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A Critical Study of Youth and Youth Work and a Workable Plan of Youth Evangelism for the Local Church

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A CRITICAL STUDY OF YOUTH AND YOUTH WORK AND
A WORKABLE PLAN OF YOUTH EVANGELISM
FOR THE LOCAL CHURCH

by

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A Thesis

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CHAPTER I

INTRODUCTION

The youth of the United States of America have fallen to the lowest moral and spiritual level of any generation of youth which has yet lived in this country.¹ Never before was there a time when such a majority of the criminals were of the adolescent and youth age.² Secular authorities along with moralists and religious leaders are alarmed and are searching earnestly for an answer to the problems of juvenile delinquency. The glamorous advertising of liquor, super-emphasizing of sex, glorification of materialism, degeneration of the home, along with numerous other anti-spiritual emphases of the past decade, has produced a generation of youth whose basic philosophy is to "eat, drink and be merry."³

The nation itself, as well as the church has partially awakened to the truth that the generation of youth which are at the present time growing-up among them, will in the near future be the leaders of the spiritual and secular forces of the land. The nation is dependent upon its youth for its preservation.

The various evil monarchial movements which have plagued the world in the past have done so through a thorough method of indoctrination of their youth to their particular philosophy. Such countries as Russia, Italy and Japan are present-day examples of this. These forces of sin and corruption have not only gained a foothold in a few communities in America, but in many communities throughout the land. Therefore, Youth Evangelism has been under discussion and has been con-

sidered as a possible solution to the problems of youth. Youth are the hope of tomorrow.

As a result of this realization of youth's degeneration, pastors, parents, educators, moralists, evangelists and the laity of the local churches have joined together in the form of various organizations in an attempt to solve the problems of youth through the presentation of the gospel of Christ. Youth For Christ, Bible clubs, Bible colleges and schools, city-wide evangelistic meetings are among the present trends to evangelize youth.

A. The Problem

Statement of the Problem. The problem presented in this study was as follows: How can the local church effectively, efficiently and consistently evangelize the youth of the community it serves and the youth who regularly or irregularly attend its services?

Assumptions. (1) The Bible, both Old and New Testaments, is the Word of God which was written under the inspiration of the Holy Spirit, and is the final authority on all matters with which it deals; (2) every youth is a soul which is lost, until redeemed by Christ; and (3) the church and its message of Christ's saving power is the only possible source of salvation for modern youth.

Importance of the Study. The need for vital Youth Evangelism has increased from year to year. Although numerous books have been written about worship, recreation, social life, psychology, programs for youth services, and other phases of youth work, there are comparatively few books on the subject of Youth Evangelism in the local church, which are recent enough to be of value. It was desired that

this study would be of assistance to youth workers, pastors and the laity in general who are interested in the evangelization of youth.

Limitations of the Study. There are many phases of Youth Evangelism in operation in the United States of America, but for the purpose of this study, only the program of Youth Evangelism in the local church has been observed.

Since there are several thousand different churches in America, each of which has a youth program of one nature or another, it was impossible to visit even a minority of them. Therefore, for the purpose of this study, twenty-one churches in the Portland, Oregon vicinity, were visited for the purpose of observation and information pertaining to Youth Evangelism.

B. Methods of Procedure Used

Research Method. The materials which were used for the study of Youth Evangelism, were primarily acquired from three institutions of higher education in the Portland, Oregon area. The majority of the volumes used were from the Library of Western Evangelical Seminary. The remainder of the volumes were secured from the libraries of Cascade College and the Western Baptist Theological Seminary. Tracts, pamphlets and unprinted materials were secured and analyzed.

Questionnaire. To supplement the practical and theoretical materials secured from books, a questionnaire was circulated through the mail. It was sent to various churches in the Midwest and to numerous pastors on the West Coast from the state of Washington to California. It was designed to evaluate the program of the local church with reference to its youth program in general and its attempts in the area of

Youth Evangelism in particular. A copy may be found in the appendix of this study.

Interviews. Several prominent pastors in the city of Portland, one in Seattle, Washington, a former instructor of the Bible Institute of Los Angeles, and other youth workers were contacted. The purpose of these interviews were: (1) to secure their philosophy of Youth Evangelism; (2) to question what had been, and what was being done in the area of Youth Evangelism; and (3) to secure advice and information from them.

C. Definitions of Terms Used

It was necessary to define the meaning which the author has attached to the terms used. This is mandatory because of the multiplicity of meanings ascribed to similar words. Some of the terms are:

Youth. Modern Christian Education defines the adolescent as anyone between the ages of 12 and 24 but, throughout this study the term "youth" has referred to a person of either sex who is between the ages of thirteen and sixteen or the early adolescent period. The terms adolescent and teen-ager have been used interchangeably with that of youth, and are each synonymous with the adolescent period.

Evangelism. Evangelism has been defined as the proclamation of the gospel of Jesus Christ in such a way as to convert youth. This conversion experience is characterized by repentance of sin and a forsaking of sin, as well as believing in Christ, not by mere mental assent, but by a firm persuasion as expressed by the Greek word *πίστις* (pistis).⁴

D. Objectives

The General Objectives have been: (1) To formulate a philosophy as to the nature of youth; (2) to discover what constitutes the problems of youth; (3) to critically examine what has been done in Youth Evangelism; and (4) to suggest a general plan of Youth Evangelism which is adaptable to the local church.

The Specific Objectives were: (1) To study the physical, mental, social and spiritual nature of youth; (2) to study the influence of the home, school, church, extra-curricular activities and other influences upon youth; (3) to secure an approximate figure as to how many youth are evangelized and how many are not; (4) to discover, correlate and suggest new methods of Youth Evangelism; (5) to reveal major and minor hindrances to Youth Evangelism; (6) to make suggestions which will aid in spiritualizing local youth groups.

E. Organization for the Remainder of the Thesis

The establishment of a background was deemed necessary before a suitable program of Youth Evangelism could be suggested. Chapter Two was devoted to the study of the general nature of youth. Chapter Three dealt with the various problems which confront youth in the home, society and other areas of life. Chapter Four has revealed the attitude which the church has had towards youth. Chapter Five was written to show the effectiveness and ineffectiveness of the methods used by the church for Youth Evangelism. The need for Youth Evangelism has been established in Chapter Six by revealing present conditions. The summarization of the content of the thesis, as well as basic conclu-

sions as to the nature and need for Youth Evangelism are compiled in Chapter Seven. The final section, Chapter Eight, contains a workable program of Youth Evangelism in the Local Church.

CHAPTER II

THE NATURE OF YOUTH

A. Introduction

Before a solution to a problem can be found, those solving the problem must thoroughly study the situation and the characteristics which are prevalent. There are numerous characteristics in the lives of youth that must be considered if they are to be evangelized. Youth leaders of the past have reached the conclusion that if youth are not understood, they cannot be won for Christ. A leader who has incorrect knowledge of youth will find it more difficult to command their respect and attention.

Because of its vital importance, a thorough study of the mechanisms of youth--if the body can be compared to a machine--has been the subject of this entire chapter. The content has given a resume of the theoretical and scientific nature of youth and has not in any way tried to suggest methods of approach to combat the evil tendencies of youth, or to promote a program of youth evangelization. The discussion contains facts of the physical, mental, social, emotional and religious nature of youth.

B. The Physical Nature

Human physical growth is slow as compared to that of animals. Many two or three year old animals are full grown. But when a human

is three years old, he not only is not fully grown, but is unable to survive unless provided for by his parents.

There are three periods in life (as described by Merry) when the human being grows extremely fast. The first period of rapid growth is the pre-natal period; the second from birth to the age of two years; and the third is the early adolescent period.⁵ This discussion is concerned with the third period, which includes youth from the ages of thirteen to sixteen. Clarence H. Benson, a modern Christian Education Leader, divides adolescence into two periods of four years each: early adolescence as listed above and later adolescence from the ages of sixteen to twenty.⁶ Others classify all young people from the ages of thirteen to twenty-four as adolescents.⁷ For the purpose of this discussion, the classification of Benson, given above as early adolescence, will be used.

The physical growth of this period takes the innocent child from his playful past to the threshold of adulthood. Often the adolescent is very clumsy and awkward because he had grown so rapidly in stature that the muscles are unable to control the body. "Muscular growth is not always perfectly coordinated with the skeletal growth which may cause, especially at adolescence--embarrassing awkwardness of movement."⁸ Adolescent youth varies greatly as to the amount of growth in any one given year. This is seen in the extreme tallness of a particular youth in his thirteenth year, while another youth of the same age may grow very little in his thirteenth year but will have grown rapidly by his fifteenth year.

In a certain intermediate department,
there is Frank, barely fourteen, six feet
four, tall and lanky as an Ichabod Crane;

Tom, also just entering his fourteenth year, not quite five feet, but a brilliant youngster; and Joe, almost six feet, rather heavy. Such irregularities in size are typical of intermediates, because during these years (13-16) their physical development is more rapid than in any other period except infancy.⁹

During this period of rapid growth, girls grow faster than boys, and because of their more rapid development in stature, they also reach the age of puberty about a year ahead of boys. The ages at which boys and girls grow the most rapidly do not correlate; for girls of the adolescent age grow more from the age of thirteen to fourteen years and boys from fifteen to sixteen years.

Youth at this period are not only growing in their outward extremities, but there is a process of growth taking place on the inside as well. During this time of great activity almost parallel to childhood, the muscles of the digestive, circulatory, nervous and genital systems are also growing in proportion with, or are at least attempting to correlate their growth with, the physical stature.

A good diet is basic at this strategic time, and should it be deficient, it will undoubtedly manifest itself in a major or minor defect. A young person will at times eat all that is set before him, while the next week he may prefer only one type of food such as the popular sweets of soft drinks, candy and ice-cream. "Unfavorable diet and living conditions retard growth, delay adolescence, reduce height and weight for each age and produce adults who are below what they might have been in physique."¹⁰

The average adolescent will grow from three to four inches in one year as well as gain from twenty to thirty pounds. This type of

growth is highly influenced by rest, food, and proper amount of work which is not overly strenuous. The growth is so rapid that the youth does not realize the actual amount he has grown, in fact if he has grown six inches in one year he "sees life from a different angle."¹¹ If either a boy or a girl grows too fast and for too long a period, resulting in being taller than most of their companions, they are apt to become overly self-conscious of this and develop a stooped form of posture.

There is a close correlation between the growth of the body externally and internally. Not only does the heart double its size and the lungs grow rapidly during adolescence, but the sexual organs of the body begin to develop and are nearly matured before the youth has passed through this period of his life.

The close relationship between the anatomical and physiological phases of development is shown by the fact that tall children usually reach puberty earlier than do short children, although there may be exceptions to this generalization. At this point we may note, also that children who mature early usually show a very rapid growth rate during the prepubescent and early adolescent years. Thereafter, growth slows down markedly, and the adult height of the early-maturing boy and girl may be somewhat less than that of individuals who reach puberty later.¹²

The development of reproductive capacities of girls and boys is also dependent upon the condition of their health. Adverse environment or ill health will not generally prevent the adolescent from becoming a man or woman sexually, but may detain it for a period of time. The age at which a girl becomes a possible young mother is between the ages of twelve and fifteen; while a boy does not reach puberty until the age span from one to two years later.¹³ This most important

development of adolescence effects the entire nature of the young person.

If there is a complete and unaccountable change in the young person in the home, in the church, or elsewhere, it is because God is bringing to pass within the body a change that has always taken place in youth for the glory of God. This physical transition in life has mistakenly been thought of as unwholesome, and viewed as a work of the devil.

The psychologists, Pressey and Robinson, explain in a recent publication that the age in which youth are reaching puberty is earlier now than it was in the past. They suggest that this may be attributed to the unprecedented sex-emphasis prevalent in modern American society.

The lack of constraint, and the sympathetic furthering of child life which is characteristic of the best modern schools and homes--surely it is not altogether fanciful to suppose that such influences, operating cumulatively throughout a child's life, might further his physical growth.... it was suggested that perhaps the less repressed and the more informed present-day attitude toward sex (and perhaps the more frequent stimuli to sex feeling as in the movies and in teen-age social life) had played a part. Presumably psychological factors may operate not only negatively but positively to affect growth and maturing. The change in psychological atmosphere from cold repression to fostered freedoms of activity and understanding, and the great psychological stimulation from movies, radio, reading, social life--surely it is not too much to suppose that in total such changes might have not only psychological but even physiological effects.¹⁴

The shortening of the years between childhood and adolescence, which basically means a child becomes a man or woman sexually at an earlier time must be considered and an attempt must be made to solve the

problems of these youth earlier than has been done in the past.

There are numerous minor changes which take place in this metabolism which should be considered. One of these is the presence of skin disorders. This again does not attack every adolescent youth, for about fifty percent of youth do have skin disorders, which are one of the causes of embarrassment and extreme self-consciousness. Ina S. Lambdin writes that these skin disorders are caused by the increased amount of secretion that flows through the pores of the skin. She states that the body and glands grow so rapidly, the body in stature and the glands in the amount of substances they secrete, that the pores in the skin are not large enough to dispose of the waste materials of the glands, thus causing boils or pimples.¹⁵ Another reason this age group has such serious skin disorders is their inadequate diet. The glands are already secreting an excessive amount of waste materials, and when the adolescent eats large amounts of chocolate and various other sweets, this adds to the already existing problem.

Another characteristic of this early adolescent period is the changing of the voice. The voice of the child remains approximately the same from the time it begins to talk until he or she comes near to the point of maturing. During this time the voice will at times be like that of a child and again similar to that of a more mature person, therefore being characterized by a great amount of variation. Normally when the physiological change is completed, the voice will be as that of an adult.¹⁶

C. The Intellectual Nature

Before the mental characteristics of the adolescent youth can

be fully understood and appreciated, the mental nature must be reviewed. The characteristic which Jesus Christ often exalted in children when He used them as an example for his disciples was that of the child's simple faith and complete belief in whatever had been said to him.¹⁷ The children of today are basically the same as they were in the time when Christ lived, therefore the same characteristics are to be found in their lives. The average child of today is obedient to parents, which can be traced to a sense of love for their parents. These mental elements of a child are not as predominant in the life of the average youth. The years of early adolescence are not entirely void of childhood elements, but the older youth grows, the further he travels into adolescent life, the more skeptical and doubtful he becomes. The sense of inquiry is a quality which is indispensable to the development of youth.

Youth's doubts are numerous, their experiences are exciting, their emotions are disturbing, and their social demands are perplexing. They are victims of many preconceived notions and standards of religion, life and the church. They are seeking sympathy and advice. They are badly in need of Christian counsel and guidance.¹⁸

The change in the intellectual nature of the adolescent causes him no longer to be the obedient robot of his childhood, but instead the semi-rational young man of adolescence.

Within the minds and hearts of Intermediates new aspirations are awakening, and for them life has a deeper significance and an irresistible challenge. Their intellectual horizons are broadening and their reasoning powers increasing. They are reconstructing their ideas and ideals. This means that they are ready to

discard much of their previous learning and to accept new points of view and standards of conduct.¹⁹

Adolescence is by far the most critical period in the entire life of the individual. Coming into preminence in early youth is a direct consciousness of one's ability to solve problems and a growing insistence upon submitting all things to the test of one's reason. In childhood things were accepted upon faith, but now faith is yielding to reason and all authority will be questioned and criticized.....No-one need be disturbed by this natural tendency to question matters credulously accepted by children and experimentally settled by adults. It is the criticism in adolescence that leads to conviction in adult life. To become a man he cannot always have a guardian at his elbow deciding for him. More-over criticism is the basis of individual thought, and neither personality nor progress would be possible in a realm where there is fixed confidence in prevailing conditions and beliefs. Truth will only be strengthened by criticism and it is the inalienable right of every growing mind to demand proofs.²⁰

The development of the mental stamina of youth is dependent upon his physical, social, emotional and religious nature, and they in turn are partially dependent upon the mental nature. There are several phases of the mental characteristics that need to be brought to the forefront. Rationalism, judgment, skepticism, criticism, intolerance, and memory, because of their importance have been individually discussed in the succeeding paragraphs.

By the time the youth has reached the adolescent age, he is too old to be completely docile and obedient. Although it is possible to suppress a youth, so that he will be obedient, the result will often be hazardous. If youth is to become a rational adult in the future, his initiative to do so must not be repressed but rather guided to a

more successful usage. If the particular youth being observed has had a Christian home, and has attended the Sunday School and church regularly, his rationalism of adolescence will naturally be applied to his early faith; but if he has not been taught the wholesome things of Scripture, his rationalism will follow other pertinent questions that are bothering him. The fact that a youth, who has been brought up in the Sunday School, examines the things he has always heard and believed, is wholesome, and produces men and women of strong faith. Rationalism, to be wholesome and advantageous, must be pure and unmarred by atheism, or evolution. The re-thinking of what youth has learned makes his storehouse of knowledge his own, and not mere information that he has had handed to him.

These powers develop most rapidly during the adolescent years. Experiment and observation indicate this. The Intermediate is likely to re-examine the things he has been taught about God. This often results in questioning and great mental stress. However, the increase in reasoning power gives the intermediate teacher an opportunity to direct research and to guide the adolescent in finding out things for himself.²¹

Youth will inevitably seek a rational answer to such problems as: sin, miracles, baptism, heaven, hell, authenticity of the Bible,--all of which are in the realm of the Christian faith, as well as questions pertaining to the origin of the world and human life. The reasoning of the young person is not the accomplished reasoning of a philosopher, but neither is it the trivial reasoning of a child, for the adolescent young person wants a reasonable answer.

There is a general deepening of the mental life, the logical faculties develop and experiences broaden. A new intellectual

world is entered with promotion to high school, and this new world broadens into a new universe for those who go on to college. The curiosity of the child often deepens into skepticism, and questions arise as to the very existence of God, the authority of the Bible, the reality of the claims of Christ, the value of the church, the worthwhileness of the Christian life. For some these questions find satisfactory answer through the guidance of wise, sympathetic parents and teachers, and they move happily out into well-adjusted Christian living. For all too many others, their questioning is suppressed, or they reach no satisfactory conclusions, and thus they are sent out into life with inadequate or false views, crippled in their thinking concerning life's most momentous subjects.²²

It is most important to view this move towards a form of rationalism as most valuable. It was Isaiah who wrote, "Come now and let us reason together, saith the Lord, though your sins be as scarlet they shall be white as snow. . . ." ²³ which implies that God himself expected those who come to him to do so on a rational basis, and not merely as matter of impulse.

There is only a minor difference between pure rationalism and judgment, therefore it does not merit a detailed discussion but needs only to be mentioned. Judgment is the choice made by a person after he has applied reason to a particular situation.²⁴ Youth would be unable to judge which of two evils was the most harmful unless he could reason and rationalize. After the adolescent has used his reasoning powers for several years, then his faculties of judgment are more precise and work more rapidly in making the judgment of adulthood.

Many authorities have constantly restated the idea that the Junior age is the golden age of memory.²⁵ This implies then, that if a person does little memorizing during this period, he has lost a

valuable opportunity. According to Ada H. Arlitt, the growth of intelligence ceases at fourteen or sixteen years of age according to one I.Q., but until that time, he is as able to memorize as in the so-called golden memory period. This shows that the ability of an adult to grasp mental problems is never any greater than at the ages of fourteen or sixteen years. Lambdin also agrees with this when she says:

Teachers have been told so often that the Junior age is the "golden memory period" that many Intermediate teachers put little emphasis on memory work. As a matter of fact, the evidence unmistakably indicates that the youth of sixteen memorizes more efficiently than he could at an earlier age. He has a richer fund of information and ideas with which to associate the new materials.²⁷

In the section about rationalism, it was implied that youth was a skeptic. This is evident to all who study or work with youth or have them in the home. The parents of youth may have experienced the impossibility of performing a particular job, but the adolescent, in making mention that he is going to do the thing which the parents found impossible to do, will not listen or believe the parents, but must try the impossible for himself. According to Mary L. Lee, in her book on intermediates, one reason for this spirit of doubt is their want of independence.²⁸ They want to be free to make their own choices. The youth who has made an independent decision which has proven his former judgment as correct, feels a sense of self-satisfaction.

Still another reason for youth's skepticism is that the information they have received is not really their own, but is hearsay.²⁹ This has been true of past generations as well as the present, for it is absolutely necessary to teach children religious, moral and ethical truth before they are able to fully understand what they are being

taught.

The spirit of the age is another reason for this skepticism.

It is an age of inquiry: things that were taken for granted a generation ago are now questioned on every hand. The faith of the fathers is not long accepted by the children. With advancing education and liberty of thought, our young people are asking the why and wherefore of everything. Their minds are a big question mark; they want to know and understand something of the problems they have to face.³⁰

This youthful skepticism is the result also of emotional pre-dominance which has guided their lives through the tender years of childhood.

Despite heredity, each new generation makes a new start, and the youth of each generation comes to the years of self-determination possessed of the accumulated experiences of the past, each concerned with the task of finding for himself a sufficient and satisfying basis for his own convictionsFor many persons this period is but a confirmation of the teachings of earlier years. To many, on the other hand, it necessitates complete reorganization. The young man or woman with no questions to be answered may be one who has been afraid to face the issue.³¹

This youthful skepticism is entirely necessary before the youth is adequately equipped to meet the problems of life. If the training of childhood through the home and church have given the child some basic ideals, this skepticism will produce the stronger young person.

The preceeding sections of this chapter have shown that the life of a youth is overflowing with activity and energy. It is most significant to notice at this point that the origin of all activity, whether in the physical, emotional, social or religious realm is in the mental structure of youth. Therefore we must conclude that the mental

quality of youth is active. Even the presence of argumentation, which may appear to be destructive, is accepted by this age group, and through it their mind is stimulated, either to believe what they have always been taught, or to formulate new opinions or convictions of their own. The vigorous use of the imagination is not entirely lost in childhood but plays a vital part in the lives of an adolescent group. The amount of reading which youth does is also an indication of the activity of their minds.

The quest for information is a dominant characteristic of early adolescence. Libraries report that boys and girls at this age take more books and keep them a shorter time than any other people. Magazines offer a wide field for this search of facts. Circulars, old periodicals, patent-medicine almanacs, and similar material all goes into the hopper. There is little discrimination or weighing of values. Information is information regardless of its nature.³²

The amount of attention that the learner gives toward his lessons, largely determines how much he will learn. The attention span of a six year old child is, at the maximum, only five minutes providing the material under observation is extremely interesting. However, though a child can be made to pay attention by force, this is not true of the adolescent. If he or she will not give their attention to the one seeking it, there is no method which can capture it. Their attention, which has been called "voluntary attention," has been correctly named.³³ The adolescent is often rebellious when compelled to keep his attention centered on suggested subjects, but if he is interested in something himself, which is self-motivating, he can concentrate on that particular thing for a great length of time. However, the mental age of an

adolescent seems to have no sudden or rapid growth as does his physical. The mental powers increase steadily and gradually.

Those who have experienced widely in this field seem to agree that the adolescent experiences no rapid mental growth similar to his increase in weight and height. Many mental capacities seem to develop normally and at a fairly regular rate from childhood until the seventeenth or eighteenth year, or even longer. Among these are attention, memory, judgment and reason.³⁴

D. The Emotional Nature

The emotions of the young person are often the best criteria of his mental health, for his emotions show more clearly than anything else just what is his state of mind. No phase of personality can be discussed which does not involve them.³⁵ Ada Arlitt in her book, Adolescent Psychology, defines an emotional state as "..... a response to external or internal stimuli involving widespread bodily changes, the sensations which give a background against which the object or mental process causing their emotional state projects itself."³⁶

The importance of the study of emotions with respect to young people may be shown by many proofs. Often persons who have a great intellectual capacity are found to be ineffective because of emotional distress when dealing with certain situations. Classroom experiences have indicated that strong, but pleasant, emotions stimulate learning while material presented in a way which arouses no feeling is usually not remembered to a great degree. Furthermore, emotions are known to have a definite effect upon the physical aspect. "Disruptive emotional experiences upset health, decrease intellectual efficiency, and

create attitudes interfering with effective work."³⁷

There are many causes for the emotional changes which occur during the period of adolescence. As previously mentioned the adolescent is growing in every way and along with this advancement comes a change in the glandular system. This has an effect upon the sexual and emotional life. Emotional tension is high during adolescence, this one aspect along being due in part to the endocrine glands which have changed markedly.³⁸ Another cause of emotional change in adolescence is the transfer to attitude from that of disdain of the opposite sex to desire for companionship with them. A new desire for independence and self-reliance also presents emotional changes. This creates the new situation of leaving family activities to some extent and plunging into social life. So important is this aspect in the life of the adolescent that the education of the future will put more stress upon mental and emotional health in its course of study.³⁹

The characteristics of the emotional life of the adolescent are many and may vary quickly, even instantly, as situations present themselves. The early adolescent boy is all-boy, anti-girl, the opposite generally true of the girls. Boys are more critical of self and others, and are therefore more self-conscious. Competition is one of their greatest joys, but they are keenly sensitive to failure and may become deeply distressed if failure persists or is too great.⁴⁰ By nature, both boys and girls are intensely friendly and quick to sympathize, yet can often be intolerantly cruel to each other in a moment of pride or uncontrolled temper.

Girls may take on queer little ways--
put on mannerisms in speaking or dramatic
ways of walking. They may become very

critical of their parents, even acting a little ashamed of them. Boys sometimes want to be left alone, not to be questioned about their affairs. A mother tells of going into her thirteen-year-old son's bedroom to say goodnight--the only reward she got was: "Mom, can't a fellow have any privacy in this house, even when he goes to bed?"⁴¹

Adolescents also enjoy dangerous things and devour all the literature at hand that has to do with adventure and great daring. A coward is despised by them and often thrust out of their group. Inevitably to this is added hero-worship, bringing with it the danger of admiration of the wrong type of adult with the possible result of homo-sexual activity due to dislike for the opposite sex. The thirst for adventure, common to this group, helps to teach self-reliance. There is an intense fear of being "sissies." Behavior problems reach their peak at this time, and the emotional life may make these problems habitual. Ernest M. Ligan confirms this by stating that ".....only those forms of behavior become habitual in human life which reduce tensions, that is, satisfy desires for achievement, social approval, and the satisfaction of appetites."⁴²

The adolescent period is emotionally the most unstable age. Many new interests crowd in. Instead of disdain for the opposite sex, there is attraction. Many things are apt to be over-emphasized, as shown by the girl who cries bitterly and feels that life is not worth living because she received no invitation to a certain social function. A definite "gang" or "crowd" spirit is in evidence among boys and often "cliques" are formed by the girls. As a result they seek a large number of acquaintances who are congenial to make their own group socially secure.⁴³ To be insecure in the social world is a great fear and

"cliques" or "gangs" are formed to offset this. "There is no hurt so deep as that of feeling 'left out' or ignored by their friends.⁴⁴ This is the age of great vision. Nearly all young people dream of becoming famous with this objective seeming quite easily within their grasp.

Young people of both early and later adolescence are persons of action. They have a strong sense of fair-play and insist upon observance of game rules. Anger and fear play a great part in their anger if they do not see too much of uncontrolled temper in their homes and surroundings. Injured pride is the outstanding source of their irritation. Belligerency is one reaction to this emotional disturbance, and often takes the form of striking back against the source of frustration or against whoever or whatever might be nearest at hand. Many fears present themselves to this age group, some of which are associated with the psychological changes accompanying puberty. The desire to be attractive and have friends, coupled with the worries of school achievement, choosing a vocation, and making a living, present a complicated picture to the young person.⁴⁵ If there is any unstableness in the home with respect to finances or marital status which causes worry among the parents, the adolescent will worry more. Excessive fear and anger will have a far-reaching effect upon the adolescent because of the violent physical reactions they produce. Jealousy also appears at this age, being heightened by interest and rivalry with the opposite sex.

Since a great number of distraught adults became that way because of an unsatisfactory adolescence, some thing must be said about the causes for emotional stress and maladjustment. Many adolescents

have placed upon them much greater responsibilities and trials than others and these may in turn weaken or strengthen them. Adjustment to a new school or neighborhood places an emotional stress upon a young person because it is so important for him to be accepted socially. Failure in school has a great effect upon him, though adults and teachers often do not see it. Handicaps must be overcome and vocational problems met. Inadequate housing, divorce in the family, over-large family for the income, moving often, and problems of over- and under-weight are often causes of maladjustment.⁴⁶

There are many results of emotional maladjustment, but Sidney L. Pressey, a psychologist who has had much experience with you, defines four or five that are most common. The first is emotional exhaustion or neurasthenia. When a young person cannot solve his fundamental problems, nor escape from them, nor become adjusted to them in any way, he becomes worn out by them. If a general collapse follows, this situation is called a "nervous breakdown," and commonly occurs in adolescence and early adult life. In order to avoid this breakdown, some method of escape may be employed which is another result of maladjustment. The individual may run away from the situation by either "leaving town" or by day-dreaming. All people day-dream to a certain extent, but when it becomes habitual it is dangerous. Eventually no distinction can be made between the day-dream and real life and dementia praecox develops, usually leading to insanity. The maladjusted individual may also excuse himself for non-attainment by rationalizing, or may over-compensate by bluffing or bragging. Stammering is the fifth common result of emotional maladjustment and usually affects the individual only in certain situations when embarrassed or excited.⁴⁷

Discipline in early childhood is known to make for a better emotional adjustment in adolescence because it gives a sense of security to the individual.⁴⁸ Emotions well adjusted during adolescence tend to allow better physical and mental growth and more satisfactory social standing. "Emotions which are not rightly used will be perverted."⁴⁹

E. The Social Nature

The social nature of youth is his response to his environment. This would include his adjustment to it, his attitude toward it and also eventually his contribution to it. This adjustment to the society in which youth lives has become more complex with the passing of each generation. Regardless of how difficult this transition is, youth is compelled to make some sort of adjustment to it. The largest part of this transition takes place during the adolescent span. The seriousness of this adjustment is enlarged by the greatness of the social change, and the shortness of time in which it takes place.

One can hardly overestimate the importance of social development in the human being living in the modern world. He not only must learn to get along with those in his immediate environment but must progressively assume responsible membership in constantly expanding groups as well. He must become an active participant both in community affairs and in national problems.⁵⁰

The importance of thorough social adjustment merits another statement by J. A. Huffman.

Since the social relationship is so fundamental and so determining in regard to everything else, it is reasonable to conclude that there must be a Christ way in regard to it, if there be a Christ way in relation to

anything. It is on this point that youth needs its fullest enlightenment. Some other mistakes in relation to life may be corrected, but a social mis-step is almost, or altogether, irreparable.⁵¹

The social nature of youth is progressive. This can be discerned through the short periods of time they remain in the category of a specific qualification. During the adolescent period, the social life of youth is spent in three distinct groups and also in three unique mannerisms. These three groups are given the names of "the gang" "the group or crowd" and "the girl friend" or "boy friend" or "going steady" groups. The normal adolescent has been a member of each group in its consecutive order. The age at which the adolescent youth enters the particular group varies in exact accordance with the age of puberty.

The group that belong to the "gang" usually range in age from ten to thirteen. The "gang" is composed of from ten to fifteen adolescents. They have specific rules and regulations by which a new member is initiated into their group, and often there is extreme secrecy as to what they do in their meetings. They may also require that every member have a pass-word or a badge which signifies their membership.⁵² Through their elementary school years, the boys and girls of both sexes enjoyed playing together, but when the gang stage predominates, there is a sharp cleavage of the boys and the girls. The "gang" is not as prominent among girls as it is among boys, but nevertheless, they are not found together in "cliques" at this time. Pressey maintains that at this time the members of the gang dispise the older adolescents for their interest in the opposite sex.⁵³ The social graces of older

adolescents are almost entirely lacking in the gang. They are interested in vigorous games but tend to shy away from family gatherings and social affairs which require combed hair and neat appearance. This age is not interested in the opposite sex because the physiological maturity which changes the boy to the man has not begun to possess him. They see no particular attraction to the opposite sex which is not true of the next group.

The "crowd" stage of adolescent life is the second in their progress towards adulthood. The interests of this group are directly opposite to those of the "gang." These are no longer children, but young men and women, who, though not socially adjusted, are grasping for social stamina. The average number belonging to a "crowd" is approximately the same as that of the "gang" but both sexes are found within its membership. The age divisions are not at all consistent, being from about thirteen to fifteen. They are attracted to each other but their past aloofness and their lack of social knowledge makes it difficult for them to approach one another.

.....Because this experience is so exciting and so new, at first these boys and girls do not know quite what to make of each other or how to get along together. If, as will be explained later, emotional strain is defined as a condition of arising when the organism does not know what to do, then such a situation is emotion-arousing. The boy now sees even the neighbor girl in a new way that gives her an interest she never had before. She really is, in subtle ways, a different person from the leggy kid he knew when they both were twelve.⁵⁴

During this heterosexual period, the pressure of the "crowd" is seen by the style of clothes a particular "crowd" wears; by the way they cut their hair; the places that they go; and by the strange terms

in which they speak. One of the greatest possible advantages of this social group is that they are learning to associate with the opposite sex, without becoming too intimate in matters pertaining to sex. The "crowd" is usually made up of the same number of boys and girls, but although the two sexes are together, they seldom date separately, which inhibits extreme intimacy. Their meetings usually consist of recreation, music and "fooling around," the latter expression making up the majority of their meetings.⁵⁵

The crowd occupies the porch or living room of one or another of its members, and monopolizes a local drug store or sweet shop. Sometimes these boys and girls spend an afternoon in a music store listening to records and playing the piano. This seemingly purposeless activity has, in reality, an important function in adolescent social development. It is the exploratory phase of adjustment to members of the opposite sex, providing an opportunity for boys and girls to learn to know each other and to discover the nature of their mature sex roles. Their seemingly inane chatter gives them the necessary practice in developing conversation, and their group association helps them to learn the social grace and etiquette of adult society.⁵⁶

The "crowd" is a looser organization than the "gang" and permits more freedom and self-development. There are numerous factors that enter into the social environment of this age group. Their school life has changed from the one-room, one-teacher to the larger high school situation where there are numerous teachers. There is more freedom from the pressures of the home, because the parents realize they are no longer children, and even society in general views them differently. They are vitally interested in being socially adjusted and accepted.

The achievement of heterosexuality has been called the most important and distinctive problem of adolescence. This formidable

phrase means simply the attainment of a normal, healthy interest in and relationship with the other sex.....Failure to achieve heterosexuality in adolescence is likely to cause failure in marriage, lack of normal participation in adult social life, emotional stress, and a warping of the whole life.⁵⁷

The last stage through which the average adolescent passes before entering adulthood is the "girl friend," or "boy friend," or more generally accepted the "going steady" period. During the two former periods the adolescent has been adjusting to the social environment about him, and had been endeavoring to relate himself to it. The "gang" was a larger group than the "crowd" and the "crowd" is larger than the "going steady" group which basically is made up of just two adolescents, a boy and a girl.

It is interesting to note how the social instinct continues its process of elimination. Once it was content with the larger group, in which there were many friendships of equal evaluation. Gradually the range lessened, embracing a smaller number. Of course, the other and larger circle of friendships continued, but it no longer met the exact demands of social instinct. By an inexplicable process the circle was narrowed unto it reached the smallest group the two-by-two.⁵⁸

The age which is included in this category is from fifteen to seventeen or eighteen. The members of this group have forsaken the habit of "fooling around", and are now vitally interested in the opposite sex. Their social gatherings are not always comprised of just two young people but in general their social groups are smaller than previously. The "going steady" period is characterized by "puppy love" and serious "crushes".

The amount of activity with which modern youth is surrounded is

definite aid in his total social adjustment. The events which youth has experienced by the time he is through this adolescent period often exceed the experience of a thirty year old man or woman of twenty-five years ago. This is accomplished through the emphasis on athletics; long vacation trips that are taken by the average American family; the freedom of youth to do what he wished; the observation through the medium of television and the movie, and the nature of the American culture in general. Although the activity of the adolescent is not as vigorous as the junior, activity still plays a prominent part in his life.

This is a period during which there are the largest number of organized social activities. Schools almost always take advantage of the adolescent social tendencies in the actual propagation, or at least encouragement, of all kinds of social societies..... churches, feeling the importance of developing in their youth a love for the church, try to make it a social center.⁵⁹

The curriculum of any social program for the adolescent youth must include activity which the adolescent will enjoy. The value of such activity in which both sexes participate is that of further social adjustment, in which youth is vitally interested. The social life of the home is often lacking in this particular type of activity, and this forces the adolescent to find it somewhere else.

Because of the sense of social insecurity that is prevalent in the life of the average adolescent he evaluates his social success by the number and intensity of his friendships with his fellow teen-agers. The opinion of his childhood friends does not greatly affect the decisions of the junior, but the adolescent depends intently on the opinion of the group with which he is associated. The pre-adolescent

child is more individualistic, but the adolescent has partially adjusted to his new social environment, and therefore cooperates with the group, sacrificing his personal desires for the accomplishment of the common goal of the group. This action is a source of mis-understanding in the school, church, and particularly in the home, where parents do not understand the adolescent. The child who has always looked forward to going with the family on the annual vacation, may at this age refuse to go along, because his friends are going elsewhere on their vacation. The "clique" is often the cause of such strange actions. The standards of the "clique" are set by the leader who is often thought to be superior in his status to the rest of the group, and the adolescent strongly resents having to break any by-law of the organization. Clothing, amusements, habits, language, recreation and other activities of the adolescent are controlled by their participation in a youth group such as this. The disapproval by certain more mature adolescents, whether because of later puberty maturity, poorer economic status, awkwardness, homeliness or whatever cause, is the most severe punishment to the adolescent, and he or she will try vigorously to attain the standard set by the "clique". This is a time of stress and strain not only for the adolescent, but also for the parents who must re-adjust socially, emotionally and certainly financially.

The attitude which the adolescent fosters toward his home and parents is largely determined by the attitude that the parents have towards him. The reason many adolescents have an antagonistic attitude towards their parents is because the parents often rigidly repress the social nature of this adolescent, then later seeing that they are going to lose him from the home unless a different procedure is followed,

they permit him to have extreme freedom, which is just as harmful as total repression. The adolescent with little understanding of his odd behavior wants the home to be a steadying force upon which he can rely and return for advice and comfort. It is absolutely necessary according to Pressey, that the adolescent have the opportunity to get away from home occasionally and be able to spend a night at a friend's place or on a trip.⁶⁰ The adolescent who is completely devoted to his parents and will not sever the relationship of the home, even for a brief time, will not adjust to the society in which he lives, but will rely on his parents for the social entertainment which every life needs. The presence of the various tensions in the life of the adolescent make it appear to the un-intelligent parent that he dislikes his home, and his parents. The youth of this age likes to have privacy within the confines of their own homes. It is important for them to have their own room where they can keep things that are their own, and to which they can invite their own friends knowing that the parents will not encroach on their privacy. Parents sometimes do not realize the importance of this. Mrs. Grace Overton tells of a lad who wrote poetry within the privacy of his own room. One day his mother, having a ladies meeting in her home, read his book of poetry to the group. He came in while she was reading them, and learned that his mother had taken this from the privacy of his room. This completely ended his poetic endeavors.⁶¹

When our adolescent children seem unreasonably resentful about what seems to us as our rightful interest in them, when they complain that we can't let them have any privacy, that we criticize their friends unduly, that we pry into their affairs, we would be less hurt if we understood that this resentment is not directed specifically toward us as persons.⁶²

Youth looks to the home as an emotional and social stabilizer, therefore if the parents are emotionally and socially secure this will aid the youth for he is able to recognize instability. The adolescent who has confidence in his home and parents, though appearing at times to dislike it and them, will actually rely upon it and pattern his social life in a similar way.

Basically there are two social classifications for the adolescent youth. They are the socially adjusted and the socially maladjusted. The term maladjusted as it is here used, refers to either of two extremes. The majority of the socially maladjusted adolescents withdraw from any social life and become "isolates", or "introverts". They accumulate a psychological shell about themselves, leaving the impression that they are socially satisfied and not interested in people. The opposite extreme is the adolescent who completely excels in immoral practices and sexual misbehavior and as a result becomes a criminal or a juvenile delinquent. There are multiple causes for such social maladjustment. The home; the "clique" which carelessly excludes certain youth because of certain disqualifying characteristics; financial embarrassment of an adolescent, which will not permit him to possess the clothes and allowance that he thinks he should have; his inability to participate in some important sport or club; are some of the vital reasons for maladjustment in the life of the adolescent youth. The maladjusted youth will seldom acknowledge such a failure, but will rather try to lay the blame for his strangeness upon someone else. Regardless of what the cause for maladjustment is, the result is that they have not been accepted by their childhood friends, or their adolescent friends, and therefore have withdrawn from the youth

of their very own age. This itself is a dangerous reaction, and unless something is done for this type of adolescent the possibility of his entire future will be hampered, and possibly ruined.

F. The Religious Nature

This section has mentioned only the nature of youth's spiritual possibilities, for a more thorough discussion has been made in a succeeding chapter.

The spiritual nature of the human being is never more susceptible to Christ than it is during the early adolescent period of life.⁶³ It is true that the adolescent has many doubts about spiritual things, which can be compared to the doubts he has pertaining to his home, school, friends and parents. Throughout this chapter the factor of variation as to the specific time when certain changes occur in the adolescent has been frequently mentioned. This factor is also prevalent in the religious nature of the youth. There are years when religious interest fluctuates, and the faith that was seemingly strong in childhood passes through a period of instability.⁶⁴ This instability has been seen in the social and emotional phases of the adolescent life also, and as is true there, so in the religious realm of life, it is a sign of increasing maturity. The faith that was once delivered to them by their parents and the Sunday School teacher must be made their own personal possession, and given at least a partial, rational examination.

We hear a great deal about the adolescent Christian doubts. Perhaps a better term would be adolescent questionings. This tendency to scrutinize things that they have previously taken for granted is not confined to

the realm of religion....Those who have made extensive experiment in this field tell us that the intellectually superior youth is likely to show the greatest spiritual unrest. There are few adolescents skeptics. They often delight in "shocking" adults with the idea of their skepticism, but at heart they do not feel the sentiments which they frequently voice.⁶⁵

The spiritual susceptibility of the adolescent is either hindered or aided by the background of his childhood religious training. The adolescent who has never attended church, never heard others pray or observed the reading of the Bible, will not have the interest in spiritual things held by a youth surrounded by spiritual living. Youth is not interested in any religious experience which is not vital and active; nor in any religious experience that does not stimulate his emotions. The sedate, calm and meditative forms of worship do not generally attract or interest the adolescent youth. At this period the adolescent decides primarily what his religious faith of the future is to be. During the time of his childhood, religion is something that is accepted and not rationalized, but at the dawning of this new period in his life, he is apt to question many of the things that he has been taught and believed as a child.

The importance of spiritual adjustments made at this particular age are tremendous. The adolescent who has not decided for Christ, nor soundly converted before he reaches this age, or during this age, is likely never to be converted after he has passed beyond the years of adolescence. This is the opinion of both Ina S. Lambdin,⁶⁶ and J. A. Huffman.⁶⁷ During this important period of life from thirteen to sixteen the majority of conversions take place. There is no other time in the entire life of a human being when he is more likely to become a

Christian than in this period. This is most important for the worker with this group to know and fully understand.

Spiritual decisions may be more difficult in adolescence than in childhood, but the possibilities and probabilities of conversion are far greater now than they ever will be again. This is especially true during the two most susceptible times, the one at the beginning and the other at the close of this period. In fact statistics state that seven times as many are converted at the age of sixteen as ten years later. There can be no question about it, that multitudes in their teens could be reached if the church were willing to concentrate its evangelistic emphasis at this point.⁶⁸

During this period of his life youth is looking for certainty and assurance, and therefore wants to have his faith reassured and completely established.

G. Summary

During the adolescent period of life the rate of growth is greater than at any other time in life with the exception of babyhood. Not only does the adolescent grow externally but the internal nature of his being also changes. During this period the child reaches the age of puberty and thereafter is a man or a woman. This in itself is physical accomplishment which completely revolutionizes life in its entirety. The adolescent is apt to have skin disorders, be awkward, be overly self-conscious and have a feeling of lonesomeness during this time of transition.

It was mentioned that regardless of how wholesome an atmosphere the child has been raised in, and regardless of what and how he may have been taught, the adolescent period of his life causes a spirit of skepticism and doubt to pervade the areas which previously were

unclouded with such thoughts. This is advantageous to the future years of his life, for during this time the knowledge which has accumulated and has automatically accepted, becomes his very own.

There is a close correlation between the physical and emotional nature of the adolescent in that the physical changes which take place during this period have a definite influence upon his emotional make-up. The rapid growth of the body tends to leave this person unadjusted because the nervous system cannot possibly correlate and coordinate at the exact ratio, for either the nervous system is advance beyond the physical growth, or the opposite is the condition. It must be remembered that the adolescent is emotionally insecure, and needs much aid in this vast area of development.

During this period the adolescent leaves the grade school, and becomes a part of the high school, which places him in an entirely different social strata; therefore causing a total readjustment to the new situation. Most adolescents change from the "gang, which is a pre-puberty organization, to the "crowd", which is composed of a number of boys and girls, finally to the "couple" stage which is one boy and one girl.

The skepticism or doubting which is a characteristic of the adolescent is also applied to his religious beliefs, which he has more or less previously accepted. This is usually a wholesome reaction which confirms his faith. Also this is the time when more youth are converted than at any other age.

CHAPTER III

THE PROBLEMS OF YOUTH

A. Introduction

The observer of the adolescent youth does not usually see the nature which actually constitutes his entire being. He instead notices the hilarious and jubilant expressions that are outwardly projected, and considers the adolescent to be of this nature in his entirety. The actual nature of the adolescent is changeable, and although he is often hilarious in the presence of his parents, friends and others, the silence of his own home or room reveals an entirely different individual. The inconsistencies which are prevalent in modern living are noticed by the adolescent and disturb him, often causing him to be depressed and discouraged.

They are passing through a period of adjustment. The beliefs of childhood are in conflict with factors of environment, which conflict creates weighty problems for youth to solve.⁶⁹

The young person who was a child and is now becoming an adult faces issues which previously were not of importance or of interest to him, but which are suddenly thrust upon his immature judgment to receive proper treatment. Whether twentieth century youth have greater problems and are more prone to do evil than previous generations of youth is a difficult question to answer. However, should the former statement be true, the logical reason for such a condition could be found in the multiplicity of temptations which attack the tender heart

of youth. Youth is tempted and confronted with problems in school, at home, while reading, and while playing, with such a persistency and propensity as has never been witnessed before. It is highly significant at this particular point to cite a quotation from Bowman, who, although realizing the predicament of modern youth, observes them in a practical manner by saying that they are not "problem youth," but youth with problems.⁷⁰ The parents of adolescents are often unable to solve the problems that disturb the lives of their young people, for youth must basically solve his own problems.

The study which follows has clearly revealed that the greatest source of temptation of the adolescent youth is that which is promoted by financial exploiters of movies, filthy comics, narcotics and other vices.

Anti-Christian agencies are competing for youth. Marion Lawrence predicted that youth would be the battleground of the twentieth century. His prophecy is a remarkable fulfillment.⁷¹

The content of this chapter contains an analysis of the basic problems of youth. They have been classed first as educational problems, which are exemplified by the contrasts in theory from that taught in many homes and that taught in the public school. Because of the close connection between educational controversies and the religious problems which confront the adolescent and also because of the close connection between religion and evangelism, this problem is basic. The problems which the adolescent confronts in the home, whether the home is Christian or unchristian, comprised the second section. Because of the large amount of leisure time in the twentieth century, the problems of this area have also been included. The final topic of discussion has been

the moral problems and how these affect the adolescent youth of America.

B. The Problem Presented by Education

The area of life which presents to modern youth one of his greatest problems is the educational experience of the teen-age years. How long should he continue his education? Where should he attend school? What should be his major subjects? Should he believe parents or teachers? What occupation should he follow? These are among the problems he faces. They are generally entered into without knowledge of their existence as a problem, but before the adolescent reaches senior high school, the seriousness of these mental and spiritual conflicts are quite evident.

The problems in the high schools of this generation of youth are problems that the youth in schools of forty or fifty years ago did not face. The American public school, which was built upon Christian principles and included much of the Bible in its curriculum, established the teachings of the home and church, correlating all education into a unit which did not contain any major contradictions.

The Bible for many years was the only text-book. Even when the Bible was finally discarded, the first text-books were filled with biblical material. There never was a greater text-book than the celebrated New England Primer. For one hundred and fifty years it was the outstanding text-book of our public school system. More than three million copies were printed. No other American text-book has ever held its place so long or been so widely used. Yet fully eighty-seven per cent of this remarkable New England Primer was composed of Bible selections.⁷²

This is not true today for there is a tremendous difference between orthodox Christian teaching in the home and that which is taught in

the public school. This fact is verified by an experience of Jasper A. Huffman in which,

.....the director of Normal Training in one of the midwestern states rapped at the door of his study, and engaged him in a very interesting conversation. He said that he was becoming convinced that the present process of public education was failing to do for the rising generation what it should, as a result of which there is in evidence a moral breakdown.⁷³

The problem youth faces then, in modern education, is this: he must either continue to believe what he has been taught at home and at church in relation to Christ and Christianity, and reject the philosophy of secular and materialistic education; or accept the philosophy of education and disbelieve his previous spiritual training.

The philosophy of the modern high school is patterned after the materialistic philosophy of John Dewey who "recognized no moral absolutes or supernatural realities."⁷⁴ Although this teaching does not prevail in all high schools in America, it is the underlying philosophy of many. This basic philosophy of a materialistic and mechanistic nature had its beginning in the universities and colleges where the teachers of the adolescent were being trained.

If we were to go from office to office in our modern universities we would discover that considerably more than ninety per cent of the faculty are either completely naturalistic or materialistic in creed, or very nominally religious. In many schools not a single firm believer in the trustworthiness of Scripture can be found; in others there may be two or five at the most.⁷⁵

The high school teacher who is an atheist is the exception rather than the rule, but the type of skepticism and ridicule which pervades the mind and teaching of many teachers, is consciously or unconsciously

transmitted to the adolescent pupil.

Many young people today have been steeped in the philosophy of naturalism. The basic assumption of the physical sciences and natural causation, has come to be regarded by many as universal law operating in the realm of personalities as well. If this principle is unconditionally valid, there can be no miracle, no divine intervention, no revelation, no salvation. With one stroke every cardinal doctrine in the Bible is cancelled.⁷⁶

The teacher and the school that is characterized by a materialistic philosophy is often also a proponent of Freudian Psychology which "actually glorifies sin, particularly sexual irregularities."⁷⁷ Closely connected with this philosophy of Satan is Behavioristic Psychology which defines man not as a servant of God, but as a "..... reacting piece of un-analyzed protoplasm. He is not a moral being capable of self-determination....."⁷⁸

Still another ideology which is present in the public high school is the extreme emphasis on rationalism which appeals to an alert adolescent. The danger in following rationalism to an extreme end is that it exalts the reasoning of the human mind, above and beyond the supernatural power of God.

The philosophy of secularism which has pervaded the whole of American culture has also found its way into the schools and consequently into the minds of the adolescent. The central belief of this school of thought, according to Webster, is that a secularist is "one who rejects every form of religious faith and worship, and undertakes to live accordingly."⁷⁹ It is also described as living as if this life were all and religion a quaint custom of bygone days. Georgia Harkness verifies this in her thinking in this way: "Little wonder that some are

moved to lament that we have entered a post-Christian era. Christianity's major rival in the western world is secularism."⁸⁰

The teaching that the source of all life, including man, has evolved from one cell or a lower species, is prominent in high schools. This type of philosophy, commonly known as evolution, is imbedded in the text books on sociology, psychology, history and other subjects as if it were an established scientific fact.

One false impression that should be corrected is the attitude that the theory of evolution has been scientifically demonstrated as fact. This is not true. Evolution was advanced as a theory, and it remains to this day an unproved hypothesis. True scientists, even though evolutionists themselves are frank to admit that fact.⁸¹

This teaching is a common problem to the youth who are attending high school. Although the other false philosophies, which have been listed above, may pervade the minds of the teachers and the curriculum, they are not presented to the minds of youth individually, but instead through the media of evolution. The theory of evolution is used to discredit the truth of the Bible and its account of the creation of man. It also fosters a spirit of ridicule toward the teachings of evangelical churches, homes and parents. After youth is oriented in such teaching, then extreme rationalism and skepticism are further promoted. This naturally causes a problem in the mind and heart of the youth that is not constantly guided and taught the fundamentals of an orthodox faith. "Which shall I believe?" and "To what philosophy of life would I give myself?" are questions that plague the life of modern youth. He often thinks that to be popular in school and organizations he must not rebel against the theories which he has been

taught whether they are Christian or not, and because at this age youth desires to be liked by all, it is a most serious problem.

Christianity and science have both been hindered by the extreme view that they are opposite in their goals and basic assumptions, which is not true. The modern atheistic scientific mind has completely discredited the Scriptures as anti-scientific and has referred to them as a record containing so many gross errors as to be completely unreliable. The hyper-fundamentalist also has been so naive in his condemnation of science that he completely discredits any and all scientific data.⁸² This problem arises for youth when either Christianity or science is prejudiced and does not objectively view the various facts available. Sidney A. Weston clarifies this by stating, "In many cases, I find that the real trouble lies not so much in the teaching of scientific theories, as in the fact that teachers of science have taken an agnostic or scornful attitude toward religion."⁸³ Religion can be orthodox and accept truth which science brings to the forefront; likewise science can be authentic and rational and accept the Bible as the inspired word of God.

Christianity is open to all truth. It thrills to new scientific discoveries. All truth leads toward God and not away from him. Nevertheless science and Christianity follow divergent approaches to truth....The scientist approaches his subject with certain conviction and certain categories of thought as his working tools.....The Christian approaches his subject, which deals with all living and thinking and doing, with certain convictions and certain categories of thought as his working tools.⁸⁴

While it is true the Bible is not a scientific textbook, still everywhere that the Scriptures touch on scientific truth, the Bible must be accurate. And this is all the more re-

markable, for in the ages while the Bible was in composition, very erroneous ideas about science were extant. But never once do we find the Bible falling into contemporary scientific error. More than that, the Scriptures on a number of occasions speak scientific truth far in advance of its discovery by the sons of men.⁸⁵

Youth needs to be taught this basic truth. If this is done, science will aid religion and religion will aid science and a lost generation of youth can be saved from the problems which they face in modern education.

C. The Problem Presented by Religion

Does youth actually have religious problems? During the years of childhood, the child is taught the truth of the scriptures through the Sunday School, home and preaching services. The child, though often restless and unobserving, believes what is being taught and does not question, but places his trust in the one who is teaching. When the age of adolescence is reached, the thoughtless acceptance is replaced by a spirit of questioning. Regardless of the intensity of previous religious training, problems arise which the youth seeks to solve. Therefore, the adolescent who has never received religious training during his childhood has a greater proportion of problems, for even the elementary questions have not been answered. It is certain then, that youth has spiritual problems. What is the nature of these problems?

The nature of God is one of the problems that confront the adolescent. He is confused by various anthropomorphic ideas of God. Some are taught that God is an old gentleman with a beard; others that

he is a God of power and wrath, or a judge who sits in heaven and writes in a book all his actions whether good or evil. The problem then is to accept one or more of these past ideas of God, or to discard them in their entirety and formulate new concepts of God. These new concepts are greatly influenced by the opinions of his adolescent friends and teachers.

Is the Bible true? Is it God's book? The adolescent observes the importance of the Bible in his own home, and in the community. During the past twenty years the parents as well as the adolescent have seen the Bible lose its prominent place of absolute authority in the home and among the more liberal denominations of this country. The best evidence for this is found when testing modern youth on their knowledge of the Bible. When a survey was made of 18,434 high school students in the south, 12,000 could not name the four gospels.⁸⁶ The adolescent who has heard the Bible discredited by atheistic high school teachers is faced with the problem of complete or partial rejection of the Bible, or complete or partial dependence upon it.

The neglect of teaching of the historical doctrines of the church has been another source of problem to the adolescent. This lack of doctrinal knowledge can be traced to the lack of concrete belief in the scriptures. The basic doctrines of protestant denominations are taught in the scriptures, but because the adolescent does not have a workable knowledge of the Bible, and has not been taught the doctrines of the church, he is troubled over these doctrines. Some of these that puzzle adolescents are the doctrines concerned with the nature of death, immortality, salvation, sanctification, the nature of sin, the second coming of Christ, the nature of hell, the creation, and the nature of

the God-head or the Trinity.

The adolescent is also troubled as to how large a place he should give to Christ and the church. The youth who excels in Christian activity and living is confident that his close associates will realize that he is a Christian. Youth will either acknowledge Christ or will attempt to conceal his love for Christ and the church. The reason for the attempt to hide his Christianity is to avoid ridicule. Youth who have been vitally Christian have sometimes been labeled as "sissies."

That's what they say about Christians.
They say that Christians are afraid, they're
lacking in intestinal fortitude, they're
Christians because they're sissies.....
The Christian life rightly lived demands
the ultimate in courage.....⁸⁷

The youth who openly and boldly lives a Christian life in the presence of his friends, has met the problem of ridicule and realized that the Christian life is worth ridicule. If the adolescent does not settle this problem of giving Christ a place in his life, or of being converted, and passes through this period when the largest numbers are converted, the immensity of this spiritual problem continues to puzzle him, and he may become religiously maladjusted.⁸⁸ The adolescent who has previously been greatly puzzled by the minute points of doctrine, the nature of God, the authority of the Bible and other problems, upon being converted usually understands the former things that puzzled him. Therefore the greatest problem is becoming saved, and the others are secondary.

Character is not so much made up of impulses as restraints. All psychologists agree as to the controlling influences of religion. To be irreligious is to say, "I will not be controlled." In passing from parent control to self-government the child is in danger of

passing beyond external control. Now when a person passes beyond external control he is an outlaw. He has no regard for the laws of God or man and he is dangerous to society. Regeneration not only recognizes God in control of the universe but of our lives.⁸⁹

Youth is also puzzled religiously by the multiplicity of denominations and various sects that are so prevalent in America. It is difficult for the adolescent to see and understand how each group can be presenting the truth, and pleasing God as well.

D. The Problems Presented by the Home

The adolescent youth not only has problems in educational and religious realms, but also in the home. The home would be expected to be the last place where youth would have difficulties or problems, but this is not so. The truth is that ninety-three per cent of America's juvenile delinquents come from homes that are unstable.⁹⁰ Although the adolescent is unpredictable, he relies strongly upon the home.

But no matter how exciting a teener's life outside his home may be, he always needs to have "back home" mature, levelheaded, sound, settled, helpful, promotive, understanding, sympathetic, and completely adult parents. He needs parents who stay "on an even keel" when his ambitions outrun his capacities; parents to be a "city of refuge" when he has run afoul any safety sign of the adult world--that new, big, wonderful world in which he is for the first time finding his way around.⁹¹

The companionship and confidence youth looks toward and needs is occasionally absent in the modern home. What is the trouble in the American home? The problem which youth faces in the home is usually the problem of his own parents. The two-car garage, the annual month-long vacation, and many other American luxuries have in many

cases changed the home of yesterday to just a "mere dormitory and irregular cafeteria."⁹² The majority of the various problems of the adolescent can be traced to the following description of American parenthood.

"What ails youth?" is thrown back in our teeth by these selfsame youth who retort, "What ails our parents?" After five years' study of the youth movement the wisest syndics say that parental delinquencies account for most of our current troubles over youthful rebellions and loss of ideals. Have the craze for pleasure, the prevailing go-fever caused by universal motoring, the bridge obcession, the wave of extravagance in living, the new type mother minus the sacrificial heart, the business slave father (with gold craze-compensations), the enevitable specialization of life.....have these and other ultra-modern symptoms so de-natured our Christian home that the adjective no longer seems appropriate and even the noun is disappearing.⁹³

There are numerous specific problems of the home which appear as minor to the parents but which are often the major events that shape the lives of the adolescent. One of these is the lack of adolescent activity and parent companionship. The adolescent naturally enjoys his parents and wants to be liked by them. However, when a young person reaches this age, he may, for example, want to vacation in a different place than do his parents. The wise parent will recognize his desire and be a companion to him, planning a vacation that both the parents and the adolescent will enjoy. The adolescent although he may appear to be self-sufficient and grown up becomes lonesome for family activities. If they are not provided, he loses interest in his home and family and spends less time at home as he becomes older.

Children are quick to recognize the difference between fun for the sake of fun, from which the parent and child get real satisfaction, and the indifferent efforts made by adults to

carry out a task as a duty that bores them. Such as association not only bores the parent but also the child. How many fathers there are who never have experienced the real joy of companionship with their children. They have unbounded pride in ownership. They toil incessantly to provide their children with food, clothing, comfortable quarters, to send them to private schools and summer camps, to provide the means for lessons in music and dancing, thinking perhaps all the time that some day when the child grows older, and as he grows older his personality develops, he takes on new habits and traits, his thoughts and feelings become crystalized into ideas.⁹⁴

In the years preceding adolescence, the children are more attached to their mother than to their father, but this is not true during the adolescent period of life. The father comes into prominence for the girl and also for the boy. The boys look to adult men as examples and heroes, and girls often look to their fathers as the type of man they would want for their lover.

The fathers fail mostly in their part here. Men leave the giving of the most important lessons to their wives. Fathers forget that children think their father the wisest of all men. His example more than anything else in their rule in after life. We would have few criminals in the country if the fathers of families would every week or so have a little heart to heart talk with their children about God and His infinite care for them.⁹⁵

Therefore if the father is never home or is not a companion to his children, the youth do not have a suitable place to take their problems and joyous experiences. The opinion of Dr. Benson is in total agreement with the above and needs special emphasis because of its importance.

The great problem of the juvenile courts of America that are hearing an increasing number of crimes every year, is to find a father who is willing to be a companion and chum to the delin-

quent boy and girl. Any father who has a correct parental conception of the family function and an adequate parental appreciation of the possibilities bound up in his boy, will put the home in the center of his program and have all other interests subordinate.⁹⁶

The companionship which the adolescent needs and strives to secure will either be found in the home or outside of it. If the adolescent is compelled to find this companionship elsewhere, and spends much of his time in questionable places, his future personality will reflect it.

The youth of this generation have another serious problem which most youth of past generations did not have--that of the broken home. This is a greater problem to the adolescent than to the parent who is left at home, whether through desertion or divorce. The home is not a natural place when either the father or mother is absent. There are thousands of homes in America where one of the parents is missing. When the mother is absent, the housework naturally is neglected. The adolescent boy and girl has a tremendous appetite for the baked things that a mother makes and also for the companionship of the father. The father must work even if the mother is absent from the home, and so the adolescent is left at home five days a week to do with his leisure time as he sees fit.

The number of delinquents who come from broken homes is definitely higher than from homes where both parents are living together. The statistics from the state of California in 1945 reveal that 37,090 marriage licenses were given and 33,267 divorces were granted. Therefore ninety per cent of the total number of marriage licenses issued by that state were replaced by the number of divorces granted.⁹⁷

Across the country the children of broken homes crowded the reformatories and

correctional institutions; soon the orphans thronged the jails and penal institutions. The undesirable conditions led a writer of a Chicago daily newspaper to begin one of her reports with, "Divorce court today--juvenile or boys court tomorrow." Then she showed that between seventy and eighty per cent of all juvenile delinquency could be traced to broken homes.⁹⁸

The parent who does not understand the adolescent or who is not interested in understanding him is certainly a problem to the adolescent who lives in such a home. The mother who scolds and is irritable when the adolescent makes errors and asks questions, will inevitably cause the young person to conceal his questions from her and find someone else with whom to counsel. The parent who does not realize that the youth of the home is becoming an adult, and continues to treat him as a mere child, also creates a great problem for him. "Blind, blundering parents, ignorant of the complex and contending impulses are apt to misjudge and misunderstand. The young lad who now feels the vigor of manhood cannot tolerate being treated as a child."⁹⁹ The adolescent now must be granted independence in the home just as he was previously dependent upon his parents during his childhood. The repression of this in the adolescent may cause frustration and lack of self-control in later years. The adolescent must develop in every area and capacity during this period of his life. The adult who listens to a youth's opinions and objections earnestly, and openly talks with him, aids that youth in the development of his ability to weigh matters and formulate mature judgment.

The discipline problem of the adolescent is usually either of two extremes. The parent either compels the youth to rigidly obey, or gives him complete freedom. Either of these two extremes is as danger-

ous as the other, but the correct combination of the two is what is needed in the home to solve the discipline problem for both the adolescent and the parents. The adolescent who has grown to be a young man or woman and has never been disciplined is not only a problem to his parents, but also to society and to himself. However, the youth who is too rigidly disciplined may not be a present problem to the home or society, but may become an extreme extrovert, or inferior-feeling introvert when the discipline can no longer be administered. Even the history of Christian adolescents who have been severely repressed shows results in maladjusted young people. A Christian Sunday School teacher has this to say about over-suppression: "Where a system of suppression is used in child training, one can naturally expect complications later on, and especially during the teen-age years."¹⁰⁰

Youth is also puzzled as to how thoroughly he should obey his parents in matters such as late night hours, driving the auto, dating, and the clothing he is to wear. The adolescent wants and needs advice from his parents, and will heed logical advice if it is given to him with understanding and authority. Mrs. Grace Overton emphasizes the importance of firm discipline where and when it is needed, with the provision that it is rightly administered.¹⁰¹ Parents who refuse permission, giving their reasons for such a decision, will be respected and help to solve many of the multiple problems of the adolescent.

Finally, the lack of Christian training in the home is a serious problem to youth. His associates at school who have been raised in Godly homes will not associate with someone who does not understand their moral standards. The ungodly home is prone to ignore the training of the adolescent morally and culturally. There is no one factor

that can make a home more enjoyable to an adolescent, or make the same home more miserable if lacking, than Christian parents. The youth who is not taught to pray and believe in the love and care of God is hindered from the beginning of his life. The majority of the homes of America do not help the adolescent solve his spiritual problems because they do not know the answers themselves. Here are several reasons why parents cannot aid the adolescent spiritually:

What place does the Bible occupy in the average American home today? None at all. One of the leading educators recently said, "The Bible no longer holds the place it once did in the homes of English-speaking men and women", is a proposition that hardly needs proof. Another writer, a year later, declared that family worship was so rare as to be almost phenomenal whenever found.¹⁰²

Youth is also troubled by hypocrisy in religious living. The parent who professes Christ in the church or on Sunday is living as an example before his adolescent all week. The degree of inconsistency has a definite influence upon how religiously active the adolescent will be at the present time or in the future.

The ideal home is one where the adolescent can bring any problem to his parents and they will endeavor to help him solve it. The adolescent who has been aided by the counsel of his parents will return again and a companionship and friendship will develop. A group of youth were asked where they sought help when they had problems. Here are some of their answers:

"Mother and I usually share our troubles."

"I go to mother first. If the subject is too deep, I go to father."

"My mother gives me plenty of advice I don't ask for."

"If it's not too bad, I ask my mother. If it's too bad, I ask my best friend."

"I 'wrestle' with my troubles myself."
 "I get in a corner and cry it out myself."
 "I don't have anyone to go to."
 "To anybody who will listen."
 "I just let her slide."
 "If it's real bad, I go to the Lord."¹⁰³

The adolescent who can take his problems to either of his parents and to the Lord will find his problems solvable and will be able to be victorious over them.

E. The Problem Presented by Leisure Time

Many comments are made by the older generation as to the laziness of modern youth. Then, as if to add emphasis to their statement, they tell of their own youthful exploits and of the hard labor that was their lot. What they have expressed in their prejudiced way is true in its major part; however, it has also been brought about by their efforts. Young people of all age groups and occupations have more time for leisure activities than they have ever had. This is a result of the work of their parents to make life easier by acquiring labor-saving devices of all types. It is also the result of the pleasure-seeking, leisure-loving previous generations who were in the beginning seeking a legitimate end. What they sought only as a goal now poses as a definite problem for the present generation, for along with the increased leisure time have come increased uses for it--to the extent that authorities are becoming concerned and special instruction is often given. To further confuse the problem, much of what is offered for leisure time activity has become so evil in its extent that youth are endangering their entire future--plus that of their nation--by adhering to it. So great has become the importance of leisure time

that one author feels correct in making this statement:

The greatest influence in the life of youth is not the Church, not the school, not anything which has to do with the wholly serious matters of life. Youthful character is shaped and the future of the nation determined not by the work-a-day activities, but by the use to which the idle, pleasure-seeking moments of adolescent years are put.¹⁰⁴

Many of the evil things presented to occupy the time of young people today began as legitimate sources but have become evil because of new and evil standards set up by writers, theatrical stars and producers and other exploiters of evil. It is evils such as these which present themselves to youth as wolves in sheep's clothing and therefore become a definite temptation or a stumbling-block to them.

Contrary to the common belief of most people, sandlot baseball and high school basketball are not the chief leisure-time activities of young people. They rate high with only about one-fifth of the boys according to a Maryland survey of over fourteen thousand youth.¹⁰⁵ Reading was placed as second in rank for boys and first in importance for girls as a leisure time activity. On the surface, this may seem to be a harmless individual activity. However, a second look reveals the great danger that lies here.

Most of the reading of the younger adolescents (as well as some of those who are older) consists of the popular comic books--a misnomer indeed! Ninety million comic books are sold monthly in the nation. Of these, forty-five per cent are considered not objectionable, five per cent are borderline, leaving fifty percent "to spread a reading malady which is choking the taste, retarding the reading habits and encouraging the anti-social impulses of children and of the adults who elect to

read such trash."¹⁰⁶

The city of Portland, Oregon, became concerned over the use of comic books within its limits, so a survey was made by the Oregon Journal, one of its daily newspapers, in July of 1954. The report revealed that in this city of four hundred thousand population, at least four hundred thousand comic books were sold each month at a cost to the buyers of \$42,500. There were about 375 retail dealers scattered throughout the city. It was estimated that of these books, about thirty percent, or 120,000, are of the horror, crime and sex type. Furthermore, all comic books purchased were freely circulated among friends making a much wider reading audience. At every stand where comics were sold, many children and young people were found pouring over the books.¹⁰⁷

An investigation has been made of the age groups which are the most avid readers of comics. Of youth from ages eight to fifteen, ninety three percent read comic books; of those from sixteen to seventeen years, seventy two percent read comics. These youth are from all social levels.¹⁰⁸ The many groups which have been investigating the obscene crime, sex and horror of these comics have been constantly alarmed. Even a three-man Senate Subcommittee on Juvenile Delinquency was amazed not only at the comics themselves, but at the hardness of the publishers and distributors who seemed to care little for the future of American youth as long as the books were selling well and the money was coming in. This same subcommittee criticized the Child Study Association of America after learning that three members of the group were on the payrolls of the comic-book publishers. Senator Estes Kefauver charged: "You have deceived the public....by putting out advice to parents with the principal research and writing done by people in the

pay of publishers, and you do not divulge these facts."¹⁰⁹ Of the comic books labeled as "unobjectionable" many are on inferior paper with definitely inferior art. Furthermore, "like most of the less reputable books, they are guilty of heaping slang and bad grammar into their panels."¹¹⁰

Besides comic books, older young people (and also some that are younger) are eager readers of nine million cheap adventure magazines, three million detective stories, three million filthy sex stores, and more than ten million movie magazines noted for sex appeal pictures.¹¹¹ The average young person does not come from a family of wealth, so the young man and woman of wealth, and motion picture people in fiction are ideals. The way they act and dress are so appealing that the low morals which attend them seem only to be a necessity to attain this standing. Mr. George W. Oakes, Editor of Current History Magazine says, "Chastity is made sport of as mid-Victorian, the narrow vision of a narrow age: dignity and punctiliousness are a jest; chivalry an anachronism."¹¹² This type of literature has had such tremendous sale with such enormous profit for both the publisher and author that they have lost all sense of decency and are writing and publishing for gold.¹¹³

This foul literature is resulting in these things for today's youth: first, it makes obscenity and foul thought commonplace; second, it destroys, by constant wear, natural moral resentment against sex dirt; third, when heroines and heroes live loose sex lives, young people will cease to believe that it is as horrible as mother and father have said it is; and fourth, it is not healthful for a nation when "authors and publishers are constantly putting a question mark after all of the conventions."¹¹⁴

Of equal importance and consequence as a temptation to young people are the movies. The moving picture is an example of something that is basically good and could be used to such advantage were it controlled by Christian people. However, it is controlled by those who cater to box-office receipts in a similar way to magazine publishers. Material that is seen and heard is retained at much greater length and with much greater accuracy than that which is read. Thus "the effect of motion pictures in the formation of character is absolutely limitless. Nothing in America compares with it."¹¹⁵ Seventy percent of youth between the ages of eight and eighteen attend movies at least once a week; twenty-five percent go twice a week and more, and almost one-fifth see a feature through twice.¹¹⁶ A. Mr. H. J. Miles made a survey of one hundred movies, attending once or twice weekly, picking the movies at random. The following statistics of the contents of the pictures are from his report: twenty-two pictures showed some form of gambling, the hero participating in it in twelve pictures and the heroine in four. Eighty pictures showed drinking scenes, with the hero drinking in fifty-one and the heroine in thirty six. The villain was never seen drinking. Drinks with the highest percentage of alcohol were in the majority. In one of the movies one heroine says to her friend, "There comes a time in the life of every woman when nothing can help her but a glass of champagne."¹¹⁷

As an interesting sidelight to the problem of liquor in movies, when the moving picture first came into popularity, it was the worst enemy of liquor. Only the villains and low street women were shown drinking. Heroes and heroines and good homes were shown to abhor it.¹¹⁸ Today, the liquor industries have put their finances into the moving

picture and it has become their best advertising medium because it shows only the best people drinking.

Eighty-eight of the pictures observed displayed lies or dishonesty of some type with the hero taking the part in forty-six pictures and the heroine in thirty-one pictures. The truth was made light of. Sixty pictures contained 199 crimes; seventy-four pictures contained 159 scenes of violence, exclusive of war crimes and violence. Sixty-nine pictures showed dancing which was usually connected directly with drinking, fights, shooting scrapes and such things. Eighty-three pictures showed smoking.¹¹⁹

The effect of movies upon adolescents needs hardly to be stated. The Chicago Superintendent of Schools sent questionnaires to the teachers of the city to find the effect of movies upon four hundred thousand school pupils as early in motion picture life as 1925. Following are a portion of the results:

- (1) Interferes with their school work;
- (2) The moral effect is bad;
- (3) The views of life and life's duties are false and distorted;
- (4) That the sex and vampire films appeal to the children;
- (5) That there is less respect for authority than heretofore;
- (6) That the children from seven years up are precocious about the sex question;
- (7) That there is a noticeable disregard in reference to the marriage ties, and a bad effect on modesty and purity;
- (8) That the children disregard the home and are dis-satisfied therewith;
- (9) That the physical effects on the children as a whole, are harmful; the eye-strain is severe, the nerves affected decrease vitality, dull mentality, etc.;
- (10) That the effect on the rising generation, as a whole is bad;
- (11) That the average attendance of children of school age is two to three times a week.¹²⁰

If movies were having this effect upon the youth of 1925, how much greater effect for evil are they having today and how much greater a temptation must they present to youth who must occupy their leisure time with something and find this such an easy appealing means.

Rated high on the list of favorite pastimes for girls in the Maryland survey mentioned earlier, is dancing. The same report also indicated that much of the dancing is done in night clubs, roadhouses, and "beer-joints," where the supervision consisted only of a floor manager or "bouncer."¹²¹ With the general idea prevalent that dancing, with its closeness or contact and rhythmic music, is sex stimulating, the addition of liquor and little or no supervision makes it a doubly-dangerous activity for the leisure time of youth.

Perhaps radio and television could well be included as leisure time activities for young people. Their effect can be compared with that of the movie. There are radios in over ninety percent of American homes, and in the average city home the radio is on over three hours a day. The average person listens to the radio every day in contrast to attending movies once or twice a week.¹²² The radio and television literally enter the home and become a part of the life there. "There are too many programs featuring crime in proportion to those dealing with other topics.....From them young people get erroneous impressions of our courts; the characters are fantastic rather than real, and represent symbols rather than people."¹²³ Young people are faced with the choice of what they can do and what will satisfy them.

Everyone is subject to a constant barrage of attitude--and ideal-forming material in movies, radio, print, and also in advertising, cartoons, gossip--a constant flood of matter such as never before beat upon young minds anywhere.¹²⁴

The eagerness to be active and be with other young people causes them to enjoy recreational activities with groups. Though schools and churches provide this to some extent, the provision is not yet adequate, because youth must still choose, in many instances, places where liquor is sold and where environment is not good. Anti-social conduct is often the result of this.

A careful study, made by the Baltimore Criminal Justice Commission, of a police district where delinquency was unusually high revealed that of 592 boys arrested, only 5 per cent had any supervised recreational activities, while 82 per cent were forced to resort to street play and corner gangs. Yet in this district there were 39 vacant lots of varying size which could have been converted into playgrounds.¹²⁵

The Maryland survey, mentioned earlier, asked many young people what they did with their leisure time. They quoted many of the answers verbatim. Following are a few:

- "Just walk around like the other girls do."
- "Read, movies, and dance...."
- "Piddling around, visiting, and reading."
- "Reading and sitting around home and listening to the radio...."
- "Getting drunk."
- "Go around and gossip."
- "Nothing to do, just do nothin'."
- "I think."
- "Ride on a beer truck, ride in a car, loaf."
- "Home loafing, sitting on corner, down in the bar drinking."
- "I sit in the square."
- "Sit down and look out of the window; listen to the radio of the people upstairs."
- "Walk around and walk around and go home and go to bed. All my time is spare."
- "Hang around the corner, play cards, and shoot pool."
- "Sits down and thinks...nothing else to do."
- "Gamble, shoot crap, read, and play pool."
- "See what devilment we can get into. We generally get a bottle of whiskey and all get canned."

"Lay under a shade tree in summer. Nothing in the winter."¹²⁶

Though many youth have libraries available to them, less than half of them make use of them. In many communities, movies constitute the only constant source of indoor recreation. Here then is seen one of the greatest problems of youth--what to do with the leisure time that he has "inherited" from his predecessors when they so often refuse to help him use it in any constructive way.

F. The Problems Presented by Morals

The nature of youth of the adolescent age causes them to have a questing spirit. With increased education and the present emphasis on rationalism, youth requires an answer for all questions. He wants to know why.

Today, they follow their impulses. They have to have a reason for checking them. Without religious and social checks, indulgence is normal and restraint is unnatural. In this they differ from their forbears who never used to have to justify the bridle. These young people want a bridle, but we haven't provided it, and fashioning their own is a hard task.¹²⁷

Here again youth is not to blame for the conditions that exist. The previous generation has taken advantage of his quest for knowledge, and created circumstances which have in a sense made new problems for youth, though they are often unaware that these problems exist.

Earlier generations stressed the need for suppression and discipline in the life. But modern emphasis on freedom through reasoning, with the environment of low morality in movies, radio and reading to convince the conscience, has presented youth with the outlook of liberation to follow natural impulses without harm to character. Dr. Otto makes the following significant statement:

The great word when we were young was discipline. Be master of yourself. This was the law and the gospel. Today the great word is liberation. From every side youth is instructed that repression of natural impulses is the root of all evil.....We learned to associate liberation with a sense of shame.¹²⁸

One item of evidence which proves that youth today is confused over moral issues is the question so often asked by young people: "How can I know what is right and what is wrong?" Reliance upon conscience as a guide brings no assurance because it has often been dulled by unrestricted use of evil leisure time activities. It is evident that people who are equally sincere are often directed to contrary actions by their conscience.¹²⁹ As long as youth remains within his own family or church group, the problem of right and wrong is not great because all have similar standards. But when young people become familiar with other groups--social, religious and racial--they are uncertain as to what and whom to believe.

The loose living and low moral standards of the modern generations present to growing-up-adolescents real confusion in sex problems.

Only those who know present-day city life, and have rubbed shoulders with modern youth can have any conception of the grimness of the sex problem that confronts us. It is no exaggeration to say that many Christians today are utterly unaware of the foul atmosphere into which the boy and girl are flung as they step forth into the world of business.¹³⁰

The Victorian era banished the subject of sex from both church and home with the idea that it was not only unholy but extremely evil. As time passed it was obvious that this was the wrong method because of the great amount of nerve trouble and associated diseases. So twenty years

ago the trend went to the other extreme so that sex is one of the most public things talked about today. This is far worse than the previous because it is leading to a lower standard of moral living than has been known for some time.¹³¹ Should youth be instructed in the Bible way--knowledge with Godliness--much of the confusion would be dispelled. But the Bible way is considered to be outmoded by those who enjoy the new "freedom" of loose living. It is alarming to notice the great number of movies which present the hero and heroine often in the act of adultery, yet permitted to carry on happy, normal married life.¹³² Such things cannot help but influence the answer to the question of what is right and wrong.

Parents and church have usually allowed themselves to remain in the Victorian era as far as revealing to their youth anything about sex. Only three out of ten youth receive most of their sex knowledge from parents and relatives. Sixty-five per cent of the boys and forty per cent of the girls report that their sex knowledge is limited to what friends of their own age have told them. Eight per cent get their sex information at school; four per cent from books; and one per cent from movies.¹³³ The Maryland Youth Survey made a record of actual statements of young people as to where they received their sex information. Following are a few of them:

- "I got it out in the street."
- "Just from different talk around. My mother never would tell me anything."
- "I've had a car since I was sixteen, so you know what this is."
- "Bull sessions."
- "From the gang I hang with."
- "I learned by experience."
- "In Girl Scouts we used to try to find out things, and the leader would look prissy

and say 'a Girl Scout is clean in thought, word and deed.' That's not right. That's why people learn in bad ways."

"My mother is one of those old timers who believes in letting you find things out for yourself."

"When I was thirteen, mother told me everything about it."

"My mother and I are just like girl friends."¹³⁴

The trend today is to teach sex in the schools. Nearly seventy-five per cent of youth questioned in Maryland thought that is where it should be taught. One made the statement: "School never taught me anything about my body. I can tell you how to cut up an ant or a caterpillar, but I can't tell you anything about myself." Another said: "Sex education should start being taught in the elementary schools, because so many parents are ignorant on this subject and others are so old-fashioned that they feel that such things shouldn't be talked about." Twenty per cent did not think it should be taught in the schools. One sums up the reasons well in his statement: "Mother knows the child and every child is different. Teacher can only talk to the group. This way would be bad."¹³⁵ How, with this constant conflict about sex knowledge being carried on, can youth help but be faced with this problem? What will be the result of teaching sex in the schools cannot yet be estimated. It will probably give youth further problems because of the lack of Godliness in our schools which is needed to give the necessary restraint.

The extensive spread of narcotics and dope among youth of the high school age today is posing another very serious problem. There are one hundred thousand addicts to morphine alone in the United States.¹³⁶ Though it might seem as only a slight matter to many adolescents it presents itself as a temptation in a round about way.

Narcotics are nearly always sold to first users in the form of cigarettes.¹³⁷ Therefore, for those who do not smoke, it poses as a minor problem. But even cigarette smoking itself is a problem to youth. Many of their friends are smoking. Is there harm in it? Can they risk being left out by refusing to smoke at a time when social life is so important? Reports as late as the Reader's Digest of July 1954, show that it is increasingly probable that smoking is not only harmful, but even deadly in some cases.

Excessive and prolonged use of tobacco, especially cigarettes, seems to be important factor in the induction of bronchiogenic carcinoma (lung cancer).¹³⁸

For the present, cigarette smokers must weigh the available evidence and ask themselves: are the psychological pleasures of the habit worth the possible risks involved?¹³⁹

However, even with the above possibilities, young people continue to smoke, advertisers continue to press their claims, and youth is faced with another problem.

The problem of drinking of alcoholic beverages presents itself to a younger group with the passing of each generation. But today the question of whether it is right or wrong is further clouded by the use of it extensively by many heroes and heroines in movies and fiction, by the large amount and cleverness of its advertising, by statements of leading personages that a little is alright if you know when to stop, and by the fact that in a great number of communities, about the only place of recreation available is in pool halls or beer parlors. The fact that alcohol is injurious to the body is generally known even by users of it. But here again the question of social life and "belonging" to the group often are the deciding factors.

Aside from these moral problems many others present themselves at various times. Often different races are attending the same school and church and there is the possibility of friendships--even intimate friendships--with those of these other races. What attitude should be taken? Can a girl or boy dare to count someone of another race as a best friend? What about the possibility of inter-marriage? If parents are prejudiced, does youth have a right to be different?

In moments of deep thought and in periods of conflict, youth will ponder whether it is more important to be loyal to his group or to the ideals of society. He may ask himself if a lie is not justified if it will keep his job for him. What advantage is there to being good? How far may he go with sex? Where can he find more information about sex without spoiling his parent's confidence in him? Why shouldn't he smoke if others of his group do? What attitude should he have to war, to his citizenship? When must he choose his vocation? What should he do with his life? What and whom should he believe? What relationship should he have to other races? What is religion? What place should he give to God? If God is all powerful in this great universe, why is there evil and suffering? Is there life after death? What is right and what is wrong?

These are the general nature of youth's problems. For most of them he is not responsible. He is a victim of the efforts of past generations.

Youth is not in revolt; it is a victim of revolt. The evil tendencies of the times proceed, not from youth, but from bald headed and gray-haired maturity. Youth people are not spreading corruption, they are being corrupted. They are not rebelling against the ancient standards of morale and manners, they

are having imposed upon them new and evil standards shaped by busy writers, cartoonists, theatrical producers, propagandists of evil.¹⁴⁰

Though youth may be the victim of past generations, it still remains for him to solve the problems presented to him. Furthermore, it is obvious that if no guidance is given, his choice may often--through no fault of his own--bring him to the wrong conclusion. Then he must suffer the result of his honest effort, the blame for which should be placed upon those who have failed him.

G. Summary

Youth is faced with many problems today that were non-existent a few years ago. In many schools he is being taught to question the Bible and base his ideas upon atheistic science. He is advised to rationalize everything and not to accept ideas which do not appear logical. At home, the adolescent is often faced with unsympathetic, mis-understanding parents who are too busy to give him the guidance he needs. Sometimes his home has been broken by divorce, leaving heart-break and discouragement.

The desire to get along well socially and still cling to basic ideals, raises a conflict which causes even use of leisure time to be a problem. He has so much leisure time and so much of what is offered for it--movies, comic books, etc.--is controlled by evil interest, that he must be careful what he chooses. Moral problems are thrust upon him by a generation of people who despise discipline and repression and love liberation. Even his conscience tends to become tainted by what he sees and hears. All of these things present a very confusing problem which demands an answer each day.

CHAPTER IV

THE CHURCH'S ATTITUDE TOWARD YOUTH

The general attitude of the church has usually had a direct influence on the presence or absence of youth within its constituency. It has been the purpose of this chapter to discuss the attitude which the church of the past decades has maintained and the direct correlation it has manifested with reference to youth attendance. This has been attempted in the first section by discussing the church's general attitude toward youth. The recent attitude of the church has been discussed secondly. Thirdly, the organizational attitude of the church was observed. The prominence of the area of religious education has been analyzed in the fourth section. The many attitudes with reference to doctrine and theology comprised the fifth section, and the last division of this chapter dealt with the present attitude of the church towards youth.

Throughout its history the Christian church has been concerned about those who were unreached with the gospel of Christ. Had this not been true of the church in each succeeding generation the church would have ceased to exist because of the lack of members. Not only has the church been interested in the unreached in general, but she has been interested in the unreached youth, realizing that the youth were the church of tomorrow. Although the church was and is interested in youth, the unconscious manifestation of some of her unchristian attitudes have served as a hindrance to the salvation of youth instead

of a furthering force. The expression, "actions speak louder than words", has characterized the attitude of numerous adults to youth for, while they want and need youth in the church, various factors prevented youth from becoming a vital part of the church.

A. General Attitude

The general attitude of the church toward youth has certainly not been one of wholesomeness. It should be mentioned here however, that this attitude has changed considerably in the last twenty to thirty years. Previous to this time, youth was to be seen and not heard, and was thought of as quite unreliable and irresponsible. Now the opposite is true. This change of attitude has been cited in numerous places in this section, and the effect of this opposite philosophy of youth will be evaluated by future generations. The constituency of the church has often expressed the opinion that the present generation of youth is the most sinful; they crave only excitement; they lack reverence and respect; they are superficial; disregard restraint; they revel in going with the crowd; they lack individuality; they live only in the present and live with a general purposelessness.¹⁴¹ This attitude in the minds of the laity and ministers has been sensed by the adolescent, and although the church has been standing with open doors waiting for the young people to enter they have become hesitant to participate in such a critical organization. There were often church members who were overly frank in expressing their opinion of youth, which has caused youth to rebel against the church and seek other places of fellowship. "How often some austere official, some sincere but misguided man, or some woman out of touch with youth has driven the

young people away from the church by a harsh, critical or unsympathetic attitude."¹⁴²

The conservative churches of the present time have partially adapted the methods of more liberal churches, without changing their view that youth is sinful and in need of a conversion experience. The opinions of the average conservative church as to the reason the adolescent is becoming less controllable are numerous. Two of these reasons are stated as follows: "they have grown perverse because we have ceased to administer old-fashioned discipline"; and "it is because we are neglecting their conversion."¹⁴³

B. Program and Organizational Attitude

Another attitude that has pervaded the church and directly affected the adolescent was the traditional idea that the church was an organization primarily for adults. This philosophy is traceable to the general attitude which the adult Christians held concerning the adolescent. Their opinion was that, if youth is unable to think accurately, to act sincerely and to make sound judgments, he certainly is not old enough to be a vital part of the business and program of the church. Therefore, the adult members did the work of the church without considering that the active adolescent needed to have a part in its program or else he would lose interest and become discouraged. Several factors which were prevalent in many churches of America verify the fact that the church was primarily an adult institution.

First of all, the architecture of the churches has made it impossible for the church to be anything but an adult institution. The long rectangular type of auditorium without a basement or additional

educational and recreational rooms has been the nature of its architecture, and continued to be so until the last two recent decades, when the need for additional facilities became so desperate that it could no longer be ignored. Previous to this time often little provision was made for a place which the youth of the church might call their own, and seldom was there additional space which could be used for recreational purposes.

Secondly, the leaders of the church often planned their annual program with little thought of a special projects and activities for just the youth of the church.

In a young people's conference recently a young woman said, "This is the first time in my life that I've ever known our church to arrange something that was just what we wish." A young man in another such meeting remarked: "You want to hold the young people to the church. Well, you've got to give us something to do."¹⁴⁴

The main service of the church was the preaching service, which was, in many instances, not adapted to the youth and as a result was not of interest to them. Teaching the children the scripture and doctrinal truths of the church was not considered a duty of the church, but rather of the home, which is partially true. The program was geared to win adults to the church without realizing that the adolescents were in as great a need of the ministry of the church as were the adults.

The church has also been inclined to neglect the social program which the adolescent craves and needs. The youth who wanted to participate in social activities usually had to find them in his own home or community, or attend commercial amusements. Youth has looked to the

church for a wholesome social program, but the church has been unable to offer such a program because of lack of consecrated leadership, lack of facilities and disinterest in general.

One of the reasons why our young people have been slipping away from the church is that we have not had a program appealing to all the interests of life. We have in fact been sending our young people away from the church to find their satisfactions for a large portion of life's interests, expecting them to come back for their religion. But in the large numbers they have not come back. It is perfectly apparent that those churches which have failed to offer a place and a part in their program to their young people have failed to hold the loyalty of these young people.¹⁴⁵

It is interesting to note that the history of the public school correlates with the history of the church in the area of social program for the adolescent. The beginning years of the public school in America were characterized by the absence of social activities for youth. The present situation is an opposite extreme of the former, but is illustrative of the opportunity of which the church neglected to take advantage.

Today, church and public schools alike are recognizing that God has made life a unit. While he is playing baseball, the young man's physical life may be dominant, but his intellectual, social, moral and religious interests are involved.¹⁴⁶

The present deplorable social conditions in America are possibly the result of such statements as this one made by a Christian. "The church has no business with such a thing: this is the job of others."¹⁴⁷ This has often been the general attitude of the church with reference to such matters. However, the church's attitude has not only been that of unconcern, but also that of lack of knowledge and equipment

with which to promote such a program.

The adolescent has been viewed as the church of tomorrow by the average member of the church. Although this is basically true and vitally important, it is not an attitude that satisfies the adolescent in the church. The church has often failed to realize that the habits formed during this age of a boy's or girl's life will largely determine the life which is lived in the future. The traditional attitude that the church is an adult church, or institution has driven thousands of youth from its reach without realizing that the very program and attitudes fostered were the cause of the general exodus of the youth.

Too long has youth been told that it is the church of tomorrow: it has grown tired of such deferred usefulness. What Christian youth wants to feel that it is not only the church of tomorrow, but at least a part of the church of today.¹⁴⁸

C. Educational Attitude

Some churches have had an unwholesome attitude toward religious education for children and adolescents as well, and has also been one of unconcern. It was the conviction that too much religious education would lead directly to liberalism, and also that individuals had sufficient time to learn the scriptures after their conversion or during their adulthood. The church building, which often was a one-room building, was anything but advantageous for a large Sunday School with individual classrooms. During one year the fourteen year old boy was in a large class with boys and girls who were from the ages of ten to his age, while the following year he was either in the young people's class or in the adult class, because of the lack of age group teachers

and sufficient rooms. The careless attitude of churches toward the Sunday School and religious education is difficult to understand when it is an established fact that over seventy-five per cent of her members come from this source alone. Instead of unconcern for the Sunday School the church's attitude should have been one of a promotive nature, increasing the efficiencies and correcting the hindrances to progress.

If the catholic church educated its youth in religious methods as carelessly as the average protestant church, it would break down in a generation. If the Public school should be no more successful in removing illiteracy than the church, two-thirds of our nation would be unable to read and write, and the remaining one-third would be no further advanced than the second reader.¹⁴⁹

The lack of finances has greatly hindered the educational sphere of the church. The adult minded church has not appropriated any of its annual budget toward the maintainance of the Sunday School or promote a bulding program to house a Sunday School, but rather have used portions of the Sunday School offerings to balance the budget of the church. This has been a grave error for while the church would not spend its money for religious education the members of the church were paying hundreds of dollars for secular education. The public schools of America have shamed the meager progress of the Sunday School in methods, building, equipment and general progress, all because of the lack of insight on the part of the church.

It was ascertained in a recent survey of seven hundred churches whose budgets averaged \$11,000.00 that sixty per-cent made no contribution to the Sunday School and the remaining averaged an annual provision of forty-three cents per pupil. Compare this with the annual

appropriation of \$87.50 which Protestants provide for every pupil in the public schools.¹⁵⁰

D. Theological Attitude

Many of the past generations grew up under the influence of a church which did not thoroughly train its members in the doctrinal truths of the church, and at the present time their children are the adolescents of America, and they are less aware of the church and its spiritual value than their parents were. The church herself is responsible for the fact that there are now 27,000,000 youth in America who are not receiving any systematic religious training.¹⁵¹ Some present day churches have seen the value of religious education for the children and the adolescents and have passed from the attitude of indifference to that of enthusiasm.

The general theological attitude of the church has also not remained the same as in the past, but has changed during the Nineteen Hundreds. The doctrine of original sin was one of the primary doctrines of the church from the time of its origin until the turn of the twentieth century. At that time Horace Bushnell attacked this doctrine by the propagation of his theory of Christian growth, which taught that a child never is born a sinner, and therefore could grow to Christian maturity without a conversion experience.¹⁵² Previous to this time, and since, the churches of a conservation nature have generally taught that a child was a sinner and needed to be saved. However, the attitude prevailed among adults that child and youth evangelism were not necessary, because they were not great enough sinners to be saved until they were either drunkards, immoral or had committed a series of horrid

sins. It is well to remember that this view was not purposely taught, but rather an attitude which was often presented in various churches.

Huffman expresses the nature of this attitude by saying:

The theory that young people must become outbroken sinners in order to become good saints, is abominable. "Bigger sinner; better saint," had never been true. The risk of letting young people get far away, so that the change brought about in their lives when rescued by high-pressure evangelistic methods may be more radical and marked, is too dangerous to concede.¹⁵³

This quotation is not a denial of the fact that youth are sinners, but rather it is a plea for the church to utilize the methods of youth evangelism as well as adult methods of evangelism. Evangelistic meetings were often conducted in the interest of the adult, and if an adolescent was found at the altar or was converted, the attitude of the church was sometimes in conflict with their actual experience and need, for it was believed that the emotional upheaval of a youth was to be patterned after that of a hardened sinner, and if this was not so the youth was not saved and consequently could return to the altar many times.¹⁵⁴

E. Present Attitude

The present day conservative church does not teach that a child can grow into adulthood without being a sinner, but neither does she teach that an adolescent cannot be saved, but rather uses youth evangelism to win the youth spiritually, socially and eternally to Christ and the church. The truth of God's Word is being stressed in many evangelical churches, in the form of strong emphasis on a conversion experience.

The church's attitude to youth has in a major manner molded

youth's attitude to the church. The youth unfortunately interpret the different attitudes of Christian people as an indictment against them personally, and as a result some have left the church as soon as parental authority would allow it. Many of those who dropped out of the church thought that she was nothing but an empty sham.¹⁵⁵ Bowman expresses the attitude that numerous youth manifest when asked their opinion of the church. "For the ages, the sick, and the women: religion is okay in its place, but best not to get too hot and bothered, for people will think you are a fanatic. Religion is against the things you enjoy most."¹⁵⁶ These and other opinions that could be given by the adolescent reveal the fact that the church has not met the needs of modern youth. Youth does not have to verbally criticize the church for the church to realize youth's attitude. The Newspapers, amusement centers, dance halls, moving picture houses, sabbath breaking and lack of interest disclose the attitude of youth towards the church.

F. Summary

The church's attitude towards youth has been colored by misunderstanding. The church has often pictured the adolescent as a rebellious child or person, lacking in judgment and reverence. The church has not intentionally taught this attitude, but she has unconsciously manifested it in her program. The general program of the church which has frequently been geared to adult age level has been manifested in the type of architecture which the church has used, the type of preaching, its social emphasis and other activities of the church many of which have had little appeal to the adolescent. Also the church in the realm of

Christian education has been ignorant of the needs of the adolescent and the youth. Theologically the idea has too often been expressed that the adolescent is too young to be soundly converted. The implications have been that a big sinner makes a big saint. Such attitudes united and crystalized in such a manner that recreation, social activities, vital youth fellowships and study groups were not emphasized, but shunned. The modern liberal trend in theology has gone to the opposite extreme in formulating attractive social and recreational programs without the message of Christ, and the demand of a vital born-again experience. Such men as Bushnell and others have disavowed the true conception of original sin, which permits liberty and license with reference to doctrinal teaching and belief. The recent attitude of evangelical church toward youth, has changed, and now many of them have been promoting dynamic and spiritual programs for the adolescent. Therefore both groups, the liberals and the conservatives, are endeavoring to provide an enthusiastic youth program, by placing more emphasis on youth education and evangelism. This is an opposite position of early American church history. The attitude of the church has often been negative. Many youth who were interested in religion were driven from the church by this negative attitude.

CHAPTER V

EVALUATION OF PAST AND PRESENT METHODS OF YOUTH WORK

A. Introduction

The study of youth evangelism would not be complete unless reference was made to the history of youth work and evangelism of the past. This historical survey as it has been written in this chapter, was first approached through an introductory statement, which included what has taken place in youth work of various types since the year of 1845. The succeeding sections have been written on methodology. The first portion of this chapter has comprised a discussion of the methods of the Sunday School. The history of what the church has accomplished was dealt with in the second. Third, the important methods of denominational youth camps was analyzed. The pastor's catechetical class was the fourth subject considered. The analyzation of retreats constituted the fifth section, while the expansive program of "Youth For Christ" was considered in the sixth section. The methods which mass evangelism has utilized were the topic of the seventh section and the last division dealt with the methods of personal evangelism, with specific reference to its value. The brief study of these has shown their effectiveness or ineffectiveness with reference to youth evangelism.

The first Sunday School on this side of the Atlantic was organized in 1785 just two years after the thirteen colonies won their independence.¹⁵⁷ It was at this time that the church began to sense the need of training their children as well as the adults. It was apparent

that many of them did not gain from their home training the knowledge of Jesus and the Bible which was so necessary to their later Christian living. Furthermore, many homes were no longer Christian and those children had no opportunity to learn the things of God. As a result of this need, the Sunday School was started to reach little children for Christ who would not have been otherwise reached. As yet, work with youth as a separate group was not deemed necessary. It was not until the year 1845 that direct efforts were made to win young men through the organizing of the Young Men's Christian Association. This group was concerned with both the physical and spiritual aspects of young manhood, working primarily in the larger cities. In 1866, the Young Men's Christian Association began its boys work; carried on much experimentation in youth work; and from that time became the proponent of an adolescent program. Its work gradually convinced the nation of the value of youth work. Two direct results of their efforts are traceable to the Men and Religion Forward Movement in 1911 and the creation of the Secondary Division Work by the San Francisco Convention of the International Sunday School Association in 1912.¹⁵⁸

A second great movement which advanced the cause of youth work was the Christian Endeavor Society, formed in 1881 by Dr. Francis E. Clark, to conserve, among young people the results of a revival meeting. The movement swept through many churches and is known to have inspired many leaders who later pushed forward a program to fully meet the needs of young people.¹⁵⁹

In the year 1892, the Knights of King Arthur was formed by beginning a series of organizations and programs for boys and girls. However, it humanized religion and popularized the idea "that it is

natural for young people to be good and aspire to great things."¹⁶⁰

Two secular groups were the next to see the needs of young people. The Woodcraft Indians, which made a program of the out-of-doors, was begun by Ernest Thompson Seton in 1902, making a pattern for the Boy Scouts, Girl Scouts and Campfire Girls which followed closely.

Next to become aware of the need of youth work was the International Sunday School Association which organized an Intermediate Department in 1806, a Senior Department in 1910 and created the Secondary Division for definite work with teenagers in 1911. In 1912, the first paid young people's superintendent, in the person of John L. Alexander, took office and began his work.¹⁶¹

Since that time a myriad of groups, agencies and methods have arisen--some successful, others short-lived--to aid youth. A few of these have had as their prime motive the Christianizing of youth. Even some of these have failed because they lost their original purpose, or used the wrong methods, or were hindered in some way. There are yet many established agencies and methods in use today for the saving of youth from sinful living and preparing them for eternity.

B. The Sunday School

The Sunday School organization in the United States now consists of 4,084,698 officers and teachers and 19,523,064 scholars.¹⁶² From its beginning, the Sunday School's primary purpose has been to evangelize children and to instruct them in Christian conduct. Only very recently has it begun any extensive work with youth--and that being mostly with the younger adolescents. Unfortunately, the Sunday School is about the only instructional agency of the church. Therefore, its

responsibility is great. "If the Sunday School's activities should be suddenly and permanently terminated," says former Governor Kendall of Iowa, "I doubt if the church would survive a generation."¹⁶³ The church must teach or die.

However, the instruction in Sunday School is not an easy task. It is much more difficult than public school teaching, for public school children are under compulsion to attend and study. In Sunday School work, though some children are brought by their parents, many are merely sent by parents who are actually disinterested themselves.

Religion and morals are more difficult to teach than Arithmetic and Geography. The lesson materials are not so well graded and adapted as public school texts. The lessons are taught weekly instead of daily, and the time for instruction is brief. Children do not prepare their lessons and so come to class lacking the background of knowledge and the mental alertness so essential for receiving instruction.¹⁶⁴

These difficulties have often been either overlooked or ignored by teachers or have served as a sufficient excuse to frighten away prospective Sunday School teachers. As a result, many Sunday Schools are staffed with mediocre teachers who do not take the necessary time to adequately prepare either themselves or their lessons. "A pupil will not receive much help from a teacher he does not like. Teachers will never interest pupils in anything in which they themselves are not interested."¹⁶⁵ The effect of these factors is that the primary purpose of the Sunday School--conversion to the Christian way and Bible knowledge--is being lost. Northwestern University made a survey of the religious knowledge of junior high school pupils. Here are the surprising facts of the survey: "fifty-two per cent did not know in what part of the Bible the life of Jesus is found; sixty-two per cent

did not know that he had taught the Lord's Prayer; fifty-one per cent could not recognize his most familiar parables."¹⁶⁶

This is not only an indication that a poor job is being done in Sunday School teaching, but also that there must be a great number of children and youth who, because of lack of the attraction to the Sunday School, do not attend. A minister of many year's experience has stated that fifty-one per cent of the average community is unsaved.¹⁶⁷ In some areas this percentage would be much larger. Dr. Clarence Benson, who has studied the Sunday School for many years, claims that "two-thirds of the children of the country are not being reached, and those that are enrolled in the Sunday School attend only about half the time. The children are not graded according to age, and they receive instruction in an adult lesson from an untrained, and only too often, an unprepared teacher."¹⁶⁸ Further evidence of this trend can be seen in the following:

Since 1926 the Sunday School enrollment in Britain and America has not advanced as it did in earlier years. More than six and one-half million pupils have dropped out of their classes in the United States and Canada alone. While the decline has been arrested in recent years, and some of the small denominations are making sensational gains, it will take a long time for the Sunday School to regain its former size and prestige.¹⁶⁹

This is also evidence that the Sunday School has not been evangelistic in its appeal. Children and youth who have a genuine experience of salvation usually grow up to establish homes which are Christian and are concerned that their children are converted and receive Christian instruction. Had this been consistently true, the Sunday School today would be advancing rather than failing. Certainly if the Sunday School has been unable to reach children, it will not reach the

adolescent whose unstableness and changeableness require much more knowledge, love and patience on the part of the teacher.

C. The Church

The Church and the Sunday School are sometimes considered as synonymous organizations and to the non-religious they often seem to be the only visible agency of religion. However, the Sunday School was begun separately from the church, later being taken over by the Church and used by it as its only instructional agency. The church has been in existence with varying effectiveness since Pentecost. The United States was originally settled by those who desired religious freedom. The church today still stands as a religious institution which is advantageous to join for prestige and peace of mind. A survey of youth in the state of Maryland indicates that seventy-one per cent of youth regard themselves as a member of a church though this membership in some cases may only have been the signing of a church role or considered as membership because of parents activities in the church. Forty-four per cent of the youth claimed to attend church once a week. This figure was raised by the Catholic youth because seventy-five per cent of them attended weekly while about thirty-eight per cent of protestant youth attended once a week. Ten per cent of Jewish youth claimed church attendance at at least once a week.¹⁷⁰ Of additional interest is the fact revealed by this survey that four-fifths of youth who have a church affiliation adopt the same faith as that of their parents. Where the father and mother differed in faith, there was twice as strong a tendency to follow the mother.¹⁷¹

Though these figures may seem to show the successfulness of the

church, they actually indicate a failure to youth. Of the comparatively high per cent that claimed membership, only slightly more than half attended once a week. How many of this number actually participated in the work of the church is not known, but the law of averages would reduce the number greatly.

The survey's indication that four-fifths of youth who were affiliated with a church chose that of their parents, points toward the work of the Sunday School to which the youth were undoubtedly taken or sent when small children. Yet it is estimated that only twenty-five per cent of Sunday School pupils unite with the church while in the Sunday School only twenty per cent after leaving the Sunday School and more than half leave the Sunday School without having accepted Christ as Saviour.¹⁷²

Furthermore, though many churches boast of large memberships and many youth desire to have their names enrolled on church rosters, the membership is often only in name, and not in actual membership by conversion into the Gospel of Jesus Christ. This fact can be proven by the lack of transference of Christian characteristics into the lives of the church members. Dr. Frederick H. Olert has said that:

Of every 100 enrolled members (of the church), 5 cannot be found, 20 never pray, 25 never read the Bible, 30 never attend a church, 40 never give to any cause, 50 never go to Sunday School, 60 never go to church at night, 70 never give to missions, 75 never do any church work, 80 never go to prayer meeting, 90 do not have family worship, 95 never win another soul for Christ.¹⁷³

With such large percentages of church members not showing the fruits of the Kingdom of God, the blame must be placed upon the agency which has sought to evangelize them. Why has the church failed youth? Is

it still failing them? What are the reasons?

First of all, the "adult church of the past has turned youth away." There has been considerable sentiment that it was "a waste of time and energy to bother with children or young people."¹⁷⁴ Preachers have often used terms that ordinary youth could not understand.¹⁷⁵ Youth conversions were not considered lasting and instruction in Christian living was not given. One pastor gives this experience of his conversion:

I was won to Christ when a lad of thirteen. The church did not pay much attention to the young people who took their stand for Christ at this time. Indeed, I have since learned that the church considered that series of meetings a failure because only eight boys and girls were converted. I became a member of the church as a matter of course, without any special training. There was a Christian Endeavor Society, but it did not interest itself at first in the young converts. All through my boyhood and young manhood the church made little effort to train or use young people. When I was in my sixteenth year I was elected president of the Christian Endeavor Society. I did not know how to conduct such a society. One good woman was always ready to encourage and help. The training which I received in this society did much to turn my thoughts to Christian work. I had ideas as to how my church ought to be run. They never asked me for them. Nor would they have followed them had they asked me.....¹⁷⁶

Furthermore, acute adult criticism of youth, through lack of understanding, has forced many out of the church. "Young people are still being led, through unenlightened adult criticisms, to the belief that the church is a 'killjoy!'"¹⁷⁷

The second error of the church lies in the fact that it has often not presented to its constituency a way of Christian living that is practical in common lives. It has not made itself a vital part of the lives of young people; instead it has raised a lofty standard which

was high and nearly impossible to climb. This error needed to be corrected. "There is not a way in which this can be done save by closely relating the church program to the actual daily social, recreational, industrial, and educational lives of young people. It must be a seven day program."¹⁷⁸

The third way in which the church is failing is in the personal efforts of its members to win others to Christ. An advocate for personal evangelism states that he is "thoroughly convinced that the church is suffering greatly for want of men who are definitely trained to do the work of personal evangelism."¹⁷⁹

The fourth and final fault of the church is the basic source of its failure, that of winning modern youth to Christ.

As I see the condition of the church today and observe her methods of reaching the unsaved, I am thoroughly convinced that the crying need of the times is to return to the program of Christ and that of the early church.

My personal observation for many years has been that comparatively few of the ministry, and consequently of the laity, are passionately devoted to this work.¹⁸⁰

While a number of churches have turned from orthodoxy to liberalism, many others have remained true to the doctrines of the Bible, but have somehow lost the urgency of their message or have over-emphasized the educational and social problems of youth.

Urgently needed as a gospel lighthouse in a sinful city, a certain downtown church has shifted its focus from soul-winning to church building. No longer the upper room, but the supper room is filled on Wednesday night. Gone are its scores of young people on fire for souls, training for Christian service. Sunday night evangelistic services

have dwindled to one-third. The pastor preaches the Bible, but the fire on the altar has gone out. His orthodoxy is not enough.¹⁸¹

Were this fault of the church to be repaired soon other errors would be corrected and the church would again take its rightful place of leadership in the evangelism of youth.

D. Denominational Youth Groups

Denominational youth groups in most instances, have followed the pattern of their originators, the church. The late start that individual denominations made in working with youth, plus the fact that their evangelistic zeal for youth was often missing has caused many youth groups to fail. A few are successful and stand out as a pattern for other groups to follow. The Bellevue Baptist Church in Memphis, Tennessee, is an example of this. Their young people plan their own programs, set up their own policies and goals and participate in every activity with adult supervision of all groups. Through the work of officers and committees, responsibility is divided; each member has something definite to do; each is made to feel he has a place and confidence is placed in him. All youth are recognized as individuals. "We have the firm conviction that we use young people or lose them," says Helen Gardner, the youth activity director.¹⁸² Another example is found in Chicago's Mayfair Bible Church which has a membership of one hundred fifty. Here, "the young people of their own accord have banded together on Sunday afternoons to pray for revival and the souls that are burdening their hearts.Often they get up from their knees and visit folks just before the evening service."¹⁸³ However,

in both of the above instances, the churches were those who had either not lost, or had regained their zeal for the souls of men, young and old. Only as the churches are revived with their youth groups be a success evangelistically.

Several minor points of failure other than this major fault are prevalent in many of today's denominational youth groups. "With our past teaching materials, values were so confused that it was largely an accident if young people caught the Christian interpretation of life."¹⁸⁴ Often the meetings--usually held weekly on Sunday evenings--were a failure because of poor preparation on the part of the uninstructed youth leaders and members. The preliminary worship was often a time which "gave the leader a chance to catch up with himself in preparing for matters which ought to have been attended to hours before--and to give the late-comers a chance to trail in."¹⁸⁵ Nor have these meetings been teaching the real meaning of the worship of God. Denominational youth material is often irrelevant and poor.

Considerable material, is usually prepared by very busy men and women who write these topical suggestions at breakneck speed during an interlude between their regular pastoral or professional duties. The material itself is usually in terms of adult experience; the approach is seldom educational or natural. The "clipping-reading" habit is not to be blamed entirely upon sluggish local leaders. The type of topics has almost made it compulsory. The type of material provided by topical writers has encouraged it. The tradition of past days in the home church has supported it. The devotional meeting, therefore, stays on a low level of reading somebody else's statement about something which has never meant anything to the young people and will not mean much to them tomorrow.¹⁸⁶

A further wrong emphasis has been given to missionary activities.

They have been presented in an uninteresting, unchallenging manner, making service a duty rather than love to fellow-men.¹⁸⁷ As the church again becomes evangelistic in outlook, so will the youth groups which they sponsor, become vital.

E. Family Worship in the Home

Chapter three presented the tremendous lack of home training in the lives of youth. This lack is present because of the failure of the church and its youth groups through the years, so that young people now grown to adulthood and raising their own families, do not see the value of this kind of training. Where vital family altars have been maintained in the home, youth from that home have been Christian or at least have not participated in much of the delinquency so prevalent today.

"Family worship in the homes is emphatically endorsed and is regarded as the strongest aid in winning the boy and girl."¹⁸⁸ One church was even known to have been revived--at least in part--by the establishment and maintenance of strong family altars in most of its homes.¹⁸⁹ Should this method be used to a great extent with consecrated parents there would be no limit to its effectual evangelization of the next generation.

F. Pastor's Instructional or Catechetical Classes

The pastor's class-of instructional or catechetical nature--can greatly add to the training of the home or partially take the place of neglect of home training. These classes can take three possible forms, each having a specific purpose. The first two types reach all

youth of the church of a certain age group and the latter type only a part of the youth.

The first type is that commonly known catechetical class in which the basic doctrines of the church are presented. All youth in the church of a certain age group--whether born-again Christians or not--usually included in the class. Following a one year study period, the class is usually presented to the church as qualified for church membership and received upon parental approval. Many unsaved youth are brought to a saving knowledge of Jesus Christ during such a class, but the detrimental fact of this type of class is that many also are not saved, or are vaguely taught the way of salvation and then become church members without having an actual experience of new-birth. It is youth with this latter training who have nothing vital to help them live.

The second type of class is similar to the first in that it includes all who are of a certain age-group, regardless of experience. However, it differs in two respects: the instruction is not necessarily intended to end in church membership for all; and its primary objectives is to reach those who have not yet professed Jesus Christ as Savior as well as to instruct Christians.

The third type of pastor's class has as its students only those who profess to be born-again Christians. They are given instruction in the Word of God, its value and use and in the basic doctrines of the church. Church membership is discussed and students are invited to join. This type is considered to be a pastor's training class and is valuable in establishing new Christians in the faith.¹⁹⁰ Properly used, these classes are a great aid to the evangelization of youth.

G. Youth Retreats, Conferences and Camps

The pastor who works with his young people and encourages them in Christian living will be a spiritual aid to them. One of the best ways for this is through retreats taken by the members of the youth group under the supervision of their pastor, with a consecrated speaker who will challenge and instruct them.

Many churches each year take their young people away for a weekend to some spot from which they can get a new perspective on themselves and on the youth work of their church. Young people from outside the church are often included. The fine fellowship, the sense of God in the beauty of the out-of-doors, the times of worship and the great purposes discussed may be wonderfully effective in opening young hearts to Jesus Christ.¹⁹¹

The use of youth conferences meets several needs of young people. First, it gives them a broader vision by making it possible for them to become acquainted with people of other churches and other denominations. They are challenged by outstanding young people; and are responsible for the leadership at these meetings. Here they are given valuable instruction and here also many outside the church who were unattracted to the local youth group, will be challenged and won.

When anyone bewails the decline of some of the older evangelistic methods, the church can point to the rise of youth conferences as a new method which can be far better than any which have been lost. Such a conference when well conducted, is unsurpassed as a way of bringing young people to a lasting experience with Jesus Christ.

Abundant experience shows that the presence of unchurched young people does not have to lower the religious tone of a conference. Indeed, the eagerness of the church young people to win these others may keep the conference on a higher level

of religious intensity. The same appeal which will win a beginner to dedication can bring a Christian to a much needed rededication.¹⁹²

Under consecrated leadership with a background of much prayer, these conferences can be invaluable.

Youth camps are a comparatively recent addition to the methods of youth work, and are very successful. Many testimonies are given by youth today as to its value in their lives. Wally Howard, prominent youth worker, gives his opinion of youth camps in this way:

I don't know who first thought of the idea of reaching young people for Christ by taking them away to camp, but whoever it was hit on a good lure, for in the great business of "fishing for men" every Christian worker recognizes the value of camping, and many thousands of teen-agers have been won to Christ in "the wide open spaces."

.....the greatest impression for Christ that was made on me was at a summer camp for boys conducted by a veteran of many years work among boys like myself. I really date my Christian experience from that week at an Indiana lake. I saw something there I had not known before: scores of boys who were "regular fellows," football players and the like, who were proud of their saviour.¹⁹³

These camps include in their schedules Bible instruction, inspirational gospel messages, good gospel music, recreation and Christian fellowship.

There are many advantages of youth camps as a means of youth evangelism. First, they remove youth from their usual environment with its distracting influences. The environment of the camp can be planned and made suitable for presentation of the gospel. Second, twenty-four hours a day are spent with the young people. All get to know each other more personally, which breaks down barriers, estab-

lishes confidences and makes youth more willing to listen to what leaders have to say. One high school senior expressed it in this way: "I've heard you talk about the Lord over and over again but this week I've watched you all day long and I see that its real!"¹⁹⁴ Of equal importance, camping presents the opportunity for two or more meetings a day making it possible for one message to be built upon another.

Great care must be taken in planning youth camps. The programs must be interesting and attractive; counselors must be chosen as carefully as speakers, for they have an even greater opportunity to become acquainted with the youth and to speak to them personally about their spiritual condition. Care must be taken to win the respect of the campers rather than forcing rules upon them. Furthermore, the young people must be treated as "grown-ups".¹⁹⁵ Even the use of dating at these camps wins some to the Lord. A church leader said recently that "the influence which guided him toward Christianity at a time when his decisions were in the balance came from a girl he had not seen since the summer camp at which they were together."¹⁹⁶ All aspects of youth camps, properly used, are invaluable methods of youth evangelism.

H. "Youth For Christ"

Springing up at various places throughout the world during the time of the Second World War were various youth meetings started by youth leaders, pastors and servicemen. They were called "Youth For Christ" meetings or a similar name. The reason for starting the meetings was the same in all cases--to reach youth with the gospel message of Christ. There were no definite rules to follow; each meeting was a unit in itself; the programs were carried on in various ways as the

leader planned. Gradually these leaders began to hear of similar work carried on by others and began to correspond with each other for ideas and suggestions.¹⁹⁷ Results were amazing; national and international attention was focused upon these efforts.

The meetings were not church services, they were youth rallies. The programs varied little from group to group--"good music, testimonies by young people who had been born-again and a God-centered message."¹⁹⁸

In 1944, a temporary chairman was appointed by a group of these leaders to plan for a conference to meet in the summer of 1945 when definite plans for organization would be discussed. The meeting in summer of 1945 elected Torrey M. Johnson of Chicago as the first "Youth For Christ" president, and adopted a budget of two hundred thousand dollars.¹⁹⁹ "Youth For Christ" had officially begun and has kept alive as a new and vital method of youth evangelism.

Today "Youth For Christ" functions on Saturday night in fifteen hundred towns and villages in the United States and Canada as well as other places throughout the world, with crowds numbering as high as ten thousand at Minneapolis or as low as thirty-five to fifty in small towns and rural rallies.²⁰⁰ It has been opposed by some who would not look beyond its organization to its effectiveness. Mel Larson, in his account of the "Youth For Christ" movement explains the opposition, proving that this program must be under the guidance of the Holy Spirit or it would not have overcome its problems.

Youth for Christ perhaps has caused more comment and criticism than any other Christian movement in decades. Being interdenominational in character, it has not been supported wholeheartedly by denominations

which feel that they have adequate programs for their young people. One Christian periodical said of Youth for Christ,..."at least it is better than crime." In most cases it has received the unqualified disapproval of Christian liberals. The Communists in America have strongly opposed it, and are still opposing it; Communistic propaganda has extinguished at least two organizations. Pastors in many cities have raised the objection that the movement is not church-centered; other pastors however, are using Youth for Christ to build up their churches. A Methodist pastor in Portland, Oregon, has twenty-eight young people active in his church as a result of the Youth for Christ movement in Portland. Opposition also has come from Christians who feel that the movement as a whole is too superficial for the attainment of permanent results.....

Youth for Christ, regardless of its temporary or permanent character, is recognized as one of the major religious phenomena of the twentieth century. In a day when juvenile delinquency presents a serious problem, Youth for Christ is pulling young people away from the paths of sin, and it is introducing them to the Saviour of the world, the stainless One. Were the movement to stop as suddenly as it started, Christians around the world could still testify for many years of the blessings the movement brought to them. It has revealed to thousands of young people the secret of happy living.²⁰¹

Even law enforcement officers are quick to recognize that "Youth For Christ" is effective in curbing delinquency.²⁰² Many have questioned the permanent effect of "Youth For Christ" but the facts give complete evidence that it has been of outstanding success as a means of youth evangelism.

The Saturday night arm of the Church reaching into the devil's territory has reaped amazing results. Youth are being reached on Saturday nights across North America and in seventy-four other countries of the world. Somehow, in some way, the devil's night is being turned into a pathway to heaven for a veritable throng of young people.²⁰³

I. Mass Evangelism

Mass evangelism is similar to Youth For Christ work and nearly as effective as a method of youth work. It has been used successfully by many pastors and youth workers. Mass evangelism takes two general forms--one being a series of services sponsored by one church and held in its own building. This type has "the obvious advantage of connecting the converts immediately with a congregation and of reviving the church members in terms of their spiritual needs at the scene of their church life."²⁰⁴ These meetings are brought about in various ways, but those most effective were begun as a result of prayer which made possible the convicting work of the Holy Spirit in the hearts of youth.

Reverend-----became deeply convinced that many of his church enrollment of more than a thousand were nominal rather than spiritual members. He laid the matter before the Lord in prayer. Then he asked the officers of the church to join him in prayer for a week and they met and prayed together, after which they decided to lay this burden of their hearts before the congregation. This was done, and eighty-three cottage prayer meetings were held simultaneously for one week. Immediately following this, a ten-day evangelistic service was conducted in the church. As a result, more than 400 professed faith in Christ of whom a large number were already members of the church, some of them for years.²⁰⁵

The other type of mass evangelism is that of union meetings which are sponsored by several churches and are held in a central location. This type of series also has important advantages.

.....(1) They set the whole community to thinking and talking about religion. (2) The excitement of a large effort gets it supported by widespread enthusiasm and interest.

(3) Free publicity is easier to get and paid advertising is easier to finance. (4) There is an inspiring demonstration of Protestant solidarity. (5) At a time when the Churches are hard beset by unbelief and evil, Christians need to stand together in their witness to Christ and in their opposition to unrighteousness. (6) In union evangelistic meetings, the world can recognize Christianity as an imposing force for good. (7) The social message of the gospel can be directed against evils which infect the whole community, or to the solution of social problems which are a community responsibility.²⁰⁶

Mass evangelism, therefore is an effective means of youth work if it is Spirit-filled and vitally used of God. Otherwise it serves only for social contacts among Christians. Certainly present-day mass evangelistic meetings such as those of Dr. Billy Graham are evidence of the importance of this method of youth evangelism.

J. Personal Evangelism

Though mass evangelism seems to be reaching so many youth, yet in comparison with the large group who refuse to attend any type of religious service, many are still not contacted for Christ. There remains one effective source of youth work and unfortunately it has not been employed nearly to the extent that it should have been.

True we have a multiplicity of evangelistic crusades. But with all this, so few are being plucked as brands from the burning. Campaigns come and go, but cities and towns are as lost as ever. The reaching of souls has become too professional, mechanical and cold. Our personal witness is fitful, languid, listless. Those we try to win recognize no warmth, no passion, no tears. They see no evidence of conflict on our part to warn them of the errors of their way, so they continue their godless careers.²⁰⁷

Personal evangelism was one of the methods used by Christ and he taught and practiced it in training his disciples. It was the secret of the marvelous growth of the early church. "God has so designed things that the marvelous news of salvation shall be spread by those who have responded to it--not by angels, not by thunderous announcements from heaven but by men and women, fellows and girls who have trusted the Savior, taking the gospel message and telling it to others."²⁰⁸ If only one per cent of the world's population were Christian and each Christian would win one soul for Christ per year, in seven years the entire world would be brought to Christ.²⁰⁹ It is a fact that "a soul-winning minister is always successful in building up a congregation spiritually and numerically."²¹⁰

Even young people today recognize this method as being appealing. Youth have often been heard to say, "It's one thing to hear a preacher talk. You expect him to say what he does. But when one of our crowd talks about knowing the Lord, that hits home."²¹¹

This type of work is well-suited to youth because it is adventurous and exciting. Their joy is unlimited when they are able to tell of their Saviour to a friend and then win him to Christ. They must be enlisted and prepared for it by leaders who are soul-winners themselves and can present it in an appealing manner.²¹² This method, prayerfully used, can be the greatest method of youth evangelism.

K. Summary

Youth work was often sadly overlooked in the early adult-minded churches of this country. However, with the advent of the Young Men's Christian Association in 1845, attention was given to them. Not until

1915 did any individual denomination see the necessity for appointing a full-time youth worker.

Since that time many methods have been used to reach young people. The Sunday School and church have failed to evangelize youth as can be seen by the decrease in attendance and membership and the great number of youth still outside the fold of Christ. The home with its family worship could be a vital source for evangelizing youth, but due to neglect on the part of the church, not many homes of the nation are Christian to the extent of having family altars. Pastor's classes are of great value to youth if conducted by an evangelistically-minded pastor. Summer camps and retreats, which have so recently come into being, utilize youth's love of the out-of-doors and delight in adventure to bring them to a born-again experience of Christ. "Youth For Christ" has been vitally used of God in winning youth to the cause of Christ. Mass evangelism has won many church youth and personal evangelism, though not used to a very great extent at present, has been a most effective method of youth work.

CHAPTER VI

THE NEED FOR YOUTH EVANGELISM

A. Introduction

The Federal Bureau of Investigation, local and city police forces, juvenile authorities, social workers, schools, the home and the church have realized that there is something lacking in the training of modern youth, but with reference to the cause and nature of this deficiency there is serious disagreement. It is not difficult to understand that secular and religious opinions would differ, but the diversity of opinions, as to the solution of this problem which has existed among the Protestant churches of America has been an alarming fact. One denomination theorizes that modern youth can be reformed through a re-vitalized social program. Another furthers a program of moral and ethical education. A third group maintains that youth is basically the same as he was in the past decades and therefore promotes a similar program to that of the past. Still another denomination will promote a vigorous program of youth evangelism, combining with it an effective social, recreational and educational program, or emphasis.

Chapter V examined the various methods which the church and interdenominational groups have used in their attempts to win youth for Christ and the church. The following paragraphs have dealt with the need for youth evangelism through first showing that youth is a sinner, and in desperate need of redemption. The second section of

this chapter has explained why youth evangelism is important now, with special emphasis on the emergency of the times. The failure of the home with reference to the training of the adolescent spiritually has been the subject under discussion in the third section. Fourthly, the inadequacy and unconcern of the church has furthered the necessity for evangelism. The recent wave of juvenile crime and delinquency was treated in the fifth section. The sixth section has shown why youth evangelism is needed to counteract the upsurge of worldly amusements and sinful pleasures and therefore also demands attention. The last section dealt with the nature and character of true conversion. This was made a part of this section, as a standard criterion towards which all youth evangelism should aspire.

B. Sinful Nature of Youth

Before the evangelism of modern youth can ever take place those who are to do the evangelizing must have the ample evidence and firm conviction that modern youth is in need of such evangelizing.

This need of evangelization has been plainly taught in the scriptures. Therefore the contents of this chapter should be interpreted in the light of the hypothesis that modern youth is a sinner, and in need of a supernatural salvation. Also that he is the possessor of an immortal soul which must be saved in or during his lifetime or be eternally lost.

There are numerous passages within the Bible which declare man in general, which includes the adolescent, to be a sinner. Paul says, in Romans 3:23, "For all have sinned, and fall short of the glory of God."²¹³ John's Gospel records that Jesus Christ said to Nicodemus,

".....except one be born anew, he cannot see the kingdom of God;" which implies that Nicodemus, though a man, and older than modern youth, was a sinner and needed salvation.²¹⁴ The record of I John verifies the fact that youth is a sinner by saying, "If we say we have no sin, we deceive ourselves, and the truth is not in us."²¹⁵

The lost estate of all humanity outside of Jesus Christ is the unanimous testimony of the New Testament. This tragic fact cannot be doubted by those who accept the testimony of the scriptures as authoritative and valid in matters of human belief and conduct.²¹⁶

The teaching that man is a sinner is not found within the pages of the New Testament alone, but Jeremiah in the Old Testament pictures man as a person whose, ".....heart is deceitful above all things, and exceedingly corrupt....."²¹⁷ Ezekial, in chapter eighteen and verse four, said, ".....the soul that sinneth, it shall die."²¹⁸

The question arises and merits an answer, as to when and how youth became a sinner. The Genesis account describes the creation of man as being in the image and likeness of God, and therefore perfect.²¹⁹ The body, soul and spirit of man were holy and pure as God himself. The third chapter and sixth verse of Genesis records the disobedience of Adam and Eve, which brought their fall into sin and consequently the pollution of the entire human race of which modern youth is a part for he is the seed of Adam.²²⁰ Man sinned, and therefore lost his original state of holiness. This sinfulness of a human being has been defined by theologians as original sin. Original sin does not infer that youth is responsible for the sins of Adam, that that he is born with a tendency to sin. Original sin is further defined, ".....the corruption of the moral nature which is manifested in sinful thoughts, words, and

deeds. The sinner commits these acts of sin because at the center of his being are sinful tendencies."²²¹

The Bible is not the only evidence of the sinful nature of youth, but history verifies this also. Murders, crimes, adultery, cursing God and general sinfulness in everyday life are living examples of the exact nature of youth.

Hardly a page of history is without some record of human sinfulness. From the Garden of Eden to the present the ruin and devastation of man's sin are everywhere found. And every honest man knows he is a sinner.²²²

The teaching that modern youth is a sinner, plagued with original sin, which was universally accepted a century ago, has been under severe attack for the past four decades.²²³ Unorthodox and liberal denominations in America, which have rejected the doctrine of the inspiration and authority of the Bible, have also rejected the doctrine of original sin.²²⁴ Their conclusion that modern youth is basically good and constantly improving, was not attained through intense study of the scriptures, but rather through destructive criticism of the scriptures and acceptance of secular philosophy. Modern psychology, which considers youth as basically good, advances the theory that through heredity and environment, youth will work out his own salvation. This is accomplished, not through evangelism and confession of sin, but through education and the expression and liberation of all impulses. Repression is discarded as a source of frustration.²²⁵ The nature of such teaching does not lessen the need for Biblical youth evangelism, but rather makes the need greater. The philosophy that youth is basically good is false, unscriptural and one of the most dangerous ideolo-

gies which youth evangelism has to confront.

The Bible along with history and our everyday experience teaches us that in spite of all we can do in an educational day the child will go in the wrong direction. The failure of modern education to recognize this fact is the cause of its failure to meet the need of the present day world. Before education can perform its proper task among men it must recognize that this task is not to lift a rising race but a fallen one. The natural inclination of the child is downward. Modern enlightenment cannot alter this scriptural teaching. The only factor in our civilization that was not among the nations that are gone is the Bible, and psychology that is not founded upon its tenets can never produce an abiding race.²²⁶

It is not only necessary for those who are attempting to evangelize youth to know that he is a sinner, but it is imperative that youth himself should know this also. Youth needs to realize that all attempts to live a holy life cannot be successful because of the inbred tendency to do evil, which only God can remove.

They need to realize something of the awful havoc sin plays in the lives of those who yield to it and of the terrible consequences that often befall the innocent through the sins of others. They also need a growing consciousness of their own sinful natures and the assurance of the certain and eternal punishment of those who continue in sin.²²⁷

The youth who knows the source of his evil tendencies and impulses and is taught to control them instead of expressing them is not only a better citizen, but has been taught one of the essential lessons that every born again Christian must learn.

The scriptures teach that, "To him therefore that knoweth to do good and doeth it not, to him it is sin."²²⁸ and that, "All unrighteousness in sin...."²²⁹ Youth must realize that sin is composed

of acts which are displeasing to God, and this is impossible without a knowledge of theology. The instructor of youth should inform them as to what sin actually is and why the condition exists.

The average man's conception of sin is usually hazy and inadequate. According to theology sin is; lack of conformity to the moral law of God either in act, disposition or state; sin is selfishness; sin is pride; sin is rebellion against God; sin is unbelief; sin is sensuousness.²³⁰

Youth is sinful then because of his inbred nature of sin which is inherent in the life of every human being, and because of his un-Godly acts which are in direct contrast to the will of God. Youth needs to be taught that: "no amount of culture, education, or reformation can effect an essential change. He needs a "new heart," a renewal by which he is remade in the image of God....."²³¹

C. The Urgency of Youth Evangelism

The program of evangelism in the church needs to be centered on youth in an attempt to win them for Christ. Although youth evangelism is not the only task of the local church it is one of the most important. Children and adults also need to be converted through such agencies as the Sunday School and other methods of evangelism. However, if the program of youth evangelism is effective it will proportionately eliminate the necessity for adult evangelism. The reason why youth evangelism is so important and of vital necessity are numerous.

It is during this period of life that he is confronted with serious decisions which must be answered. The decisions which an adolescent faces are of this nature: his life's occupation; the type of per-

sons with whom he is to associate; the decision with reference to continued education. Such problems as these are difficult for the youth to solve correctly, when he is not a Christian. He definitely needs guidance which can save him from damaging his life through the wrong type of decisions. The youth who has accepted Christ has trustworthy guiding principles in the church, in Christ, in the Scriptures, the pastor and other friends who are able to aid him in successful management of his life. The youth that has been converted before he decides upon the basic issues of his life is greatly aided and protected from devastating ills, while the unsaved youth is not.

During this period of the life of an adolescent, habits are acquired which effect and largely control the physical and mental characteristics of his life throughout the years of adulthood. A habit is an act that has been repeated so often that it is done without thinking. The child who has attended church because his parents have compelled him to do so, has not formed the habit, but the youth who is converted during his adolescent period of life becomes interested in the church and attends regularly forms a habit which can be and often is permanent. Such a habit will influence the entire life of such a person. If the adolescent does not become accustomed to serving Christ during this earlier part of his life, or not at all, the idea of church attendance will be repulsive. Statistics accurately record what percentage of the population, either Christian or un-Christian, who join the church before the end of the adolescent age, or not at all. One such example is expressed by George E. Sweasey who remarks that the greatest number of adolescents join the church between the ages of eleven and thirteen, and that ninety per cent of all church members

join the church before twenty-one.²³²

Not only is it true that not many after reaching the age of adulthood ever become members of the church, but it is equally significant that those who do, many on account of long-established habits, find it very hard to maintain Christian ideals.²³³

The church that understands this principle is inclined to be more efficient in youth evangelism.

Despite the fact that secular authorities have advanced the theory that the adolescent experiences no great religious awakening,²³⁴ religious leaders and educators believe that during the adolescent period there is a susceptibility to religion and the things of Christ unequaled at any other time in life.²³⁵ Albert H. Gage in his book on youth evangelism calls this period of adolescent life, when susceptibility to Christ is so noticeable, the "season of the soul".

The farmer or the gardner who disregards the seasons will never succeed. There is a time to plow and a time to reap. If, for instance, a man disregards these seasons and puts his own ideas ahead of God's laws in nature he will fail.....We work hard, we spend thousands of dollars and, at the best get a disappointedly small return. The reason is very apparent. We have waited too long. We let springtime of life go by and then try by our own supreme efforts to make up for our delay. That which we should do is to work with God in his season.²³⁶

The church of the past has unknowingly disregarded these periods. Children who attended the Sunday School did so until they reached the later part of adolescence, and then because they had not been converted they lost interest in the church and ceased to attend. The basic idea or truth of the "season of the soul" is also prevalent in the lives of younger children as well as the adolescent and therefore should be studied and utilized. This fact is verified by the thorough study of

Bishop E. W. Praetorius of the Evangelical United Brethren Church, on the approximate age at which the majority of conversions occur.²³⁷ The adolescent who has not been won for Christ by the time he reaches the end of this period is liable never to be converted. Urgent attempts must be made on the part of youth workers, to win him to Christ from his twelfth to his fifteenth year.

Winning a soul at this stage of development means saving a life from wasted years. Young people "mean to be Christian sometime".They need to be brought fact to face with life's supreme issue, acceptance of Christ and be made to recognize that deferred decisions mean but increased difficulty in taking this important step.²³⁸

The worker who is unaware that this plastic period in life, called "season of soul" is rapidly elapsing, is liable to allow the adolescent's need to be neglected. Dr. Jasper A. Huffman describes this period of adolescent life by comparing it to "Redemption point" in the Niagara river. This point is several miles upstream from the famous falls, and is unmarked. However, the name was given to it because any boat that has passed beyond that particular line, has never been recovered, but has gone over the Niagara Falls.²³⁹ The analogy which he drew from this illustration was that unless youth were converted to Christ before they have crossed an imaginary redemption point, or in other words, the "season of the soul", the likelihood of their salvation is in jeopardy. The need for youth evangelism is now!

Like the seasons of nature, they cannot be commanded, they are to be used and they may be missed altogether. Students of child life and development have discovered that there are periods of unusual susceptibility when the tentacles of the mind reach out in every direction for knowledge and the soul is athirst for the knowledge of God. It is

natural for a child to want to know about his heavenly father as to know about its earthly parents, but untaught in the periods when it is so easy to learn, self dominates, sin creeps in and the tragedy of it all appears as the soul stands on the threshold of manhood or womanhood a stranger to its maker.²⁴⁰

The communities of America have numerous people living in them who are ex-students of the Sunday School because of the neglect of evangelism when they should have been won. Dr. Clarence Benson describes them as religious derelicts whom the church has permitted to drift away from their fellowship at the very time when God speaks most directly and persuasively to the life.²⁴¹

Youth evangelism is also needed because many of the religious leaders of America and the world were won for Christ either in their childhood or in their adolescent days.²⁴² This does not discredit other leaders who have been converted later in life, but it does prove that the harmful effects of sin which plague the unsaved life, and hinder the soul from full spiritual development, are conquered through youth evangelism and great spiritual leaders are the outcome.

The conversion experience of the adolescent is often aided by pointed teaching on the nature and character of Christ's earthly life. He is searching for someone or something towards whom he can look and worship in the form of a hero and example. The portrait of Christ as a leader who, "had the courage to face inevitable arrest, torture, and execution for what he believed to be right" is the very epitome of heroism to the boy and girl of this age level.²⁴³ At an earlier or later period in the life of a youth the teaching of the cross of Christ and the teaching of the Bible in general will not interest him as it does at this time.

Youth evangelism is becoming more important each year for there are more unsaved youth each year than there were the year before. A certain survey which was made in the south has revealed that "the unreached are increasing twice as fast as they are being won for Christ. Every year 400,000 unsaved boys and girls in the south pass beyond the intermediate years. On the basis of past results, 340,000 will likely never be saved."²⁴⁴ The constant and persistent increase of unregenerate citizens in the United States of America is a threat to the security of our nation. If the government of this country is to remain a democratic government then youth evangelism must become more effective and win the adolescent for Christ before he passes through the Sunday School out into life unsaved and without the church as a stabilizer.

Impending disaster that must sooner or later overtake the nation can be averted only by the right training of childhood and youth. "Despotism can prosper," says Irving Bacheller, "as did pagan Rome by main strength without the careful training of the young. A democracy is different. Its young are to be its rulers and therefore must be trained."²⁴⁵

D. The Failure of the Home

The home is the simplest and yet the most profound organization of our social order, but is failing to evangelize youth. The normal home has both father and mother within it. The house which has one or the other missing is not in the fullest sense a home, for it is the mother's place to teach the children love, tenderness, and morality, and the father's place to assist in each of these same duties but also to administer discipline and authority. The major function of the

home, as far back as the Jewish homes of the Old Testament has been to train children religiously and in the New Testament times to lead them to a knowledge of Christ as their personal Saviour. In this area the American home has failed.²⁴⁶ This does not imply that every home in America has completely failed, but it does mean that thousands of homes have not taught their children anything about religion; others have taught them little, while a third group has partially succeeded in their God given task. "There never was a time in American history when there was less religion taught in the home than today."²⁴⁷ The breakdown of the American home produces one of the greatest needs for youth evangelism. "The greatest single factor in the evangelization of children and youth in the influence of the home."²⁴⁸ Previously, the public school, the home and the church worked cooperatively in teaching the children in religious truth. At the present time the majority of the religious training that modern youth receive is not from the school or the home, but from the church.

The Scriptures commands parents to, "train up a child in the way he should go, and even when he is old he will not depart from it."²⁴⁹ This command although not specifically mentioned includes the religious training that the parents are to give in the home. The average American home is often interested in seeing that the adolescent is attending the neighborhood Sunday School once a week, or an occasional youth fellowship program, but the vital religious training that the home needs to instill into the adolescent is that of daily family worship and prayer, consistent attendance at church, and frequent attempts to lead the youth to a relationship with Christ. This type of experience will effectually kill the power of sin in his life.²⁵⁰ It is in this area

that the home is failing. The parents need to make an effort to teach the youth of the home how to pray, if this has not been done during childhood, also how to study the Scriptures as well as how to have a solid faith in God. This cannot be accomplished in theory or in actuality unless the parents live a consistent example of Christ centered lives in the presence of their children, for the adolescent is very quick to notice pretense in religious living, and is more apt to follow the example of parents than the exhortations, if the one is not consistent with the other.

The evangelization of youth is a difficult task with the full cooperation of the home, and much more difficult without its assistance, but the winning of youth is a task that can be done, without the home is necessary.

The home has failed to teach its children the rudiments of Biblical knowledge. The ten commandments, the twenty-third Psalm, John three-sixteen, the total number of the books of the Bible and the names of the first four gospels which were common knowledge to the junior, intermediate and adolescent youth of past generations are unknown by many of them today. Recent surveys of Biblical knowledge in America reveal that youth is shockingly ignorant of the facts of the Bible.²⁵¹ The lack of parental interest in the Scriptures and their authority can undoubtedly be traced to the attitude propagated by liberal denominations for a Bible that is filled with errors and fallacies is not worth the effort to teach to our children.

The problems of our church, the failure of our schools, in fact, the ills of our nation, can be traced largely to our homes where fathers and mothers, lacking in spiritual depth of

character are unfit to be teachers of their children, are assuming the great responsibility of rearing and educating our future nation.²⁵²

The divorce rate in America has reached such alarming proportions that one out of every five marriages now ends in divorce.²⁵³ When the Pharisees approached Jesus and questioned him as to the rightness of divorce, he answered by saying that Moses, who had authorized a bill of divorcement, had done so because of the hardness of their hearts.²⁵⁴ The reason for the multiplicity of divorces today is the selfishness and hardness of hearts possessed by the carnal and unregenerate husbands and wives outside of Christ.

The need of youth evangelism increases each time a home is broken by divorce. There is no hope of future homes being more secure unless the adolescents who are approaching the age of marriage are converted and set up Christian homes. This is forceably varified by the statement of Mr. J. Edgar Hoover of the Federal Bureau of Investigation, who says, that the disintegration of the American home is the greatest factor in juvenile delinquency, for ninety-three per cent of the country's delinquents come from broken homes.²⁵⁵

The family is the mainstay of civilization, the basic structure in our social order. But at the same time it is the most frequent source of the social and religious worker's problems. Domestic discord and unsavoury home conditions are the constant cause of all sorts of other troubles and misdoings. A careful study of some three thousand boys' cases tried in the Morals Court of one of our cities showed that over 80 per cent of them were family problems. That is the home went wrong. Some of them were just broken homes; father or mother dead, and perhaps a step-parent who could not get along with the boy. Many were divorce cases where friction and

turmoil had resulted in the separation and left the boy more or less adrift. Still more were homes full of discord, perhaps a drunken father or querulous, scolding or gad-about mother. Poverty, filful, immorality, many were the features found, but ordinarily in some breakdown of wholesome family relations was found the cause of the boy's going astray.²⁵⁶

The home that is thoroughly Christian in every aspect and is united with the Sunday School and church is a home from which very few delinquents come. This is verified by the testimony of a Brooklyn judge who in twenty-four years of questioning and sentencing delinquents, of the four thousand he examined, not more than three were members of a Sunday School at the time they committed the crime.²⁵⁷

E. The Failure of the Church

Because of the lack of religious teaching in the home and school, the American church has the total responsibility of evangelizing youth. The church has won thousands for Christ, but millions have not yet been reached. It is these millions with which youth evangelism is concerned. The salvation of youth is the biggest problem of the local church, for Gage remarks, "The church which cannot save its own young people cannot hope to save the world."²⁵⁸ The opinion has sometimes been expressed by skeptics that the church which has been unable to conquer the world in twenty centuries is a failure. This criticism is unfair, for evangelism must start over again every morning to evangelize the world because of the constant succession of birth and death which removes Christians from the world and replaces them with unbelievers who must be reached.²⁵⁹

The reason that the church has basically failed to save the

souls of youth again makes the need for youth evangelism greater than ever before for this is the last spiritual bulwark in America. The church has not been attracting youth because the program has often merely tolerated youth without promoting a dynamic program specifically for youth. This type of activity is repulsive to the adolescent who must have emotional satisfaction from his various activities. The church needs to completely rethink its program and place at the center of all her activities, evangelism, of which youth evangelism is a vital part. At the present time, the church is failing in evangelizing its youth.

The attitude of unsaved youth, which the church has failed to reach, is a witness to the fact of its failure. Scholastic magazine made a survey with eight thousand questionnaires, of the religious faith of high schoolers and found that for eighty-five per cent of these young people, religion meant less to them than it did to their parents.²⁶⁰ The findings of a journalist, who surveyed the religious characteristics of American youth, present the following as the faith of American youth.

The tragedy of this generation is that it has no faith. They do not rebel, because rebels must have a glowing faith in something. Our boys and girls neither believe or disbelieve.....The future is dim and blank with fog. They are bewildered, as men at sea in an open boat without compass or chart.....By and large they have no religion. The church of their fathers belongs to the horse-and-buggy days....We did not try to find wherein or why the churches failed; that is not the field for journalistic exploring. But we do find that they have not been able to help their youthful worshippers to know the truth; nor are they able to inspire faith.²⁶¹

The questionnaire in the appendix disclosed that of the 21,218

members of various churches recorded, only an average of fourteen per cent of this total number were of the junior and senior high school age, and not all of these were born-again Christians. Therefore only about one-eighth of the members of these churches were youth, the remainder being adults, revealing how few youth attend. The Dakota conference of the Evangelical United Brethren Church, which is rural in its constituency has a slightly higher average since there are 1501 youth in the adolescent departments from a total of 7,828 members. These statistics reveal that the future of the church is dependent upon a small percentage of youth who are found in the church instead of the millions who are not connected with it.

The statistics of the Sunday School tragically reveal that the church has failed in evangelism of youth. Although the population of this country grew two per cent from 1925 to 1945 the church schools of the leading denominations actually lost 268,000 pupils.²⁶²

There has been a tragic loss of youth to the church through neglect of effective evangelism. The Indiana survey showed that there is a sharp falling off of Sunday School attendance after the age of twelve. For example, if one were to follow one-hundred children who were in Sunday School at the age of twelve, only eighty-three of these pupils would be attending one year later at the age of thirteen. At the age of fifteen, only sixty-seven would remain; at the age of sixteen only fifty; and by the time they reached the age of eighteen, two-thirds, or all except thirty-four would have dropped out of the Sunday School. With boys, especially, the loss is high. Of twelve boys in the Sunday School at the age of eleven, only one remains at the age of twenty-two as a member of the church, while one of every eight girls similarly united with the church.²⁶³

A more recent report by J. Edgar Hoover of the Federal Bureau of Investigation reveals that seven out of eight boys and girls drop

out of Sunday School by the time they are fifteen.²⁶⁴ The church has been satisfied to say that, "it is just the adolescent age," or "that's when they drop out."²⁶⁵ While attempting to build a larger Sunday School, the youth have been slipping through their fingers, right out of the adolescent department.

The problem of the church is not securing more children and youth in the Sunday Schools, but rather improving her methods so as to retain them for Christ and for the church of the future.

F. Crime and Delinquency

Twenty-five years ago the study of crime would not have centered in the adolescent, but rather in the twenty-five year old age-bracket. However, with each scientific, cultural and educational advance made in this country has come an increase of adolescent delinquency. Never in the history of the United States have adolescents had finer homes, clothes, more spending money, more amusements and adventure than at the present time.

But the most startling fact that confronts the nation as it rides upon the crest of a great crime wave, is that the vast majority of the criminals are children. Judge Charles W. Hoffman declared that of ten million arrests in one year there were 85 per cent under twenty.²⁶⁶

Recreational programs, social movements, clubs, organizations and societies, national committees and crime bureaus have been formed for the purpose of reforming the lives of modern youth but the number of adolescent criminals still increases. The final conclusion to which a secular crime committee came is this: "Crime in the United States has reached appalling proportions and unless checked will carry the

nation to an anarchy."²⁶⁷ The American Bar Association recently declared that ".....in major crimes America is now the most lawless civilized nation on the globe."²⁶⁸

These facts are true because the church has failed to evangelize youth! The church and the home have seen what has been taking place, but because of modesty and indifference, have not attempted to correct the errors which have been repeatedly made. Everything has been attempted to solve the crime and delinquency problem among modern sinful youth, but the one workable solution is youth evangelism.

Statistics of the criminal world prove crime appeals to the adolescent at approximately the same time that Christ makes his claims upon those who will accept.

Crime has become an industry and the recruits for the criminal army are developed from the teen-age. The period of greatest delinquency reaches its peak about the fifteenth year. The fact that the peaks of these two extremes, conversion and adolescent crime, occur so near the same age reveals something of the emotional strain of this period and should impress us with the tragic consequences which are likely to result if the religious training of the adolescent is neglected.²⁶⁹

The adolescent who is kept busy with Christian activities, and whose home is a source of real comfort and joy is not liable to be allured into a life of crime which is certain to end in disappointment and permanent ruin.

Juvenile authorities have realized that the problem is not psychological, but spiritual. Judge McIntyre of New York has given twelve reasons in order of their importance as to why youth goes wrong. He places religion at the top of the list:

First and most fundamental is the breakdown of religious training in the home. Character can have no firm and lasting basis for the great majority of people other than in religious faith. Religious faith comes rarely into any life save through early religious training.²⁷¹

Juvenile authorities in America are encouraging the home to train its children in the religious faith, whether it be Jewish, Catholic, or Protestant. The religious training that is instilled in the adolescent at home teaches him to be obedient to the laws of God, and in so doing, the adolescent automatically realizes that he is to obey and observe the laws of the nation too.

This delinquency problem, which had greatly increased during the previous decade, was expected to diminish when the war was ended. But the number of crimes continued to increase. During the Second World War, thousands of adults lowered their moral standards which had a direct influence on the adolescent. Government officials became dishonest and the results of their dis-loyalty were printed in the papers.²⁷² Crime was glorified through the amount of publicity it received in the newspaper. ".....the world of current movie, radio, and magazine fiction is false in its emphasis upon impulsive romanticism in relations between the sexes."²⁷³ The impending effect of immorality and sin would not have been nearly as effective and destructive if the adults of America would have condemned such sinfulness. The opposite of this was what actually took place. Adults who had been honest previously, began to steal equipment and tools from war plants; to work on Sunday as if it were any other day, neglecting the family's weekly visit to the neighborhood church. The adolescent observed such sinfulness and began to indulge in it himself. When rebuked, he would

shrug his shoulders and say, "Well, I saw Mr. So-and-So do the same."²⁷⁴ Because it is so difficult to change the habits and ideas of adults, youth evangelism must be utilized to counter-react the crime and delinquency of the country.

G. The Necessity of Satisfying the Emotions of Youth

The problems which youth confront in the realm of amusement which satisfy the emotions was presented in chapter three, but in this chapter is contained a possible solution to this problem. The temptations of youth are of many natures. Not all adolescents are tempted to become criminals of one description or another, but there are many other temptations which youth face in school as they participate in recreation and various activities of youth life. The temptation to "belong to the group" by drinking intoxicating beverages, smoking cigarettes, acting as movie people do, and becoming "smartly" immoral are common temptations of youth. The God who made man and who also made modern youth did not expect youth to be able to live in a sinful atmosphere without being tempted toward evil. But he says, that no one, including youth, would be tempted above his ability to resist, and that God would provide a way of escape from the temptation making it possible for man to bear it.²⁷⁵ The vital importance of youth evangelism is to lead the adolescent to Christ who is able to give him strength to overcome the scores of temptations that are his.

The church has had a stigma placed upon it in this era. Some say that if one is a Christian there is no place in his life for happiness and fun. Therefore, because the adolescent lives to have fun, he has avoided church. Furthermore, the activities of the adult-minded

church have often been uninteresting, while the activities of sin have been made to appear alluring and enjoyable.

Wherever you turn, it is athletics, glamour and sex that are playing up out of all proportions to their importance, so that intellectual and spiritual matters suffer. It is the devil's conspiracy to keep young people from God.²⁷⁶

The youth who has spent his childhood in a good Sunday School and whose parents have endeavored to teach him about the temptations of the adolescent period, are in less danger; but there remains yet the danger of yielding to the temptation after he has recognized it as such. Even youth who are morally pure are tempted nearly as severely as those who live in open sin.

The well-behaved person, who seems to get along pretty well with no definite religious faith may be unprepared for the violent onslaught of unusual temptations. In the time of moral storm and stress, when judgment is distorted and the whisper of conscience is drowned out, evil can temporarily appear to be almost a virtue. Then it is that they need a hold of something definite.²⁷⁷

Youth who have not been specifically told what is right and what is wrong, have no source of stabilization, and when the multiple temptations come to them they are confused as to their morality. The adult who has passed through adolescence and is removed from it, fails to realize the social evils which are tempting youth at the present time.

What shall Judy take as "right"--what her grandmother says, what she sees glamorized in movies or television, what the gang does, what her parents insist upon, or what the church teaches? No longer are definite, clean-cut standards of morality supported in American communities generally.

Many of the older codes are cracking. "Do what you can get by with," seems to be a rule exemplified in some of the lives of adults around town. Cheating, once a rarity in schools, is more and more an accepted practice.²⁷⁸

The last two decades have seen many changes not only in science and inventions but in the breaking away from established customs and creeds. The entire world is feeling the right of the youth tendency to question and re-evaluate everything, including religion. Even intermediates are not free from its influence. These boys and girls, who by nature are vacillating, are today the product of this exceptionally restless age--a pleasure-seeking, speed-crazy age of such loose morals it is almost unmoral. They find many who hold extreme opinions about what is right, but comparatively few who have any decided convictions concerning moral standards. In an age of such diverse opinions about morals, where sin is made so alluring and when the policy of commercialized evil is to "get 'em young," Intermediates are in great need of some steadying controls. They need something that will help them develop firmness and stability of character; that will give purpose to life, and keep it positive. They need strengthened convictions in matters of chastity, virtue, and honor; the purifying influence of the family altar; the urge of high and noble ideals and the challenge of worthy standards of conduct.²⁷⁹

The adolescent who has close contact with an active group of church youth and a well planned program, coupled with an evangelistic atmosphere, has a place of fellowship which is rarely free from the amusements of sin. Youth evangelism is more than altar calls and revival meetings; it is an active living program that satisfies the needs of clean, chaste youth. The recreation of the school and often the home are sometimes detrimental to the spiritual growth of the adolescent. Therefore if youth is to have wholesome places of recreation and amusement they must be found in the program of the local church.

H. The Nature of Conversion

Because of the danger of a pattern of youth evangelism which is shallow as a result of lack of emphasis upon a definite experience of conversion, this section has been included to stress the necessity of an outstanding remedy to fill a great need. The theology of liberalism and the Christian "Nurture theory" advanced by Horace Bushnell deny that modern youth is a sinner, and that there is a need for youth evangelism.²⁸⁰ However, evangelical denominations and the Scriptures are in agreement that youth needs to be saved from his sins through a conversion experience. The scriptures do not give instruction as to the exact place of possible conversion, whether kneeling at an altar in a church or at home, but they do demand that youth either must accept salvation through Christ or reject him.²⁸¹ When confession and repentance have been made and the promises of the Word of God are believed in the heart, the youth is converted. This conversion experience does not necessarily have to be accompanied by the emotional upheaval of a hardened sinner, but the youth who has been saved will certainly know that God has forgiven his sins through some type of definite experience.

There is a natural need for a physical act, confession with the mouth, to identify what has happened in the heart.....It must be definite. It must be clearly connected with the inward state which it expresses.²⁸²

It is at this point that Sunday School evangelism has failed. The local church has been fearful of definite evangelism among its youth and children. The Sunday School can lead a child close to salvation through its regular curriculum, but the child cannot become a

Christian without a crisis experience of salvation.

Every community is filled with Sunday-School alumni who never go near a church because they were supposed to develop gradually. Many churches with elaborate educational programs fail because no catalyst is ever introduced to make a definite pattern of thought crystalize out of the amorphous mass of information and emotional experiences they supply.²⁸³

The church has been prone to think that the adolescent was not emotionally mature enough to fully accept and understand the conversion experience, and for this reason youth, who is by nature emotional, has not been converted. As a further result, he has been lost to the church, and has also been unable to resist adolescent temptations. The statistics prove that the adolescent is able to understand the fundamentals of salvation, and is no more likely to back-slide than the adult who is converted.²⁸⁴

The conversion experience is of a nature that is difficult to explain or define not only to an adolescent but also to an adult. The reason for this is that salvation through faith in Christ is a mystery and a miracle which cannot be fully understood through reason, but which can be experienced through faith. This mystery is revealed in the following quotation:

But the astounding truth is that in half an hour something can happen which will make the whole direction of a life forever different. There are millions of Christians whose lives are evidence that in some brief time of decision a tremendous thing can happen. This is the church's ageless miracle.²⁸⁵

This conversion experience which makes them heirs of God and joint heirs with Christ, causes the adolescent to confide and place his trust in Christ.²⁸⁶ His conception of Christ which may have been

vague and uncertain becomes more clear through prayer and Bible study which acquires new meaning for the converted youth.

Intermediates hate sham and hypocrisy. They want and are demanding of Christianity something they can experience; something that will make them feel and act differently; and that will change their lives; that will challenge the best in them. They need that which will supply all their spiritual wants; satisfy the deepest longs of their souls; change their very attitudes and ideals; and challenge them to strive to attain perfection. They need the satisfaction that comes from knowing that their sins are forgiven. The supreme need is Christ in their hearts at the very center of their lives.²⁸⁷

The adolescent who has been soundly converted to Christ will naturally take new interest in the activities of the Sunday School, youth groups and even in the worship services of the church. His actions in the home will be different and his entire life will be stabilized and more happy. He will be eager to help his friends to a similar decision. Youth evangelism which emphasizes the absolute necessity of a definite experience of salvation, and successfully leads the adolescent into such an experience is the hope of the future church and the national security of the United States.

I. Summary

Although liberal theology denies the value and necessity of youth evangelism, there are numerous factors which imply and demand it. The Scriptures do not describe youth as a human who is becoming more holy, but rather as a creature who has a soul, lost and in desperate need of salvation. Because of the moral and spiritual deficiencies in the modern home, it is no longer an agency for youth evan-

gelism, but rather a hindrance in many cases. The church at the present time is not aided in the task of evangelism by the home or the school as it was twenty-five years ago, and because of this, plus the lack of true youth evangelism within it, is also failing to evangelize the adolescent before he discontinues attending the Sunday School.

The tremendous increase in crime and juvenile delinquency and the attractiveness of sinful or questionable amusements makes the already present need of youth evangelism even greater. Youth evangelism, to be effective, must demand a thorough, experiential conversion at a definite time, which will stabilize the entire life of the adolescent. Past methods have neglected this demand for a born-again experience and have failed to save youth from sin because of this lack. Therefore, true youth evangelism is a necessity if youth are to be saved in their season of the soul.

CHAPTER VII

SUMMARY AND CONCLUSIONS

A. Summary

Youth are growing up to be the leaders of tomorrow, and the future of America depends upon them. The impression received from observing youth today makes it apparent that unless something is done to change the lives of these future citizens, American civilization will be in jeopardy. The moral and spiritual level of the country appears lower than ever before. Many people are studying youth today in search of an answer to this problem. This study has been made in an attempt to answer the problem by observing the adolescent, his habits, temptations and environment.

A short concise study was made to learn the nature of the adolescent and analyze his difficulties, ambitions, problems and needs. Past and present methods of evangelism were considered and evaluated as to their effectiveness in combating the problems. All of these things were considered with relation to the local situation in an attempt to make a possible suggestive plan which would provide a way for the local church to meet the needs of its youth.

Early in the study it was discovered that the adolescent age is one of three rapid growth periods in the human life. During this period of life, numerous changes take place physically, mentally, emotionally, and spiritually. The skeletal system stretches out--often so rapidly as to cause awkwardness and clumsiness which leads to embarrassment.

Inward organs begin to grow with the skeleton, sometimes causing those who are tall to reach puberty before those who are shorter. Thus an almost visible line is drawn directly through the adolescent period making interests variable and emotions strained. Girls usually reach puberty earlier than boys, though general conditions of health effect this also. Skin disorders and voice changes add to the already existing problems of the adolescent youth.

As the adolescent passes beyond puberty, he enters into a great intellectual period in which the power of his memory is becoming as great as it will ever be. He has a great desire to reason and rationalize instead of accepting answers as they are given. He is skeptical, and tends to discard anything that seems unreasonable and accept new things which seem practical. Though many have considered this a poor trait of youth, it actually is good, for it produces strong Christians in later life if properly directed. This period is one of opportunity for the Sunday School teacher and the parent who is alert and sensitive to the needs of the adolescent. These minds are eager and active.

The great physical changes and questioning mind of youth causes them to be emotionally unstable. They are very changeable--friendly and sympathetic one minute, hurt and angry the next. There are many psychological fears, most of them caused by the strong desire for social approval. Jealousy begins to make an appearance. This period of life often results in emotional maladjustments that are not fully manifested until later in adulthood. Unsatisfied adolescents often develop emotional or nervous breakdowns, escapisms, day-dreaming, rationalizing of troubles, and even stammering as a result of emotional upheaval.

Youth has a great desire to be loved by everyone and any thwarting of this nature tends to give them difficulty. They must learn to bring their new selves into acquaintance with those older and younger than themselves, and must also get along with age mates. Early adolescents enjoy the all-boy or all-girl "gang" where they can reach their social goal. Later they will join the mixed "crowd" and will dress in the latest fads and styles. Still later, their attraction for those of the opposite sex will cause them to desire the "going steady" group and they will feel socially left out if denied this privilege. Attitudes toward the home are often strained at this time, especially in those homes which have not been spiritual before this time.

Due to the questing spirit and desire for companionship, youth can be easily reached for the church and for Christ at this time. However, their religion must be sensible, adventurous, meaningful and experiential if they are to keep it, for they will soon discard what is not satisfactory. Their background of experience in home and church will largely determine just how far they will go with religion and whether it will have an important part in their lives. With all of the problems of "growing up" youth sense the need of something more than they possess to meet and conquer the circumstances.

Though there is a great change in the adolescent himself during this time, the response that the world is making to his changes is also challenging him. There seem to be many more anti-Christian agencies competing for youth today than there were a generation ago. Even education itself presents a problem to youth. Originally school curriculums were centered around the Bible; now the emphasis seems to be against it. Should youth believe what he has been taught at home or

what materialistic, skeptical teachers are impressing upon him? Education is seizing the questing spirit of youth and using it to teach him to rationalize with reference to everything. Ungodly theories, such as evolution, are being taught in such a way as to cause him to believe them as established facts.

Regardless of what training youth has had in school, at church or in the home, he begins to question about many religious matters. The nature of God and the truth of the Bible present problems to him which demand a solution. He wonders if historical doctrines are modern enough to be depended upon. In the face of the great desire for social approval, he must be sure of his religious views before he is willing to face ridicule for them.

Often the home of the adolescent presents problems to him. Parents sometimes mean well, but misunderstand. They tend to be prudish about their discipline by being too strict, or else feel their inadequacy in dealing with their youth and become too lenient so suddenly while he is yet unable to control his own self. Many homes are too busy to offer the activity which adolescents need so badly. Many homes have so little religious training that when youth does question about it, they are unable to answer. Broken homes, due to death or divorce, cause some youth their greatest problem and may lead to maladjustment or juvenile delinquency.

Through the efforts of society to free itself of tiring jobs, today's youth are faced with the great problem of leisure time. To further complicate the situation, the many things offered for leisure time have become evil. Comic books are read by 82 per cent of youth. Of this number, nearly 50 per cent are entirely unsavoury. Older

adolescents read many cheap magazines, sex stories and detective stories which present the lurid, evil side of life in a tempting manner. Movies, which previously were the chief enemy of liquor, now present drinking as the most happy and desirable way of enjoyment. Dancing has allured many youth into beer parlors and eventually to their downfall. Even radio and television are bringing much evil into the home, so disguised and so mixed in with the good, that it often appears to the youth as a desirable choice.

The questing spirit of youth, along with the evil offerings to fill leisure time, have caused them to question the moral standards of previous society. Lack of discipline has made them question the need of restraint in morals. Nor are they taught how to discipline themselves in many cases. Parents often seem unwilling to talk with their growing children about sex, therefore forcing them to find their information from unwholesome sources. In so doing they have allowed the schools to teach sex in their materialistic manner. Narcotics, dope and tobacco, at one time abhorred by decent people, present to today's youth, glamour and social approval.

No one can deny that these problems which youth faces, plus the adjustment to bodily changes, places a great obstacle in their way. Someone must help them at this difficult time.

At a time when opportunities to reach youth are greater than ever before, the church has remained adult-minded, using methods that were outdated years ago. Its architecture was primarily for worship rather than education of its children or young people. Its idea has been that youth and children are still to be seen and not heard. Church people often refer to this generation of youth as the most sinful that

have ever lived. They fail to see the problem which youth face and become extremely critical. Youth hesitate to participate in such a critical organization. Youth are usually given little jobs in the church when they have big ideas. Often the preacher's sermon cannot be understood by young minds. Members have considered youth as the church of tomorrow, but not of today. Some have even thought that it was impossible for a child or an adolescent to receive forgiveness of sin and be born-anew into God's kingdom.

At present, some churches have sensed the need of youth work, and among conservative churches, who have not forsaken the original doctrines of the church and of sin, evangelism is in use. However, even in these churches, often some well-meaning, uninstructed folks, through their critical attitude, are causing young people to think that religion is against all the things they enjoy most.

The Sunday School, which could be so effective in helping youth find Christ, has often been cold, unconcerned, unprepared, and unevangelistic. It is the only real instructional agency of the church, but have usually failed to help youth when they needed assistance most. Sunday School teachers and church members in general often lack the zeal that would cause them to study youth, love them, seek to understand them, and win them for Christ. The Sunday School needs to be evangelistic if it is to be of any assistance in saving youth from sin.

Denominational youth work came into the scene later than many secular organizations. Its success has largely been limited to that of the church with which it was associated. If the church was evangelistic and vital in its interest for youth, the youth group was generally successful in evangelizing. Should the opposite have been

true, this agency for aid of youth was also a failure.

During the past years, family worship and religious training in the home has been sadly lacking. Were the church to be evangelized, and many family altars set up, youth of another generation would be better prepared to wage the battle against sin, which is theirs.

Pastor's instructional classes of catechetical nature can either hinder or help evangelize youth. The pastor himself must understand and answer their questionings whether they be complex or simple. The danger in catechetical classes lies with the reception of members into the church, without an experience of salvation. No matter how much instruction a youth has, the lack of a definite experience of conversion will send him forth insufficient to remain morally upright and wholesome.

Youth retreats are a new method of evangelism which have proved outstandingly successful in their very short existence. There youth see their leader live his Christianity. For twenty-four hours of every day, youth is in contact with Christian people. Here, the Christian young person has an excellent opportunity to witness without ridicule and perhaps to have a joy of winning a friend to Christ, giving him a new love for evangelism.

"Youth For Christ" has sprung up simultaneously during the years of the Second World War and has been reaching many youth in America. Its main method is mass evangelism--youth evangelism. Through its Bible clubs in some cities, it has also given instruction and encouragement to new Christians.

Mass evangelism and personal evangelism remain yet as two definite means for reaching youth, and helping him solve his problems.

The former is excellent, provided it is Spirit-led and backed by much prayer. However, there are many that it cannot reach because many youth do not attend services. Personal youth evangelism is one of the most valuable methods, were it used to the fullest extent, for it was one of the main methods used by Christ.

The home, church, Sunday School and many youth groups are doing little to reach youth. However, the devil and the world is doing much to appeal to them. There remains the fact that something must be done if youth are to be brought through this period properly. Crime and juvenile delinquency constantly increasing indicate that something must be done soon. The attractiveness of sin and doubtful amusements indicate further necessity for action. This fact remains clear: youth is sinful. Though he may not understand everything about the conversion experience, it is necessary for him to experience it. He needs to understand that he must repent and confess, and ask forgiveness of a holy God, and will then be accepted in love into God's kingdom. He needs to know that God's children have a constant Companion who went through the adolescent years himself and who can understand their problems better than anyone else. But the only way for youth to discover the call of Christ, is to hear that call, "...and how shall they believe in him or whom they have not heard; and how shall they hear without a preacher? and how shall they preach, except they be sent."²⁸⁸

B. Conclusions

The data which have been compiled in the previous chapters of this study have caused the author to arrive at several specific conclusions with reference to the nature of the adolescent youth and also

as to what the local church can do for this person. These conclusions are as follows:

- (1) There is no other time in the life of an individual when that personality is in such a state of strife and turmoil than at this period.
- (2) In conjunction with the various authors referred to in this study, it has been concluded that the environment of American Youth is the most unwholesome and unchristian of any generation that has yet existed in this land.
- (3) Although the church has made many worthy attempts to aid youth, they have failed to evangelize the majority of them.
- (4) There never was a time when American youth needed Christ more than they do now.

The Over-all Conclusion Is: That modern youth are basically not any more sinful in their actions than those who have preceeded them, and that they can be evangelized and won for Christ. Therefore, a final chapter has been written in an attempt to verify this possibility of evangelizing them, in which suggestions have been made as to how the local church may promote a program that will interest youth and win them for Christ.

C. Suggestions for Further Study

There are numerous other areas of study which have revealed themselves during the process of this study. Among them are: (1) Inter-denominational youth evangelism; (2) the planning of a three year program for youth evangelism in the local church; (3) recreation and youth evangelism; (4) the ideal adolescent home; (5) wholesome sources

of amusement for the adolescent; and (6) the curriculum for youth evangelism. All of these are worthy of further study.

CHAPTER VIII

A WORKABLE PLAN OF YOUTH EVANGELISM FOR THE LOCAL CHURCH

A. Introduction

The Christian church has always been just one generation from total extinction. The church which consists primarily of elder constituents does not have a substantial future. However, neither does the mere presence of youth in a local church insure its future stability, but only the possibility of such a future. A divine miracle of redemption must change the soul of youth from one of sin to that of righteousness, or else he will eventually leave the church.

The previous chapters of this study have been either of a theoretical nature. The contents of this last chapter have positively suggested a program of youth evangelism for the local church. The chapter has been divided into two major sections with several subsections within each. The first section has dealt with a suggested program of evangelism with reference to the general program of the church. The general nature of the entire staff; the Sunday School; the morning worship; the evening service; the revival meeting; and the mid-week prayer meeting comprised the sub-sections which were considered with their vital importance to youth evangelism. The second major section of the chapter dealt with the adolescent's own program and the place it has in youth evangelism. Its divisions were the leader; the weekly program or the Sunday evening service; the weekly prayer meeting; the monthly meetings; annual emphases; and other ac-

tivities which can be used with the regular youth program for effective evangelism.

B. General Program of Youth Evangelism in the Local Church

Before anything constructive can be done toward the evangelizing of youth, there must be leaders and a pastor, as well as laymen, who have realized and are burdened for their needs. Youth are looking to someone who will understand them, have sympathy for them, love them, and realize that their problems are important to them. A mother who was attending a divinity school wrote the following with reference to the needs and wants of teenagers. She said, "When you reached the age of seventeen what did you want from the people at church? Loving sympathy! You felt that nobody understood you, or cared for you. So did I feel that way."²⁸⁹ The rapid growth of many cities and towns has often left youth lonesome, melancholy, and in need of someone who will counsel with them in an understanding and loving way. Those who would do effective work among youth in the realm of evangelism must be sincere, thoroughly dedicated to Christ, not overly critical, with high moral and ethical standards, victorious, optimistic, happy, and sympathetic.

In order to maintain an understanding attitude toward youth it is not necessary for an adult to approve of the drift of present-day morality or the vagaries of current thought. The persons who are most effective as advisors and as agents of conversion are those who understand the pulls and passions of the inner man, and who realize the seeming helplessness of the individual in the midst of social forces. It is necessary not only to appraise the moral status of modern youth but to understand also why they are what they are. Adults, generally, are too eager to criticize and too disin-

clined to watch calmly the forms of youthful expression.²⁹⁰

The Sunday School teacher, the counselor of youth, the director of youth work and the pastor must be aware of the nature of youth.

In the average small church, the pastor is the most important man in youth work. The pastor and the pastor's wife who consider the youth of their church an important part of the congregation will be admired and respected by them.

At the church these lovers of heroes and hero worship out to see their ideals embodied in the pastor and his wife. In these two friends young folk ought to behold, not busyness and fussiness about machinery and methods, but radiant personalities that show the meaning of Christianity today.²⁹¹

Youth are able to sense the attitude of the pastor, and are prone to respond in accordance to his love and enthusiasm for them. They do not expect him to be a youth, but to have a youthful spirit, there being a vast difference between the two. They are looking toward someone for an example of a wholesome nature, and therefore respect the pastor who loves them, but yet retains his dignity.

Boys and girls expect their pastor to reveal noble and desirable elements of personal character. They do not admire a man who makes concessions in the realm of principles or morality. Flippancy is no more honored than funereal self-righteousness. They demand a minister to be one of them in spirit of social fellowship, but they do not demand that a mature person shall try to act the part of an adolescent. Reality is essential with them.²⁹²

Age is not the basic reason for success or failure with youth. The elderly pastor who is alert and sensitive to youth's needs is able to do an effective work in youth evangelism. Youth who are loved and trusted by the pastor will respond to the call of Christ.²⁹³

Dr. Clarence Benson affirms that thousands of youth could be reached for Christ through the media of the local church if the church was willing to concentrate on the evangelistic effort of this age.²⁹⁴ Just as the pastor is vital in the evangelization of youth, so the entire program of the local church can either aid in the process of winning them for Christ, or detract from it. Again there are general and specific characteristics and departments which either make a church an evangelistic dynamo, or a cold un-enthusiastic organization. Attitudes, optimism, enthusiasm, purpose, zeal, spiritual insight, and compassion are some of the general characteristics of a church which is able to win youth for Christ.

There was a time in the history of the American church, when a pastor was either considered an educational pastor or an evangelistic man. However, the more enlightened view of evangelism and education is that of an equal combination of the two. This harmony between these two parts of the local church is seen in action in the Sunday School which is the most important means of evangelism in the local church.²⁹⁵ The Sunday School should be an institution which wins souls for Christ periodically. Education, or mastery of the Bible, is secondary and in conjunction with evangelism, but not superior to it. Therefore, the board meetings and Sunday School conventions, the teachers and the officers should always have the one supreme objective: to win their pupils to Christ. Previously it was mentioned that the intermediate age and the high school group of youth are the most strategic age in the entire Sunday School, for if they are not won for Christ before or during these four or five years, they will, in the majority, cease to attend church, thus inhibiting the possibility of their salvation.

When one considers the potentiality of the Sunday School, one cannot help feeling that there is no other place where the investment in Christian character will pay such large dividends.²⁹⁶

If a business man received from one department of his business 90% of his profits, 90% of his trained workers, and practically all his new business, he would pay considerable attention to that department. Especially, if that department was consuming only 10% of his money and time. The Sunday School is the gold mine of the church.²⁹⁷

If youth are not finding Christ in the Sunday School, the trouble may be in the general objectives of the school, in the methods used, or in the character and belief's of the teacher himself. The evangelistic Sunday School must have the best trained and most spiritual teachers in the adolescent department. How can this be accomplished? How can the Sunday School teacher of the adolescent age group know there will be visible results? The answer lies with the teacher who has a burdened heart for the members of his class. If the superintendent of the school must choose between a trained, but unsaved teacher, and an untrained, but soundly converted teacher with a burden upon his heart, the latter, according to Dr. P. M. Aijian, is far superior.²⁹⁸ The teacher who is so interested in the class that visitation, prayer, telephone calls, and deep honest love compose the activities between class meetings will shortly command the respect of the majority of the students.

The Sunday School teacher who is willing to be an intimate companion of any member of his adolescent class is often likely to have more influence over them than anyone else.²⁹⁹

The teacher of this age group must consistently and carefully, under the guidance of the Holy Spirit, approach the class with the

question of deciding for Christ. There are numerous opportunities to do so, preferably while the lesson is being taught, but possibly during extra-curricular activities as well. The group of adolescents that are now in the Sunday School are less acquainted with the facts of the Bible and therefore need effective teaching, which must evolve into the theme of salvation at least monthly. However, after each member of the class is saved, the task of effective evangelism is not over, for this group is still in desperate need of Christian education.

It is said that someone asked Dr. J. B. Gambrell if salvation were not the end of teaching. Dr. Gambrell replied that salvation is the end of teaching, but the first end. All teaching should point toward acceptance of Christ for salvation. Frequently one finds some teacher who feels that he should not be evangelistic for fear he might drive certain young people away from his class. If such a teacher only realized it, this is the most attractive part of teaching. The teacher should make young men or young women feel that he is more vitally interested in their salvation than anything else. Many times a person does not become interested in their own salvation until someone else becomes interested in him. If the teacher shows this interest, this simple fact alone may greatly impress the child.³⁰⁰

The curriculum of the evangelistic Sunday School class must be Bible-centered. No other material effectively presents the way of salvation. The Bible, when presented sincerely and enthusiastically, will cause the adolescent to be attentive and eager to learn more from this greatest book that was ever written. The teacher who does an effective job will vary the methods by using object lessons, maps, special speakers, and other attractions occasionally. The lesson must not become routine, but must contain something vital and encouraging for the adolescent.

Numerous other activities can be utilized by the Sunday School in an effort to promote attendance and interest. Such things as parties, picnics, singings, retreats and educational trips should be promoted for a strong and vital evangelistic appeal. Because of his changeable nature, the adolescent needs to have the opportunity to accept Christ presented to him often.

The Sunday School alone is not sufficient to satisfy the spiritual needs and longings of the adolescent. It is absolutely necessary that the adolescent not only attends other activities of the church, but becomes vitally interested in the regular worship services of the church. The praise services are inspirational, evangelistic and educational, which aids youth to respond with his emotions, intellect and will.³⁰¹

The pastor must be mindful that he has youth present in the services, and build his services in such a way that they will have a youthful appeal. This does not presuppose that the service must be youth centered and hilarious from beginning to end, but it does mean that it must be attractive and alive, and contain special features which interest youth. If this is done, youth will recognize and realize that they are a part of the service.

Youth can be used in both morning worship services and evening evangelistic services without turning the service entirely over to their disposal which would not be suitable. It is true that Christ was in the temple when he was twelve years old, and that he was questioned, and questioned others, both of which interested Him so much that he lost sense of time. But this does not mean that he had taken over the management of the temple.³⁰² Rather, there was something there that

interested him which can be true of Protestant services in the twentieth century. Youth needs the interest of the church and a place of minor service.

The Christ way in relation to youth's place in his church is not to make them leaders, but to give them something to do, which is what youth so eagerly desires. If churches and pastors could only discover it, there is enough work to be done for Christ to fully occupy every adult and young person within it.³⁰³

The adolescent can be used in the regular church choir or in a youth choir of their own. Some of the older boys can be used for ushers if properly instructed as to the importance of that work. However, though youth may have no specific place of service, the worship hour can be made so spiritual that in the music of the organ, the singing of the choir, the prayer, the offering and the preaching of the word of God, their souls will be reached and the Holy Spirit will speak to their young hearts in a more realistic manner than in times of social activities.

Since the evening evangelistic service allows for a more varied program than does the morning service, such features as special music, readings, testimonies, singspirations, orchestras, youth song leaders, scripture reading, and leading in prayer can give the adolescent an opportunity to participate. Occassionally, the young people should be given an eveing service of their own, during which they can give a spiritual dramatization or a musical program along a theme which the pastor desires. This evening service in Bible-believing churches is usually of an evangelistic nature, and therefore can be used as an instrument of actual evangelism in which youth are urged to repent of

their sins, confess them to God and be converted. The possibility of the adolescent being saved in these services constitutes a challenge to the pastor to make the service consistently attractive to youth. Once youth are in attendance, the music, prayer and all the elements of the service will capture their hearts and produce an influence which will make it easy for them to accept Christ. Some members of the church, who are liked by the majority of the youth, should be present at the evening service, and be prepared to pray and counsel with anyone who has responded to the evangelistic invitation.

The number of adolescents who will attend the services is largely dependent upon the thoroughness and attractiveness of the service. The last section of this chapter has suggested ways in which the youth fellowship's entire program can be improved. The youth fellowship meeting can be correlated with the evening service, making them a unit in which the preaching service would be a continuation of the adolescent fellowship. Once youth are in the church building, the possibilities of getting them to attend the evening service are multiplied.

The annual, or semi-annual revival in the local church is still another excellent opportunity to win the adolescent to Christ. The presence of an evangelist who is unfamiliar with the local situation, sometimes causes youth to have more confidence in him than in their own leaders, and as a result respond to the gospel. The sermons are entirely of an evangelistic nature. Furthermore, the evangelist has learned through experience that those who are most liable to respond to the claims of Christ and repent are of the adolescent age, and therefore directs his message largely to the youth who are present. Also he is often acquainted with the best methods to gain their response. The

very atmosphere of such a meeting has a strong influence upon youthful lives. If the conviction of the Holy Spirit is felt, and souls are being saved, youth will also become convicted of their need, and because others are responding, they will feel more at ease in coming to the altar themselves. The adolescent who has never attended evangelistic services where others have found Christ, and where Christians have been baptized with the Holy Spirit, are more difficult to win for Christ, for they do not even partially understand the change which God brings into a sinner's life.

Mass evangelism is only successful when the same prayer, planning and preparation are put into it as are put into any other evangelistic effort. If this is done, results indicate that the windows of heaven open and the blessing pours out.³⁰⁴

Many other activities in the local church can be used for the evangelization of the adolescent such as family nights, missionary speakers, traveling quartets, various types of socials, plays, and prayer meetings. The prayer meeting is so important that it bears further mention. The large church will have a prayer meeting in a separate auditorium or chapel for the adolescents alone, which is a source of evangelism wherever it is managed correctly. However, if both the church and the youth group are small, it is better to have the prayer meeting with the adults. A small group of adolescents tends to be ineffective for they do not express themselves either in conversation or in prayer, especially if some are unsaved. The presence of the adolescent in the regular prayer meeting is advantageous to becoming a Christian, or if converted, to growth in his particular state of grace. The modern youth often comes from a home in which prayer is

not engaged, or is only repeated rather than prayed, therefore he needs to hear the members of the church pray from burdened, burning hearts for those who are lost in sin. When they see the concern of others, they will become concerned first about their own hearts and then about those of others. Furthermore, their faith will be strengthened by the results and answers to their prayers. Not only will they be the benefactors of fervent prayer, but their presence at this meeting will give them a minor course in the doctrines of the Bible and of the contents of the Bible itself, which is most essential in the winning and preserving of the soul of the adolescent.

Prayer meetings which lack in faith and have few prayers answered, are a poor place for skeptical youth. The adolescent cannot be fooled, for he can easily sense whether or not the presence of God is evident in the prayer meeting.

C. The Evangelistic Program of the Youth Group

The complete division of these two areas of evangelism within the local church, with reference to the adolescent age group, has not been made with the intent of implying that they are completely separate in methods and purpose. The purpose of this division has been to specifically design a program that the adolescent can not only observe in operation, but in which he can participate and help to win others. Therefore although in this discussion it has been dealt with separately, in the general sense, it is considered an integral part of the church just as the missionary groups, brotherhood organizations and ladies aid societies.

The youth group which is going to win its youth to Christ, must

in every activity of its program present Christ to them in such a way that it is easy for them to respond to the call. This does not imply that a prolonged altar call is to be given at each meeting, but it does mean that every activity works toward and contributes to the one basic purpose of winning every one in attendance to Christ. This is the key to youth evangelism in the local church.³⁰⁵ The church and the youth groups must honor, read, believe, study and use the Bible in every service.³⁰⁶ Opposition from those who dislike enthusiastic evangelism has a tendency to not only grieve the Holy Spirit, but to quench such a vital spirit within any given area of the church. Therefore such a program necessitates a bullwark of enthusiasm and approval, which can be found only in the church whose entire program is united in evangelism.

The leader will usually determine the success or failure of the local youth group, whether this leader is the pastor, a hired director, a layman or lay woman, or a young couple. Although the leader does not entirely determine the activities of the group, he must decide its major portions. If the leader does not assume any authority over the youth department, then he is not in the truest sense a leader, but rather just one of the group. He must have an evangelistic fervor for the winning of each member of the group to Christ whose method he is using.

The commentators will tell you of the intellectual method by which Jesus presented the evangel to those in need, but I prefer to remind you of the spirit which was in His heart and of the motive power of that Evangelism which took form according to the need of each soul to whom He addressed Himself. May I remind you that the dialectic method of Jesus is of little importance--that His arguments took form not on an intellectual but on a heart basis, and that the men to

whom He made His appeal yielded to the blessed evangel because they saw Him as the Lover of all men, who would not that any should perish, but that all might come to Him and live.³⁰⁷

It would be better to have a director whose soul was burdened for the salvation of his group, and untrained, than to have a trained director whose heart was not burdened for souls. The combination of both is, of course, the better of either, and a sincere, sonscientious director will do all that is possible to train himself.

Though youth leaders are not expected to be exactly alike in every respect, there are certain characteristics that should be found in all of them.

More than a dozen times in the New Testament it is written of the Master, "He was moved with compassion." He saw a stolid multitude; He saw men thronging the highways of sin and rushing madly to their fate, but He did not think of them as men foredoomed and utterly damned; He rather had compassion for them.³⁰⁸

Youth in this period of their lives are looking for a leader to love them, to trust them and have faith in them, and they can discern, whether their leader is doing his work from a sense of duty or of love. Therefore, the foremost characteristic of every youth worker is love for youth. The remainder of the characteristics are secondary to this. If youth love their leader, they may often be won to Christ because of their love of their leader as a Christlike person.

Other important characteristics need to be mentioned as a suggested solution for some leaders who are not as successful as they wish to be. Youth leaders must be patient and able to endure disappointments and discouragement without letting it effect their attitude. They must

have a long and broad view of youth, not a narrow and immediate one. Adolescents have the tendency to change their minds, go elsewhere, and forsake the planned program of their local group. The director who can tell any such youth that he was missed, without scolding, but with cheerfulness, is able to win the admiration of the youth. He must also have a sense of humor. This does not mean that he should act foolish, or on the same level as they do, but rather be a good natured person, and therefore an example of wholesome Christian humor. He should be neat whenever he is with his group, for cleanliness is a quality of a born-again Christian. Youth who attempt to dress in the latest fashions do not admire a director who is not attractive in every respect. He also must be confident of his ability in leading the group in lessons, advise, discussions and even in recreation. This demands thorough preparation for every meeting which requires a large degree of self-sacrifice in the realm of time, money, energy and spiritual living. Often the deepest appreciation for such a leader is expressed by those who have grown up and look back upon such instances. The director of youth groups must be a counsellor of those who are in minor or major troubles. Because the home is often unable to satisfy such needs for the adolescent, the director has many opportunities to give his advice in their times of need. This naturally includes the gift of being a good listener and absorbing the problem in such a way as to prove vital interest. No one of these characteristics is sufficient alone or as a group unless he who directs the program has a burdened soul that is exceptionally sensitive to the immediate and distant need of each young person with whom he works. This type of person will usually improve every other area of his life to closely correspond with his burden for

them.

The characteristics of a youth leader were considered before his duties, because it is more important for the director to be something than to do something. His general duties are two: supervision and administration; supervision implying various aspects of improvement, and administration that of management. Certainly the average youth group is in need of improvement in at least some areas of their program and it is his duty to see what the needs are and to propose a program and method of solving them. The administrative duties of the youth program are not solely the directors duties, but it is his duty to see that youth are enlisted to do the work which is necessary for the progress of such a program.

The more specific areas of his work would include many things. He must direct election of officers and give them instruction as to their responsibilities. Together they must plan their weekly, monthly social and special meetings and decide what to include with reference to curriculum, specific leaders, music and other segments of such a program. Although he does not lead each meeting personally, he is the leader behind the scene. If the current leader needs assistance, he is able to advise and help plan the program with them, thus teaching them the nature of effective leadership. It is his duty then to be a shepherd to them as Christ spoke of himself in the tenth chapter of John: "the sheep follow him: for they know his voice."³⁰⁹

In our day young folk yearn for a leader in action, rather than a philosophy of life... To whom shall they turn? To the Lord Jesus Christ, supreme lover of young people and of the church. In Him alone they can see the fulfillment of their ideals. In Him too they can find the authority they crave. Today as

in Galilee of old the Lord of Life speaks to young men and women, "Seek ye first the kingdom of God and all its righteousness and all these things shall be added unto you."³¹⁰

The leader who leads his group in its entirety to Christ and sees them soundly converted, has fulfilled his task by pointing them to Christ and instructing them in the Christian way of life.

The weekly meeting of the adolescent group is almost a universal type of program, for if a church has any activities for the youth, this is most often used. It should be under the direction of the youth fellowship president and be led by able and instructed members of the group. If they are unable to lead, the youth director should lead until they are duly instructed.³¹¹ The primary objective of this phase of youth work must be that of evangelizing those who are in attendance. There is no other purpose for having the weekly meeting. Instruction in Christian living should be given in conjunction with this.

Criticisms of such weekly meetings in the past has been that they are ineffective because of poor lesson materials and little preparation resulting in an uninteresting and unenlightening lesson. Also the criticism is held forth that the youth director often leads all discussions, thus thwarting the ambitions and abilities of youth who could do good work. Although these criticisms are justified, they need not be the characteristics of every adolescent group, for a youth meeting on Sunday night can be a success and something attractive to many. Young people enjoy a service which contains the unexpected.

One of the objectives of this service is to provide something that will inspire youth to want to live for Christ, whether saved or unsaved. The same type of program should not be used continuously,

but some new method or mode of expression must be a part of each service.³¹² Inspiration can be gained through vibrant singing of choruses, gospel songs and music of the church. If the song leader is a radiant Christian and knows how to direct and lead music, it will automatically attract youth for they see his vivacity and enthusiasm. Special musical talents also are always appreciated. Christian young people from different churches and cities can be invited to sing, play, speak or present something to the local group which aids them in seeing that other youth are enthusiastic for Christ and happy in their lives for him. Friendly competition within the local group or with a church in the community with reference to attendance, projects or various things of special interest tend to inspire and invigorate the adolescent group.

The most important method of inspiration comes through those who are saved and show evidence of Christ living in their lives. There is no substitute for such vital inspiration as Christ gives to each one who yields his life to him, for it is difficult to attract the attention and inspire someone who is spiritually dead. The program that is evangelistic, will consistently challenge youth to give their lives to Christ whether this program be a social gathering, an inspirational meeting or a project. This type of inspiration is furthered by the entire group definitely praying for one of their friends. Then the mere attendance of such as one at the meeting will inspire them, and when that soul is won for Christ, the fullness of inspiration is seen in every born-again member of the youth fellowship. It is well to remember that inspiration does not mean hilariousness. It does mean, however, the difference between a meeting that is dull and uninterest-

ing, and the type of meeting that just naturally attracts. Inspiration is a must in the Sunday night meeting.

There are two main types of Sunday evening meetings: the inspirational or evangelistic, and the educational or instructional. Both are necessary to win the members for Christ and to instruct them in Christian doctrine, Biblical knowledge, Christian answers to problems of youth, and further growth into the deeper Christian experience. A variation of both methods is more suitable than the routine use of one of them.³¹³

Inspirational services challenge youth to full-time or part-time Christian service. They learn that God's will for their lives is best, no matter what type of work they may do. Challenge is easily given if the lessons are kept close to the Scriptures, for God's word is literally filled with interesting incidents and exciting records of how those who lived for God were protected and used of God.

.....there are many young people today, who if they had the courage, would like to ask the question, what must I do to be saved? There are crowds who are tired of the world's pleasures, and are longing for something better. There are multitudes of unsatisfied souls who want peace and victory, but who quite generally do not know the way.³¹⁴

This type of service will produce immediate results as well as future fruit, for if the adolescent is taught clearly the way into such an experience, although he may not accept, his memory and conscience will serve as constant reminders that there is an experience of salvation available.

The educational type of meeting is also vitally important. There was never a time in the history of the United States when there

such a general need of Biblical, doctrinal and spiritual instruction as is needed now. This weekly service can adequately and thoroughly teach the adolescent necessary knowledge of the Bible. Such subjects as race-relations, social issues and other philanthropic topics should not be studied until the adolescent first has a partial knowledge of the word of God and is born again. It is well for the group to study an entire book of the Bible, one chapter per week, asking such questions as: Is there any example for me to follow? Is there any error for me to avoid? Is there any duty for me to perform? Why was this chapter written? What is its key message to me? What does it teach me about Christ? The answers to these questions are of untold instructional value to the youth who does not know the content and message of the Bible.³¹⁵ Once the group knows the truth of the Word of God, then the instruction can well include such topics as dating, moral questions, ethical problems, each and all of which are answered from the Bible, for it alone is the authority on these subjects. Doctrinal truths need to be taught also, and should be interestingly presented.

The mid-week prayer meeting is perhaps the most important even for a smaller youth group, though it is often not considered as such. Youth need not be separated from the adults in all of the service, for this is not wholesome, but they do need to have separate meetings which can be conducted in a manner that enhances their ambitions and abilities.³¹⁶ This service can begin with vibrant music, continue with an interesting study from God's Word, and end with a season of prayer. Praying specifically and definitely by name for missionaries whom they know and their friends who are unsaved will have a profound effect upon their lives.³¹⁷ Reports of answered prayer will play a vital part in

such a service and encourage and prove to the adolescent that God does answer prayer.

The adolescent group must have monthly socials which are evenings entirely devoted to fun and recreation. The adolescent who is not enticed to attend the church's regular program of services, will often be attracted to its social activities. It is the duty of the youth group to supply a program that is so inviting that the adolescent would rather come to them than anything else. Some may conclude that this is impossible, but the social programs that are well-planned, instead of loosely-thrown together; which have a purpose to them, other than fooling-around, will attract even those who are unsaved. The social is a good place to re-emphasize the instructional and inspirational curriculum through the theme and devotional period of the party. Every meeting must have an objective.

There is also the need of a monthly business meeting in which the officers and members plan events for the months ahead. One meeting per year would be devoted to the election of officers and yearly plans. These meetings must be short and care must be taken so as not to monopolize on the time which has been designated for other purposes.

The time of the Sunday evening youth meeting is often difficult to arrange. Farm communities find it difficult to attend meetings held too early in the evening, but to schedule the meeting after the regular evening service makes the hour too late. Youth groups in cities often leave the church at such an early hour that there is plenty of time for various amusements and activities of sin. Some churches solve this problem by having the youth meeting in conjunction with the Sunday School class. Others have a time of fellowship after the even-

ing service in the home of the pastor or some member of the church. Each individual church will find that they must decide this question for themselves. However, the decision should not be made by adults only, for youth like to be present when decisions are made which concern them. Perhaps the best method would be a panel made up of both adults and youth, with each having equal voice, where the problem would be discussed and a solution found.

The summer camp is a vital annual occasion upon which the local youth group can capitalize. Sometimes the adolescent group has a number who are attending their meetings, but have not been won for Christ. If the Christian youth will expend every energy in advertizing, encouraging and possibly even providing some of the funds, they will often reap outstanding results from such an endeavor. Their attendance at camp provides for them an entirely different atmosphere from that of the local church. They spend more time with Christian people, and they are influenced by different, and possibly more talented and spiritual leaders, who are able to challenge them in a manner never experienced before and therefore win them for Christ. The value of the summer camp is varified by the statistics from the files of the Jennings Lodge Assembly Grounds annual camps of the years 1952 and 1953. During the camp of 1952, there were 282 conversions of which 143 were from the ages of twelve to seventeen. In 1953, of 199 conversions, 111 of them were of this age group.³¹⁸

The local group which does not have a summer camp, or wishes to have a double spiritual emphasis can plan a week-end youth retreat. They may secure a speaker who will bring messages along pertinent subjects which are the particular needs of the group.

The preparation and presentation of plays by the youth group can be helpful not only to attract youth outside the group, but to help those within its membership. The portrayal of fictitious characters requires study and concentration, and many have been won for Christ or encouraged in their Christian life because of the example of the part they had in a play.

The singspiration either previous to a Sunday night service, or preferably after, is an activity which the adolescents like because they enjoy singing choruses which have catchy tunes and musical variations which do not especially appeal to the adults of the congregation. Unsaved youth who are attracted to such occasions automatically see the victory in the lives of youth who sing in the spirit and joy of the songs. This is an impersonal witness that will not offend the heart of an unsaved adolescent but challenge him to search his own heart.

Many of youth's problems cannot be frankly discussed at a regular meeting because of their personal nature. These problems are often the things that will keep someone from being saved, or lead them to Christ. Either the parsonage, or the home of some youth leader or understanding Christian member should be open to individual youth or groups who come with these problems. Often thinking young people may have some questions which have arisen during the Sunday morning or evening message, and by having to wait until some time of group discussion to receive an answer, the question will either be forgotten, or an opportunity to speak for Christ will be missed. Some pastors have opened their homes after the evening service so that youth could gather around the fireplace with refreshments and informally discuss the situation. They

have found that this unites them with the youth, increasing the respect of youth for the church, and is definitely an agent in winning them for Christ. The adolescent age is one of curiosity, and if they are answered well, their chances of becoming a Christian are greatly increased.

Smaller groups of adolescents sometimes lose their enthusiasm due to their lack of perspective and view into the future. If such is true, it would benefit the group to unite once a month with another group that is close, and in this way provide a source of encouragement for both groups. Some activities, such as skating parties, dramas, projects, and youth revivals, may be impossible for a small group, but would be sensational were the efforts of the two groups to be united.

Every group needs an outlet of service to keep them active and useful for Christ. There are many opportunities for deputation work in various places. Hospitals are usually eager to have a visiting group on Sunday afternoon or some evening during the week to sing gospel songs to those who are sick, discouraged and in need of spiritual strength. In larger cities, there are jails which will allow a youth group to come in and hold services. This type of work must be under close supervision of the director or the pastor. Also there are rescue missions in large cities which are exceptionally worthy of youth participation. Here they not only have an opportunity to perform a service, but to see where the life of sin has led many who thought they would just live a decent life without Christ. There is a ministry for youth groups also in aiding the poor of the community, by singing to invalids, supplying clothes to needy ones, and food to those who are without. These activities will strengthen the youth, and possibly win unsaved

members of the group to Christ, for they are witnesses to the sincerity and love of the Christians of the group.

An ideal or effective youth program must provide a mode of expression for the physical, mental, emotional, social and spiritual needs of the adolescent. Any program that does not consider each and all of these as important is marked by a grave error, because it is difficult to determine where the physical appeal of recreation stops and the social appeal begins. The activities of youth cannot be sharply divided as mental, physical, emotional, social, or spiritual, for the results of their activities have a definite influence upon their entire life, especially if they are carried on in a wholesome Christian atmosphere. Therefore, the more activities a director puts before his group of adolescents in an evangelistic atmosphere, with the sole purpose in mind of winning them to Christ, the more successful he will be.

D. Summary

The discussion of this final chapter has been divided into two specific parts. The first section, that of the general duties of the local church in youth evangelism; and the second that of the specific work and program of the youth themselves.

The general characteristics of youth workers was discussed first. The place of the pastor in youth evangelism was discussed secondly, and mention was made that he is the key to such evangelism. Thirdly, the importance of the Sunday School was seen also in that this area of the local church is very valuable in evangelizing the adolescent. The importance and the nature of the morning and evening congregational services also was fourly suggested for a vital program

of youth evangelism. In the fifth section the revival meeting, which has been abused and condemned by some, was cited as an annual or bi-annual method of evangelizing the youth of the local church. The final discussion of section one of this chapter mentioned the prayer meeting and suggested way of making it an effective medium of evangelism.

The second section of this chapter has begun with a discussion of the youth director and his qualifications and duties in evangelizing the youth of the local church. It was said, that he is second, only to the pastor in the responsibility of leading youth to Christ. The director must love youth and be vitally concerned about their spiritual lives. Two types of Sunday night meetings were suggested: that of the evangelistic inspirational nature, which would be promoted for the winning of the lost, the second type was that of an instructional and educational nature to train them in Christian living. The monthly social meeting was mentioned and suggestions were made as to how it can be effective socially and spiritually. Several special annual emphases were suggested. Such as: youth revivals, camps, retreats, dramas each of which appeal to youth and challenge them. The last segment of this section dealt with numerous activities and meetings which can be utilized for the evangelization of lost youth. Singspirations, leisure times without scheduled programs, meeting with other small youth church groups for the purpose of unity and enthusiasm, and lastly deputational work which will give needed opportunity for service. This second section of this chapter has been submitted with the intent that the physical, mental, social, emotional and spiritual characteristics of the adolescent may not be separated or neglected, but that the entire program may serve to unite these five primary segments of the adolescent,

and as a result of this, not only save his soul from sin, which is of primary importance but aid him in the development of a well rounded life through a program of youth evangelism.

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FOOTNOTES

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APPENDIXES

APPENDIX A

YOUTH INFORMATION SHEET (Thesis Questionnaire)

1. What is the total membership of your church? _____ (approximate.)
2. What is the total number in your youth groups between the ages of 12 to 17?
3. Do most of the pupils of the Junior High age group attend morning worship?
4. Do most of the pupils of the Senior High age group attend morning worship?
5. About how many of your Junior High pupils are born-again Christians? _____
6. About how many of your Senior High pupils are born-again Christians? _____
7. Which of the following methods are most successful with these groups.
(Check separately for each group.)

Jr. High	Sr. High	
_____	_____	Personal Evangelism or Witnessing
_____	_____	Mass Evangelism meetings in their own church
_____	_____	Youth For Christ
_____	_____	Visitation Evangelism
_____	_____	Work through the Sunday School Class
_____	_____	Youth Fellowship programs
_____	_____	Literary Evangelism (Books, Tracts, study projects)

(Other)

8. Do you have a "drop-out" problem with your Junior High Youth Fellowship? _____ If so, about what percent drop out during this time? _____
9. Do you have a "drop-out" problem with your Senior Youth Fellowship? _____ If so, about what percent? _____
10. Does your Sunday School have a "drop-out" problem? _____
If so, at what age does the greatest loss occur. (Please check)

_____ 12	_____ 14	_____ 16
_____ 13	_____ 15	_____ 17

11. Why do you think your Junior and Senior youth drop out at this age?
(please check)

_____	Inadequate leaders
_____	Lack of home cooperation
_____	Because they have not been born-again
_____	The program is inadequate
_____	Other reasons _____

12. As a pastor, what is your philosophy of youth? (Check those with which you agree)

_____	Basically evil
_____	Basically good
_____	About the same as 25 years ago
_____	More are saved than are lost
_____	More are lost than are saved

13. How many of your young people are in High School Bible Clubs in the schools? _____
14. What is the total number of meetings planned for this age group (12-17) per month (excluding all Sunday services)? _____

I hereby give permission for the above data to be quoted.

(signed) _____

APPENDIX B

TABULATION OF RESULTS OF QUESTIONNAIRE

I. Number of churches reporting..	Number of churches in
.....30	Dakota Conference,
	Evangelical United....89
	Brethren Church.....89
Total membership.....13,3907,828
Average membership..... 446 88
Total youth group members..1,4181,501
Average membership..... 47 17
Percentage of young people. 10.5% 19%
Total membership of churches answering the	
questionnaire (including churches of the	
Dakota conference..... 21,218	
Percentage of young people.....	14.7%

II. Number of Junior High and Senior High pupils who are born-again Christians: from 15% to 90%--an average of about 35%.

III. Methods most successful in winning youth to Christ as rated by the pastors:

1. Mass Evangelism meetings in their own church--22 considered this best.
2. Personal Evangelism or witnessing--18
3. Work through the Sunday School Class--17
4. Youth Fellowship programs--12
5. Visitation Evangelism--6
6. Youth For Christ--3
7. Literary Evangelism (Books, Tracts, study projects)--2
8. Others mentioned: Catechism, Summer Youth Camps, released time, and personal counseling.

IV. Number having a drop-out problem in Junior High groups--17
 Number having a drop-out problem in Senior High groups--24
 Number having a drop-out problem among youth in the Sunday School--26

V. Ages at which most Sunday School drop-outs occur in order of their frequency:

17 (most drop-outs)
 16
 15 and 14
 14 and 12 (least drop-outs)

VI. Reasons for Sunday School drop-outs as considered most common by the following number of pastors:

1. Lack of home cooperation--25
2. Because they have not been born-again--19
3. Inadequate leaders--13

4. Inadequate program--9
5. Other reasons: Too many outside interest, influence of Lutherans and Catholics, Church doesn't meet social needs.

VII. Basic Philosophy of youth held by the following number of pastors:

1. Basically evil--9
2. Basically good--6
3. Either --1
4. About the same as 25 years ago--25
5. More youth saved than lost -- 4
6. More youth lost than saved ---21

VIII. Number of youth in Bible clubs--about 60.