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**THE LEADERSHIP  
OF  
RED TRIANGLE GROUPS**

**A Consideration of the Organization and Conduct of  
Bible Study or Life Problem Groups  
in Army Camps**

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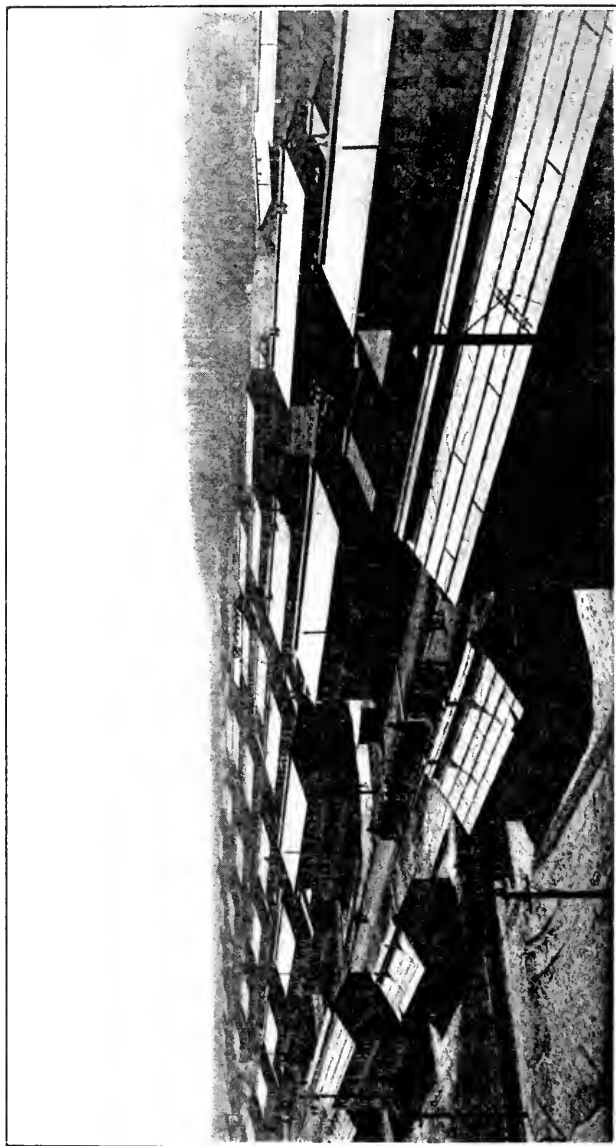
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SECTION OF A NATIONAL ARMY CANTONMENT  
(Showing relation of Y M C A Building, marked X, to the barracks.)



## INTRODUCTION

The purpose of these outline studies is to give the basis for a conference of Religious Work Secretaries, Building Secretaries, and others who are already at work in an army camp, or for such a conference of newly-appointed secretaries. The studies provide for an appraisal of the actual camp situation, with the needs and problems of the soldiers; for the determination of the goal of the Association and the relation of the Bible study and life problem groups to the men's problems and the Association's goal; for a consideration of the organization and supervision of a Bible study or life problem group program; and for the training of leaders.

The studies are in no sense a manual of directions. There is no attempt to decide the final plans or to determine the solution of these problems. Each individual camp must meet its own situation. The aim is to focus discussion upon the real questions and to give certain data which will be of help in the discussions. The best results will be obtained as secretaries talk and work through these problems together. This will also give unity to the Association program in a building or a camp.

The purpose will be defeated if the course is used as the basis for a series of lectures. The leader should be the presiding officer and contribute only his own proper share to the discussions. His business will be to state the problems; to keep the discussions to the point; and to summarize the conclusions. The effectiveness of the discussion will be increased if he uses a blackboard, on which are written the chief ideas which are suggested.

The course is planned in the conviction that the best way to learn to organize Bible study, to lead groups, and to train leaders is actually to work at the problem. General theoretical study of principles and methods of group leadership or of the directorship of leaders' training classes usually fails to connect adequately with the problems, because the leader is not actually in charge of his group and the director is not actually conducting a leaders' training class and therefore neither as yet feels the problem with sufficient keenness. A number of camps have made the mistake of spending five or six weeks training leaders in advance of giving them groups. By the time the training was completed the men were transferred to another camp. More than this, it was a less effective method.

One or two preliminary discussions on the whole viewpoint

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and method in the discussion group and the leadership training class are necessary; but the working basis for the leadership of discussion groups and the directorship of leaders' training classes can better be developed in connection with actual consideration of lesson plans and leadership methods. For instance, if there is difficulty experienced in working out a usable point of contact, then is the time to assign special study and reading. If there is difficulty in phrasing questions and in understanding the type of topic which will stimulate discussion, just then, when the problem presses, is the time to give thorough consideration to the art of questioning. After there has been an actual attempt to conduct a leaders' training class is the time that suggestions and discussions will be most helpful.

Therefore, results secured in this course will be in proportion to the extent to which those in the course give attention to the lesson assignments and particularly the practice work in outlining lessons, leading discussions, etc. Then, as the difficulties arise in this actual work together the problems can be met and skill secured.

The author is under special obligation to the secretaries at Camp Dix and Camp Dodge. At Camp Dix, through the cooperation of Mr. Joseph T. Alling, the Camp General Secretary, and Dr. Robert W. Veach, the Camp Religious Work Secretary, and the secretaries at the various buildings, the problems considered in these studies were discussed in daily conferences of secretaries and chaplains, and every facility also was given for gathering data regarding the commendable achievements of the camp in Bible study and discussion groups and the training of leaders. Especially are thanks for his cooperation due to Mr. C. H. Robinson of Building No. 1, where the author lived while in camp. At Camp Dodge similar conferences were held through the cooperation of Mr. Fred Hansen, the Camp Secretary, and Mr. George Webber, the Camp Religious Work Director, and the men in the buildings; and later the author was given the opportunity of actual work in this camp. A number of other camps were visited for consultation with the secretaries. In all these experiences there was opportunity for numerous conferences with soldiers and for conducting both discussion groups and leaders' training classes. Naturally the author must assume full responsibility for his diagnosis of the religious educational needs in the camps.

Because of the difficulties in more specific designation the term *company* is applied equally to battery, squadron, or company; and

*camp* or *army camp* is employed as the general designation to cover National Army Cantonment, National Guard Camp, Regular Army Fort, and Aviation Field.

### HOW TO USE THE STUDIES

*Topics for Discussion* are intended for actual round-table conferences. The Chairman of the conference should work over these in advance, selecting, revising, adding, as the particular needs of the members of the conference demand. Particular attention should be given to the practice work as suggested under these topics.

*Lesson Assignment for Next Conference* is for the use of the members of the conference in preparation for the next discussion. The director may wish to select certain sections of the new assignment as of special importance, or add other topics, in view of the particular needs of the members of the conference. *It is essential that each member should prepare carefully every assignment of teaching outline or of teaching method.*

*Reading References* give valuable basic material from selected books on general and religious education.

*Notes* furnish data and illustrative material both from the camps and from the field of education for use by the director and the members of the conference. These notes are in no sense a treatise upon the topics. So far as possible, the various viewpoints on the questions are frankly given. The studies are planned with the idea of the members of the conference reaching their own conclusions in open discussion.

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### INTRODUCTORY DISCUSSION

If this is a conference of men already engaged in Bible study or life problem group work, the following questions may well form the basis for an introductory meeting, so that the leaders may see where to focus emphasis in the studies to follow:

1. What are your present plans of Bible and life problem study?
2. In what respect are you having the greatest success? What are your biggest lacks or failures?
3. Just what results have been achieved thus far?
4. What are the chief difficulties you are having? What are your problems? What help do you need most?

#### **Assignment for Next Conference**

(DISCUSSION I, THE CAMP PROBLEM)

Concretely, what are the chief needs and religious problems of the men in camp? What is the religious background and training of these men? How do their problems compare with the same problems in civilian life?

#### **Reading References for Next Conference**

(DISCUSSION I, THE CAMP PROBLEM)

- Moore, "What Is Education?" Chapter I, What Is Education?
- Strayer-Norsworthy, "How to Teach": Chapter XI, The Development of Moral Social Conduct.
- Coe, "A Social Theory of Religious Education": Chapter II, The Social Standpoint; Chapter IV, The Place of the Individual in Socialized Religion.
- Betts, "Social Principles of Education": Chapter II, The Individual and Society.

## DISCUSSION I

### THE CAMP PROBLEM

#### Topics for Discussion

The first step necessary in planning a religious work program for an army cantonment or camp, and particularly the Bible study or life problem group program, is to appraise the moral and religious situation. The first conference, therefore, should be given to such a frank discussion. If the group is made up of secretaries already in army work, certainly there should be an exchange of actual experience and conviction. If the men in the conference have never had camp experience, then the director will need either himself to describe briefly an actual army camp situation or have some other person do so; and then throw the questions open for discussion.

Remember that these topics are not for a lecture by the director. They are to be used as the basis for a frank round-table discussion.

The effectiveness of the discussion will be increased if the director uses a blackboard and writes down the principal points as they are made.

1. How does camp life compare with civilian life in its influence on moral and Christian character?
  - a. Specifically in what ways is it harder to live straight and true to one's ideals in camp than in civilian life? In what ways is it easier? What factors in camp tend to conserve religion and what factors tend to break it down? (List these on the blackboard as suggested.)
  - b. What are the chief personal problems of the men, both moral and religious? What are the principal camp problems? (List these on the blackboard.)
  - c. What is the religious background of the men? Their earlier religious training?
  - d. On the whole, are men more responsive to uplifting influences in an army camp than in civil life?
2. How difficult is it for an individual Christian soldier to live up to his convictions in an army camp?
  - a. What is the effect of the drill and military discipline?

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- b. How difficult do a soldier's companions in the barracks make it for him?
  - c. What is the relation of the spirit of the company or battery and the moral atmosphere of the barracks to the moral and Christian character of the individual soldier?
  - d. How far can an individual soldier live up to his convictions against the group?
3. How is Christian morale in a company or barrack determined?
- a. What influence have the captain and other commissioned officers?
  - b. What is the relation of the chaplain to Christian morale?
  - c. What place has the top sergeant? The other non-commissioned officers?
  - d. How influential are the gamblers and swearers in the company? How do they make their influence felt?
  - e. How powerful is an individual Christian in a company or barracks? How can he make his influence effective?
  - f. What really determines the moral ideals and attitude of a company? the atmosphere of the barracks? How can a barrack or company ideal favorable to moral and religious life be created?

### Assignment for Next Conference

(DISCUSSION II, THE END AND THE MEANS)

In the light of the problems of the camp and the needs of the soldiers, what should be the Association program?

1. What is the goal of Association work?
2. In what ways do the various activities help in reaching this goal?
3. What can the Association do to affect barrack morale?
4. In what ways have you found that Bible classes or life problem groups help in reaching the goal? Would you include them in your program? Why or why not?

### Reading References for Next Conference

(DISCUSSION II, THE END AND THE MEANS)

Moore, "What Is Education?" Chapter IV, Education as a World Builder.

Strayer-Norsworthy, "How to Teach": Chapter I, The Work of the Teacher.

Coe, "A Social Theory of Religious Education": Chapter V, The Aims of Christian Education.

Betts, "Social Principles of Education": Chapter III, Aim in Education.

## Notes on The Camp Problem

### (DISCUSSION I)

The men of the new army in the army cantonments find themselves in an entirely new and strange situation. These men have come from all walks of life—from the farm, from the professions, from business life. Some have lived in small towns and others in the bustling life of the big city. In the same barracks, sleeping bunk to bunk, will be found an illiterate laborer and a graduate from college and professional school. A boy from the farm who has never been to a city and a man out of a great manufacturing or business center will be drilling in the same squad. Catholic, Jew, and Protestant; men of moral and Christian character and those who are almost crooks and outlaws are all being trained together.

All these men have been accustomed in civilian life to more or less independence and freedom. They now find themselves in a situation where they are continually under orders. They remain in detention, they are inoculated, they are assigned to heavy fatigue duty, they are put through the drill, all as the officers decide. Personal convenience and pleasure and wish are subordinated to one purpose: making them over as rapidly as possible into a fighting unit which will act with prompt and skilful obedience. When the men have been drilled together for a short time and are all in uniform, it is difficult to believe that they were a few weeks before raw recruits in various types of attire and from many different walks of life.

The army camp is, therefore, not in any sense a neutral factor. It has a positive and immediate effect on the life of the men.

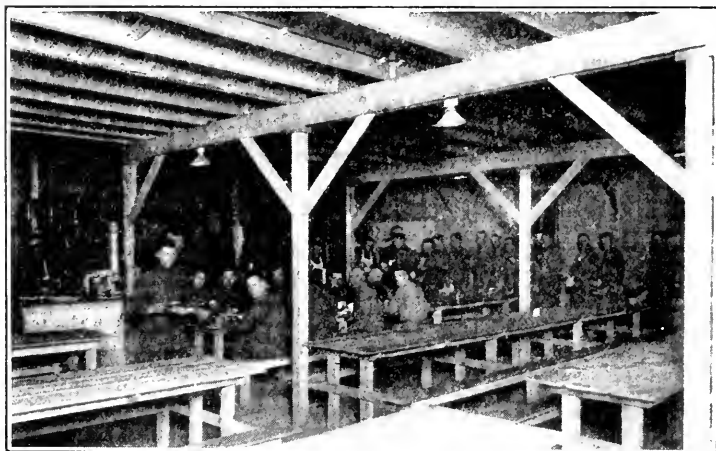
\* \* \* \* \*

The problem of an individual soldier is not an individual problem. Even in civilian life no young man lives without the influence of others upon him. But in civilian life, a person has much more opportunity to be alone and to determine the influences which shall be brought to bear upon him. He can choose his



(c) Underwood & Underwood, N. Y.

A BARRACK BUNK ROOM



(c) Brown Brothers, N. Y.

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companions from among those who help rather than hinder. He can direct his life so that it will build up his character.

In an army camp he does not choose his environment. He is thrust into a company and into a barracks. His individual likes and dislikes are subordinated to his organization and the wishes of his officers. He is seldom alone. He sleeps in a big bunk room with fifty or one hundred other men. He eats in the company mess hall. He is continually in the presence of others. He may be a man of the finest Christian character and in the next bunk there may be a swearing, gambling individual from the slums of the great city. The man who swears and uses vile talk makes himself heard in the entire bunkroom. The government is giving careful attention to the moral and physical well-being of the men, but this does not do away with the strong group influence wherever any number of men are associated continuously for work or training.

More than this, a company spirit and barrack morale grow up. Sometimes the men in the barracks make life intolerable for the few who attempt to live up to their ideals; in other units the barrack spirit is a constructive influence. In one barrack two men who tried to read their Testaments were actually abused by their fellows. On the other hand, in the same camp the units of an entire regiment maintained an atmosphere which tolerated no disrespect for the religious practice of individuals.

A man of markedly strong Christian character, who was converted after he was grown up and had shown more genuine courage than most Christians, was drafted at one of the camps. He was enrolled with the other new men in the Depot Brigade in the camp. He was placed in a company made up largely of non-Christian men. He had his bunk in the corner of the upper floor. Around him were a bunch of gamblers and rounders from one town. He could not locate in his bunkroom in the early days of his experience one who was willing to stand out for character and right things. He was in a very literal sense one against the group. He reported frankly that, while he held true, it was the hardest fight he had ever had.

Thus it is seen that the religious problem is not an individual one. In some companies it is almost impossible for the individual Christian to stand against the group. In others the atmosphere, at least, is one in which religion and character are respected, if indeed the company spirit is not positively favorable to them. The government has worked continuously and efficiently for a

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wholesome environment for the men, both in and out of the camp. The Y M C A army building is a positive factor to this end. But the question arises: How far does the Association's duty and opportunity include helping create a barrack and company atmosphere favorable to moral and religious ideals?

\* \* \* \* \*

Several factors enter into the company spirit and the barrack morale. The attitude of the colonel of the regiment, and more particularly of the commissioned officers of the company or battery, has much to do with the attitude of the men. The chaplain is closely related to the ideals of the regiment. The top sergeant is a most important person, standing as he does between the captain and the men and directly in charge of the barracks. The influence of a group of strong privates in affecting both the habits of the men and the spirit of the company must not be forgotten.

In a certain company, vile language and indecent stories in the mess hall during meals made life intolerable for a decent man. Finally, the mess sergeant blew his whistle and ordered the men to stop, saying that he furnished them clean food on clean tables, and the only thing which was not clean about the place was their vile talk. If they wanted to eat his food, they would have to cut this out. At the close of mess, fourteen men from the company gathered around him, saying they admired his nerve; that they had wanted to do the same, but had not had the courage; and that they would be glad to join with him for clean speech in the barracks. In another barracks the men passed a rule that any person who swore was to be put into the cold shower, and they enforced this rough and rigid rule for the elimination of cussing. A single individual in a company may have a hard time against a group, but if a number join themselves together for the things that are right, as others are joining themselves for the things that are wrong, is it not possible to affect the morale of a company?

\* \* \* \* \*

The following is an analysis of camp influence in its relation to the moral and religious life of the soldiers as suggested by religious work secretaries and chaplains in open conferences at one of the national cantonments:

### I. DIFFICULTIES, OR UNFAVORABLE FACTORS

1. Lack of uplifting home influence.
2. Freedom from home restraint.
3. Unnatural environment.

4. Inability to choose companions.
5. False ideas of army life.
6. Lack of quiet time.
7. Too much unoccupied time for new men.
8. Strong influence of bad men.
9. Lack of church influence.
10. Transitory opportunity.
11. Outside influences which degrade.
12. Military uncertainty.
13. Wide range of capacity of men.
14. Unwillingness to give up small units of leisure time.

## II. FAVORABLE FACTORS

1. Army discipline—obedience.
2. Army restrictive measures.
3. Agencies at work to hold men.
4. Unusual seriousness of men.
5. Influence of chaplains.
6. Work of camp pastors.
7. Cooperation of officers.
8. Recognized relation of character to military efficiency.
9. Element of reality in life.

## III. IS RELIGIOUS WORK EASIER AMONG MEN IN AN ARMY CAMP THAN AMONG CIVILIANS?

Of fourteen men, twelve say "easier"; one makes a qualified reply; and one says "more difficult."

\* \* \* \* \*

The following are two lists of the outstanding moral and religious problems of men, as worked out by religious work secretaries and chaplains in two of the national army cantonments:

### *First list*

#### I. PRINCIPAL PROBLEMS

1. A total readjustment in thinking.
2. Poor religious background.
3. Gambling.
4. Attitude of older soldiers toward religion.
5. Women and obscenity.
6. Despondency.
7. Discontent.
8. Increase in profanity.

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9. Difficulty of keeping up devotional life.
10. Relation to moral tone of fighting and continued training to kill.
11. No individual thinking.

### II. CLASSIFICATION OF PROBLEMS

1. Moral problems: obscenity, women, gambling.
2. Relation of Christianity to war: general moral let-down.
3. Personal difficulties: poor religious background, dependency, lack of quiet time.
4. Difficulties of belief.

#### *Second list*

### I. PROBLEMS WITH REGARD TO THE WAR

1. Is this a just war?
2. What are the aims of the war?
3. Must a Christian lay aside his Christianity until the war is over?

### II. MORAL TEMPTATIONS

1. General tendency to let down and ask for more latitude because a soldier.
2. Cussing.
3. Gambling.
4. Drinking.
5. Impurity.

### III. MEANING OF RELIGION

1. What is it to be a Christian?
2. What good does it do to pray?
3. Why carry a Testament?
4. Does a man live after death?
5. How can I know there is a God, and that He will help a soldier?

\* \* \* \* \*

The testimony differs as to the final influence of camp and army life. Some men have a conviction that the general tendency in the Army is to abandon ideals and let down standards, and that it is harder to live right than in civilian life. Others feel that the men in the army cantonments have a better chance to live right and true than at home. Dr. Luther Gulick says very frankly that, under the leadership of Gen. Pershing, with the cooperation of the Red Triangle, a man has better influences as a soldier in France

than in the average American community; that we shall have to clean up in America in order to give the soldier when he comes home as good a chance as he has had. We have seen that in the American camps, both constructive and destructive influences are at work, and that camps and regiments and smaller units differ.

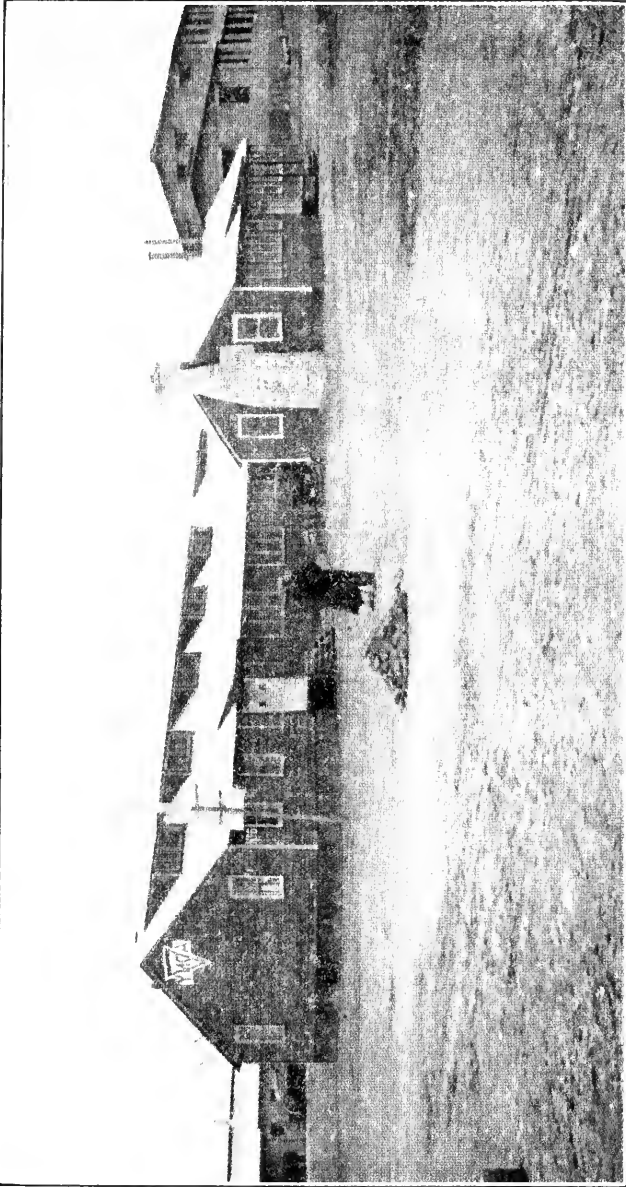
Those in the training class in each camp must make a fearless and frank appraisal of the actual situation in their particular camp—factors favorable and factors unfavorable. It will be well to bring into counsel key soldiers who really know the situation. Don't allow yourself to be unduly pessimistic or optimistic; but actually know the facts. A genuine religious program that really meets the needs of the soldiers will not otherwise be possible.

## DISCUSSION II

### THE END AND THE MEANS

#### Topics for Discussion

1. How does the Association seek to meet the needs and problems of the men in camp?
  - a. Just what and how much effect has the Association building in meeting these needs? The personal contact with the soldiers at the desk?
  - b. How about the Association movie? The social and physical program?
  - c. How large a factor in meeting these needs have been the personal talks with men by the secretaries? Just what has been accomplished in this way?
  - d. Why have the religious meetings been held? What relation have these had to the needs and problems of the men?
  - e. Would you include Bible study or life problem groups in the program? Why, or why not? Concretely, in what ways have you found that these classes or groups help? What effect do they have upon the life of the men?
2. What does the Association seek to accomplish by its program?
  - a. What responsibility does the Association assume for holding men true to home ideals and the home church? For building up Christian character?
  - b. What is its relation to the winning of the war?
  - c. What is the purpose of the social, entertainment, and recreative program of the Association?
  - d. How much responsibility does the Association assume for winning men one by one to loyalty to Jesus Christ?
  - e. What responsibility does the Association assume for creating a company spirit and a barrack morale favorable to moral and religious ideals?
  - f. Just what is the goal of the Christian Association program in camp?
  - g. By the test of experience, in reaching this goal, what activities are most important? What might be eliminated?



ARMY Y M C A BUILDING  
(Showing main assembly hall with social room in wing)

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3. What activities can the Association carry on in a barracks to affect the Christian morale?
  - a. What can be done in social and recreational lines?
  - b. What effect on barrack spirit have educational classes in English or French?
  - c. What are the possibilities of the barrack meeting?
  - d. In what ways will a Bible or life problem group in a barracks help individual men? Affect the barrack morale?
4. What are the possibilities of a company council or "Comrades in Service"?
  - a. What officers should such an organization have?
  - b. What is the relation of the activities suggested under 3 to such a company or barrack council?
  - c. What should be the relation of such an organization to the chaplain? To the Y M C A Secretary?
5. What would you seek to accomplish by a Bible study or life problem group program?

### Assignment for Next Conference

(DISCUSSION III, THE APPROACH)

Think of a group of men in your own company or barrack or in your camp. Take some concrete problem of the men, such as temptation, or a Christian's relation to fighting, or some concrete moral problem, such as gambling or swearing. *Just how would you suggest that these be handled in a Bible study or life problem group?*

Write out briefly your suggestions on the following points:

1. What is there in the life of the men which makes you feel that this would be a good problem for discussion? Why would, or would not, this topic capture the interest of the men and meet their real need? Just what is the problem of the men along this line? (State it concretely in two or three brief sentences.)
2. Just what result would you seek to accomplish in the class or group?
3. What are the two or three ideas you would like the men to carry away—ideas which would lead to the purpose for the group which you had in mind?
4. How would you handle the topic? Would you discuss the problem direct without use of the Bible or use only



Scripture incidentally? Or would you study a Bible passage or a series of Bible passages, hoping that the general influence of the Bible would be helpful in solving the problem? Or would you focus attention on the problem and use the Scriptures directly in helping men solve the problem and in meeting their needs? If you were using Bible material, just what would you select and how would you handle it?

5. Suppose the group were not interested, how would you open the lesson so as to capture their interest and so that they would desire to stay for the group hour?

You will find in one or more of the five books mentioned below lessons on the various topics or lines of study suggested above. You may care to examine these as illustrating the different approaches to the handling of the subject and will want to record your criticisms and suggestions on each approach.

a. *Temptation*

Fosdick, "The Manhood of the Master," Chapter VII.

Stewart, "The Soldier's Spirit," Chapter V.

Bosworth, "About Jesus," Study III.

Bosworth-Lobingier, "The Master's Way,"<sup>1</sup> Study III

b. *The Christian's Relation to War*

Fosdick, "The Manhood of the Master," Chapter III.

Stewart, "The Soldier's Spirit," Chapters I, II, and VIII

Bosworth, "About Jesus," Study VII.

Super-Urice, "Jesus as a Friend Saw Him," Study VIII

Bosworth-Lobingier, "The Master's Way," Study II.

c. *Gambling*

Stewart, "The Soldier's Spirit," Chapter IV.

Bosworth-Lobingier, "The Master's Way," Study VIII

d. *Swearing*

Bosworth, "About Jesus," Study VII.

Stewart, "The Soldier's Spirit," Chapter V.

Bosworth-Lobingier, "The Master's Way," Study VI.

e. *Impurity*

Super-Urice, "Jesus as a Friend Saw Him," Study X.

Bosworth, "About Jesus," Study VI.

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<sup>1</sup> Prepared for men of the Navy, and Navy terminology is used throughout.

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Stewart, "The Soldier's Spirit," Chapter V.

Bosworth-Lobingier, "The Master's Way," Study V.

### f. *The Christian and His Comrades*

Super-Urice, "Jesus as a Friend Saw Him," Studies III and V.

Stewart, "The Soldier's Spirit," Chapter VII.

Bosworth-Lobingier, "The Master's Way," Study XI.

### g. *Relation to Enemies*

Bosworth, "About Jesus," Study VII.

Stewart, "The Soldier's Spirit," Chapter VIII.

Bosworth-Lobingier, "The Master's Way," Study VII.

## Reading References for Next Conference

(DISCUSSION III, THE APPROACH)

Moore, "What Is Education?" Chapter II, What Is Knowledge; Chapter VIII, Learning by Problem Getting.

Horne, "The Leadership of Bible Study Groups," pages 21 to 30.

Dewey, "How We Think": Chapter VI, The Analysis of a Complete Act of Thought.

Weigle, "The Pupil and the Teacher": Lesson XIV, The Plan and the Lesson.

Coe, "A Social Theory of Religious Education": Chapter VII, The Educative Process in Religious Experience.

If time permits, read DuBois, "The Point of Contact in Teaching."

## Notes on The End and the Means

(DISCUSSION II)

1. The first essential to the success of the secretary in an army camp is that he shall *open-mindedly study and come to understand the army camp situation*. This was the purpose of Discussion I. Any religious worker, for instance, who says, "Men are alike wherever you find them"; and simply attempts to carry over into his new experience the methods he has used in other work, will find himself a failure. An army camp is not an ordinary community; and the men in the camp are not living under the conditions of the ordinary life of the city or country. Only as the secretary comes to see life as the soldiers see it; only as he

feels with the soldier the problems he is facing, can he really make a success.

A secretary must know not only camp life in general; *he must be acquainted with the factors in his own camp*. No two situations are exactly alike. Some camps are practically a part of a big city; others are more nearly isolated. The actual moral conditions and the city influences differ from camp to camp. The first essential to achievement, therefore, is a genuine understanding of the camp life and a fair appraisal of the actual camp situation.

2. The secretary, if he is to make a success of his work, must *understand the reason why the Association is in an army camp*. What is the goal of Christian Association work? Is its purpose simply to conduct a series of activities, meeting the need for writing paper, postal facilities and entertainments; teaching classes, directing recreation and conducting religious meetings? Or are these activities simply necessary means toward the larger goal?

Just what is the fundamental purpose of the Association? What is its relation to the main purpose of the camp, namely, the training of these men to be effective soldiers in the shortest time possible? Why does the Association have a cheery building center and run movies and entertainments? Why are lectures given on the background of the war? Why does it conduct educational classes and religious work? What is the conviction of the Association as to the relation of clean, true character to the effectiveness of a fighting man? How far does the Association hold itself responsible for a company spirit and a barrack atmosphere which stands against gambling and bad language and all things that undercut a soldier's efficiency and in which individual character and personal religion are respected and can be developed; a company spirit which says, "Every man up to his best every minute as a part of a fighting force"? Just what actually is the relation of the Association work to the morale of the army? How far does it hold itself responsible for the moral and Christian character, not only of individual soldiers, but also of the regiment and the division? The second factor necessary, therefore, is to determine the goal or purpose, because the activities are determined by the needs of the men and the goal to be reached.

3. The third essential relates more particularly to the religious emphasis. The secretaries, however designated, must *recognize the essential oneness of the entire Association work in view of its single object, and the fundamental interrelation of all activities*.

It is incorrect to say that there are activities which are religious, others which are not; certain which are educational and others which are only religious. The Association is distinctly a part of the training camp. It is cooperating with the government in the training of an army which will be worthy, both in the life of the individual soldier and in the morale of the company or battery, of the best ideals of the homes, the churches, and the national life of America; an army which will worthily and effectively represent us in France and which will come back to take its place in American life again as a clean and constructive force. For such a task religion is not a separate department or a specialized function. The fundamental motive is genuinely religious, whether we meet the elemental human needs of the men by supplying writing paper and stamps and mailing packages; whether we are providing entertainment and recreation, and training men through education, or are helping them meet their moral and religious problems through religious meetings and Bible study groups. Every factor which helps the soldier's morals and morale, which keeps him true to the home ideals, and which makes him a clean, moral soldier is of the very essence of religion. Every factor which helps create a company spirit that is fine and moral and wholesome, and which sends these organizations to France with a determination always to be in the fight because every man is morally fit is genuinely religious. It is necessary for the secretaries to determine the relation of each activity to a fundamentally religious goal, and to test the validity of all activities by this goal.

4. It is necessary, if the secretary is to be a success, for him to *think carefully in regard to the basic plans for what is technically called "religious work."* Men must meet their moral and religious problems and face their temptations with the direct help of God in their lives. They must be held true to their home ideals and built up in moral and Christian character. If not religious men, they must be challenged to enlist definitely for Jesus Christ and His program and realize the relation of this enlistment to the great national cause. They must join together against the things that are wrong in the life of the barracks and the company and in support of the things which are true and right. Just what should constitute this direct religious program? What should be its relation to the other activities and the relation of the other activities to it? This must be thought through carefully.

5. In view of the particular purpose of this course to *deter-*

*mine just what should be planned in Bible study and life problem groups and how these can be successfully organized and conducted, secretaries in these conferences should give special attention to the place and purpose of such classes. Why are they organized? Just what do they accomplish in relation to the goal of the Association?*

\* \* \* \* \*

Another question must be decided: *What should be the direct relation of the Association secretaries to the barracks and to barrack life or to the tents and tent life?*

The Association has in each camp a service building for at least every brigade. It is planned for educational and recreational features; for movies, and entertainments; to serve the men with writing paper and postal facilities; to give a social center with something of a home atmosphere; to furnish a place where men may meet their relatives and friends who visit the camp; to give facilities for personal conference, Bible classes, and religious meetings—in short, to be an all-round center for the men. The opportunity to meet the soldiers in a friendly way at the desk and in the social room and the importance of all these features cannot be too strongly emphasized. If this building is handled effectively, it is a genuine factor in the life of the regiment.

Just how far should the Association program be confined to this building, just how much should be carried on in the barracks? What is the relation of the Association building to the barrack life? Some leaders feel that men should be brought away from the barracks and, therefore, the entire program should center in the Y M C A building. Others call attention to the limitations in attempting to handle all the work in this way. The building is not able to accommodate at once any large proportion of the men served by a unit. Further, the men live in the barracks. There they meet discouragement and temptation and have to make their fight for right against wrong. There they find either a bad barrack influence or a wholesome, healthy barrack spirit. The company or battery is itself a unit, and has an organization pride and spirit. In view of these factors, many feel that the Association is not fair to the men, is not doing its real job, unless it does help in the barracks, and that the outgrowth of these barrack activities should be a company or battery council or "Comrades in Service." One entire cantonment was forced into such a barrack program by a camp-wide quarantine. Others have come to a conviction in regard to its importance through the work during the two weeks

of detention for new men. In one field artillery regiment in a certain camp, every battery has a battery council with president and other officers, a discussion group, committee on books and hospital visitation, etc. This is really a battery Y M C A. In certain organizations, various activities are carried on through a similar company organization, including recreation, educational classes, discussion groups, etc. In such a plan, various barrack activities form the first step; then a company or battery council; and then, if the time permits, follows the outgrowth of this into a regimental council, made up of the officers of the various company or battery organizations.

\* \* \* \* \*

If the Association is to conduct work both in the buildings and in the barracks, then several other factors should be considered. What is the proper relation of such work to the colonel, to the captains, to the top sergeant? What is its relation to the chaplain of the regiment? Just how does the work in the barracks correlate with the activity in the building? In all this planning, the Association must recognize that the primary interest of the Government and of the officers is to train men to win the war. We are in a military camp, where all activities must be carried on in relation to the military authorities. This includes clearing all barrack programs with the officers of the regiment and the company, and cooperating heartily with the chaplain in his official relation to the regiment. If a barrack program makes for clean living, better morale, and finer spirit, then the military authorities will welcome it.

\* \* \* \* \*

The real question is whether the goal of the Association is to reach individual men or whether there must be added to this goal, transforming the ideals and spirit of the company, the life and atmosphere of the barracks. Some secretaries have the conviction that a barrack, a company, a battery, or a regiment can be reached for moral and Christian living even more rapidly than is represented in the winning of individual men. If twenty-five per cent of the men in the barracks are professing Christians, they say it may mean that the barracks is much more than twenty-five per cent Christian in its atmosphere and influence, provided this percentage have committed themselves really to Christian living; provided they represent men of influence in the barracks; and provided they stand together for clean living.

This also increases rather than lessens the importance of personal work. Instead of attempting to reach men indiscriminately, the secretary will seek to win the key men, in the barracks, who in turn can be organized to win their fellows and work together for a changed barrack community.

With such a conception, the goal of the Association would be to dominate the standards and ideals of an entire company, and indeed, an entire army camp; and the means would be personal work, religious meetings, and particularly groups within the organizations. Through these means, the Association would seek to win individuals and help them meet their most insistent moral and religious problems and to band them together in a positive influence for moral and religious ideals.

## DISCUSSION III

### THE APPROACH

#### Topics for Discussion

1. Who are in your group or company or regiment? How much must the leader know about his group?

2. Take the topic Temptation (or whatever other topic was given in the new lesson assignment, see page 16), and decide how you would handle this topic in a Bible or life problem group.

- a. *The Problem.* Locate specifically the problem of the men in the group with reference to the study under consideration. What is there in the life of the camp that makes this a real problem? Where does it take hold the hardest? Just what is the need of the men? (As the conference makes suggestions, let the director write them on the board, erase, revise, and combine until in brief and concise form the conference has worked out a statement which locates the problem specifically.)
- b. *The Purpose.* What would you wish to accomplish by the study? What would be your goal or purpose? (Follow the same plan of writing down the suggestions, revising, and combining, until the conference has worked out a single clear statement of goal.)
- c. *The Main Points and Significant Scripture.* In such a study would you make use of Scripture references? If not, why not? If so, what Scripture? Why do you choose it? How would you handle it? Would you seek a direct study of the Scripture, depending upon its general influence, or would you use the Scripture more directly in reference to the problem? What would be the two or three main points? (Write each point suggested on the board, ruling out only those not pertaining to the topic or goal. This may result in ten or twelve suggested points being written on the board. These can then be combined, eliminated, and shortened, until two or three points are agreed upon by the conference.)
- d. *The Application.* Where do you think this study is most applicable to the needs of the soldiers and most signifi-



cant in their lives? What would be your application? (Let the director write the suggestions on the board.)

- e. *The Point of Contact.* How would you arouse the interest of the group at the opening of the study? What would be the point of contact which would capture the attention and focus the discussion on the real issues the men are facing and lead from the soldier's present interest and problem to the main points of the study? (Write on the board.)

At the close of the hour there should have resulted from this discussion a definite outline, showing how the class would approach a definite soldier problem through a Bible study or life problem group. This outline would include the location of the problem, statement of the goal, two or three main points, the application, and an introduction or point of contact. In preparing an outline, it will be found preferable to follow this order, even though in actual use the location of the problem and the goal would be for the leader alone, and he would open his study with the point of contact, leading up to the main points and closing with the application.

### Assignment for Next Conference

(DISCUSSION IV, THE METHOD)

Now that a definite teaching outline with Purpose, Point of Contact, Main Points, and Application has been worked out, the next problem is this: *How to use this outline as the basis for a Bible study or life problem group.*

The outline might be made the basis for a practical talk, the leader taking the entire time or leaving a short period at the close of his talk for questions from the group; or for a discussion by the group.

1. If you were using this outline in a Bible study or life problem group, which method would you use, the practical talk or the discussion?

2. If a practical talk, why do you choose this method? How would you handle the outline? What result would you expect to see accomplished by the session?

3. If a discussion by the group, why do you choose this method? How would you secure discussion? If by the use of questions or topics, actually phrase these. Describe carefully how

you would conduct the class. What results would you expect to have come from the discussion?

4. What is the test of the success of a Bible study group? When do you consider a Bible study or life problem group hour has been a success?

5. Examine and criticize the outlines and questions under the Notes, pages 39-44. Which do you consider most useful for soldiers? Why? What are your criticisms and suggestions?

### Reading References for Next Conference

(DISCUSSION IV, THE METHOD)

Moore, "What Is Education?" Chapter VII, The Place of Method in Education.

Strayer-Norsworthy, "How to Teach," Chapter XIII, Types of Classroom Exercises.

Horne, "The Leadership of Bible Study Groups," Chapter IV, The Art of Leading the Group.

Horne, "Story Telling, Questioning, and Studying," Chapter II, The Art of Questioning.

Weigle, "The Pupil and the Teacher." Lesson X, On the Will; Lesson XIII, Methods of Teaching; Lesson XVIII, Questions.

Stevens, "Question as a Measure of Efficiency in Instruction," gives an extended discussion of the place of questioning in education and contains stenographic reports of sample lessons.

### Notes on The Approach

(DISCUSSION III)

This lesson should bring out the actual approach in facing personal problems and using the Bible in study groups. In preparation for a talk or a life problem group, a successful teacher or speaker will necessarily go through some such process as is indicated under Topics for Discussion (see page 24). He will need to decide:

1. Just what is the need or problem of the men? What topic or line of study will help meet this need?
2. Just what do I want to accomplish?
3. What points do I want to make? What Scripture shall I use? How shall I handle it?

4. Where is this most significant to the men? Do I want to make a specific application or depend upon the general influence of the lesson?
5. How can I capture the interest of the group? What shall be my introduction?

\* \* \* \* \*

The conference may find it useful to note and criticize the following outlines on Temptation. Most of these were actually worked out by leaders' training classes for soldier groups, and illustrate different methods of approach. They are illustrative only and in no sense furnished as models.

I. The first takes Jesus' temptations and seeks to make them real, in this way hoping indirectly to help the men meet temptation.

*Purpose.* To lead men to see the reality of Jesus' temptations and how he conquered.

*Main Points.* Jesus was tempted to sacrifice his ideals in the baptism for present advantage.

- a. To sacrifice the spiritual ideal for immediate comfort.
- b. To yield to the popular demand at the sacrifice of the greater good.
- c. To yield to the political ambitions of his people at the sacrifice of his own standards.

*Application.* The secret of Jesus' victory.

- a. Loyalty to his bigger ideal and a great life purpose.
- b. Relationship to God.

*Point of Contact.* Was Jesus really tempted?

II. The second outline seeks to ally the soldier with Jesus in a great experience.

*Purpose.* To lead the soldiers to feel that they can depend upon the friendship of Jesus in meeting the severe temptations that come to them as they enter upon their sacrificial career for the nation and the world, because Jesus met and conquered greater temptations as he entered upon his heroic life for the world.

*Main Points.* 1. Jesus listened to the great call of John, and in his baptism committed himself to the national hope of his people, the Kingdom of God.

2. In leaving his business as a carpenter and entering upon this great work, he faced three severe issues in choos-

ing between a life of ease and popularity as the people's hero and one of sacrifice and suffering and death for the greater ideal.

- a. He was tempted to satisfy physical hunger and bring material content, without reference to its future effect upon him and the nation.
- b. He was tempted to fulfill the popular expectation of a spectacular leader and become the popular hero of the people.
- c. He was tempted to yield to the narrow and selfish political ambitions of his people and become a military leader, when military leadership was linked with selfish power.

3. These temptations were as real as ours, and the very power of Jesus made them more severe than any temptations we know. He was victorious, not because he could not sin, but because he knew the secret of conquering.

*Application.* 1. How we conquer.

2. The character results of conquering: nobility of character (goodness is not untried innocence, but victorious virtue).

*Point of Contact.* Jesus' call in the baptism.

III. In this outline the approach is from the problem of temptation, but Jesus' temptations are used as the helpful material, and a large part of the discussion is focused upon them.

*Purpose.* To inspire the soldiers to conquer temptation like strong men and as Jesus did.

*Main Points.* 1. Temptation comes because we are men and have the power of choice.

- a. The stronger the man the more severely he is tested.
- b. Typical character of Jesus' temptations and their severity because of his great power. "Jesus was tempted in all points like as we are and yet we shall never be tempted as he was." His temptations were typical of ordinary men's:

(1) Physical.

(2) To listen to popular clamor and make a grandstand play.

- (3) To sell out to the boss who said he controlled the world and would give him anything he wanted.
2. The man of strength is such not because he has not been tempted, but because he has won.
- A quitter gives up and goes the easy road.
  - The strong man wins and becomes strong by winning.
  - Jesus had wonderful character because he had learned how to conquer.

*Application.* The secret of conquering.

- Obey simple laws of common sense and psychology. Break with it absolutely; put in every positive influence on the other side; associate with good people; keep time filled with good influences; bring a new motive power into the life through friendship.
- Conquer as Jesus did. He had a great cause to which he committed his life; he knew the power of his Father in his life.

*Point of Contact.* Intimate exchange of new temptations and testings as a soldier. In what ways is it harder to do what we know is right and to live up to our ideals in camp than it was in civilian life?

IV. The fourth outline deals more specifically with the topic Temptation and brings in the biblical material incidentally.

*Purpose.* To give men the motive and the help to overcome the temptations most insistent in camp.

*Main Points.* 1. Why resist temptation?

- In justice to the nation and the war.
  - In justice to home and friends.
  - In justice to self.
2. Result of overcoming.
- Temptation conquered.
  - Strong man.
  - Jesus' strength not because untempted, but because he learned how to conquer.

*Application.* How overcome temptation?

- Practical suggestions.
- The way pals help and hinder.
- The way Jesus and prayer help.

*Point of Contact.* Most insistent temptations of men in camp.

V. This outline brings in the Christian message incidentally, and makes practically no use of the Bible.

*Purpose.* To make the soldiers feel the necessity of winning and to show them how to win.

*Main Points.* 1. The seriousness of playing with temptation.  
2. The necessity of winning.

*Application.* How to overcome temptation.

1. A firm determination.
2. Choice of companions.
3. Thought of those who are left behind.
4. Help of God.

*Point of Contact.* Take a specific temptation, such as booze or cussing, and ask what a fellow gets out of booze.

\* \* \* \* \*

This study, and the illustrative outlines given, throw in relief three types of approach:

1. *Some prefer a systematic Bible lesson*

They say that the Bible has proved in the experience of the race the unrivalled instrument for the development of moral and religious character. A knowledge of this book is essential to a life of strong, virile character. Particularly is this true of the life of Jesus Christ. Therefore, nothing better can be done than to teach the Bible to these men, many of whom know little about it and all of whom are facing the greatest testings of their lives. No specific application is necessary. They feel that if the Bible is made to live, the application will come indirectly and incidentally, and its influence will be felt in the lives of the men. We can depend upon the general spirit and influence of the life of Jesus to have its effect.

2. *Others prefer simply to arouse discussion of the problem, making no direct attempt to use the Bible*

They say the men cannot be reached, at least in the barracks, for direct Bible study groups, and we have them for so short a time that they are best helped by discussions of problems. The focus of attention should be on the problem and how to meet it. If the biblical material comes in incidentally and naturally, as in the fourth outline, or the Christian motive, as in the fifth outline, well and good. They feel that the purpose of a life problem group

has been reached if a discussion has been aroused and men are started to think.

3. *Those who take the third position say that they unite these two*

They are quite as much interested in the problems of the men, but they feel that the Bible should be used specifically in helping the men to meet these problems. They want to help the men, not by the general influence of the Bible and not by a general discussion of the problem, but by selecting the great sections of the Bible which are most helpful and allying the Bible more concretely and definitely with the specific needs of the men.

They say that the Bible is a great book of experience. It contains the life stories of men who faced genuine social and moral situations containing real problems and states how they met those problems under the guidance of God. Moses, the prophets, Paul—these were real men who faced real situations, perhaps not as complex but certainly as typical and as difficult as those of today. They would focus attention upon the problem and then ask, What would be Jesus' solution? Will it work? They would find Jesus' solution not by proof texts but by an examination of the viewpoint of Jesus' life and great typical passages. Particularly would they wish men to face life situations today in the light of Jesus' life and teaching.

Those who take the third position believe in the use of Bible knowledge but object to systematic Bible study for the average soldier, because they feel that, just because the Bible records such a wide range of experience, it contains much material not directly pertinent to the life and problems of the soldiers. Such material fails to capture the soldiers' interest, they say, because the problems these Bible characters were facing, while teeming with importance in their day, are no longer vital. Further, we have only a few weeks in which to reach the soldiers in training, and with such a wealth of biblical material directly of interest and of service to the men, they object to spending time on less relevant material.

Such Bible study, while giving much attention to information from the Bible, will, therefore, have for its purpose the guidance of men in facing their present-day situations in the light and with a complete understanding of the ideals and the experience of the great leaders of the past.

\* \* \* \* \*

The difference is well illustrated by the topics in Bosworth's "About Jesus" and Bosworth's "The Master's Way." The chap-

ters placed opposite each other use the same Scripture and much of the same biblical comment. In one series of studies attention is focused upon the Bible and its meaning, in the other upon the problems of the men and the Bible's relation to these problems :

*Bostworth,*  
*"About Jesus"*

- Study I, The Discipline of Village Life.
- Study II, The Influence of John, the Wilderness Prophet.
- Study III, The Discipline of Temptation.
- Study V, Jesus' Outline of the Civilization of the New Age.
- Study VI, No Contempt for Man nor Lust for Woman Among Those Looking for the New Age.
- Study VII, Plain Speech and no Revenge among Those Looking for the New Age.
- Study VII, Plain Speech and no Revenge among Those Looking for the New Age.
- Study XI, No Love of Personal Parade among Those Looking for the New Age.
- Study XVIII, Jesus Withdraws from the Province after a final Clash with the Scribes over their Treatment of the Sacred Scriptures.
- Study XIV and XV, The Scribes Offended by Jesus' Free Approach to Irreligious People.
- Study VIII, Showing Readiness for the New Age by Care of the Neighbor in Need.
- Study XXI, Jesus Endeavors to Prepare the Disciples to Share His Prospective Suffering.

*Bostworth-Lobingier,*  
*"The Master's Way"*

- Study I, The Influence of Home Ideals.
- Study II, Enlisting for a Great Cause.
- Study III, The Opportunities of Shore Leave.
- Study IV, Citizens of the New Age.
- Study V, A Sailor's Attitude Toward Women.
- Study VI, Purity of Speech.
- Study VII, The Jackie and His Enemies.
- Study IX, The Sailor and Real Religion.
- Study X, Evil and Evil-doers.
- Study XI, The Jackie and his Fellow-Jackies.
- Study XII, Preparing to Live.



Study XXVI, Jesus is Condemned to Death by the Jewish Court as a Blasphemous, False Christ, and the Roman Procurator Reluctantly Endorses the Sentence.

Study XIII, Behavior in Days of Crisis.

Study XXIX, The Victorious Campaign of Testimony.

Study XV, The Christian Witness at Sea.

\* \* \* \* \*

Examine quickly the books mentioned under the references, page 17, and note the difference in the approach of these various books. What are your suggestions and criticisms?

\* \* \* \* \*

Life, after all, is made up of problem solving. A great majority of our actions have come to be matters of habit. We do not think when we act. The response is automatic. But we must not forget that habits once were formed, and even action now habitual at one time did not result thus automatically.

In any situation in which we do not act automatically as the result of habit, we decide either by trial and error or by thinking our way through. Too many of our decisions are trial and error. We act on the impulse that comes. If the first decision brings failure, we try again. If it seems successful we take it as a working basis. Thus, by the process of trial and failure and re-trial and failure again, a working basis is finally adopted. In this method there is no basis for examining the reason for failure or success. Frequently, the seemingly wrong solution should not have been fully abandoned, and the seemingly successful course of action might be improved.

Dr. Dewey describes the following as the process when we meet a life situation and decide after genuine thought:

1. *A Problem.* There is some felt difficulty where decision is necessary. We locate and define this problem.
2. *Suspended Judgment.* We do not act on impulse as in trial and error. We hold decision in suspense until investigation and thought is possible.
3. *Suggested Solutions.* Suggested possible courses of action are formulated and examined.
4. *The Adoption of a Course of Action.* Each suggested solution is examined and weighed. Finally, one is found which seems to meet the test. This is adopted as a working basis.

5. *The Testing of This Solution in Experience.* This will result in its verification or modification, sometimes even in its rejection.

See Dewey's "How We Think," page 68, for illustrations.

In a Bible group with the problem approach, there is before the group for discussion each time a definite problem which the soldiers are actually facing. It is something of moment to them. Acting on habit or on some impulse is sure to follow, unless something is done to secure thought. We want to help thoughtful action.

By the introduction or point of contact the problem is located, defined, understood. Different solutions may be suggested and examined; but the group is really set to find Jesus' solution and to try to reach a tentative conclusion as to what his principles would mean in the solution of the problem. From this a working or tentative conclusion is reached, which may be adopted for testing in actual life. Here is where the effective application comes. The principle, as tried out in the life situations of the soldier, is either adopted or revised.

\* \* \* \* \*

May not the Association meet both opportunities? There are many strong Christian men in the army who want and need systematic study of the Bible of a thorough kind. Others have, for one reason or another, failed to secure any general knowledge of the Bible. Why not supply for these adequate classes? There are other groups of slightly interested or uninterested men, who have insistent moral and religious problems, who probably can best be reached in terms of their own immediate life needs and the relation of the Bible and the Christian ideal to these problems. Why not arrange for the life problem approach to reach these men?

## DISCUSSION IV

### THE METHOD

#### Topics for Discussion

Place on one side of the blackboard the teaching outline, as prepared in the last session of the conference. Then let the conference together work out the method of using this outline in a Bible study or life problem group, the director using the other half of the board to write down the main suggestions.

1. What is meant by conducting a Bible study group?
2. What method would you use?
  - a. If a practical lecture or talk, describe how you would handle it. What are the advantages and disadvantages? Why did you choose this method? What result would you expect to see accomplished?
  - b. If a discussional method, what do you mean by a discussional group? Why did you choose this method?
3. In using the discussional method, what questions would you use in handling the outline? Actually phrase together for each section of the teaching outline (See page 24) the questions or topics which might be used.
  - a. Include one or two questions to capture the interest and focus attention on the problem. (Point of Contact);
  - b. one question making the transition to the main points for discussion;
  - c. at least one question on each main point with its significant scripture;
  - d. one or two questions on the application or the significance in the life of today. (Let the director of the conference take the board and write down the questions as they are suggested. He should make the conference work them over, eliminate, phrase, re-phrase, combine, until six or eight questions are worked out which seem satisfactory as the basis for a discussion.)
4. What are your criticisms and suggestions on the outlines and questions on pages 39-44?
5. What are the characteristics of a good question?
6. What are the other possible methods which might have been used in securing a rewarding discussion on the outline?

**Assignment for Next Conference**

(DISCUSSION V, LEADING A SUCCESSFUL DISCUSSION)

1. Other methods of conducting a discussion. Use the same teaching outline as in Discussion IV. Assign the following for report:

- a. Work out a debate question from this outline which might be used as the basis for a discussion.
- b. State a problem or viewpoint or an actual situation in such a way that it would form the basis for a discussion.
- c. Work out topics which might be assigned in advance for report by members of the group.

2. Observation of and report on a discussion group.

Preferably arrange for one member of the conference to lead a discussion group of soldiers, using the lesson outline and questions as worked out in the conference. Have the others observe what happens.

If this is not possible, assign to various members of the conference the visitation of discussion groups actually meeting in the Y M C A building or the barracks, and have reports on these.

In either case be sure that report is made on one or more of the following topics:

- a. Give a general description of what happened in the group.
- b. Keep time quietly on the group discussion. How much actual time, by the watch, was taken by the leader? How much by the group?
- c. Keep record of how many times the leader took part; how many times the group members. How many different persons took part? How many did most of the talking?
- d. What questions or topics secured the most discussion? Why? What questions resulted in the least discussion? Why?
- e. How free was the discussion? If the group members did not take part, why not? How did the leader handle the discussion?
- f. How far did the teaching outline seem to touch the needs of the men? What are your frank suggestions? What changes would you make if the lesson were to be taught again?

- g. How much did the discussion stay to the point? How did the leader keep it from scattering?
- h. What did the leader seek to accomplish by the group hour? Did he succeed?

3. Examination of stenographic reports of discussion groups.

Using the topics as indicated under "2" above, make a critical study of the discussion group reports on pages 58-70.

4. What are the duties of a leader of a discussion? How does his function differ from a speaker in a religious meeting?

### Reading References for Next Conference

(DISCUSSION V, LEADING A SUCCESSFUL DISCUSSION)

Moore, "What Is Education?" Chapter IX, Organization by Selection.

Strayer-Norsworthy, "How to Teach": Chapter III, Attention and Interest in Teaching.

Weigle, "The Pupil and the Teacher": Lessons XVI and XVII, Attention and Apperception.

Coe, "A Social Theory of Religious Education": The Learning Process Considered as the Achieving of Character.

### Notes on The Method

(DISCUSSION IV)

The conference should appraise the advantages and disadvantages of the different methods of conducting Bible study groups. (See particularly Horne's "Leadership of Bible Study Groups," pages 36-45.)

A *lecture class* has the advantage of giving an opportunity for an orderly and effective development of the topic. A lecturer can array all the facts and bring them to bear upon his audience, coming to a carefully planned climax. If the lecture is original and to the point, it arouses personal thought on the part of the group. Certainly in the religious meetings the strong speaker who is dealing with questions of actual importance and interest to the soldiers challenges thought and gives a motive for action.

The query about the use of the lecture method in a Bible study or life problem group is not a matter of its validity, but whether it is the most effective method. There are already in the average Y M C A Army building opportunities for two general meetings each week. Do we want a third? Further, there is genuine need for some place where soldiers can have a chance more intimately to

face their questions, where they can talk back and exchange experiences and come to their own thinking. In the lecture there is danger that the men will remain passive and we shall deceive ourselves as to the results of the address. The speaker earnestly states his point of view and exhorts to action. His audience has no opportunity to ask questions, to object, to express opinions. They sit passively. They seem to be impressed. The speaker thinks they will surely act upon his earnest exhortation. Many a man in the audience, even though he does not phrase the statement, goes out thinking, "It sounds good, but it won't work."

\* \* \* \* \*

The value of the *discussional group* is the fact that it challenges men to think for themselves. It dares to believe in the democracy of thought: that a man has a right to his own opinions and convictions, even though they may differ radically from those of the leader of the group. Men act not on ideas which are given to them, but on convictions which they make their own. A man is much more likely to act on a conviction which has grown out of frank interchange of opinion in a small group than he is upon an idea which is given him in a public address, frequently in the form of exhortation. Further, the frank discussion joins together several men in a common conviction. A man may be impelled to action in a meeting; but he goes back to his barracks one man against a group. In a discussion group, if five men have expressed a like conviction, there is a nucleus who can stand together for this better life and who know one what the other believes.

The disadvantages in the discussional group are these: the discussion is in danger of scattering and not getting anywhere; the group members may have made little preparation and the thoughts suggested will not be of great significance; it is so difficult to secure preparation and there is so little general knowledge of the Bible that the group is in danger of becoming a moral and religious discussion without biblical significance.

\* \* \* \* \*

The question or topic is really the secret of success in a discussional group. The characteristics of a good question are easily recorded. A good question should be brief and clear, not need extended explanation, not be answered by "yes" or "no," not be an exhortation in question form. It should go to the heart of the issues in the problem before the group without giving the answer,

and focus attention on the pertinent points. "Are," "is," "shall"—these at the introduction of a question probably mean that it can be answered by yes or no or is an exhortation in question form. "How," "What difference," "Compare"—these are significant terms in a discussional question.

\* \* \* \* \*

The following are the questions which were worked out on the lesson outlines given in the Notes on Discussion III. These are intended for criticism and as illustrations.

## OUTLINE I

### *Purpose*

To lead men to see the reality of Jesus' temptations and how he conquered.

### OUTLINE

### QUESTIONS

### *Point of Contact*

Relation of Jesus' call in the baptism to his temptations.

What was the relation of Jesus' call in the baptism to his temptation?

### *Main Points*

1. Jesus was tempted to sacrifice his ideals (in the baptism) for present advantage.

a. To sacrifice the spiritual ideal for immediate comfort.

b. To yield to the popular demand at the sacrifice of the greater good.

c. To yield to the political ambitions of his people at the sacrifice of his own standards.

What was the point in the first temptation? In the second? In the third? Just what was Jesus tempted to do?

### *Application*

1. The secret of Jesus' victory.

a. Loyalty to his bigger ideal and a great life purpose.

b. Relationship to God.

What was the secret of Jesus' victory?

## OUTLINE II

### *Purpose*

To lead the soldiers to feel that they can depend upon the friendship of Jesus in meeting the severe temptations that come to them as they enter upon their sacrificial career for the nation and the world, because Jesus met and conquered greater temptations as he entered upon his heroic life for the world.

## OUTLINE

## QUESTIONS

*Point of Contact*

We are studying today what are commonly called Jesus' temptations. We must remember that it is the record of the experience which came to him after he had listened to a call to a great national service. We in the National Army have responded to the great international slogan of President Wilson and our country, "Make the world safe for democracy." The call which Jesus heard was, "The Kingdom of God is here." It was the great hope of his people. In his baptism we found that he gave himself to this cause. In his temptations he faced the great testing which comes to a man under these circumstances. Let us examine these testings. He was deciding how he would carry on this great national service.

Just what was the national significance of Jesus' answer to John's challenge and His baptism?

What was the relation of Jesus' baptism to his temptation?

*Main Points*

1. In leaving his business as a carpenter and entering upon this great work, he faced three severe issues, in choosing between a life of ease and popularity as the people's hero and one of sacrifice and suffering and death for the greater ideal.
  - a. He was tempted to satisfy physical hunger and bring material content, without reference to its future effect upon him and the nation.
  - b. He was tempted to fulfill the popular expectation of a spectacular leader and become the popular hero of the people.

What was the first temptation? Just what was the temptation to turn stones into bread? Why was this severe?

What was the second temptation? What was there in the popular expectation which made the seemingly crazy notion of throwing himself down from the top of the temple a real testing? Why did Jesus refuse to gain a following by meeting the popular demand?



- c. He was tempted to yield to the narrow and selfish political ambitions of his people and become a military leader, when military leadership was linked with selfish power.
2. These temptations were as real as ours, and the very power of Jesus made them more severe than any temptations we know. He was victorious, not because he could not sin, but because he knew the secret of conquering.
- What was the third temptation? What was there in the hope of the people which made this suggestion that he lead a political movement a real temptation? Could Jesus have led a successful revolution? Why did he refuse to lead such a movement to free his people from the galling Roman yoke? What was Jesus really tempted to do?
- How real were Jesus' temptations? How did they compare in severity with ours today? How was Jesus able to conquer?

*Application*

1. How we conquer.
  2. The character results of conquering: nobility of character (goodness is not untried innocence, but victorious virtue).
- How would you suggest to a person that he overcome temptation?
- What is the result of conquering temptation?

## OUTLINE III

*Purpose*

To inspire the soldiers to conquer temptation like strong men and as Jesus did.

## OUTLINE

## QUESTIONS

*Point of Contact*

Intimate exchange of new temptations and testings as a soldier.

In what ways is it harder to do what we know is right and to live up to our ideals in camp than it was in civilian life? In what ways is it easier? Where are a man's temptations the more severe?

*Transition*

Why men are tempted.

Why are men tempted?

*Main Points*

1. Temptation comes because we are men and have the power of choice.
  - a. The stronger the man, the more severely he is tested.
 

Who is tempted the more severely, the strong man or the weak?
  - b. Typical character of Jesus' temptations and their severity because of his great power. "Jesus was tempted in all points like as we are and yet we shall never be tempted as he was." His temptations were typical of ordinary men's:
    - (1) Physical.
    - (2) To listen to popular clamor and make a grand-stand play.
    - (3) To sell out to the boss who said he controlled the world and would give him anything he wanted.

How severe really were Jesus' temptations? Just what were Jesus' temptations?

How far were his temptations typical of the temptations of any strong man?
2. The man of strength is such not because he has not been tempted, but because he has won.
  - a. A quitter gives up and goes the easy road.
  - b. The strong man wins and becomes strong by winning.
  - c. Jesus had wonderful character because he had learned how to conquer.
 

Why does a man of strong character seemingly have so few temptations?

What was the secret of Jesus' character—inability to sin or knowledge of how to conquer? How did Jesus conquer?

*Application*

The secret of conquering.

1. Obey simple laws of common sense and psychology. Break with it absolutely; put in every positive influence on the other side; associate with good people; keep time filled with good influences; bring a new motive power into the life through friendship.
 

What are some common-sense suggestions as to how to conquer temptation?

2. Conquer as Jesus did. He had a great cause to which he committed his life. He knew the power of his Father in his life. Just how can Jesus help a man to conquer temptation?

## OUTLINE IV

*Purpose*

To give men the motive and the help to overcome the temptations most insistent in camp.

## OUTLINE

## QUESTIONS

*Point of Contact*

Comparison of camp and civilian life.

Where is it easier to live straight and true—as a civilian or in camp? In what ways is it harder? Easier?

*Transition*

Most insistent temptations of men in camp.

What are the most difficult temptations of camp life? Which is the hardest to overcome? Why?

*Main Points*

1. Why resist temptation?
  - a. In justice to the nation and the war.
  - b. In justice to home and friends.
  - c. In justice to self.
2. Result of overcoming.
  - a. Temptation conquered.
  - b. Strong man.
  - c. Jesus' strength not because untempted but because he learned how to conquer.

Why should the soldier resist the temptation to (insert here most difficult temptation as given by men) anyway? How does his responsibility for wrong doing compare with that of the civilian? In view of the sacrifices the soldier is making, how much latitude should he be allowed?

How long will a man be tempted to ——? When does a man cease to be tempted to ——? Why does a man of good character seemingly have so few temptations? Is every man tempted? Was Jesus tempted? Who is tempted the more, the strong man or the weak man? Why? What effect does overcoming temptation have upon character?

*Application*

1. How overcome temptation.
  - a. Practical suggestions.
  - b. The way pals help and hinder.
  - c. The way Jesus and prayer help.

Let's take the temptation to \_\_\_\_\_ . How would you suggest to a soldier that he go about it to overcome this temptation? How much does a relative help? How? Some fellows who have conquered temptation say that Jesus helped them. What do they mean? What is there in it?

OUTLINE V

*Purpose*

To make the soldiers feel the necessity of winning and to show them how to win.

OUTLINE

QUESTIONS

*Point of Contact*

Take a specific temptation, such as booze or cussing, and ask what a fellow gets out of booze.

What good does a fellow get out of cussing?

Why does it seem to be the nature of most fellows to cuss?

*Main Points*

1. The seriousness of playing with temptation.
2. The necessity of winning.

What harm is there in cussing? Why should a fellow keep on?

Should a fellow quit cussing? Why or why not?

*Application*

1. How to overcome temptation.
  - a. A firm determination.
  - b. Choice of companions.
  - c. Thought of those who are left behind.
  - d. Help of God.

How can a fellow quit cussing? Does it do any good to pray? How?

\* \* \* \* \*

Note the difference in the type of question for the different parts of a teaching outline: the point of contact; the main points; the application.

The *point of contact* question is intended to capture interest and focus attention on the problem leading up to the main points. It really forms the introduction to the discussion in terms of the

men's experience. It is the connection between the present interest and experience of the men and the new material. The idea is to focus attention at the hot spot of interest. We realize thoroughly the principle of apperception that new is learned in terms of the old. If a man has never been to the top of a mountain and knows nothing about mountains, it is difficult to make him feel a mountain experience. But if he has been on one mountain, another mountain experience can be made a living reality to him. So it is in the matter of religion. Jesus was always explaining the great truths of the Gospel in terms of the experience of the people around him. A man who knows what friendship is may come to understand what are the possibilities of friendship with God. A man who has found how a friend can help him overcome temptation may get some idea of how God helps in severe testings. So the point of contact connects the new truth with the present experience. The chief dangers to be avoided are two: First, the point of contact question will prove so interesting that it will monopolize the time instead of simply introducing the discussion. If it proves to be this sort of a question, it probably should have been used in application rather than for an introduction. Second, there will be a distinct jar between the opening question and the questions on the main points. This can be bridged by a *transition question*, leading from the point of contact to the main points of the lesson.

The questions on the *main points* should lead the group to think through the points the leader feels are important, without his telling them to the group. If Scripture is used, the questions must ask for more than mere repetition of the Scripture narration. They should both focus thought upon the meaning of the Scripture and lead toward its application in life.

The *application* questions are intended to form the basis for a discussion of the meaning of the lesson in terms of the life of today. Frequently these may include a repetition of the problem as stated in the point of contact.

These various types of questions can be illustrated, for instance, in a series of questions on Jesus' teaching regarding money.<sup>1</sup> The Scripture selected is Luke 12:13-21; Luke 18:18-30; Luke 16:19-31.

The desire for money could be made a *point of contact* with a question:

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<sup>1</sup> Based on "A New World Democracy," by Harrison Elliott.

How much money will satisfy a person?

As a *transition*, turning attention toward the Christian teaching, these questions could be asked:

How much money will satisfy a Christian? How much money can a man have and still be a Christian? What was Jesus' standard?

Questions on the *Scripture* bringing out the *main points* could well be as follows:

Why did Jesus object to the rich farmer tearing down his barns and building larger ones?

In the story of the rich man and Lazarus, why did he send the rich man to hell as a matter of course?

Why did Jesus insist that the young man of splendid habits and character should get rid of all of his property?

A *summary* question would then be made:

Just where does Jesus draw the line between predatory wealth and honest income?

*Application* could in this case well return to the point of contact question:

How much money can a man have and still be a Christian?

When is a business a success according to Bradstreet's, when is it a success according to Jesus' standards?

When is a nation considered commercially successful according to present international thought? When is it rated a success according to Jesus?

Under this method the point of contact question locates the problem and defines it clearly. We are frankly seeking to use the biblical material as suggesting Jesus' solution and trying to reach a tentative conclusion as to what his principles would mean in the solution of the problem. The application is given to testing this principle in life situations as we know them. Is the principle valid? Will it work? We then try to work it out and report the difficulties to the group.

\* \* \* \* \*

*Criticize the following questions:*<sup>2</sup>

What must we do before our sins can be forgiven?

How did Saul treat David?

When does the Sabbath contribute to social progress?

Who chased whom around the walls of what?

Why has Christianity proved more successful in private than in social life?

<sup>2</sup> Part of these are quoted from "The Pupil and the Teacher." by Weigle.

Is a man's religious duty ever inconsistent with his social obligation?

What happens when you tell a lie?

Is it right to honor our parents?

From the parable of the tares, what do we learn as to the method of establishing the Kingdom?

What is the militant spirit and how much did Jesus permit it?

How do you interpret the paradox of Jesus' law of losing life to find life?

What miracle was performed in last Sunday's lesson?

Were the Pharisees really lovers of the truth?

James and John were \_\_\_\_\_? And they were sons of \_\_\_\_\_? (Class answered, thunder.) No, they were called that, but they were really sons of \_\_\_\_\_? (Zaccheus). No. (Zebedee.)

Whom is this parable about? Where did he go from and where to?

What did Jesus do next?

What proof do we find in the next verse?

What story did Jesus tell when a lawyer asked him whom to consider a neighbor?

When did Jesus consider a man loyal to the Kingdom of God? How can a man be loyal to the Kingdom of God and to his country at the same time?

What is the method of attaining greatness as outlined by Jesus? Does it work?

\* \* \* \* \*

*Common faults in question asking:*

*Too many in a period.* Many a leader who supposedly has a discussion class will ask sixty questions in forty-five minutes. Small chance for real discussion.

*Lecture in question form.* The person who thinks he is leading a discussion often simply makes statements and exhortations in question form and expects the group to assent.

*Lack of clearness in a question.* It is so poorly stated and so involved that the leader has to explain and re-explain.

*Repeating the question too many times.* The leader should state questions and give the group time to respond before repeating the question.

*Not being patient enough for answers.* When everybody is

quiet may be one of the most fruitful times in a group. Give the men at least a minute of quiet in which to think.

*A question should be suggestive enough to arouse thought, and broad enough to call for even a series of thoughts and comment.*



## DISCUSSION V

### LEADING A SUCCESSFUL DISCUSSION

#### Topics for Discussion

1. Report on three special assignments on other methods of conducting a discussion (see page 36).
  - a. A debate question.
  - b. The statement of a problem, or a viewpoint, or an actual situation.
  - c. Topics for report by members of the group.  
(It may be well for these reports to be written on the board and then let the members of the conference criticize and make suggestions.)
2. Report on observations of discussion groups.  
(See Assignment, pages 36-37, for topics.)
3. Consideration of problems in discussion group leadership.
  - a. What is a discussion group? How does it differ from an Association religious meeting? From a preaching service?
  - b. How does a discussion group compare in effectiveness with a lecture class?
  - c. What are the chief difficulties in leading a discussion group? How can they be overcome? When do you consider a discussion group session a success?
  - d. What is the function of the leader of a discussion group? How does it differ from the function of the speaker in a meeting?
  - e. What is the best way to lead a discussion group?
  - f. If the discussion drags, what can the leader do? If the discussion scatters from the point, how can the leader bring it back? When and how far should the leader abandon his teaching plan?
  - g. How much time should be taken by the leader and how much by the group?
  - h. How can the leader insure that every member of the group takes part freely?
  - i. Just how definitely should the leader prepare for the group session in advance? Shall he depend upon the inspiration of the group for his questions or phrase them before the meeting? Shall he depend upon the general

problems which the group suggests or carefully work out his own plan?

4. How much responsibility and opportunity has the group leader between sessions?

### Assignment for Next Conference

(DISCUSSION VI, CONDUCTING A LEADERS' TRAINING CLASS)

*Demonstration Session of a Soldier Leaders' Training Class.*

If possible, select eight or ten soldier leaders as members of the demonstration class. If such a soldier group is not possible, then let eight or ten secretaries form such a demonstration class under the leadership of the director. In any case, be sure that each member of the class prepares carefully on the lesson assigned, working out both a teaching outline and the necessary questions.

If the demonstration class is made up of soldiers who have not led discussions previously, the director should meet with them for a preliminary set-up. He may illustrate what he wishes done by actually working out with them upon some other lesson a *teaching outline*, using the topics given on page 24 and the *questions for discussion*, following the suggestions on page 35. He will assign to them a particular study for the demonstration class.

Assign to the members of the conference the preparation of the same study, so that they can observe intelligently.

The director of this demonstration session should certainly read through carefully in advance the Notes on Discussion VI, Conducting a Leaders' Training Class, particularly the stenographic reports of such classes, given on pages 86-105.

### Reading References for Next Conference

(DISCUSSION VI, CONDUCTING A LEADERS' TRAINING CLASS)

Examine carefully the stenographic reports of Leaders' Training Class sessions given on pages 86-105.

### Notes on Leading a Successful Discussion

(DISCUSSION V)

In preparing for a group discussion very many leaders fail to give definite attention in advance to the method of handling the lesson outline. Either personally or in the leaders' training class the leader has prepared a good outline with an introduction, main points, summary, and application. This outline can be read over easily in five minutes. He wants to make it the basis of a rewarding discussion for thirty to forty-five minutes in which the

men of the group will suggest the ideas rather than he, himself. Too frequently he depends upon the inspiration of the moment at the time of the group meeting to bring to him the questions or the method which will make such a discussion possible.

Experience shows that a successful group discussion depends: first, upon the choice of material which is interesting and pertinent to the group; second, upon a teaching outline which takes advantage of this material and handles it effectively; but third, and quite as important, upon a teaching method which gives the members of the group a chance to carry on a helpful conversation upon the main problems and ideas of the study.

If the leader is to be sure of an effective teaching method, he should work carefully in advance on the topics or questions which are to be used. A good question is not phrased easily or on the inspiration of the moment. It needs to be phrased and re-phrased until it goes straight to the point. The average leader will find that he forms questions better working with other persons, either in the leaders' training class or in informal conference. Mind working against mind produces results in the phrasing of questions which a man alone usually is not able to accomplish.

Whatever the method, every leader should come to the class having thought through carefully how he is going to lead the group and actually having written down the questions or the topics or the statement of the problems for discussion.

\* \* \* \* \*

The successful leader will remember possible variations in leading a discussion group. The general method will probably be the use of a series of questions or topics, but sometimes a debate question is possible; again, the statement of a topic which will take up the entire group hour; and at other times the actual statement of the problem. This can well be illustrated as follows on the general problem of a Christian as a fighting man:

1. *One topic for the entire group hour*

"Can a man be a good Christian and an effective fighting soldier at the same time?"

2. *Debate Question*

Resolved that the Christian is a more effective fighting soldier than the non-Christian.

3. *Statement of an Actual Situation*

The leader might state the problem in bayonet training,

then ask: How far is hatred of the enemy necessary in successful bayonet attack? What do you think on this matter? How far do the training to be a Christian and the training to be a soldier conflict?

#### 4. *Taking the Opposite Side*

The group leader may sometimes provoke an interesting discussion by taking the opposite side of the discussion from that of the members of the group and a different viewpoint from the one the group expects him to take. For instance, he might state strongly the reasons why a man is made less effective as a fighter by being a Christian than he would be if he were a man without a Christian character. This would usually arouse a come back from those in the group who felt that a Christian made the more efficient fighter, and an open discussion would be possible.

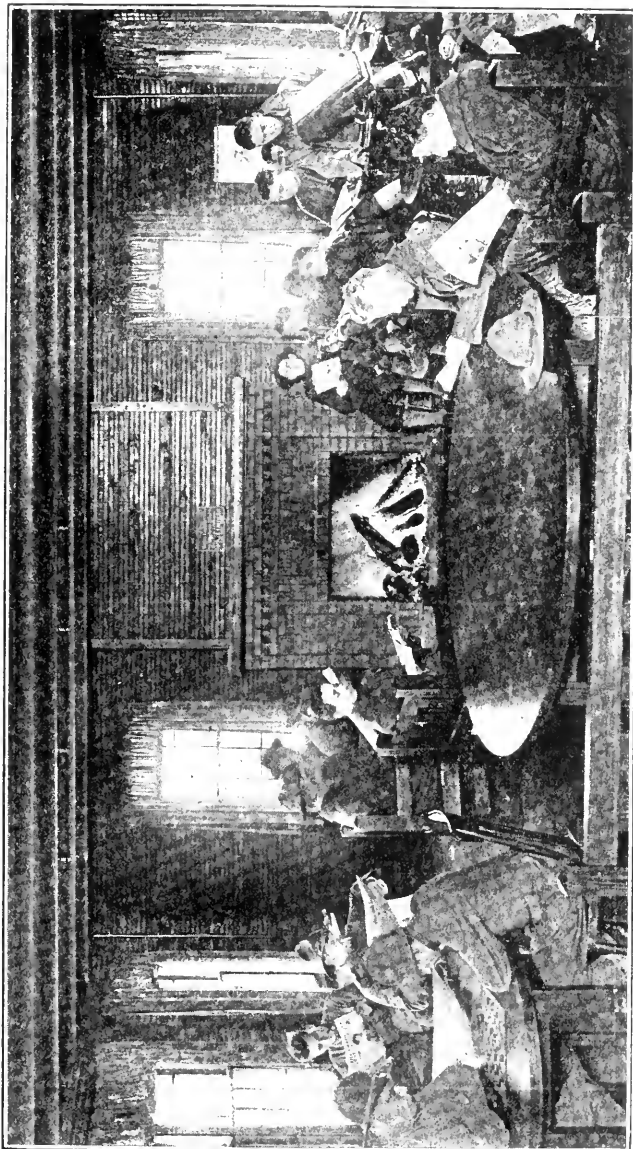
#### 5. *Assignment of Topics in Advance*

This differs from the general use of questions only in this regard, that the topics are actually assigned at one session for the next, and therefore a definite report is asked from each man on his topic. For instance, these topics might be assigned:

- a. What in bayonet practice and in general training for fighting makes it difficult for a man to follow his Christian ideas?
- b. What effect do the spirit and teaching of Jesus have on the fighting ability of soldiers?
- c. Just what was Jesus' teaching regarding love for enemies? How can a soldier love his enemies?
- d. What is the difference between indignation and hate? Which is the more powerful factor in war? Which did Jesus enjoin?

\* \* \* \* \*

The function of a group leader is radically different from that of a preacher in public worship or a person giving a practical talk. It is also very different from that of the director of a lecture class. The discussion group leader is not the expert, officially commissioned to give in lectures authorized ideas in religion. He should simply be the chairman of the discussion of soldiers, soldiers who have varying viewpoints and differing problems, who have



AROUND THE FIRE, ARMY Y. M. C. A. BUILDING

genuine religious needs, and who are willing, if given a chance, to think vigorously and heroically.

1. *The leader must state the questions for discussion*

In this he follows the real function of a chairman, in seeing to it that the discussion focuses on what seem the significant questions in the week's study.

2. *The leader must direct the discussion*

The greatest danger of a discussion group is that it will just be talk and not get anywhere. Just as the good presiding officer will curb the insistent tendency of Americans in deliberative assemblies to talk alongside and around and even entirely away from the motion under discussion, so the group leader must hold his group to the question. He may need tactfully to rule out irrelevant suggestions. He may need to call the men back to the point by stating the question again. He may need to stimulate discussion by supplementary questions or illustrations or a brief personal comment. But he must never forget that he is simply chairman.

3. *The leader must summarize the discussion on each point and sum up the results of the group hour*

This is not to be confused with exhortation. Many a leader feels he must exhort earnestly on each point and preach a sermon at the close of the hour. A summary should recognize the varying viewpoints: "Some of us think so and so, and others have such and such a conviction, but do you agree that the consensus of judgment seems to be so and so?" He must not hesitate to state fairly the conclusion, even if the group disagrees with him. He, of course, has the right to state with conviction his own ideas. The discussion group recognizes the democracy of ideas, the right of each soldier to his own convictions, provided he has faced the question honestly, prayerfully, effectively. The group will not always agree. If they do, probably nothing of consequence has been discussed. The group hour has become a success when every member sees the problem and the significance of the day's study clearly and has either come to some conviction, which will result in action, or had his thought processes so thoroughly aroused that he will ponder thoroughly and prayerfully on the topic after the group hour is over.

This does not mean that a group is simply a talkfest and never gets anywhere. When a person is told a thing he may or may not

act upon it, but when he focuses attention on it, the very law of mental action demands that something will happen. He will think his way through to some conviction, and convictions reached by this process are more dynamic in life and action than ideas which are simply told.

\* \* \* \* \*

The successful group leader's work does not close with the hour. He will be possibly of most help to the men in his personal friendship between sessions. With many a man he will want to talk personally on problems in his life of which he learns through the frank discussion; to others he will come casually in the course of the week; to still others who are going astray and whom he can help, he will want to come as a counsellor. In short, he must be a friend to every member of the group. He can win men to their first religious loyalty and help keep them true to their religious ideals.

The group leader must also be depended upon to guide any service activity within the company. If there is any movement for righteousness, such as anti-cussing, anti-gambling, or any regimental movement on for higher idealism in connection with the war, any bit of social service to be done to the new fellows, the group leader should be depended upon as a director of the activity of his group.

\* \* \* \* \*

*Caution:* The greatest danger is that the leader will take such a large proportion of the time that the group members do not get any chance. Get a member of the group to hold a watch on you quietly and see how much time you take and how much time the group takes. Get some other member quietly to keep a record of the number of times you take part and the number of times the group members had a chance. The gentle art of self-restraint is absolutely essential to a group leader. You will be surprised, if you check on some other leader, to find how much a person who is supposedly conducting a discussion group can monopolize the time. Many a leader will not let the group members talk. He breaks in with a comment or an illustration after each member takes part. He earnestly exhorts and protests each time a person in the group says something with which he does not agree. He grows impatient if the group does not readily come to his conclusion and proceeds to tell them, with the hope of hurrying them along. If he will only keep quiet, he will find

that the group itself will bring to time the man with the wrong notions and that the group itself will arrive at convictions and ideas even greater than those he wants to tell them. The gentle art of curbing one's tongue—that is essential in the leader of a group discussion.

\* \* \* \* \*

The following are some concrete suggestions on how a person should prepare to lead a discussion:

1. *Commence soon.* Do not wait until the day before the group is to meet. Start at the beginning of the week.
2. *Keep a notebook, preferably with you.* As an idea comes to you, jot it down. As you study the material day by day, keep notes of all significant ideas, questions, etc., that come to mind. Put them down without reference to order.
3. *Go over the lesson again and read over all the notes you have made,* thinking all the time in terms of the individual members of your group and the needs of each. Decide in the light of the material for the week upon the problems or questions most pertinent. Write down in a single sentence the problem of the group and why you think this lesson material significant or applicable.
4. *In the light of this statement of the need of the group and the material you have available,* write out in a single sentence the purpose you would wish to accomplish.
5. *Go through the material and organize it around two or three main heads* which relate to the purpose. The purpose will, of course, rule out much material which may be good but not related to the goal you have decided on. Don't throw this material away; it will come in effectively in a later lesson.
6. *Think where your lesson will be most applicable to the members of your group.* Just what are the present-day problems on which you would like to secure decision and action? Write these down.
7. *Think in terms of where you can get hold of the interest of the group.* Just what statement of the question or problem would capture attention?
8. *Now go over your material and write it down in a lesson outline—purpose, point of contact, main points and significant Scripture, application.*



9. *Think through how you would use this outline as the basis for a discussion.* Either work out a series of questions or a single topic, or think up a problem to state, or in some method work it out for the basis of a discussion in a group hour.

\* \* \* \* \*

The method of conducting a Bible study or life problem group best suited to accomplish the result desired depends upon how convictions are secured that issue in transformed life and changed actions. It was formerly assumed in general education that knowledge is power, and that facts are dynamic. It has frequently been assumed in religious education that because a person had a poor general knowledge of the facts of the Bible, he would probably lack in spiritual power. Conversely, a knowledge of the Bible has frequently been considered a guarantee of good character.

This assumption, both in general and religious education, fails to recognize the difference between *knowing* the truth and *doing* the truth. Knowledge may be simply so much material recorded in the mind, and the repetition of it may require no more mental effort or moral character than for the phonograph to repeat the record.

*When do men act on data? When do ideas or facts result in action?* These are the vital questions.

Most men will admit that cussing is wrong. Most men have a genuine respect for Christianity. Most men will assume the right of many things along moral and religious lines they are asked to do. But they fail to act. How can we strengthen conviction and secure action?

Knowledge is worth while in the proportion that it is allied with the interests and experiences of a man. A problem in arithmetic, for instance, may simply be mental gymnastics and have little significance. But if it has to do directly with the building the boy is trying to erect, with the garden from which he expects to get profits with which to buy himself a wheel, or with some other direct interest of his life, then it becomes a part of his experience and has value. For a certain high school boy the history of modern Europe was pulsating with interest because he kept finding some new data each day which made him understand the great war and its significance. The subjects in school work increase in interest and significance in proportion as their meaning in the actual life which the boy or girl is facing is seen.

So within the realm of moral and religious education. A

Bible fact may be absolutely meaningless; but if the experience of the Bible character, if the suggestions or ideals given, touch a great need in the life of the man within his range of interest and experience and take an intellectual and emotional hold on his life, then something is likely to happen.

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The following stenographic reports of actual discussion groups will be found very helpful for examination and study. These can be criticized in much the same way as an actual group which is being observed.

### A BARRACK GROUP LED BY A SOLDIER

This group was led as a try-out of material prepared in the leaders' training class reported on page 86. The group was small and evidently made up altogether of Christian men. This discussion group reflects the limitations noted in the leaders' training class. (See pages 85-86.)

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#### **Subject: The Soldier's Temptations**

(STUDY V, "THE SOLDIER'S SPIRIT")

*Leader:* Mr. Edwards.

*Present:* Messrs. Brown, Christian, Eddy, Arnold, Edwards, Davis.

*Leader:* Men, what would you consider the greatest temptation of the soldier's life here in camp?

*Eddy:* I don't think he has any—not very many; he hasn't a chance.

*Christian:* I think there are a great many.

*Leader:* What do you say, Brown?

*Brown:* You could find them all right—there are several temptations.

*Leader:* What do we face here right along in our everyday life?

*Brown:* Trying to break loose from orders, trying not to be soldiers. I was tempted to go down to —— or to the show to-night instead of coming here.

*Leader:* What is your idea, Eddy—what are the temptations we run into here in everyday life, as we go along?

*Eddy:* The most serious one, I think, is to keep our temperament in control.

*Leader:* What is your idea, Christian?

*Christian:* That was my idea. We all get together, and swearing is about one of the worst temptations we have got, every day in life. When we leave camp, the first thing we run up against is drink. That is about one of the worst temptations we have when we get out of camp.

*Leader:* Well, it wouldn't be to you or me, would it?

*Christian:* No, it wouldn't be to me, but it would to a good many.

*Arnold:* I don't see that we have many temptations—only we are tempted to swear pretty often.

*Leader:* That seems to be the whole shooting match—the temptation to swear.

*Christian:* The temptation to swear and smoke.

*Arnold:* How about gambling?

*Christian:* I don't think that is as bad as the others.

*Leader:* Well, men, did you fellows ever see any good in swearing? How would you go about it to stop swearing?

*Arnold:* I stopped the tobacco habit by saying I was going to stop it. I used it for four years, and then got ready to stop, and quit.

*Leader:* I did the same thing, used it twelve years and then stopped it. Do you all think swearing ought to be stopped?

*All:* Yes.

*Arnold:* A true gentleman never will use that kind of language.

*Davis:* Do you think the general run of fellows see the necessity of stopping it?

*Arnold:* No; it is commonly used in a careless way, as a habit, and people don't think what they are saying.

*Davis:* Do you think a man using that language without thinking of it is guilty?

*Arnold:* He certainly is, because he thought of it at the time he was forming that habit.

*Davis:* The book brings out one point there, that some weak characters try to make themselves strong characters by using profane language, and I think youngsters sometimes have that idea—that it makes them real men.

*Leader:* Do you think there is any other way of stopping anybody from swearing? Suppose a man hasn't the will power to stop—what plan would you suggest to stop him?

*Davis:* Suppose someone came to you and asked you how he might stop swearing or smoking, you could give him your personal experience; but it might be he would want more than that—that he might not be able to exert his will power. Is there anything else that could be done?

*Arnold:* Well, I suppose he would use prayer.

*Davis:* Would the average fellow here in the barracks resort to prayer? We believe that is the step to take, but would the other fellow?

*Arnold:* If there is power in God, there must be power in prayer, sure. A man has a conviction he is doing wrong and has a desire to change; I think he would get strength by going to God a few minutes before retiring.

*Leader:* That is really the best way, I think; it makes a man think more, through prayer. He will not only think every time he is praying, but if he starts to swearing the next day he will think what he prayed the night before. It weighs on a man's conscience. I think a man's conscience becomes dull in time. Another good way to stop a man swearing is by the fellows who don't swear associating with him, and reminding him of it in a decent manner; and sooner or later he won't need any reminding. It will come natural to him.

*Eddy:* Wasn't it General Grant once told a story about beginning to swear in his younger days, and later cutting it out because it simply did no good and because the English language was adequate to express any feeling one might have without venting one's wrath in any way that was wrong?

*Davis:* That is a good point, I think—the uselessness of it, and also the adequacy of the English language. The point is brought out that the fellow with an impoverished vocabulary resorts to swearing. (He then gave an illustration of certain men in the most dangerous trench position on the front as most given to profanity.) One of our men that eats over there spoke to one of the fellows one day about swearing, and he said, "Well, if you don't like it here you can get out." My friend said, "We don't mean we want to get out, but are just advising you not to use that kind of language." He noticed next day that the fellow did not use it so much.

Arnold gave illustration of woman working in a house where a very profane man also worked. She told him she would quit if he didn't cut out the swearing, with the result that he never used profanity in her hearing.

Davis told of habit of long line of soldiers in canteen beginning all sorts of profanity when the Y M C A men came in would wait until they got inside and then turn loose with a string of oaths.

Another spoke of fellows who would treat ministers that way to shock them.

Another suggested that a Christian man in a bunch of fellows will often find that they begin throwing slurs at him, using profanity, etc. If he stands steady someone in the bunch may become his best friend.

Another referred to the use of slang words bordering on profanity.

The leader told of his experience when working in the Buffalo Terminal Railway mail service, when Billy Sunday visited the

building and gave them the cure for profanity, namely, to say, "Brighten the corner" when you are tempted to swear. The foreman was the worst user of profanity in the building. He adopted Sunday's plan, and told the rest (forty or fifty men) that he didn't want to hear any more swearing around there.

*Arnold:* Do you think a man is saved who uses profanity? Would a saved man have any desire to use it?

*Leader:* No, I don't. I don't think a man is a whole Christian who swears.

*Arnold:* Do you think any half Christians get to heaven?

*Leader:* No, I think it is all or none.

*Arnold:* Do you think it is any use to try to live a Christian life half way?

*Leader:* No.

*Arnold:* Of course from a moral standpoint you would say yes.

*Leader:* Well, here is the question—could a man swear and be saved?

*Arnold:* I would answer that by asking if a man who is saved has any desire to swear.

*Leader:* No.

*Davis:* Well, there is this to say. A man has been very profane and is converted. He may not have a desire to swear, but he has the habit, and it takes time to overcome the force of habit. I would just raise that question—whether a man could stop immediately. He may not desire to swear, but on sudden provocation may do so from force of habit.

Arnold gave illustration of man in his home vicinity who had lived a rough life, using a great deal of profanity, who was converted. One evening, while milking, the cow put her foot in the pail, and from force of habit he said "Jesus . . ." then caught himself and finished with "Lover of my soul."

*Christian:* There was a man in my home town who used to go to town every Saturday night and get drunk. He was a professed Christian, and on Sunday would go to church and was the first to lead in prayer, and in the prayermeeting. Was he a Christian?

*Leader:* No; he was a hypocrite.

*Christian:* That is what I thought.

*Arnold:* That reminds me of the man who had to lean up against a post to give a temperance lecture—that's a fact.

*Leader:* Reads from book, "Death and life are in the power of the tongue . . ." I think our whole lesson is summed up in those four phrases.

*Davis:* I think we can accomplish more on the one temptation than to take time on all of them. I think we should leave with this thought: It is a question whether we can exert our own will

power, of our own ability; with our own power we may not be able to overcome temptation; but with God's power we can do it. That is one reason we ought to pray—to make God very real in our own lives. That is one way to bring Him to others. There is no doubt but there are temptations, and we recognize the necessity of meeting those temptations and overcoming them. It may be, as we brought out this afternoon, that there are some who don't feel they have got to overcome temptations; they don't see the necessity of it. It is up to us as Christians to show them the necessity of overcoming temptations and giving them help to do it. Give instances of how God has helped men.

*Arnold:* There is a question I have always thought on an awful lot, and that seems strange to me—a man without any say-so of his own is put here, and condemned to death if he doesn't meet the requirements, condemned to hell and damnation.

*Davis:* Some fellows think because they are so placed here they will never be punished; but Christ himself had to make the choice. He was tempted, and it was hard for him to overcome the temptations. We are placed here, I think, as a stage of development, and have the right to choose.

*Leader:* I think we can take a good example from the Devil's temptation of Christ on the mountain.

*Davis:* If we could follow that example every time it would give us victory.

I think that is the thought we ought to carry away with us—follow Christ's example, and put Satan behind us.

## A DEMONSTRATION GROUP AT A CONFERENCE

(The members of the conference observing)

The subject was "A New Age and New Standards," based on Rauschenbusch, "The Social Principles of Jesus," Chapter VI.

*Leader:* I can quite realize that a discussion group of this sort, in which men from various institutions, who do not know each other before they come here, and have no common point of sympathy and interest, can in no sense be as free and easy and vital as could a group of men who know each other well and who come together for discussion week after week. Then, too, of course, you can realize you have a staging of a proposition here which makes it very difficult to overcome the reticence. There is an audience of other people who are watching, so that there will be very many elements in a discussion group of this kind which would not in any sense be typical. The only purpose in holding such a discussion is to see if it isn't possible to throw in relief certain problems, so we can talk these questions over afterwards.

I would like three or four things watched, and it may be just as well to assign them now. I want some person with a watch to see how much time I occupy and how much time the group mem-

bers occupy. Will you do that? Watch exactly how many minutes I take and how many minutes the group get a chance to talk. I wish somebody else would keep a record of the number of times I take part and the number of times the group takes part. I want some one else to watch which one of the members of the group takes part the most times and how many times he takes part, and how many members of the group take no part in the discussion from beginning to end. Will somebody look after that for me? Now, another thing, I want some person to keep a record of the question that got the most discussion and why you think it got the most discussion and the question that got the least discussion and why you think it got the least discussion. I shall have to have two people to do that. I want some other person to watch the whole lesson outline as it is worked out. I want two to see where you think it is really vital for the students, what your general criticism is on the whole lesson outline; where you would change it if you were doing it yourself; just the whole plan of the lesson.

Now, let the members of the group who are going to join with us in this discussion come up.

(Group formed.)

*Leader:* I think just as far as possible we want to forget that there is any person around here. Let us have a word of prayer.

Our Father, we come to Thee asking that we may forget our surroundings, that we may really come trying to find some new truth, some new basis of life, something that will be of service to us in this present world's catastrophe, as we are trying to find our relation to it in various kinds of thinking. Help each of us as we face together the challenge of applying the principles of Jesus as that challenge has been brought to us. We ask it in Thy name. Amen.

The question which has come up in my mind really first is why there is so much talk about a basis for a permanent world peace. We did not hear so much about it before this war was on, and yet now we seem to be hearing on all sides talk on the basis of permanent world peace. Why is it? (This group was conducted at the time various peace proposals were being discussed, and just following President Wilson's detailed proposals concerning the basis for settlement of the war.)

*Member of the Group:* We never had such a great war before. People never thought of it. Never have been so many involved.

*Member of the Group:* I think we believed we had a permanent world peace. Everything was working toward it before the war started. That is what we thought, at least.

*Member of the Group:* Anything that must be permanent requires fundamental principles. That is, permanency implies that its foundation is correct.

*Leader:* This man here suggested we thought we had a per-

manent basis of world peace and we didn't. What in the world was wrong with our basis?

*Member of Group:* It was not found on true principles of life. We were trying to beat the other fellow and still trying to get along with him.

*Leader:* What is wrong with the Prussian military basis? Why has militarism failed to secure peace? That is what we said it would do. What do you think about it?

*Member of the Group:* You can't down a man by licking him.

*Leader:* Now, what do you think about it?

*Member of the Group:* Too selfish a motive. We have not been thinking in the terms of loving our neighbor as ourselves.

*Member of the Group:* We have too much competition, depending on the balance of economic power in different countries.

*Leader:* To what extent has commercial competition had anything to do with the war?

*Member of the Group:* Commercial competition was the source of the war.

*Member of the Group:* Did we ever feel there would be a permanent peace before this war, or is that an entirely new thought?

*Member of the Group:* According to history, after other wars they had the same ideals, "when this war is ended we will have no more wars."

*Leader:* What do you think about this?

*Member of the Group:* It seems to me that the foundation we set upon is all right, but the trouble is we haven't set our house upon the foundation. The ideal has been given us, but we have not risen to the ideal.

*Leader:* I don't understand you on that. What do you mean?

*Member of the Group:* The Christian principles have been all right. Our ideal of Christianity is very good, but it has been set so high we haven't risen to it.

*Member of the Group:* You see it is not practicable if a man strike you on the one cheek to turn to him the other. We have got to get ahead in commerce. If one country is going to succeed in commerce it cannot let another country take things away from it. We have got to defend our commercial interests and interests at different points, and for the sake of that we have set aside Christian principles because they were not practicable.

*Leader:* What do you think has been the matter with international relationships that has made a permanent peace impossible?

*Member of the Group:* I think economic trade is at the bottom of the thing. First of all we have been trying to go on the old principle, as you might call it, that business goes on—the more money we can get, the more prosperous and sound we are. The consequences are we have tried to get all of the money we can in



our own country. Protective tariff probably helped to aggravate that condition. While of course race prejudice, etc., have entered into the war, I think in the first place at the bottom of it is economic trade.

*Leader:* How far have secret diplomacy and the spy system had anything to do with it?

*Member of the Group:* I think that has worked right in with the economic situation.

*Leader:* How?

*Member of the Group:* Trade treaties, etc., linked together to down the other fellows in this world's goods.

*Member of the Group:* Special privilege—one country could get a special privilege and keep that a secret as long as we could.

*Leader:* If I get you, you feel the whole basis of this has been an economic basis; that is what is the matter with the world, economic competition between nations.

*Member of the Group:* I think it is true because trade is the one big thing nations as a whole engage in; the one big link that binds us together is our trade.

*Leader:* What do you think about it? (Turning to a member of the group).

*Member of the Group:* I think so. I think it is trade relations and selfishness and national selfishness, too. It comes back to industrial trade relations.

*Member of the Group:* When Constantine first took up the sword and brought militarism into religion, do you think it was an economic reason?

*Member of the Group:* Yes, sir.

*Leader:* What do you think about it? What really is the basis? Why has Christianity after all failed to stop this?

*Member of the Group:* We don't believe it enough to practice it, that is the trouble. We read these things but we don't practice them. It is not very profitable to give away a coat or so.

*Leader:* What do you think about it? (Turning to a member of the group.)

*Member of the Group:* The gentleman who just spoke expresses my opinion. There are but few men who will pay the price.

*Leader:* Would you apply Christianity to international relationships?

*Member of the Group:* Certainly. Why not?

*Leader:* Some people say it is intended for individual relationships but it was not intended for international relationships, it won't work.

*Member of the Group:* Doesn't Christianity conflict with international ambitions and those things which it is plain that everybody and all nations must engage in on a common basis? For instance, trade is one of those things in which no nation heretofore

has found itself able to exist as a unit without having relations with other countries. I think Christianity clashes with a nation when it tries to be an economic unit.

*Member of the Group:* The trade relationships between individuals in their own towns are fundamental, and if you apply Christianity between people in their home town, Democrats and Republicans and grocers and architects, etc., if you can apply the principles of Christianity there and not be trying to take the business from the other man, then you can apply those principles to the state, to interstate commerce, and from there to the nation. We have to start with the fundamental. I think the most fundamental relation is between man to man.

*Leader:* The question is coming up all the time, whether or not you can use Jesus' principles as a basis for peace in this war, and it is discussed back and forth, over and over. It seems to me it is very pertinent in this particular discussion whether you really can use the ideals of Jesus as the basis of peace negotiations. That is the immediate thing that everybody is talking about. For instance, what was the attitude of Jesus toward his enemies?

*Member of the Group:* Love them.

*Leader:* What was the attitude according to the religion of Jesus' day, what was the religious basis or attitude toward enemies and friends? You could hate your enemies. You were only required to love your friends, according to the standards of Jesus' day. What do you mean by "eye for an eye and a tooth for a tooth?"

*Member of the Group:* Give back what you get.

*Member of the Group:* Beat every one and let the devil get the one that is beaten.

*Leader:* Does it mean that? What do you mean by an "eye for an eye and a tooth for a tooth?"

*Member of the Group:* It means you couldn't go any further. It means if a fellow knocks out one tooth you could not go and knock out two teeth, but just give him justice. That was their notion of justice. They thought if you did the same injustice to him that he did to you, the two injustices would be no injustice.

*Leader:* What stage in progress does that represent? Was that a real advance in progress?

*Member of the Group:* That probably was an advance over primitive man. For instance, if you knock out a tooth and go back and knock off his head.

*Leader:* Let us compare for a moment in genuine earnest this principle of an "eye for an eye" with the principle of indemnity and annexation. What has been the basis for allotting annexation and territorial disposition and indemnity around the peace table as you think over the wars of the past?

*Member of the Group:* They paid an indemnity. They made China pay an indemnity in order to pay back the evil she had

wrought on other nations. The United States refused an indemnity, because in our national ideas we didn't believe it was right to take that. That was one of the first instances of not an "eye for an eye and a tooth for a tooth."

*Leader:* What do you think about it, men? What has been the basis really, so far as peace settlements of the past have been concerned?

*Member of the Group:* Compromise that which was in question, and the reason for it would be each nation wanted to be a unit in itself.

*Leader:* How did it differ from this principle of an "eye for an eye and a tooth for a tooth?"

*Member of the Group:* It seems to be more materialistic than humanitarian, taking into consideration the material gains of the country rather than humanitarian principles for the good of the world at large.

*Leader:* What did Jesus mean by his principle of the second mile and giving more than they are asked; what do you think that that really meant? And turning the other cheek? What do you think about that?

*Member of the Group:* Just meant that literally, I think, because in his own life he did that literally.

*Leader:* There is a principle which evidently in relationship to enemies, in relationship to individuals at least, is made the basis of Jesus' standard. Now, can you turn that around and bring it to the peace table when this war is over?

*Member of the Group:* What would you do with the situation that arose in this case when all known laws have been violated, would you sit back and let it go on and simply say, "We are too proud to fight?"

*Leader:* What do you think about it?

*Member of the Group:* Jesus Christ did not say anything in the Bible about letting anybody persecute widows and orphans, and Christ did not stand aside and let anybody desecrate the temple. He got in there and fought. He wasn't gentle in that respect. He doesn't say anything in all his teachings about not defending other people who are being harmed by others. He tells us we must take the burdens of the weak upon us and do something for them. So I think we should do that when it is a question of someone trying to do something against someone else.

*Member of the Group:* They did it against our country. Was that against ourselves or against our government?

*Leader:* Let us focus on that. It seems to me we have got to find out what is meant by "turning the other cheek," and "going the second mile," and "loving our enemies." What do you think that means? We are too likely just to take the words and say they are more or less impracticable. What do they really mean?

*Member of the Group:* It seems to me loving your enemies

means to have a broad enough vision not to desire to get revenge on a man when he has done something to you, but pass it up and take a big view of the whole affair rather than a revengeful attitude.

*Leader:* Let us each one give our expression on that. If there is anything in Christianity practicable we ought to be willing to face it at a time like this. What do you think that means? (Turning to one of the group.)

*Member of the Group:* I think it means that we should be willing to overcome and resist any evil. Of course you say that is impracticable because it is not the standard of international relations. I think that is what is meant. It should be the standard of our aspirations.

*Leader:* That should be the standard if you were sitting at the peace table? That is what you would stand for?

*Member of the Group:* I think it might mean you might have to give him a thorough beating and yet you would be loving him. It is a big principle back of the thing.

*Leader:* What is that principle? That is what I am trying to get at.

*Member of the Group:* Well, I was thinking especially of this war, while we probably don't approve of fighting, yet the principle of militarism and autocracy, and so on, is wrong, and we know it oppresses the weaker, and so on, and it may be necessary for us to whip that militaristic group that has charge of that, and yet I think it would be loving our neighbors as individuals.

*Member of the Group:* Isn't it a question whether we are doing it for his good or our good or the ultimate good of our own country?

*Member of the Group:* The question in my mind is who shall say whether it is for our good or his good? Who is going to interpret the standard?

*Leader:* What do you think this means, going the second mile, turning the other cheek, and loving our enemies? What is really meant by that?

*Member of the Group:* I certainly believe it is going the full length of our own belief in trying to do those things which will ultimately make a better civilization and a better world in which to live, and that involves a great many things, and this war, as America interpreted it, meant fight, because Germany had violated many of the international laws.

*Leader:* You still don't tell me what is involved in loving your enemy.

*Member of the Group:* I say it is doing everything possible to make him a better man.

*Leader:* Or nation?

*Member of the Group:* Or nation.

*Leader:* What is your suggestion? (Turning to another member of the group.)

*Member of the Group:* It seems to me it is simply applying in your relation with your enemy the principles you apply for the best development of yourself and your own nation, endeavoring to afford to the other the things which feel justified in claiming for yourself.

*Leader:* Any privilege you have for self-development, you would be willing to give for the development of others?

*Member of the Group:* It involves the principle of seeking your own privileges rather than at all times the right.

*Leader:* What would you suggest on that? (Turning to another member.)

*Member of the Group:* I think what he means by going the second mile is showing our tolerance and our good will to compromise with people, not compromise any fundamentals, but showing that we are willing to be with them and help them.

*Leader:* What is your suggestion on that? (Turning to another member.)

*Member of the Group:* It is a concrete example in "Les Miserables," where Jean Valjean took one thing and the man he took it from gave him another, the mate to it. That was going two miles. He took one and gave him the second also. At the peace table we would have to do the same thing. We would have to be willing to say, "Yes, you did wrong, but we will settle this thing so it will work out the best for you and us both, regardless of revenge."

*Leader:* As I understand, you have stated two principles. You say the ordinary basis of international relationship has been the basis of competition and economics largely, in which each nation sought the things that would be best for that nation regardless of the effect on the other nation, regardless of its effect upon world relationship. You say Jesus insisted the principle shall be good will toward the nations. One man felt we ought to be willing to bring punishment into it. If I get what the rest of you said, it was that Jesus' principle was, when it came to the peace table that we would bring to the enemy the same sort of good will and the same sort of privilege in the new world that we would want ourselves. Is that your understanding? How would you change that?

*Member of the Group:* What are the two opposing principles?

*Leader:* You have the principle of economic competition, or the old principle. You have the principle you say is Jesus' principle, when we come to the peace table and come to try to make a new world, we are willing that our enemies shall share in the new world, and that the new world shall be on the basis of equal rights and equal chances. What do you think? How about Wilson's peace proposals? Do they tally with this, do you think?

*Member of the Group:* He doesn't ask Germany to give up anything that did belong to her rightfully.

*Leader:* Whether this really can be made the basis of the new world is the question. Here is what one person says on international relationship: "Christian morality is based on the law of love. This law can claim no significance for the relations of one country to another, since its application to politics would lead to a conflict of duties. Christian morality is personal and social and in its nature cannot be political. It tells us to love our individual enemies, but it doesn't remove the conception of enmity." There is the statement that this principle cannot be applied to international relationship. It means the "Tommy" won't hate the individual German soldier, but when it comes to the peace table we stick to the same old principles. How about it?

*Member of the Group:* That is not a part of Christ's teaching.

*Member of the Group:* There is not so much in Christianity if that is the case.

*Member of the Group:* If it cannot be applied to all nations, it cannot apply to this gentleman and me and not to you.

*Member of the Group:* The idea of the old principle was to deal as nation to nation at the peace conferences, but the new ideal of Christ should be applied to nations the same as individuals.

*Leader:* Here is what President Wilson says: "We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. . . . Just because we fight without rancor and without selfish object, seeking nothing for ourselves, but what we shall wish to share with all free people, we shall, I feel confident, conduct our operations as belligerents without passion and ourselves observe with proud punctilio the principles of right and of fair play."

If there were more time we would discuss together concrete proposals for making good will the basis of international relationship, and I had in mind myself also some concrete proposals of good will that have been made by several internationalists. Some of you may have read Gulick's "The Fight for Peace" and other books. We rightly talk about seven billion dollars for the war. Gulick's concrete proposal and also the proposal of Dr. Fosdick in "The Challenge of the Present Crisis" is that we appropriate money for the reconstruction of Belgium, appropriate money for education in Mexico, and appropriate money for the building up of China, and bring into international relationship the principles of brotherly love. Christian missions is the greatest conception of international good will to be found in the world today, and it has done more to bring about peace and right understanding between nations than anything else.

## CRITICISMS OF DISCUSSION GROUP

Discussion followed from the entire conference, giving attention to reports and criticisms in the observation of the demonstration group.

The following reports were made:

The leader took part 36 times.

The group members took part 54 times.

The leader consumed 613 seconds.

The group members 897 seconds.

*A Member:* It really isn't fair to pass judgment, because you did not have time to introduce your constructive suggestions.

*Leader:* That was a very brief discussion. It covered twenty-five minutes and the subject was threshed out very much faster than it should have been. What do you think of the proportion of time the group leaders and the members of the group talk?

*A Member of the Conference:* I think as the group got to know each other better it would not be necessary for you to take so much time.

*A Member:* If all the leaders kept down to your proportion it would be better for the class.

*Leader:* What is your suggestion?

*A Member:* It seems to me that a leader should be entitled to about two-fifths of the time.

*A Member:* I should think, Mr. Chairman, the leader should be entitled to at least one-half because the suggestions made by the students, unless they have been prepared, need focusing and the leader has to take the time to focus them and at the same time make his contribution, which is likely to be quite different from what the students themselves would say. The remarks you made after the group finished were remarks that very properly belonged to the end of the hour.

*Leader:* On the other hand, they may have had a chance to talk a little before. This is a very pertinent point, just how far a discussion group should be a discussion.

*A Member:* If you had had a little more time you would not have had to occupy so much time. There were times when you spoke, following the remark of a student when if you had had a regular class, you could have kept quiet and the student would have had an answer and the discussion would have been between two or three of the fellows rather than with the leader.

*Leader:* Too much of the conversation between leader and group instead of an exchange between the members of the group was due partly to a certain feeling of restraint on the part of the group. If I understand the business of a leader of a discussion group, it is his business to state the problems and make them clear.

Now, let us come to the matter of which question got the most discussion. There wasn't any one of the questions that secured a very long discussion in this lesson. You might spend fifteen minutes on a topic in a regular discussion.

*A Member:* I think the point you spent most time in discussing was the course of action the teachings of Christ demanded on our part in this present crisis, and surrounded by conditions as they are now in the world, and you asked along with that the reason for it.

*Leader:* The practical implication got the most discussion. What question got the least discussion?

*A Member:* I didn't try to keep a record of that so much.

*Leader:* What about the lesson plan? Was it pertinent to the group or was it far-fetched? What about the whole outline?

*A Member:* I don't know some of the things I thought of. But on the main point, a basis for permanent world peace, you seemed to have had a definite plan and you let them talk just so long, and you of course had a question you wanted to follow that up with, yet you didn't let them come to a conclusion themselves.

*Leader:* That is, I guided the discussion too much, in your judgment?

*A Member:* If you had had more time I think you would possibly have allowed them to go on.

*Leader:* What is your judgment on this? (Asking another member of the conference.) Come back frankly, because we will get the most out of this with frankness.

*A Member:* I think the leader has to guide if he wants them to follow his outline.

*A Member:* I don't think there was too much guidance.

*A Member:* There is always danger of picking out a point that pleases you and ignoring some other point that is just as good. I think I noticed that.

*Leader:* That is, in the summary?

*A Member:* I don't recall.

*Leader:* There was one point I thought was very good, and the only reason I didn't spend more time on it was that I knew in the twenty-five minutes' discussion it would be perfectly impossible to do it. If there had been forty-five minutes those two viewpoints as to what Jesus stood for should have had more discussion.

*A Member:* Do you think a leader should stick too close to the outline?

*Leader:* Which is better, to stick to your outline or to let a lead which seems to be a fresh point of view come in? What is your criterion?

*A Member:* I should say if it will accomplish the purpose of the hour.

*Leader:* Suppose it is entirely irrelevant?



*A Member:* I think you have got to have two or three high spots, a beginning and ending and certain things you want to carry out, and you have got to keep to those points.

*Leader:* I don't know what your judgment is, but my observation has been you have got to strike the happy medium between being absolutely bound by previous preparation and scattering all around over the country and letting the group go down any path they want to go down.

*A Member:* I think the leader in summarizing ought to summarize the points that the others have made, in addition to what he had already prepared in his outline.

*Leader:* I don't know whether I did or not. I tried to take the two or three viewpoints. I didn't have that worked out before I got here. I guess I must have missed it. You thought I wasn't fair?

*A Member:* I thought you were fair in your outlines, but I think when you get in discussion the leader is liable to summarize his own outlines without adding the other points.

*Leader:* What other suggestions do you have?

*A Member:* I had just about the same. I don't think of any more, except more thought or more time for thought between opinions should be given.

*Leader:* Not so much pressure. I think that is very good. Any suggestion on the group hour itself?

*A Member:* It isn't just exactly clear to me just where the leader is going to lead to a conclusion after he summarizes the points given.

*A Member:* I wonder if it wouldn't be better for the leader to do all the talking than to let the students make a snap judgment.

*Leader:* That is the fundamental proposition I want, whether you believe in letting the students think or talk their own way, though they may give half-baked ideas, or whether the leader should give them advice and sound them out. Those are the two fundamental methods.

*A Member:* I would like to say that a student on most subjects of this kind wants leadership. I am at the present time in a class studying the social aspect of foreign missions. A proposal was made for a leaderless class, but it was practically the unanimous opinion of the class that they wanted leadership, and consequently they induced a man in the sociology department to conduct the class.

*A Member:* The character of the discussion, I think, would be different and some courses would need a student leader and some a faculty leader.

*Leader:* As I get it, it depends on the course whether you have a student or member of the faculty. I think I agree there are certain questions which ought to be handled by faculty leadership. But still, do we believe we want discussion? It is a much

simpler question to pick out two or three people and let them give their ideas. You have a very simple solution of the leadership problem.

*A Member:* It seems to me what we are trying to accomplish in these discussion groups is, first of all, to set the students to thinking on these problems. When you have lecturer leaders of the group you in this way have a passive attitude of mind. What we are trying to do is to have the students bring out creative ideas, and it seems to me the discussion group will accomplish that. They may not arrive at so solid conclusions, but they will begin to think.

*Leader:* Let us hear from some of the students.

*A Member:* I think it depends on the question in hand. If it is a question they don't know much about let the faculty member act as a leader, and give a lecture and have a discussion the next time, and allow the students time to think it over between.

*A Member:* It seems to me that students are all the time getting lectures and having things poured into them and they don't have a chance really to think for themselves. If they could get a course in which they could express themselves, even though they may make mistakes and give half-baked ideas, as you say, I think it would be better.

*A Member:* I think the things we are getting at here apply to the whole educational system, so far as that is concerned.

*A Member:* Mr. Chairman, if I may speak as a member of the faculty, the students don't really get through the skin of their subject. My feeling is that the student should prepare the assignments from week to week, and most discussion groups have fallen down because they don't prepare. I will say that the men this afternoon had not prepared their material very well. They didn't really come to the discussion with ideas. They didn't have any questions until they got there. Most discussion groups are not valuable for that reason, and it seems to me we should get the students to prepare the questions.

*Leader:* The members of the discussion group will remember that I said something about that before. I told them the success of the discussion depended on whether they did some preliminary study.

Adjourned.

## DISCUSSION VI

### CONDUCTING A LEADERS' TRAINING CLASS

#### Topics for Discussion

One of the responsibilities of a secretary in an Army Camp is to train discussion group leaders. Therefore it is important that he shall understand thoroughly the method of conducting a leaders' training class.

If the topics in Discussion III, in the planning of a lesson, and Discussion IV, in the preparation of a teaching method, were followed in the conferences, the members have themselves already gone through the process of a leaders' training class. In the present discussion they will in turn observe one of their number take the directorship of such a class, composed either of soldiers actually leading groups or of selected secretaries from the conference. This will furnish a demonstration of a leaders' training class in which a lesson plan will be worked out in accordance with the topics in Discussion III and teaching method in accordance with topics in Discussion IV.

Before attempting to conduct a leaders' training class the director will find it of unusual value to read carefully through the stenographic reports given on pages 86-105. These illustrate the entire process in the development of a teaching outline and a teaching method in a leaders' training class. In order that this demonstration may form the basis of the present discussion, the following topics should be assigned to the members of the conference who are observing the demonstration.

1. How much did the members of the leaders' training class get opportunity to think through how they would lead a group? Why did they not get more of an opportunity?
2. What part did the director of the leaders' training class take in the discussion? Did he take more or less than he should have taken?
3. How much did the discussion focus upon the needs of the group to be led and how much upon the individual interests of the leaders? How largely was the time given to planning how to lead the group and how much simply to the exchange of opinion on the lesson?
4. How much help did the men get in the methods of lead-

ing groups? How well prepared were the men, at the close of the training class, to lead a discussion group on the lesson?

5. How much did the leaders prepare in advance? What further preparation would the leaders need to make personally, after the training class, to ensure a successful group hour?
6. What are your suggestions as to how the leaders' training class could have been improved? How much attention was given to general principles and methods of group leadership?
7. What is the method of conducting a leaders' training class? To what extent is this method feasible in training leaders who have not had previous experience?

### Assignment for Next Conference

(DISCUSSION VII, CHOOSING THE GROUP LEADERS)

Divide the conference into three sections, assigning one of the following to each for report at the next conference:

#### 1. *Visitation of Discussion Groups*

If the leaders' training class was made up of soldiers who are actually leading groups, ask these leaders to use in their next group meeting the lesson discussed in the leaders' training class in this study. Assign to each of several secretaries the visitation of one of these groups to observe how the lesson outline and teaching method worked when used by a soldier. Those who visit the groups should have in mind not so much how the leader conducted the group as to find evidences of the effect of the leaders' training class upon his leadership.

- a. How far did the leader slavishly follow the outline worked out in the leaders' training class?
- b. What changes did he make in it to meet the particular needs of his own group or to fit his own method of leadership?
- c. Where did the set-up succeed best? In what respects did it fail?
- d. What evidences did you note of the helpfulness of the leaders' training class? Where did the leader need help that the leaders' training class failed to give?

- e. What were the main difficulties experienced by the leader in the group discussion? What can the leaders' training class do to help the leader overcome these failures?
- f. What were the most satisfactory aspects of the discussion? Just how freely did the members of the group take part? Why?

## 2. *Preparing to Lead a Second Discussion*

Ask each man to write down, in not more than two pages, on another study lesson: (If desired, a lesson may be chosen from the books mentioned on pages 17-18.)

- a. His teaching outline, including Purpose, Point of Contact, Main Points, Summary, Application.
- b. His teaching method: Just how would he use this as the basis of a discussion group.

## 3. *Who Shall Be the Leaders?*

- a. Who are being used as leaders?
- b. What are the points in favor and against the use of chaplains as leaders? Camp pastors? Secretaries? Commissioned officers? Non-commissioned officers? Privates?

## 4. *Critical Examination of Stenographic Reports of Leaders' Training Classes*

Read carefully through one of the reports of a leaders' training class given on pages 86-105. Write a brief criticism following questions under Topics for Discussion, pages 75-76.

## Reading References for Next Conference

(DISCUSSION VII, CHOOSING THE GROUP LEADERS)

Horne, "The Leadership of Bible Study Groups": Chapter II, Qualifications for Group Leadership.

Weigle, "The Pupil and the Teacher": Lesson XXI, The Ideal Teacher: Jesus.

## Notes on Conducting a Leaders' Training Class

(DISCUSSION VI)

The secret of the success of leadership training is a weekly meeting of the leaders. The question is this: Is it possible to take men who have had no special training in group leadership, provided they have reasonable adaptability for such work, and by

this weekly conference train them to be reasonably successful chairmen of discussion groups?

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The success of the leaders' training class depends upon several factors.

1. *Each leader should come prepared.* He should have a tentative outline, so that if he had to lead a group within the next hour he would have a partial preparation for it. This means that each leader will come to the group with some ideas to give to the discussion.
2. *The leaders' training class is a place for the exchange of experience and suggestion.* It is not a place for the director to tell the group how to lead the discussion.
3. *The director of the leaders' training class should act as chairman.* He may give his own suggestions in connection with those of others; but he should in no sense dictate. The best suggestions will come from the leaders themselves. He does not tell the group what to do. He does not conduct a Bible study class. The interest of the class is this: how to make the next group meeting a success. He is chairman of a number of persons who are together, trying to work out how they will lead their groups effectively.
4. *The director of the leaders' training class ought to be scribe for the class.* A blackboard is most essential and the main ideas given by the members should be written down, so that they will be clearly before the conference.

\* \* \* \* \*

A typical leaders' training hour should include:

1. *Discussion of any special problems in the barracks or regiments.* The leaders' training class is the clearing-house for plans for winning individual men and for affecting the barrack and company morale. If the discussion groups are to be the most effective, they must be planned week by week in the light of the needs and problems of the men. Any special developments ought therefore to be reported and any special plans for barrack work be formed. Here is the place also to inspire the leaders to bring personal religious counsel to the members of their groups and in

the respective groupings of men for which they are responsible.

2. *Discussion of the failures and successes of the last group meeting.* This is necessary if mistakes are to be eliminated and progress made. Ask: "Who had an especially good discussion this last meeting? Describe it. What was the secret of the success?" "Who had a particularly difficult time? Describe what you did. Why did the soldiers fail to respond in frank discussion?" In this way, all will learn from the successes or failures of each.

The leaders' training class should also give the opportunity for the discussion of any questions too difficult for the leader of the group to handle. An inexperienced leader should not hesitate to say to the members of his group: "I really do not know. Let me take that up at the leaders' training conference this week, and I will report to you the result of the discussion."

3. *The preparation of a teaching outline on the topic or study for the next group meeting.*<sup>1</sup> The preparation of this outline for the next group meeting will probably occupy one-third to one-half of the time. In general it will be found that unity will be given to the discussion if the director handles this preparation under the following topics in a teaching outline and in the order suggested:

- a. *The Problem*

Locate specifically the problem of the men along the line of the study under consideration. Why is this a good study or topic for the men in your group?

- b. *The Goal*

Specifically what do you want to see accomplished by the discussion group in relation to this problem or need?

- c. *Main Points and Significant Scripture*

What are the two or three points which ought to be emphasized, leading up to the goal or purpose?

What Scripture should be used? How should it be handled?

- d. *Application*

Where is this study most significant in the lives of the men? What should be the application?

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<sup>1</sup>The conference went through this process in Discussion III.

e. *Point of Contact*

How can we open the discussion so that it will capture the interest of the men, focus attention upon the main problem of the discussion, and lead up to the consideration of the main points?

In the actual conduct of the group hour, the group leader will not state the problem nor the goal. These are for himself, so that he can lead his group intelligently. He will commence with the point of contact, develop the main points leading to the general truth, and consider the application. In the leaders' training conference, however, it is better to follow the order given above.

Note further just what is needed in each point under consideration in forming a teaching outline.

a. *The Problem.* In general if the group will work out in two or three clear statements the actual problem of the men, for instance, on temptation, or on relation to the war, clarity and definiteness will result in the whole normal training hour. Our purpose in the groups is to meet the dominant needs and problems of the men. Certainly, the first essential to meeting these problems is to understand them thoroughly. Too much of our speaking and discussion group work is aimed in general rather than with the specific needs of the specific men in mind. Let the director put these on the board as suggested.

b. *The Goal or Purpose.* What do we want to accomplish specifically in relation to the problem? This should be stated in a single, clear sentence. A number of suggestions will come from those present at the leaders' conference. Let the chairman write each suggestion on the board, even if there are eight or ten different ones given. Keep an eraser and chalk in hand. Have the group work on these suggestions, eliminating and combining. As the suggestions are made, the director can change, re-write, erase, combine. Usually there will emerge after some discussion a goal which is clear-cut and which represents the united conviction of all. This will give unity in the subsequent discussion and a united drive to the discussional group meetings.

c. *Main Points.* These should be preferably not more than two or three. If it is a Bible lesson, the significant Scripture should also be indicated. The same method of using the blackboard is helpful. Write the purpose as finally decided at the top of the blackboard. Then let the director of the class write down the points and Scripture as suggested, even if there are eight or



ten. He will, of course, rule out any, even though they may be good in themselves, which are not related directly to the goal or aim agreed upon. He will ask the group then to erase, modify, combine, to boil the matter down to two or three main points. It is interesting to note how a group can carry on this revision together, provided the director will act as chairman and use the blackboard freely.

d. *Application.* Sometimes a formal application is not necessary, as the whole discussion has been upon a real problem. Again, the discussion may be given to a question which is stated in the diagnosis of the soldier's problems. The main points may deal with the principle involved and the application may go back again to the problem raised to test the meaning of the principle in relation to the problem. For instance, "Can a man be a Christian and a good fighter at the same time?" might be the problem. The discussion would be given to the examination of Jesus' attitude, reaching a conviction as to Jesus' insistence upon good will and the difference in his life between indignation and hatred. Then the application would be the discussion of the significance of this principle and its meaning in making a better fighting soldier. Again the application may be made to other problems. In every case they must be questions of genuine significance in the life of the men or of the company or of the nation.

e. *Point of Contact.* The introduction is the connecting link between the group members and the main points of the lesson. *How can we capture the interest of the men?* This is done by taking hold of some incident or problem or question which is within the range of their experience. *How can we focus attention upon the problem?* This will be handled in the point of contact. Some real interest or some actual problem in the experience of the group must be discovered which will hold the attention of the men and lead them naturally to the material of the week's lesson. The diagnosis of the soldier's problems gives suggestion as to a point of contact and it will frequently simply be the statement of the problem in question form; as, Can a man be a Christian and a good fighting soldier at the same time? Several possible points of contact may emerge, depending upon the individual experiences of the various groups.

Guard the two dangers in the use of the point of contact, already mentioned in a previous Discussion. It must not absorb too much time and interest, probably five minutes at the most. If

the discussion becomes too hot, it is difficult to turn to the main points of the lesson. Be sure there is a natural transition from the point of contact to the main points of the lesson. A transition question may be necessary to prevent a distinct jar.

A study of these various parts of a lesson plan can easily be made by examining again the lesson outlines in Discussion III, pages 27-30.

f. *Give adequate attention to methods of conducting the group hour.*<sup>2</sup> This is the most important question for a training class and should be given one-fourth to one-third of the time. How shall we use this lesson plan as the basis for an interesting discussion? Here is where most leaders' training conferences fail. They give the leader plenty of material. He even goes away with a carefully worked-out lesson plan. But he is helpless in using this material as the basis of an effective forty-five minute discussion.

After the lesson plan is completed the leaders must work together on the methods of conducting the next discussion. If the secret of success were to be summed up in a phrase it would be this—*good questions*. And such questions can be worked out more effectively in the group together than they can by the leaders alone.

The completed lesson plan should be left on the blackboard. Then the leaders together should plan for each section of the lesson plan—Point of Contact, Main Points, and Application—one or two or three key discussional questions. The chairman of the training conference will use the blackboard and write down first the questions that are suggested by the leaders on the point of contact. The members of the class will modify, change, phrase, and re-phrase, until finally one question or possibly two emerge which every person says will capture the interest of the group and lead up to the main points of discussion. Then attention will be focused on a transition question from the point of contact to the main points. Following this the principal question or topics for the main point of the lesson may be worked out. If it is a Bible lesson, particular care must be given to phrasing the questions on the Scripture. Here is where we fail most often. A question on the Scripture must do more than ask, What does this passage mean? It must bring out both the meaning of the Scripture and open the way for its implications in present-day life. A summary question is frequently necessary. Sometimes it will be necessary to phrase actual application questions. Again, the application ad-

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<sup>2</sup> The conference went through this process in Discussion IV.

heres so thoroughly to the question on the main points that the discussion focuses upon application inherently.<sup>3</sup>

Experience has shown that several people together can phrase better questions than one person alone. So evident is this that now, in preparing voluntary study books, it is the practice for several persons to work together in the preparation of the topics for discussion.

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The following variations in the method suggested above of handling leaders' training classes are entirely feasible:

1. Let each of two or three persons put a complete lesson outline and teaching method on the board and state briefly how he would lead the lesson. Compare, discuss, decide upon a joint lesson.
2. Let several put the Purpose on the board, others the Main Points and Application, others the Point of Contact.
3. If particular difficulty is being experienced in handling certain angles of teaching, such as asking questions, getting a good point of contact, using Scripture, let the greater part of the hour be given to working over this part of the material in a new lesson. Assign special readings.
4. Let one member of the group put the teaching outline and the questions on the board and describe how he would lead the next group meeting. Others criticize, change, and then let them together work out the teaching method.
5. Let several put the purpose on the board. Compare and decide upon a purpose. Then in the light of this purpose, let several put main points and application on the board. Compare and decide upon main points and application. Then think together on point of contact.
6. Let an outline be put on the board. Spend all the time of the group hour phrasing questions and working on teaching method.

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The principles of group leadership are really best learned in connection with this actual work of the leaders' training class. General theoretical study of such principles usually fails to connect adequately with the problems of leadership, because the

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<sup>3</sup> See pages 39-44 and 45-46 for suggestions on questions for various sections of Lesson Outline.

leader is not leading his group and does not as yet feel the problem with sufficient keenness. A number of the camps have made the mistake of spending five or six weeks training leaders in advance of giving them groups. By the time the men had gone through this training they were transferred to another camp and the work lost. It was also a less effective method. One or two preliminary discussions on the whole viewpoint and method in the discussion group are necessary; but the working basis for the chairmanship of discussion groups can better be developed in connection with actual consideration of definite lesson plans and leadership methods. For instance, if the group leaders are having difficulty in working out a usable point of contact, then is the best time to give the suggestions on how to capture the interest of the group through the point of contact, and then is the time to assign special study and reading. If the leaders are having difficulty in phrasing questions and in understanding the type of topic which will stimulate discussion, just then, when the problem is keen, is the time to give any suggestions on the art of questioning and to assign supplementary reading. Set the leaders at the task, perhaps for a week or two as assistant leaders, but set them at it. Give them personal help and let the director visit the groups. As they face difficulties and failures in their work together, the principles can be learned.

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The following stenographic reports of a leaders' training class, if studied by the group, will be found to be of genuine service, not as models, but as showing how a leaders' training hour may be conducted.

The stenographic reports are valuable as emphasizing certain things to do and not to do.

1. *They show the general method of conducting a leaders' training class.* The leaders' training class focuses attention on how to lead the group. What are the problems of the men in your barracks? What would you want to accomplish with them? What are the points which you think would hit home with your men? In this it differs radically from the regular Bible group session, for which it is a preparation. There the men are facing their problems, giving their ideas rather than setting up how they would lead a group.
2. *The director of the leaders' training conference is chairman of the discussion.* He does not tell the leaders how he would

lead the group or how he thinks they ought to. He does not say, "My purpose would be so and so; I would make such and such points." Instead he says, "What are the problems of the men in your groups; what points do you think ought to be made?" There is a frank expression of opinion and interchange of viewpoint. The outline, as the leaders' training class works it out, will frequently be very different from the outline which the director had prepared. It will also contain certain very valuable elements that the director's outline had omitted. The director, of course, should be free to give his suggestions along with the members of the group. He should be free to enrich the material and supplement it; but he must be careful not to dominate the discussion. His purpose will be to rule out entirely irrelevant material, to help in clarifying the suggestions made by the group, and to enrich the outline and the illustrative material out of his own study and experience. But he must never forget that the outline, when it is completed, must not be his but the leaders'.

3. *It will be noted that constant use was made of a blackboard, in order that the suggestions made might be plainly before the group.* The director wrote the main suggestions on the board, erased, changed, combined, until the leaders were satisfied.
4. *It is readily seen that this plan results not in absolute uniformity, but in unity.* It gives a chance to bring to a whole regiment the same general drive. It gives an opportunity for the leadership of each to be enriched by the ideas of all. The stronger the leadership, the better the results.

#### DEMONSTRATION SESSION OF A SOLDIER LEADERS' TRAINING CLASS

There were several factors in connection with the first outline reported below which prevented its being absolutely typical. (1) A number of persons were in the room observing the discussion, so there was a certain sense of giving an exhibition. (2) Further, the men had never been together before in a leaders' training class and had not learned to do team work. (3) They had not met the director of the class before the session and he was a stranger to them. (4) The plan to have such a class had been made the night previous, and so the soldiers had not had an opportunity to make sufficient preparation.

*This lesson lacked in the richness which would have come had each soldier come with his lesson tentatively prepared.* You will

note that one or two confessed that they had not had a chance to prepare, due largely to the circumstances given above.

*Time should have been given for illustrations, for choosing a story for closing the discussion, for enriching the bare outline as given.* Time did not permit in this brief hour, but more time would have been possible if the group had been meeting each week. Enough discussion should have been permitted on each point to bring out this illustrative material, but not enough to make it a Bible study discussion.

*One of the greatest weaknesses of this class hour was that no use was made of Scripture,* and it does not show how Scripture material can effectively be used in connection with the class.

*The director took too large a proportion of the time.* The stenographic report shows that he fell into a common fault of repeating what the men said and taking part almost every time a soldier said anything. One reason also for his taking so much time was that the class was not as free in discussion as it would have been had the men been together before and made more careful preparation.

*Special note should be made of the attention given to an understanding of the personnel of the groups and the need and problems of the men.*

*The stenographic report emphasizes the possibilities of giving inexperienced leaders skill through actual work at the task.* These leaders had never met together and were having certain difficulties in leading groups. The best way to help them was not to give a series of lectures on how to lead a group, but set them at work planning how to lead such a discussion. It is easily seen what a chance the director would have to make assignment of special topics that would help, or to make suggestions himself as difficulties arose. For instance, one man said his main difficulty was to get discussions at all; another to hold the group to the point. Both of these difficulties should have been given special attention in the leaders' training class, not in the abstract, but in connection with the lesson under consideration. In such a way men will gain confidence to lead discussions.

#### REPORT OF THE TRAINING CLASS

Religious work secretaries and chaplains observing, five soldiers (Cushing, Wood, Powell, Edwards, Clark) forming the

class. The director had a blackboard for use. One or two had led groups; the others had been in discussion groups.

*Director:* May I ask as a preliminary question, what did you find the biggest difficulty? Where did you have the most trouble in leading a group discussion?

*Edwards:* In getting an adequate discussion.

*Director:* What do you mean by an adequate discussion?

*Edwards:* Getting discussion on the topic we have for discussion. Too many of the men are apt to wander off. They will talk all night on some subject but they get off of the topic for discussion.

*Cushing:* The trouble I find is that nobody will talk. Rather a bashful disposition among the men apparently. They like to hear somebody else talk. They won't say much themselves.

*Director:* These are two opposites, in a way. Yours is that you can't get them interested at all, and Edwards' is that they won't stick to the point.

*Cushing:* The discussion, if there is a discussion, seems to be confined to two or three or possibly four men, and the rest of them have very little to say.

*Director:* Have you anything to add on that, Wood?

*Wood:* I find the discussions themselves about satisfactory, but the main trouble is to get the men together.

*Director:* When do you have them?

*Wood:* I try to have them Monday nights. Sometimes we shift that around.

*Director:* Let us spend a little time working out this study on a Soldier's Temptations. I want to try to find out where you think an interesting discussion would lie; where the needs of the men are. (Director found the men had done but little preparation, as the training class was first announced the night previous, so the leader summarized the material in "The Soldier's Spirit" in the lesson on Temptation as follows:)

In the lesson from the book we are using ("The Soldier's Spirit") there are five concrete temptations mentioned: Drinking, Immorality and Obscenity, Profanity, Vainglory or Pride, and Laziness. Then there is a suggestion on the value of temptation, and in the last part of the lesson there are practical suggestions on how to win over temptation. There is obviously more material than could possibly be covered in a single discussion—you could spend a year on it. But there are two questions I should like to get your suggestions on. Do you think that this is a genuinely good topic for a discussion group?

(Several replies, "Yes.")

*Director:* Why?

*Answer:* Because it meets the gravest problems.

*Answer:* It meets a great many questions and difficulties in the right way.

*Director:* If you had to choose from this material in the matter of emphasis for discussion—you can't cover it all—what would you pick out—or would you add something which is not here? Let us take some of the points you think by all means you would have to cover.

*Answer:* The first, second, third, and seventh days.

*Director:* Drinking, Profanity, Immorality, and How to Win. (Director writes these on board.) You think these are essential, even if you have to take three weeks to do it?

*Answer:* Yes.

*Edwards:* I think those are essential—in fact, I know they are, from my experience with the men.

*Director:*—Let us stick to these, then, for the present. We may have to rule out more as we go on. In the next place, let me ask about the make-up of your groups. What branches of the Service are represented?

*Answer:* Soldiers present represent the artillery.

*Director:* How many in your groups?

*Cushing:* Fifteen to seventeen.

*Wood:* Fifteen.

*Powell:* Ten to twelve.

*Edwards:* About fifteen; all different batteries.

*Director:* Are the men educated, or ignorant? How would you grade them, as ordinary men, or not? Do they have special temptations or difficulties?

*Cushing:* Mine are an average group.

*Wood:* Mine are below the average, in education and from a moral standpoint, as in church attendance, etc. Some have never been in church or Y M C A before.

*Director:* How about yours, Edwards?

*Edwards:* I think they had all been in Y M C A and church before.

*Director:* When you got your group together and were dealing with these questions, even if it took you two or three weeks, what would you want to get accomplished with that group? You bring them together, and after thirty or forty minutes, they go out again, and you want something worth while to have happened. What is it, definitely?

*Wood:* I should first want to leave with them the thought that God is their helper to win over all these temptations.

*Director:* That they can win, through God's help? (Writes on board—*Goal:* That they can win, through God's help.) How would you change it, Edwards?

*Edwards:* I wouldn't change it.



*Director:* I want to know the definite thing, if you could have your way that hour, that you would like to see accomplished, more than just to say I want them helped.

*Cushing:* I think the main thought you want to leave with them is that there is a way they can overcome these temptations and how to do it.

*Director:* Then you would change this to read that they can win, and how? (Erases and changes so it reads—*Goal:* To show that they can win and how.)

*Clark:* I would say the necessity of winning, and how.

*Director:* That is, you feel that some of them don't care—they think they don't have to win? (Erases and changes so it reads—*Goal:* Necessity of winning and how to win through God's help.)

*Clark:* Yes. They don't feel that they have to win—that they must win, and that they can win through God's help.

*Director:* Then, that is the thing you would really want to see accomplished, Clark—when these fellows come in who don't care—to make them feel they must win?

*Clark:* Yes.

*Director:* Let us put it then (writes on board) *Goal:* To make the men feel the necessity of winning, and how to win through God's help.

What are the two or three points you would like to see made? If you were to pick out two or three things leading to this goal, what would they be? Have you a suggestion on that, Wood? Name one, anyway.

Perhaps we can do it best by just taking one temptation, for instance—or would you want to take temptation in general? Which would you do?

*Answer:* Temptation in general.

*Director:* All right—what is the point you want to make on Temptation? You are trying to get to the goal, and are trying to get a couple of new or old ideas emphasized that you think will lead up to it, and make the men go away feeling the force of it. (Writes under *Goal:* *Main Points.*)

*Wood:* There is one point that I think the men ought to have, and that is the seriousness of yielding, or playing with temptation. (*Director* writes it on board.) That is one point they don't think of.

*Director:* That really ties up with part of your goal, by a little different approach. How about that, Edwards? Would you change that?

*Edwards:* I don't know.

*Director:* Would you use this point? Does it appeal to you?

Discussion followed as to whether "necessity of winning" was necessary in order to give a motive for learning "how to win."

*Edwards:* No, I don't think it appeals to me. I would use the

first point we made. That is what we got the group for. So for a goal I don't think I would use that—it is an absolute necessity to win. That is what we have the Bible class for.

*Director:* How about that, Clark? Would you take that?

*Answer:* I believe they have that feeling or they would not have the Bible class.

*Answer:* I don't believe they feel the necessity. They come often because they are asked to.

*Cushing:* I think part of them come in merely for the novelty of it, to see what we are doing; and if you can impress upon them that they are there to get something out of it that will help them to do better, that is the point we have accomplished.

*Director:* You would leave this point there, then?

*Cushing:* I would.

*Director:* Let us leave it then (as written on board).

*Main Points:*

1. Seriousness of Playing with Temptation.
2. The Necessity of Winning.

Now, is there any other point? We will get as many as we can handle. Is there anything else about Temptation you want them to feel?

*Answer:* The uselessness of yielding, and playing with it.

*Cushing:* Wouldn't that really come under that first heading?

*Director:* I think it would. (Writes it down as sub-point.) Anything else on this, Powell? What would you really make as your one point on this?

*Answer:* Seriousness has such a large meaning that it would cover a great deal.

*Director:* I suppose it goes without our saying that the application is, How you are going to win? (Writes down on board *Application: How to Win.*) What are some of the suggestions you would want them to have in mind as to how they could win? Take it out of your own experience with the men as to what you would want them to have in their minds before they get away, as to how to win.

*Answer:* The thought of those who are left behind.

*Cushing:* I think a firm determination, and the help of God, are two of the main things.

*Director:* Any other suggestions?

*Answer:* Choice of companions.

(Director writes these three on the board.)

*Director:* Now, is there any change you would want? Would you be willing to face a group with that outline for a thirty minute discussion and get somewhere?

*Edwards:* Well, I would, and I wouldn't.

*Director:* All right, tell us where you would, and where you wouldn't. You helped make it.

*Edwards:* How to win, should be the goal; that wouldn't change it much.

*Director:* What do you feel is the weakness of the outline, from your viewpoint? Think about your group as if you had to face it tomorrow evening.

*Edwards:* I have to face it tonight. The trouble with me is that I didn't look into this thing fully before I came in here; but when I go to a Bible class or church, or such places, it is with the thought of being made better—it is with the thought of absolute necessity. I would want to make the men feel the necessity of winning, and show them how to win.

*Director:* You are going to assume with your group that they want to win. That is your own adaptation; but would you still take The Seriousness of Playing with Temptation?

*Edwards:* Yes, that is good. The Necessity of Winning is good.

*Director:* All you would do would be to cross this out, and take as your goal to show how men may win?

*Edwards:* Yes.

*Director:* Does this outline get next to your men, or would something else hit them harder?

*Edwards:* No, I think the outline is all right.

(Others present think it all right.)

*Director:* The Seriousness of Playing with Temptation, and The Necessity of Winning, then How to Win, including three suggestions on this point. Keep that in mind.

(Erases outline.)

*Director:* How do you think you could get the interest of those men you face? You are going to meet your group tonight, Edwards, and you don't want to preach to them, but want to make them prick up their ears, and listen. How are you going to commence?

*Edwards:* Well, in our battery we would take this booze question, and that would take some time.

*Director:* What you would do then would be to take this outline, but instead of taking Temptation in general, you would focus on booze and use this outline. Is that right? Would you choose the temptation, or will they choose it?

*Edwards:* I would get them to choose it. Take booze as a beginning, and if it attracted their attention focus on that; if not, on gambling, or women—whatever takes their attention. Those three things come as strong temptations, and the one that appeals to them the strongest is the one we would take.

*Director:* How would you capture their attention?

*Cushing:* I am rather at a loss to know just what I would do.

*Director:* Powell, have you any suggestions?

*Powell:* I would focus on one temptation.

*Director:* You can see that it would be a possibility to ask these men what temptation would be the hardest to meet. You could begin in that way. What is the greatest temptation, Clark?

*Clark:* I don't know that I have any—not of those three anyway.

*Director:* Now, Edwards, you were going to take booze. How are you going to get under way?

*Edwards:* To get under way I am going to have one man read that topic from the book and then have them discuss it.

*Director:* Well, how are you going to do it? You object that they scatter too much; how are you going to keep them from it? Is there any question you could ask about booze that would focus attention—you remember what the outline was, the seriousness of playing with it, and the necessity of winning—that is what you want to get at. Powell, have you any suggestion—any statement that would open up the question and focus attention?

*Powell:* Yes, I would ask them if they ever saw anybody given to booze, and what they got out of it.

*Director:* We might put it (writes on board) Did anybody ever get any good out of using booze? Or would it not be better to change it to, What good does a fellow get out of booze? That gives us a positive side. That might start something. Would that start anything in your group, Cushing?

*Cushing:* I think it would have a tendency to.

*Director:* Well, what is your next point?

*Answer:* We will get a discussion if anyone believes in booze; if no one believes in it you can't.

*Answer:* It is the man who believes in booze we want to get.

*Director:* If there is no one in that group to whom booze is a problem, you might go on to the next temptation.

*Edwards:* I don't believe there is a man in my class that believes in booze.

*Director:* Are there any in your class that cuss?

*Edwards:* Yes, plenty of them.

(Others speak of the prevalence of it.)

*Director:* Let us take cussing, then, instead of booze. What is your next question?

*Cushing:* I think a very good question that was brought out in our class the other night was, Why does it seem to be the nature of most fellows to cuss? It seems to be the first thing they think of—or you might say, they do it without thinking—if something doesn't go just right. (Director writes question on board.)

*Director:* That question would get at the uselessness and the seriousness of it, wouldn't it?

*Cushing:* Yes, sir.

*Director:* Is there any other question on cussing?

*Answer:* What satisfaction does a man get out of it?

*Director:* Is there any other question on this? Of course, you could get a summary question, Why should a fellow keep on cussing?

*Cushing:* Wouldn't that really be a sub-topic?

*Director:* Yes, it would; but I am just trying to help you through with phrasing a few questions. I always have to phrase them in advance, before meeting with the group. How shall we put it? Why should a fellow keep on, or quit his swearing?

*Cushing:* Their answer is, there may not be any reason why they should quit, and we have to put the point, Why should a fellow quit?

*Director:* We will put it, Should a fellow quit cussing? Why, or why not? (Writes it on board.)

*Answer:* Some may not be willing to acknowledge that a fellow should quit.

*Director:* Then I suppose the question would really be, What is the harm in cussing? and How can a fellow quit cussing? (writes on board). This is really your goal. You say it is second nature—natural as can be. Now, how are you going to bring this to the men? They will say several things, "Just make up your mind," "Control your temper," etc. If a fellow came to you and said he wanted to quit cussing, what would you suggest?

*Answer:* I would tell him the same thing Billy Sunday did, every time you wanted to swear, sing "Brighten the Corner" and you wouldn't swear.

*Director:* Now, there is another thing I want to know—how God would help a fellow to quit cussing, because that is going to be the stumper on this. It appears to me perfectly simple until it comes down to this—how God can help. Edwards, have you any suggestion?

*Edwards:* He can get the help of God through prayer.

*Director:* Yes, but how are you going to bring this out in the group? In talking this over with a group, one fellow said he quit associating with the fellows that cuss. Another said, "I make up my mind to it, and just quit." Another said, "I fine myself every time I do it." There will be various things suggested. Now you want your men to come away feeling that if a man is a Christian, a real believer in God, and is willing to pray, that prayer will help him. Now, how are you going to get discussion on that before you quit? Some of these things a man will not win out on without prayer. Maybe he will on cussing, through sheer will power; but you know very well that when it comes to booze they will not win without the power of God. How are you going to make them feel that they will win out and have confidence that God will help a fellow?

*Edwards:* It is against the spirit of Christianity, and the Christian spirit to swear.

*Director:* They will admit that. . . . On this outline I can't see at all but what you could ask two questions very definitely somewhat along the line that another group suggested to me: How much can a friend who does not swear, or your family, or some friend who has stopped swearing, help a man? And then ask him straight out, How much can God help you? and, Does prayer help, and how does it help? Some fellows have said that they had been cussing all their lives and when they became Christians they had been able to quit. How did becoming a Christian help?

The questions then stood on the board:

What good does a fellow get out of cussing?

Why does it seem to be the nature of most fellows to cuss?

What harm is there in cussing? Why should a fellow keep on?

Should a fellow quit cussing? Why or why not?

How can a fellow quit cussing?

Does prayer help? How?

\* \* \* \* \*

#### A STUDENT LEADERS' TRAINING CLASS

The following extract from another leaders' training class illustrated a different method. In this class the director had asked two members of the class to report on how they would lead the discussion. The subject was The Social Value of the Church. (Rauschenbusch, "The Social Principles of Jesus," Chapter IX.) As the men reported, the director wrote the chief points on the blackboard.

*Student:* To get it started, I would take the idea of how the thing works and I would say that we have to take the modern Church.

*What effect does it have upon the community? Upon the life of the community in which it is located. Account for this.* (Director writes on board).

Then I would probe into what is fundamentally wrong with the Church. (Director writes—*What is fundamentally wrong with the Church*), with such a question as to whether our worship is based upon the Word of God.

Then I would discuss the relation of ritual to real religion. (Director writes—*What is the relation of ritual to real religion?*)

Then I would ask such a question as to why all Christians should be allied with a religious organization. (Director writes—*Why should all Christians be allied with a religious organization?*)

Then I would take up a question such as this: *According to Jesus' teachings what should be the attitude of church members to the members of the community?* (Director writes this on the board.)

*Director:* What response would you expect to get from that?

*Student:* I think the response would be that the Church and the member of the Church have a social responsibility to the members of the community.

*Director:* Suppose they came back with that answer, what would be your next question?

*Student:* The next thing would be: *How could the Church express it?*

(Director writes this on the board.)

*Director:* Yes, that would focus our attention on the question of yesterday—What is the relation of the Church to other organizations?

The outline then stood on the board:

What effect does the Church have on the life of the community in which it is located? Account for this.

What is fundamentally wrong with the Church?

What is the relation of ritual to real religion?

Why should all Christians be allied with a religious organization?

According to the teachings of Jesus, what should be the attitude of the church members to the community?

How can the Church express this responsibility?

The director then asked the group to criticize this outline.

The director then called for another member of the class to tell how he would lead the group (director writing down the main points.)

*Student:* I think I would follow a somewhat different tack. There is a strong passage in James I wanted to use. I would have for my purpose that if we really express the spirit of Christ in our lives, religion must be a social dynamic—Jesus must be the social dynamic.

(Director writes "purpose" on board.)

Then to begin our questions:

I would ask for my first one, *What is religion from the Christian point of view?* (Director writes on board), and use for my answer if they do not answer for me, *James 1:27.*

*Director:* Why do you not ask more directly what is the viewpoint of James, provided they do not reply?

*Student:* I think he expresses the Christian view. Then I would ask if *its social value is a good criterion for a man's religion.* (Director writes on board.) Then I would follow that up with the question as to *whether the social side of religion should be paramount.* (Director writes on board.) Then this question, *Should a man who feels that his social duty conflicts with the canons of religion do his duty?* (Director writes this on the board.)

*Director:* What do you expect to get from that?

*Student:* I expect a lively discussion on Sabbath observance and on many other things.

*Director:* What are the canons of religion?

*Student:* I think the old pharisaical idea of religion—this cut-and-dried idea of religion—I think going to church is the whole idea of religion to these people. Or there is the man who is so hard-headed that he cannot see any man's viewpoint in the matter of religion.

And then I would raise this question: *Should any man risk his reputation and therefore his influence by associating with sinners?* (Director writes this on board.)

That question would raise the matter of Christ's association with the publicans and sinners.

*Director:* Yes, you would focus on Jesus' attitude.

*Student:* Yes, and then finally, *is a man a real follower of Christ when he lives a clean, moral life and is faithful in his worship, but does not take any part in carrying forward Christ's program—if he is simply a hearer and not a doer, is he a Christian?*

This placed on the board the following outline:

Purpose: To show that if we really possess the spirit of Christ, religion must be a social dynamic.

1. What is religion from the Christian point of view?
2. Is its social value a good criterion for a man's religion?
3. Should the social side of religion be paramount?
4. Should a man who feels that his social duty conflicts with the canons of religion do his duty?
5. Should any man risk his reputation and therefore his influence by associating with sinners?
6. Is a man a real follower of Jesus when he lives a clean, moral life and is faithful in his worship, but does not take any part in carrying forward Christ's program?

Discussion then followed on this outline.

*Student:* That one question, If a man feels his social duty, and so forth—why a man can feel almost anything. I do not like the word feel.

*Director:* You would make a change there?

*Student:* Yes, we might say convinced. The thing that raised that question in my mind was Christ's healing the lame, etc., on the Sabbath day. I was trying to make a general question for our modern day on that.

*Director:* But you would have to discuss the Sabbath question before you could take that up.

*Student:* Is that not sometimes a better approach to a Scripture passage than this more direct one?

*Director:* How would you handle this question?

*Student:* I would say, "Let us turn to this passage and see what Jesus would do under such circumstances."

*Director:* Was that your point?



*Student:* I was thinking, for example, of our own school. There was a faculty member who did more than anyone else in saving Freshmen when they were going their two-forty downward course, and simply because she associated with these boys and took them into her room, she was criticized and blamed by the rest of the faculty. As I sat in her room at the close of the school year, she told me how she had been persecuted for standing with the students.

The director then suggested a possible re-phrasing of the second question, *Is its social value a good criterion for a man's religion?* to make it read, *How much can you tell of a man's religion by his social action, or how much can you judge a man's religion by his social action?*

*Student:* Then there is that last question of carrying forward Christ's program.

*Director:* You had better say Christ's social program.

*Student:* Christ's program is social.

*Director:* What about that suggestion?

*Student:* I do not think we would have that question in our group if we had made any progress.

*Another Student:* Suppose we are thinking of some elders in the church that I know, deacons even. They do not do a single thing. They are just so much dead wood. They simply make a big splash.

*Director:* The trouble with the outline is that you have too much yes and no material. Can we not re-phrase the questions?

*Student:* Question three changed to, what emphasis should be placed on the social side of religion?

*Director:* Right you are. Now let us take this again. Question two is a good question for starting because it means a diagnosis or approval of the social value of the Church. Rauschenbusch asks the question: What is the value of a first-rate minister and a church in the community?

(The director then suggested certain rearrangement in the order of the questions in order to make the transition more smooth. He also criticized the outline in that it did not give sufficient attention to Scripture. After the opening question, How much emphasis should be put on the social side of religion, rephrasing of question three, he suggested we turn to the Scripture under the question: What was Jesus' test of religion? Two or three sub-questions would be necessary in order to bring out Jesus' test of religion, and this would leave questions four, five and six, after being re-phrased from the yes and no form, as Application questions.)

The director then called upon one of the members of the group for a story to use in closing the lesson. He then gave attention to suggestions on the assignment of the new lesson which dealt with The Cross as a Social Principle, speaking to the group as follows:

*Director:* I had thought that we would work over the matter of assignment of a lesson today. I was thinking myself that I would focus attention in this way on the new assignment: How much suffering did Jesus offer His followers if they would join in His enterprise? (I want attention focused—you think this out—upon the sacrifice.) How much would it really cost, if a man were to be an active Christian?

Rauschenbusch asks: "Does the ordinary religion today put a man in line for a cross or for a job as bank director?" We should focus attention in the new discussion upon how much sacrifice would really come if a man lived up to Jesus Christ's principles.

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### A SECOND STUDENT LEADERS' TRAINING CLASS

This illustrates how a report can be secured on the previous normal training class session. It is also a very good illustration of how by interchange of conviction finally a good teaching outline can be worked out. In addition to this the part which the director may take in suggestions and additions is very well exemplified.

*Director:* Did any person try the topical method this morning? How did it work?

(The previous leaders' training class had worked out topics to be assigned for report as a variation from the discussional method.)

*Student:* I tried it and it worked nicely.

*Director:* What have you to suggest?

*Student:* The next time I shall prepare more questions on the topics. There was great danger that the ones who gave them were interested and the others showed rather a lack of interest. I think that was due to my arranging of it. I simply gave the topics to them and they reported on them. It took too long a time. I could have divided the subject and given the different sides to various ones.

*Director:* That is a very pertinent comment.

*Another Student:* I used the topics. We had difficulty. I did not get at the good in the material. The topics occupied so much of the time, I somehow failed to bring them back to the biblical material. I think it is very much worth while as a method, and it was simply my fault more than anything else.

*Director:* Anyone else?

*A Student:* I used it in our group. I think they spent too much time on their reports.

*Director:* You think the topic ought not to be quite so exhaustive?

*Student:* I think it is a good method, but I think there were too many topics.

The director then spoke of the possibility of working out a single topic which could be used for one-half to two-thirds of the whole period, and reported that he found himself using the conversational method, that is, when the group's discussion led along a line which if followed to the logical conclusion the group would object to, he as leader himself stated the implications of their comment and really drove them to face the outcome of their viewpoint. This led to the group coming back with its own comment and suggestion.

Report was then given on two or three groups as to how special problems were handled. The normal training class then turned to the working out of an outline of the new lesson which was the lesson assigned at the close of the first student normal training class (see bottom page 97).

The study was from Rauschenbusch, "The Social Principles of Jesus," Chapters X and XI, The Conflict with Evil, and The Cross as a Social Principle.

*Director:* If you were leading a group with these four or five daily reading passages, what would you want to get accomplished by it? Has anybody a purpose that he wants to suggest?

*Student:* A man must have a willingness to sacrifice in anything he goes to do.

(Director writes on board as he states it) Purpose:

*To show that a man must be willing to sacrifice in whatever he goes into.*

*Director:* Any criticisms or suggestions?

*Student:* That hardly includes the idea.

*Another Student:* I think that the idea should be brought in that only by sacrifice and conflict can the Kingdom of God be advanced; that is, by conflict involving sacrifice.

(Director writes second purpose: *Sacrifice and conflict necessary to advancing the Kingdom of God.*)

*A Student:* We will have to show that the cross is the only remedy for the evils existing.

*Director:* What else?

*Another Student:* *To show that evil exists in an organized form and in a personal form, and to show forth the principles of Christ which are to be used in overcoming evil and in establishing the Kingdom.*

(Director writes this on board.)

*Director:* Anybody else?

*Another Student:* Mine was a restatement of the last. My purpose was to discover the Christian's attitude toward individual and social unrighteousness.

(Director writes this on board.)

*Another Student:* To determine how best to cope with the forces of evil and the guilty.

(Director writes this on board.)

*Director:* Anybody else?

There were then written on the board the following possible statements of purpose:

1. To show that a man must be willing to sacrifice in whatever he goes into.
2. Sacrifice and conflict necessary to advancing the Kingdom of God.
3. To show that the cross is the only remedy for the evils existing.
4. To show that evil exists in an organized form and in a personal form, and to show forth the principles of Christ which are to be used in overcoming evil and in establishing the Kingdom.
5. To discover the Christian's attitude toward individual and social unrighteousness.
6. To determine how best to cope with the forces of evil and the guilty.

*Director:* Well, which one of these will we go after? Somewhere there is a combination of these that would give us the purpose we want. Which one can be the purpose, tomorrow, the kind of purpose you would want to make the one with which to close this course? Which one appeals to you assistant leaders? Here we have sacrifice, conflict, and the cross. Then comes in the more indefinite form, that of using methods. Do you want to drive home sacrifice or the conflict and law of sacrifice?

*Student:* It is the concluding lesson. Because of that I would want by all means to use a purpose emphasizing sacrifice.

*Another Student:* I think the second is the sharpest—only by conflict involving sacrifice can the Kingdom be advanced.

*Director:* We can reverse this. Is there anything that is not here that you would like to see added?

*A Student:* I would like to have the idea of the social significance of sacrifice brought out. We generally put an individual interpretation upon it, do we not?

*Another Student:* But you have it there. It is to advance the Kingdom.

*Director:* Well, why not make sure by putting in that social idea?

*Student:* But do we not generally associate the cross with individual salvation? Here we want to show the cross as a social principle. We have not gotten that over to the people in our churches. The element of sacrifice must have the social objective.

*Another Student:* If you had reference to the vicarious suffering of Christ, would that take it?

*Director:* That is good—(writes on board) To show that only by vicarious suffering involving conflict and sacrifice can the Kingdom be advanced.

One of the members of the group then suggested an entirely different approach for the new lesson, which the director ruled out as being irrelevant to the purpose decided upon.

The director then erased the board, writing at the top the purpose determined—Purpose: *To show that only by conflict involving vicarious suffering can the social end of the Kingdom be advanced.*

*Director:* Has anybody certain points to make?

*Student:* I would put down that *evil is always with us, and that it is organized.*

(Director writes this on board.)

*Same Student:* I put down that *love is the instrument of fighting, and then the necessity of heavy burdens.*

(Director writes on board.)

*Director:* Do you use any particular Scripture when you do this?

*Student:* The first is based upon the story of the tares; the second is based upon Paul's saying about heaping coals of fire on your enemy; the last rests on Christ's saying about taking up our cross and following him.

*Director:* Has anybody any suggestions on these three points?

*Student:* That story of the tares, it occurs to me, is the attitude of Christianity, of a Christian towards the hypocrite in the Church.

*Director:* That is a very good narrative; but the only question I have to raise is whether it falls into our regular line. You are really on the other line. Just hold that for a moment. Are there any changes you would make in this? (Points to the three ideas already written on the board.)

*Student:* I would put in "burden" for "sacrifice."

*Another Student:* I was thinking of the idea Rauschenbusch worked out—that the man does the most who is the best educated. Not necessarily sacrifice.

*Director:* You would say that vicarious suffering is not necessary. Sometimes there is a heavy burden without it.

*Student:* At the same time there should be something about the vicarious element, it seems to me.

*Director:* Well, the necessity of carrying the heavy load, even to the extent of vicarious suffering, if necessary. (Director changes the ideas written on the board to read thus.)

Has anybody else any point to make?

*Student:* I would put the whole thing from Jesus' angle—

his acceptance of suffering and death and his suffering for a divine cause.

(Director writes on board.)

*Director:* Now, where is our point of contact? Where do we want to get under way in this lesson?

*Student:* I would try to link up the question of sacrifice, bringing out the point and apply it to the student's life; that is, the way that sacrifice would come home to men in college.

*Director:* You would make that an application rather than a point of contact?

(Director writes it on the board under Application.)

*Student:* Yes.

*Another Student:* I would suggest, to what extent in the present war have we a conflict between good and evil?

(Director writes on board under Point of Contact.)

*Another Student:* Over there I have that point. Evil is always with us. There I have the question: Is there such a thing as a necessary evil? We hear people say some evils are necessary.

(Director writes this on board under Point of Contact.)

*Director:* What do you think of that?

*Student:* I think that is a very good live point.

*Another Student:* What constitutes bearing a cross?

*Director:* That ought to be placed in the application. What constitutes bearing a cross in present-day Christianity? (Writes it as point 2 under Application.)

*Another Student:* I thought we should bring out the idea that the cross is a voluntary thing, rather than a thing that is imposed. I think we should stress the fact that it is taken up voluntarily.

*Director:* Has anybody else a suggestion?

Another question: How great a sacrifice is required to be a Christian today?

(Director writes this on the board.)

Another student suggested this question: Estimate the comparative strategy of Christianity and that of the forces of evil.

The director expressed a fear that the point of contact question, "To what extent in the present war have we a conflict between good and evil?" would take us into limitless discussion; that a point of contact question should be a question which simply opened up the discussion.

Some discussion followed in which the group ruled in favor of leaving this question.

The director then called attention to the fact that this left two possible approaches; either, *To what extent in the present war have we conflict between good and evil?* or, *Is there such a thing as a necessary evil?*

The director then asked for the question on the passage regarding the tares which had been selected as one of the Scripture

references. After discussion the group settled on this: From the parable of the tares what do we learn as to Jesus' method of establishing the Kingdom? (Director writes this on the board.) Someone suggested: What do we learn as to Jesus' attitude toward evil or toward evil in the world?

Another student suggested this question: Is love a greater power than force, or should they be used together?

*Director:* Have you any criticism on this question?

*Student:* The criticism is ultimately that the first part is answered by yes or no, and the second part of it is answered by yes or no. Is love a greater power than force? Yes or no. Should they be used together? Yes or no. I would put it in this way: *In what relation do force and love stand?*

*Another Student:* Or, *To what extent should force be mingled with love in combating evil?*

*Director:* Yes. Or, *What is the relation of force to love in combating evil?* We must always avoid a question that does not give a chance for discussion.

(Director writes this question on the board.)

*Student:* That is based upon a false assumption and we must discuss what place each has.

*Another Student:* There is a great contrast in the two statements of Jesus. One is in John 18:36—"My kingdom is not of this world." Then the other is in Matthew 11:12—"The kingdom of heaven suffereth violence, and the violent take it by force." In what sense is the term violence used? It is used in the sense of power or dynamite. This man, Rauschenbusch, says that when we call out the militant spirit in Christianity, we summon a dangerous power. What is the militant spirit Jesus Christ permitted in religion? I just throw that out. I think he summoned the highest.

*Director:* Now, that is a good question: *What is the militant spirit, and how much did Jesus permit it in religion?*

(Director writes it on the board.)

The director then, pointing to the questions on the board, suggested that half of the lesson be given to the discussion of the questions about the need of fighting evil, as follows:

1. To what extent in the present war have we a conflict between good and evil?
2. Is there such a thing as a necessary evil?
3. From the parable of the tares what do we learn about Jesus' method of establishing the Kingdom? (Attitude toward evil.)
4. What is the militant spirit and how much did Jesus permit it in religion?
5. What is the relation of love to force in fighting evil?

The director then suggested that they take up the whole question of sacrifice, using first the question already suggested: How

great sacrifice is required today to be a Christian? He wanted to get an examination of those passages in which Jesus promised his disciples suffering and a hard time. These might be the questions:

What did Jesus promise his disciples if they carried on his work?

Why did Jesus challenge his disciples with this program of suffering?

Why is it that it costs so little suffering today to be a Christian?

Then take the question already suggested and written on the board:

What constitutes the bearing of the cross in present-day Christianity?

The director then showed from the board that all he had done with the outline, after it had been worked out, was to insert one or two questions for an examination of the Scripture passages on suffering, namely: "What did Jesus offer his disciples if they followed him, and why did he challenge them with suffering?" Rauschenbusch wants to know whether, if you do not suffer, it means that you are not a good Christian.

*Director:* I think that ought to be raised, because sometimes a man does not have to face suffering and we must not put suffering up as a fetish. I think we might put up the question: In what ways does Christianity challenge to heroic and sacrificial action today? Has anybody any other suggestion?

*Student:* Do we leave the men with the idea that religion is a lugubrious sort of thing, and that we are going to get out of some sort of Gehenna through suffering and sacrifice? After all, the missionary spirit gives us joy.

*Director:* There is that question. That is good. What is the element in Christianity that takes the edge off suffering and sacrifice?

*Student:* My idea was in the words: "Who for the joy," etc.

*Director:* Why not phrase it like this: *Is suffering the final result?*

*Student:* *What is the counteracting element in the Gospel to the gloomy side of suffering and sacrifice?*

*Another Student:* The compensation.

*Student:* But are joy and suffering the final result? *What is the result of suffering and sacrifice?*

*A Student:* I had a question there. I think I would ask, *How do you understand the paradox of Jesus about the losing of life and the gaining of life?*

*Student:* That is Matthew 10:39.

*Director:* *How would you interpret the paradox of saving life and finding it?* (Writes this on the board.)



*Student:* If you ask that and keep right at that and refuse to be sidetracked, they will all see that the end of suffering and sacrifice, such as there is, is to gain something.

*Director:* You will remember Jesus speaks of two rewards. He says, "Blessed are ye, when men shall persecute you." He had the positive side. Two of these suffering passages have the victorious note at the close of them.

*Student:* I think if you hold to the general statement you will get nearer to the truth. It may seem to a man a great sacrifice to go into the heart of Africa as a missionary, but suppose that his outlook is completely transformed and all values are revalued; then it may be an extremely delightful thing to do.

The director made some final suggestions and the normal training class adjourned.

## DISCUSSION VII

### CHOOSING THE GROUP LEADERS

#### Topics for Discussion

1. REPORT ON VISITATION OF DISCUSSION GROUPS  
(See Assignment, page 76, for Topics.)
2. WRITTEN REPORT ON DISCUSSION OUTLINE
  - a. Discussion outline.
  - b. Discussion method.(See Assignment, page 77.)
3. WHO SHALL BE THE LEADERS OF THE DISCUSSION GROUPS?
  - a. Who are leading groups now?
  - b. What success have secretaries had in leading discussion groups? What are the difficulties in the way of their success? The disadvantages? The advantages?
  - c. What are the chaplains doing in the way of Bible group leadership? The camp pastors? How can they best help?
  - d. What are the possibilities of using business or professional men from outside the camp?
  - e. What success have you had in using soldiers? What has been the secret of the success of those who have made a success? Why have those who failed made a failure? Can these causes of failure be eliminated? Do you believe in soldier leadership? Why, or why not?
  - f. How can we find soldiers suitable for group leaders?
  - g. Can soldiers be trained to make a success of discussion group leadership? If so, how? Is it worth the effort?
  - h. What are the essential qualifications of a discussion group leader?

#### Assignment for Next Conference

(DISCUSSION VIII, ORGANIZING DISCUSSION GROUPS)

1. *Organizing Discussion Groups.* Get clearly in mind the actual situation in the camp under consideration—how the barracks are located, or tents on the company streets, or

the buildings in the fort. Describe how you would handle the organization of discussion groups in the barracks or tents surrounding the Y M C A building.

2. *Studying a Lesson.* Select a third study from one of the books mentioned on page 17, or a chapter, incident, or parable from the life of Jesus. Study this lesson with a view to leading a discussion group of soldiers. Finish your preparation, including a teaching outline and teaching method. Then write a brief description of just what you did to prepare this study.

### Reading References for Next Conference

(DISCUSSION VIII, ORGANIZING DISCUSSION GROUPS)

Strayer-Norsworthy, "How to Teach": Chapter VII, How Thinking May Be Stimulated; Chapter XIV, How to Study.

Moore, "What Is Education?" Chapter VI, Learning by and for Doing.

Horne, "The Leadership of Bible Study Groups," pages 26-32.

Horne, "Story Telling, Questioning, and Studying": Chapter III, The Art of Studying.

### Notes on Choosing the Leaders

(DISCUSSION VII)

In searching for leaders, the fundamental qualifications for successful leadership of a discussion group must be understood. How would you change the following?

#### 1. *Soldier's viewpoint*

If the discussions are to touch vitally the needs and problems of the men, the leader must understand the soldier's situation and be able, even if he is not a soldier, to see life through the soldier's eyes.

#### 2. *Some natural qualities of leadership*

The leader of a discussion group need not be the most popular man in the company; but unless he has some qualities which enable him to rally other men around him, he is likely to fail in his leadership of the discussion group. This qualification would seem to be all the more important in view of the responsibility which the discussion group leader must take in forming barrack sentiment and in sponsoring a barrack program.

3. *Some adaptability to teaching or leadership of a group*

A discussion group leader is not necessarily a trained teacher. His business is more that of chairmanship of a group. But unless he has some natural adaptability for this sort of work, he is greatly handicapped. Do not choose for the leader of a discussion group a phlegmatic, slow-thinking individual. He needs to be one who is alert, quick in seeing the viewpoint of other people, and able to handle himself readily in relation to others.

4. *Ability to be a leader rather than a talker*

The man who always absorbs the entire conversation cannot lead a discussion well. Avoid the minister who never gives another person a chance in a religious meeting, but always preaches; the teacher who always conducts his lesson on the lecture basis; the business man or soldier who in private conversation monopolizes the time.

5. *Willingness to take time to make a success of group leadership*

This does not involve a prohibitive amount of time, but the group leader must make personal preparation. Particularly, if he is an inexperienced leader, he will need to attend the leaders' training class. He will need to pay the price of success in personal preparation and in training.

\* \* \* \* \*

In some camps, the leadership of Bible or discussion groups is covered largely by chaplains, camp pastors, and Y M C A secretaries. The advantages of such leadership are these: It gives the help of more mature and expert men. Other things being equal, they know life more broadly and have had more training in leadership and Bible teaching. Such men can also be depended upon more fully as they are giving their entire time to this sort of work.

The difficulties in the use of these mature leaders are three. First, they frequently fail to get into the life of the men and to secure as frank a discussion as does the soldier. Second, they are not living with the men day after day and consequently cannot become so effectively leaders in barrack movements and in the whole formation of sentiment; these leaders simply come for the discussion group and then leave. Third, there are not enough of these leaders available for discussion groups.

\* \* \* \* \*

Other camps make wide use of business and professional men from an adjoining town or city. One camp has gathered practi-

cally all of its leadership from two adjoining cities and has one man giving full time to finding and enlisting these outside leaders. Such outside leaders keep the men in the camp in touch with the outside world. They become frequently, in a real sense, big brothers to a squad or a company. They also bring a certain maturity to the leadership.

The disadvantages lie in the fact that they are not in touch with the camp and camp life and, therefore, do not team as fully with the whole plan of the Association; in the fact that there is little opportunity to give them training; and in the difficulty in most camps of securing a sufficient number of such leaders.

\* \* \* \* \*

Other secretaries have a conviction that we must depend largely upon soldier leadership, using chaplains, secretaries, and others more largely in a supervisory capacity and in supplementing soldier leadership in such barracks or companies as have not yet developed soldier leadership. Three questions demand attention:

First, are we forced to train soldiers for leaders, or else give up the idea of having small groups? Even with one large class for each company, it is almost impossible to find enough chaplains, secretaries and outside leaders to supply the need, and if we think in terms of groups small enough to allow discussion, the leadership problem becomes still more difficult.

Second, many feel that it is better in any case to have an indigenous leadership. The outside leader is in the barracks only occasionally, usually only for the group meeting; the soldier is one of the bunch. He becomes, along with the president of the company council, the leader of the company sentiment. He helps in putting into effect the convictions of the discussion group. With a soldier leader, these men say it is more possible to use the discussion group as a center for forming barrack ideals. Further, the outside leader cannot go with the men when they leave the camp for another locality or overseas. At times, the men of the company are scattered; again they go as a unit. In any case, the man who has learned how to lead a group in one camp and has been filled with enthusiasm for this sort of work is more likely to help in another. At an embarkation camp, the secretary found a group under way, of which he had no knowledge. It was started by a soldier who had learned how to lead groups in one of the cantonments. Overseas there will be still less opportunity for actual leadership of groups by secretaries and for super-

vision of such classes. The men in squads or companies will stand together for certain ideals in proportion as they have been trained in America in such group comradeship.

In the third place, secretaries favoring soldier leadership say that the soldier-led group is more largely an exchange of actual conviction than when the outside leader comes in. The outside leader, even though he be a secretary, represents the advice of the outside moral and religious forces to the company. The soldier leader is one of the group. There is genuine freedom. The convictions reached are really the soldiers' convictions and are more likely to be permanent.

The difficulties in using soldiers as leaders are very real. In one of the National Army Cantonments, the chaplains and secretaries emphasized the following: First, the lack of men of ability and experience along this line; second, the unwillingness of soldiers to undertake leadership in their own barracks because of fear of the other men; third, the serious interruptions to soldier leadership, due to military duties and changes in camp personnel; and fourth, the failure of so many soldiers to make a success of such work.

The question of military duty interfering has been solved in one building by assigning two or three leaders to each group. As to whether men of the right caliber and natural qualifications can be found, depends upon the personnel of the company. In general, each company in the National Army is made up of men from every walk of life and there usually will be found college men who have been trained in student conferences, teachers, former Sunday school teachers, etc. The question as to whether they can make good in group leadership is one really of whether adequate training is possible in view of the time element; and also whether men of ordinary ability can actually be trained to lead groups. This was thoroughly dealt with in Discussion VI.

\* \* \* \* \*

In general, the danger is that we should look for leaders ready to hand, instead of finding soldiers of leadership possibilities and then training them. The new National Army is not composed of ready-made soldiers. The Government is taking men from every walk of life and going to great lengths in training them. The governmental leaders are finding in this conglomerate National Army men of leadership possibilities. These are promoted as non-commissioned officers and many of them are being trained for

commissioned officers. Certainly as religious directors, we ought to be willing to take some pains in training up religious leadership in the new army; in short, a group of Christian leaders who can help lead in the Christian morale which is so important to the real character of the men and their effectiveness as soldiers when the crisis comes. Some leaders are ready to hand. They have been Bible class teachers of experience or have led in church or Christian Association work. But for the most part they must be discovered and trained.

\* \* \* \* \*

It is a question whether we do not need two types of Bible leadership. If systematic study classes on the Bible, intended for the more mature Christian men, are to be held in the building, these should be led by the chaplains, camp pastors, or secretaries. If a group discussion on moral and religious problems is being held in the barracks, possibly these can better be led by soldiers. We must remember the function of a discussion group leader as worked out in the conference under Discussion V.

## DISCUSSION VIII

### ORGANIZING DISCUSSION GROUPS

#### Topics for Discussion

Keep in mind the plan of a barrack or the arrangement of tents on the company street. (See page 113.)

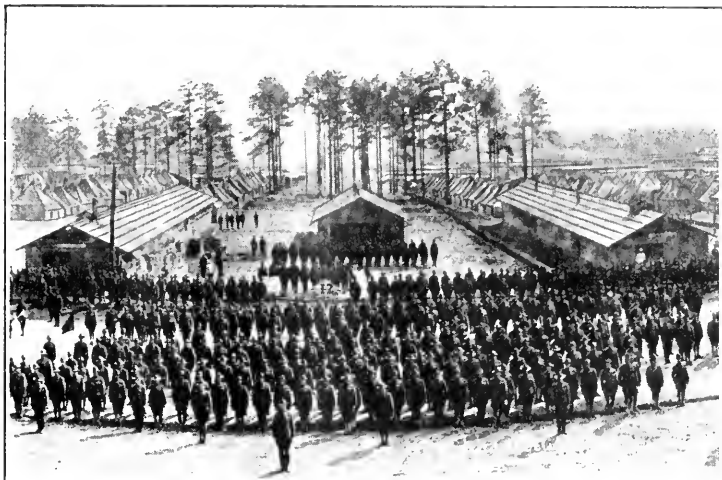
1. Shall we try to reach only the men who are Christians and interested, so as to maintain their Christian ideals, or shall we seek to reach the uninterested men and touch the life of the entire company?
2. Shall we have one class to a company or make smaller divisions? How large shall each group be?
3. If more than one class to a company, on what basis shall the division be made? By bunk rooms or tents (see illustration, page 113); or by arbitrary divisions of the alphabet, or platoons, or how?
4. Where shall the groups meet? In the Association building? In the mess hall? Or in the bunk rooms?
5. When shall the groups meet? Sunday morning after mess? In the evening immediately after mess? Later in the evening?
6. What sort of an organization of the groups shall there be? What officers shall each group have? What shall be the relation of the discussion group to the company council or "Comrades in Service"?
7. How should the groups be organized? By general announcement in the mess hall? By a meeting in the barracks after mess, called by the top sergeant? By informal meetings in bunk rooms?

#### Assignment for Next Conference

(DISCUSSION IX, SUPERVISING THE DISCUSSION GROUPS)

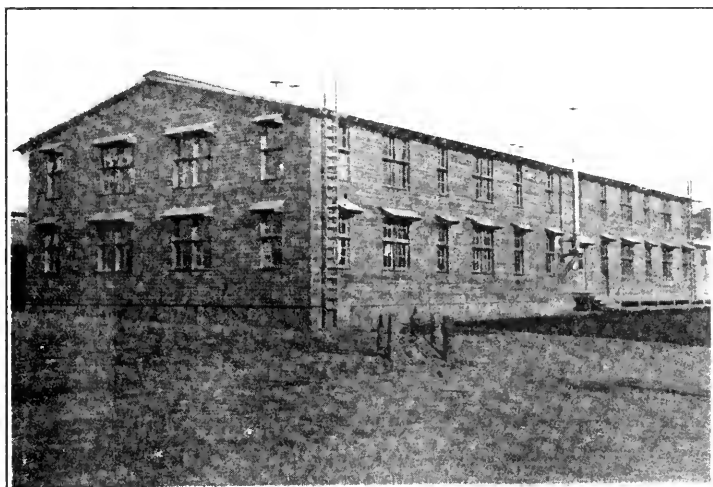
1. *How shall responsibility for the Y M C A work in the barracks be assigned?* Shall a secretary look after the type of work for which he is specially responsible in all of the barracks, or shall each secretary supervise the entire Y M C A program in a few barracks or company streets?





(c) Brown Brothers, N. Y.

SECTION OF A NATIONAL GUARD CAMP  
(Mess shacks with rows of tents on company streets.)



(c) Underwood & Underwood, N. Y.

A CANTONMENT BARRACK  
(Lower Floor: Mess Room and Bunk Room; Upper Floor; Large  
Bunk Room in two sections.)

2. *What can a Y M C A secretary do to insure the success of the discussion groups in the barracks for which he is responsible?*

3. *How would you use stories and illustrations in a discussion group?*

- a. Select one of the outlines already prepared for teaching. Write briefly an incident which might be used to close the group hour and emphasize the main point of the lesson.
- b. Suggest several illustrations which might be used in connection with different points in the lesson.

### Reading References for Next Conference

(DISCUSSION IX, SUPERVISING DISCUSSION GROUPS)

Horne, "Story Telling, Questioning, and Studying": Chapter I, *The Art of Story Telling*.

Weigle, "The Pupil and the Teacher": Lesson XVII, *Attention and Apperception: Methods*.

Strayer-Norsworthy, "How to Teach": Chapter IV, *The Formation of Habits*.

### Notes on Organizing Discussion Groups

(DISCUSSION VIII)

In general two methods of organization have been followed in the barracks.

1. *The first is the method of a general appeal with the aid of the top sergeant.* In some cases the secretary messes that particular evening with the company. During mess, the top sergeant blows his whistle, and gives the secretary an opportunity to announce the Bible or discussion group and appeal to the men who wish to join to remain in the mess hall or gather in the adjoining bunk room at the close of the meal. To the men who stay the plan is explained more carefully; enrollment is taken; and sometimes the class officers are elected.

At other times the secretary comes to the barracks or company street. He asks the help of the top sergeant, who urges the men to come to the mess hall for a meeting. Here to the men assembled, the secretary presents the Bible or discussion group plan; enrollment is taken; and the group formed. The latter plan is more feasible during the first two weeks the men are in camp when they are kept in quarantine.

The first advantage of this general method is the fact that it puts the top sergeant and other non-commissioned officers squarely back of the proposition. In the second place, it utilizes the company consciousness to the full. In the third place, it makes it possible to cover more barracks or tents in a shorter time than by any other method.

The disadvantages are these: It is semi-official and therefore somewhat coercive in its character. It makes a general indiscriminate appeal and is likely to win only the more interested men. It leaves the Y M C A secretary at the close of the organization in a rather official and formal relationship with the company, rather than one of frank comradeship with the men. The division into the smaller groups, which may become necessary if any proportion of the men in a company are enlisted in a discussion group, is more difficult.

2. *The second method is more informal and personal.* The consent of the top sergeant is secured. He may even put himself on record by a public announcement in the mess hall. But without the sergeant's official call, the Y M C A secretary goes directly to one of the three bunk rooms. (See illustration, page 8.) He may find conditions most unpropitious, but he announces what he has in mind and gathers a group about him. If two secretaries go together, as is preferable, one secretary can make the statement and the other can quietly be getting in touch with other men and leading them to join the group. Little by little the group grows until most of those in the bunk room gather. A half hour is taken in which to get really in touch with the men and complete the organization. He repeats the process in other bunk rooms.

Usually as many men are secured from one bunk room as from the whole barracks in a more formal meeting. By this method the secretary is more likely to secure for his group the uninterested men and those who must be reached if the wrong practices in the barracks are to be eliminated. He is also able to find the natural leaders and ones who can really help form barrack morale. He can be sure that he has in his group not only sympathetic men but others who must be won. When he leaves the bunk room he is on terms of comradeship with the group. There has been no coercion. Any who wish to continue their games or conversation are permitted to do so. A friendly group were gathered around the secretary.

This method is particularly effective among new men, where the secretary has been ministering to their human needs during the

early days of detention, and where he has already come to be looked upon as their friend. One secretary with long experience who had passed through the detention period with several successive drafts of men, reported that he had never been able to get as close to the men or secure such helpful results with any other method as with this.

The disadvantages are these: Its very informality makes a problem. The secretary takes a chance of having the bunk room prove to be unsympathetic and thus make it impossible to organize a group. He must already be on terms of friendship with the men in the barracks through the other ministrations of the Y M C A. It would not do to use this method as the first approach to the barracks. A greater length of time is required to complete the work of organization as compared to the barrack meeting.

Where the men are living in tents the same method is followed by covering sections of the company street or groupings of tents and rallying the men to one tent. (See page 113.)

\* \* \* \* \*

The advantage of starting the Bible study or discussion group during the quarantine period should be considered. The Association has been ministering to the personal needs of the men. They are favorable to the organization. Further, these men are just making the readjustments from civilian life to army life. They probably need the help more than at any other time and are also more open-minded.

\* \* \* \* \*

In general, the secretaries in army cantonments are satisfied if they can secure one Bible discussion group to a company. They have said that this was reaching a pretty large ideal and that to attempt to start more than one to a company made the problem of securing leaders and supervising the groups too serious. When the group of secretaries in one of the army cantonments faced the whole camp problem in discussion groups for several days together, they came to the conviction that more than one group to a company would necessarily be started if we were to maintain discussion groups and affect the barrack morale. This conclusion was based on these considerations: In any group of more than twenty-five it is almost impossible to carry on as a real discussion of an informal and frank character. Even if each person took only a part of a minute, there would not be time for all to take part. The very size of the group prevents the frank interchange

of conviction and experience if the group becomes larger. But twenty-five from a company of 200 to 250 men form too small a proportion to be a genuine factor in the life of the company. Also this will usually include only the more interested men. But if we work for a larger class, and secure a reasonable proportion of the company, say 75 or 80 or 100, then the class becomes so large that it is merely a barrack meeting and discussion is impossible. We are forced, therefore, to face one of three possibilities: a small, rather uninfluential group; or a large lecture class; or several discussion groups to each company.

Several have suggested division on the basis of personal selection; others automatically by the alphabet. The most feasible method seems to be by sections of the barrack. As already seen, the average barrack divides naturally into two sections on the second floor and one on the first floor. If divisions are made, it seems easiest to do it by these bunk rooms. When the men live in tents, this would be by grouping of tents on the company street. (See illustrations, pages 8 and 113.)

\* \* \* \* \*

*Where to meet* is the next question. Some say the Association building, because the atmosphere is better and there is chance for more quiet. Others say, no, you can't get the men who most need the Bible study to come to the building for such groups.

Some say, the mess hall. Men must come voluntarily from their bunk rooms, and there is thus less impression of coercion. This is away from the confusion of the bunk room. Others say, no, it is too formal. It is as noisy as the bunk room. The men stick to their bunk rooms and it is more difficult to get them to come to the mess hall. (See illustration, page 8.)

Others say, in the bunk room in the barracks or the tent on the company street. It is more informal, it is easier for the men to attend. It affects the bunk room atmosphere and barrack life more effectively because it gathers the men together right where they have to live and where the movements for wrong doing are in evidence. Others say, no, you often have to work in opposition to noise and swearing. You are in danger of seeming to force yourself upon the men by going right into the bunk room or tent.

\* \* \* \* \*

*In deciding when to meet*, several factors are to be considered. The new time in the summer makes eight o'clock in the summer a more difficult time than in the winter. Right after mess, either

noon or evening, is the hour when you are most likely to find the men together, but recreation in the spring and summer and fall months conflicts. Sunday finds so many men out of camp, that it is avoided in some centers, while in others it is considered, in spite of this, the best time.

There is no ideal best time. In the light of the situation in your camp, think through the hour with the fewest difficulties.

\* \* \* \* \*

*Just what and how many officers are necessary to make the group a success?* The simpler the organization the better. Some camps feel that a president or booster, someone who is responsible for seeing that the group meetings are held and the absentees are followed up, is all the officer that is needed.

The relation of the discussion group to the company council or "Comrades in Service" will need to be determined. Frequently the company council grows out of the discussion group. Again, the discussion group becomes the meeting of the company council.

\* \* \* \* \*

In all plans for barrack religious activities, and indeed in the entire religious work program, the Association Secretary should work in close cooperation with the chaplain. The Association work is autonomous, and is carried on in the army camps by authorization of the government. But to prevent duplication if not competition, and to insure efficiency in religious work, the Association will need not only to keep the chaplains apprised of all plans, but also to work them over with these officers in process of formation. This is needed first, in order to secure their constructive suggestions, and second, in order that there may be a single program in religious work. The Association in turn will of course wish to cooperate with the chaplains in every way possible in carrying out their plans for the religious work in the regiment and in rendering effective both their public and personal ministrations to the troops.

Particularly should the chaplains be in thorough cooperation in barrack discussion group program since it is so closely related to the morale and morals of the regiment. The importance of this is seen when we remember that in many cases the regiment will go as a unit and the chaplain will be with the men as they leave the camp to go overseas.

DISCUSSION IX  
SUPERVISING DISCUSSION GROUPS

**Topics for Discussion**

1. How many barracks or tents are served by an Army Association building? (See frontispiece.)
2. How shall responsibility for the Association program in these barracks or tents be assigned? By each secretary in a building being responsible for his particular line of activity in all the barracks or tents, or by dividing the barracks, so that each secretary will represent the all-round Y M C A program in a few barracks or tents?
3. What should be the relation of the Camp and Building Religious Work Secretary to the religious work program in the barracks?
4. What should be the relation of the barrack program to the chaplain of the regiment?
5. What are the chief obstacles in the way of successful discussion groups in the barracks or tents? What can the Y M C A secretary do to overcome these?
6. What can the secretary responsible do to secure and train discussion group leaders? to insure that the groups meet regularly? to make them interesting and helpful? to keep up the attendance? to relate the discussion groups to the activities of the barracks?
7. How can a building staff be organized so as to make possible adequate care for the Association building and a barrack or tent program?

**Assignment for Next Conference**

(DISCUSSION X, THE OBJECTIVE OF THE DISCUSSION GROUP)

1. *Examine quickly the following study books:*

Bosworth, "About Jesus,"  
Stewart, "The Soldier's Spirit,"  
Super-Urice, "Jesus as a Friend Saw Him,"  
Fosdick, "The Manhood of the Master."  
Bosworth-Lobingier, "The Master's Way."

What is the purpose of each? For whom was it planned? Which would you choose for a soldiers' discussion group? Why?

2. Select one of the books and read through the first eight chapters quickly. Which lesson would you choose for use in a soldiers' group? Why?

3. How much of personal Bible reading and preparation can be secured from the soldiers? Select any study you wish. How would you assign a new lesson so as to secure such preparation on the part of the men?

### Reading References for Next Conference

(DISCUSSION X, THE OBJECTIVE OF THE DISCUSSION GROUP)

Moore, "What Is Education?" Chapter I, What Is Education; Chapter III, The Doctrine of General Discipline; Chapter V, The Kinds of Education.

Strayer-Norsworthy, "How to Teach": Chapter XII, Transfer of Training.

Coe, "A Social Theory of Religious Education": Chapter IX, A New Theory of the Curriculum.

### Notes on Supervising the Discussion Groups

In supervising Association activities in the barracks, two general methods have been followed by the secretaries.

1. *The Religious Work, Educational, Physical, or Recreational Secretary has been responsible for his particular line of work in all of the barracks or tents served by the unit.* Those favoring this plan say that this method brings to the organization and promotion of any particular line of activity the man best skilled on the staff in that particular line of work. The Religious Work Secretary, for instance, should be able to promote the religious work program, because of his experience and training, more effectively than a recreational man, and *vice versa*. Further, they claim that it is easier to build up a staff on a specialized basis than to get men who can do the all-round work.

Those doubtful about this method mention the following difficulties: First, the officers and top sergeants are seen by four different men, each representing a different angle of the Association program. These officers cannot understand why they should be bothered by so many different persons and why so many different secretaries should be running into their barracks. Second, in covering so many barracks or tents, it is impossible to get intimately acquainted with the men or the problems in any one barrack or company street. Consequently the program must be more



general than specific. Third, they say it is physically uneconomical. It duplicates effort.

2. The second method is to make each secretary have a double responsibility: First, *for the policy and general supervision in the entire unit for his particular line of activity*; second, *definite responsibility for the promotion of the all-round program of the Association in a proportionate number of barracks or tents*. This would mean, for instance, that the other secretaries would act as helpers to the Educational Secretary in carrying out the educational program, each in his barracks, while the Educational Secretary in turn would be responsible not only for the general policy in the educational work, but also for the promotion of the entire activity of the Association in the barracks assigned to him. The daily staff meeting would then become a clearing-house for plans. Sometimes the entire staff meeting would be given to one kind of work. The work for the unit would be so organized that the religious, educational, and other activities would be initiated in the proper sequence and in relation one to the other and the supervision carried on cooperatively.

Those doubtful about the plan mention these difficulties: It necessitates men as Y M C A secretaries who can promote the all-round program, whereas in most of the camps the staff has been built up without regard to barrack or tent work and on a purely specialized basis. The Physical Secretary, for instance, understood that he would be responsible only for the physical program. Further, the various specializing men, such as educational, physical, etc., would prefer to do the work themselves rather than to trust their program to the other secretaries untrained in their particular line or to take the trouble to coach these other men.

Those favoring the plan mention these advantages: One man represents the Y M C A in the barracks for officers, non-commissioned officers, and men. They come to know him as the "Y" secretary. If he has ministered to these men during the first two weeks of detention and has really gotten into the life of the barracks, he has come to be their friend. He comes to know the men rather intimately in the few barracks for which he is responsible. He is able to carry on personal work on a friendship basis rather than indiscriminately and to win the cooperation of the officers and key men. They also say that this method is economical of time. When he is becoming acquainted with the men and hunting for leaders for recreational work, he can also be looking for leaders for Bible study and educational classes. He

can so organize his supervision that he can check on English classes and Bible classes in the same barracks on the same evening. It makes a compassable program and one directly related to a company Y M C A or barrack program, carried on by the men themselves. They further remind us that, while thinking through the problems and forming the plans may require a technical expert, at least on every camp executive staff, the organization of any of our lines of Association activities, with a possible exception of the physical work, is easily within the range of any men of good executive and general ability. With the increasing emphasis upon group play rather than expert physical training, many would not make an exception even of the physical work.

\* \* \* \* \*

*How can the supervising secretary ensure the success of the groups?*

Here are some suggestions:

First, he will discover the leaders for these groups and see that they attend the leaders' training class.

Second, he will visit the classes and help make them a success. The supervising secretary needs to learn the advantage of fostering a class rather than leading it himself. For instance, suppose a secretary is responsible for four barracks, Companies F, G, H, and I, with discussion groups as follows:

Company F, 2 groups  
 Company G, 2 groups  
 Company H, 3 groups  
 Company I, 1 group

He has these groups arranged so that the four groups in Companies F and G meet on one night, and the four in Companies H and I another night. These are two of the nights he is spending in the barracks. The first group in Company F has a leader on whom he can depend. He visits this group only casually, dropping in to give it a word of cheer. The second group in Company F has a leader who is all right when you get him started, but he is rather unreliable and lacking in nerve. The secretary visits the bunk room where this group is to meet, helps the leader get his group together, takes his place as a member for a few minutes, cooperates with the leader by questions or comments in getting the group thoroughly under way, and just as soon as the discussion is really going, he drops out quietly. The first group in Company G has a good prospect who is not yet a leader. The secretary opens the

discussion, gets one or two good questions, on which there is genuine debate, and then asks this prospective leader to preside, and while the discussion is on, he slips away. For the second group in Company G he has not been able to find a soldier leader. Therefore he leads this group himself, but throws a good deal of the responsibility on two soldiers who are possibilities for leaders. These he has made assistant leaders and is bringing them to the normal training class. In this way, the supervising secretary, by spending five minutes with the first group, ten or fifteen with the second, twenty with the third and thirty minutes with the fourth, could cover four groups in an evening, as well as check on some English classes and see that some recreation was under way. But he must learn the art of helping boost the group from the side lines instead of leading it himself. Making the soldier the chairman, even when he as Y M C A secretary has to do a great deal of the leading, more quickly brings the soldier to a place of confidence than if the secretary takes the chairmanship direct.

Third, the secretary can counsel with the leaders. If one of his leaders is having difficulty in preparing his study, he will take time to go over the lesson carefully with him and help him learn how to prepare. He will give freely suggestions and counsel on the conduct of the group he visits.

Fourth, the secretary will help in conserving the results of the discussion groups. He will bring inspiration to the inner circle of men in each company on whom the work for Christian morale in the barracks must fall. He will himself quietly keep in touch with the key men of each group.

\* \* \* \* \*

*How can this supervision of the work in the barracks and the program in the building be carried on at the same time?* From six to nine each evening is the big opportunity for barrack or tent work. This is the busy time in the building. With the desk crowded, movie to be run, lecturers to be introduced, social features to be looked after, how can men be spared from the building or tent program?

It has been suggested that some rearrangement of the staff assignments is necessary. The desk and building duties will be arranged so that each night certain of the staff will be handling the building, certain doing their barrack work. Each secretary on the staff should have three nights a week in the barracks. At least two is positively necessary. An even greater rearrangement

of the building staff has been suggested; *viz.* that one or two men be put on the staff as building utility men. These would be on duty every evening, except Saturday and Sunday, and take their time off during the days when the building and barrack program is light.

Each evening one or two regular secretaries would be responsible for the building to take advantage of the personal contact at the desk and the various opportunities that the building offers. The utility men could be used for the extra rush at the desk, to help on the movies, to introduce educational lecturers, and in a dozen other ways. This would free two to four men each evening, except Saturday and Sunday, for barrack work.

Second, it has also been suggested that the work in the barracks be grouped. For instance, have a secretary who is responsible for the barracks of Companies A, B, C, D, and E, see to it that the educational classes, discussion groups and recreative features are carried on in his barracks or tents on two or three nights in the week. When he is checking on recreation, he can also look after Bible classes and English classes. In short, he will be spending his time two or three nights a week supervising the all-round work of the Association in these barracks or tents for which he is responsible. As these barracks are adjoining, this will be physically possible and will give him a chance to take his share of responsibility in the building.

## DISCUSSION X

### THE OBJECTIVE OF THE DISCUSSION GROUP

#### Topics for Discussion

1. What shall be made the basis for discussion in the groups?
  - a. What are the advantages of using a Testament direct without helps?
  - b. Why are discussion group books provided by the War Work Council?
  - c. Take the books available, such as  
Bosworth, "About Jesus"  
Super-Urice, "Jesus as a Friend Saw Him"  
Fosdick, "The Manhood of the Master"  
Stewart, "The Soldier's Spirit"  
Bosworth-Lobingier, "The Master's Way."  
Describe each book briefly. Judging by the contents, for whom was each book planned? What is the purpose of each? Which are planned for systematic study of Jesus' life? Which to face soldiers' problems in the light of the Bible? Which for direct problem discussion with biblical material incidentally? Which book do you think most suitable to meet soldiers' needs? Why? What are your criticisms and suggestions?
  - d. Take any book you prefer: Which of the first eight lessons would you choose for a soldier group you have in mind? Why do you think this is suitable material?
  - e. What is the purpose of a Bible study book or outline?
  - f. How can Jesus' life and teaching best be made helpful to a soldier in a discussion group?
2. What can be done to secure personal preparation by the men?
  - a. What can be done to help men observe daily reading of the Testament and prayer?
  - b. What are the characteristics of a good study assignment? How will this help?
  - c. What can the leader do by personal influence? What can the Y M C A secretary do?

3. What results may be expected from the discussion groups?
  - a. What are the personal work possibilities?
  - b. How can the members of a discussion group make their convictions dominant in the life of the barracks and of the company or battery?
4. What is the goal of the discussion group program?
5. Summarize the essentials of a discussion group program.

### Notes on The Objective of the Discussion Group

#### (DISCUSSION X)

*Why use a discussion group guide or study outline?* It is perfectly possible for each camp or secretary to work out a new outline, or for the groups to use the Testament without any guiding book. The study outline, however, brings to the help of the secretary and the leader of the group the results of the best experience of the nation in Bible discussion work, especially in army camps. It is in no sense a substitute for the use of the Bible, simply a guide to it. Rather than have each group work as if it had come to the problem for the first time, may it not be better to take advantage of these study outlines?

\* \* \* \* \*

In choosing a study book, the same method should be followed as in the preparation of a teaching outline.

First, know the needs and problems of the men. Second, decide the purpose you wish accomplished. Third, choose the study book which will best meet the needs and conserve the purpose.

This is the necessary process in the preparation of the study book itself. In general, books are written with a definite purpose and for a definite group of people. It is absolutely necessary that the material which is under discussion shall be vital to the group; that the topics for discussion, the Scripture used, the questions which are asked for group discussion shall deal with vital issues and real needs. A group of hard-headed Hebrews engulfed in the business life of New York, found difficulty in discussing apocalyptic Revelation. It did not touch their problems. It was foreign to their life. But a discussion on the principles underlying modern business and whether the ideals of the Bible concerning money could be followed, would have resulted in an earnest discussion.

People differ in problems and needs. The Bible is the record of a wide range of experience. It is not enough to open it anywhere and study it. Some parts are less suited to a soldier group

than others. Since the Bible is so rich in material definitely of interest and help to the soldier, will it not be better to guide him toward the reading and discussion of those parts, rather than to let him read at random in its pages?

\* \* \* \* \*

A Bible study book should be of definite help to the soldier in his personal Bible reading. The average man unfortunately has not learned how to read the Bible. He gets too little out of it when he reads it without guidance. He comes to the reading either as if these incidents took place in another world entirely unrelated to our modern life, or else as if the Bible were a collection of individual texts which would be of value. The truth is, the Bible is the record of the life experience of real men and women facing personal needs and the history of great peoples and nations with deep social and political problems.

More than this, the meaning is so thoroughly dependent upon the historical setting of the particular book that the soldier needs the historical background, in order to gain a full understanding of the biblical material. For instance, how much more real and helpful is the record of Jesus' temptations when we know the Messianic background and the national ambitions of the Jews, and can sense the genuine appeal of the possible courses of action which were before Jesus. How much more the Bible means to the troubled life of today if it is studied in relation both to the significance of those biblical characters to their day and the meaning of those great events to the life of today.

\* \* \* \* \*

The personal Bible reading of the soldiers and their attendance at the discussion group will be helped by a proper assignment of the new study. This ought to form an important part of each group meeting.

A good lesson assignment arouses interest and focuses attention on a definite problem. The one ensures the other. If the soldier sees that something of interest to him is in the reading and is to be discussed at the next meeting, he is more likely to prepare personally and to come to the next group session. If you say at the close of the hour, "we will take up the next lesson when the group meets again," there is nothing in the new lesson assignment which captures the interest and attention of the soldier. But if instead you leave with him a definite problem or question, then he realizes that something worth while will be discussed

at the next group meeting. For instance, "At the next session we will take up, 'How far must a soldier give up his home standards in order to be a good fighting man?' or, 'Can a man be a Christian and a good fighting soldier at the same time?' or, 'In what ways does cussing help a soldier; in what ways does it hinder?'; 'What should a soldier do about cussing?'"

\* \* \* \* \*

The real test of the discussion group is what arises in the lives of the group members and in the life of the barracks. A group may become not only an association of persons who come together to discuss questions, but also a nucleus of soldiers working together for the highest ideals of the barracks. For instance, if the men in the discussion group become really in earnest in regard to the war as a great crusade and feel the company spirit should be increased, they can lay plans in the group for strengthening the company morale, and actually organize for this purpose. Subsequent group meetings would check up on the progress and be given to exchange of experience. If the members of the group become convinced that cussing lessens rather than helps fighting ability and is a disgrace to the company, they can formulate plans in the discussion groups for its elimination from the barracks. Thus the discussion group will become more and more a conference of men who are working on actual Christian enterprises in the company and the discussions will give much attention to these plans and problems.

\* \* \* \* \*

Some of the recent developments in general education are of distinct service in planning a Bible or discussion group program. The reading references have covered considerable general educational material.

Every member of the conference will recall that the aim for education emphasized in his boyhood was the training of the mind. Whether a particular subject had practical value did not make so much difference, provided the study of the subject furnished mental discipline. This method of education assumed that the mind could be trained and developed through mental discipline somewhat as the muscles are strengthened by exercise. A course of study to give all-round development, it was suggested, must have language, mathematics, and science, so as to furnish discipline for every type of faculty. What difference that Latin, once of first practical value in daily affairs, was no longer thus



of service? Good mental discipline resulted from its study. What difference that the student would not have any use for the higher mathematics? His mind would be developed by the study of these difficult mathematical processes. The corollary to these claims for mental discipline was the conviction that general faculties of the mind, such as the intellect, the emotions, the will could be developed.

Thorough experiments in psychology have demonstrated that the principle of faculty psychology and mental discipline is based on an erroneous conception of how the mind works. Physiologically, life is made up of stimuli and responses. When a given stimulus comes from the outside, any one of a number of responses might be made. The nervous system is made up of millions of receiving and responding nerves. These are bound together in infinitesimal bundles, as the telephone cables are formed of many individual wires. Roughly speaking, the transferring centers in the brain or spinal cord may be likened to the switchboard. This is where the transfer is made. As the call comes in through the stimulus, the response may be sent back along any one of a thousand wires according to the action in these centers. Through specific training skill is developed, so that a definite sort of a response may be secured. Thus in habit we have become so accustomed to responding in a certain way that when a certain stimulus comes, the response is automatically returned. It is possible in meeting new situations to think carefully and act on definite judgment. Again, roughly, the illustration can come from the switchboard, where automatically the operator plugs in for calls which she knows, but must take time for recollection when new numbers are added or a new combination comes.

Professor James calls it the brain path theory and uses the illustration of the path worn by repeated practice or training until it becomes easy for the response to flow along this path.

The psychological experiments seem to have proven beyond question that there is very little transfer of training from one line to another. For instance, there is no such thing as the general faculty of neatness, which can be depended upon in all departments of life. Because a person is neat in writing, it does not follow that he will be neat in keeping his room or neat about his attire. There is no such thing as general memory training. Because a waiter in a hotel can remember the elaborate order given by a half dozen guests, it does not follow that his memory would be good in recalling historical facts. In short, while some generali-

zation is possible, skill along any particular line is secured largely through specific training and only to a limited extent is skill in one line transferred to another.

Present-day educational leaders insist that the purpose of education is not to train the mind, not to develop general faculties. It is to help boys and girls and men and women to live efficiently and well in the multitudinous situations in which they find themselves. Upon the realm of morals and religion the results of these experiments have direct bearing. There is no general moral or religious faculty which can be trained. We have assumed that this was possible and therefore have given general religious training, with the hope that, when the specific difficulty arose, the boy or girl or man or woman would apply this general training to the specific situation. Is not this the explanation of the anomaly that many a man who has been unerringly faithful at religious services could also be counted on to drive the hardest bargains in business during the week? The church he attended had divorced ethics and religion; had given large attention to worship, but had not allied this service of prayer and praise with the weekly problems and the daily practice. As Sunday school lessons and sermons have come more and more to deal with the specific meaning of biblical truth in relation to daily life, the Bible and Christianity itself have come to have added power.

These conclusions have direct bearing upon the curricula both in general and religious education. General knowledge is not the goal of education; it is rather facts related to actual life-needs, and specific skill in meeting various life-situations. Educational leaders are asking for less work on arithmetical processes which will never be used and more definite practice upon those everyday parts of arithmetic which must be constantly used in life by many people. They are asking for less attention to learning how to spell lists of words and more practice in the use of these words in actual sentences. They are asking for less emphasis upon isolated facts in history and more appreciation of the meaning of the past in relation to the problems of the present. They are desiring less practice in drawing for the average person who will never be a mechanical engineer or an artist, and more attention to the development of the appreciation of art in order that daily life may be enriched.

In Bible study this changes the entire basis. The uniform lessons assumed that all parts of the Bible were equally valuable and all that was necessary was to simplify the language for children as compared with adults. The graded lessons recognize that

people differ in religious problems from early childhood to adult life, and also that the Bible itself, as already noted, gives the record of a great range of experiences. Therefore the graded lessons seek to know the needs of boys and girls and men and women and to focus attention upon those sections of the Bible which are most useful in the various periods. This means less emphasis upon the mere facts of the Bible and more understanding of the significance of these former religious leaders in relation to the problems of modern life. The Bible is the record of how men, under the guidance of God, met great, difficult, moral, social, and political situations. Moses, the Prophets, Jesus, Paul—these were men who faced situations, perhaps not as complex, but certainly as typical and as difficult as those of the moral and religious leaders of today. Some parts of the Bible fail to capture the interest of the average man. The reason is plain. The records in these parts of the Bible are of issues no longer vital. For instance, certain of Paul's letters deal with questions in connection with those early churches teeming with importance then, but no longer issues of moment. For a complete background of the Bible, the entire material needs to be covered at some time, but for the average boy and girl and man and woman, the major attention will be focused upon these significant parts. No adult can study the Psalms with their expression of the heart throbs of all the ages; no person can follow the Prophets, those great social, political and religious reformers, who were seeking to bring in justice in the world; no person can study Jesus' sacrificial guidance of his people and the world in the greater ideals of brotherhood and greater possibilities of relation to God; no one can study the religious statesmanship of the heroic Paul—without gaining fresh hope and new guidance for meeting the same age-long problems as they bear in upon us in the difficult life of today.

Thus Bible study must have for its aim not general knowledge, not the training of a general moral and religious faculty; but specific guidance of men in facing their present-day life situations in the light of the experiences and the ideals of these great religious leaders of the past. Such study enables men to enter into comradeship with these great men of the Bible as God has guided their lives, and brings to the earnest student a growing, vital experience in daily life of the presence and power of God, through Jesus Christ.















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