the nature of their needs. Hence to every prospective delegate is sent a letter in which he is informed that the conference is to be different from a summer camp, in that it is a work conference. They are

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1. Ibid., p. 40

	SUMMER	MIDWINTER	ONE DAY
SETTING	Camp College campus Conference grounds	Town or city Usually YWCA Church or School building	Town or City Usually YWCA same
TIME PERIOD	1 week or 10 days	Weekend	One day 9:00 to 9:00, for example
GEOGRAPHICAL AREA	Varies, but usually a large area with a few delegates from each town or district	Part of Summer conference area	One town or city
NUMBER ATTENDING	50-100	50-300	50-500
COST	\$20-\$35	\$3-\$6	\$1-\$3
SUBJECT	Wide variety	Less variety	One subject
CONTINUITY	Preserved from one year to next	Same	No attempt to carry over officers or subject matter

told that they are meeting together "to consider problems of interest to them as persons and as citizens of a democracy, and ways of improving their club programs for the coming year. They are requested to answer the following questions after talking them over with the club adviser and before coming to the conference.

1. What problems does my club have on which I could get help at the conference. List them below. (e.g. Do all the girls work? Do committees work together? Are business meetings interesting?)
2. List four good programs your club had last year that you will tell about at conference and be prepared to explain why they were good. (The way committees and officers work is terribly important, but what about the activities of your club--you know, the programs, and social events?)
3. List those questions which you want to ask other conference delegates regarding program ideas and the ways they put the ideas across.¹

They are then given a copy of the conference schedule and reminded to meet with the conference delegates before coming to check over the material they are supposed to have. They are reminded of the importance of note taking, so that an interesting report can be given to the club upon return. But the conferences are not all business and the delegates are made aware that there is plenty of fun in store for them at the same time that this training process is going on.

The daily program is planned so that every item will contribute something to the training of the leader, whether it comes by means of discussion, participation or by being spectator. The daily program for a week's con-

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1. Ibid., p. 37

ference indicates the proportion assigned to these various forms of teaching.

7:15	Rise
7:45	Breakfast
8:30	Free Time
9:00	Worship period--the music and program are planned by a different girl each day.
9:30	Assembly hour with a speaker, forum and discussions.
11:00	Workshops
12:30	Lunch
1:15	Council
2:30	Rest hour
3:45	Free time and recreation (folk dancing, organized games)
6:00	Dinner
7:30	Evening Programs (opening party, costume party, ceremonial, cook-outs, hikes)
9:30	Camp fire ¹

It is to be noted that every item on the week's schedule directly relates to the individual club's meetings. While they are having fun, they are having experience in planning, organizing, leading. While discussing they are presumably learning to discuss under the guidance of a trained discussion leader. While watching programs put on by fellow delegates they are accumulating ideas which can be put to work in the home club.

b. The Written Course

For those leaders who are newly elected and who have never had opportunity to attend one of the leadership training conferences, or for those who want additional training the following course has been outlined for new presidents, or for new advisers who are starting with no knowledge of Y-Teen work whatsoever. The plan is en-

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1. Ibid., p. 38

titled "The Y-Teen and Her Club Adviser Learn About Leadership". The material is divided into seven sections the contents of which will be summarized in attempt to bring out the important features of each.

(1) A New Adviser, A New Club President

This is an introduction designed to build morale and self-confidence for the leader just starting out.

"So you'd like to be a club adviser? Perhaps you've never before imagined yourself in that role. Maybe you're even a little frightened of school girls? I thought so. Most of us are.

"Well, there are one or two things to know, right now, in the beginning. It's not a case of sink or swim. There are ways to get help, to learn about your job!

"You will have a supervisor. Use her! There will be advisers' meetings. Attend them! There are books and pamphlets to use. Read them! That takes too much time you say? Really saves time in the long run, we say--and uncertainty and confusion. What do you get for all your work? Satisfaction!"

In this first introduction too, the adviser is told that she will have to know something about four things--about girls, groups, the community in which she lives, and the YWCA and its work with teen-agers.

The new club president is also told explicitly and succinctly that she will have to work closely with the adviser "to have the club achieve success in what they undertake to do, to help each member participate, to learn new skills and get new ideas, and to realize the YWCA

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purpose a little."¹ She is also given a lead as to sources of help such as her own executive, the club adviser, the Y program director, and the Committee for Teen-Age Program.

(2) What do We Have To Know About Girls?

A registration card is advised which will give name, age, nationality background, hobbies, religion and race. Secondly they are reminded that girls differ in interests and hobbies, ability, physical endurance, religiously and nationally. Thirdly, the similarities are pointed out: desire to be free of adult authority, desire for friends including some of the opposite sex, fads, "crowds" or "sets" which should be worked with, not against, concern over personal appearance.

(3) What Do We Need To Know About Groups?

This is designed to give pointers which will help the leader to analyze the group with which she has to work. The size is to be considered in determining whether organization will be formal or informal. Whether natural or formed or a special interest club is likely to be a gauge of morale. Discovering the natural leaders is of utmost value, and these should be worked with and not against, and their natural abilities should be developed. Observance of small gangs or cliques within the group is significant, and also the type of membership, open or closed.

1. Ibid., p. 48

(4) What Do We Need To Know About Our Town?

The purpose of this section is to acquaint the leader with the town, that he might know the number of teen-agers, the various sections from which they come and the conditions in which they live. A working knowledge of community agencies, recreational facilities, community leaders and professional people, as well as the needs and special problems of the area.

(5) What Do We Need to Know About the YWCA?

The first familiarity should be with the local situation. What are the physical surroundings? What facilities and equipment? What procedures must be followed to use these? Where do supplies and program suggestions come from? Who are some of the people who keep the YWCA moving? The second emphasis is on a knowledge of the facts of the organization as a whole--who belongs, in what countries is it, what is the organizational set-up, what are the principles and beliefs of the organization?

(6) What Do We Have to Do?

It isn't all learning and observing, but sooner or later some action has to take place. Ten suggestions¹ are given whereby girl leaders and adult advisers can help each other.

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1. Ibid., p. 60

1. Find out what the girls want to do by conversation, questionnaires, a sampling meeting, and common sense.
2. Learn the art of leading a discussion.
3. Delegate as many responsibilities to individuals and committees as possible.
4. When having an outside speaker, prepare the speaker and the club for the occasion.
5. See that new activities, ideas and interests are introduced into the program.
6. Have more than simple activities but extended projects.
7. Acquaint yourself with suggestions of the local YWCA.
8. Have the club evaluate an activity, and suggest improvements.
9. Keep an adequate record of club meetings.
10. Use democratic methods.

(7) Do Others Have Our Problems?

Every leader has her own unique problems and must learn the habit of analyzing the basic causes. The problems which all leaders face can be studied, and the ways others have met them often suggest solutions for the particular situation.

At the end of the course it is pointed out that leaders have different abilities and approaches and that there is no one way to the best leadership. It can't all be learned in the books, but grows with practice and by studying the general problems of all leaders.

3. Psychological Soundness of the Program

The whole Y-Teen program should be considered in evaluating the leadership training programs because it is so closely related to them. It is to be noted that in

these plans close attention is paid to the psychology of adolescence. It is not only used as a basis for program planning but is written up in concise and understandable form for the adolescent leader to study.

The program on the whole is built around three phases of the adolescent's life in which development is taking place. First the physical is attended to in the realization that an outlet has to be provided for the natural vitality and enthusiasm of this period, and so recreational centers, outdoor activities and indoor activities such as folk dancing, social dancing and games are provided. The physical is closely related to the social development in the adolescent's interest in the opposite sex. This is deemed important in the Y-Teen program and provision is made for normal and wholesome social relations between boys and girls. The desire for excitement, to do and see things is directed into constructive channels in the emphasis in planning for the group, in work projects which provide for fun and new experience. The tendency of adolescents to form cliques is often resolved in a more desirable way in the uniting with an organized club. There he has the same opportunity for recognition, for assuming leadership responsibilities, for making close friends and for normal social relationships.

This plan of the Y-Teen is satisfying to the developing intellect of the adolescent. It gives him

opportunity to discover new things in his community and city. It provides opportunity for the discussion of problems and current issues. He has the opportunity to develop his particular skills, or vocational interest, by means of the small "interest group". In this atmosphere he is not afraid to express attitudes, doubts, beliefs, which may be different, because the word "tolerance" is a constant cry from this organization.

The outstanding contribution of the whole program to the training of leadership is that they learn by doing. Trial and error by itself is an unsatisfactory method of learning but when it is accompanied by an attempt to give some direction and supervision it is the best way that learning could take place. And so by this method the Y-Teen leaders plan their conferences, work out their own programs, make use of their own ideas, formulate their own policies, and are generally led to feel that they are "running their own show", but always in the background is the guiding hand and the hard working brains of the advisers and staff.

4. Relevancy of the Program in Accomplishing Its Aims

It is impossible to evaluate accurately the organization in terms of its effectiveness, because of the variation within the many groups. The only basis which can be used is the written material designed to cover

every important item in their program. Building a fellowship of women and girls devoted to the task of realizing in their common life ideals of personal and social living is probably their greatest success. Every phase of the program has in it the elements of intelligent understanding and appreciation for others who live and think differently from themselves. In line with this there is much more than instruction and discussion of right attitudes. Every assistance is given in the planning of service projects by which less fortunate people can be truly helped. Thus ideals and habits are being formed which make for the best kind of citizens.

The statement of aims and certain suggested program materials would imply a place for the religious development of the adolescent. It would appear however that these materials aim at tolerance and an expression of religious experience but do not emphasize the adolescent's personal relation to Jesus Christ.

C. Young Life Campaign

The entire program of the Young Life Campaign including the leadership training program of this organization will be studied to determine the methods of leadership that may be valuable in the program of the ISCF leadership training.

1. History and Description of the Organization

Jim Rayburn, a Dallas Seminary man, had a regular assignment in a church young peoples' society, but was concerned that by this means he was not reaching the high school students of that vicinity. He saw that the few small Christian groups already present in the school were also failing in reaching the majority for Christ, and so he set himself to the task of getting to know the leaders in the school. He frequented football games, hung around the locker rooms, met the "kids" at the corner drug store, and so worked his way into the confidence of a select group. He believed that on the basis of these friendships he could, when the time was ripe, win many of them to Christ.

His new found friends were soon invited to form a "club", where they were to elect their own officers, sing, and "run their own affairs". All the information as to the nature of the meeting wasn't given out before but he "kept them guessing" until they came to see for themselves.

Several of Jim Rayburn's friends followed his plan and organized groups in the Dallas and Fort Worth schools. During that first year, 1940-41, a small board of directors was formed to promote the work.¹ In 1942

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1. Historical facts from "Here's Young Life"

a Campaigners' quartet toured the South West holding mass meetings and paving the way for expansion into Oklahoma, Arkansas, and Tennessee. Northwest leaders in Washington and Oregon joined Young Life in 1943. During this year, Jim and his quartet stopped in dozens of high school assemblies and rallies. A full summer camping program was brought into being in this year. In 1944 Young Life magazine was initiated, and in the summer of that year the first leaders' conference was held in Washington, together with the leaders of the "Navigators".¹ Leadership expanded to thirty workers in 1945, ministering in ten states. In conjunction with the Wheaton College Summer School in 1945 the first "workshop" institute was held for the training of official staff workers.

The real purpose of Young Life is:

- a. To present to high school students Jesus Christ who is the Way, the Truth, and the Life.²
- b. To teach Christian young people to go on with the Lord and to encourage a spiritual life which will manifest itself in Bible study and consistent Christian testimony.³
- c. To encourage young people to bear this faithful and active testimony within the organized church of their choice.⁴

Their method is to make friends, learn the "lingo",

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1. A Christian organization founded by Dawson Trotman, for sailors, during the past war.
2. Pamphlet, Have You Heard About Young Life Campaign?
3. Constitution of Young Life Campaign of Texas
4. Ibid.

form a "club" where the "kids" have a good time as well as to get some religion which "has some punch to it". The club meets for "59 minutes and 59 seconds", and is always under the direction or supervision of a staff worker who proceeds on a basis of planned informality. If the group is the type to sing, they sing. If not, they don't. A short unannounced, informal one point sermonette is given. The aim here is to present the gospel with a dynamic and vitality that will challenge students to a living faith in Christ as Saviour and Lord. The first approach is often a presentation of the Bible; what it has done for great men, and what it can mean to the high school student who will take it seriously. Another preliminary approach is the presentation of Christ as "the way, the truth, and the life," and the significance of this statement for the modern student. Officers of the clubs are not elected until there is some indication as to which would be the most likely prospects in entering into the spirit of the Young Life club. About once a month the clubs have a purely social evening with a well planned, fast moving program of games, singing and refreshments.

2. Leadership Training Plans

a. Campaigner's Training

The question may be asked "What is the place of Christian students in this organization, and how are they

trained?" They are not encouraged to attend the weekly "club" meeting "en mass" because this meeting is not planned for them. They are encouraged to unite with the "Campaigners" group which meets for the purpose of building up Christians in the faith by Bible study, prayer and scripture memorization, witness and obedience. Emphasis is placed upon the discipline of daily habit in the practice of these exercises of the Christian life. The system used in the Campaigners' group is an adaptation of the Navigators' principles and practice of the "notebook." At the Campaigners' meetings each person brings the results of his daily Bible study and there they discuss their findings. Here too, the purpose of the "weekly club meeting" is clearly outlined. The Campaigners are encouraged to reach out and make friends, to introduce these friends to the Young Life worker or officer of the club, that they might receive an invitation to attend.

The "Campaigner's Materials" are the most important part of the training program. They are for the purpose of lending help in the formation of definite habits of Bible study, memorization of Scripture, prayer and witnessing. These materials are printed on six ring, small notebook size sheets, so they can be easily carried around, neatly kept, and added to continually. The first sheet called "the wheel" describes the plan. The wheel represents

the Christian "living and life", with Christ at the center as the hub. Issuing from the hub are four spokes; Prayer, the Word, Witnessing and Obedience, all of which are necessary for the proper functioning of the wheel. Any organized plan of Bible memorization intended to give a firm foundation in each of the four phases of the Christian life is an integral part of the system. Each item, that is prayer, the Word, witnessing and obedience, is carefully recorded on a check sheet which the student keeps in the notebook. The Bible study is known as the A.B.C. plan. It is simple and very personal. In introducing it they say "it will help you to LET the Holy Spirit teach you concerning the things of the Lord Jesus Christ. The study is to be made without the use of commentaries, notes, or other helps."¹ The A.B.C. blank sheet is to be filled out after the portion assigned has been read at least three times, and over a period of at least three days. In the preliminary study, notes are to be jotted down on scratch paper and on the fourth day the written assignment is to be started. The letters A.B.C. stand for a particular assignment, for example: A. Title-- "The title should be less than 12 words. As you read the passage think of ideas that will express briefly and

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1. A.B.C. plan sheet of the "notebook".

clearly the subject matter of the whole passage. . ."¹
B. Best Verse, C. The Challenges, D. Difficulties, E.
Eminent Truths (Used only with advanced Campaigners),
F. Final Study which is a summary of the passage.

In the more advanced Bible study, separate pages are made out by the organization for each assigned passage. These sheets have four sections: the Explanation which gives briefly the setting or context; Simplification, an explanation of difficult terms; Application, a blank page on which the student is to list blessings received and challenges to service; Investigation, a series of questions intended to bring out the central teaching of the passage; Summarization, a blank sheet for the student to fill in.

The topical memory system is introduced by an "Initial Test Pack" done up in a neat little folder which can be easily slipped into a pocket. It contains six verses which have to be mastered word perfect in three weeks. When they have "checked out" with the staff worker they are sent a second pack, somewhat larger than the first. The system is divided into three sets, each of which is an advancement on the former. Each set has verses pertaining to A. The Wheel, B. The Gospel, C. Promised Blessings,

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1. Ibid.

D. Challenge, E. Resources, F. Expected Fruit.¹ Three of these verses are to be learned each week and they are to be worked on every day, and the work checked on the sheet every day. All verses learned for the past seven weeks are to be reviewed every day to ensure retention.

The requirement of Prayer is that they have a "quiet time" for prayer at least once a day, preferably in the morning. The purpose is "to ask the Lord's guidance for the day, presenting yourself to Him for the day's business of living the life."²

The "Witness" means taking one of the verses from the witness page and to read it morning and evening "asking the Lord definitely to give you a chance to speak for Him and to help you to do what your witness verse for the day tells you." One of the first verses used in this respect is I Peter 3:15..."and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Living the life includes a daily check up in the notebook of the items carried out and those missed, for the day. "This idea of using a system is a means of checking up on your life to take the 'hit and miss' quality out of your life."

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1. Memory Sheet of Campaign materials
2. Ibid., A.B.C. sheet

b. Star Ranch Leadership Training Program

This leadership training program is the most important promotion project ever undertaken by the organization. Last year "fifty young men and women--returned servicemen, college students, seminary students, young business men and pastors, gave themselves to this intensive ten days of studying the Young Life way of getting after unreached young people.¹ One of the reasons for the success of the program is revealed by the remark of a Navy transport pilot: "This thing is going to produce. These folks are sold, and they are going to tell the story all over the country. It is going to get around."²

The course which is the basis of the Star Ranch program is written up by Jim Rayburn and is divided into three sections: 1. Messenger, 2. Message, 3. Method. He believes that "if a fellow has a wonderful message and is a wonderful messenger, he is still a 'flop' if he does not have the right methods."³ In speaking of the messenger Mr. Rayburn stresses the following principles:

1. It is a specialized job he has to do, and he must train for it.
2. The "high school field" is "white unto harvest."
3. He must have a flame of passion for souls.
4. He must be willing to break from traditional ways of doing things.

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1. 1946 Annual Report, p. 8

2. loc. cit.

3. Course by Jim Rayburn on the work of Young Life Campaign

5. He must be more interested in souls than salary.
6. He must have a God-given VISION of the job to be done.

There are four things he stresses with regard to the message for young people:

1. The truth of it--
2. Our own heart experience of it--
3. The appropriateness of it or adaptibility--"We don't realize how ignorant our audiences are in Biblical knowledge. We must quit assuming anything. We desperately need some simple New Testament introduction. You can get technical on this but this is just the thing we don't want to happen." Whet their appetites for the Word and make them want more. Show that God's whole purpose in the New Testament is wrapped up in the Person of the Lord Jesus Christ. Interest them in the gospels by a lively introduction about their authors, and show how each brings out the Person of Christ and the purpose of his work. "You have the thing that kids want. May we never lose the freshness and appeal of it."
4. The winsomeness of it. ¹

The method and unique approach of Young Life is based upon principles which its staff workers have experimented with and found to work. They emphasized first of all that every leader know the three definitions of a Young Life Club. The leader's definition is this: "It is a meeting to present the Person and work of the Lord Jesus Christ so that young people will hear and believe. (But don't tell the kids this.)"² To the Christian young person it means: "a meeting where they can bring their friends to hear about the Lord Jesus Christ. For themselves it

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1. Rayburn's Report, op. cit., p. 3
2. Ibid., p.3

is a place to have fun, where they can grow in the grace of the Lord and pray for the ones they brought."¹ To the unsaved young person it means: "just an attractive way to spend an evening with the gang."² The "Do's and Don'ts" of the method which are most emphatically stressed are:

1. Do something that will attract the kids' interest. Break down the common ordinary barriers.
2. Don't call it a class or a meeting but a club.
3. Don't invite them to a "Bible Study" when you know that the Bible is the thing they are least interested in.
4. However, do invite in the ones who aren't interested in Bible Study.
5. Start out with simple, favorite songs.
6. Do encourage the Christian kids to be brief and personal in their prayers, and not to pray "like an old Baptist deacon."
7. Do make the meeting brief, always.
8. Do make it informal--get them to sit on the floor--sit on the floor yourself if possible.
9. Don't say "Now kids, we're going to have a testimony meeting." Someone may have spoken to you before the meeting about something the Lord has done for him, and so ask him to tell the others about it.
10. Don't say "so and so" is a visitor. Everybody is a member. It is just as much their meeting as the rest of the kids.

3. Psychological Soundness of the Program

Young Life program appeals to the desire for normal social relationships in a club atmosphere. In allowing them to plan their own meetings by suggestion

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1. Rayburn, op. cit., p. 3
2. loc. cit.

rather than dictation, these young people develop a sense of importance and responsibility. They "keep them coming" by adding those necessary elements of excitement, interest and variety. By utilizing the natural leadership of the school, public opinion is moulded so that "the thing to do" is come to Young Life Club.

Young life in its message provides that dynamic which adolescents demand in religion. Furthermore, it challenges--it demands something and makes the person himself responsible for his own check up. It helps a disorganized, irresponsible adolescent to organize himself and to develop a sense of responsibility. Realizing the strength of personality appeal it emphasizes the Person of Christ as a living presence in the life of the one who will receive Him.

4. Relevancy of the Program in Accomplishing Its Aims

There are two bases--materials and reports--from which to form an evaluation, both of which are indicative of the relevancy of the Young Life Program. The materials designed for staff members use, place the major emphasis on the presentation of Jesus Christ to high school students. Christian growth, the second aim, is the purpose behind the Campaigner's materials. These are difficult to evaluate accurately, but it is evident that they do attempt to promote the consistent practice of

Bible study, prayer, and witnessing. Although the Campaigner is not asked to check church attendance, Young Life Campaign states very specifically its relation to the church.

"All Campaign leaders are active and loyal members of the Church and many are ordained ministers. These leaders stand in relationship to the Church as all missionaries do. Their primary function is to go outside of the doors of the Church and to reach the young people who are not reached through the ordinary channels. . . We recognize the primary place of the Church and make every effort to keep the Campaign program from conflicting with that of the local church. Young people who are led to Christ are urged to join the church of their choice."¹

The reports of staff members² and the testimonies of students who have found Christ and a new life through this organization give evidence that Young Life is accomplishing the work it set out to do.³

D. Pioneer Girls

1. History and Description of the Organization

In a small Illinois town in 1939 Pioneer Girls came into being at the request of several girls who wanted a "girls' club". For the first couple of years Miss Carol Erickson and Miss Louise Troup gave of their

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1. Young Life Campaign publication, May We Come In?
2. 1946 Annual Report
3. Ibid., and the High School Gang Looks at Life

time and talents, unstintingly, to develop the program of Pioneer Girls. It did not stay in this little town, however, for as one after another heard of it, they wanted it in other places. So it began to spread. In 1943, a board of directors was formed and an office set up in Chicago. Its growth has been outstanding and today groups are being conducted in 27 out of the 48 states.

The aim of Pioneer Girls is "That we might glorify Him,"¹ and the key verse "Thy Word is a lamp unto my feet and a light unto my path." The purpose of Pioneer Girls is "to provide, for evangelical churches mostly, an integrated week-day girls' club program which will develop girls in every phase of their lives--mental, physical, social, and spiritual."² It is centered around a very complete achievement program coupled with a week-day meet-which includes recreation, handwork, singing, and Bible. In addition to the weekly meetings there are hikes, parties and encampments. Pioneer Girls also sponsor week-end camping trips and a regular camp season in the summer.

The organization is divided into three groups: Pilgrims, aged 8-11; Colonists, 12-14; and Explorers, 15-19. Each group of Pioneer Girls that meets once a week is

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1. Pioneer Girl's Trail Book, p. 4
2. Personal letter from Mrs. Judith Carlson, Vice Chairman of Board of Directors

called a "fortalice". The leader of a fortalice is called the "guide". A "fort" comprises all the fortalices in a given area. The Fort Captain has charge of the fort. The "Fortress" is the national headquarters and the "fortress Commander" the leader of all this.

The Explorer group is the particular field of interest for the study in this thesis and hence the description of the program from this point will pertain only to it. To become a member of this group a girl must pledge her loyal support to the "forum"¹ and attend four successive meetings, after which she submits a request for membership to the Dispatcher. A forum has a full quota at fifteen, including the officers, and new members are admitted only when a vacancy occurs. Absence from four meetings dismisses a girl from the roll.

The Wing Commander and the Dispatcher are the two officers in charge of the forum. These officers are elected by a majority vote of the membership, and every six months the Wing Commander is retired and the former Dispatcher becomes the Wing Commander. The Wing Commander, Dispatcher, guide and flight officers appointed each week assist in planning each forum two weeks in advance at a meeting called the "briefing". This meets at the end of

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1. Explorers' weekly meeting.

each weekly forum meeting.

Each weekly meeting is built around one theme with two different parts--the first "the Explorer and the New World" and the second "the Explorer and the New Life". The New World refers to the new fields of interest spread out before the adolescent girls, and the New Life to the new spiritual life in Christ. At the briefing two weeks before hand each of the two topics is assigned to a flight officer, the method of handling it discussed, then the officer left to carry it out according to her own ingenuity. The first thirteen meetings of any forum are planned by headquarters to give the new group direction. The guide is in charge of the first four. These meetings are held in a cozy place, either a home or a home-furnished room in a church.

The achievement program is divided into five groups: A. Best Seller¹--New Life, Archaeology, Church history, Missions, Geography and Anthropology; B. Indispensables--Home building arts, Personals, the hostess, Home service arts; C. Active skills--Woodcraft, Sports, Aeronautics, Mechanics, Photography, Sketching, Music performance, Journalism, Hobbies, Needlework, Electronics;

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1. This requirement includes studies in the Old and New testaments, with emphasis on Christian doctrine and personal belief, the spiritual life, literary style; and memorization of scripture according to the "Navigators!" plan.

D. Appreciative Skills--Physical science, Natural science, Fine arts, Careers; E. Service. Awards in this system are given upon completion of the first, second, and third expedition. The gold key award enables a girl to try for the service achievement which is a training course in the entire Pioneer Girl's program. Upon completion of this she receives the highest possible award in Pioneer Girls. . . The Wing Guide appointment.

2. Leadership Training Plan

"Each leader is trained for her job before she takes charge of a group. That's why those who have seen it in action are favorably impressed with the efficiency of the Pioneer Girls Program."¹

The training course consists of four lessons made up on the basis of the Trail Book², Badge Packet³ and Guide's Work Book, all published by the Pioneer Girls' headquarters.

The lessons deal with the following topics:

1. The organizational set-up of Pioneer Girls.
2. The achievement program.
3. The weekly meeting.
4. Teaching methods and girl psychology.

In each lesson there is the stated aim for the leader to bear in mind as she studies. There is a reading and study assignment on each lesson followed by a series of 15 questions based on the material. These question sheets

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1. Pioneer Girl's printed sheet, "This Story Could Happen in Your Church, Too!"
2. The Pioneer Girl's hand book
3. Source material on all "Pilgrim" and "Colonist" badges

may be sent in at the leader's own pace. When all have been received a survey test is sent back which must be answered without reference to the study materials. If a grade of 65 is attained the girl receives her "Master Guide."

The stated aims of each lesson give indication of what is the expected attainment from the course:

1. "To understand my objective in leading a group of Colonists, or Pilgrims of Pioneer Girls. To know what is expected of me as a guide, in directing the business and administrative affairs of my fortalice."¹
2. "To direct the achievement program so skilfully, that the Lord may be able to use it and me in winning girls unto Himself."²
3. "To know how to conduct my weekly program with the confidence and enthusiasm that will continue to make it attractive over a long period of time; to get at the secret for putting across the spiritual message."³
4. "To gain a long range view of the task I am about to begin (or have begun) to lead with understanding."⁴

3. Psychological Soundness of the Program

The achievement program cultivates and develops the interests of middle adolescent girls by providing instruction and incentive. The program also makes for balance in a girl's life with opportunity to develop her body by means of sports, her skill in arts and crafts, her

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1. Leadership Training Course, For Guides Only, first lesson
2. Ibid., second lesson
3. Ibid., third lesson
4. Ibid., fourth lesson

knowledge and appreciation in the cultural realm, and her spiritual life as it relates to all of the preceding. High ideals are taught to a girl by means of well-chosen reading assignments, by examples of leaders, and by social facilitation of a group bent on realizing a life of high idealism. Ample provision is made for wholesome social relationships with boys by means of planned activities other than the weekly forum. The religious psychology of this organization is sound because it not only develops ideals but presents to its girls the power wherewith to realize those ideals.

4. Relevancy of the Program in Accomplishing its Aim

"That we might glorify Him" as interpreted for the middle adolescent girl must surely mean that "the everyday things of life" are viewed and lived in the light of her personal relationship to Christ. This program provides for the integration of the spiritual with the whole personality. It provides opportunity for her coming to know Christ personally by means of the selected study materials, the personal interest of the group leaders, the close contact with the church, and the companionship of girls her own age who are seeking to bring their friends to Christ.

E. Factors of Leadership Training Derived From the Survey

From the study of selected youth organizations the following principles have been found to be significant factors in the training of leaders. The particular organizations emphasizing each of these principles have been indicated:¹

1. Personal Training of the Leader

- a. The spiritual preparation of the leader through personal habits of prayer and Bible study is essential. Y.L.
- b. Sincerity and sense of mission in the accomplishing of a God-appointed task must be emphasized. Y.L. and P.G.
- c. Personality traits of friendliness, informality, adaptability, interest in the interests of others, perseverance, responsibility and cooperativeness, should be cultivated. Y.T., Y.L., P.G.
- d. Achievement on the part of the trainee depends in a large measure on the suitability and adequacy of plans made for his training. Y.T., Y.L., P.G.

2. Leadership Training Procedures

- a. The conference for leadership training should grow out of the needs of the clubs. The delegates to a conference should be requested to present their problems before the conference. Y.T.
- b. Delegates should be advised as to the nature of the conference and the purpose of the conference. Y.T., Y.L.
- c. "Pooling" suggestions is an effective way of

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1. Y-Teen represented by Y.T., Young Life Campaign by Y.L., and Pioneer Girls by P.G.

arousing interest and initiating new ideas for leaders who have to plan programs. Y.T.

- d. Every item in the program should contribute to the training of the leader, be it recreation, discussion or entertainment. Y.T., P.G.
- e. Written material can be invaluable if it is short and to the point and interesting. It should give necessary basic information, direct action, and raise enthusiasm. Y.T.
- f. If materials are supplied, an accompanying check system often insures their use. Y.L., P.G.

3. Factors Relating to the Whole Program

- a. Organization should include as many participants from the group as efficiency and convenience allows. Y.T., and P.G.
- b. Organization should be only a means to an end. P.G.
- c. The program should be based on the interest of the members of the group and this interest should be directed to a worthwhile end. Y.T., P.G.
- d. Even in a program where the aims are essentially religious there should be recreation to meet physical and social needs, and provision for mental development along with the spiritual. The spiritual should be an integrating factor. P.G.
- e. Clearly defined goals for the program are more likely to be attained than those hazily conceived. P.G., Y.L.

4. Factors Relating to Leadership in High School Evangelism

- a. Meetings should be short, informal, full of club spirit, not conflicting with large high school events. Y.L.
- b. The "club contact" is an aid to personal evangelism not an excuse for it. P.G., Y.L.

- c. The gospel should be presented in terms that high schoolers can understand, with the note of challenge and personal decision. Y.L., P.G.
- d. The program must have a follow-up system providing for Christian growth. Y.L., P.G.
- e. Relation to the church should be insured, by insuring a right relationship to Christ, the "Head of the Church." P.G., Y.L.

F. Summary

In order to discover the factors of leadership training included in three organizations, Y-Teen, Young Life Campaign, and Pioneer Girls, their programs and courses have been studied. The Y-Teen study consists of a survey of three major types of activity, the large highly organized high school club, the small informal, loosely organized group, and the recreational center run by teenagers. These programs have brought out the possibilities and significance of the student leader in training. The two major types of training plans have been discussed: 1) the Conference which may be one week, a week-end or of one day's duration and 2) the written course, for the presenting of Y-Teens to the new leader.

Young Life Campaign's history has been discussed in order to bring out the purpose behind the method employed. The program has two major divisions: the weekly club meeting which is a project in evangelism designed for the unchurched high schooler, and secondly, the Campaigner's

club, the backbone of which is the Campaigner's materials. These materials provide a systematic plan for Bible study, memorization of scripture, prayer and witnessing. "Star Ranch" is their major leadership training plan but is designed for the "leader of high school leaders" rather than for the student leader.

Pioneer Girls' survey also includes its history and description of program. The chief features of this program are the achievement goals which are designed to meet a girl's interests and develop her skills, and the correlation of these with the Christian view of life. Their leadership training plan has two major parts:

- 1) The training of "coming up through the ranks". That is, a girl cannot become a leader until she has accomplished the assigned tasks for "Explorers". These tasks involve responsibility as a leader.
- 2) The leadership training course for guides is arranged in four lessons based on the study of Pioneer Girls' materials and covering the areas of organization, achievement program, weekly meeting, and teaching methods for adolescence.

Each of these organizations has been considered in the light of the psychological principles reviewed in Chapter I, and on the basis of the relevancy of program to the stated aims of the organization. Derived from the survey is a list of thirteen factors which have major significance in one or all of the three organizations.

CHAPTER III
SURVEY OF THE INTER SCHOOL
CHRISTIAN FELLOWSHIP OF CANADA

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SURVEY OF THE INTER SCHOOL CHRISTIAN FELLOWSHIP OF CANADA

A. Introduction

A review of the history of ISCF as it reveals the enthusiasm and sense of mission of its founders and their successors will give life and significance to the present aims and program. This survey will bring out the point of weakness of the organization as recognized by staff members and students, namely that of a trained student leadership. Out of this setting will come the leadership training plan of Chapter IV.

B. History

The ISCF stemmed from the Inter Varsity Christian Fellowship which had its origin in England in 1877. The original group was the Cambridge Inter Collegiate Christian Union "best known for its first famous missionary seven who blazed a trail across heathendom", a group including such men as C.T. Studd, Bishop W.W. Cassels and D. E. Hoste, the successor to Hudson Taylor of the China Inland Mission. Cambridge students soon carried the message to Oxford and a group was formed there. The seed of the

IVCF was the decision to be faithful to God's word¹ but "it was the remarkable outpouring of the Holy Ghost which caused that seed to germinate and blossom into a world-wide movement."² In the late 1920's students from different parts of the world had been attracted by the work in the British Universities, and correspondence was being carried on with a number of Universities on the continent and in the Empire.³ At the annual Inter Varsity conference in 1928, Mr. Norman P. Grubb, who had recently returned from Canada, made a special appeal for one of their delegates to visit Canada, believing that the need was even greater there than in the British Universities. So it was that, in the fall of 1928, Dr. Howard Guinness, of St. Bartholomew's Hospital, London, was detailed by the Inter Varsity Fellowship of Evangelical Unions to visit Canada and investigate the possibilities of the commencement of a similar movement there.

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1. The doctrinal basis of faith here implied is:
 - a. The divine inspiration, integrity and authority of the Bible.
 - b. The Deity of our Lord Jesus Christ.
 - c. The necessity and efficacy of the substitutionary death of Jesus Christ for the redemption of the world.
 - d. The historic fact of his bodily resurrection.
 - e. The presence and power of the Holy Spirit in the work of regeneration.
 - f. The consummation of the Kingdom in the "glorious appearing of the great God and our Saviour Jesus Christ."The Doctrinal Basis of Faith, IVCF publication.
2. F. D. Coggan, Christ and the Colleges, p. 17
3. Ibid., p. 26

In October, 1928, he sailed for Canada on this unknown venture. He was supported by British undergraduates, some of whom had auctioned their sports equipment to purchase his one way ticket to Canada on a tramp steamer. He also had the names of several Christian leaders to whom letters had been sent acquainting them with the nature of his journey. "He ventured in faith that God would give entry into the colleges he desired to reach, and supply the means with which to do it."¹ Toronto was his first point of call and later became his headquarters in Canada. McMaster, Wycliffe, Knox and Victoria Colleges were represented in the little group of Christians who laid the foundation of the Toronto Inter Collegiate Christian Union. From Toronto Dr. Guinness traveled during the Christmas season to Winnipeg, Saskatoon, Edmonton and on to the West Coast. "For a number of years before Dr. Guinness went across from Halifax to Vancouver, the wine of living faith in Christ was in many centers breaking out of the old bottles of formalism and rationalism."² In many of the Universities he found individual students or small groups earnestly praying that a united witness might be had on their campus. In Vancouver, Dr. Guinness found the Varsity Christian Union already in its

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1. Ibid., p. 26
2. Ibid., p. 157

third year. "To these he brought the inspiring tale of the Lord's hand in other Universities, and they were fired with fresh effort."¹ Retracing his steps he visited the small groups that had been formed "edifying and exhorting them in true apostolic style."² During the summer of 1929 he organized the Pioneer Camp for Boys at Sprucedale, Ontario, for the purpose of giving the youth of Canada a splendid holiday under Christian leadership. In September, 1929, a conference was called at Kingston, Ontario, at which all the groups from Toronto to Vancouver were officially united to form the Inter Varsity Christian Fellowship of Canada.³

Dr. Guinness continued his mission to Australia and on his return trip in 1931 he met the Canadian General Secretary of the Fellowship, the Reverend Noel Palmer in Vancouver. Dr. Guinness had seen in Australia what could be done in the secondary schools with Christian Fellowship groups. The idea of extending the IVCF into the high schools had also caught Mr. Palmer's imagination, and so together these two men pioneered in the schools on their return journey, and began what has come to be known as the Inter School Christian Fellowship of Canada.

The first groups were started in Vancouver, Edmonton, and Winnipeg. At the same time Miss Cathie Nicoll,

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1. Ibid., p. 160
2. Ibid., p. 161
3. Ioc. cit.

then Mr. Palmer's secretary, was asked to gather together any interested students in Toronto. This she arranged, and when Dr. Guinness returned he presented the possibility of a high school Fellowship to them. The idea caught fire, and soon spread to the smaller cities in Ontario, especially Hamilton, London, and Brantford.

Dr. Guinness was called back to England, and Noel Palmer assumed the responsibility of the new movement. After three years of faithful and sacrificial service Mr. Palmer was led into another field of service, the Anglican ministry. Dr. Arthur C. Hill, a former President of the IVCF was appointed to the office of General Secretary. During the year 1933-34 he witnessed a remarkable expansion of the Fellowship work into Normal Schools, and high schools, so that by the spring of that year there were over 100 groups across Canada. Mr. Stacey Woods was appointed General Secretary of the Fellowship from September, 1934, and is still directing the work in that capacity. The story of the Fellowship since then has been one of increasing growth and influence.

C. Organization

Each ISCF group is an autonomous, self-governing evangelical union of high school students. Each chapter determines its own membership and elects its officers according to its own constitution or custom. It plans its

program through its own executive with the advice of its sponsor, and this group with the help of all members puts it into effect. In each city there is a "Student Executive" comprising two, sometimes three officers from every local chapter. This Executive acts as a central planning committee for conferences, rallies, socials, and all special meetings. It is a place of common ground for the discussing and working out of mutual problems. In each city there is also an adult advisory board for the ISCF and IVCF. This Board acts in conjunction with the student committees, advising, planning larger projects such as camps and conferences, assuming financial responsibilities, guiding matters of policy, and propagating the work of the Fellowship by keeping parents and friends informed about the work. In most centers there is a link between the ISCF Student Executive and the Adult Board by means of a staff member or sponsor. There is a National Board of Directors, headquarters in Toronto, supervising and directing the work of the whole Fellowship movement. Backing the Board of Directors with spiritual advice and encouragement is the Council of Reference, prominent leaders in evangelical Christendom.¹ Appointed by the National Board is a traveling staff of ten workers devoting all their time to ISCF alone. Each of these is assigned to a province. The function of

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1. To-Day and To-Morrow, Inter Varsity publication

the staff worker is to visit groups encouraging and establishing them in the work, and acting as spiritual "coaches" to the individual members.

D. Aim

The aim of the movement as stated on official publications is as follows:

"The Inter-School Christian Fellowship is an association of groups of Christian students in the high schools of Canada who, knowing Jesus Christ as Saviour and Lord, desire to witness to His reality and power in every relationship of life and to win other students to a personal faith in Him."

The purpose in founding the ISCF according to Dr. Guinness' own statement was:

"To draw Christian boys and girls together for prayer and Bible study, a) that they might be better Christians themselves and b) that they might win their friends for Him."¹

Another conviction of Dr. Guinness was that "if high school students were settled in a consistent Christian witness and Christian living at this age, it would be a great deal easier to take the blows that fall during the first years of University life."²

Three main emphases of the ISCF and IVCF which may not be precipitated as clearly as they should in the statement of aims 1) to have students cultivate the habit of the personal "quiet time," as a means of growth and

1. Dr. Howard Guinness, Personal letter dated March 2, 1947
2. Cathie Nicoll, Personal letter dated March 24, 1947

strength in the Christian life; 2) To come together for Christian Fellowship and to give a united witness for Christ in the School; 3) To encourage students in personal evangelism.

E. Program

The two essentials in any ISCF group are the weekly meeting for Bible study and the informal meeting of Christian students for prayer, daily or bi-weekly. The Bible studies are carried on in accordance with prepared study outlines found in "certain ISCF booklets,¹ or according to what is known as the 'black book method.'" This method is one in which the student in his "quiet time" each day, takes notes of his findings and questions on two or three verses of a selected portion of scripture. These he brings to the weekly meeting where as each verse in the selected portion is discussed the student makes his contribution from the notes he has recorded. This seems to stimulate group thinking as well as to aid in systematizing and making concrete the values derived from each day's Bible study.

About once a month a speaker is invited to the weekly meeting. The purpose of this type of meeting varies

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1. Conquest, Adventuring, The Drawn Sword, Ephesians

with each group. The ISCF "Squash" has come to be an essential feature of every club. These, as the name suggests, are informal social events; hikes, skating parties, ski trips, or house parties to which ISCF'ers are encouraged to bring non-Christian friends. After an evening of fun and recreation a short devotional period is held where there is singing and the presentation of the gospel by means of planned student witness or speaker "who knows young people." There is constant emphasis on the fact that these "squashes" can be used as a means of contact in personal evangelism, but cannot be substituted for the "personal touch" of a friend in doing preliminary and follow-up work.

The week-end conference and city-wide rally are part of every ISCF program. These are held for various purposes: making the work known to parents and church friends throughout the city; for the discussing of city wide problems of ISCF; promotion of the missionary emphasis of Inter School; evangelism; leadership training.

The summer Pioneer Camp program is the culmination of the year's activities for many. It offers two types of camping. The first is a six week camp for campers ages from 9 to 19 and has an extensive camping program. The second especially for teen-age high schoolers--the Camp-Conference, adds to the regular camp life training

for spiritual leadership. These camps are held in Ontario (Boys' Pioneer and Girls' Pioneer) in Manitoba, Alberta and Quebec. The aim of these camps is to develop "well balanced" Christian boys and girls.

F. Leadership Training Plans

Most of the leadership training which has been done has been of the "experiential" type where a student with native ability has "taken over" and learned from "trial and error" and from the advice given by staff members, sponsors and fellow ISCF'ers. The existing means by which a student can better himself in the methods of leadership are by practice in the weekly meeting and attendance at student executives, where common problems are discussed; by attending week-end conferences where ISCF is more thoroughly discussed; by participation in the planning of city-wide rallies, summer camps, etc.; by attendance at High School Conference at Pioneer Camp Ontario. Here the program is not especially designed for the training of leaders but there are parts of the program which are helpful for leaders. These helps cover the areas of ISCF purposes, Bible study, quiet time, prayer and witnessing, missions, planning of squashes. The official ISCF magazine, "Hi", is also helpful by way of suggestion. The accompanying chart indicates the topics which it covers.

TOPICS FOUND IN ISCF MAGAZINE "HI!"¹

TOPIC	January '46	February '46	March '46	April '46	May '46	June '46	July-Aug '46	September '46	October '46	November '46	December '46	January '47	February '47	March '47	April '47	
Aims and Objectives						1										
Quiet time							2									
Prayer							2									
Evangelism	1		1	1	2	1	1			1					1	
Socials and Recreation			1						1				2	1		
Worship							1									
Planning					1					1						
Bible Study								1				2				
Projects													2	1	1	
Spiritual Qualities of Leaders	2			1		1				1	1	2	2			2
Responsibilities of Office								1								
Working with People																2
Personality Qualities									1	2	1					
Public Relations																
Missionary				2	2		1	1	1	1	1					1
Reports and Program Suggestions				1			1	2	1	1	2					
Apologetics	1	1														1

¹ The number in each square refers to the number of articles dealing with the subject

On this problem of leadership, one of their staff members writes "No REAL leadership training plans have been launched, and I would say it is our greatest need, and greatest weakness." However, the possibilities of high school leadership are pointed out in the same letter in which is written "it is quite significant that some of the finest leaders in the University work in Canada have come out of these student led High School Groups--It has managed to develop a maturity of leadership that is not seen in other places."

This then is the problem of Chapter IV of this thesis--the working out of a plan whereby more direct instruction and guidance can be given to the high school student who is faced with the task of leading an ISCF group.

G. Summary

In this chapter the ISCF has been reviewed in relation to its parent organization, the Inter Varsity Christian Fellowship, which had its birth in Cambridge University, England. The history of the organization has been reviewed for the purpose of confirming the worthiness of aim and program and for pointing out its unique task in Canadian high schools. The organization of the movement shows that the responsibility is thrown upon the local student leader, and affords real development if

properly directed by means of leadership training. The weekly meeting of Bible study and the informal prayer groups are the back-bone of every ISCF program. This means Christian students are strengthened in their spiritual lives and encouraged to witness for Christ in their school. The "squash" and week-end conference are also important features in the ISCF program of evangelism and Christian development. An extensive summer camp program provides opportunity for the culmination of faithful "seed-sowing" in the ISCF groups. Leadership training is also carried on in a limited way at the summer camp-conference program, but it is recognized that this program can and should be improved upon for the adequate training of a student leadership.

CHAPTER IV
A SUGGESTED PROGRAM AND COURSE FOR THE
TRAINING OF ISCF LEADERS

CHAPTER IV

A SUGGESTED PROGRAM AND COURSE FOR THE TRAINING OF ISCF LEADERS

A. Introduction

The proposed leadership training course will be designed for a particular situation--a one week conference at Pioneer Camp, Ontario. Both the course and the plan for carrying it out are written with the idea that it be used as an actual experiment in the forementioned setting. The course is not intended to be complete but to suggest the possibilities of such a training. It is suggested that this plan and course be followed up by means of reference materials, student executive training procedures, and week-end or one-day leadership conferences. For leaders who cannot attend the summer training conference this course could be used in smaller units and adapted for a series of studies with a local student executive or used at a week-end conference.

It is assumed that the trainees for this course will have had at least one year's experience in an ISCF group, and that they show potential leadership ability or are actually experienced in leadership endeavor.

B. The Plan

The leadership training conference shall be of one week's duration--Saturday through Saturday. It shall be held at Pioneer Camp site on Lake Clearwater in Northern Ontario. The facilities of the camp are adequate for 150 to 175 people but it is suggested that the enrollment be limited to about 50 to 75 for a first experiment. These facilities include a large lodge suitable for recreation, firesides, meetings, discussions and worship services. There is a large mess tent, administration office, infirmary, workshop, prayer cabin, and platformed tents, sleeping six. Recreational equipment includes canoeing, sailing, swimming and diving, softball, volleyball, archery, riflery, and hiking. The leaders shall include a Director and assistants as counsellors in each tent. As many ISCF staff members as possible shall be there as counsellors in the tents and supervisors in discussion groups. Other counsellors should include Inter Varsity members who know the problems of ISCF from experience, teachers if possible, and specialists for any part of the planned program. The camp chaplain shall also be there to play a major role in guiding the tone of the conference.

There will be two sessions in the morning and one in the afternoon for the purpose of discussion and teaching. The whole program however will contribute in some way to the training of leaders. An over all picture of the plan is given on the accompanying chart.

C. The Course

The course will cover all the main features of the ISCF program--Bible study, Prayer, Evangelism, Social and Recreational, Worship, Planning the yearly program, The leader will be discussed in terms of a spiritual leadership, social qualities, responsibilities and ability to work with people. These two main divisions will be studied in relation to the aims and objectives of ISCF. The recreational program in the afternoons and the evening programs are to be planned by the students with the guidance and supervision of counsellors. The evening programs Tuesday through Friday will be program suggestions rather than actual instruction or discussion of method. Especial emphasis is to be placed on the Bible study program and on the "Quiet Time" in that these two are foundational to the rest of the program.

The course is to be used as the staff members' guide in carrying out this complete program. It should be studied by them well in advance and plans made for the supervising of each session.

1. The Program

a. Aims and Objectives

Goals: To give the basis upon which the whole ISCF program is planned and to re-emphasize its importance.

Procedure:: 1) The students should be referred

to the following Inter Varsity Publications:

- a. The Story of the Inter Varsity Christian Fellowship
- b. Today and Tomorrow
- c. F. D. Coggan, Christ and the Colleges, Part III
- d. The Annual Report, 1946-47

2) The trainees should work out a panel discussion type of skit in which the history of the ISCF is reviewed. For example, Noel Palmer presenting the Canadian need to the annual British Inter-Varsity Conference and plans being made for Dr. Guinness' trip to Canada. Second scene: reports from the new country of the founding of groups in colleges and schools (to which these students belong).

Following such a skit a discussion could be introduced by means of questions of this type: What is the function for which our group was originally formed? What then should our aim be in meeting each week? How have Fellowship groups spread across this country? Are we following the same principles of growth?

b. The Quiet Time

Goals: 1) To convince the student that the daily quiet time is "as important to the spiritual well-being as daily food is to the physical well-being."¹ 2) To find out what should be expected from a quiet time, and how to attain it. 3) To introduce the practice of the quiet time that the habit might be formed at conference.

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1. HIS magazine, April, 1947

Procedure: As a basis of study and discussion the pamphlet Guide Book for the Quiet Time will be used. The following Inter Varsity publications are suggested for a plan of Bible study for the personal Quiet Time.

- 1) Elwyn A. Smith, A Christian's Primer
- 2) HIS magazine, "This Morning with God"
- 3) Search the Scriptures, (progressive series)
- 4) Scripture Union Daily Readings
- 5) Jane Hollingsworth, Discovering the Gospel of Mark
- 6) Jane Hollingsworth, I Peter

One of these shall be selected for daily use by the students and counsellor in each tent. The study shall be started at the conference with the hope that the student will continue the practice upon return to his home. A quiet time shall be held every morning from 7:30 until 8:00 o'clock and every evening from 9:30 until 10:00. These should start promptly and end promptly. This is part of the discipline which the plan is to cultivate. The counsellor shall be familiar with the Quiet Time¹ and shall have on hand copies for the students to read.

Discussion Highlights:

1. Why should we have a quiet time?
 - a. It is God's plan for our spiritual growth.
 - b. We cannot lead another higher than we ourselves have gone in the Christian life.
 - c. Christ practiced it.
 - d. God desires it of us.
2. What is the true nature of a quiet time?
 - a. A time for the study of God's word leading to self-examination and increase of faith.
 - b. A time for worship and prayer.

1. IVCF publication

3. How can we plan for the quiet time?

- a. Set a time for it and keep to that if possible.
- b. Find a quiet or at least a private place.
- c. Plan on part of the time for prayer and part for Bible study.

4. How shall the Bible be used?

- a. Plan the field of meditation. This may be large scale covering a chapter or more a day, or small scale, meditation on only a few verses.
- b. Determine the objective--personal inspiration and application not merely information, and not preparation for talks or meetings.
- c. Some questions which might be asked from the reading of a passage are:
 - Is there any example for me to follow?
 - Is there any command for me to obey?
 - Is there any error for me to avoid?
 - Is there any sin for me to forsake?
 - Is there any promise for me to claim?
 - Is there any new thought about God Himself?

5. How shall I pray in the quiet time?

- a. To learn to pray we must pray.
- b. It costs to pray--it means the discipline of regularity--it means the ordering of rising and retiring hours.
- c. My prayers should have in them confession (based on my self-examination from the scriptures), praise and adoration, intercession for others, petition for ourselves.
- d. "Our goal is God Himself, not joy nor peace nor even blessings."²

This discussion cannot be completed in one day, but it is suggested that each day one particular aspect of it be taken up. This should not monopolize the time so that Bible study

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1. The Quiet Time, p. 21--This may be of help for a certain period of time but could grow into a routine of little value. It should therefore lead to expansion of search in suggesting other new approaches.

2. Ibid., p. 17

and prayer are excluded however.

An atmosphere of informality should be maintained in the tent so that the students will feel free to be personal in their prayers and in discussion. They could be helped too, by the suggestion of a prayer list which would be a memory aid in praying for others.

c. Prayer

Goals: 1) That the purpose and place of prayer in the ISCF program might be clearly defined. 2) That practical suggestions might be given to make the weekly prayer meeting more effective.

Procedure: This session shall be carried on by the discussion method and confined to the area of the fore-mentioned goals. The discussion leader should be familiar with the article "Daily Prayer Meetings--Secret of Success."¹ This article will help to focus the purpose of the daily or weekly prayer meeting, as well as offer suggestions for accomplishing this purpose.

Discussion Highlights:

1. The purpose of our prayer is that the Lord may direct us in the carrying out of His work; that He may add spiritual power to our human effort; that the spirit of the group may be kept in condition as a fit instrument of God.
2. The place of the prayer meeting is not a mechanical one which automatically makes for success, but a

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1. Jane Hollingsworth, in Your Campus Witness

functional one in which we enter into a relationship with God.

3. The prayer meeting cannot just "happen" but should be given forethought and planning as every other phase of the program receives. Some of the aspects of planning which will be helpful are:
 - a. Arrange specific times which will suit all who really want to pray. If one time is not suitable to all, have smaller groups meeting at various times.
 - b. Determine the length of the meeting and do not exceed that time.
 - c. Make it a prayer meeting, not a sermonette.
 - d. A brief scripture or devotional thought can be used to introduce the thought for the meeting.
 - e. A different leader should be chosen well in advance for every meeting. His function is to focus the thought of the meeting and to see that the meeting starts and ends on time.
 - f. Be sure that requests are specific and concrete. There is no point in praying if one has nothing to pray about. These specific requests should include personal needs, local needs, needs of the Fellowship as a whole. For the latter, two bulletins should be secured from Inter Varsity headquarters: Inter Varsity Intercessor and the Missionary Prayer Bulletin.
 - g. Some have found it advisable to use a record system whereby a notebook is used each day, recording the date, name of leader, scripture used, number of people present, requests made, answers to the requests.

Reference materials: O. Hallsby, Prayer; S. D. Gordon, Quiet Talks on Prayer; Biography of George Muller; Andrew Murray, With Christ in the School of Prayer; Oswald Chambers, The Place of Help; Stewart, George S., The Lower Levels of Prayer.

d. Evangelism

Goal: To arrive at some basic idea of the true meaning of evangelism and to formulate the steps in the process.

Procedure: Because there is only one session in which to study evangelism, it will be necessary to limit the scope of the discussion. The objectives of evangelism will be studied in the light of the life and teachings of Jesus. Some fundamental steps in this "process" of evangelism will be suggested, and reference material for further study of the subject will be given.

"Evangelism" in this study will be defined as the process by which a person is brought to know Jesus Christ as Saviour, and by which he is led to grow in Him.

Discussion Highlights:

1. The objectives of evangelism.

Jesus' purpose was to seek out and to save men and women who were lost, and He has bidden us to continue seeking people out. Jesus led his disciples to decision and commitment but He did much more than this. He showed how the work of God in individual's and groups can be established. He taught that faith in Him makes possible victorious living over selfishness, pride, greed, gloominess, cheating, boasting, and all sins that beset the human heart.¹

2. Fundamental steps in the process of evangelism.²

a. The evangelist must demonstrate as well as proclaim--this will involve living for others instead of for self, and letting Christ be one's

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1. Cf. Richardson, Study IV, p. 4, op. cit.
2. Cf. Walter Towner, A Guide to Personal Evangelism Among Young People

constant companion.

- b. Make contact with people who should be won, but avoid a shallow approach. A yearning desire to save is better than a standardized method.
- c. Hard work is required and the evangelist may have to adjust his own life schedule to make room for prayer, study and careful planning.
- d. Individual persons are being sought. They need to be prayed for, their friendship needs to be sought, their problems have to be understood.
- e. Keep the definite aim in mind. Christ must be accepted as Master and Saviour, and the life must be lived as Christ directs.
- f. When the individual has been won he should be brought into fellowship with other Christians-- in the Church and in an ISCF group, for strength and encouragement.
- g. Constant growth in one's own Christian experience is a means of enrichment to the lives of others.

Reference material: Walter Towner, A Guide to Personal Evangelism Among Young People; Charles Trumbull, Taking Men Alive; Paget A. Wilkes, The Dynamic of Service; R. A. Torrey, Individual Work With Individuals; Adelaide Soal, Kazue, A Soul Winner; Percy O. Rouff, Personal Work.

e. Socials and Recreation

This session appropriately follows the discussion on evangelism because the two can be closely related. There are two different views of recreation, one that it is purely a means to an end, and the other that it is both a means and an end. When recreation is thought of purely as a means of contact with the adolescent it is apt to convey that impression to the one who is to be "evangelized". When it is

thought of as both a means and an end, the whole planning of recreation takes on a new significance. It is then seen as something necessary and worthwhile in itself for the normal physical and social development of the teenager. If the recreation is planned with this consciousness and enthusiasm for its inherent value, non-Christian students will then be genuinely impressed with the superiority of the "Christian's good time". But to think that recreation can be disguised when it is only a "fish-net" is an error. This is not to say that the social and recreational part of the program cannot be used as part of the evangelism program. It certainly can, but it must contain all the elements of a true recreation for those who are being reached.

It must be remembered, too, that an ISCF group is a fellowship of Christian students, and wholesome social relationships through recreation together are necessary at this age to make it truly a "fellowship". Unless the ISCF makes room for recreation in the program, the student will have to find it exclusively within another type of "fellowship" of students, which may be much less wholesome.

Goals: 1) To focus the philosophy of recreation as in the forementioned discussion. 2) To instill the idea that the purpose of the social function be kept clearly in mind, and the program planned accordingly. 3) To give concrete suggestions and ideas for the promotion of a good

recreational program.

Procedure: As a basis for discussion the articles "Throw a Party", "Win Your Friends to Christ"¹ and "Let's Have a Game Party"² should be read by the discussion leader and made available for students.

Discussion Highlights:

1. The philosophy of recreation as outlined in the introduction to this session.
2. If recreation is to be a part of the evangelism program, how can it be made effective?

The friendship of non-Christian students must be made. Not only zeal, but tact and wisdom are necessary in these relationships.

Guidance from God through prayer is necessary.

Thorough planning of the recreation is essential.

The guests at a social should be made part of the group. After their friendship and confidence is won, present Christ to them.

Follow-up work should be done--arrange to meet them again--invite them to the weekly meeting, and come with them.

3. Some Do's and Don'ts of the ISCF social:

Keep things moving.

Have good mixers.

Have some good games with action, be it physical or mental.

Keep some extras in mind for emergency games.

Be sure someone is appointed master of ceremonies.

Arrange for good food and let the guests help.

Choose a speaker who appeals to young people or have well-arranged student witness.

Limit the time for each part of the program.

Don't sing hymns or choruses the guests don't know.

Sing either familiar hymns, school or folk songs.

Don't plan Bible games that embarrass guests who are unfamiliar with the Bible.

Don't let the group be divided in cliques.

If a guest breaks the taboo of your Christian "group"

1. C. Stacey Woods, in Your Campus Witness
2. HIS magazine, January, 1947

don't look too shocked.

4. The possibilities of out-door activities: hikes, weiner roasts, corn roasts, skating parties, sleigh rides, scavenger hunts, swimming parties, bike hikes.

f. Worship

Goal: To discover the elements of true worship and to bring out the place of worship in the ISCF program.

Procedure: 1.) Discuss the nature of true worship. 2) Review the ISCF program from the viewpoint of worship experience opportunities and to make suggestions as to how these can be made really worthwhile. 3) Plan actual worship programs for the conference. The students should be encouraged to draw from their own experience of private and corporate worship, the elements which made these experiences worshipful.

Discussion Highlights: Some of the ideas which should be emphasized are that worship is realizing the presence of God; it is a consciousness of need and dependence upon God;¹ it is a dedication of oneself to Christ. In realizing the presence of God, the worshiper's attitude is one of reverence, praise, thankfulness and humility. This realization of God and the consciousness of one's need of God, produce true prayer in the heart of the worshipper. It is for the expression of these inner experiences that the worship service is planned.

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1. Gloria Diemer Glover, Letters to a Young People's Leader, p. 126

Worship can be private or corporate, formal or informal, liturgical or spontaneous, but all true worship has essentially the same attitudes of heart, mind and soul.

What opportunities are there in ISCF for worship experiences? Daily Quiet Time; out-door activities followed by a devotional period; certain weekly meetings, especially programs arranged for Thanksgiving, Christmas and Easter; daily and weekly prayer meetings; week-end conferences; summer camp; special Sunday meetings. The question could be discussed "Are the weekly Bible studies worship programs? In what sense are they worship programs? In what sense are they not?

In what ways can worship be enriched? Worship and beauty are closely related. Aesthetic enjoyment is not genuine worship, but worship may be strengthened by beauty.¹ God is a creator of beautiful things and the contemplation of these things reveals to us something of the nature of God. Hence the beauty of the out-of-doors should be utilized as sanctuaries of God. When worship services are held inside, the room should be well cared for as the house of God. Appropriate and beautiful pictures or flowers add something to the non-rational experience in worship. Distractions such as glaring lights, talking and undue noise, messy hymn books and untidy furniture are a stigma in the place of worship. Where these things cannot be helped, wor-

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1. Ibid., p. 130

ship can still go on, but this is no excuse for their presence.

The choice of proper materials can be a tremendous aid to corporate worship. Lofty, inspiring music and hymns which remind us of God or give expression to deep religious experiences, well-chosen scripture, poetry or devotional thoughts, an appropriate story, true prayer offered in behalf of those gathered together, liturgies which give opportunity for group confession, praise or petition, projected pictures, especially those of the masters can all be used on different occasions to meet the needs of those who worship. In ISCF groups there must be variety for work is being done with many types of individuals.

What is the function of the leader in worship? It is the leader's function to choose a central theme and to plan the worship around that theme. The leader should know the group and choose this theme in accordance with that. It may be that the leader's task is first to acquaint his group with God. They may not know Him and hence will be incapable of true worship. The leader must set the tone of worship by his own spirit of devotion and sincerity.

Reference material: Cynthia Pearl Maus, Christ and the Fine Arts; Albert Bailey, The Gospel in Art; Golden Bells Hymn Book, Inter Varsity publication; Alice Bays, Worship Services for Young People; James Mudge, Poems With Power; Father Andrew, The Patch of Blue; Muriel Lester,

Why Worship?

g. Planning the Yearly, Monthly, and Weekly Program.

Goal: 1) To emphasize the importance of forethought and planning to the success of the work. 2) To suggest principles of planning. 3) To have actual experience in making a plan for the local group.

Procedure: 1) Discussion of matters to be considered before planning can be done; 2) Formulation of principles underlying the yearly plan, the monthly and the weekly plan; 3) Experience in making a plan and presenting to the staff member from that area.

Discussion Highlights: Suggest all the things to consider before starting the plan: aims of our group; type of people in the group; needs; leadership potentiality; talent; background; facilities; speakers; staff visits; school function dates; city-wide functions; special days and seasons; last year's program--its inadequacies and successes.

Once these considerations have been made the principles for planning can be laid down.

1. What considerations for yearly planning?

a. What shall the program of evangelism include?

Freshman contacts in the fall--a reception tea or an outdoor event?

Follow-up with more social contact--once a month. A Fall program of Bible study suited to new-comers. Two of the Fall semester speakers with evangelism as their aim.

- b. What shall the program for Christian growth include?

A definite plan for Bible study.
One speaker in the Fall semester--subject based on the needs of the group.
Week-end conference coinciding with the staff worker's visit.

- c. What can our contribution to the school be this year?

Readiness to do our share in special school services such as Thanksgiving, Christmas, Easter.
Co-operation and willingness to help in school service projects such as Red Cross Relief Drives.

- d. What shall the promotion program for our Summer Camp include?

It must begin at least six months in advance and kept before the minds of the students.
A plan by which students can save for this vacation.

- e. What annual business meetings are needed?

Election day in the Spring at least three weeks prior to the final meeting.
A planning day in the Spring or early Fall for the coming year's work.

2. What considerations for Monthly Planning?

- a. A monthly business meeting of the executive.
b. Evaluation of the previous month's meetings or program.
Was it meeting the needs of the people in the group?
What was accomplished?
Were the Bible studies interesting?
Could they be improved?
c. What type of "squash" is needed this month?
What is its purpose?
How will this be accomplished?
What is the best time to keep from conflicting with other school activities?
d. Who are the prayer leaders and discussion leaders for this month?

3. What considerations for Weekly Planning?

- a. A set day and time most convenient to the majority for the weekly Bible study.
- b. A regular time for prayer meetings lasting 15-20 minutes.
- c. Business meetings only if necessary.

h. Bible Study

General Purpose: 1) To demonstrate a discussion type method of leading a Bible study which means more than a haphazard contribution of ideas. 2) To start a line of study which meets directly the interests and needs of adolescents. 3) To present these studies in a way which would help the students to carry on the same type of group study with the aid of prepared study outlines upon returning to their local groups.

Goals: 1) That high school students may be led to an understanding of and belief in Jesus Christ. 2) That this belief may find expression in love, obedience, and service to the Master.

The interests and needs of adolescents as covered in chapter one, should be kept in mind in determining the avenue of appeal in Bible study. Students' admissions that their Bible studies are dull, uninteresting, and ineffective give ample proof that a method of appeal is definitely necessary. On the whole, teen-agers are not interested in theological doctrines as such and therefore should not be made to follow the doctrinal approach. The same truths can be brought out with greater impact by meeting adolescents

at their interest level. Because they are interested in personalities, emotional and mental reactions in dramatic situations, moral struggles, the life that wins, the reality of prayer, these are highways for effective method. There are natural questions, too, in the teen-ager's mind which provide a natural spring board into the scriptures. They want to know what God is like, how we get to know Him, how He expects us to live, what one must believe to be a Christian, in what respect the Bible is the Word of God, how one can be popular and at the same time a sincere Christian, the relation of the laws of science, the universe and God.

With these interests in mind the Gospel by John will be chosen for study. In this book is a strong appeal from personality and reason. The emphasis on witnesses, the drama of opposition, the argument of the miracles, the meaning of prayer and the challenge to belief make it ideally suited to a study with adolescents. The studies will not be worked out in full in this thesis, but the outline of the approach and a sample session will be given.

Outline of the Study

Subject: Convincing Evidence!

Themes:

1. What did the True Prophet Witness?
2. What ways do the Great Works Bear Him Witness?
3. What Witness did the Foreign Woman Give?

4. How do the Scriptures and the Father Give Witness?
5. What is the Witness of Jesus Himself?
6. What is the Witness of the Doubter?
7. How Can I Be a Witness?

Approach: A few years ago such a thing as the atomic bomb was an unthought-of phenomenon. Now the world is held spellbound by its devastating power. International leaders heed the discovery with fear and trembling. I have not seen one fall nor investigated the results. Neither have you seen it. Why then do we who have not been on the scene of its explosion believe there is such a thing? (Witnesses to it--the boys who saw it, news reporters, photographers.) Because of these various witnesses of the bomb that fell on Hiroshima, we believe there is such an atomic bomb.

So was John a witness. John was not just interested in proving something to the world, but he had a Person in whom the world must believe. For this reason he wrote a book. See how the purpose is stated in his own words. John 20:31. Keeping the purpose of John in mind, have them read the first 34 verses of the book and look for some things that would indicate how John really carried out this purpose. Make it more specific by asking the group to look for two words which are repeated several times, namely, "believe" and "witness".

It may be stated that in the entire book the word "witness" is mentioned 47 times and "belief" is given 98 times.

Suggest that they turn to John 5:31-40 and list the different types of witnesses the author mentions in that brief passage: John the Baptist, mighty works, Father, Scriptures, Jesus Himself. In addition to this it will be discovered that there were individuals and groups of people who believed and those who did not believe. The witness of each of them will be of interest.

Sample Session

In what ways do the Great Works Bear Him Witness?

Preparation: Assign each miracle to a separate committee, giving them a study guide, after the pattern of the Introduction to this session, to follow. If the whole group is large each committee would meet separately for the study. A map giving the geographic location of each sign, and a chart showing the chapter and place where each occurred should be put on a portable blackboard.

Introduction:

1. What is the meaning of the word "sign"?
Discussion of the use of signs; their purpose; their importance. What could be another name used for "signs"? Is every sign a miracle? (Refer to Webster's definition of a miracle.)
2. How do we know Christ performed real miracles?
(Founders of all false religions have pretended miracles.)
 - a. number of signs--note information given time, place, audience, etc.
 - b. publicity--in presence of disciples, in presence of multitudes.
 - c. nature of signs--not mere coincidences unheard of and unwitnessed previously.
 - d. results--people who believed and followed Christ. Gospel by John.

Sample Treatment of the Sign "The Marriage at Cana"

1. Introduction--brief review, all repeating John 20:30-31.
2. Discovery in Study--will be made by asking four simple questions--who? where? what? what then?
 - a. Notable personnel, place, occasion.
 - b. The sign--Reason for it.
 - 1) Grew out of immediate need.
 - 2) Mother, knowing Christ's ability mentions it to Him v.3Christ's Reactions and actions
 - 1) Did not do what His mother wanted--Why?
 - 2) Waited for God's command and leading.
 - 3) Actions vs. 6-7 participation of the disciples. Note details John gives.
Direction of Christ v.3
Testimony of Steward of Feast v.8.
Quality of the wine--the finest.
Makes fact known to bridegroom himself.
 - c. The results--v.11--Manifest His glory; disciples believed; family followed Him, v.12.
3. Related to John 20:30-31 Purpose of Book
 - a. Disciples present and believed.
 - b. Servants at feast who witnessed this aided belief of others.
 - c. Could anyone else at the feast have done this thing?
4. Conclusion
 - a. Summary
 - b. Relate "sign" to area of life affected--nature.
 - c. Illustration--"Nature Itself is a Standing Miracle", Jones from Exell, "Biblical Illustrator" St. John, Vol. I, p. 170
5. Benediction
 1. Projects

Saturday evening will be the first formal meeting of the group. It should be a get-acquainted night as well as a time for explaining the program for the coming week. After the explanation each person will be requested to consider one of the following projects and sign himself up

for one of them before Monday noon. The list will include:

1. Lead a discussion.
2. Participate in a panel discussion.
3. Organize afternoon sports.
4. Act on the "hike-out" planning.
5. Help plan one of the three evening programs.
6. Assist in organizing the swimming and boating gala.
7. Lead an after-dinner sing-song.
8. Assist in organizing the various committees.
9. Keep bulletin boards up to date and attractive.
10. Keep an accurate record of all sessions attended during the week.

Sunday afternoon hymn sing: The purpose of this is to introduce good hymns showing how they can be built around a theme, with interest and effect.

Afternoon recreation: There is an emphasis on team work--softball, volley ball, archery, with the idea of promoting student organization and supervision.

Swimming and Boating Gala: Although of a different nature than other ISCF activities, it affords excellent opportunities for organizing, originality, and "keeping things moving."

Friday hike-out: This is to be planned like any ISCF "squash" with students arranging refreshments, games and evening program.

Evening programs: Tuesday, Wednesday and Thursday nights' programs will be planned by the students, by way of program suggestions. The aim will be to give experience in building a program around a theme, with hymns, scripture, prayers, message or story, poetry or pictures contributing to the main thought. It is suggested that a

"Presentation of Christ" and a "Presentation of Missions" would be of great value.

2. The Leader

a. What Are My Responsibilities?

Goals: 1) To show that true leadership means more than "winning an election" and "leading the meeting."
2) To bring out the possibilities of good leadership.

Procedure: 1) To discuss the duties of each leadership position. 2) How to make the most of a leadership position.

Discussion highlights:

1. What is expected of the President?

To supervise the planning of all meetings.
To preside over club meetings.
To represent officially the ISCF group to the authorities in the school.
To get participation and co-operation from the members of the group.
To set the spiritual tone of the group.
To call and conduct business meetings.
To attend all city-wide student executive meetings.

2. What is expected of the Vice-President?

To assist the president at all times.
To preside when the president is not present.
To attend to details of supervision which the president may forget.
To be a spiritual leader.
To attend all required business meetings.

3. What is expected of the Secretary-Treasurer?

Keep accurate records of all meetings, programs, people present, suggestions made.
To conduct all business transactions.
To record all monies received and spent.
To attend all required executive meetings.

To be a spiritual leader.

4. What is expected of the Publicity Man?

To take charge of all publicity--signs, bulletins, preparing announcements, school paper notices, Year Book write-ups.

To be responsible for recruiting helpers for these tasks.

To come to all required executive meetings.

5. What is expected of the Social Convener?

To arrange with the executive for all "squashes".

To supervise all planning.

To solicit help on the part of group members.

To attend executive meetings.

6. How Can I make the Most of These Jobs?

Take time to get to know the members personally. Find out their interests and welcome and use their suggestions.

Use as many willing helpers as I can find.

Set the tone of initiative and enthusiasm for the group.

Constantly be aware of aims and keep the program centered in them.

Familiarize myself with all available program suggestions and helps for my job.

Remember that God is my help for this job.

Remember that my job as a leader means a responsibility to live a consistent Christian life in my social relationships, my sports, my studies and my home.

b. How to Work With People?

Goal: To give the adolescent leader some direction about working with those his own age.

Procedure: 1) To discuss teen-age characteristics. 2) To relate these characteristics to the problem of leadership in an ISCF program. 3) The discussion leader could use for a basis of discussion "What do I do Next?"¹

1. Womans' Press Publication

Discussion highlights: Consider characteristics relating to our bodies, our minds, our social instincts, our spiritual selves.

Physical--At this age we all like activity: sports and skills. Therefore as a leader we can utilize these interests in planning our program.

Mental--Our ideas about things are changing as we see new facts and get other peoples' opinions. We have our own questions and queries and we'll listen to anyone who has really got a case. Therefore, even if I am a leader they don't want my dogmatic viewpoint, and they aren't going to be satisfied with my beliefs just because mother, father or pastor told me they were true, but they are willing to listen to my reasons for my belief. Maybe I should think through some of these things with them, not for them.

Social--Our members come from many different backgrounds which I should endeavor to understand better.

Everybody likes to feel that he belongs to a group. This means that he likes to find real friends in it. It means too, that he likes to take part of the responsibility and help "run the program."

Most of us like some recognition, too, especially in seeing our suggestions used when we offer them. As leaders then I guess it's not too good an idea to impose a program upon the group. In getting others to help it

gives them a chance to use their originality, imagination, and special abilities. This way we can be sure of variety.

Spiritual--Everyone does not have the same spiritual problems, so I shouldn't direct every study toward my own need and assume the others have the same difficulty. It would be more sensible to find out what their difficulties are and solve those.

Perhaps, too, they are used to a different form of worship, or a different way of expressing themselves. I should keep these things in mind, and make sure that various approaches are made. We all notice, too, the quickness with which our friends detect sham or insincerity. We can talk all we like about being so happy as a Christian, but unless we live like one they're not much impressed. So if I've got something I want to say, I better make it a part of my own experience before passing it on.

We can't expect that all members of our group will grow at the same rate or in the same way. Besides, we want them to grow under the guidance of Christ, by fellowship with Him and not by dependence on us.

c. Personality Qualities of the Leader

Goal: To realize what personality qualities are essential to good leadership.

Procedure: 1) To discuss the importance of personality qualities. 2) To discover what these qualities

are. 3) To evaluate ourselves.

Discussion: As a basis of discussion the leader should read "Christians, Charming and Chic?"¹ In the discussion, the following personality qualities should be emphasized: refinement, courtesy, poise, personal appearance, tact, enthusiasm, vivacity, kindness, consideration, tolerance, self-control, sense of humor, regularity, cooperation, self-respect with true humility.

Suggestions for evaluation: Constructing a personal rating scale suited to the group being trained. A rating scale could be made up on the basis of the articles in HI² entitled "The Brain." A self-improvement chart by which your outstanding personal problem as a leader is checked on, each day, and the improvement recorded above or below an arbitrary standard.³

d. Our Public Relations

Goal: To clarify our relation to the school, principal, teachers, staff member, and national organization.

Procedure: Public relations can be a dull subject if presented in a dull way, hence it is suggested that this information be taught by means of short panel discussions, after which the trainees will discuss the right and wrong of attitudes expressed. One short panel for

1. Connie Calenberg, HIS, April, 1947

2. ISCF official magazine.

3. Mary Frances Johnson, Preston, Christian Leadership, p.71

each of the five should be sufficient to bring out the following points:

1. Relation to the school:

An ISCF group is an authorized extra-curricular activity.

Whereas it is our right to be in the school, it is also our privilege.

We are expected to contribute something to the life of the school: co-operation for assemblies, service projects, mould attitudes, be examples, provide for the religious life of all interested students.

2. Relation to the Principal::

ISCF is indirectly under his supervision, keep him informed.

Remember that he is responsible to authorities for what goes on in every school club.

He is responsible for your school work and has a right to demand a certain standard of scholarship.

3. Relation to Teachers:

Keep them informed and invited.

They should know of the Teacher's Christian Fellowship.

They are in part responsible for your time and work-- don't spend it all on ISCF.

They want to know what your thinking and discussing in ISCF is--let them know.

4. Relation to the Staff Member:

The staff member is there to help you, not to do your work for you.

He is not just another "speaker".

Let him see a true picture of your work.

Let him help you solve the problems of the group.

He is to be a spiritual guide.

He has many new ideas--discover them!

He is your link with the national organization.

5. Relation to the National Organization:

Your ISCF group is a part of it--abide by its prin-

principles.
Remember--ISCF is interdenominational.
Each group is responsible for the financial support
of the whole.
The national magazine HI! is yours--contribute your
ideas.

D. Summary

A plan and course for the training of student leaders who have had at least one year's background in ISCF has been presented. The plan is arranged for a one week conference and is to be carried out by staff members who will supervise each session. The plan provides for a maximum of student planning, participation, and initiative; but at the same time it follows a course prepared to meet the problems of the ISCF student leader. The course is divided into two main divisions: "The Program" and "The Leader". The sessions, carried on by means of panels and discussions, are all related to the introductory topic "Aims and Objectives". The ensuing sessions include studies, as they are related to the ISCF program, of the quiet time, prayer, evangelism, socials and recreation, worship, yearly, monthly and weekly planning; Bible study and projects. The Bible study from the Gospel by John is to be given for both its method and content value. The approach is one which is believed to be most suited to the interests and spiritual needs of adolescents. The students' background in ISCF will prepare them for consideration of the new principles set forth.

The leader is to be discussed in terms of his responsibilities, and the public relations for which he is responsible. His spiritual life will be considered from many angles, through the various discussions. A speaker, probably the camp Chaplain, will deal specifically with this topic on Sunday and Monday evenings. The whole program however, is intended to open new windows of spiritual insight to the adolescent and to provide him with an adequate means for the expression of new desires to serve.

CHAPTER V
GENERAL SUMMARY AND CONCLUSION

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A. Summary

A growing need for the training of student leaders in the ISCF has been felt by staff members and students alike. The natural enthusiasm and initiative of adolescents provide a wonderful starting point for leadership, but to leave it at that point is to lose the full force of its effectiveness. Leaders must know what they want to do and how to do it in order to accomplish anything. Providing a basis of knowledge for this preparation of leaders, the first chapter deals with the psychological and sociological factors influencing adolescent life. The physical, intellectual, emotional and social developments of middle adolescence give insight to adolescent behaviour and needs. A study of groups and their relationship to individuals is also seen to be a factor in understanding the attitudes and actions of youth. The religious development is studied in terms of its nature and needs. These are found to relate closely to the psychological and sociological factors and yet to contain distinctively new elements in the realm of thought, feeling, and will. Hence the surveys in the following two chapters relate these distinctive elements in the adolescent religious life to the problem of leader-

ship training.

Chapter II includes a study of the programs and leadership training procedures of Y-Teen, Young Life Campaign, and Pioneer Girls. From this study of the history of the latter two, and the purposes and methods of the three, factors of leadership training have been drawn. These factors relate to the personal training of the leader, training procedures, the contribution of the whole program and leadership in high school evangelism.

The Inter School Christian Fellowship is surveyed from the time of its founding to the present day status. Its purposes and methods have been clearly reviewed that they might provide the basis for the training plan and course of Chapter IV.

Based then on this understanding of adolescent characteristics, on factors covering the means and methods of three thriving youth organizations, on the objectives, methods and traditions of ISCF, a leadership training plan and course have been worked out. The course centers in the ISCF program and leaders. The program includes topics of Quiet Time, Prayer, Evangelism, Socials and Recreation, Worship and Planning, Bible study, and Projects. Topics for the leader include spiritual qualities, responsibilities of office, how to work with people and personality qualities. The purpose of this course is to train more adequately the student leader to meet the responsibilities assumed by his

office and to help him in planning the ISCF program that it may fulfil the function for which it was intended.

B. Conclusion

The suggested plan and course of Chapter IV is just a sample of the type of training which should be carried on in every ISCF center. A one week conference with a limited number of student leaders could make no appreciable impact upon the work as a whole. However, a concentrated effort to train leaders, by means of student executives, week-end conferences, and summer conferences would greatly strengthen the work.

There are certain values which can be gained by a written course which cannot be gained by a conference training. Thus, it would be profitable for the content of a course such as this to be written and used by student leaders.

The outstanding need within this larger field of leadership is that of more adequate Bible study materials. They must be more complete in their suggestions for presentation and for content. More thought must be given to the interests and spiritual problems of adolescents, and less to the systematic presentation of theological doctrines. The truths of these must be retained but interpreted for the adolescent.

This greater emphasis in leadership training

must not be thought of as a substitute or minimizing of the spiritual dynamic but rather an aid to the directing of adolescent enthusiasm and effort.

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