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# A Study of the Present and Potential Utilization of the Boy Scout Program by Evangelical Churches

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A STUDY OF THE PRESENT AND POTENTIAL UTILIZATION  
OF THE BOY SCOUT PROGRAM BY EVANGELICAL CHURCHES

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A Thesis  
Presented to  
the Faculty of the  
Western Evangelical Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Master of Religious Education

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by  
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May 29, 1964

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## CHAPTER I

### INTRODUCTION

The evangelical Protestant movement in America is being identified as a struggle for identity and existence due to the advances made by neo-orthodoxy and liberalism into the basic beliefs of all Protestants. With this growth has come the ecumenical movement which is reaching all who profess the Christian faith. As long as these forces are gripping the mind and attention of most nominal American Protestants, the evangelical forces within this nation are being forced to re-examine their principles and programs in order to strengthen the emphasis on a vital, Bible-centered program of evangelism and soul winning.

As evangelical Protestant denominations and conferences seek to re-emphasize this program of evangelism, they are seeking to identify themselves with persons and movements that will reflect this fundamental and evangelical outreach to which they hold dear. While most of this identification is definitely with religious groups and movements, there has been an outreach to interfaith movements that are of high moral and spiritual quality and ministry.

One of these agencies is the Boy Scouts of America. While non-sectarian in philosophy and program this movement endeavors to help each of its members to understand and live the religious faith to which he subscribes. With this principle in mind, many churches are seeking within the Boy Scouts of America a means to minister to more of their youth in a way that is truly Christian. While this is a trend of the times,

the number of scout units sponsored by evangelical Protestant churches is still small when compared to the number of units sponsored by non-evangelical churches. It is not to say here whether this is good or bad, but rather, to realize that a problem does exist in this area.

## I. THE PROBLEM

Statement of the Problem. Why so few evangelical Protestant churches use the Boy Scout program as a part of their total youth work was the question to be resolved by this thesis study. A four-point study was made to discover: (1) if the Boy Scout movement wishes to have its units sponsored by churches of an evangelical persuasion; (2) a measurement of the present use of Scouting by evangelical Protestant churches and of the relative success of this program, as measured by both Boy Scout executives and the respective church leaders; (3) why so few evangelical churches use or become associated with Scouting; (4) a measurement tool to show any potential contributions that the Boy Scout movement and evangelical churches may have to offer each other.

Purpose of the Study. The basic purposes for the study were four: (1) to measure the interest of the Boy Scouts of America in working with evangelical churches; (2) to measure the present use of the Boy Scout program by evangelical Protestant churches; (3) to measure the validity of the reasons given by Protestant churches for not utilizing the Boy Scout program; (4) to measure the potential offerings that the Boy Scouts of America and evangelical Protestant churches have to share

with one another.

Importance of the Study. The Boy Scouts of America has, as a program of training young men, endeavored to cooperate and work with churches of all faiths and denominations in extending its program to all boys who wish to participate. Since some leaders of the evangelical movement have felt that it is in the interests of the evangelism program of evangelical churches to utilize the Boy Scout program, it behooves the evangelical movement to learn what it can about this program and how it can be used, providing the programs are compatible.

Limitations of the Study. In order to form a frame of reference for this research paper, the term "evangelical Protestant churches" was limited to churches, conferences and denominations that are members of, or in sympathy with the doctrine and program of the National Association of Evangelicals and/or the National Sunday School Association, (hereafter referred to as the N.A.E. and N.S.S.A.). In the survey described in Chapter III, questionnaires were limited to the pastors whose credentials were registered with one of the aforementioned denominations or conferences.

In all references to doctrine, church practice and philosophy, the statement of faith of the National Association of Evangelicals and the National Sunday School Association has been adopted as the basic principles around which the report was centered.

## II. METHOD OF PROCEDURE

Survey of Boy Scout Literature. In order to get the official

position of the Boy Scouts of America with regard to the problem studied, a survey of the official publications and statements of the Boy Scouts which were relevant to this study was made. This material has been used most extensively in Chapter II and to a lesser extent in Chapter V. Because of the lack of printed material relevant to the problem studied, primary resource material, in the form of questionnaires, became the largest source of data.

Questionnaires. Two questionnaire surveys were made by the student. The first dealt with the use of the Boy Scout program by churches of all faiths and the relative success of this program as measured by Boy Scout criteria. People questioned in this survey were council executives of the Boy Scouts of America.

The second questionnaire was sent to pastors and/or ministers of youth in a sampling of N.A.E. and N.S.S.A. related churches. Efforts were made to evenly distribute the forms with regard to geography, population and denominational doctrine.

Correspondence. Personal letters made up the third source of reference material. These contacts were made by the student with executives of the Boy Scouts of America.

### III. DEFINITIONS OF TERMS USED

In order to insure a common understanding between the reader and the recorder, the following terms which are used in the report are defined.

Church Sponsored Unit. These are the local Boy Scout units which are sponsored directly by or are related to a local congregation. This has been interchanged with the phrase "church related units".

Council. The Boy Scout council is the legally incorporated unit of the Boy Scouts that operates on a city or county level. Councils are incorporated under state law and are governed by a committee of local citizens.

District. Districts are organizational subdivisions within a local council. In most instances a Boy Scout executive is assigned to supervise and organize the work within each district.

Evangelical. This has reference to a church, conference or denominations whose doctrinal position and evangelical ministry is in sympathy with the philosophy and program of the National Association of Evangelicals and/or the National Sunday School Association.

Executive. A Boy Scout executive is a professional staff member of the Boy Scouts employed as a salaried official. These are the men who work with the volunteer leaders and committeemen.

Explorer Unit. These are the local scout organizations for boys in the fourteen-to-eighteen year age group.

Pack. The pack is the local scout unit for Cub Scouts, boys in the eight-to-eleven years of age category.

Relative Success. This term is used to illustrate the fact that



almost all local units will be strong in one area of operation while not-so-strong in another. These different areas all contribute to the general success or failure of a scout unit.

Scout. Scouts are the boy members of the Boy Scouts of America.

Scouter. This term is the one given to adult leaders and members of the Boy Scouts of America who are volunteers in their work.

Scouting. This is a collective term given to the entire Boy Scout movement. It refers mainly to the program aspects.

Troop. The troop is the local unit designation for boys from ages eleven to fourteen.

Unit. This is the collective term given for all local packs, troops and explorer units. This term can be used in either a singular or plural form.

Volunteer. A volunteer is an adult scout leader who is not on the payroll of the Boy Scouts as an executive official. This term is often interchanged with the term "Scouter".

#### IV. ORGANIZATION OF PROCEDURE

The remainder of this report has been patterned after the four points listed in the Purpose of Study. Chapter II deals with the attitudes of the Boy Scouts towards religion, religious training and shows the interest of Scouting in working with churches of the evangelical

persuasion. The present use of Scouting by evangelical churches was the topic of Chapter III, while Chapter IV was devoted to the survey of churches to see why Scouting is not more fully used in youth programs. The potentialities and possibilities of increased cooperation between the Boy Scouts and the aforementioned churches was the subject of Chapter V. A summary of the entire report with the conclusions drawn was made in Chapter VI.

## CHAPTER II

### THE INTEREST OF THE BOY SCOUT MOVEMENT IN WORKING WITH CHURCHES OF ALL DENOMINATIONS AND FAITHS

Various religious groups and individual members of the clergy have made accusations that the Boy Scout movement is a-religious and secular, not being in harmony with the general religious ideals of church activity and regular attendance, respect for the Sabbath and like criteria. The religious principles upon which the Boy Scouts operate has been studied by means of a survey of their fundamental statements, coupled with an examination of how this program is carried out. An evaluation of the relative success and/or failure of all Scout units sponsored by churches was made. Results of the survey, which was taken among selected Boy Scout executives, was used in evaluating the latter program.

#### I. PHILOSOPHY OF THE BOY SCOUTS OF AMERICA WITH REGARD TO RELIGION AND RELIGIOUS TRAINING

The philosophy of the Boy Scouts which concerns its relationship to religion and religious bodies has been shown in three different ways.

The Boy Scout Constitution. A basic statement of the Boy Scout movement which officially states its need for cooperation with religious bodies is Article IV of the Constitution of the Boy Scouts of America. This article states the Boy Scout movement's principles

of man's dependence upon God, his duties to God and his respect for the religious convictions of others.<sup>1</sup> The sectarian and doctrinal training of a person is to be left to the member's own church. The organized religious program of the Boy Scouts is built upon these principles of a Scout's personal dependence upon God and his respect for the convictions of others.

The Statement of Interdependence. A fundamental principle to all of its work with cooperating and sponsoring groups is the Boy Scout's "Declaration of Interdependence".

"The Boy Scouts of America has never made a declaration of independence. But it has made clear declarations of its interdependence. We do not compete with basic social institutions such as the church, the school and the home. We cooperate with them."<sup>2</sup>

This philosophy of cooperation is strongly carried out in both the organization and programming of the Boy Scouts, as its units are sponsored and supported by churches, P.T.A.'s, lodges, civic and service groups.

The Boy Scout Oath and Law. A scout's religious obligation to God is illustrated as one of the principles of the Boy Scout Oath, which begins, "On my honor I will do my best to do my duty to God and my country..."<sup>3</sup> This pledge is one of the first things learned by all

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<sup>1</sup>See Appendix A for the full content of Article IV

<sup>2</sup>See Appendix B for the entire "Declaration of Interdependence". This declaration is not officially stated in Boy Scout law.

<sup>3</sup>See Appendix C for the entire Boy Scout Oath and Law.

Cubs, Scouts, and Explorers. The wording used in the Oath illustrates to the Scout that religious practice is a moral duty to himself so that he may be of service to others.

The twelfth point of the Boy Scout Law states that, "A Scout is reverent." This principle is fundamental to the individual scout's program of growth and advancement as he is often asked about his religious growth when being reviewed for his advancement in rank awards.<sup>4</sup>

## II. THE PRACTICE OF THE BOY SCOUTS IN ENCOURAGING THE SPIRITUAL DEVELOPMENT OF ITS MEMBERS

In practice the Boy Scout movement centers its religious work under two main headings, cooperation with religious bodies and the encouragement of religious and spiritual growth and service by its members. Both areas of extension require a cooperative effort between the Scouting leadership and church officials.

Relationships Division. On the national level all cooperative effort by the Boy Scouts is conducted through the nine branches of its Relationships Division. Four of these branches are church oriented, the Roman Catholic Relationship Service, the Jewish Relationship Service, the "Mormon" Relationship Service and the Protestant Relationship Service.

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<sup>4</sup>The Scout Field Book devotes three chapters (ch. 37-39) to the subject of the need for a personal commitment to one's religious faith and the exercise of this faith. The book was first published in 1948 and is now out of print but copies may still be secured through some Boy Scout distributors.

The duty of the Relationship Division is to be a clearinghouse for all work that is done by the Boy Scouts when cooperative ventures are undertaken with other organizations. The Protestant Relationship Service gives final approval and consent to the work that is done with various denominations on a national level and is the official voice of the Boy Scouts to these religious bodies.

Council Religious Committees. In the local council, the situation will vary according to the religious makeup of the community. Every local council has a Protestant Committee and a Roman Catholic Committee, and if the Jewish population in the council is of any size there will also be a Jewish Committee. The activity of these committees, which are composed of volunteer scouters and clergymen will vary depending upon the size of the council and the interest of the committee members.

Responsibilities of these committees are to organize and raise financial support for the scout camp chaplaincy program, give final review and approval to the applicants for religious awards and to help extend Scouting into more churches. Protestant Committeemen may also be asked to help select and screen the candidates for the camp chaplain's position.

Denominational Relationships. When official action is taken by a denomination or council of churches to extend cooperation to the Boy Scouts, these groups and the Boy Scouts work together to organize a program that will be beneficial to both groups. This type

of work is done in two general areas, religious awards and service opportunities. Examples of denominational religious awards are the Pro Deo Patria (Lutheran), the Duty to God (Latter-Day Saints), and the Alpha Omega Award (Eastern Orthodox Catholic Church).

Community service and fellowship type programs are held often under joint sponsorship of the Boy Scouts and the single denomination. "Catholic Camporees" and "Methodist Men for Scouting" work programs exemplify this type of program. Most often these are done on a local council or district basis.

Scout Camp Chaplaincies. During the past few years the Boy Scouts have conducted an extensive program to supply chaplains for their summer camps. The council denominational committees must raise the funds for the chaplain's salary and pay for his transportation to camp as Boy Scout funds cannot be used in this manner. The Boy Scouts provide the chaplain's room and board while at camp.

To satisfy church law, Roman Catholic chaplains must be ordained in order to conduct the service of Mass, so they usually are priests who donate a week of their vacation to camp work. Most Protestant and Jewish chaplains are seminary students, though in some councils, arrangements are made to have local clergymen visit the camps on a donation-of-time basis.

The duties of the chaplains are to conduct daily services, be available for counseling and to encourage and assist boys who are working on their religious awards. A chaplain's position on the camp staff is that of a full staff member who is responsible to the camp director

and to the religious committee that engaged his services.

Religious Awards. A strong emphasis has been made since about 1955 to encourage boys to earn the religious awards for their faith. These awards are the New Tamid Award for boys of the Jewish Faith, the Ad Altare Dei for Roman Catholic boys and the God and Country Award for Protestants.<sup>5</sup> Minority faiths in the United States, such as Islam, Buddhism, and Hindu have separate awards for their boys.

All religious awards are composed of approximately a one-year program of study and service through one's faith. The candidate is under the direction of his clergyman during this time and fulfills the requirements which have been made jointly by the denomination involved and the Relationships Division of the Boy Scouts.

When the candidate has fulfilled the requirements and has met the approval of his clergyman and/or church officials he is reviewed by the council's religious committee for his particular faith for final acceptance before being given the award. The award is made at a regular worship service in the scout's church or synagogue and is given to him by his clergyman.

Religious Promotional Materials. In promoting religious activity among its members the Boy Scouts produce much material explaining the Boy Scout's program regarding religion. The Boy Scouts have produced either on their own or jointly with cooperating denominations around one-

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<sup>5</sup>See Appendix D for detailed data about the God and Country award and the requirements for earning this award.



hundred brochures, pamphlets, filmstrips, slides and recordings to present its religious program to various religious groups. This is also to interest their own members in becoming more active in their personal religious activity and to earn their religious awards. There are over ten pieces of material for use with scouts and interested groups of the Jewish Faith, while Roman Catholic-oriented materials number around twenty. Protestant materials, excluding "Mormon" literature, numbers around fifty different selections.

The National Protestant Committee produces a periodical that is entitled "The Crusader". This publication is sent to a selected mailing list of Boy Scout executives and volunteers and is also available for subscription.<sup>6</sup> The thrust of this publication is to help extend the Boy Scout movement into more churches and to help strengthen units that are already church-sponsored.

### III. RELATIVE SUCCESS OF CHURCH RELATED UNITS

#### AS SEEN BY BOY SCOUT EXECUTIVES

Where the first two parts of this chapter have dealt with the philosophy and practice of the Boy Scouts, this section will examine some of the measurable results of the Boy Scout program which is sponsored by religious bodies.

The Questionnaire Survey. In order to measure the relative suc-

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<sup>6</sup>Subscriptions to this magazine are 50¢ yearly and may be placed through any local Boy Scout office.

cess and/or failure of church related Boy Scout units, a questionnaire survey was taken among Boy Scout executives. For the sampling a large, a medium-size and a small council was selected from each of the Boy Scout's twelve regional areas. These thirty-six questionnaires were sent to councils in thirty-five states. Twenty-seven replies, from as many states, were received, making the return seventy-five per-cent.<sup>7</sup>

To insure that the entire sampling would be representative of a cross section of the Boy Scout membership, the questionnaires asked for the percentage of the church-sponsored units as part of the total council registration. The range varied from a low of twenty-two per cent to a high of eighty-eight per cent, with a mean of 51.9 per cent. National statistics of the Boy Scouts show that around fifty-one to fifty-two per cent of all Boy Scout unit charters are held by religious bodies, which makes the questionnaire sampling quite representative of the yearly national average.<sup>8</sup>

Questionnaire data was centered around five broad areas which reflect the criteria generally used by the Boy Scouts in evaluating the success of all scout units. These areas are advancement, new member recruitment, summer activity, council and district participation, and adult activity. A contributing factor which would affect the validity of the questionnaire was also noted. This was the age of the scout

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<sup>7</sup>See Appendix E for the questionnaire and the tabulated results.

<sup>8</sup>"Who Sponsors Scout Units", Boy Scouts of America, New Brunswick, New Jersey. This is a leaflet that is revised annually. For more data and statistics contact the nearest Boy Scout office.

units under study.

Age of the Boy Scout Units. The age of a unit will have much bearing on the success of a unit as newer units (those less than two years old) often lack the trained leadership and organization which can cause a unit to fail. Many variables affect this age-success relationship, making generalities necessary, but these following generalizations can be fairly well used by experienced scouters and scout executives to determine the "health" of a unit.

A fairly valid generalization is that units that are over five years old are well enough organized so that they may be expected to "live" for several years. Units over fifteen years of age are quite well established while those over twenty-five years of age are veteran units.

Question Two on the survey was to check the average age of the church related units in the respondent council. Grouping was made into five areas with a line for the council that had an even grouping of the five main areas. The survey results showed that two-thirds of the church related units in the councils questioned were between ten and twenty-five years old, making them experienced units. This indicated that an association between the Boy Scouts and religious bodies has been carried on for many years.

On the questionnaire, a scale of five gradations, from poor to excellent, was used to measure the following areas. The units have been measured in comparison to what is generally considered to be the abilities of a successful unit as measured by the Boy Scouts.

Advancement. The Boy Scout movement has a general goal of having each boy advance one rank and/or earn at least one merit badge each year. If the scout attends a week of summer camp he is expected to be able to earn one merit badge and/or complete the needed advancement deficiencies during that week. All but three of the questionnaires graded church related units as being from "good" to "excellent" in this area. The other three returns gave a "fair" rating to these units.

New Member Recruitment. Emphasis on this will vary from council to council but it is generally accepted that a vigorous unit will increase in size by at least ten per cent a year. An even spread was credited the units in question with sixteen "good" ratings and five each above and below this median. While two "poor" marks were recorded there were four "excellent" gradings.

Summer Activity. The Boy Scout goal is to have each Scout and Explorer spend at least fifteen days and nights out-of-doors a year, including six days of summer camping activity. Questionnaire returns showed that there was a rather even balance with the largest grouping in the "fair" to "good" brackets. This indicates that of the five criteria of success this is the weakest area in the church unit program.

Council and District Participation. Attendance at, and participation in, council and district activities are one of the places where many scout units fail because much of this activity consists of adult meetings, planning sessions, leaders conferences and how-to-do-it sessions. Since the boy members are not involved in much of this work it is often

minimized. The church related units showed a reverse pattern here. Eighteen "good" and six "outstanding" and "excellent" gradings show that little trouble is felt here by scout executives on behalf of the men and women who are affiliated with church sponsored units.

Active Adults. Boy Scout executives endeavor to have each volunteer scouter properly trained for his particular office. Each council conducts the "University of Scouting" training school at least once a year in order to achieve this goal. Results of the questionnaire showed that adults associated with church related units are better than the national average in being properly trained and active in their own units and to Scouting in general.

#### IV. STRENGTHS AND WEAKNESSES PECULIAR TO CHURCH RELATED UNITS

Material from this section comes from two opinion questions that were asked on the scout executive's questionnaire. No factual data can be given to support these premises but a general pattern was found.

Concept of a Youth Ministry. Most churches and denominations express a ministry to their youth which is often lacking in a secular sponsor. The general consensus was that religious bodies use the Boy Scout program as one facet of their total youth ministry, while other organizations have a tendency to sponsor a unit from habit, duty, or pressure from organizational headquarters. Scouting becomes part of the total church program and is related to both the church and the Boy Scout movement.

Dedicated Leadership. Many executives pointed out that as a general rule most churchmen are interested in and dedicated to their work with Scouting and take more of a personal interest in the boys with whom they are working. The church as a whole also shares this concern.

Physical Facilities. There are few churches which lack the physical facilities for a meeting place and most churches are far more willing to share their facilities than other sponsoring institutions.

Age of Units. Usually church sponsored units are the older ones in many councils. This pattern developed into a way that showed the church sponsored units to have fewer dormant periods when the program would slow down for one or two years before becoming quite active again. These older, more stable units would be the leaders in district and council activities, have more Eagle Scouts and generally be the leaders in all programs.

Identification With the Sunday School. Some churches use their Scout units as extensions of their Sunday schools and as a device to recruit new Sunday school members. The membership is closed to outsiders and little effort is spent in working with the Boy Scout program; rather the unit becomes another Sunday school class with Boy Scout trappings.

Two General Weaknesses. These two problems are not limited to church sponsored units; they are common to all Boy Scout sponsoring institutions. The first is a problem that confronts not only Scouting but can affect any agency within a church. Some churches see no rela-

tionship between the youth ministry and the church's Scout unit. Very little stress is placed on the units participation in district and council activities. Also, there is little interest shown in the Scout unit by the church which leaves it to be a group of people who just "go their own way".

The second problem is a lack of real leadership which sometimes develops in churches which allow non-church members to assume positions of leadership within the unit. The questionnaire data indicates that these adults do little other than volunteer to sign the unit charter and from then on do nothing for the Scout unit or the church.

#### V. SUMMARY

Three main areas were covered by the examination of the official interest of the Boy Scout movement in having religious bodies sponsor Boy Scout units. These areas were the philosophy, practice and relative success of church sponsored units as measured by executives of the Boy Scouts of America.

Summary of Philosophy. In its basic statements, the Boy Scouts of America stands upon the fundamental principles of belief in God, man's dependence upon God and man's duty to God. The recognition of religious differences and the cultivation of one's own religious faith are expressions of this principle of God's authority which is accepted by the Boy Scouts of America.

The Boy Scout movement does not see its program as an end in itself, but rather a means to an end, the development of men who are strong

physically, mentally and spiritually. In its principal declarations recognition is made to the value of the basic social institutions of church, school and home. Scouting endeavors to cooperate with and complement these institutions.

Summary of Practice. Six different programs of practice were examined to see how the Boy Scout movement carries out its philosophy into practice. All six of the programs examined were cooperative ventures between the officials of the Boy Scouts of America and the leaders of cooperating denominations and churches. Materials published and programs carried out had the approval of both parties, creating a joint sponsorship situation.

Avenues of practice varied from policies made by national committees to individual awards earned by member scouts. Denominational awards earned by member scouts carried out the principle of individual religious growth and practice while joint cooperative ventures were illustrated by the sponsoring of scout camp chaplaincies.

Summary of Success. The questionnaire survey used in this chapter was taken among Boy Scout executives and was based on the general criteria used by these officials in evaluating the success of any unit. In four of the five areas of evaluation, church related units were either average or better than average in comparison to a national norm. This shows that many church related units are what scout executives call successful units.

When the age of church related units was taken into consideration



the survey found that the majority of them were over ten years old, making them experienced units. Some of these units were as old as twenty-five years, showing that the Boy Scout program and various religious bodies have been in cooperative work for many years.

Weaknesses found in the church related scout units were centered around two problems, the ignoring of the scout unit as a definite part of the total youth ministry or the failure to provide adequate leadership for the unit. It was also noted that when the scout unit is so identified with the church that the program of scouting is sacrificed to the program of the church, many problems are apt to arise.

In final summary, this chapter shows that from many facets, church related Boy Scout units are in good standing with Boy Scout officials and these units are successful units when the principles of both the church and the Boy Scouts are observed.

## CHAPTER III

### THE PRESENT UTILIZATION OF THE BOY SCOUT PROGRAM BY EVANGELICAL PROTESTANT CHURCHES

This chapter will deal with the present utilization of the Boy Scout program as part of the youth ministry of Protestant churches of the evangelical persuasion. Data to be used has come from a questionnaire survey made among clergymen representing a sampling of evangelical churches. Specific information to be examined is the present use of the Boy Scout program by the churches in mind and the relative success of this program within these churches.

#### I. QUESTIONNAIRE SURVEY

Data gathered by this questionnaire survey was twofold in nature, first to discover the number and relative success of Boy Scout units sponsored by evangelical churches and second, to discover and evaluate the validity of the reasons given by the aforementioned churches who do not incorporate Scouting into their program for not doing so.

#### Method of Procedure

In order to make the questionnaire survey as representative as possible of the total membership of the National Association of Evangelicals, the following factors were considered in constructing the questionnaire.

Representative Membership. Approximately ten per cent of the constituent membership of the National Association of Evangelicals was represented by the survey. Out of this constituent membership of over ten million for the entire N.A.E., the cooperating denominations have a combined membership of just over one million.

Doctrinal Position. Twelve denominations were selected for the survey; four denominations from Arminian, Calvinist and Pentecostal persuasions were originally contacted. Of these twelve, eleven responded and cooperated with the survey.

Size of Responding Churches. Three size groupings were made, with approximately one-third of the questionnaires going to each group. Divisions were made for churches with less than fifty members, those with memberships from fifty-one to one-hundred fifty, with a third group being composed of churches with more than one-hundred fifty members.

Selection of Respondents. In order to maintain the most even representation, each denominational official contacted was asked to give the names of twelve of his churches whom he felt conducted successful youth programs. A total of one-hundred eleven names were offered for use. Three of these were discarded because they were Canadian churches.

Geographical Distribution. Thirty-three states were covered by the survey, representing the entire continental United States,

both geographically and population-wise.

#### Distribution and Return of Questionnaires

After the final selection of respondents was made, a total of one-hundred eight questionnaires were mailed on October 5, 1963. These went to pastors and/or ministers of youth in churches of the cooperating denominations. On November 15, 1963, a follow-up letter was sent to those who had not responded to the original letter. This brought in some response from men who had been tardy in replying earlier.

Of all the questionnaires sent out, two were returned by the Post Office as being unable to locate the addressee. Seventy-seven replies, in all, were received, making a return percentage of 72.6 per cent for the one-hundred six letters which reached their destinations. Replies came from twenty-nine of the states where letters were sent.

## II. EXTENT OF THE USE OF THE BOY SCOUT PROGRAM

### BY EVANGELICAL PROTESTANT CHURCHES

In the annual report of the Boy Scouts of America which lists the religious bodies that sponsor more than one-hundred Boy Scout units<sup>1</sup> only three of these are N.A.E. member denominations.<sup>2</sup> This in-

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<sup>1</sup>"Who Sponsors Scout Units", Boy Scouts of America, New Brunswick, New Jersey. This is a leaflet that is revised annually.

<sup>2</sup>One of these denominations cooperated with the survey.

dicates that only three of the thirty-nine member denominations of the National Association of Evangelicals have any sizeable association with the Boy Scouts of America.

Seven of the seventy-seven churches replying to the questionnaire stated that they are now sponsoring scout units. This is ten per cent of the total respondents and .066 per cent of the one-hundred six churches which were polled in the survey.<sup>3</sup> As a percentage of the total N.A.E. membership, the survey showed that less than one per cent of these churches have any dealing with the Boy Scouts.

Combining the membership statistics of the Boy Scouts of America with the data from the survey, it is concluded that the Boy Scout program is barely being touched by evangelical churches. Why this is so will be examined in Chapter IV.

### III. SUCCESS OF CHURCH RELATED UNITS

The relative success of those Boy Scout units which are sponsored by evangelical churches cannot be definitely shown due to the general non-use of the program by these churches. The examination made is not conclusive but merely indicative of the known measurable success of these units now in operation. The data used has been taken from the seven questionnaires which came from churches now sponsoring Boy Scout units. The relative success of these units has

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<sup>3</sup>If the survey had been taken only among large churches, the number of evangelical Boy Scout units would have been larger. For this study an even representation of all churches was decided upon.

been measured according to both Boy Scout and church standards.

#### Measurement by Boy Scout Standards

As much as possible, the same basic criteria as was used in Chapter II has been employed here and is placed by the questionnaire data for comparison.<sup>4</sup>

Age of the Units. Of the seven respondent churches with Scout units, five have sponsored their units for more than five years. One unit was under five years of age and the seventh unit was just organized in 1962. For the evaluation of the remaining data it will be established that six of these units are veteran or experienced units in regards to age.

Advancement. As noted in Chapter II, advancement will vary according to the age of the unit, with older units having an equal balance between inexperienced scouts and the more experienced boys. By using the age-rank ratio, all seven units were evenly balanced in regards to rank. This data illustrates that these units have the possibility of having successful evangelical scout units in regards to rank advancement.

Summer Activity. A general average made by the Boy Scouts is

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<sup>4</sup>For a copy of the questionnaire and compilation of the data received, see Appendix F. Since the same questionnaire was sent to churches both with and without scout units, the data for both this Chapter and Chapter IV appears in this appendix.

that approximately fifty per cent of the total membership of most Troops and Explorer Units will attend either a term of summer camp or some other scout sponsored summer activity. The attendance figures for the respondent churches ranged from one that had no boys attend Boy Scout summer camp to one that had a one-hundred per cent representation at Scout camp. The mean percentage was fifty-seven per cent for five valid returns. This indicates that the responding evangelical church sponsored units were slightly above the Scout's national average in summer camp attendance and activity

Council and District Participation. Boy-oriented activities and programs on a council and district level will vary greatly from council to council. Most councils will have around three to four activities and training sessions for the boy members. Questionnaire results showed that of the five valid answers received, an average attendance at three council and district events was tabulated. In this area of evaluation, the respondent churches sponsored units which responded again met a national norm for all scout units.

Active Adults. Due to many variables on the local level no attempt was made to study or evaluate this area.

Using the Boy Scout criteria for evaluating the success of scout units it is seen that of the seven responding churches a rather rigid adherence to the national norm has been found. While individual units may have been very weak in one area they were strong in others, which illustrates that scout units which are sponsored by evan-

gelical churches are successful units as measured by the Boy Scouts.

#### Measurement by Evangelical Church Standards

Criteria for evaluation of the Boy Scout program by church standards has been broken into five areas which roughly correspond to criteria for all church agencies. These are the activity of the members in other agencies of the church, interest in earning the God and Country Award, the scout units being an integral agency of the total youth program of the church, the spreading of a personal witness for Christ through the scout program and the recruitment of members from non-church homes. Each of these criteria will be examined individually.

Church Activity of Its Members. One question on the survey was to discover how active the scouts were in other agencies of the church. Answers ranged from one unit which had no boys active in the sponsoring church to another having a one-hundred per cent activity within the sponsoring church. The mean was 54.7 per cent for the seven churches. Five of the units enlisted members from other churches which makes it impossible to establish the success of the unit's ability in enlisting its members in the sponsoring institution's Sunday School and youth groups, but a large relationship is apparent. On the other hand this factor raises the percentage of the number of boys active in other church agencies.

God and Country Award. Boy Scout executives have no figures



to show how many boys in an individual unit earn their religious awards, but it is reasonable to assume that there will be more emphasis on this in any unit that is sponsored by a church. Of the units which were polled, there were eighty-eight boys eligible for being God and Country candidates. The poll reported that of these boys there were twelve who had already earned the award and ten others were working towards the award, making an even twenty-five per cent of these eighty-eight eligible boys who either had or were soon to receive the award. This figure establishes the position that the evangelical church sponsored units have an excellent opportunity for being able to help their boys grow spiritually.

Scouting Within the Youth Ministry. Executives of the Boy Scouts of America are very emphatic in their efforts to have all scout units become an integral part of the program of the sponsoring institution. In church sponsored units this will vary in accordance with the organizational pattern of the sponsoring church. The questionnaire made the inquiry, "Is the Scout unit a definite part of the total youth ministry of the church?" Five respondents checked "yes" while two checked "no", indicating that there is a definite relationship between the scout units and the total youth ministry of the church in nearly all of the cooperating churches.

The Scout Unit In Evangelism. Most church leaders would agree that the evangelical scout unit should have some form of evangelistic witness as part of its program. The questionnaire replies presented

a three-to-two answer stating that the units were tools in winning the members to a personal commitment to Christ. With such a small number of valid respondents there can be nothing definitely established, but there is the indication that the Boy Scout program has the potential for being an evangelistic outreach for the church's youth ministry.

Representation From Non-Church Homes. Four of the respondents stated that their units had members from homes that were not reached by any other means. The other three clergymen replied negatively which could mean a "closed unit."<sup>5</sup> Coupled with this question was a query asking if the unit had members who attended other churches. Five of these replied "yes" which only allowed two possibilities for closed units. This data indicates that churches can use the Boy Scout program as a means to reach homes that otherwise would be unreached by any agency of the church.

While the data received from the seven cooperating evangelical churches is only indicative of a possible pattern, the evidence does indicate that an evangelical church can use a Boy Scout unit as one segment of its youth ministry with some measure of success if this is done in accordance with the known principles that govern successful Scouting.<sup>6</sup>

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<sup>5</sup>Closed units are scout units which require members to belong in some way to the sponsoring institution, such as membership in the Sunday School. This is permissible by Boy Scout regulations, but is greatly discouraged.

<sup>6</sup>Part 2 of Appendix F gives in detail both the objective and subjective results of this survey.

#### IV. SUMMARY

Three basic discoveries were established by the data examined in this chapter. First it has been established that the Boy Scout program is used very little in the ministry of evangelical churches. The statistics of the Boy Scouts and the questionnaire survey showed that less than one per cent of the member churches and denominations within the National Association of Evangelicals have any dealing with the Boy Scouts of America.

Second, the seven respondent churches which indicated that they are now sponsoring Boy Scout units had units which were successful as measured by Boy Scout standards. Because of the small number of churches represented, these results were not conclusive, but only indicative of the total N.A.E. representation.

Last of all, a measurement of the success of these units as measured by church-oriented criteria showed that there is an evangelical potential and a means for Christian growth, maturity and service in the Boy Scout program which can be used by evangelical churches. Due to variances on behalf of denominational distinctives these possibilities vary, but the study shows that they are there, ready for use.

## CHAPTER IV

### WHY EVANGELICAL PROTESTANT CHURCHES DO NOT UTILIZE THE BOY SCOUT PROGRAM MORE FULLY

In the questionnaire survey described in Chapter III, seventy of the respondents (90%) indicated that their churches did not at the present time have any relationship with the Boy Scouts of America. Why this is so will be studied in this chapter. In this chapter the reasons given by these churches for this situation will be examined and evaluated. Three basic groupings of the questionnaire replies have been made, being based on the results of the questionnaire.<sup>1</sup>

#### I. REASON ONE: LACK OF COMMUNICATION WITH THE B.S.A.

A large number of the questionnaire respondents noted that there was a lack of communication with the Boy Scouts, organization-wise. Two reasons for this lack of communication were indicated by the questionnaire.

Churches Never Reached by Scouting. Four respondents indicated that neither they nor their congregations had any knowledge at all about the principles and program of the Boy Scouts of America. An additional eighteen replies stated that their churches had never been contacted by the Boy Scouts in order to present to the church membership the principles and program of the Boy Scouts or to sug-

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<sup>1</sup>For the data tabulation from the questionnaire see Appendix F.

gest that the church sponsor a Scout unit.

Another question was asked concerning the efforts made by the Boy Scouts to acquaint itself and its program with evangelically-oriented churches in particular. Ten replies stated that Scout executives had administered an adequate public relations program in this area while twenty-eight returns stated that there has not been an adequate contact made by the Boy Scouts in reaching evangelical churches and denominations.

While the Boy Scouts of America does not attempt to force itself upon organizations that are potential "cooperatees" in their program, the general concensus of the respondents is that there has not been an adequate effort made by the Boy Scout movement to reach evangelical churches and denominations. In all fairness it must be noted that many of the N.A.E. member denominations are characterized as being self-centered, exerting little effort to associate themselves with other agencies and organizations. This factor would make the approach of the Boy Scouts to these churches and denominations more imperative than waiting for the denominations to seek cooperation with outside groups, in this case the Boy Scouts.

Good Representation of Scouting Within the Community. Thirty respondents stated that the Boy Scout program, to their knowledge, is already well represented in the community by other organizations and institutions. Because of this factor the churches have never considered sponsoring a unit or acquainting themselves with the program in general. Closely associated with this fact was the notation that few,

if any, of the boys from the churches contacted were involved with Scouting in any way. This resulted in lack of effort being made by the church to acquaint itself with Scouting as it was assumed that Scouting was already well represented within the community.

## II. REASON TWO: LACK OF KNOWLEDGE ABOUT THE RELIGIOUS PRINCIPLES AND PRACTICES OF THE BOY SCOUTS

Many respondents indicated an awareness of the Boy Scout program in general but shared varying degrees of knowledge about the component parts of the Scout program in regards to religion and religious training. Five respondents registered a complete lack of knowledge about the religious aspects of the Boy Scouts while ten other returns contained a general "yes" answer to a question aimed to discover the awareness of some of the specific aspects and programs of the total religious philosophy and practice of the Boy Scouts.

Five of these basic areas of the philosophy and practice of the Boy Scouts will be examined in detail to discover the specific awareness of their existence by the clergymen who were polled. The results mentioned here are responses in addition to the fifteen just mentioned in the preceding paragraph.

Emphasis Upon Religious Growth and Practice. In order to gauge the respondent's general knowledge of the philosophy of the Boy Scout program regarding the area of religion in general, the question was asked, "Are you aware of the program of the Boy Scouts of America which emphasizes a scout's religious service and training?" Twenty-seven

respondents answered "yes" to the question while three replied negatively. It is then concluded that most of the respondents to this part of the questionnaire have at least a general acquaintance and knowledge of the basic philosophy and some of the practice of the Boy Scouts of America that is religious in orientation.

Knowledge About the God and Country Award. Thirty clergymen indicated knowledge about the God and Country Award as against only three who had never heard of the program. This indicated that the God and Country Award is well known among evangelical pastors, which makes it reasonable to assume that there could well be more emphasis upon having more Scouts from evangelical churches consider earning the award.

Knowledge About Scout Camp Chaplaincies. This area of the Boy Scout program is not as widely known by evangelical clergymen since only twelve responded to the questionnaire by saying that they knew of the program while another twelve indicated that they had no knowledge about the program. The conclusion is drawn that there needs to be more publicity given out about the God and Country Award, especially among evangelical clergymen.

Knowledge About Protestant Committees. There was a twelve-to-eleven division of the replies to the question concerning the awareness of the existence of the Protestant Committees on the council and national level. No mention was made concerning the function of the committees as the desired data was to discover the general knowledge about the existence of the committees.

Knowledge About Previous Evangelical-Boy Scout Cooperation. In 1957 the Boy Scouts of America and the National Sunday School Association (a member agency of the N.A.E.) jointly produced a pamphlet entitled Scouting In Evangelical Churches.<sup>2</sup> This booklet was intended for use among evangelical churches to acquaint them with the Boy Scout program and to assist any churches interested in sponsoring a scout unit on how to begin doing so. Only four of the responding clergymen knew of the booklet while nineteen of the responding clergymen indicated that they had never heard of it. This illustrates a communication breakdown either between the Boy Scouts and the N.S.S.A. or somewhere within the membership of the N.S.S.A.

### III. REASON THREE: FEAR OF CONFLICT AND/OR LACK OF INTEREST

Because of the nature of the questionnaire returns, there are two parallel areas of study which have been combined. Many respondents made comments which tied these two areas together so they have been treated as one unit and will be examined as listed in the title of this section.

Compromise of Christian Standards. The direct charge that the Boy Scout movement is "worldly", "un-christian", "secular", etc., was made by a few comments on the questionnaire returns.<sup>3</sup> In lieu of the

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<sup>2</sup>National Sunday School Association, Scouting In Evangelical Churches. New Brunswick: Boy Scouts of America, 1957. This may be secured from any Boy Scout office for 45¢.

<sup>3</sup>See Appendix F, for examples.



completed questionnaire form, six replies were letters or notes with comments to the effect that the Boy Scout program violates all respect for the Lord's Day, and the real meaning of Christianity, along with other statements to this effect. From the data presented in Chapter II it appears that these charges have little basis other than the personal feelings of the respondent.

Lack of Interest In Scouting and/or Preference For A Denominational Boy's Program. These factors were sometimes coupled with the previous factor in the questionnaire returns. Some returns had notes attached which stated that the responding church was beginning to use their denomination's boy's program (many of which have been patterned after the Boy Scouts) and preferred that program over Scouting. A small number of churches indicated that they were not interested in any program of the Boy Scout type.

Size Problem of Smaller Churches. Coupled with the former paragraph is the problem faced by some smaller churches which do not have enough youth and adults to sponsor all boy or all girl youth programs. Some pastors of churches with this problem indicated an interest in the Boy Scout program but stated that they did not have the manpower, membership or facilities to move into the Scouting program with any hope of success.

#### IV. INTEREST IN COOPERATION

The question, "Do you feel a need for increased cooperation be-

tween the Boy Scouts of America and evangelical churches?" brought some very interesting replies, both positively and negatively. The official count from the returns showed thirty-one pastors replying "yes" and only eleven replying "no". Many of these wrote upon the form notes that indicated an interest in learning more about the program of the Boy Scouts in order to evaluate its possibilities for their present parish.<sup>4</sup> As for cooperative interest the data very strongly shows that there is a very strong interest by pastors to investigate Scouting more thoroughly.

Closely tied to this question was another which asked if there would be, in the eyes of the pastor, any benefit to the youth ministry of the church if Scouting were incorporated into the program. Response to this question was almost evenly divided, with nineteen "yes" and eighteen "no" votes. Seven replies stated "maybe", giving reservations that were centered around the problem of Sunday activities, a more rigid emphasis of religion, etc.

From these two questions it is seen that there is a quite active interest within the bounds of evangelical clergymen to investigate the Boy Scout program in order to evaluate its potential for evangelical churches and to possibly involve evangelical clergy and laymen on the Protestant Committees of local councils. The major stumbling block was the question concerning practical evangelical expression of the basic tenents of the evangelical persuasion.

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<sup>4</sup>See Part 2 of Appendix F for expression of these comments and then compare this data with the replies found in Part 2 of the replies found in Appendix E. When studied there will be some lines of parallel thought that is quite interesting.

## V. SUMMARY

Three basic areas were covered by the reasons given by pastors and youth ministers for not utilizing the Boy Scout program in their youth ministry. A lack of communication between the Boy Scouts and evangelical churches was the cause of much non-utilization of Scouting by evangelical bodies while a fear of conflict between the goals of an evangelical youth program and the program of the Boy Scouts was the cause of the other main reason for non-utilization. Closely associated with the latter reason was a general disinterest in Scouting by some churches who substituted denominational programs similar to the Boy Scouts for Scouting.

The actual interest expressed by evangelical pastors and youth ministers in the Boy Scout program was examined in order to see how strong this interest would be, if any. The general consensus was that more information about Scouting is desired with the idea of closer co-operation being a possibility.

This chapter points up two basic tasks that need to be undertaken by the Boy Scouts and evangelical churches, most probably with the leadership of the N.A.E. and the N.S.S.A., this being a joint undertaking to establish better communication between themselves in order to "sell" their philosophies and programs to one another.

Secondly, it was seen that the N.S.S.A. failed to communicate to its member churches and denominations what has already been done in cooperative work with the Boy Scouts of America.

## CHAPTER V

### THE COMMON DENOMINATORS SHARED BY EVANGELICAL PROTESTANT CHURCHES AND THE BOY SCOUTS OF AMERICA

The basic areas of organization, philosophy and practice which are common to both the Boy Scouts of America and the churches related to the National Association of Evangelicals are to be examined in this chapter along with a discussion of the potential contributions that each organization has to offer the other. Resource data used are the statements and documents of the two organizations and the data gathered by the two questionnaires.

#### I. SIMILAR ORGANIZATIONAL PATTERNS

Both the Boy Scouts of America and the National Association of Evangelicals are by their by-laws and organizational setup "associative" rather than self-determining in their program. The Boy Scouts use to the utmost the assistance and cooperation given them by many sources.<sup>1</sup> Because of this they endeavor to be as reciprocating as possible in maintaining a program that is acceptable to as many different groups and organizations as possible. Likewise, the N.A.E. cannot do as it wishes, it must abide by the directives given the association by the member denominations in all of its endeavors.

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<sup>1</sup>Much of the financing for the Boy Scouts is received from "United Fund" drives and most of their leadership is volunteer in nature. This places the B.S.A. in a position necessitating cooperation with all of these groups in order to maintain an excellent cooperative relation.

In regards to cooperative endeavors with outside organizations both the B.S.A. and the N.A.E. must remain neutral in their cooperative work in order to show no partiality to any particular group or movement. Yet neither organization will compromise its basic convictions or standards in order to begin a questionable relationship. Because of this factor of a common need for cooperation with outside organizations it is concluded that both the Boy Scouts of America and the National Association of Evangelicals are "associations" rather than "organizations" in their corporate establishment.<sup>2</sup>

## II. SIMILAR PHILOSOPHIES CONCERNING RELIGION

While being nonsectarian in its approach to religion the Boy Scouts, as an organization, is very emphatic in the belief that only a member who actively embraces and practices his religious faith is fully a Scout. Being an agency that cooperates with all religious faiths, the B.S.A. cannot make an official statement of faith other than it recognizes God as Creator and man as His creation, and one who needs a personal association with his Creator.<sup>3</sup>

Being a religious organization in nature, the National Association of Evangelicals is basically oriented to help proclaim the Gospel of Jesus Christ through the cooperative efforts of its member denominations. What these member groups do on their own does not offi-

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<sup>2</sup>In determining these two words for describing these bodies the definitions found in Webster's New World Dictionary were used.

<sup>3</sup>See Appendix A for the Boy Scout's official declaration.

cially concern the N.A.E. as long as the denomination will subscribe and adhere to the N.A.E.'s statement of faith.

From this common bond of associative and cooperative backgrounds of activity four expressions of common endeavor issue from the basic philosophies of these organizations. How these common denominators are related will now be examined.

The Value of Religious Faith In One's Life. Both the B.S.A. and the N.A.E. acknowledge that how a man accounts for God in his life will be expressed in his daily actions. The belief that in order to be a "complete" person there must be a place for God as man's Creator and Provider in an individual's life is accepted by both groups. The Boy Scouts express this belief in their Constitution (Article IV), in the Scout Oath and Law and through the entire character training program which they carry on. Likewise, the Statement of Faith, the structural organization and the various activities of the N.A.E. carry out their expressions of this common denominator.<sup>4</sup>

The Value of Active Church Membership and Participation. The belief that only an active church member can be a useful church member is held by both groups. The Boy Scouts have made very heavy organizational investments in cooperating with the various religious bodies in order to encourage Scouts and Scouters to become active in

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<sup>4</sup>For the N.A.E.'s Statement of Faith, see Appendix G.

their own churches or synagogues. Also, the Boy Scout's religious awards are based on three phases of religious life: study, experience and service.<sup>5</sup>

The N.A.E. as an organization is only able to function through the operation of an activity chain that begins with the activities within local congregations all over the nation. As individual churches influence and direct their denominations, these denominations in turn work with and through the N.A.E., which in turn helps local congregations when and where they can. This makes a chain of activity which is continuous, operating in three areas, the local congregation, the denomination and finally the N.A.E.

The Value of Putting One's Faith Into Daily Living. A principle adhered to by both the B.S.A. and the N.A.E. is that one lives what he believes. Since both organizations are service organizations by nature and activity, the expressions of religious faith and the service which results from this expression is merely an outward demonstration of this principle to which both groups subscribe.

The Value of Sharing One's Faith With Others. The Boy Scouts are a service organization. The motto, "Do a good turn daily", is the expression of this service in a way that is almost universal. Since so much of the work done for the Boy Scouts is voluntary, the Boy Scouts must represent their organization as a service organization

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<sup>5</sup>See Appendix D for the requirements for the general God and Country award as this will illustrate the necessary work for earning most religious awards.

in order to maintain this reputation and secure the volunteer help and finances to carry on their work.

Because of this common need for sharing with others and serving people in need, the B.S.A. and the N.A.E. have a fourth common denominator, the principle of sharing one's way of life and one's talents with others. Since this principle is one of the teachings of Jesus Christ, it has been adapted by evangelical churches as one of the basic principles of evangelism.

### III. WHAT THE PROGRAM OF THE BOY SCOUTS OF AMERICA HAS TO OFFER EVANGELICAL PROTESTANT CHURCHES

Four definite contributions are made by the program of the Boy Scouts of America that can be utilized by the churches which are evangelical in doctrine and practice.

A Stable Program. The Boy Scouts of America were incorporated on February 8, 1910, and were chartered by Congress in 1916, making it one of the oldest and most stable youth organizations of this century. With this age has come a vast experience and program that has successfully met the needs and interests of millions of young men. The program, however, is not static. As the scientific, social and cultural way of life in America has changed during this period of time, the program of the Boy Scouts has been periodically revised to meet the demands of the day, while the principles have remained unchanged.

Because the principles of man's dependence upon God and his service to others which are so strongly adhered to by the Boy Scouts,



are universal in acceptance, the Boy Scout movement is international in scope, operating in nearly every nation of the Free World. Behind the Iron Curtain the Communist Party has established the Young Pioneer movement, which is an exact copy of Scouting except for the substitution of an atheistic and materialistic foundation in place of freedom. This paragraph illustrates the power of the Boy Scout movement in molding young lives.

Interest In Its Members. The goal of every volunteer and professional Boy Scout leader is to help the boys they serve to become useful and productive citizens of their community, state and nation. Many times there have been clergymen, law-enforcement officials, judges and other leaders of national repute who have offered plaudits of respect and support for the Boy Scouts and their work in developing responsible citizens of tomorrow. Within its own ranks the most noted example of this endeavor to promote the physical, mental and spiritual growth of the members of the Boy Scouts is found by tracing the various requirements for advancement in rank from Tenderfoot to Eagle Scout.<sup>6</sup>

Religious Emphasis. The religious emphasis of the Boy Scouts has been traced quite thoroughly in Chapter II. This chapter shows the various facets of this emphasis in both the philosophical and practical areas of the program of the Boy Scouts of America.

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<sup>6</sup>The requirements for rank advancement can be found in the Boy Scout Handbook or may be secured from the nearest Boy Scout office.

Freedom of Operation. According to Boy Scout national policy, the sponsoring institution has the final say as to what a scout unit can or cannot do. Sunday activities, prayer at meetings, the operation of "closed units", etc. are the option of the sponsoring institution. As long as this institution provides the necessary leadership, secures an adequate meeting place and sees that registration is properly cared for, it can operate the program that it wishes.

#### IV. WHAT EVANGELICAL PROTESTANT CHURCHES HAVE TO OFFER THE BOY SCOUTS OF AMERICA

Churches of the evangelical persuasion have some very distinct potentials which can be used by the Boy Scouts of America in the extension of their program to reach more boys for the church.

Interest in Youth. All churches, evangelical or not, are vitally interested in their youth as they are the church leaders of just a few years from now. This interest is not selfish, there is the command of Christ to minister to all people and that command is behind the entire ministry of the Church. All churches want their young people to grow and develop into mature and responsible citizens who will be an asset to their church and community. In order to achieve this endeavor, most churches endeavor to use all proper means possible, which in some churches includes the Boy Scouts of America and its program.

Stable Sponsorship and Leadership. Most evangelical churches are from denominational backgrounds that are aggressive and dynamic,

resulting in the church's taking an interest in all of its ministries. These churches are on the most part very particular about who assumes the offices and positions of leadership, making it very hard for unqualified personnel to enter responsible positions. Because of this, it is highly probable that any adults who would be considered for a position with a scout unit would be very capable of holding that position after receiving any needed training.

Adequate Meeting Places. A problem that is sometimes faced by Boy Scout leaders is finding adequate meeting places for units that are currently operating. Very few church related units have this problem as nearly all churches either have adequate meeting facilities within their own buildings or have access to facilities which could be used by a scout unit.

## V. SUMMARY

This chapter has examined the common denominators shared by the Boy Scouts of America and evangelical churches. The specific distinctives which each of these groups has to offer and share with the other was also examined to see how compatible they would be with the philosophies and practices of the other organization.

After the examination it has been found that the common denominators shared by these two organizations coupled with the specific distinctives of each makes it entirely possible for there to be a greater cooperative effort between these two organizations without any compromise of the principles or program of either organization.

## CHAPTER VI

### SUMMARY AND CONCLUSIONS

The basic problems prompting this study contained four facets which were examined separately in Chapters II through V. In summary form these facets are to be examined, followed by some general and specific conclusions drawn from each specific subject.

#### I. SUMMARY

Problem: The Interest of the Boy Scouts of America in Dealing With Evangelical Protestant Churches

Review of the Problem. Chapter II examined the philosophical and structural foundations of the Boy Scouts to discover whether or not there was any religious emphasis within that organization and to see if that emphasis would be in sympathy with the distinctives of evangelical churches. As a part of this study, a questionnaire survey was taken among Boy Scout field executives to discover the relative success of units which are now sponsored by or related with churches of all faiths and persuasions.

Results of the Study. The results of the investigation showed that there is a strong religious emphasis in the Boy Scout movement, both philosophically and organizationally. Furthermore, it was proven by the questionnaire that the Boy Scouts of America is very interested in and generally well satisfied with its present church related units,

with some executives having personal preferences for church sponsored units over those sponsored by other organizations.

Problem: Measuring the Present Use and Success of Evangelical Church Scout Units

Review of the Problem. The measurement of the numbers and relative success of Boy Scout units presently being sponsored by evangelical churches was the subject of Chapter III. Examination was made to measure this success by both Boy Scout and church criteria.

Results of the Study. Through a questionnaire survey made among a sampling of the clergymen from various N.A.E. churches, it was found that relatively few evangelical churches have any contact with the Boy Scouts of America, either through program cooperation or unit sponsorship. Because of this, definite conclusions could not be drawn as to the success or failure of scout units now under sponsorship by evangelical churches. Rather, an indicative study was made to discover the potential success of this program. Evaluation was made by using both Boy Scout and church criteria to evaluate the relative success of the program.

Problem: Why Evangelical Churches Do Not Utilize the Boy Scout Program

Review of the Problem. The reasons given by evangelical churches for not incorporating the Boy Scout program into their youth ministries were measured and evaluated in Chapter IV. Data for this study was gathered by the questionnaire survey made among the pastors

of evangelical churches.

Results of the Study. Three basic reasons were examined and evaluated for why the churches in question fail to have any dealings with the Boy Scouts of America. The first two reasons were centered around a lack of knowledge about either the Boy Scout movement and program in general or of its religious emphasis and the expression of this emphasis. The third group of replies centered around either a lack of interest in the Boy Scout program or a fear of conflict between the Boy Scout program and the principles and the convictions of evangelical churches.

Problem: The Common Denominators Shared by the Boy Scouts and Evangelical Churches

Review of the Problem. Using the data gathered by the previous chapters, Chapter V examined the common denominators shared by the two organizations under study in order to see how closely they were (and are) able to complement one another. Four of these common denominators were examined.

Results of the Study. Study of the religious philosophy of the Boy Scouts of America and the National Association of Evangelicals showed four values common to both organizations. These were centered in man's need for an active fellowship with God through religious worship and activity, coupled with the outward expression of this religious faith in one's daily life. By declaration and/or

pattern of organization, both the B.S.A. and the N.A.E. express these religious values. Notation was also made that both organizations are associatives rather than organizations in corporate establishment. Both the Boy Scouts of America and the National Association of Evangelicals are governed by boards that represent people from cooperating and sponsoring organizations.

Also under consideration were the specific contributions which each organization had to offer the other. Several specific contributions were examined to discover any possible compromise of conviction or practice that would give injury to either organization.

## II. GENERAL CONCLUSIONS

With the data presented in Chapters II through V and in the preceding summary, the following conclusions have been drawn.

Concerning the Boy Scouts and Religion. With the data gathered and reported on in Chapter II, it is concluded that: (1) the Boy Scouts of America have a strong religious emphasis in both philosophy and practice; (2) the churches which currently sponsor scout units have a program that when measured by Boy Scout standards is a successful program; (3) the Boy Scouts of America are very keenly interested in working with all churches, including those of an evangelical persuasion.

Concerning the Success of Church Units. Analysis of the data received by the questionnaire survey described in Chapter III pro-

vided the basis for the following conclusions: (1) there is very little use made of or association with the program of the Boy Scouts of America by evangelical Protestant churches; (2) the indications made by the study show that the Boy Scout units now sponsored by evangelical churches are successful units as measured by both Boy Scout and church criteria.

Concerning Non-utilization of Scouting by Evangelicals. Due to the interrelatedness and subjective nature of many of the questionnaire returns with regard to this particular subject, strictly categorized conclusions could not be drawn. However, from the evaluation of the data the following conclusions have been drawn: (1) there is a general lack of communication between the general membership of most evangelical churches and the Boy Scouts, resulting in non-utilization of the entire Scouting program by these churches; (2) many smaller churches are reluctant about sponsoring a Scout unit because of the limited participation due to a small membership, both adult and youth; (3) many churches prefer their denominational boy's program or an interdenominational boy's organization over Scouting due to the more strictly religious orientation; (4) there are some churches which have avoided any involvement with Scouting due to a fear of its supposed "godlessness" and secularism.

Concerning Common Denominators. After examination of the common denominators and specific offerings between the Boy Scouts and evangelical churches, it is concluded that there are no philosophical



or operational factors that could legitimately prevent the Boy Scouts and evangelical churches, through the National Association of Evangelicals, from cooperating in any common endeavors that would benefit the accomplishing of the goals and ministries of both agencies. Furthermore, it is concluded that any doctrinally conservative and evangelically-oriented Protestant church or denomination can safely associate with the Boy Scout movement with no fear of compromise of its basic spiritual convictions, if this is done with proper leadership and cooperation on behalf of both church and Scouting.

Results of Comparison of Questionnaires. Analysis of all the questionnaires, from both surveys, revealed a caution concerning the success of any scout unit. A majority of respondents, directly or indirectly, indicated the need for adherence to the known principles governing the successful operating of a Boy Scout unit. It was for this reason that the term "relative success" was used in this report. Both questionnaire forms showed that most scout units have some area of weakness, even though they may have been judged to be successful units.

After evaluation and comparison of the data found on the two questionnaires, the following conclusion has been drawn: churches considering the sponsoring of a Boy Scout unit must adhere to the known principles of successful evangelism and successful Scouting if a church sponsored unit is to succeed.

Specifically, this data indicated that the church must recruit adults who can be trained in both evangelism and scouting. These leaders must be willing to work with both scouting and the sponsoring church,

in order to make the unit an asset to both the church and the Boy Scouts.

### III. SPECIFIC CONCLUSIONS

After summarization of the data studied in chapters II through V and the drawing of the preceding general conclusions, the following specific conclusions have been drawn.

Concerning Boy Scout Philosophy and Religion. As the religious philosophy of the Boy Scouts of America is now stated, it is concluded that this philosophy is entirely in sympathy with the fundamental convictions of evangelically oriented Protestant churches.

Concerning the Official Interest of the Boy Scouts in Having Church Sponsored Units. Judging from the success of church sponsored units now operating, both evangelical and non-evangelical, and by the testimony of Boy Scout executives, it is concluded that the official attitude of the Boy Scouts is in favor of having churches of all persuasions, including evangelical churches, cooperate with the Boy Scout movement by working with and sponsoring Boy Scout units.

Concerning the Success of Evangelical Boy Scout Units Now Operating. While a lack of enough evidence prohibits the complete proving of the success of Boy Scout units now operated by evangelical churches, it is concluded that the indicative evidence is sufficient enough to strongly suggest that these evangelical scout units now operating are successful units as judged by both Boy Scout and church standards.

Concerning the Potential Within the Boy Scout Movement. Being largely unused by evangelical churches, it is concluded that there is a vast potential within the Boy Scout movement that can readily be used by evangelical churches in meeting its goals in ministering to youth.

Concerning the Lack of Communication Between the B.S.A. and Evangelical Churches. Analysis of the data received from the questionnaire sent to evangelical clergymen supports the conclusion that there is a vast lack of communication between the Boy Scouts of America and evangelical churches which must be overcome by the public relations of the Boy Scouts of America in order to increase cooperation between the two groups.

Concerning the Lack of Communication Within the N.S.S.A. It was discovered through the problem research that there is a communication breakdown within the membership of the National Sunday School Association that has caused a failure within that organization to publicize its previous cooperative work with the Boy Scouts. Because of this it is concluded that the N.S.S.A. must work among its own members in order to acquaint them with the extent and result of the work that has already been undertaken with the Boy Scouts.

Concerning Fear of Religious Compromise. Because many evangelical clergymen and church members are wholly or partially ignorant of the philosophy and program of the Boy Scouts of America, it is concluded that the Boy Scouts of America, in their public-relations

program, need to inform all evangelical churches and clergymen of the institutional freedom that is allowed sponsoring institutions that are in partnership with the Boy Scouts of America.

Concerning Mutual Areas of Religious Philosophy and Practice.

In order to utilize to the maximum the common denominators shared and the distinctive contributions of both the Boy Scouts of America and evangelical churches, it is concluded that for the betterment of all parties, these organizations need to jointly explore the possibilities of further cooperation between themselves.

IV. RECOMMENDATIONS FOR FURTHER STUDY

One of the handicaps of this study was the inability to explore to the maximum degree some topics which related to the central subject. With some further investigation, these topics could become thesis studies on their own.

Study One. One topic would be to investigate the relationship between the National Sunday School Association and the denominations that are in fellowship with it through the N.A.E.

Study Two. A valuable contribution to a denomination would be an examination of its youth ministry and how it could be related to the program of the Boy Scouts.

Study Three. Studying the use of the Boy Scout program within evangelical churches of a certain size would be of value to the leaders of

all evangelical churches, as well as to the executive staff of the Boy Scouts.

Study Four. In ten years it would be very interesting to again study the communication and relations made between the Boy Scouts and the denominations within the National Association of Evangelicals in order to see what has been done in the area of cooperative effort between these organizations.

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## APPENDIX A

### ARTICLE IV OF THE CONSTITUTION OF THE BOY SCOUTS OF AMERICA

#### "DECLARATION OF RELIGIOUS PRINCIPLE"

"Section 1. The Boy Scouts of America maintains that no boy can grow into the best kind of citizenship without recognizing his obligation to God. In the first part of the Boy Scout's Oath or Promise the boy declares, 'On my honor I will do my best to do my duty to God and my country and obey the Scout Law.' The recognition of God as the ruling and leading Power in the universe and the grateful acknowledgement of His favors and blessings are necessary to the best types of citizenship and are wholesome precepts in the education of a growing boy. No matter what the boy may be--(Roman) Catholic, or Protestant or Jew--this fundamental need of good citizenship should be kept before him. The Boy Scouts of America therefore recognizes the religious element in the training of the boy, but it is absolutely nonsectarian in its attitude toward that religious training. Its policy is that the organization or institution with which the Boy Scout is connected shall give definite attention to his religious life."

"Only persons willing to subscribe to this declaration of principle shall be entitled to certificates of leadership in carrying out the Boy Scout program."



## APPENDIX B

### THE BOY SCOUT "DECLARATION OF INTERDEPENDENCE"

This is the text of an article appearing in an issue of Scouting Magazine, a monthly journal of the Boy Scouts which is sent to all registered adult leaders. This "declaration" may be secured in reprint form, free of charge, from any Boy Scout office.

The Boy Scouts of America has never made a declaration of independence. But it has made clear declarations of interdependence. We do not compete with basic social institutions such as the church, the school, and the home. We cooperate with them. We work with and through them. The following analysis of how we cooperate with the church will apply, in its essentials, to other institutions as well.

What is the place of Scouting in a local church? How does it fit into the organizational structure of a congregation? What part should it play in the educational program for children and young people? Who operates Scout units? What is the relationship between the church and the Boy Scouts of America?

#### Harmony of Purposes and Ideals

A church has a long range spiritual purpose. In one sense it is an organization but in a deeper sense it is an organism. It is more than a building; it is a group of people with mutual convictions and aims. Any activity that engages the resources of the church and its members manifestly must be in harmony with the basic purposes of the congregation.

The ideals and purposes of the Boy Scout movement are in harmony with the spirit and goals of the church. The Boy Scout Promise and the Scout Law are in fact paraphrases of the Decalogue and the Golden Rule in language that a boy can understand. Desired outcomes of Scouting are character formation and training in citizenship which are also goals of Christian education. Therefore Scouting can blend into the life of the church.

#### Administration of Scouting In the Church

In a well-organized church all activities and auxiliaries are under administrative direction of the governing body through various boards or departments. By this means all operations are coordinated, correlated, and integrated into the ongoing program of the congregation. Scouting should be under the same administrative direction as all other auxiliaries in the local church.

#### Church Program Strengthened by Scouting

To achieve its purposes the church has a comprehensive program of Christian education for all ages from the cradle to the grave. An important part of this program is for children and young people. Formal education is offered in the form of organizations and activities that meet the special needs and interests of age groups such as the Juniors, the Intermediates or Junior High, and the Senior High.

Cubbing, Scouting and Exploring fit neatly into the age-group program of the local church. They provide practical programs for boys and young men that help the church to achieve some of its goals in Christian education. Scouting under good leadership develops the traits of character and habits of good conduct that are a part of the Christian way of life. For the conservation, development and winning of boyhood for the church and for useful, participating citizenship, Scouting is a valuable supplement to Christian education.

#### Trained Leadership Is the Key

The secret of gearing Scouting into the program of the church lies in the quality of leadership that is recruited for the job. All Scout leaders in the church should be considered as members of the volunteer staff in the department of Christian education. As such they should receive some instruction from the church on how to use Cubbing, Scouting and Exploring in the process of building Christian character. With proper regard for the religious convictions of boys of other faiths that may participate in the Scout units of the church, a strong religious emphasis and specific religious objectives can be achieved through the right kind of leadership.

The Boy Scouts of America will train the leaders selected by the church in the know-how of giving Scouting to boys. This training is vital to the success of Scouting in the church and much encouragement should be given on both sides of the partnership in getting leaders to take advantage of training courses. To further help the church in its Scouting program the Boy Scouts of America provides a continuous flow of program helps and services of various kinds.

#### Facilities and Camping

When a church has integrated Scouting into its administration and program it gives to the Scout units adequate meeting places and physical resources. Such facilities will be available on a regular schedule as announced in the church calendar and bulletins. Provision will be made also for outdoor activities that are consistent with the policies and program of the church.

To supplement the facilities of the church, the Boy Scouts of America provides camping facilities valued at \$80,000,000 in the local councils of America. These are provided so that institutions may use them for their own Scout units under their own leadership. Thus camping becomes a projection of the church's program for boys. In addition to local camping there are special events like national and international jamborees that plus up the adventures that are available to boys.

#### A Sound Partnership

The cornerstone of good Scouting in a local church is a sound partnership. Such a partnership doesn't just happen. It is built up from the ground up, through the wholehearted cooperation of all concerned. By this means the resources of the local church, supplemented by the resources of the Boy Scouts of America, can be employed effectively in the service of boyhood.

## APPENDIX C

### THE BOY SCOUT OATH AND LAW

#### The Oath (or Promise)

On my honor I will do my best  
To do my duty to God and my country and to obey the  
Scout Law;  
To help other people at all times;  
To keep myself physically strong, mentally awake, and  
morally straight.

#### The Law

##### A SCOUT IS TRUSTWORTHY.

A scout's honor is to be trusted. If he were to violate his honor by telling a lie or by cheating or by not doing exactly a given task, when trusted on his honor, he may be directed to hand over his scout badge.

##### A SCOUT IS LOYAL.

He is loyal to all to whom loyalty is due, his Scout leader, his home and parents and country.

##### A SCOUT IS HELPFUL.

He must be prepared at any time to save life, help injured persons, and share the home duties. He must do at least one Good Turn to somebody each day.

##### A SCOUT IS FRIENDLY.

He is a friend to all and a brother to every other Scout.

##### A SCOUT IS COURTEOUS.

He is polite to all, especially to women, children, old people and the weak and helpless. He must not take pay for being helpful or courteous.

##### A SCOUT IS KIND.

He is a friend to animals. He will not kill nor hurt any living creature heedlessly, but will strive to save and protect all harmless life.

##### A SCOUT IS OBEDIENT.

He obeys his parents, Scoutmaster, patrol leader, and all other duly constituted authorities.

##### A SCOUT IS CHEERFUL.

He smiles whenever he can. His obedience to orders is

prompt and cheery. He never shirks nor grumbles at hardships.

A SCOUT IS THRIFTY.

He does not wantonly destroy property. He works faithfully, wastes nothing, and makes the best use of his opportunities. He saves his money so that he may pay his own way, be generous to those in need, and helpful to worthy objects. He may work for pay, but must not receive tips for courtesies or Good Turns.

A SCOUT IS BRAVE.

He has the courage to face danger in spite of fear and to stand up for the right against the coaxings of friends and jeers or threats of enemies, and defeat does not down him.

A SCOUT IS CLEAN.

He keeps clean in body and thought; stands for clean speech, clean sport, clean habits, and travels with a clean crowd.

A SCOUT IS REVERENT.

He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion.

## APPENDIX C

### DATA CONCERNING THE GOD AND COUNTRY AWARD

#### Part 1

Listed in paralleled columns are the requirements for the God and Country award as outlined by the National Protestant Committee on Scouting and by the National Sunday School Association. The requirements can be compared by moving across the columns.

#### National Protestant Committee Requirements

#### National Sunday School Association Requirements

##### STAGE ONE

##### STAGE ONE

##### Christian Faith

Give evidence of regular Bible reading and personal prayer.

Give evidence of being able to name the books of the Bible, say the Lord's Prayer and know from memory selected scripture passages, such as the Beatitudes, the 23rd Psalm, and others as assigned by the minister. Explain the meaning of Bible passages.

##### Christian Faith

Give evidence of regular Bible reading, personal prayer and a personal commitment to Jesus Christ.

identical

##### Christian Witness

Give evidence through systematic giving, of support of your local church and its world-wide program.

Be able to lead in public prayer.

identical

identical

##### Christian World Outreach

Make a map spotting the mission stations abroad of your denomination. (For large denominations one continent or one type of mission work will suffice.)

identical

## Nat. Prot. Comm. Requirements

Select from the list of acceptable personal service projects for the church two projects to be fulfilled within a period of four months.<sup>1</sup>

## Christian Fellowship

Maintain regular attendance at the youth fellowship of your local church.

Describe what the National Council of Churches of Christ in the United States is and how Christian youth groups are working together in the United Christian Youth Movement. Or describe any interdenominational association on a national level that is approved by your church.

## N.S.S.A. Requirements

identical

## Christian Fellowship

identical

Describe what the National Association of Evangelical is doing to further the work of the Gospel everywhere.

## STAGE TWO

## Christian Faith

Explain baptism and the Lord's Supper as practiced by your church. identical

Be able to give an account of the history and activity of your local church. identical

## Christian Faith

identical

## Christian Witness

Show readiness to respond to an invitation to serve in one or several of the following ways:  
sing in the choir  
take leadership in the youth fellowship  
assist in ushering  
serve as an acolyte

## Christian Witness

Add to the requirement on the left the requirement to bring a new member to Sunday School.

## Christian World Outreach

Read and answer your minister's questions on the current mission study text of your denomination.

## Christian World Outreach

identical

<sup>1</sup>See the list of service projects on page 70.

## Nat. Prot. Comm. Requirements

## Christian Citizenship

Visit a welfare center, agency or institution in your community, then give an account to your minister indicating what your church may do to aid its ministry.

Select from the list of acceptable personal service projects for the church, two additional projects to be fulfilled within a period of four months.

## Christian Fellowship

Participate in a conference, convention or rally of young people.

Participate in a camp conference under church auspices.

## STAGE THREE

## Christian Faith

Name some of the historic Christian symbols and tell their meaning.

After consultation with your minister, write a statement on the principal beliefs of your church or denominations.

## Christian Witness

List the full-time positions open to young men to carry on the Church's work.

Interview a Christian tradesman, agriculturalist or professional man in your community on how he can render Christian service through his trade, business or profession.

## Christian World Outreach

Participate in a world friendship project of your church's youth group.

Describe the World Council Churches or any other world association approved by your church and explain how it may be a factor for world peace.

## N.S.S.A. Requirements

## Christian Citizenship

identical

identical

## Christian Fellowship

identical

identical

## Christian Faith

identical

identical

## Christian Witness

identical

identical

## Christian World Outreach

identical

Describe the National Association of Evangelicals and explain how it may be a factor for world peace.

## Natl. Prot. Comm. Requirements

## N.S.S.A. Requirements

## Christian Citizenship

## Christian Citizenship

Report on what your church is doing to combat the unchristian forces in your community, such as gambling, alcoholic indulgence, and juvenile delinquency.

identical

Select from the list of acceptable personal service projects for the church, two additional projects to be fulfilled within a period of four months.

identical

## Christian Fellowship

Learn and direct several group games or songs at church youth gatherings.

identical

Plan a special observance for a family holiday, such as a birthday, wedding anniversary, Christmas or Thanksgiving.

identical

Acceptable Service Projects-- accepted by both Natl. Prot. Comm. and N.S.S.A.

1. Distributing church bulletins or other literature to homes in the community or at church gatherings.
2. Collecting and distributing articles of clothing and food to the needy at Thanksgiving and Christmas time or in times of disaster and need.
3. Distributing flowers to the sick.
4. Doing errands for the several church organizations-- Guilds, etc.
5. Repairing church property or equipment.
6. Decorating church rooms for special events.
7. Preparing a worship center for a department in the Sunday School.
8. Creating or building equipment for use in the Sunday School or church.
9. Serving as messenger.
10. Preparing posters and announcements for church events.
11. Clerical service in the church office.
12. Playing in the band or orchestra for church meetings of all types.
13. Caring for church lawns.
14. Planting and care of shrubbery, trees or flowers.
15. Repairing songbooks.
16. Gathering up songbooks, papers, etc. at church meetings.
17. Directing traffic, assisting older persons and children to cross busy streets at church gatherings.
18. Serving with auto patrols in charge of parking.
19. Serving dinners and helping in the kitchen.
20. Other service projects of a similar nature and standard may be submitted if approved by the minister.



## Part 2

This chart shows the number of God and Country Awards, and their equivalents that have been earned since 1945, when the award was established, until 1962. Totals for the different denominations are given on the following page.

### STATISTICS CHURCH AWARDS

<u>Denominations</u>	<u>1945-1950</u>	<u>1951</u>	<u>1952</u>	<u>1953</u>	<u>1954</u>	<u>1955</u>	<u>1956</u>	<u>1957</u>	<u>1958</u>	<u>1959</u>	<u>1960</u>	<u>1961</u>	<u>1962</u>
African Methodist Episcopal	5	4	--	6	--	3	4	1	14	2	22	4	14
Assemblies of God	12	4	1	1	5	9	26	17	14	25	15	13	29
Baptist	569	290	285	243	290	489	572	728	617	709	886	1099	1125
Christian Science	44	13	18	17	24	76	50	123	133	78	71	46	76
Church of the Brethren	15	5	1	12	3	8	9	37	26	26	24	48	73
Church of Christ	45	23	23	19	21	46	52	106	155	121	85	84	111
Church of God	25	9	1	12	17	4	13	73	39	15	25	39	36
*Congregational	210	105	152	165	247	287	450	622	536	596			
Disciples of Christ	248	114	114	154	134	224	236	280	312	436	454	566	766
Eastern Orthodox Catholic (Alpha Omega)	10	--	1	3	5	--	23	25	69	42	40	113	78
*Evangelical & Reformed	139	55	89	90	127	198	266	148	258				
Evangelical United Brethren	145	57	58	65	69	105	141	152	184	149	218	329	280
Friends	14	1	11	6	2	6	6	24	5	13	11	13	9
Interdenominational	96	59	43	47	90	72	64	105	103	58	83	86	38
Lutheran (God and Country)	90	28	36	22	18	23	32	73	47	19	44	41	61
Lutheran (Pro Deo et Patria)	921	303	331	419	465	583	717	870	958	927	1123	1267	1499
Methodist	1214	534	591	704	937	1444	1977	2163	2513	3124	3912	4564	4748
Moravian	2	3	--	2	2	13	18	34	12	24	37	30	31
Nazarene	29	4	14	11	11	8	6	29	18	25	25	21	33
Presbyterian	653	338	435	425	517	794	1179	1380	1470	1662	1938	2343	2328
Protestant Episcopal	575	258	227	275	278	344	436	597	702	682	784	856	933

(statistics, con't.)

<u>Denominations</u>	<u>1945-1950</u>	<u>1951</u>	<u>1952</u>	<u>1953</u>	<u>1954</u>	<u>1955</u>	<u>1956</u>	<u>1957</u>	<u>1958</u>	<u>1959</u>	<u>1960</u>	<u>1961</u>	<u>1962</u>
Reformed	24	30	20	16	25	34	43	74	79	101	67	90	160
Reorganized Church of L.D.S.	49	2	14	21	23	23	28	38	17	10	18	14	24
Salvation Army	14	4	8	8	3	10	6	17	3	5	6	8	17
Unitarian-Universalist (Religion in Life)	9	3	12	6	2	5	18	38	25	22	25	32	11
United Church of Christ											1071	1196	1360
Unclassified	31	49	47	27	7	31	149	53	63	157	194	164	381
<hr/>													
TOTAL	5,187	2,295	2,532	2,768	3,285	4,768	6,453	7,925	8,262	9,286	11,178	13,066	14,237

TOTAL: 1945-1962 - 91,242

\*1962 Statistics for Congregational Christian and Evangelical and Reformed Churches are classified under United Church of Christ.

Additional information and data can be found on page 92. This data has been compiled since the issuing of the preceding chart.

APPENDIX E

CHURCH UNIT SURVEY

Part 1

1. What percentage of the units in your council are church sponsored? \_\_\_\_\_%
2. How old are most of these church sponsored units?  
(check one)  
\_\_\_\_\_ under 2 years  
\_\_\_\_\_ 2-5 years  
\_\_\_\_\_ 5-10 years  
\_\_\_\_\_ 10-25 years  
\_\_\_\_\_ over 25 years  
\_\_\_\_\_ almost evenly  
\_\_\_\_\_ balanced
3. How successful do you feel that these church sponsored units are in the following areas? Grade each area on a poor, fair, good, outstanding, excellent scale.  
A. advancement \_\_\_\_\_ B. new member recruitment \_\_\_\_\_  
C. summer activity \_\_\_\_\_ D. council and district \_\_\_\_\_  
E. active adults \_\_\_\_\_ participation \_\_\_\_\_
4. Tell how you feel concerning the success and/or failure of church related units. What strengths and/or weaknesses do they have?  
\_\_\_\_\_  
\_\_\_\_\_
5. In your experience have you come upon any problems which only church sponsored units face? If so, what are they?  
\_\_\_\_\_  
\_\_\_\_\_
6. Do you have any suggestions as to how better relations may be made between the Boy Scouts and churches which sponsor units which will help interest other churches to take up the Scouting program?  
\_\_\_\_\_  
\_\_\_\_\_

## Part 2

This data is the tabulated results of the Church Unit survey.

Question #1-- Percentage of church sponsored units:

High-- 88%                      Low-- 22%                      Mean-- 51.9%

Ranges from bottom to top-- 22-40% 6 returns  
    45-54% 9 returns  
    57-69% 5 returns  
    70-88% 7 returns

Question #2-- Average age of units:

<u>0</u>	under two years
<u>1</u>	2-5 years
<u>7</u>	5-10 years
<u>11</u>	10-25 years
<u>3</u>	over 25 years
<u>5</u>	evenly balanced

Question #3-- Success of church related units:

	poor	fair	good	outstndg.	exclnt.	total
Ques. A	0	3	18	2	3	26
Ques. B	2	3	16	1	4	26
Ques. C	3	8	10	3	2	26
Ques. D	0	2	18	3	3	26
Ques. E	0	3	13	6	3	25

Question #4-- Reported strengths of church related units

The numbers in front of the statement indicates the number of times it was mentioned in the replies. Some direct quotations have been made.

(7) The strength of church sponsored units relates directly with the support and interest exhibited by the minister and/or key church leaders.

(6) "We prefer church related units by far."

(5) "Usually good leadership of the proper caliber."

(4) "Usually few meeting place problems."

(4) "Similarity of interests in training boys."

- (4) Stability of sponsoring institution, leading to longer tenure of units.
- (2) The church is organized to work with youth.
- (1) "Good recruiting program-- boys available."
- (1) "The spirit of evangelism is only possible in a church sponsored unit."
- (1) "Church units have less problems, generally."
- (1) "Change of pastors sometimes creates problems."

Question #4-- Weakness of church related units

- (3) Lack of interest within the church to really conduct an outstanding scout unit.
- (4) The scout unit is not an integral part of the total church program, merely a tolerated stepchild.
- (1) "There is a need for better qualified Institutional Representatives."
- (1) Sometimes there is too little volunteer assistance for the scout leaders.
- (1) "Too little contact between church and scout unit."
- (1) "The units become too far removed from the leadership of the church."

Question #5-- Statements illustrating any weaknesses that are peculiar to church related units

Note: Some of these statements are direct quotations from the returns while others are statements of phrases reported by the respondents.

"Closed unit concept."

"Allowing men who are not members of the church assume the leadership of the unit."

"Churches...seem to place their emphasis on their own youth programs (which is natural)\* and just let the Scouting be tolerated." \*parentheses theirs.

"Extreme emphasis on the doctrine of the church where it isn't relevant."

Taking boys away from weekend camps (mentioned twice)

Access to boys from non-church sources

"The downtown churches have a transportation problem in getting boys to and from meetings."

"Lack of interest in youth ministry to boys outside of member's sons is peculiar to urban churches."

"Objection made by 'fundamentalists' to participation in some scout activities."

"Placing too much activity on the pastor and not using the other executives to their full capacity."

Question #6-- Suggestions for improving Boy Scout-church relations

- (7) "Continue a mutual education program so that both sides understand the aims and problems of the other."
- (5) "Greater emphasis on the church awards program."
- (5) "More emphasis on integrating Scouting into the total youth ministry and program of the church."
- (5) "Need for greater cooperation between Religious Committees and the local ministerial associations."
- (4) "Increase the cooperation between the church and the local Scout officials to keep each group aware of what the other is doing...."
- (3) "Have the church back the Scout program more fully."
- (3) "Have churches with units reach churches without units and 'sell them'."
- (1) "Have church related units stress their sponsorship work more."

## APPENDIX F

### BOY SCOUT QUESTIONNAIRE

#### PART ONE--THE QUESTIONNAIRE

This is a copy of the questionnaire which was sent to pastors.

#### SECTION ONE-- GENERAL DATA FOR ALL TO SUPPLY

1. What is the name of your church? \_\_\_\_\_
2. What is the membership of your church? \_\_\_\_\_
3. To how many young people, ages 12-18, is your church ministering? \_\_\_\_\_
4. What is the size of your community? (check one)  
    \_\_\_\_\_ under 2500, \_\_\_\_\_ 2500-10,000, \_\_\_\_\_ 10,000-25,000 \_\_\_\_\_ over 25,000.
5. Your church is located in a: (check one)  
    \_\_\_\_\_ rural area, \_\_\_\_\_ suburban town, \_\_\_\_\_ city business area,  
    \_\_\_\_\_ residential area.
6. How many of your boys are members of the Boy Scouts of America? \_\_\_\_\_

#### SECTION TWO--QUESTIONS FOR CHURCHES NOW SPONSORING BOY SCOUT UNITS

NOTE: This section is broken down into five parts with the directions being given for each part.

Part one - General information. Check the appropriate squares.

- A. What kind of Scout unit(s) do you sponsor: \_\_\_\_\_ Cub Pack,  
    \_\_\_\_\_ Scout troop, \_\_\_\_\_ Explorer unit.
- B. How long has the unit(s) been under your sponsorship? \_\_\_\_\_ under  
    six month, \_\_\_\_\_ six to 12 months, \_\_\_\_\_ one to two years, \_\_\_\_\_ two to  
    five years, \_\_\_\_\_ five to 10 years, \_\_\_\_\_ over 10 years.
- C. What is the membership of your unit(s)? \_\_\_\_\_ Pack, \_\_\_\_\_ Troop,  
    \_\_\_\_\_ Ex Unit.
- D. What percentage of these boys are active in your church? \_\_\_\_\_

Part Two - How the unit is prospering, scoutwise. Check the appropriate squares.

- A. How many of your boys are:  
    \_\_\_\_\_ Tenderfoot, \_\_\_\_\_ 2nd Class, \_\_\_\_\_ 1st Class, \_\_\_\_\_ Star, \_\_\_\_\_ Life,  
    \_\_\_\_\_ Eagle.
- B. What percentage of your boys attend Scout camp each summer? \_\_\_\_\_
- C. How many district and council activities did your scouts take part in during this past year? \_\_\_\_\_
- D. How many boys do you have working on their God and Country Awards? \_\_\_\_\_
- E. How many boys have earned their God and Country awards? \_\_\_\_\_

Part three - How the unit is prospering churchwise. Answer yes or no.

- A. \_\_\_\_\_ Is the scout unit a definite part of the youth ministry of the church?

- B. \_\_\_ Is the unit reaching boys with a personal witness to accept Christ as their personal saviour?
- C. \_\_\_ Is the unit helping to recruit boys from homes unreached by any church?
- D. \_\_\_ Are some of your scouts members of other churches?

Part four - Why the church sponsors Scouting. Check the appropriate lines. More than one can be checked.

- A. \_\_\_ The local Boy Scout executives presented the plan and program of scouting to your church.
- B. \_\_\_ The parents in the church requested the church to sponsor scouting.
- C. \_\_\_ The church and/or denominational officials suggested the idea.
- D. \_\_\_ Scouting was seen to be a ministry to youth which the church and community needed.
- E. \_\_\_ The boys, themselves, asked the church to sponsor a unit.
- F. \_\_\_ Other reasons -- please discuss this on the back of this page.

Part five - Do you know of any way or ways the Boy Scouts of America and evangelical churches can improve cooperation and service to each other? Answer on the back of this page.

### SECTION THREE-- QUESTIONS FOR CHURCHES WHICH DO NOT SPONSOR SCOUTING

Part one - Why doesn't your church sponsor Scouting?

- A. \_\_\_ Our church has never come into contact with the principles and philosophy of the Boy Scouts of America.
- B. \_\_\_ Our church has never been approached by the Boy Scouts of America.
- C. \_\_\_ Our church doesn't have the properly trained adult leadership.
- D. \_\_\_ Scouting is well represented in our community by other organizations.
- E. \_\_\_ There is a conflict of interest between our church and Scouting. Examples: We don't want our boys out on Sunday; Scouting is too secular; we have our own youth program; etc.

Part two - Our interest in the Boy Scouts of America and its program.

- A. \_\_\_ Do you feel that the Boy Scouts of America has a program that can be used by evangelical churches?
- B. \_\_\_ Do you feel that the Boy Scouts of America has acquainted evangelical churches and denominations with its program?
- C. \_\_\_ Do you feel a need for increased cooperation between the Boy Scouts of America and evangelical churches?
- D. \_\_\_ Are you aware of the following areas in the program of the Boy Scouts of America:
  - 1. \_\_\_ Scout camp chaplaincies
  - 2. \_\_\_ God and Country Award for religious growth and service.
  - 3. \_\_\_ Emphasis on a scout's religious service and training.



4. \_\_\_ Protestant committees which are organized to supervise the Scout-church program and relationships on the local level.
  5. \_\_\_ The pamphlet jointly produced by the Boy Scouts of America and the National Sunday School Association.
- E. \_\_\_ Do you feel that the youth ministry of your church would be helped by involving itself with the Boy Scouts of America?

## PART TWO--DATA GATHERED

## Questionnaire Data and Comments

## SECTION ONE-- General Data

## Question B-- size of responding churches

11 churches with less than 50 members  
 24 churches with between 51 and 150 members  
 23 churches with over 151 members  
 19 with no data given

## Question C-- size of youth group

This question was asked to determine whether or not the respondent had any youths in the church and to note the percentage of the young people in relation to the total church membership.

## Question D-- size of the community

7 under 2500	8 from 2500-10,000
9 from 10,000-25,000	12 over 25,000

## Question E-- location of church

77 rural; 9 suburban town; 12 city business; 38 city residential

## Question F-- number of scouts within the church

This question was tabulated only on the churches without scout units. Because nearly half of the respondents were quite vague in answering, the data is very incomplete. There were 31 responses in all to this question, many of them stating, "few" or, "I don't know". The largest representation was a church with thirteen scouts while the mean was around five boys per unit.

## SECTION TWO-- Data Concerning Churches now Sponsoring Units

## Part One - General Information

## Question A-- kind of units sponsored

Cub Packs-- 3; Scout Troops-- 7; Explorer Units -- 1

## Question B-- length of sponsorship period

under six months-- 1; two to five years-- 1; 5 to 10 years-- 2;  
 over 10 years-- 3

## Question C-- size of units (computed from six returns)

Cub Scouts-- 68; Boy Scouts-- 143; Explorer Scouts-- 10

## Question D-- church activity of members

1 unit each at 0%, 10%, 33%, 75%, 80%, 85%, 100%. mean--54.7%

## Part Two - Unit Success, Scoutwise

Question A-- ranks of the members

Return data was not sufficient to chart this information, but all six of the units responding were balanced according to the age-rank ratio, of Chapter III.

Question B-- summer camp attendance

Only five units released figures. The mean was 57% for the five units. There was one unit each with 40%, 45%, 100%, and two units with 50% attendance at scout camp.

Question C-- district and council activities

Only five units responded, with a range of 1,2,3,3,5 activities.

Question D-- boys working on God and Country Awards

For the seven respondents there were ten candidates.

Question E-- boys having received the God and Country Award

For the seven respondents there were twelve earned awards.

## Part Three - Unit Success, Churchwise

Question A-- Yes-- 5; No-- 2

Question B-- Yes-- 3; No-- 2; No answer-- 2

Question C-- Yes-- 4; No-- 3

Question D-- Yes-- 5; No-- 2

## Part Four - Why the Church Sponsors Scouting

Question A-- three responses

Question B-- three responses

Question C-- no response

Question D-- five responses

Question E-- one response

Question F-- two responses, but one comment, "We were the only organization at the time eligible to sponsor them."

## SECTION THREE-- Churches Not Sponsoring Scout Units (70 respondents)

## Part one - Why the Church doesn't sponsor Scouting

Question A-- four responses

Question B-- eighteen responses

Question C-- thirteen responses

Question D-- thirty responses

Question E-- twenty-seven responses (with comments)

"My main problem with Scouting would be their use of the Lord's Day, (if not at the Pack level, at council level), and their general syncretic approach towards religion. However, I have worked with boys on God and Country Awards and can see value in the program."

"...not because we are opposed to the principles of Scouting but because of the way in which it is being conducted today. Personally, I was a Boy Scout and went to Star Scout. Later I was a scoutmaster."

## Part two - Interest in the Boy Scouts

Question A-- Yes-- 38; No-- 5 (with comments)

"If I were starting a pioneer church I would organize the Boy Scout program as the basic youth activity for boys."

"Yes, if they will allow minor adaptations, such as no Sunday activity."

Question B-- Yes-- 10; No-- 27

Question C-- Yes-- 31; No-- 11

Question D-- general answers Yes-- 10; No-- 5 (specific replies below)

Scout camp chaplaincies	Yes-- 12; No-- 12
God and Country award	Yes-- 30; No-- 3
Protestant committees	Yes-- 12; No-- 11
N.S.S.A.-B.S.A. book	Yes-- 4; No-- 19

Question E-- Yes-- 24; No-- 18; Maybe-- 7 (with comments)

"Yes, to the extent that any special interest groups can be of value to the church program. Outside groups can very well prove a hindrance, also, especially when a church is able to provide adequately for their young people without these groups. I formerly worked for the Y.M.C.A. for five years and feel that it provides for a more imaginative program and can be more serviceable to the church when provided with good leadership."

"I feel that our church should be more interested in the denominational youth program. There is not time for both in our church."

"I think it would help some."

"I cannot say, it was an unsatisfactory relationship when we were involved."

"...not particularly, because we have a vital \_\_\_\_\_ which meets this need."

"It might help with a larger contact with youth beyond our own membership."

"My experience as a Boy Scout committeeman in a former pastorate convinced me that evangelicals need to put their stakes where a definite witness for Christ can be a central factor, not just something that is tolerated as part of a 'God and Country' award."

"If the Boy Scouts were the only similar organization I would favor it. But as an evangelical church where we do go into such a program I would prefer \_\_\_\_\_ or \_\_\_\_\_ over Boy Scouts because of the total spiritual emphasis from the top down. I believe this is not true in the Boy Scouts. (The respondent did not sponsor either youth group mentioned.)

#### SECTION FOUR-- Miscellaneous Replies

##### Part one - Notes on the back of questionnaire forms

"Some years ago a scout troop used our church and some of our men were leaders. I was not pastor at the time but our board members have bad memories of it. Recently we have permitted a troop to use our church temporarily, but permission was denied for permanent use of the facilities by a vote of 8 to 5 by the Official Board."

"Scouting is wonderful where there is no program for the youth."

"We sponsor a \_\_\_\_\_ and several different activities, some in cooperation with the Y.M.C.A."

"We have had in operation the \_\_\_\_\_ in our church for many years. This is a church related organization. So far as we are concerned it meets the needs of our church more adequately than the B.S.A."

"We have an active \_\_\_\_\_ program for boys that in our mind is superior to scouting for a church ministry with boys."

"I have used Scouting at another church, and it is good. However, we feel that our denominational program of \_\_\_\_\_ is in many ways superior."

"The Christian Education Committee is carefully studying the organization of a troop to be related and integrated into the overall goal of C.E."

"We have a denominational program for a junior youth that has in it all the best features of the Scout program and minus the

undesirable ones. In addition it has a far stronger spiritual emphasis with more of an evangelical and evangelistic emphasis."

"What we have is better!!!!"

Part two - Letters returned in lieu of questionnaires

"I have a S.S. boy, not from a member family, working on the God and Country Award. However, I feel that the very effort of the Boy Scouts to encourage 'religion' puts Christianity into a class where it does not belong. It is not a religion. It is the religion. It is true. Others are false. 'No man cometh to the Father but by me (Jesus Christ.)' Possibly this attitude would lead you to count me a fanatic, and so it would disqualify me from giving a significant reply, anyway."

"From observation I would conclude that the Boy Scouts have little regard for the sanctity of the Sabbath, and in what worship services they do have, many pattern their worship after the nature worship of the Indians."

Four more respondents expressed regret for not having a unit, but gave no information.

## APPENDIX G

### STATEMENT OF FAITH OF THE NATIONAL ASSOCIATION OF EVANGELICALS

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely necessary.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

## APPENDIX H

### EXAMPLE OF DENOMINATIONAL LITERATURE

The following article was written for the Baptist Leader, a publication of the American Baptist Convention. The Boy Scouts have duplicated the article and now offer it in quantity lots. In the article some explanatory data, which repeats material in the report, has been omitted.

#### Scouting As Evangelism

Evelyn M. Huber

Your boys are Scouts. A church might as well recognize this fact. With the recognition, the Church needs to become alert to the many opportunities which the scouting program can provide for its boys and the benefits the church receives from the program.

#### Christian Leaders the Key

With proper planning and Christian leadership, boy scouting in the church can contribute much to the experience of youth. The great objective in Christian education is the "new person in Christ Jesus." The individual "new person" needs nurture and guidance in order to "grow up in Christ." The goals of Christian education and the objectives of scouting coincide at many points. Both are concerned with the elements of life which build character and train for Christian citizenship. Both have a mutual interest in providing for young people's activities that aid Christian growth. Christian principles are not learned until they have become an integral part of everyday living; until the individual has learned to meet all life situations in the spirit of Christ. Scouting, when leaders are Christian men, provides such lifelike experiences for boys. The church should seize upon the help boy scouting can give it.

The key is Christian leadership. "A scoutmaster may miss the point by thinking that his only responsibility is to teach the mechanics of Scouting to boys and fail to exploit the opportunity to develop traits of character and habits of conduct that are like unto those exemplified in the life of our Master. One teaches them only how to build a fire; the other builds a fire in his soul. One instructs them in how to recognize one tree from another; the other leads his thoughts upwards to the God who alone can make a tree." The pastor and laymen need to accept the challenge presented. Because of the similarity of purpose of the church and scouting, they have a close relationship. Scouting has shown how important it feels religion is in the life of a boy by placing religious concepts in its oath and laws. Boy scouting recognizes that the teaching of religion is the responsibility of the church and home. It can only encourage it.

#### For God and Country

The development of the God and Country program by all religious groups within the framework of Scouting is another indication of the



close relationship between the church and scouting. The God and Country program is a plan for spiritual growth. The Protestant program is patterned after the commission developed by the United Christian Youth Movement. A Scout or Explorer in the God and Country program is engaged in five areas of study, experience and service.

Many leaders in the youth program of the church are recipients of the God and Country recognition from their home churches. One of them says of the experience: "Participating in the God and Country program is one of my most meaningful experiences in scouting. The weekly sessions with my pastor and the other fellows offered the chance to talk about Christianity. The projects were opportunities of actively practicing one's religion. I now wear the lapel pin as a symbol of my God and Country year-- a growing year."

It is the plan of the Boy Scouts of America that a church own the troop it sponsors. This means it selects the unit leaders and supervises the program planned by the unit it sponsors. This enables the church not to have conflicts in activities for its young people. Local councils and the National Council has recorded its disapproval of week-end hikes or camps which preclude the attendance of Scouts from religious services.

#### Opportunities of Outreach

Boys have friends; some attend church, some don't. When a new family moves to a new city, the Boy Scout Council of the city recommends upon request the Boy Scout unit nearest his home. Boys with deep needs find their way to a Scout unit. The church needs to see the unchurched boys in its units as evangelistic opportunities. Not necessarily to build numbers, though this might be a result, but because here are boys who need "the church to be the church" in their young lives. An alert Christian scoutmaster will soon know which of his boys are related to a church, and with the help of the other scouts will soon extend the invitation to attend church and give encouragement to the boy. This can all be done with the blessing of scouting.

A Christian scout leader will be concerned about each individual Scout in the unit and his relationship to God.

In State One of the God and Country program a requirement is to "discover through a conference with your pastor, ways in which you can witness as a Christian to others at school and in community and give evidence that you have tried to put these ways into practice." In Stage Two of the program under Christian Witness we find that one of the requirements is to "bring a new member to Sunday Church School or to Evening Youth Meeting." This is evangelism at work, and at a place in a young person's life when he is forming Christian concepts and patterns for living.

Christian nurture is part of the evangelistic outreach of the church. Through God and Country program and the personal witness of Christian men who are the Scout leaders, Christian boys can continue to "grow up in Christ."

## APPENDIX I

### CORRESPONDENCE

The following letters exemplify the type of correspondence which was received by the student. Nearly all correspondence was with the Division of Relationships of the Boy Scouts of America. The men from whom these letters were received are on the staff of the National Council of the Boy Scouts of America, and have their offices at New Brunswick, New Jersey.

Content of a letter dated July 5, 1963

Mr. Alfred R. Crist  
4200 S.E. Jennings Avenue  
Milwaukie 22, Oregon

Dear Mr. Crist:

It was good to receive your letter of June 28.

Unfortunately, I cannot send you the list of Scout executives which you request since this is a confidential list. If you would tell me a little more about the survey which you propose, perhaps we could make it for you and this would comply with our basic regulations.

Sincerely yours,  
Boy Scouts of America  
Elmaar H. Bakken, Director  
Division of Relationships

Mr. Bakken was referring to the questionnaire which was sent to Scout Executives. This data constitutes Appendix E.

Content of a letter dated July 17, 1963

Mr. Alfred R. Crist  
4200 S.E. Jennings Avenue  
Milwaukie 22, Oregon

Dear Mr. Crist:

Since Dr. Iverson has left for Greece to attend the Jamboree, I am taking this opportunity to answer your letter to him of June 28. I will be most happy to share with you the materials we have on hand to advise you in preparing your thesis.

You will be interested in knowing that I have attended a number of National Sunday School meetings at which time we have had discussion groups and had an exhibit on Scouting.

Dr. Iverson and Mr. Gunnar Hoglund prepared an excellent manual on "Scouting in Evangelical Churches". I am enclosing a copy of this manual for your use. I am also enclosing a Denominational Chart which indicates that there are 28 Baptist groups, 14 Methodist groups and 10 Presbyterian groups in the N.A.E.

To further acquaint you with the Baptist groups that sponsor Scouting I am enclosing a dittoed sheet which should be of some help. I believe that you will find over 90% of the Methodist units are in the Methodist Church. A great majority of the Presbyterian units are in the United Presbyterian Church U.S.A., the Presbyterian Church U.S. and the Cumberland Presbyterian Church.

If we can be of additional help please let us know. We will be most happy to see your thesis when it is completed.

Sincerely yours,

E. C. Hogan, Jr.  
Assistant Director  
Protestant Relationships Service

The chart mentioned in the letter contained the names of nearly all non-Roman Catholic and non-Jewish denominations that are in the United States. Only two of the denominations listed by name on the chart are members of the National Association of Evangelicals, though many may be represented in the "other groups" classification under each major denominational name (i.e. "Methodist", "Baptist", "Presbyterian", etc.).

The bibliographical data for the booklet, Scouting in Evangelical Churches, is found in the Bibliography, p. 59.

Content of a letter dated July 24, 1963

Mr. Alfred R. Crist  
4200 S.E. Jennings  
Milwaukie 22, Oregon

Dear Mr. Crist:

In the absence of E. H. Bakken I am replying to your letter regarding your thesis on "Scouting in the N. A. E. Related Churches."

I believe we have sent you the material that you have requested, however, if there are more questions we will be happy to try to answer them for you.

I would like to make a suggestion in the matter of your request for a list of Scout Executives. I believe that you will get better response if you will send me a supply of the questionnaires and let me write to the councils for you. If this meets with your approval I shall look forward to the questionnaires and we will get them right out and send them on to you when we have received a fair return.

I hope your thesis develops as you anticipate.

Sincerely yours,

E. C. Hogan, Jr.  
Assistant Director  
Protestant Relationships Service

The questionnaire forms and return envelopes were sent to the office of Mr. Hogan and were forwarded to the recipients from there.

From a letter received January 9, 1964

Mr. Alfred R. Crist  
4200 S.E. Jennings Avenue  
Portland 22, Oregon

Dear Mr. Crist:

We are pleased to hear that you are making excellent progress on your thesis and are anxious to help you complete it before January 13.

The Ner Tamid and God and Country Awards were created in 1945. The Lutheran Pro Deo et Patria program was initiated in 1943. The Ad Altare Dei program began as a program in the local diocese of Los Angeles in 1941 and later was adopted as a national program.

Enclosed you will find record of the Protestant and Orthodox Church awards dating back to 1945. We do not have a year by year record of the total number of New Tamid Awards. In 1963 there were over 600 Ner Tamid Awards granted. In 1962 there were 11,462 Ad Altare Dei Awards granted. We do not have the figures for 1963 as yet. The Mormon Duty to God Award was created in 1954 and since that time 15,561 awards have been granted. There were 2,742 Duty to God Awards granted in 1963.

We will be pleased to receive a copy of your thesis.

Sincerely yours,

A. E. Iverson, Director  
Protestant Relationships Service

The statistics given in this letter are in addition to those found on the chart in Appendix D.