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AN EVALUATION OF  
THE AIMS AND RESULTS OF  
YOUNG PEOPLE'S WORK IN  
REPRESENTATIVE MODERN  
LOCAL CHURCHES  
IN THE LIGHT OF  
THEORY AND PRACTICE

by

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## INTRODUCTION

## INTRODUCTION

### A. DEFINITION OF AREA OF STUDY

The area of study in this textual and personal survey of the aims and results of youth activity in representative modern local churches must be defined as the study of theory and practice in church work with middle and later adolescents. This is not to be confused with the larger area of religious education as formally institutionalized in the modern Sunday School. It is rather to be centered upon the activities of such groups as Christian Endeavor Societies, Epworth League Societies, and other denominational young people's organizations. We are thinking, then, not of youth from early childhood to the teens, but of youth from High School age on through later adolescence.

### B. THE NEED FOR A WORK OF THIS KIND

#### 1. The Known Failure of Churches Today To Grip Youth

The widespread indifference of youth to organized religion today is both a known fact and a fact largely ignored by church people. The complacency of individual church members in their churches' mediocre achievements with young people appalls anyone who seeks to lead youth movements to an increased effectiveness. The indifference of young people to the best which organized

church youth movements now offer constitutes a tremendous challenge not only to the theological and philosophical basis of current religion but also to the aims and techniques of planned youth programs everywhere.

The youth of America and the youth of the world are not reached by church youth movements. Rather the youth of the world is turning to National Socialism, Communism, and Fascism, if not to crime. The reason for this condition has been sought by youth leaders for many years. These leaders have examined home, school, church, and state to find the reason. However accurate their findings have been, youth's indifference to the church remains a problem unsolved. There is, therefore, a continued need for a study of this problem, a repeated call for sincere and thorough re-examinations of church youth activities.

Any adequate study of the problem must go beyond a deductive evaluation of theory. It must survey inductively actual local churches, for in the local church is to be found the best picture of church failure with youth.

"The social worker hesitates to criticize the church, but viewing prisons, hospitals, reformatories and courts, with one's ears echoing stories of drab lives, unlit by warmth of any genuine religious experience, children whose hearts have never beat faster for the mystic presence of any spiritual being, youths by hundreds who believe in nothing, know nothing of the feeling of an enlarged, creative power . . . the social worker, seeing all this and knowing that to these half-starved and bewildered young spirits the least drop of water would be a miracle, questions whether it is essential for churchmen to busy themselves with talk of Fundamentalism versus Modernism. If clergymen cannot awaken youth to faith, humility and gratitude,

or quicken his enthusiasm for life beyond himself, the church cannot cope with delinquency. . " 1

This study, therefore, will attempt not only to ascertain the trend of contemporary thought regarding proper aims and techniques in dealing with youth, but will go into actual, living, local churches, selected for their representative quality, and examine both their aims and their comparative results. It is hoped that from this study will emerge a clue of permanent value in the solution of the problem of church failure with youth.

## 2. The Need For A Definitive Study Of Aims In Youth Work

It has long been an axiom of education that little can be expected in concrete achievement where no clear objective is consciously held. This has come to be an universally accepted truism of religious as well as secular education. Legion are the scientific lists of correct aims in church work with youth. Yet, there remains considerable variation, as well as downright confusion, in the theory and application of these aims.

The question, "What are we seeking to achieve?" must not only be asked but sincerely and frankly answered. Not until a specific answer to this question in a specific church has been given can the specific program of that church be evaluated. And not until the specific church program can be studied can any worthy advances be made in a solution of the problem of church failure with youth.

.....

1. Van Waters, Miriam, Youth In Conflict, pp. 140-141, Republic Publishing Company, New York City, 1926.

This study will seek therefore to ascertain both the trend of current definition of objective, and the effectiveness of the application of the defined objective in the local church.

### 3. The Need For A Re-evaluation Of The Results Of Modern Methods

Less emphasis needs to be placed on the theories and techniques of youth activity as theories and techniques, and more emphasis upon the nature of the results achieved. We will study theory and technique only as related to concrete achievement. Only in the vacuum of the student's study can technique be divorced from results. Technique cannot stand alone. It must be considered as intrinsically united with living achievement. It is in the results of contemporary church youth activity that the answer to the problem of theory and technique must be found.

We wish therefore to find out exactly what the individual church is achieving. The laboratory of the local church must be the scene of our search for truth, for not in abstract speculation, but in concrete achievement is to be discovered the secret of failure or success.

## C. THE METHOD OF APPROACH

### 1. A Personal Study As Well As A Textual Study

We do not believe the answer to the problem of church



failure with youth can be found apart from a study of a specific situation. We shall therefore be primarily concerned with the youth activity in specific representative churches. However, in order to approach the individual church with a background of awareness of the problems involved, we shall discover first what the outstanding leaders of youth are thinking in respect to objectives and techniques, then proceed to investigate with all possible thoroughness the concrete achievements or lack thereof in the specific situations.

All problems are ultimately personal, dynamic, related to life, not impersonal, static, isolated from reality. A rich store of philosophical speculation and laboratory research awaits the student who delves into the available textbooks in the field, yet any textbook, however concrete in its delineation of results, remains but a static summary of a dynamic adventure. New textbooks must forever be written, new researches repeatedly made, to keep alive the dynamic problem itself in the minds of those who would solve it.

## 2. The Youth Program Of The Individual Church

In examining the youth activity within the individual church, there are five areas of investigation concerning the local church as it organizes itself to cope with the youth problem.

First of all we shall list in each church its youth organizations and its youth work outside the boundaries of its own organizations. Second, we shall list the devotional,

recreational, and self-expressive activities and objectives within each youth organization. Third, we shall study the personality, efficiency, and originality of the youth leaders in the specific church. Fourth, we shall seek to classify the literature and sources used in the youth programs of the local church as to their dynamic or static qualities. And fifth, we shall ascertain both the expressed and the unexpressed motives of the youth workers in the churches of our investigation.

### 3. The Response Of Individual Young People To The Specific Church Youth Program

To secure the churches' evaluation of their own youth programs would not give us a complete picture of the problem we seek to understand. We must go to the young man and the young woman who do not respond in any way to those programs as well as to the young people who do respond if we would face the problem as it is.

Hence, this study will survey the members of youth organizations in the specific church as compared numerically with the complete membership roll of that church, as well as the percentage of young people in the community who are members of those youth organizations. In addition to this fruitful source of facts descriptive of the church situation today in relation to youth, we will include the results of personal interviews with young people who have stated their reactions, both affirmative and negative, to the youth organizations, activities,

leaders, literature, and motives in the churches of their attendance, or, if they attend none, in the churches of their communities.

#### D. THE DELIMITATION OF THIS STUDY

##### 1. An Intensive Rather Than An Extensive Study

In this survey it shall be our primary motive to evaluate the youth activity of the local churches in a representative community. As a secondary consideration, we shall seek extensively to cover the field of contemporary thought as to aims and techniques. The importance of our primary interest necessarily places the major portion of our study in the concrete investigation of specific situations. The secondary interest of our study will be treated first inasmuch as it constitutes a necessary approach to an intelligent handling of the individual youth programs considered.

##### 2. The Youth Programs And Response In Representative Churches Of A Modern City

A study of this kind cannot be begun in the large. It must be begun in the small -- the immediate rather than the distant. Hence, four of the leading denominations of America, as viewed in their churches in White Plains and Yonkers, New York, have been selected for our investigation.

#### E. SOURCES

The sources of this study are of two kinds: (1) textual,

and (2) personal.

The textual sources include a wide range of contemporary thought among leaders interested in the results of youth activity among the modern churches.

The personal sources include the following individual churches of Westchester County in the State of New York: The Memorial Methodist Episcopal Church in White Plains, The Trinity Lutheran Church in White Plains, The Ridgeway Congregational Church in White Plains, and The Nepperhan Avenue Baptist Church in Yonkers.

The unwillingness of Roman Catholic and High Episcopal Churches, and of Orthodox Hebrew Assemblies, to cooperate in this investigation has precluded the possibility of their inclusion in the areas of this study.

## CHAPTER ONE

THE TRENDS OF MODERN THOUGHT  
CONCERNING OBJECTIVES AND  
TECHNIQUES IN YOUTH WORK  
AMONG THE CHURCHES

CHAPTER ONE  
THE TRENDS OF MODERN THOUGHT  
CONCERNING OBJECTIVES AND TECHNIQUES  
IN YOUTH WORK AMONG THE CHURCHES

When one attempts to discover the conscious objectives of churches and church leaders in their work with young people, he immediately perceives that there are two elements observable in these objectives. First of all, every church worker with youth has, either in the foreground or background of his thinking, some idea of what he is trying to achieve. That is, he has a theoretical aim or goal. Likewise, he has some conscious principle of the technique to be associated with his aim or goal. Thus to consider the aim of work with youth, one must consider its two aspects, practical as well as theoretical.

Put differently, each youth leader has in mind at least a vague picture of the youth who will represent the ideal end of his work. But he has more than this vague picture; he has also some definite principles of method or technique by which to achieve his ideal goal.

It is not within the framework of this thesis to list nor to examine the manifold systems of method in the field. It is rather our purpose to understand the principle behind the selection of a method, for this principle must inevitably be closely

associated with the aim or the goal itself -- so closely associated, in fact, as to be indeed a part of that aim or goal. We will, therefore, seek to trace first the various ideas and ideals regarding motive and aim, and second the principles of method behind the techniques selected through which to fulfil the aim.

It is well at this point to indicate the basis for the writer's selection of sources used in the investigation. First, a sincere attempt was made to cover a wide range of viewpoint among writers in the field. That is, since the investigation of contemporary thought about youth work in this thesis is inductive rather than deductive, the ideal was a wide selection of sources without previous judgment, and to allow these various authors to speak for themselves so as to create a composite picture of what is being thought. In other words, the attempt in this thesis as regards the opinions of writers in the field is to garner a broad understanding of contemporary belief about motives and techniques in church work with youth.

To select at the beginning any prepared list of sources would be to miss the point of this investigation. The thought is to find out what is being written on the subject from any and all viewpoints, whether officially recognized by any group as authoritative or not. Prepared lists of sources are only indications of a reason for selection, which may prove to be the desire to sustain a prejudiced argument.

The main idea, therefore, in the selection of sources was to escape any prepared list, and to gather together, deliberately at random, as wide as possible a group of books in the field.

Thus many books are chosen which have no direct bearing on church work with youth, but are of considerable value in defining the nature of youth and the desired ends of youth training. Books which approach the problem of youth's training from the standpoint of purely religious interest, of adolescent psychology, of youth delinquency as a sociological problem, and of purely secular education are purposely included. Any book at all which has youth and youth training for its area of consideration has a contribution to make to the searcher after clear thought on the problems of youth guidance. Had the scope of this thesis permitted, the writer would have attempted an exhaustive inductive study of all contemporary works on youth.

As the succeeding chapters of this thesis constitute an attempt to discover what is being done by youth leaders in specific churches, this chapter seeks to discover what is being thought. To this end, thirty-nine sources, comprising many approaches to the problems of youth training, are investigated. All are classified as dealing with church work with youth though in some cases, as will be seen, the relationship is indirect rather than direct, though none the less important in helping to secure a well-rounded picture



of contemporary thought about the training of youth.

A. VARIED CONCEPTIONS OF ENDS  
IN CHURCH WORK WITH YOUTH

In classifying the following views of the correct objectives in church work with the adolescent into Personal and Social, the basis of distinction has been the degree to which each expression or definition of aim was obviously of a dominantly personal or social emphasis. In many cases, as will be evident, definitions of aim include both a personal and a social emphasis, though in no case could it be justly said that an author stresses both the personal and the social equally. Either the personal or the social is dominant.

Again, personal aims often have social implications, and social aims are often personally applied. By the term personal, however, is meant a statement of youth objective which, though it may have social implications, is primarily and predominantly interested in the personal relationship to God. And by social is meant a statement of objective which, though expressed in personal terms, is primarily and predominantly interested in social integration.

1. Personal Conceptions of Aim

The church worker with youth emphasizing personal aims invariably thinks of his work as a force operating toward the establishment or reestablishment of contact between the

soul of the youth and God. This purpose, rooted in personal regeneration, is basic in all writers on the subject of aim with a predominantly personal emphasis.

This point of view, far from being laid aside as an outworn conception of objective, is still vigorously maintained.

The personal adjustment to Christ receives dominant emphasis in James V. Thompson's "Handbook For Workers With Young People", though a social quality is clearly observable also. Thompson lists sixteen desired responses in work with young people.

- "1. A personal consecration to the program of Jesus Christ as Savior and Leader.
- "2. Active membership in the church, including attendance and participation.
- "3. Habits of Christian conduct in daily life.
- "4. Increasing enrichment of personal life through daily prayer and Bible study.
- "5. An enlarging place in the service activities of home, church, community, and world.
- "6. A recognition of God's guidance in history, and in the life of today, both national and individual.
- "7. Choice of life-work and preparation for service in the chosen field.
- "8. Increasing efficiency in both work and recreation.
- "9. Enlarging conception of the place and program of the church in the world's work.
- "10. Helpful relations with younger life.
- "11. Willingness to apply the boundless energy of this stage to the constructive tasks of home, church, community, world.
- "12. Eagerness to spread the knowledge of Jesus Christ to the ends of the earth.
- "13. Increasing powers of self-expression in prayer, testimony, and service activity.
- "14. Habits of service through giving of self, time, substance.
- "15. Both a vocation and an avocation.

"16. A belief that the Christian principles offer a practical basis for modern life." 1

Mr. Thompson has obviously gone to considerable trouble to arrange a complete list of objectives. He has admirably covered nearly every phase of life which might be considered in such a list. The personal relationship with Jesus Christ as Savior and Leader is, being first mentioned, the dominant factor, though the domestic, community, and national or world significance of this basic relationship is not overlooked.

Depending upon one's estimate of Thompson's own evaluation of these objectives, personal consecration to the program of Christ as Savior and Leader, being first, would seem to be considered by Thompson of primary importance. It is for this reason that his statement of objective at this point is listed among those of dominant personal interest. However, let us look at other facts which emerge from this statement. Ten of these objectives have an undeniable social emphasis, the third, fifth, seventh, eighth, ninth, tenth, eleventh, fourteenth, fifteenth, and sixteenth, while only five are dominantly personal in scope, the first, second, fourth, sixth, and twelfth, and one, the thirteenth, may be considered both personal and social. This would seem to suggest that church, community, and world problems must

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1. Thompson, James V., Handbook For Workers With Young People, pp. 49-50.

be brought emphatically to youth's attention as well as his relationship to Christ. In fact, a view of this statement as a whole would emphasize that youth's interest and appreciation for social well-being is a factor which will naturally emerge from his commitment to Christ.

Thompson is seen, therefore, as seeking personal commitment to Christ and what to him must be the natural outgrowth of such a commitment, social awareness and responsibility. Though personal commitment to Christ comes first in this statement, social responsibility receives even a stronger emphasis, as the ten-five proportion indicates. The fact, however, that the social responsibility follows rather than precedes personal commitment to Christ is significant. Undeniably the stronger emphasis here is social, but the basic emphasis personal.

Thompson would train youth to be a completely well-rounded and responsible member of society as well as a personal disciple of Christ, and would feel that the social emerges naturally and normally out of the personal. There is no blind disregard of social responsibility here, but an emphatic recognition of it as a normal outgrowth of personal consecration to Christ. This is a significant contribution to any attempt at definition of sound objective with youth.

A unique and vivid personal emphasis is to be found

in Charles Frances McKoy's "The Art Of Jesus As A Teacher."

"Jesus sought to impart His spirit through intimate contact. He was more concerned that His followers should know Him than that they should remember any particular form of words. . . . Jesus made Himself the center of His own teaching: 'I am the Way, the Truth, and the Life' (John 14:6) . . . . The transformation of character on the part of all the disciples was accomplished so gradually and yet so completely that the Peter, James, and John of the Acts of the Apostles seem utterly different from the untrained fishermen of the early days of Jesus' ministry." 1

There is a strong suggestion in this utterance of the principles behind a system of method. Though this is true, and these words could with equal appropriateness be used in connection with determining a basis for selecting a technique, they remain a vivid definition of the personal goal of work with youth, namely, to impart to youth through an intimate contact with Christ a satisfying and a transforming knowledge of Him. This is a strong emphasis upon the personal relationship to Christ not only as a way to God but also as a source of transforming power in the building of character. There is no expressed social emphasis here, but a peculiarly vivid personal one, implying that the one supremely important result to be obtained, upon which all others depend, is a transforming personal and intimate knowledge of Christ.

A predominantly personal list of specific aims in

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1. McKoy, Charles Frances, The Art Of Jesus As A Teacher, pp. 140-141.

dealing with youth is found in the book, "Learning To Teach From The Master Teacher", by John A. Marquis. Among these specific goals are: the communication of religious knowledge, the awakening and directing of thought about religion, the inducing of a decision in behalf of religion, the cultivation of character, and the culmination --  
<sup>1</sup>  
 preparation for service.

There are five specific goals mentioned here. Of these five, three are purely religious in a personal sense, the fourth is equally personal though it might be considered less religious, and only one is social. This proportion is significant. However, it is interesting to note that the fifth, preparation for service, is described as the culmination of the others. One gets the impression that Marquis believes that service, a social emphasis, is really the end in view in youth training. However, the social goal of service is last on the list, and the purely personal relation to God occupies four of the five objectives. Though Marquis describes service as the culmination of personal religious development, he emphasizes the personal religious development as the prime essential in a four-five proportion. This is to be contrasted to Thompson's ten-five proportion in emphasis upon the social,  
<sup>2</sup>  
 though recognition of the personal as basic.

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1. Cf., Marquis, John A., Learning To Teach From The Master Teacher, pp. 9-15.
2. Cf., Ante, p. 16.

Another statement of the personal emphasis, expressed in more general terms, is that of Powell in his "Education For Life With God", in which he defines the Christian conception of the whole of education as preparation for life with God. He asks the question as to what Christian education in a distinctive sense might be, and answers that it is the viewing of all education as preparation for communion with God. He feels that this view of Christian education is the raising of religious education, so-called, to the Christian level.<sup>1</sup>

Life with God may or may not be conceived as possessing social implications, but it undeniably bears a predominantly personal interest. Throughout all of his training, youth is to be prepared for and brought to the point of communion and fellowship with God.

Moxcey defines the ideal result of church work with youth as the youth's ability to say from the heart, "My will is to do His will".<sup>2</sup>

Both personal relationship and socially responsible action are suggested here. That is, the personal relationship is heart-felt alliance with God's will, but the doing of His will implies action which may be of a social nature.

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1. Cf., Powell, Wilfred E., Education For Life With God, pp. 239-256.
2. Cf., Moxcey, Mary E., Finding My Place, pp. 307-317.

We have observed certain marked trends in these personal conceptions of aim. While each statement revealed a recognition of the basic emphasis upon personal relationship to Christ and to God, not all of them gave equal place to social implications. Thompson placed personal consecration to Christ at the head of his list, but gave the social outgrowth in well-rounded domestic, community, and world service activity a larger emphasis in a ten-five proportion.<sup>1</sup> McKoy gave us a vivid definition of youth training in his estimate of Jesus' method as a teacher, pointing to the supreme importance of the impartation of a personal satisfying and transforming knowledge of Christ through intimate contact.<sup>2</sup> Marquis suggested that preparation for service was the culmination of personal religious development, but emphasized the personal religious development in a four-five proportion.<sup>3</sup> Powell defined the ends of youth training as preparation for life with God.<sup>4</sup> And Moxcey defined the ideal result of church work with youth as heartfelt alliance with and doing of God's will.<sup>5</sup>

There are five definitions here, all of them with basic recognition of the personal relation to God, yet

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1. Cf. Ante, pp. 15-16.
2. Cf. Ante, p. 18.
3. Cf. Ante, p. 19.
4. Cf. Ante, p. 20.
5. Cf. Ante, p. 20.



only one gives a thorough place in its definition for social implications, a second suggests that the social is the culmination of the personal but makes only slight reference to it, and the remaining three make no specific mention of the social. From these five definitions, therefore, one may draw the conclusion that among these five at least the goal of work with youth is predominantly the youth's personal relationship to Christ and to God, out from which may issue strong social awareness and responsibility, though only one of these authors gives social responsibility any considerable attention.

## 2? Social Conceptions Of Aim

Perhaps the best statement of the goal of church work with youth from the predominantly social point of view is the formulation by The International Council Of Religious Education in its Leaders' Manual for The Christian Quest Series, entitled, "The Goal Of The Christian Quest".

"The goal of the Christian Quest is to weave the strands of Christian motive and purpose into the growing fabric of the ever-present Quests of youth. For, go on Quests they will, these youths of our day, Quests of Mind, eager searches of the Body, Quests for material gain, Quests for new achievement, Quests for the undiscovered secrets that God always holds beyond the fringe of our present knowledge as a reward for the intrepid pioneer. Shall they go forth on a pagan or a Christian Quest, seeking a pagan or a Christian answer to our problems of race and war and social strife? Shall the Quest of their hearts be for a material kingdom, for mercenary success as an end in itself, for mere sensual thrill and satisfaction, for a devotion only to old forms and outgrown

ways, or for a fellowship with God that shall be vital and transforming, for the Kingdom of God on earth, for new interpretations of the meaning of the age-old Evangel, for Christian habit in every area of life, and for a society that shall indeed be Christian? Shall they indeed seek first the Kingdom of God? Only the future can answer." 1

Typical of this point of view is the infinitive, "to weave". The emphasis is upon the gradual development in the individual of Christian habits of thinking and acting. There is a personal quality in this definition of goal, but a strong social awareness and responsibility is evident in the emphasis upon the seeking of solutions to our problems of race and war and social strife toward the building of a society that shall indeed be Christian. A fellowship with God in the Kingdom of God, however, is emphasized, though it is the kingdom of God on earth that is sought -- a social ideal.

In a statement that has both personal suggestiveness and clearly social implications, Charles E. McKinley states:

"From our standpoint, the problem of bringing souls to God shapes itself this way: how shall the spiritual powers now dormant in the soul of the child or lying in helpless incarceration behind dense walls of worldliness and selfishness and sensuality in the mature sinner, find their way forth into light and activity?" 2

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1. The Christian Quest. Leaders' Manual, Youth and Jesus' Way of Life.
2. McKinley, Charles E., Educational Evangelism, p. 110.

Here again the gradual as opposed to the crisis inculcation of Christian viewpoint is emphasized. The personal quality of bringing souls to God in a spiritual awakening is here, yet the terms "worldliness", "selfishness", and "sensuality" suggest the social implications of spiritual awakening.

Paul R. Hanna, in his "Youth Serves The Community", finds that the challenge offered by the millions of unawakened young people determines in part the nature of the goal. Though this source is not primarily involved with formal church work with youth, it reflects a significant emphasis upon the social integration of youth, and therefore has an indirect but important contribution to religious definitions of objective.

"Children and youth, millions of them the world over, restless with tremendous energies! Communities, thousands of them from pole to pole, embracing the conditions and materials from which we may create a far more ideal environment for better living! On the one hand, the great energy of youth requiring only a dynamic purpose to make that force the most constructive factor in social progress. On the other hand, cultures rich in potentialities, needing a great constructive force to realize the abundant human life which they are capable of providing. To coordinate these two mighty resources -- to harness the energy of youth to the task of progressively improving conditions of community life -- that is the supreme challenge to educational and social statesmanship." 1

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1. Hanna, Paul R., Youth Serves The Community, pp. 21-22.

This expression constitutes a vivid declaration of the challenge found in the social approach to the matter of goal. Youth is to be awakened and drawn into building the community for human enjoyment. This presents the purely social viewpoint on work with youth. To this end of training youth as a social constructive force Hanna talks of Public Safety, Civic Beauty, Community Health, Agriculture and Industrial Improvement, and Civic Arts as the fields of youth challenge and interest.<sup>1</sup>

Hanna includes a brief creed from one of the groups of young people he discusses, suggesting its value as depicting the goal of youth work in terms of youth attitude. "We believe in service for others, in health of mind and body to fit us for better service, and in world-wide friendship."<sup>2</sup>

Complete socialization of youth, without regard for personal relationships with God, is the goal of this viewpoint.

The behavior pattern of the Determinist school plays its part in the definition of objective.

"Any effective education for character will need to carry forward its work within the behavior pattern.

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1. Cf., Hanna, Op. Cit., pp. 42-197.
2. Ibid, p. 123.

Character as an intelligent, effective, and dependable way of life will result, not from talking about character, but from actual experience, under guidance, in living the Good Life. Moreover this experience will take place not in artificially constructed situations, but realistically, in the actual situations which living presents to growing persons." 1

There seems to be a trace of the pragmatism of John Dewey in these words. The goal of character is not to be achieved by words, but by deeds in natural as opposed to artificial situations evoking intelligent response. Its emphasis is upon character formation of youth in life situations. This character formation is not based upon personal commitment to God but upon social integration in life situations.

A completely social emphasis is found in Upton Sinclair's definition of aims in youth training. While Sinclair is not primarily concerned with church youth training, the church youth worker may find a helpful clarification of aims in his own work by consulting a secular source of this kind. Church work with youth does not exist unto itself alone, separate from life, but, as a part of life, cannot ignore the best thought or any thought based on the secular approach. Sinclair is vitally interested in youth, and what he aims to achieve in youth may help us to clarify our own religious objectives.

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1. Bower, William Clayton, Character Through Creative Experience, p. 257.

"That is my program for colleges (that is, education) -- to discuss the vital ideas, the subjects that men are arguing and fighting over, the problems that men are facing, and that must be solved if our society is not to be rent by civil war. Everybody is interested in these questions, old and young, rich and poor, high and low, and if you deal with them you solve several vexing problems at once. You solve the problem of getting students to study, and also the problem of student morals; you turn your college from a country club to which elegant young gentlemen come to wear good clothes and play games; and more or less in secret to drink and carouse -- you turn it from that into a place where ideas are taken seriously; and the young learn the use of the most wonderful tool that the human race has so far developed, that of experimental science. . . . You go out into life as a young warrior with an enchanted sword, all powerful against all enemies. To forge that sword and train you in the care of it and the use of it -- that is the true task of our institutions of higher education. To that end the call goes out to all men and women, who have believed in reason, and wish to have it vindicated and used in the world." 1

The main thought in this statement which may be helpful to the church worker with youth is the use of vital, contemporary issues as a basis for discussion, thus achieving two fine results at once, the arousing of genuine interest, and the teaching of youth that ideas are to be taken seriously. Certainly no picture of what is being thought about youth training, religious or secular, would be complete without this emphasis upon the utilization of vital ideas as a means to the end of interested and serious thinking on the part of youth.

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1. Sinclair, Upton, The Goose-Step, A Study Of American Education, p. 477.

Health, self-control, self-reliance, reliability, clean play, duty, good workmanship, team-work, kindness, and loyalty are objectives of work with youth as outlined by another writer with a social emphasis, W. W. Charters, who describes social ideals to be inculcated rather than<sup>1</sup> divine relationships to be established.

To arouse in youth an appreciation of life bordering upon a spirit of reverence is the goal of youth work as conceived by Alfred E. Stearns, who begins a chapter in his book, "The Challenge Of Youth", with a unique quotation from Thomas Carlyle.

"The man who cannot wonder, who does not habitually wonder and worship, were he president of innumerable Royal Societies, and carried the 'Mechanique Celeste' and 'Hegel's Philosophy', and the epitome of all laboratories and observatories with their results, in his single head -- is but a pair of spectacles behind which there is no eye." 2

The emphasis here is neither purely personal nor social. The suggestion is the development of an appreciative awareness of the great meanings and relationships behind the observable facts, or reverent wonder.

Erdman Harris in his book, "Twenty-One", describes in four statements and a question his definition of what he wishes achieved in youth. "Modern man should feel him-

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1. Cf., Charters, W. W., Teaching Of Ideals, pp. 51-52.
2. Stearns, Alfred E., The Challenge Of Youth, p. 66.

self a citizen of the universe."<sup>1</sup> "He should try to  
figure out a reasonable explanation."<sup>2</sup> "He should  
feel himself a man of the world."<sup>3</sup> "He should be master  
of himself."<sup>4</sup> "What do you stand for?"<sup>5</sup>

The first of these five points of emphasis suggests a possible personal relationship to God, though adjustment to the objective universe is the main consideration. The second is philosophical though having both personal and social implications. The fourth is clearly a picture of social integration in the self-control of character, while the third is social integration in confident adjustment. The fifth deals with standards and loyalties in human relationships. Thus we see that three out of these five points of emphasis are purely social, and that the remaining two, while allowing for the personal, have primary social implications. On a three-two relationship, at least, this definition of the youth we seek to create emphasizes youth's social integration.

Charles E. Raven in his book, "Christ and Modern Education", brings us back to the Determinist and his behavior pattern. The youth's salvation, according to Raven,

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1. Harris, Erdman, Twenty-One, p. 185.
2. Ibid, p. 190.
3. Ibid, p. 197.
4. Ibid, p. 202.
5. Ibid, p. 201.



lies in the development within him of patterns of decision and choice which will be socially acceptable.

"For, within this multitude of impressions being made upon it, the child inevitably selects from among them consciously or subconsciously. What determines our first choices, why it is that certain incidents remain indelibly fixed in our minds and certain qualities impressed upon our characters, is difficult to define precisely; for the process begins with life itself in the phase of infancy, where memory cannot penetrate and exact observation is impossible. At first our method is mainly, if not solely, that of trial and error; later our experience of the previous consequences influences our decision, and imagination forecasts what the result of a particular action will be; gradually by choosing what attracts we gain knowledge of what is in our interest and develop lines of definite policy, thus building up a character to which certain qualities or actions appeal while others are repellent. The self grows as it organizes its experiences in relation to a stable center of interest, to which all the pursuits and activities that attract us are related and which links them together in an integrated whole. When there is no strong center, we get the dilettante; the type that flits from one occupation to another without consistency or settled purpose. Where the center is not strong enough to attach itself to interests that attract us, although alien to our main purposes in life, we get subsidiary centers formed, and the individual becomes a piece of patchwork, coloured partly, say, by his devotion to home and parents and legitimate ambitions, partly by a passion for excitement which, having no relation to his chief interest, is kept secret and expresses itself in surreptitious gambling. Only where the center of interest is rich in values, only as it embraces the content of a full and good life, will it unify and order all the legitimate aspirations of human nature, and at once inspire and control the exercise of all its faculties. Such an interest, at once dominant and satisfying, is the supreme condition of happy and effective living. It should be the chief task of education to discover such an interest and foster its acceptance. For only if we seek to serve a worthy end and feel that our work is related to real values shall we learn with zest." 1

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1. Raven, Charles E., *Christ and Modern Education*, pp. 61-63.

No more comprehensive and at the same time clear picture of the mind of the youth we would lead to Christian perfection can be found. Two facts emerge from this statement. First, the mind of youth is confused by conflicting desires. Second, a strong, dominant center of interest, around which the whole of life arranges itself, gives youth both happiness of mind issuing from the cessation of turmoil and effectiveness in applying himself to his chosen tasks.

Whether this strong and dominant center of interest shall be purely personal or purely social, it must possess sufficient strength to arrange all the other youth interests and attractions around itself in harmonious integration. A basic aim, therefore, in youth work must be the discovery or the development or the impartation of a worthy and dominant interest, to which all others become secondary. Not simply a dominant interest, but a dominant interest which is both a worthy end and one related to real values is that the acceptance of which the youth worker must seek to foster.

Catherine Atkinson Miller in her book, "The Successful Young People's Society", defines what might in this connection be considered an admirable dominant interest around which to integrate youth.

"Should not young people be enlisted in that campaign of service and sacrifice that shall never end while the darkness of illiteracy and superstition exists, while the oppression of poverty and injustice is anywhere known, while low ideals and hurtful social customs remain, while children must toil

in factories and mills, while the world besmirches the ideals of the young, while any man anywhere knows not the love of Christ who came to seek and save that which was lost." 1

The socially-reconstructive purposes of great-souled Christianity and the significance of Christ, the great resource of personal inspiration and challenge, are here uniquely united. Youth is to be enlisted in a dominant interest of sacrificial service in the love of Christ. Moral issues as regards personal conduct are to find a normal solution as they relate themselves to this dominant interest.

Moral conduct as it ascends toward social altruism is the emphasis of Lena K. and William S. Sadler in their attempts at "Piloting Modern Youth".

"Youth at first requires guidance, always stands in need of moral training; but it is the purpose of education so to train the young that they will acquire that self-control which will lead them of their own free will to make preferential choice of moral conduct." 2

The many levels of moral conduct, as the Sadlers point out, rise toward altruism. "McDougall has classified these levels as: 1- Instinctive behavior, 2- Reward and Punishment, 3- Social approval and disapproval, and 4- Altruism." 3

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1. Miller, Catherine Atkinson, The Successful Young People's Society, p. 195.
2. Sadler, William S. and Lena K., Piloting Modern Youth, p. 314.
3. Ibid, p. 317.

Our work with youth is for the purpose of raising youth to the highest level of morality, namely, altruism. The social implications of this emphasis are obvious.

The Sadlers list six values of religious influence upon the young.

"1. Religion can be utilized to associate and unify the otherwise disturbed mental life and confused experience of youth.

"2. Religion can be used as a yardstick for measuring various moral values and social obligations.

"3. Religion elevates youth's ideals and inculcates a valuable ethical motive of unselfishness.

"4. Religion augments self-control.

"5. Religion aids in resolving emotional conflicts.

"6. Religion leads to worship and expansion of spiritual life." <sup>1</sup>

Of these six listed values of religious influence upon the young, only one is personal, the sixth and last, while three are social, the second, third, and fourth, and two are psychological, involving both personal and social implications, the first and fifth. Eliminating the two which have both personal and social implications, the proportion is three-one in emphasis upon the social outcome of religious influence, or including them, the proportion is four-two. The first and fifth emphasize a unifying and integrating interest, suggesting the<sup>2</sup> thought of Raven on worthy dominant ends.

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1. Sadler, Op. Cit., p. 318.

2. Cf., Ante, p. 30.

It is of value to note the verbs in this list of statements regarding religious influence: "Can be utilized", "can be used", "elevates", "augments", "aids", and "leads". The first two are passive, the last four active. One psychological and one social value of religious influence are characterized in passive verbs. Two social, one psychological, and one personal are characterized in active verbs. This illustrates the dynamic quality of religion in its influence upon youth.

An intellectual value is also to be found in religious influence.

"As we analyze our modern youth, their one great trouble seems to be that they think superficially. . . Religion, if properly taught, certainly would help young people to grasp the meaning and values of life." <sup>1</sup>

E. Morris Fergusson defines the aim of Christian work with youth as the forming of Christian character which is conduct under inner control. <sup>2</sup>

Similarly, "It (the aim) is . . . free commitment of the self to the Ideal which is the climax toward which all emotional processes converge." <sup>3</sup>

Again,

"Clearly, the business of the church at this

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1. Sadler, Op. Cit., p. 325.
2. Cf. Fergusson, E. Morris. Teaching Christianity, pp. 8-10.
3. The Committee On The War And The Religious Outlook, Appointed By The Federal Council Of Churches Of Christ In America, The Teaching Work Of The Church, p. 92.

time is to seek to bring about in the young person unity of consciousness . . . to enlist youth in some form of Christian enterprise." 1

There are three observable elements in these last two statements. First, the end is free commitment of the self to the Ideal. Second, this free commitment is expected to eventuate in personal unity of consciousness. Third, enlistment in some form of Christian enterprise is to be both a result of free commitment to the Ideal and a cause of unity of consciousness. The dominant interest as an integrating factor in the life of youth is here given a social emphasis in an active Christian enterprise inspired and supported by commitment to the Ideal..

Heroic moral conduct in social altruism is the emphasis in Cynthia Pearl Maus' definition of the goal of Christian work with youth.

"The primary aim of religious education is not to teach the Bible, especially the Life and Teachings of Jesus, as an end in itself, but always as a means to the end of producing followers of Christ heroic enough to try to live daily the ideals of Jesus. The goal of Christian Education is Christlike character. . The teacher's task is to discover that vital, dynamic truth and to present it in so vivid a way as to make appropriation spontaneous, easy, natural." 2

Toward this goal of social altruism in Christlike

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1. The Committee On The War And The Religious Outlook, Op. Cit., pp. 100-101.
2. Maus, Cynthia Pearl, Teaching The Youth Of The Church, p. 37.

character, the knowledge of Christ is to be a means, not an end, for it is the Christlike character itself, rather than its source, which bears the important responsibility in contemporary living.

In "Christian Worship For American Youth" by Laura Armstrong Athearn, conduct controlled from within is again emphasized as the fundamental objective.

"The end in view is the development of an inner control to help boys and girls in the making of choices for right thought and conduct in every day life." <sup>1</sup>

This inner control again suggests the unifying and integrating influence of a strong, dominant center of interest.

In W. Ryland Boorman's "Independent Young Thinkers" is to be found a unique expression of the meaning of religion as heroic loyalty. "Religion is at heart loyalty --  
loyalty to the highest we know (Royce)."<sup>2</sup> And there follows a significant challenge, "Young man, identify yourself with some great but unpopular cause (Wendell Phillips)."<sup>3</sup>

E. Stanley High emphasizes the necessity of socially-minded youth as one phase of the goal of our youth programs.

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1. Athearn, Laura Armstrong, Christian Worship For American Youth, p. 23.
2. Boorman, W. Ryland, Independent Young Thinkers, p. 86.
3. Ibid, p. 86.

"It is an obvious fact that from among the youth of the world, and especially from among the student youth, there must come whatever leadership will be found to bring about industrial and political, social, and religious world re-building." 1

High's emphasis is to the effect that only socially-minded youth, heroes of reconstruction, can furnish the needed energy and vision and leadership to re-build the world. Hence, there emerges a strong suggestion as to the aim of work with youth -- to awaken this social mindedness and to inspire its heroic action.

A less socially-reconstructive but equally social viewpoint is that of Sidney I. Schwab and Borden S. Veeder in "The Adolescent, His Conflicts and Escapes".

"Religion then to the adolescent is a social matter, a contrivance of social usage, planned to fit the adolescent more securely into the social fabric of which he is becoming more and more a part. It is . . . a series of settled ideas about unsettled things that give him a short path to convictions on things of paramount importance." 2

The emphasis here is not social reconstruction, but social integration as a goal of work with youth.

The purpose of religious work with youth, according to Forrest Lamar Knapp, is to develop sensitiveness,  
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 initiative, and service.

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1. High, C. Stanley, *Revolt of Youth*, p. 210.
2. Schwab, Sidney I., and Veeder, Borden S., *The Adolescent, His Conflicts and Escapes*, pp. 171-172.
3. Cf., Knapp, Forrest Lamar, *Leadership Education In The Church*, pp. 17-24.



Sensitiveness may or may not suggest the personal relationship to God, but both initiative and service plainly relate themselves to social aims.

In the title of a book by Wilfred E. Powell is found a splendid short summary of his conception of aim in work with youth, "The Growth Of Christian Personality".<sup>1</sup> Another phrasing of the same definition might be, "the development of Christlike character". The thought is both suggestive of the source of such character, God, and of the outcome in social altruism.

We have traced the trends of contemporary thought about motives in youth work from a social point of view through twenty sources. The fact that in our deliberate random selection of books dealing with the training of youth twenty emphasized the social, while only five as far as we have studied emphasized the purely personal, is in itself suggestive of the modern trend. In these twenty sources as we have studied them, there have emerged seven major divisions of emphasis, though all in the social trend. One of these divisions, though subdivided into three groups, is by far the largest, having nine of the sources included in its scope. The next largest division has three sources supporting it. Then there are three divisions supported by

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1. Powell, Wilfred E., The Growth Of Christian Personality, Title Page.

two sources each. The last two divisions are supported only by one source each.

Nine sources among those we have studied emphasize the social aim of social service in a clear, understandable way. Of these nine, two are concerned with a completely socialized community service without personal religious implications, two are emphatic in their definition of service as high social altruism, and five clearly emphasize service of a social and a sacrificial nature inspired by and having similar qualities to the sacrificial service of Christ.

Among these nine social service sources are: 1- For completely socialized community service without emphasis upon personal religious experience, Hanna<sup>1</sup>, and Charters.<sup>2</sup> 2- For a conception of service as high social altruism, Sadler<sup>3</sup> and Knapp.<sup>4</sup> 3- For service similar to the sacrificial service of Christ, Miller<sup>5</sup>, The Committee On War<sup>6</sup> And The Religious Outlook,<sup>7</sup> Maus,<sup>8</sup> Boorman,<sup>9</sup> and High.

Three sources among those studied define the objective of youth work in churches as a gradual development, The Christian Quest,<sup>10</sup> McKinley,<sup>11</sup> and Powell.<sup>12</sup>

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1. Cf., Ante, p. 24.
2. Cf., Ante, p. 28.
3. Cf., Ante, p. 32.
4. Cf., Ante, p. 37.
5. Cf., Ante, p. 31.
6. Cf., Ante, p. 34.

7. Cf., Ante, p. 35.
8. Cf., Ante, p. 36.
9. Cf., Ante, p. 37.
10. Cf., Ante, p. 23.
11. Cf., Ante, p. 23.
12. Cf., Ante, p. 37.

Two sources among those studied define the aim in youth work as the development of conduct under inner control -- Fergusson<sup>1</sup> and Athearn<sup>2</sup>. Two more sources define the aim as harmonious integration into society as it is -- Harris<sup>3</sup>, and Schwab and Veeder<sup>4</sup>. Two additional sources define the training of character as the goal, but add the specific requirement that character be formed not in artificial but in realistic situations evoking character responses -- Bower<sup>5</sup> and Raven<sup>6</sup>. One source emphasizes reverent appreciation as the goal to be obtained in youth, Stearns<sup>7</sup>. Sinclair, who also stands alone, though somewhat supported by Sadler<sup>8</sup>, emphasizes the developing of the youth's ability to deal seriously with real and vital ideas.<sup>9</sup>

Among these seven divisions of sources grouped in accordance with the dominant emphasis of each we observe that the definition of the aim of work with youth as the sacrificial heroic service in the love of Christ and like-

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1. Cf. Ante, p. 34.
2. Cf. Ante, p. 36.
3. Cf. Ante, p. 29.
4. Cf. Ante, p. 37.
5. Cf. Ante, p. 26.
6. Cf. Ante, p. 30.
7. Cf. Ante, p. 28.
8. Cf. Ante, p. 33.
9. Cf. Ante, p. 27.

ness to Him in social service was emphatically the dominant emphasis, with completely socialized service and service as social altruism closely allied. Next in dominant emphasis was the gradual development of Christian character, Equal emphasis was placed on the next three definitions of aims in youth work, conduct as guided by inner control, integration into society as it is, and character development in realistic life situations. Least emphasis was placed on the last two definitions of aims in youth work, to cultivate reverent wonder and worship, and to stimulate youth to think seriously about vital contemporary ideas.

B. VARIED CONCEPTIONS OF TECHNIQUES  
AS RELATED TO ENDS IN CHURCH  
WORK WITH YOUTH

The principles of selection of techniques are so closely associated with the ends desired that they are often hard to distinguish. Techniques inevitably follow the personal or the social conception of aim. We shall, therefore, list our findings under the two heads, "Techniques Calculated To Bring About Personal Commitment To Christ", and "Techniques Calculated To Bring About Social Integration of Individual Personality".

# 1. Techniques Calculated To Bring About Personal Commitment To Christ

A basic necessity in dealing with the child or youth whom we would lead to Christ is granting him individual freedom and seeking to impart to him a sense of his own responsibility. There can be no sympathy with an attempt to regiment youth into commitment to Christ, for nothing can replace "individual freedom and responsibility, which was set forth as a natural, normal element in the spiritual experience of adolescence."<sup>1</sup>

Achieving personal commitment to Christ can never be a family matter.

"The hope of rearing children in Christian households to out-populate the unChristian families among us has vanished, if indeed it ever was seriously entertained."<sup>2</sup>

Jesus' technique in seeking personal commitment to Himself is cited.

"Jesus was both preacher and teacher; but His purpose was one; all His teaching was evangelistic, all His preaching was educational."<sup>3</sup>

Jesus was both the bringer of a message and the imparter of knowledge. The youth worker must incorporate both evangelism and education if he would bring youth to Christ, for youth has both a mind and a will.

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1. McKinley, Op. Cit., p. 71.
2. Ibid, p. 102.
3. Ibid, p. 108.

McKinley finds that "Jesus' method of evangelism consisted of three elements: suggestion, imitation,<sup>1</sup> apperception of truth."

The essential working principles in seeking to achieve personal commitment to Christ are, according to McKinley, identical with "the four chief instruments of education: impression, instruction, association, and self-expression."<sup>2</sup>

No principle of technique, however, can displace the necessity for presenting the Christ Himself if personal commitment to Him would be gained.

"It is common to speak of youth as irreligious. Nothing could be farther from the truth. But youth has not cast its religion into cold dogma and forbidding creed. To dogma, youth is utterly impervious. Creeds to it are meaningless. Formal religion not only makes scant appeal but frequently repels. But the fundamentals of religion revealed by Christ and lived by Him awaken always in the heart of youth, even though he may be unconscious of their true significance, a definite and often compelling response." <sup>3</sup>

According to Stearns, then, it is not formal religion that will prove to be an effective technique in reaching youth, but the religious fundamentals as revealed by Christ and as lived by Him. The living Christ is the final technique in this emphasis.

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1. McKinley, Op. Cit., p. 112.
2. Ibid, p. 227.
3. Stearns, Op. Cit., p. 68.

One principle which must always be considered in the selection of techniques is the necessity for the stimulating rather than the benumbing religious influence.

"As youth approaches manhood its religious interest will wane or grow just in so far as the influences and surroundings to which it is subjected are benumbing or stimulating. Today they are chiefly of the former kind." 1

We return to Thompson for a statement suggesting the principle that youth must be won to Christ by a religious emphasis in terms of his own life, and enabled to make his decision for Christ habitual by a strengthening environment.

"A young person without religion is a monstrosity. Heedless of traditions, he demands a religion in terms of his own life, and activities which have inherent value and interest for himself. When a youth decides to accept Jesus Christ as the King of his life, he is still a youth and loves youthful things. His decision is prompt and genuine. It should be as promptly accepted at face value by his church. His immediate need is for the kind of environment and activity that will strengthen his decision and make it habitual." 2

A listing of subject matter as the basis and medium upon and through which personal commitment to Christ is to be gained and maintained includes, according to Catherine Atkinson Miller: the Bible, the church, missions, stewardship, evangelism, health, home and social relationships, world citizenship, life work, religious art, and leader-

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1. Stearns, Op. Cit., p. 75.
2. Thompson, Op. Cit., p. 72.

ship training.<sup>1</sup> Of these eleven areas of interest and approach, six have directly to do with the youth's personal relationship to Christ, four with a Christian manner of living in relation to the social outcome of personal commitment, and one with a normal Christian stewardship of health. The attempt is made in this list to suggest the principle of a whole-life approach in a technique of dealing with youth both up to, including, and following personal commitment.

Drama furnishes a helpful medium through which youth interest may be drawn to Christ and enriched in Christian culture.<sup>2</sup>

Psychologically the youth who attains a vital personal religious experience finds many rewards. Each of these rewards suggests a technique toward its achievement.

"Communion . . . with great spiritual powers . . . with others. Loyalty -- something to be supremely loyal to. Questioning -- encouraging speculation. Activity -- doing things, good things from the social viewpoint."<sup>3</sup>

Techniques suggested in this statement are: constant description in living terms of the great spiritual powers available, calling youth's attention to a supreme and irresistible object of loyalty, encouraging speculation, and providing activity.

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1. Cf., Miller, Op. Cit., pp. 7-13.
2. Cf., Ibid, pp. 167-186.
3. Sadler, Op. Cit., p. 320.



Another listing of subject matter most conducive to personal commitment to Christ includes: Human Life, God's World, God's leading of the peoples of Olden Times, God incarnate in Christ, His only begotten Son, and the Kingdom of Heaven Concept of Jesus.<sup>1</sup>

Of these five listed areas of helpful interest in calling forth personal commitment to Christ, three emphasize the principle of imparting to youth an awareness that God has dealt with and does now deal with men, one emphasizes God's immanence in His own world, and one Human Life as the picture of the need of the Divine. The great principle here in dealing with youth is the impartation to youth of both a subconscious and a conscious awareness of God as the eternally ruling force in the universe. Having established this concept, the youth's attention may readily and with meaning be transferred to Christ as the historical embodiment of this eternal spirit.

As God in His world and Christ as the historical revelation of God form a teaching approach to youth which cannot be ignored, so the youth leader or teacher becomes a part of her own technique. Her personality enters into and colours any formal technique which she chooses.

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1. Cf. Maus, Op. Cit., pp. 37-38.

"The teacher herself must first cultivate a great heart, a heroic heart, a saintly heart, if she would make saints and heroes of her pupils." 1

The combined principles of child freedom and teacher example were taught by Zinzendorff.

"Central in Zinzendorff's understanding of child nature is his recognition of the principle of free development in the individual." 2

Zinzendorff himself practiced his theory of teacher example by being both companion and teacher to those he sought to teach.<sup>3</sup>

The seeker after personal commitment to Christ on the part of youth must never lose sight of the importance of continued religious conditioning both before and after the moment of decision.

"The adolescent period lasts ten years or more, during all of which development of every sort is very rapid and constant, and it is, as already marked, intemperate haste for immediate results, or reaping without sowing, which has made so many regard change of heart as an instantaneous conquest rather than as a growth, and persistently to forget that there is something of importance before and after it in healthful religious experience." 4

One author describes the normal development in youth toward personal commitment to Christ and beyond as the sequence of "moral growth . . . religious experience . . . Christian personality".<sup>5</sup>

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1. Esther, Sister Mary, The Christian Teacher, p. 82.
2. Meyer, Henry H., Child Nature and Nurture, p. 101.
3. Cf., Ibid, pp. 102-112.
4. Hall, G. Stanley, Youth, Its Education, Regimen, and Hygiene, p. 366.
5. Cf., Powell, Op. Cit., p. 176.

Nine principles of technique emerge from our study of ten sources. Some of the nine have common elements, yet each is worthy of a place by itself. Not all of them receive equal emphasis. Of the nine only five are put forth by our quotations from more than one source. Five are supported by two sources each, and four only by one source each.

The nine principles, in the order in which they have appeared in our inductive study, are: 1- the principle of child freedom and independent responsibility, supported as a principle by McKinley<sup>1</sup> and by Meyer<sup>2</sup>; 2- the uniting of education with evangelism, supported by McKinley<sup>3</sup>; 3- the constant technique of the presentation of the living Christ, emphasized by Stearns<sup>4</sup>; 4- the principle of the necessity of a stimulating rather than a benumbing approach to youth, encouraging speculation and activity, emphasized by Stearns<sup>5</sup> and by Sadler<sup>6</sup>; 5- the principle of presenting religion to youth in terms of young life, put forth by Thompson<sup>7</sup>; 6- the principle of a whole-life approach to youth covering all subject matter of interest to youth, supported by Miller<sup>8</sup>; 7- the principle of the constant cultivation of communion with and loyalty to a supreme spiritual power, emphasized by Sadler<sup>9</sup> and by Maus<sup>10</sup>;

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1. Cf., Ante, p. 42.
2. Cf., Ante, p. 47.
3. Cf., Ante, p. 42.
4. Cf., Ante, p. 43.
5. Cf., Ante, p. 44.

6. Cf., Ante, p. 45.
7. Cf., Ante, p. 44.
8. Cf., Ante, p. 45.
9. Cf., Ante, p. 45.
10. Cf., Ante, p. 46.

- 8- the principle of the necessity of regarding the teacher or leader as a significant and important part of his or her own technique, emphasized by Esther<sup>1</sup> and by Meyer<sup>2</sup>; and
- 9- the principle of regarding a change of heart as a growth requiring continued conditioning both before and after the moment of decision for commitment to Christ, strongly emphasized by Hall<sup>3</sup> and clearly suggested by Powell<sup>4</sup>.

Of these nine principles three have to do particularly with the child, namely, the first, seventh, and ninth, emphasizing respectively child freedom, child communion with and developing loyalty to supreme spiritual power, and a continuity in child conditioning both before and after a personal commitment. Three more have to do particularly with the manner in which the teacher approaches youth, namely, the second, fourth, and fifth, emphasizing respectively the uniting of evangelism with education, the necessity of a stimulating rather than a benumbing approach to youth encouraging speculation and activity, and the presenting of religion to youth in terms of young life. Two of the nine principles have to do particularly with subject matter, namely, the third and the sixth, respectively emphasizing the presentation of the living Christ and

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1. Cf., Ante, p. 47.
2. Cf., Ante, p. 47.
3. Cf., Ante, p. 47.
4. Cf., Ante, p. 47.

the inclusion of a whole-life approach to youth covering all subject matter of interest to youth. One of the nine principles of technique has to do particularly with the teacher or youth leader, namely, the eighth, emphasizing the necessity of regarding the teacher or leader as an integral part of his or her technique.

## 2. Techniques Calculated To Bring About Social Integration Of Individual Personality

There are seven main subjects or areas of study included in the program of the Christian Quest Leader's Manual for youth's social integration: worship, recreation, <sup>1</sup>dramatics, story-telling, reading, debating, and cooperation. Only one of the seven emphasizes the relationship to God, and the remaining six emphasize youth's development as a member of society.

Another listing of the social youth leader's areas of youth approach includes: worship, activity, learning by doing, recreation, <sup>2</sup>special days, week-end activities, and prizes and rewards. Here again only one of the seven suggests the relationship to God, and the remaining six are preoccupied with youth as a member of society.

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1. Cf., The Christian Quest Leader's Manual, Op. Cit., Pamphlet Titles.
2. Cf., Archibald, George Hamilton, The Modern Sunday School, pp. 79-179.

The principle of technique suggested or emphasized in both of these lists is the necessity of a whole-life approach to youth as regards areas of interest, though a comparison of these lists with those suggesting the whole-life approach for personal commitment disclosed a striking emphasis here upon areas of attention particularly suited to developing social integration of youth.<sup>1</sup>

Even sex interests in youth must be included for a complete whole-life approach to social integration.

"The new knowledge presents a radically different idea of what self-control is. We now know that there are many expressions of sex besides the merely physical. . . Playing football or hiking, building radios or collecting stamps, dancing or picnicing, and kindred activities are valuable not alone for their own interest, but because they may be utilized to occupy one's energies in ways that make for the highest use of sex." 2

The responsibility of the youth leader extends not only to the normal youth but also to the delinquent youth.

"Delinquencies of youth are the expressed social standards of some part of the adult community. . . Youth selects the code that is in harmony with his emotions." 3

Techniques for reaching and dealing with delinquent youth must be created and improved.

"Social activities within the church do not

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1. Cf., Ante, p. 45.
2. Dickerson, Roy E., So Youth May Know, p. 236.
3. Van Waters, Op. Cit., p. xvi.

fulfil the whole need, nor supply authentic spiritual leadership. In spite of friendly visitors, campaigns, drives and educational movies in the churches, it is evident that lives of the young delinquents have been left singularly untouched by religion. . Religion does not flow from the church into the community in which the young delinquent moves, hence the church has no authoritative voice in those social standards which are today most powerfully in conflict with the moral code." 1

Yet the entire community continues to look to the church for authentic spiritual leadership.

"The church as a guiding force in the life of youth should be the chief asset in a community program to prevent delinquency. In many places it will form and direct a large part of the social life of the individual. It can no longer remain aloof from social or political problems, but must assume active leadership. Technical matters of social service can well be left to trained groups, but the fundamental art of producing a social attitude of mind, a religious feeling-tone toward life and its problems, can be created only through the church. If the church could forget its dissensions and concentrate on the spiritual welfare of the child, much that now passes for social work would be unnecessary. For the church to imitate economic or military groups in rivalry for membership, or to seek competition with amusements that enervate youth, is no substitute for its true function of supplying ethical and religious guidance to youth." 2

If our churches have fallen asleep in their work with youth, it must not be forgotten that they possess the only eventual dynamic to reawaken their waning energies.

"The suggestion that perhaps our religion has been secreting a toxin that has made it drowsy leaves

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1. Van Waters, Op. Cit., p. 141.
2. Ibid, pp. 272-273.

open the question whether this same religion might not develop from its own tissues an anti-toxin that should bring back health and vigor." 1

A static religion must give place to a rebirth of a growing religion, for "only a youthful religion can hold youth".<sup>2</sup>

A youthful religion demands a religious approach that is not sugar-coated or camouflaged.

"There is a very marked and sometimes startling interest in religion among young people. . . Having in mind this religious interest, I think an interpretation of religion to young people should not be sugar-coated. It is my conviction that too many leaders of religious work among young people assume that they must make religion a sort of light and airy proposition ushered in with the latest jazz singing and ushered out with cocoa and soda-crackers. . . . The places where religious work among young people is being most seriously carried on . . . are places where without apology and under intelligent leadership young people are led to give serious and extended consideration to the most serious problems of religious life and thought." 3

This statement by High should be compared with that by Sinclair<sup>4</sup> for it emphasizes the necessity of training youth to take serious ideas seriously. Youth must be trained "so that he will be able to vindicate the faith that is placed in him."<sup>5</sup>

The following criticisms leveled against present day

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1. Coe, George A., What Ails Our Youth? p. 53.
2. Ibid, p. 87.
3. Harper, Op. Cit., pp. 49-50, Quoted from Stanley High.
4. Cf., Ante, p. 27.
5. Arms, Margaret Wells, A Survey Of The Trend Of Present Day Thought Concerning Youth As Indicated In Current Periodicals, p. 94.



religious work with youth emphasize the necessity for both operating efficiency and scientific squaring with the realities of life in our programs and activities.

"Religious education has failed to set up the standards of conduct for our youth. . . In it there is no self-activity. . . It has no educational value in the hands of the clergy, for the teachings of the Sunday Schools do not square with the realities of life. . . Time given to church for religious education is largely wasted. . . One half of the children in the United States do not get any religious education worthy of the name of either religion or education." 1

There must be an increasing emphasis upon church work with youth that challenges initiative and responsibility.

"Young people will go where they find opportunity to develop initiative and where they bear recognized responsibility." 2

There is a basic change in the newer techniques in their point of view as they approach the problem of dealing with youth. Fifty years ago committees determining the content of lesson programs began with the theology to be taught. Now, however, committees begin with the individual, his normal needs and capacities, and work out a system designed to help normal development toward desired ends. 3 Nothing can be achieved of lasting value

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1. Arms, Op. Cit., p. 95.
2. High, Op. Cit., p. 203.
3. Cf. Suter, John Wallace Jr., Creative Teaching, pp. 18-19.

without this recognition of the youth to be led into social integration.

"The young people themselves should have an opportunity of squarely facing Christian problems and of learning to solve them through practical experience." 1

According to Sadler, in an intelligent appeal to youth, much harm will be done unless open controversial points are wisely avoided.

"One of the great problems is to pilot young people so as to avoid any serious conflict between science and religion, as well as between sex and religion." 2

A fundamental principle of technique is that the greatest inspiration to heroism is a hero.

"It should be the aim of the church at this period to introduce young people as widely as possible to the lives of great men and women -- ancient Hebrews, early Christians, saints, apostles, missionaries, and those who in all ages have followed high ideals and served their fellowmen." 3

Perhaps the most fruitful technique, as a technique, of approaching all material, whether personal or textual or social, is the project method.

"The project method is perhaps the most dynamic, vital, forceful method known in the field of education when guided and stimulated by the accumulated knowledge and experience of the human race." 4

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1. Miller, Op. Cit., p. 5.
2. Sadler, Op. Cit., p. 318.
3. The Committee On The War And The Religious Outlook, Op. Cit., p. 91.
4. Maus, Op. Cit., p. 170.

There must always be a return to a life-centered method and content. "The teacher's watchword is 'lives', not 'lessons'."<sup>1</sup>

Two great principles of youth training in social integration must be followed. It must be remembered that the best experience of the race is always available both in sacred and secular recorded history. And, the less<sup>2</sup> mature must always be guided by the more mature.

In training the youth for a socially-minded approach to the problems of his own community, he can be taught to ask several important questions. First, what would Christ find in our community? Second, what can we do to further the things He would approve? Third, how can we get rid of the things He would disapprove? There are three steps for socially integrated youth: 1- know<sup>3</sup> the facts, 2- take a deep interest, and 3- do something.

Efficiency, speed, and economy are desired qualities in the building and carrying out of youth programs. "To get something well done with the greatest possible dispatch and the least possible expense."<sup>4</sup>

We have traced seventeen sources in seeking what is being thought about principles of technique toward social

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1. Mark, Thiselton, For Childhood And Youth, p. 82.
2. Cf.; Knapp, Op. Cit., pp. 17-24.
3. Cf., Department Of Religious Education of The National Council Of The Protestant Episcopal Church, The Christian And The Community, p. vii.
4. Phelps, Edwin, The Pathfinder, pp. 6 -7.

integration. These seventeen sources resolve themselves into seven major principles of technique. Of these seven principles, one is supported by seven sources, three others are supported by three sources each, one other is supported by two sources, and the remaining two by one source each. The seven major principles follow in the order of their dominant importance as attested by source support: 1- the principle of the necessity of developing a serious approach to serious subjects, enabling youth to vindicate its faith, and training youth through serious thought to ask cogent questions of its community and social environment, supported by High<sup>1</sup>, Sinclair<sup>2</sup>, Arms<sup>3</sup>, Coe<sup>4</sup>, Miller<sup>5</sup>, and by the Department Of Religious Education of The National Council Of The Protestant Episcopal Church<sup>6</sup>; 2- the principle of a whole-life approach to youth covering the complete area of youth problems and interest, emphasized by The Christian Quest Leader's Manual<sup>7</sup>, Archibald<sup>8</sup>, and Dickerson<sup>9</sup>; 3- the principle of authentic spiritual leadership through use of inspirational resources and mature guidance, supported by Van Waters<sup>10</sup>, The Committee On The War And The Religious Outlook<sup>11</sup>, and by Knapp<sup>12</sup>; 4- the

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- 1: Cf.; Ante; pp. 53-54.
- 2: Cf.; Ante; p. 27.
- 3: Cf.; Ante; p. 53.
- 4: Cf.; Ante; pp. 52-53.
- 5: Cf.; Ante; p. 55.
- 6: Cf.; Ante; p. 56.

- 7: Cf.; Ante, p. 50.
- 8: Cf.; Ante, p. 50.
- 9: Cf.; Ante, p. 51.
- 10: Cf.; Ante, p. 52.
- 11: Cf.; Ante, p. 55.
- 12: Cf.; Ante, p. 56.

principle of the necessity of increased efficiency in program administration and increased scientific squaring of teaching content with realities of life, emphasized by <sup>1</sup>Arms, <sup>2</sup>Sadler, and <sup>3</sup>Phelps; 5- the principle of beginning the approach to youth's training not with theology but with the individual and his capacities, supported by <sup>4</sup>Suter and <sup>5</sup>Mark; 6- the principle that techniques must be created and developed for the reaching of the delinquent and unchurched as well as the normal youth, emphasized by <sup>6</sup>Van Waters; and 7- the principle that the project method of imparting information as well as of arousing social awareness and response is a permanently fruitful one, supported by <sup>7</sup>Maus.

These seven major principles are divisible into four different classifications. Four of the seven principles have elements which bear directly upon techniques as related to Subject Matter, namely, the first, second, third, and fourth, respectively emphasizing serious subject matter tending toward the vindication of faith and the awakening of ability to ask cogent questions of unChristian environment, the whole-life approach covering the complete area of youth problems and interest, the utilization of

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1. Cf., Ante, p. 54.
2. Cr., Ante, p. 55.
3. Cf.; Ante, p. 56.
4. Cf., Ante, p. 54.

5. Cf.; Ante, p. 56.
6. Cf.; Ante, p. 51.
7. Cf., Ante, p. 55.

authentic spiritually-inspirational resources, and teaching content which is made to square scientifically with the realities of life. Three of the seven principles, the fourth, the sixth, and the seventh, possess elements having a direct bearing upon techniques as related to Method. ~~iv~~ The fourth principle emphasizes the necessity for increased administrative efficiency, the sixth emphasizes that techniques must be created and developed for reaching and influencing the delinquent and unchurched youth, and the seventh emphasizes the permanent values in the use of the project method. Likewise, three of the seven principles, the first, fifth, and sixth, have qualities in common that bear directly upon technique as related to the Individual. The first principle emphasizes the necessity of increasing youth's serious approach to the serious religious problems whether personal or social. The fifth principle emphasizes the necessity of building a technique not upon theology but upon the youth himself and his known capacities. And the sixth principle emphasizes the need for special techniques with which to deal with the delinquent, unchurched youth. One of the seven principles relates itself to the leader, the third, which emphasizes authentic spiritual leadership through mature guidance.

## C. TRENDS IN YOUTH REACTION

The adolescent youth is eager to make practical use of his accumulation of religious knowledge.

"Whereas the child has been content to learn about religion, to memorize scripture and to learn about the great characters of Bible times, the adolescent is eager to use religion. If he has been rightly trained, he shows a very great interest in the ethical side of religion, and is eager to put the characteristics of his heroes to work to solve the practical problems of everyday life." 1

That youth is interested in religion because it believes religion can help in the solution of difficult personal problems is evident in the expressed reaction of a fourteen year old girl to established religious work for youth.

"I am coming to this school because I think I need religion in my life. None of my family attends church or Sunday School. I have never heard anyone in my family say a prayer. I have never learned any Bible stories. I am getting older now, and there are hard things coming into my life that I do not know how to meet. I think religion will help me, and so I am coming to this school." 2

A rebellion against entrenched wrong is a marked quality in youth's religious reaction.

"It may be different, but many times I have ideas for 'turning the world on its nose'. I crave to do something about the corruptness of politics. I'd like to join some cause and fight to the finish, just like in a football game. I'm for more justice in this old world." 3

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1. Athearn, Op. Cit., p. 20.
2. Ibid., p. 21.
3. Boorman, Op. Cit., p. 92.

Youth is particularly challenging in its opposition to war.

"The youth of the world stand in almost universal accord in their opposition to war as a means for the settlement of international disputes." 1

An unmistakeable quality of religious emotion pervades youth's zestful challenge against injustice.

"In the new world built after the ideals of youth religion will have a more fundamental place than has ever before been accorded to it. In almost every country where today a youth revolt is stirring, religious interests predominate." 2

Youth does not accept the church with blind devotion, but unfalteringly searches for the ideal.

"Christianity is on trial throughout the world of youth. There is a widespread faith in Jesus Christ, but little belief in the organized expression of His spirit." 3

Modern youth aspires not to mediocrity, but to supremacy, as illustrated in these words from the pen of a young man.

"Let him leave them to their conformities and their conventions; they are impotent and permanently harmless. Let him ignore their scoffing, laugh at their jesting, and set his face toward the problem ahead, keeping his body and mind and soul clean for the conflict. Let him develop into a great personality; for if he continues to work, to think, to love, he may, by the grace of God, become a Man. Banish conformity! Substitute the Supremacy of the Individual for the Tyranny of the Mediocre!" 4

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1. High, Op. Cit., p. 213.
2. Ibid, pp. 214-215.
3. Ibid, p. 215.
4. Larry, Thoughts Of Youth, pp. 100-101.



In this brief survey of trends in youth reaction we have consulted four sources, and have found four major points of characteristic emphasis. First, youth feels a keen rebellion against entrenched wrong and ~~is almost uni-~~versally united in opposition to war, as brought out vividly by Boorman<sup>1</sup> and High<sup>2</sup>. Second, youth seeks a practical use for its religion, as emphasized by Athearn<sup>3</sup>. Third, youth does not accept the organized church with blind devotion, but through strong idealism seeks a contemporary practical application of the spirit of Christ, as emphasized by High<sup>4</sup>. And fourth, youth is capable of heroic self-discipline for the attainment of personal<sup>5</sup> moral supremacy, as illustrated in the words of Larry.

#### D. SUMMARY

We have traced our study of what is being thought about aims and techniques in church work with youth through both a personal and a social classification of aims, and through both a personal and a social classification of techniques, including a brief survey of trends in youth reaction.

From five sources defining personal conceptions of

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1. Cf., Ante, p. 60.
2. Cf., Ante, p. 61.
3. Cf., Ante, p. 60.
4. Cf., Ante, p. 61.
5. Cf., Ante, p. 61.

aim we observed that the dominant thought was the personal relationship to Christ and to God, though one source gave much space and emphasis also to the social implications emerging from this personal relationship.

From twenty sources defining social conceptions of aim in youth work we observed seven major divisions of emphasis. Among these seven divisions of sources grouped in accordance with the dominant emphasis of each we observed that the definition of the aim of work with youth as the heroic sacrificial service in the love of Christ and likeness to Him in social service was emphatically the dominant emphasis, with completely socialized service and service conceived as social altruism closely allied. Next in dominant emphasis was the gradual development of Christian character. Equal emphasis was placed on the next three definitions of aims in youth work, conduct as guided by inner control, integration into society as it is, and character development in realistic life situations. Least emphasis was placed on the last two definitions of aims in youth work, to cultivate reverent wonder and worship, and to stimulate youth to think seriously about vital contemporary ideas.

From ten sources defining techniques designed designed to bring about personal commitment to Christ we observed nine principles, child freedom and responsibility, the

uniting of education with evangelism, the presentation of the living Christ, the necessity of a stimulating rather than a benumbing approach to youth, encouraging speculation and activity, the presenting of religion to youth in terms of young life, a whole-life approach to youth covering all subject matter of interest to youth, the constant cultivation of communion with and loyalty to a supreme spiritual power, the necessity of regarding the teacher or leader as an integral part of his or her technique, and the regarding of a change of heart as a growth requiring continued conditioning both before and after the moment of decision for commitment to Christ.

We observed also that these nine principles could be classified into their relationships with the child, with the manner in which the teacher must approach youth, with subject matter, and with the teacher or leader.

We next traced seventeen sources in seeking to know what is being thought about principles of technique toward social integration, and found seven major technique principles, the necessity of developing a serious approach to serious subjects enabling youth to vindicate his faith and ask cogent questions of his environment, a whole-life approach to youth covering the complete area of youth problems and interest, authentic spiritual leadership through use of inspirational resources and

mature guidance, the necessity of increased efficiency in program administration and increased scientific squaring of teaching content with realities of life, the approach to youth's training not with theology but with the individual himself and his capacities in mind, the necessity of developing special techniques to reach and deal with delinquent and unchurched youth, and the emphasis upon the permanent values of the project method of study.

We observed that these seven major principles of social integration technique were divisible into four other classifications as they related themselves to Subject Matter, Method, the Individual, and the Leader.

We next consulted four sources in a brief survey of trends in youth reaction and found four major points of characteristic emphasis, youth's keen rebellion against entrenched wrong, especially war, youth's desire to make practical use of his religious knowledge, youth's skepticism of the organized church but his idealistic loyalty to the spirit of Christ, and youth's ability in heroic self-discipline to attain personal moral supremacy.

CHAPTER TWO

A STUDY OF THE YOUTH WORK OF  
THE MEMORIAL METHODIST EPISCOPAL CHURCH  
WHITE PLAINS, NEW YORK

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We now pass to an entirely different field of study. As we have been seeking to learn what is being thought about aims and techniques in youth work, so we now seek to learn what is being done in the field.

Our method of study in our survey of actual churches and their youth programs is, first of all, inductive. That is, we approach each church situation with no previously arranged standard of evaluation, seeking to let the situation define its own standards, and making our judgments upon the basis not of our own definitions of objectives but upon the basis of objectives as outlined by the leaders in each situation, and by the comparison of these self-defined objectives and standards with the actual results achieved.

That is, where the observable results do not measure up to the self-defined objectives and standards, we shall seek to trace the cause of failure, for the situations

themselves are suggestive both of the cause or causes of failures and of possible cures.

The fact that this is an inductive study must be born in mind, for otherwise our attempt to find within each situations points of weakness and points of strength as observable in relation to the self-defined standards and objectives in each situation would prove confusing.

Our procedure in a survey of this kind is necessarily somewhat elastic. That is, a large part of our study will be deliberately and purposely concerned with the human factor, and it is obvious that there are limitations to the exactness with which we can classify this human factor. Our constant attempt, however, will be to trace the relationship between the aims and the actual results and to suggest lines of criticism wherein may be found the cure for particular failures.

That part of our study which we have just concluded was primarily an attempt to secure material without critical comment. However, in the pages that follow a closer critical scrutiny becomes necessary, since it is not simply the material itself in statistical detail but the relationship between what is sought and what is achieved that we are after.

Our purpose in the following survey, therefore, is to set the significant facts in order before us and to

seek to discover the relationships of those facts and the meanings of those relationships.

A sincere attempt has been made, where personal interviews were indicated, to contact persons who were acquainted with the facts needed for my survey, and in the case of young people interviewed for their response to the church youth program, a likewise sincere attempt was made to deal with responsible young people who had been thinking along these lines. Many interviews with young people were made which are not recorded here inasmuch as the interview in question did not yield any fruitful contribution to the total picture.

To begin, therefore, The Memorial Methodist Episcopal Church of White Plains, New York, is a church of 1250 members, situated on the Main Street of White Plains in the downtown area adjacent to the business district. It is the largest Protestant church in White Plains, and the most centrally located. A senior and an associate minister direct the work. The major handicap is the fact that most of the churchmembers live in residential districts quite distant from the church property. In many respects, however, the church is an average contemporary one in a small city.

#### A. A LIST OF YOUTH APPROACHES

##### 1. Organizations

There are two organizations for adolescent age



young people in the Memorial Methodist Episcopal Church. The younger group is designed for High School age youth and is called, "The High School Fellowship". This group is newly formed and is beginning to find itself as an independent organization. At the present time, only fifteen are enrolled as members of this group, though a program is being formed which, it is believed, will result in a greatly increased membership.

The older youth organization in the church is both a much larger and a more active group. Having been in existence for a longer period of time, it has developed a more adequate program and finer leadership. Thirty-five young people of post-High School age are actively associated with the organization. It is known as the Sigma Gamma Society.

## 2. Youth Work Outside Organizations

Outside of the social program of these two organizations, there is no other activity with youth of adolescent age beyond that which is represented in the pastoral visitation of the church's two ministers.

One or other of the ministers of the church are occasionally engaged in the teaching of special groups at the Young Men's Christian Association and other centers, though this is not primarily a church activity.

A few adolescents are reached outside these formal organizations in the Preparatory Membership Class, in the Junior and Senior Choirs, and in older classes in the Sunday School. How-

ever, the two organizations known as "High School Fellowship Group" and "Sigma Gamma Society" constitute the church's major approaches to a program for adolescent youth.

## B. A LIST OF ACTIVITIES AND OBJECTIVES IN EACH YOUTH ORGANIZATION

### 1. Devotional

The High School Fellowship Group of the church meet each Sunday afternoon at 4:30. There is a half hour of games and recreation, followed by an hour of devotional, educational, and discussion program features.

The devotional activity of this group is confined largely to this Sunday afternoon hour, the first fifteen or twenty minutes of which is devoted exclusively to program features designed to promote the atmosphere and the experience of worship, including hymns, scripture reading, and prayer.

The Sigma Gamma Society meets each Sunday evening at 6:30 for a program which consists in a period of worship, followed by a special speaker and discussion. Here again, the worship program includes the singing of hymns, the reading of passages of scripture, and a prayer. Different members of the Society take turns in conducting this worship period. A highly devotional atmosphere is created in this manner, and since the young people themselves take part they receive valuable training in the techniques of devotional worship.

In both groups public devotions constitute the main emphasis, with little attempt at inducing the practice of private

devotions on the part of members.

Fifty young people, between the ages of 14 and 25, thus receive a measure of devotional training.

There is no accurate statistical information available which could reveal the percentage of the young people of the church reached in this fashion. There are approximately 600 children in the Sunday School. There are 1250 members in the church. It is a very conservative estimate to place the number of adolescents related to families in the church at 300, for the age group includes all adolescents from 14 to 25 years of age.

While this estimate cannot be taken as literal fact, it may be used as a conservative estimate of the field. So taken, it reveals that the church is only reaching one sixth of its own young people. This church may be therefore said to be between 16 and 17 percent effective in its youth program as relates to numbers.

Again, there is no precise method by which the effectiveness of the devotional program in the life of the individual youth may be gauged. This effectiveness is probably no greater than that of any similar church. The percentage is also probably no lower than that in other youth programs.

The devotional program in each of these youth organizations occupies approximately fifteen minutes of the hour and half given to the Sunday sessions. Thus it is at once seen that only one sixth of the Sunday programs is given to devotional content, and the percentage would be still lower if the monthly parties and excursions and other recreational activities were

taken into consideration.

The chief question that emerges as one studies the devotional program of the youth organizations in this church is, "Does the fifteen minutes given to devotional material each week provide sufficient reason for the existence of these youth groups?"

Assuming that the church's work with youth is consciously for the purpose of relating youth to God and His church, is one sixth of each program period adequate for this purpose?

In other words, is the devotional fifteen minutes of each Sunday program an end in itself toward which the other seventy-five minutes is a means, or is the devotional period a means to the end of educational discussion and recreation?

Is the devotional period a form, a ritual, a necessary evil to be hurried through as quickly as possible, or is it the chief conscious interest of the group?

It is the belief of this writer that the devotional period in these programs is neither purely an end nor a means to an end. It is an accepted part of the program. Into it is undoubtedly placed all the warmth and Christian guidance available in the heart and mind of the leader.

As other facts begin to emerge from our investigation, a truer estimate of the effectiveness of the youth work of this church will be possible.

## 2. Recreational

In the "High School Fellowship" group of the church,

there is no extensive recreational program as yet, though my informer told me that a fuller program was planned for the future.

At the present time, however, one half hour each week is given to games. From 4:30 to 5:00 P.M. each Sunday, preceding the hour for devotions and discussion, various active games are improvised.

As far as the present recreational program in this group is concerned, therefore, there is only a formal game period, with no other planned outside activity.

However, in the Sigma Gamma Society, a much more formal and more adequate recreational program is carried out. One Friday evening of each month, this society meets in the Parish House for dancing, interspersed with occasional games, and followed by refreshments.

In addition to this monthly party, the society sponsors a Shakespearean Drama Club, which meets in the homes of members two Monday evenings a month for the reading of plays both Shakespearean and modern. This is a part of the groups for cultivation of the cultural life consciously sought by the church in its youth program.

There is still another recreational feature of the Sigma Gamma Society. Once a month an outing is planned. This often takes the nature of an excursion for sight-seeing, swimming, or picnicing.

There are four general observations to be made regarding the recreational life among the young people of the church.

First, the younger group for High School young people has altogether too limited a recreational program for this age-group. For High School young people are notorious for their interest in activity. That is, the recreational program of this group is too limited, provided it is compared with the recreational program of the Sigma Gamma Society. Whether or not the church should sponsor any recreational life is another question which cannot be decided here. The only conclusion that may be drawn is that the younger group has a much more limited program than the older society.

Second, The recreational program for the older society seems complete in almost every respect. That is, it provides social dancing, cultural cultivation, and outdoor activity. Where many youth groups provide only one of these three elements in a recreational program, this society provides all three, with a special emphasis upon the cultural.

Third, this recreational program provides a young people's Club, giving a well-rounded coverage of youth interests, within the scope of the church itself. The normal youth would thus find much of his recreational activity coming under the guidance and supervision of the church. This factor must play an important part in the formation in youth of a church consciousness which will remain with him in adulthood.

And fourth, such a recreational program tends to re-establish the church as the center of all social life in the community. Many years ago, we are told, the church provided the only social outlets available. It is often suggested that the lack of this

social emphasis in the church is in part responsible for the church's modern failure to wield a place of significant and unique influence. Whether or not this is true, it is an obvious fact that this church must play a far greater part in the minds and hearts of these young people with so complete a program than would be possible with a more limited program.

A question, however, that naturally arises at this point is, "Does all this recreational life support and reenforce the spiritual growth of these young people, or does it displace the devotional and spiritual considerations and motives almost al-together?"

For the present, this question must remain open and unanswered.

### 3. Self-Expressive

Outside of specific tasks and responsibilities in connection with the maintenance of these organizations themselves, there is no self-expressive activity for the young people. That is, no social projects of any kind are inspired or engineered. No social work of any kind of economic, political, or sociological community significance is projected.

However, the young people in each organization are led to learn the basic essentials of self-direction. The devotional programs in the societies are largely conducted by the young people themselves. Likewise, the cultural and recreational interests of each group are under the supervision of officers elected from among the young people.

For example, each member of the Sigma Gamma Society is allowed to choose which of the many committees in the organization he wishes to assist. He then becomes a member of one of the committees. The committees cover the devotional, cultural, and recreational life of the group. There is a committee to look after the monthly dance. Another committee looks after the Drama reading club. Still another committee supervises the monthly excursions.

Thus every young person in the older group plays a part in some department of the youth work commensurate with his leadership abilities.

There are three observations which the writer of this thesis wishes to make. First, for the present at least the younger group, the High School Fellowship, has no self-expressive activity or program of this kind. Naturally, being a young group, such an arrangement has not had time to become thoroughly developed. As time goes on, this group will probably accumulate momentum and take on many of the features of the older youth group.

Second, due credit must be given for the fine completeness of this self-expressive arrangement, where every young person is given an opportunity to indicate whatever qualities of leadership he possesses.

And third, the one great weakness of this plan is that there is little or no challenge to the young people to launch out on quests or projects of a socially-reconstructive nature, which would



train them in socially-reconstructive thinking on a practical basis of first-hand contact. This is equally a weakness of all youth groups.

It is the view of the writer of this thesis that to inject socially-reconstructive projects and interests into a youth program is to give that youth program a re-birth of vitality, for youth is fundamentally serious and wants to be taken seriously in its expressions of thought and action. There is almost universally today a great failure to recognize this latent heroic quality in youth and to exploit it in a Christian direction.

It is the writer's belief that youth, not adulthood, furnishes the energy, consecration, and idealism without which Christian social reconstruction is impossible. As long as this source of energy remains virtually untapped, Christian social reconstruction based on energy, consecration, and idealism will falter.

### C. A STUDY OF THE YOUTH LEADERS

#### 1. Personality

The leadership and supervision both avowed and behind the scenes in the young people's groups in this church consists in the personality of the associate minister and his wife. That is, while there are young people who fill the customary offices of leadership, the real leaders are the associate pastor and his wife.

Any study of personality must necessarily be inexact and

inconclusive. However, there are general observations that can be made.

Rev. and Mrs. John Bartle Evarts are modern young people with a modern point of view. They possess an invaluable sense of humor, a keen appreciation of youth interest, and a willingness to adapt their program to modern ideas and ideals.

When Rev. and Mrs. Evarts came to the church, the youth program was practically a thing of the past. Whatever has been achieved, is in a very large degree due to their enthusiasm and untiring leadership.

Their personalities may be said to be affirmative in every sense of the word. They have no special axes to grind. They could in no sense be termed "cranks" on any phase of Christian experience or thought.

They have the finest possible type of modern personality, open to suggestion, quick to admit errors and make obviously-needed changes.

However, there is one question which can always be asked of any leader. "Is he thoroughly and convincingly sincere?" The writer is in no position to answer this question as regards Rev. Evarts, other than to say that he is as sincere and possibly more sincere than his fellow-ministers.

And there is another question that must always be asked. "Is the leader filled with a genuine desire to give of himself without restraint, to serve with sacrificial zeal the interests not only of his young people but of his community?"

The observable facts would point to a very high degree of

self-giving on the part of Rev. and Mrs. Evarts.

However, among few leaders anywhere is there observable the degree of sacrificial self-giving which was basic in Jesus of Nazareth.

As far as leadership is concerned, this is probably the point of universal weakness. For the leader is a human being, and his supply of energy is limited while his tasks may be many.

Youth everywhere stands waiting, willing and anxious to follow the convincing leader who inspires both complete respect and heroic challenge.

Conversations I have had with Rev. and Mrs. Evarts have indicated their feeling that church adults, who, after all, do have to be pleased with youth programs in their churches, will not always be generous in their approval of socially-reconstructive challenges to youth.

All church leaders, particularly if they are ministers, have always to remember that it is the church adult who pays the church bills and the ministers' salaries, and if a minister wishes to spend a life-time in the church he can never anger the church adult with his youth programs.

This factor stands back of any failures on the part of church youth leaders to launch vital and, perhaps, revolutionary "service" projects of a socially-reconstructive nature among the young.

Rev. and Mrs. Evarts may be said to be far above the average in affirmative leadership as it relates to personality.

## 2. Efficiency

On the point of efficiency, any casual observer would say that Rev. and Mrs. Evarts deserve the highest possible rating.

An extensive and complex program is theirs to sponsor, supervise, and carry forward, yet they do their work not only enthusiastically, but well.

Any failures which the church may have in its work with youth are not in any manner due to lack of Efficiency.

Programs and speakers and subjects are often arranged an entire year ahead, and all phases of planning the youth program are equally well prepared.

Not at this point, certainly, is there any failure in leadership.

## 3. Originality

By originality the writer means the quality of leadership along new trails.

Youth is willing to follow, but demands to follow the leader with the most intensely interesting and challenging program.

The fact that the youth program of this church, before Rev. and Mrs. Evarts were sent as permanent leaders, was practically non-existent attests the originality of the present leadership.

However, one phase of originality always raises the

question, "Does the leader possess sufficient courage of his convictions, as well as adequate originality in the development of new ideas, to carry forward constantly new experiments and new projects through which to absorb the energies of youth in Christian undertakings?"

Jesus led His disciples through myriad experiences. No two days were alike. No two problems which He faced with His disciples were identical.

Do our youth leaders today capitalize on youth's love of novelty? We supply youth with the dignity which he admires, but do we supply him with the novelty his nature demands?

Youth wants new experiences, new horizons. He tires quickly of familiar objectives. Does the modern church youth leader keep a step ahead of youth's love of the novel, or lag behind?

Rev. and Mrs. Evarts have undertaken many new enterprises in their youth program. The Drama Reading Club was something new, and they have given it the leadership which enabled it to succeed.

Rather than put up with the usual inefficiency in youth program leadership for devotional services, Rev. and Mrs. Evarts have arranged interesting and challenging speakers' schedules -- again a somewhat original plan of youth work.

On the question of program originality, Rev. Evarts and his wife must rate very highly.

There is always insufficient originality in the development

of service projects of a social-survey or a socially-re-constructive nature. However, no youth leader can be blamed for this fact. The organization and program of the local church itself does not lend itself admirably to any very vital social rebuilding on the part of heroic youth.

#### D. A STUDY OF LITERATURE AND SOURCE MATERIAL

The Methodist Episcopal Church supplies through its publishing branches an extensive list of source materials for local programs.

There are magazines and individual topic booklets on a wide variety of subject matter from Race Relations to Domestic Problems.

The writer has observed throughout this study that few if any local churches utilize their denominational list of sources.

The Memorial M. E. Church is no exception. It has no formal list of sources, no formal literature.

The special speakers provided in the older group utilize their own sources, and the leaders in the younger group rely similarly on secular rather than denominational source materials.

Hence, outside of copies of Shakespeare's plays used in the Drama Club, there is no formal textbook or other source material.

This writer feels that the absence of formal source ma-

terial is a point of possible strength rather than weakness. Intellectual vitality may be undergirded by vast sources, but it cannot be created by them. And in any formal source material, there is the danger that it become too rigidly adhered to.

Our age is peculiarly blessed with an abundance of good literature. The intellectually-awake adventures into this abundance in accordance with the trends of his own mind and heart.

We do not need more source-material. We need more sincerity, more heroic service, following upon clear thinking.

#### E. A STUDY OF MOTIVES

While in the younger youth group, a complete definition of motives is not available, the older group of the church has four conscious aims, none of which is given precedence over the others. First, not in order of precedence but in order of organizational arrangement, is the deepening of the spiritual life. Toward this end the Sunday evening devotional period, followed by challenging speakers, is carried forward. Second, the providing of social contact and social fellowship is supplied through the various recreational activities of the program and especially in the monthly party. Third is the development of a sound mind in a sound body, for which the group sponsors its monthly outdoor excursions. And fourth is the deepening and broadening of the cultural appreciation,

for which the Drama Reading Club has been formed.

Here is, perhaps, the best set of aims that I have found during this investigation.

However, it should be pointed out that these aims can be summarized. No formal summary has been made by Rev. and Mrs. Evarts, but these four specific aims suggest the basic underlying one which might be defined as "all-around development and complete adjustment of youth to God, Himself, and Environment".

This definition of aim follows the liberal trend of "social integration".

The writer feels that there is one fundamentally-important lack in this type of aim. A confused world needs purposeful Christian leadership for its rebuilding, its regeneration, its reconstruction. The world needs more than happily-integrated citizens. It is in desperate need of heroic leadership in its re-making. Any aim, however adequate, that neglects the making of Christian heroes leaves out the one uniquely and peculiarly Christian emphasis.

#### F. A STUDY OF THE RELATION OF MEMBERS OF YOUTH ORGANIZATIONS TO MEMBERS OF THE LOCAL CHURCHES

##### 1. Percentages

In all, some fifty young people are more or less actively engaged in the youth work of this church. Yet there are 1250 names on the church membership rolls, and 600 children



in the Sunday School. While no figures are available as to the number of young people between the ages of 14 and 25 that are in one way or another related to the church, the fact of 1250 adult church members would signify that 300 would not be too high an estimate of the adolescents in church families.

This figure is probably way below the facts. But taking it as a basis of measurement, only one sixth of the young people of the church are being actively served through the youth program.

The existence of percentages like these in churches of all denominations in all parts of the country certainly suggests some lack of an intense vitality on the part of our youth programs.

It must be taken into consideration that no youth program, however vital, will ever appeal to all young people, for even Christ was ignored by many, but the more vital the program the more young people can be expected to respond.

## 2. Turnover

In the youth organizations of this church the fifty young people connected therewith are nearly the same from year to year. The older ones either become members of the church and find their way into adult responsibilities, or drop out altogether. A few move to other cities, and a few new members are added each season. Outside of these natural changes, the membership remains largely stationary, and the turnover is small.

## G. A STUDY OF YOUTH RESPONSE

### 1. To the Form of Organization

Among the young people I interviewed, I found two groups. First, was the group of young people who are more or less active in the organizations as they are at present constituted. This group, without exception, approved the forms which their organizations took.

One young man, who might be taken as representative of the older group, said, "With the High School Fellowship and the Sigma Gamma Society, we have a pretty complete program for young people. I can't think of any changes I would make in the set-up."

In the course of our conversation, I asked the young man what his reaction might be to the fact that only fifty out of a possible several hundred were reached by these organizations.

He immediately replied, "Oh, you know what young kids are. They don't know what they want. Lot of them only want to hang around a local drug store. You can't blame the church because young kids haven't got any sense."

The second group was made up of young people who were not connected with any church youth organizations. A typical young man from this group said, "I get more out of going to a movie." A little later the same young man said, "Churches bore me. They talk about being good and all that, but I'm just as good as they are and I never go to church."

Since the young man was obviously ignorant of what church

youth programs were all about, his failure to take an interest might probably be traced to a misconception of what the church has to offer youth. His parents, though he denied this, may have presented the church to him in a way distasteful to him, thus forming in his mind in early childhood a distrust and dislike of churches. Or the young men he companioned with may have given him the idea that only milksops and sissies went to church.

The obvious cure for this kind of youth response would be the correcting of his wrong idea of the church and its program for young people.

Youth outside the church asks, "What has the church to offer me? They don't offer me anything, and all they want is money."

To some extent, at least, youth's reaction is right. The lack of vitality, sincerity, and simple friendliness is the one great basic trouble with both the church and with youth organizations, and to some extent as long as humans remain connected with churches these same weaknesses will remain.

There are few young people who, under normal circumstances, would not be drawn by vitality, sincerity, friendliness, and opportunities for heroism.

## 2. To Literature Used

I approached three young people to ask them whether or not they thought their youth organization ought to have regular magazines and other source material. Here are their responses:

"Aren't there enough magazines and newspapers and problems without making us buy some church magazine which is written by a lot of old fogies who haven't heard the earth is round?"

A basic feeling is apparent here that the church is universally led by people who are way behind the times. To a very large extent this must be admitted to be true.

Another young person, a young woman, said: "There is more useable material in the Reader's Digest than in all the church papers I ever saw."

Still another said, "What do we need any papers for? We don't need a paper written in Washington or Chicago to tell us what's going on in our own streets. There's plenty of things to be done right on my block. We don't have to buy a paper to have something important to discuss."

Youth's general reaction seems to be based on the fact that they want to deal with real life problems in a real way. While church papers offer splendid material to help in these studies, youth wants to go its own way and talk about what it knows.

The writer feels that this is a sign of health.

### 3. To the Program of Each Organization

I explained the general program of the Sigma Gamma Society to a young man who does not attend. He said: "Who cares anything about Shakespeare? Haven't we got enough to worry about without having to sit and listen to a lot of old Shakespearean tripe?"

"But," said I, "how about the monthly dance?"

"Oh, well," he grinned, "that's all right. Have they got a good orchestra? I might drop around some time. Are there any goodlooking girls?"

I explained that everyone was invited to the dances, but that naturally young people were expected to attend the Sunday meetings and hear the fine speakers.

"Well, I don't know about that. I can hear better speeches on the radio. But if there's some goodlooking girls I might even drop in and be bored some night, if I haven't anything else to do."

This young fellow had traveled widely and was stating his frank opinions about churches in general. I gathered he felt church youth programs were for less informed people than himself.

Another young person said, "Well, going to all these meetings keeps us busy. But there is always a lot of fun if you go."

The truth seems to be that youth is waiting for a leader to bring religion to them. Unless the program is so novel that it causes gossip and therefore trouble, youth seems half-hearted about attending Sunday young people's services.

#### 4. To Leadership

Among young people who were acquainted with Rev. and Mrs. Evarts, I found no one whose opinion of them was not high and appreciative of their fine work among the youth of the church.

Expressions such as the following were frequent:

"No one ever did as much for the young people here before."

"He gives us a chance to express our own ideas."

"Mr. and Mrs. Evarts are darn good sports."

I talked with one young man who did not know Rev. Evarts, and was therefore speaking of ministers in general when he said, "Aw, what do ministers know about life? You talk a whole lot about going to church, but what do you know about the gang I run around with. If I told them I had gone to church, I'd never hear the last of it."

This criticism of ministers and church leaders of youth is often unfortunately true. The church has to rely on volunteers, and often youth leaders are anything but the virile, vital, experienced individuals they need to be to lead youth today.

## 5. To Motives

One young person connected with the Sigma Gamma group provided an interesting slant on her reaction to the motives of the group.

"That's the reason I left the youth organization at my own church and joined the Sigma Gamma Society. In my church the programs were haphazard and pointless. Here, under the leadership of Rev. and Mrs. Evarts, programs are made out efficiently and our work has real value for us. My church tried to make us good little churchmembers. But this church

teaches us how to be good citizens."

I called the attention of a young Y. M. C. A. member to the Outdoor Excursion feature of the aims in the Sigma Gamma Society.

"I get more sound mind and sound body out of my 'Y' membership than I could ever get out of that club."

The type of motive that seems to make the greatest appeal to youth today is that which seeks to give young people plenty of what they want to do. Or what they think they want to do. The successful leader is the one who instills in the young people without their knowing it the desires for the programs he wants for them.

If there is insufficient challenge to heroic social action in these youth organizations, there is ample in the programs for every conscious desire of youth related to social integration and good, acceptable citizenship.

#### H. SUMMARY: A STUDY OF FAILURES AND NEEDED CHANGES

##### 1. In Organization

It is not more organization that is needed in this situation. The two youth groups, for High School age young people, and for older young people from high school age up to 25 years, admirably divides middle from later adolescence.

The organizational division is fine, and more youth organizations would only hamper the work that is now being done. For an organization is, after all, only a framework

within which the real work of interesting, training, and challenging young people must be done.

The writer would make no changes, either by subtraction or addition, to the present arrangement in this church.

Intensification of spirit is the need.

## 2. In Literature

Neither would this writer make any changes in the matter of literature and sources used. People, not textbooks, are after all the important influences in shaping and molding young life.

The emphasis in these groups upon a speaker, with open discussion following, places the correct emphasis -- for youth demands true leaders to follow, not textbooks. Youth wants inspiration, not research.

A real service might be rendered by these groups in helping their young people to make their own lists of worthwhile current secular publications, but no attempt should be made to narrow youth's intellectual interests down to one denominational paper.

We are not after a Christian separation and isolation from life. We are after a Christian approach to and evaluation of life as it is lived around us.

The one great weakness of this group from the standpoint of literature and sources is the failure of the group to make the Bible a living book.

The Bible, taught by vital youth leaders to whom it lives,



can become a living source of inspiration and challenge to youth today. There is no age in which the Bible, presented as it is and allowed to speak for itself, will not evoke more readily than can be done in any other way the great vital, world-moving urges of great Christianity.

No emphasis in these groups is placed upon the Bible, and thereby is lost one of, if not, the great source of vitality and power.

It is well to place leadership above literature, but that leadership which has never been inspired by the Bible can never hope to inspire youth on a Biblical level of heroic Christian action for the kingdom of God on earth.

### 3. In Program Of Each Organization

The program of the High School Fellowship is too limited for this activity-minded age. Middle adolescents require activity, excitement, new experiences. The program at present for this group, based exclusively upon an hour and a half on Sunday, including games, devotions, and educational material could not in any manner be considered adequate, though it may be true that the associate minister's schedule is already too full to permit of further extension.

In the Sigma Gamma Society, however, providing spiritual cultivation, cultural appreciation, outdoor exercise, and monthly recreational dancing, can be said to have a complete and an adequate program in all respects but one. No place is made for projects or quests or adventures in social re-

building, and thus is lost important training in the vital impulses out of which Christian heroes are made.

There is a sense in which the Sunday evening service provides challenge for social action through the speakers provided, but outside of this, there is no specific attempt to awaken the young people to the evils in their own community which Christian action might remove, nor to set the young people to work on projects calculated to remove the evils.

In brief, the program of the Sigma Gamma Society is fine and complete, and efficiently directed, lacking but one feature -- projects in social reconstruction.

#### 4. In Leadership

If leadership could be provided these youth organizations which would be free in every respect from curtailment by disapproving adults, still greater achievements could be registered.

Rev. and Mrs. Evarts, however, whether consciously or not forced to work within channels approveable by adult church-members, have been doing and are continuing to do all that is possible under such circumstances.

In personality, efficiency, in originality and enthusiasm, Rev. and Mrs. Evarts are carrying forward a work of which many ministers might be justly jealous.

However, it is felt by the writer that stronger socially-reconstructive purposes, as well as more vivid appreciation of the great Biblical storehouse of inspiration and challenge,

would make the leadership of Rev. and Mrs. Evarts doubly effective in appealing to youth, and doubly effective in challenging youth to go forth into the world equipped for heroic Christian world rebuilding.

## 5. In Motive

No finer selection of specific motives is to be found among the churches which I investigated than those consciously held in the Sigma Gamma Society of this church. To deepen the spiritual life, to provide social fellowship in supervised surroundings, to provide regular outdoor activity, and to cultivate an appreciation of culture -- these four motives cover a wide range of youth interest and need.

A few observations, however, are to be made.

In the younger group, the High School Fellowship, while the same scheme of motives lies in the background, it is not as carefully worked out. More effective work with this younger age group would develop from a clearer application of these motives.

While deepening of the spiritual life constitutes a high objective, it is felt by this writer that this end could better be achieved by a fuller exploitation of Biblical resources. The great heroes of Christian history, both Biblical and post-Biblical, offer a tremendously valuable source of inspiration and challenge which is at present insufficiently exploited.

Similarly, this list of objectives, fine as it is, does

not place any emphasis upon training, inspiring, and challenging youth for social reconstruction. These objectives rather place an emphasis upon the harmonious adjustment of youth to his environment.

This objective of social integration is undoubtedly higher than most young people attain, and is therefore a worthy and valuable end. However, Christianity's peculiar challenge to the world has always contained a socially-reconstructive quality. Christianity would rebuild and regenerate youth, but more, it would also rebuild and regenerate society.

The incorporation of this additional motive, to inspire and challenge youth to heroic Christian social reconstruction, would make this list of specific aims not only fine but completely Christian. It would also add great intensity to the program which would have its effect in increased youth response, for youth is intense and thrives on conflict.

This list of objectives, as it is, avoids controversy and conflict. While conflict over worthless aims and projects is a source of great harm, conflict which emerges out of genuinely Christian projects in social reconstruction is a source of great interest to thinking youth and of great inspiration to the idealism of youth.

The public schools of the land seek the objective of training youth to become gentlemen and ladies. Christianity that does not seek to make heroes in the application of

Christian idealism to local and world affairs, as well as to the development of personal character, is a monstrosity.

CHAPTER THREE

A STUDY OF THE YOUTH WORK OF  
THE RIDGEVIEW CONGREGATIONAL CHURCH  
WHITE PLAINS, NEW YORK

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The Ridgeview Congregational Church is situated in the residential section of White Plains. It has approximately 700 members, largely made up of middle class people and people of some wealth. There are two ministers. The senior minister gives all his time to the church. The associate minister gives only part time, since he attends graduate school three days each week.

The church equipment consists of a church building of medium size, and a large parish house, where the Sunday School classes, youth organizations, and ministers' offices are located.

This church has as fine a distribution of youth organizations as any church in the city.

A. A LIST OF YOUTH APPROACHES

1. Organizations

There are four young people's organizations in this church, though one of the groups does not come under the field of this investigation, for it is made up of married

couples over thirty years of age and beyond the age of later adolescence. The remaining three organizations cover the ages from 14 to 30 years. The youngest age group is for High School young people and for others up to 20 years of age. Both of the remaining groups are for young people 20 years of age and above. One group is for young people, both married and single, in their twenties. The last group is purely a service and social organization for young people in their twenties.

## 2. Youth Work Outside Organizations

There is no program for young people outside these organizations, except the pastoral visitation of both ministers which reaches both young and old.

# B. A LIST OF ACTIVITIES AND OBJECTIVES IN EACH YOUTH ORGANIZATION

## 1. Devotional

There are only two devotional programs for youth in this church. In the High School group, which meets every Sunday afternoon at five o'clock, there is a devotional program of Bible reading, hymn singing, and prayer, followed by a speaker and a discussion period. Also in the Married and Single group for young people past 20, which meets twice a month, there is a similar devotional program.

The content of these devotional programs has no set limitations. That is, while the material is much the same



from time to time, its use varies with the desires and interests of the leaders.

The content is more or less in the usual vein, however. A question that might be asked is, "How worshipful is the effect gained by these devotional exercises?" Another question, "Is any real appreciation for Biblical resources cultivated?"

As relates to the total program of these youth organizations, the purely devotional features could be said to occupy a relatively small place.

It is usually felt that too complete a devotional program causes young people to lose interest, but this is probably more due to the inadequacy of present devotional programs than to the fact of devotional features.

This writer feels that a larger place on devotional programs needs to be given to the cultivation of appreciation for the great characters of Biblical history, and if such were the case, a larger place on the program could be given to devotions without loss of interest or enthusiasm, and at the same time with great gain of adequate spiritual training.

## 2. Recreational

The splendid element in the youth work of this church is the fact that recreational activities are, for the most part, purposive, and related to service activities. That is, while each group has its parties and dances and recreational

fellowship, many recreational projects are carried on which materially add to the welfare of the church as a whole.

For example, the High School age young people specialize in service activities which are both self-expressive and recreational. This group puts on an annual strawberry festival, an annual play, and other annual features for the whole church.

Similarly, the Married and Single group above twenty years of age annually gives a Marionette Show which provides a source of enjoyment and recreation for all the members of the group while rendering a valuable service for the church.

The older married group above thirty years of age manage their own activities and have their own forms of recreation such as card parties and dances.

The most active group from the standpoint of recreation is the High School group which has monthly dances.

A few observations can be made. Recreational activity which can be made to offer young people opportunities for self-expression is based on a sound principle of youth interest. Likewise, such activity trains youth in doing things for others which he enjoys doing, thus combining recreation with both self-expression and service.

If more of this kind of recreational activity, and less of the purely self-interested projects such as card parties and dances, could be arranged, it is the belief of this writer that more effective work would be achieved both in the character of the young people themselves and in the influence of their

work on the community.

### 3. Self-Expressive

In the programs of these young people's groups, the self-expressive activity is in many respects identical with the recreational. Such projects as Strawberry Festivals, Marionette Shows, Plays, Public Dances, are both self-expressive and recreational. The young people are trained through these mediums to take responsibilities as well as to enjoy recreational fellowship.

Other self-expressive opportunities are provided through the Sunday services. The young people themselves are the leaders, under guidance, in these Sunday programs, teaching them to think in terms of religious thought as well as to speak on religious topics.

One group features reports on book reading, which also supplies the young people with specific self-expressive projects both in the selecting of valuable books and in reporting on their findings.

One observation forces itself to the attention of the writer. While all of these self-expressive activities in these groups are fine, both for the young people and for the church, there is one outstanding weakness. All the projects of a self-expressive character have to do with everything except community study and social rebuilding. No emphasis of any kind is placed upon self-expression in social recon-

struction.

As fine a program of self-expressive activities as is offered in this church, it could be strengthened by the use of such social projects as interviews with important community people, questionnaires, polls on significant social questions, and surveys designed to bring to the fore the nature of evils with which the community must cope.

### C. A STUDY OF THE YOUTH LEADER

#### 1. Personality

The associate pastor, Rev. Everett W. MacNair, upon whom all problems of youth leadership falls, is in his early thirties. His viewpoint is that of a young man who is keenly awake to the problems of young people.

Not only is Rev. MacNair the type of leader who listens to and understands the interests of youth, he is more than a listener. He is in a very real sense a leader. He does not seek to take responsibilities from the young people, by taking them himself, but he works to inspire young people to lead themselves along worthy lines.

Rev. MacNair is in no sense a crank on any Christian problem. However, while he is open to suggestion and has the prime principle of adaptability and willingness to adjust himself, he is keenly interested in the spiritual and social development of the young people committed to his care.

Neither an ardent fundamentalist nor an erratic modernist,

Rev. MacNair is a Christian leader, earnestly seeking to conserve and strengthen the spiritual and social interests of his young people.

He can listen sympathetically to any and all suggestions from the young people. As their friend, he is their real leader.

## 2. Efficiency

Rev. MacNair is not a walking Robert's Rules of Order, but he is in his spiritual and friendly manner efficient in the best meaning of that word.

In his every available moment, he is actively engaged in solving the problems that arise in being the advisor and leader of his young people.

The fact that four organizations for young people, each dealing with both the personal and the social interests of these groups, are actively carrying forward widely varied programs suggests the efficiency of his leadership.

## 3. Originality

Rev. MacNair's originality is best shown in his unique development among his young people of their interest in service activities for the church as a whole. Few ministers or youth leaders are able to incite their young people to achievements which build up the whole church. Marionette shows, plays, and strawberry festivals, conducted by the young people for the whole church constitute a uniquely

original development in youth interest, for this community.

#### D. A STUDY OF LITERATURE AND SOURCE MATERIAL

Only one of the youth organizations in this church has any formal source material, and in this one group the source material is seldom used.

The High School age group purchases a monthly magazine known as The Pilgrim High Road, published at 14 Beacon Street, Boston, Massachusetts. This magazine contains source material for youth and is published by the Congregational Church.

However, even in this case, this magazine, though purchased and kept on hand, is seldom used.

All the church youth groups use material which they themselves select from among current secular periodicals, newspapers, and other literature.

There are two observations which emerge from these facts. First, insufficient use is made of the Bible as a constant resource of great wealth in its tales of great men and women, its eternal words, its high evaluation of human destiny. And second, there is a sense in which the use of secular literature alone may be partially to blame for the secular trend of interests in all youth groups.

While it is life youth is interested in, and life it wishes to deal with, rather than isolated and purely religious materials -- the question remains pertinent, "Does the absence

of strongly inspirational and keenly challenging religious literature and source material play any part in the secular trend among religious youth groups?"

### E. A STUDY OF MOTIVES

There are four consciously planned objectives in the work of this church with youth. The deepened spiritual life objective is held constantly in mind and the devotional work of the organizations is provided for this purpose. Social fellowship is provided through the parties and service projects. The training of youth in doing things for others is provided through many service projects such as Strawberry Festival, one act plays, public dances, marionette shows, church fairs, annual college students dinner, the giving of baskets at Christmas time. The cultivation of thought objective is realized through the discussions following the speakers in the Sunday programs of the organizations.

Rev. MacNair summarizes these four objectives as: devotional, social, service, and study.

The strongest emphasis in all of these is placed upon training youth for service.

It is the feeling of this writer that to train youth for service is a higher motive than to train youth merely to become a harmoniously integrated citizen, though the two have elements in common. However, there is a still higher Christian objective. That is, to train youth to build a new

environment after the Christian standards of human brotherhood.

Service in the largest possible sense is Christian heroism. Perhaps Rev. MacNair has this in mind in his objective of service. The applications, however, of this objective in his youth organizations at the present time are largely in the field of contributing to the success of the church in the community, rather than the larger work of the church in regenerating the community.

However, it must be said at this point that the ideal youth as pictured in the mind of Rev. MacNair as his objective is undoubtedly a youth awake to the world in which he lives, awake to the problems of the world as well as those of his own local church, and a youth keenly interested in contributing of his energies to the building both of a better world and a better church.

This fundamental picture of the ideal youth which the youth leader hopes to create, based on the inspirations and challenges to be found in Biblical resources, is the finest possible delineation of Christian objective.

It is not merely a good citizen we wish to create, but a citizen released in inspiration by the Biblical and Christian past and urgently aspiring toward a personal and social Christian future.



F. A STUDY OF THE RELATION OF MEMBERS  
OF YOUTH ORGANIZATIONS TO MEMBERS  
OF THE LOCAL CHURCH

1. Percentages

It is estimated that from 75% to 80% of the members of the youth organizations eventually become members of the adult church. This is a high average and represents the efficiency of the program carried on by Rev. MacNair among the young people.

Altogether 80 young people, distributed between all four youth groups, including the married group between 30 and 40 years of age, are connected more or less actively with the church youth work.

Rev. MacNair estimates that there are 100 more young people in one way or another related to the church, yet not connected with either of the four youth groups.

This represents approximately a 40% average, which is a much higher average than the 16% or 17% found in the youth work of the Memorial M. E. Church, provided our basis of evaluation is to be taken as approximately correct.

This may be due in part to the fact that the Memorial M. E. Church is situated near the city's business district, whereas the Ridgeview Congregational Church is located advantageously in the center of the finest residential area.

2. Turnover

Rev. MacNair estimates that changes in membership of

the Married and Single group between 20 and 30 years of age amounts to a 15% turnover annually. In the High School age group from 14 to 20 years of age, the turnover is smaller, approximately 5%. However, in the newest of the four groups, the social and service group for young people between 20 and 30 years of age, so far only partially organized, the turnover is high, approximating, according to Rev. MacNair, 75%.

In general, however, the turnover is small and traceable to such natural causes as families moving away and new families moving in, rather than to discontent with the programs offered.

The problem in this church is not therefore one of holding the young people gained, but in reaching more of the young people on the youth constituency roll.

This fact suggests that the youth program is fine as far as it goes, but that it may stand in need of more intensity, more vitality, more challenge to heroism and Christian re-constructive action.

#### G. A STUDY OF YOUTH RESPONSE

##### 1. To The Form of Organization

I talked with six young people from the youth organizations of this church. In each case the reaction was one of appreciation for the splendid opportunities for mental stimulation and social fellowship offered. In each case the feeling was that not more organizations were needed, but that more interest, more action, more excitement could help.

Typical of these young people in their reaction to the types of organizations offered them was that of one young man, who said, "I don't see how the set-up could be improved as far as age-groups are concerned. We could always use a little more excitement, of course."

The demand of young people for excitement suggests the fact that youth will not turn aside from a worthy controversy, a worthy conflict. This factor is at present insufficiently exploited in all youth programs. The attempt is always to avoid conflict, rather than to utilize it for Christian training, as Christ did in His training of His disciples. His own public life was filled with conflict.

Inner conflict, that is, competition within the group, may often be a source of trouble and harm, even permanent harm. But conflict between the group as a whole and community evils is always a source of cementing youth's Christian unity of feeling and desire for heroic Christian action. At present this possible source of interest for youth is almost totally neglected.

I asked one of these young people if she was interested in a slum clearance project going on in the city at the present time. Her response suggests the possibilities in fields of interest such as this.

"Well, I'm not one to go out and try to reform the world overnight. That can't be done. But if the local newspapers can interest themselves in slum clearance, why can't the churches?"

## 2. To Literature Used

I found three kinds of response among the young people I interviewed on the subject of literature to be used in youth programs.

One young High School senior girl, thoroughly modern in every accepted sense, said, "I don't see why we don't study the Bible more. Personally, I get sick of always talking about the world's evils. After all, we can't go out and cure the world. I'd like to learn what the Bible is all about."

This very suggestive statement suggests the fact that modern youth programs are not based sufficiently on the possible interests and values to be found in an unprejudiced approach to Christianity's greatest spiritual resource, the Bible.

Another typical response was from a young High School youth who seemed to appreciate the Pilgrim High Road, monthly Congregational Magazine.

"I found a lot of good things in the Pilgrim High Road. I mean things I could understand and use when leading the Sunday evening meetings. Of course the subjects dealt with there are often not in line with what young folks are thinking about today, but that magazine saves looking through a whole lot of current newspapers and magazines for something to talk about on Sunday nights."

The main value of formal literature for youth organizations suggested here is a practical value. Formal sources save time.

They may of course also have value in directing interpretations of current church and world problems toward a more typically Christian evaluation.

A third typical response on the part of youth was given by an older young person, connected with the Married and Single group above 20 years of age. "Church literature may be fine, but there is such a wealth of good material in current periodicals that it seems a waste of time to publish a special magazine for religious study. We want to know what everyone is thinking, not just the church crowd, which may, after all, have a special ax to grind."

The writer believes that this last point of view suggests a more realistic approach to the matter of literature and source material. Fine as church publications may be, they can be no better than the abundant wealth of material available to thinking people, in the use of which youth needs to be trained.

### 3. To The Program Of Each Organization

Of the four young people who indicated their reaction to the youth programs in their organizations, three indicated complete approval. Only one offered a criticism.

"There is one trouble with our work. We spend too much time talking about problems, and too little time doing anything. I think we would take more interest and accomplish more of real value if we would talk less about world evils,

and do more about problems in our own community. For example, we occasionally talk a lot about the evils of European wars, and never mention the fact that young people right here in the White Plains High School are being approached to buy marijuana cigarettes."

There is a very valuable suggestion here to the effect that more realism in our youth work needs to be realized. If there is any one weakness greater than others, it is this ignoring of local community evils about which some heroic Christian action might be inspired, and spend too much energy just talking about distant evils.

#### 4. To Leadership

In the matter of leadership, I found no young people at all who had any type of criticisms to make of Rev. MacNair and his work.

One youth made a criticism, which was not a criticism of Rev. MacNair, but rather a criticism of the young people to whom Rev. MacNair delegates positions of leadership in the groups.

"Our Sunday meetings need more interest. Quite often our Sunday meetings result in flops, and more often they are dull. Another thing is that the young people aren't serious enough. They come and whisper and gossip and talk about everything but religion."

I asked this young man if he thought local projects

of a socially-reconstructive nature would help eliminate this lack of seriousness in the minds of the young people who attend the Sunday meetings.

He immediately responded, "Yes, I think they would. If the problems were close enough to home, I believe we would get some really serious discussions developed. Though some of the young people don't seem to be capable of a serious thought of any kind."

The problem is not therefore one of leadership, but rather one of purpose and motive and awareness of local situations.

If this could be improved, I believe a stronger and more serious youth interest would be developed.

##### 5. To Motives

I found many of the young people who did not know what the motives of the youth organizations to which they belonged were. When I explained what they were, I found three typical responses.

First, there was a young woman who said, "I think the motives are fine. After all, we don't care about the Bible any more, and we don't care about reforming the world. We just want to be helped in becoming respectable citizens."

One young woman stated very definitely her view that a stronger emphasis on the Bible would be of great value.

A third person, a young man, said, "The Bible is all right, I suppose, but no one ever made it very interesting

to me. If it could be made interesting, it might help, though there is plenty to be done in the present without going back into the mysty past."

This young man was aware of the need for an interesting presentation of the Bible, and also conscious that the contemporary world offers a great challenge. The Bible was to him a closed book, dull, lifeless. This was not his fault, but the fault of his teachers. If the Bible had been presented to him with the fire and life and vitality of its great characters, his present reaction would be different.

This youth indicated that he was conscious of problems in the world which the church should try to solve. In his words, "There is plenty to be done in the present", one observes an awareness of needed changes in the contemporary world. This suggests that the youth motives of these organizations were not altogether satisfactory to this young man, and that, given an opportunity, he would add some phase of social reconstruction as a clear and conscious independent motive.

In these three youth responses there is traceable a desire for help in attaining good citizenship, an interest in the Bible, and an awareness of social evils.



## H. SUMMARY: A STUDY OF FAILURES AND NEEDED CHANGES

### 1. In Organization

We have seen that four organizations comprise the youth program of the Ridgeview Congregational Church. These four are: The Married Couples' Group above 30 years of age, The Married and Single Group above 20 years of age, The Service and Social Group above 20 years of age, and the High School group up to 20 years.

It has been obvious that no other organizations for youth were needed, but rather an intensification of the inspirational sources and aspirational challenges in each present organization.

80 out of a possible 180 young people, we have seen, are connected with these youth organizations, giving a 40% efficiency. This was seen to be a high average compared with the 16% or 17% found at the Memorial M. E. Church.

The solution to an increased efficiency is not to be found in additional organizations, but rather a shift from a largely social and recreational emphasis to a stronger cultivation of Biblical appreciation and a more vivid challenge to heroic Christian community and world re-building.

### 2. In Literature

Only one of the four youth organizations adhered to any formal literature. The High School group purchased a monthly

Congregational magazine, called The Pilgrim High Road, for use as source material among the leaders. However, even in this group little use was made of the magazine, for most of the young people were interested in current secular periodicals.

We observed three reactions to this absence of formal literature. First was the group who were not only willing to have the Bible brought to life for them but thought it would add to the value of their programs. Second was the group which believed a formal religious literature or source would have great practical value in saving time when programs were to be prepared, as well as proving a possible usefulness in giving a clearer Christian interpretation of current problems. And third was the group that believed less literature and more life should be the basis of both study and action.

It was the view of the writer that suggestions of value were to be garnered from each of these reactions. Two specially strong emphases were placed by the writer. First, a stronger and more vital Biblical presentation would not only give youth a sound grounding in traditional knowledge, but would prove of invaluable assistance in evoking the Christian urges to heroic living. And second, a keener awareness of the life problems of the local community as well as of the world at large, together with specific projects of a socially-reconstructive nature, would not only solve the program problem of arousing serious discussion, but would give the youth organ-

ization a reason for existence and an objective value in the community.

### 3. In Program Of Each Organization

We have observed that the program of these youth organizations was built around four types of features, Devotional, which received comparatively small emphasis, Social, given a rather large place on the schedule, Service, which received the largest emphasis, and Study, also a comparatively undeveloped feature.

The self-expressive opportunities contained in the Social and Service programs were felt to be both unique and splendid. However, splendid as these were, it is the feeling of the writer that the service activities are too church-centered, and need a stronger community and world re-building emphasis.

Likewise, it is this writer's belief that the devotional and study features of the program are too little emphasized, and that the greater use of Biblical resources in these connections, as well as of community survey opportunities, would prove both rewarding in increase of interest and constructive in increase of heroic motive and action.

Among the suggestions for change offered by the youth leader himself, Rev. MacNair, are the following: an enlargement of the interests and program of the Married and Single Group between 20 and 30 years of age from the comparatively closed group it now is to a wider fellowship; a stronger

religious emphasis throughout all organizations; closer cooperation in interests and objectives between the four groups; greater continuity of program in all groups; a stronger missionary education; and a stronger emphasis upon social action.

#### 4. In Leadership

We have observed the personality, efficiency, and originality of the youth leader, Rev. MacNair, and the lack of these constructive and essential qualities in the young people who hold elective offices in the organizations.

While Rev. MacNair's desire to arouse his young people to effective leadership of their own is unquestionably fine, it is obvious that a stronger participation on his part would add considerable vitality to the programs.

It is felt by this writer that an insufficient emphasis upon both Biblical resources and opportunities for social study and action is placed by the leader, and that a stronger emphasis in these two departments would materially increase both the interest of the groups and their objective community value.

#### 5. In Motive

We have seen that the devotional, social, service, and study objectives of these organizations constitutes as fine a list of interests and emphases as can anywhere be found.

However, the sum total of work done in these departments creates a picture of the ideal youth who will emerge from this training which suggests merely the socially-integrated youth.

As we have also seen, social integration and harmonious adaptation to environment, while in themselves splendid, are insufficient as a Christian objective. Christianity seeks heroes, inspired by their Biblical predecessors and aspiring to contemporary social achievement. It has never sought mere adjustment to environment in its followers.

Not only is this the major weakness of this youth program, but it is a universal weakness in youth programs everywhere.

This writer feels that not until the Bible and contemporary life are more completely exploited both as sources of inspiration and as fields of action will youth work anywhere attain a worthy Christian goal.

## CHAPTER FOUR

A STUDY OF THE YOUTH WORK OF  
THE TRINITY LUTHERAN CHURCH  
WHITE PLAINS, NEW YORK

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The Trinity Lutheran Church of White Plains, New York, is a church of approximately 300 members on the edge of the business district of the city but adjacent also to the finer residential areas. Only one minister serves this church. The church equipment, consisting in church with social rooms and parsonage, is adequate for the present program offered.

The youth work of this church is distinctive from that of any other church in the city, as will be evident during our investigation, and yet it is at the same time remarkably efficient in the achieving of the ends it seeks.

A. A LIST OF YOUTH APPROACHES

1. Organizations

There is only one youth organization in the church, known as the Luther League, and is designed to meet the needs of young people from 14 years of age to complete adulthood.

This group covers all the youth emphasis of the church from the time of confirmation at the age of 13 or 14 years to maturity. There is no other attempt to segregate the differing age groups in accordance with possible differing interests.

The first distinctive quality of this youth organization is the fact that to become a member of the Luther League a young man or woman must pass through the ritual of confirmation and church membership. Whereas in other church youth work, young people may eventually enter the adult church or they may not, in this church the adult church begins at the age of confirmation, and continues as long as the individual lives, with no breaks from the standpoint of organization.

Whereas in other churches the youth programs run almost parallel to the church program, in this church the youth work is in reality merely a part of the adult program. Whether or not this continuity of emphasis produces finer church results may best be judged as we proceed with our investigation.

## 2. Youth Work Outside Organizations

While the formal youth approach is the Luther League, there is one additional approach outside this basic central group. This additional approach is the Annual Confirmation Class for young people in early adolescence at the age of thirteen or fourteen.



This Annual Confirmation Class meets every Saturday morning from September to Pentecost of each year. Its course of instruction covers the Four Gospels, the church catechism, and the church ritual. Graduates automatically become adult members of the church, and until actual adulthood is reached they become a part of the membership of the Luther League.

However, this youth approach precedes rather than parallels the youth work of the church, and it is the Luther League itself to which our attention must be called.

#### B. A LIST OF ACTIVITIES AND OBJECTIVES

##### 1. Devotional

The Luther League meets the third Thursday evening of each month. In this monthly meeting is to be found the entire formal program of youth.

The devotional elements of the program are a formal fifteen or twenty minute period at the beginning of this monthly session devoted exclusively to hymns, prayer, and scripture reading.

Though this is the only formal devotional element in the program, it must be mentioned that since the whole youth emphasis is church-centered, the majority of the young people, being themselves members of the church through confirmation, regularly attend the Sunday worship services of the church. Thus it is seen that in a very real sense the largest emphasis

in the youth program is devotional.

## 2. Recreational

Whereas in most church youth programs, it is felt to be necessary to offer sufficient recreational life to compete with outside amusements, this church offers less recreational opportunity than any other.

On the monthly evening meeting's program, the first fifteen minutes is devoted to devotional material. The next forty-five minutes is given to educational projects such as lectures and various other special studies. The last sixty minutes of the evening's programs is devoted to games and social fellowship.

This one recreational hour a month is the only period given to purely recreational activity in the youth program.

This would at first seem to be a defect, but the further examination of the youth program in the light of our continued study will reveal its points of strength.

The organization of the church itself and the interest and emphasis of the pastor is entirely church-centered. The pastor is not interested in competing with outside amusement opportunities. Youth can look out for itself, as it must learn to do anyway.

As far as the church is concerned, it is interested only in offering youth opportunities for religious development along church-centered lines.

### 3. Self-Expressive

The Luther League offers the young people many self-expressive opportunities. For the entire program at each monthly meeting is in the hands of the young people themselves who arrange and plan all the work and see to its execution.

In addition to these self-expressive opportunities, the church choirs offer the young people an opportunity for serving the church, and the altar decorations for each calendar Sunday in the church year similarly provide the young people with an opportunity to contribute to the success of their church.

Thus, while no socially-reconstructive self-expressive opportunities are given, a great variety of opportunities for service are to be found in the monthly meeting, in the church choirs, and in the decoration of the sanctuary.

In accordance with the expressed church-centered interest of the group, all its devotional, educational, and self-expressive activities are related to the church-centered program.

There is a point of great strength in this emphasis, and a possible point of great weakness. In this manner a much more vivid and lasting church-consciousness is registered in the young mind, tending toward the sound building of a permanent church. This is the unique point of strength in the program.

There is also a point of weakness. The tendency is to create young people who are awake only to the building of their own local church and the observance of its ritual, to produce young minds complacently satisfied with their own religious connections and uninterested in the religious or material needs of the community about them. There is no tendency toward the building of Christian heroes in social reconstruction. The tendency is entirely toward conformity, not at all toward reconstruction.

If with this same church emphasis could be developed an emphasis seeking the awareness and understanding of social problems and a great sacrificial consecration toward the relief of social abuses, the program would be ideally complete.

### C. A STUDY OF YOUTH LEADERS

#### 1. Personality

Rev. Evald B. Lawson, pastor of the church, is the only adult leader or advisor connected with the Luther League. He confines his activity to the background, allowing the young people to do their own work, though he offers suggestions and lends his wealth of energy to the success of the program.

His personality is definitely affirmative and aggressive. He is a natural leader, and he seeks to lead toward rather than away from the church.

He is entirely devoted to the Anglo-Catholic ideal of church life. He is not trying to build the kingdom of God

in the hearts and social relationships of men. He is trying to build a strong church.

He is unquestionably to be commended for his leadership away from vapid recreational competition with commercial amusement. His disinterest in the social reconstructive character of religion is to be questioned.

## 2. Efficiency

Rev. Lawson, within the limits of his comparatively simple youth program, is efficiency itself. He breathes an atmosphere of effective leadership toward the ends he seeks.

The fact that approximately fifty young people attend the monthly Luther League session in a church of only 300 members suggests the effectiveness of his church-centered leadership.

He is not, however, interested in a complex organization struggling ineffectually to achieve a hundred confused and overlapping and conflicting objectives. He has one interest, a strong church. And toward the attainment of this realization, he is efficiently active.

The writer cannot too strongly commend Rev. Lawson for his effective leadership away from confusing complexity in youth interest and toward simplicity of program. Too many youth leaders struggle futilely to achieve ends as confused as they are complex.

### 3. Originality

The distinctive nature of Rev. Lawson's youth objective and program bespeaks his originality in a day when all other youth leaders are striving to keep a step ahead of commercial amusements with their young people.

As Rev. Lawson put it, "I don't particularly care how the young people spend their time from the standpoint of amusement, as long as they are intelligent about it. What I do want them to do is to be on hand every Sunday at the eleven o'clock service."

This departure from the usual leadership conception of the need for an extensive recreational program is not only uniquely original, it is refreshingly different.

Less emphasis needs to be placed on recreational projects, and constantly more upon serious matters.

The writer could wish Rev. Lawson were more interested in a Biblical and a socially-reconstructive seriousness in his work with youth, but must commend him for his leadership away from the trifling to the serious, even though that serious interest be church-centered rather than life-centered.

## D. A STUDY OF LITERATURE AND

### SOURCE MATERIAL

A weekly Lutheran publication, The Lutheran Companion, is purchased for the use of the young people, but little interest is taken in its contents. It has a few good program

suggestions and outlines a few projects, but both Rev. Lawson and his young people are more interested in their traditional church ritual and in educational projects of their own.

While this formal literature is kept onhand, it is seldom used.

Likewise, the Bible, while it occupies an important part in the training of the Confirmation Classes, is not given a large place on the monthly educational program.

A larger use might be made of Biblical resources than is now made, but what Biblical emphasis there is is quite beyond that to be found in the average church youth program, and is to be commended accordingly.

The list of educational projects and lectures on the monthly evening schedules suggests the wide range of interest and material exploited.

For several weeks the topic of study was the ritual decoration of the church altar and sanctuary for each Sunday in the denominational calendar year. For this purpose denominational source books were used. Another week a study was made of the Methodist Episcopal Church, its origins and standards. Many sources were consulted for this information.

The emphasis, however, is admirably away from formal source material and toward any possible source which might contribute toward a stronger church consciousness.

One weakness felt by the writer is the total absence

of any exploitation of community sources, such as surveys, projects, investigations, polls, questionnaires. The lack of interest of the pastor and his youth leaders in social reconstruction is the reason for this failure, and it is to be questioned.

Christianity has always sought to do more than create churchmembers. It must continue to do so if it would justify its existence as a part of the social picture.

### B. A STUDY OF MOTIVES

The main motive of the youth work in this church has undoubtedly already become apparent. Couched in the phrase of the pastor, this main objective is "church-centered piety".

While there are other phases of the youth emphasis, such as cultural enrichment through the educational projects handled at the monthly meetings, and well-rounded moral and physical development, the underlying element in all of these is "church-centered piety".

It must be admitted that this is uniquely different from the aims of other youth programs, and has value because of this.

It must also be admitted that this objective results in a growing and an established church-consciousness.

However, its weaknesses must also be discussed.

The ultimate value of Christian work is not the creation



of churchmembers and supporters. The church was strong in the middle ages, so strong in fact that major wars were fought over them.

Christianity seeks to create young people who are keenly appreciative of the inspirational figures of the Bible and of church history, but more, young people who are prepared to do and die for the building of the kingdom of God in all the affairs of men.

The Bible and Life, the ancient inspiration and the contemporary challenge, needs to be substituted for the church in the objectives of this group with its youth. The church must not be the end in itself, but only the eternal means to the end of social enrichment.

#### F. A STUDY OF THE RELATION OF MEMBERS OF THE YOUTH ORGAN- IZATION TO MEMBERS OF THE CHURCH

##### 1. Percentages

The unique church-centered basis of the youth work in this church enables the church to retain nearly all of its youth organization members.

The pastor estimates that 99% of those who attend the monthly Luther League meetings are members of the church.

This is, of course, in part due to the fact that entrance into the League necessitates confirmation.

In the other two churches we have so far studied, 17% and 40% comprised the estimates made of the numbers of church young people reached by the youth program. In this church the percentage is 99%, for to become a member of the Luther League one must become a member of the church.

This fact suggests that perhaps all youth groups have much to learn from the Lutheran emphasis of church-centered piety. For unless the church reaches its youth, it can do nothing for them either in cultivating Biblical appreciation or social conscience. And this church-centered emphasis does achieve the result of reaching the church young people.

We must therefore suggest that as far as this emphasis goes it could not be improved upon. It is our feeling, however, that the emphasis does not go far enough. The church as the end and all of living must be reenforced and given content and direction by both Biblical appreciation and socially-reconstructive challenge.

## 2. Turnover

Since the population of White Plains changes only a little from year to year, the turnover in membership in this Luther League is very small, and entirely due to natural causes.

There is a slight loss when the young people reach maturity. That is, in this church as in every church, though perhaps to a less extent, upon attaining adulthood the individ-

ual occasionally loses all interest in religion as it is related to the church.

From my study of this church I would say that it is burdened with fewer inactive members than the average.

Again, this fact of a low turnover and a very small loss points clearly to the values resulting from a church-centered program.

All churches can gain impetus and permanence from utilizing to some extent this emphasis, though this writer believes that a church-centered objective can be just as effective while at the same time more Biblically-minded and more socially reconstructive.

#### G. A STUDY OF YOUTH RESPONSE

##### 1. To The Form of Organization

Two older young people informed me they sometimes felt a need for a separate group for young people of their age. Others said that they thought one group for youth was enough, since the older young people should begin to accustom themselves to adult church attendance.

Assuming the objective held by this organization, "church-centered piety", every organization in the church should add to rather than detract from the adult church. This Luther League accomplishes this purpose admirably, and in part due to the fact that there are no older youth groups competing in interest with the adult church itself.

## 2. To Literature Used

One young woman said, "I like the Lutheran Companion, because it gives you all you need for a discussion without a lot of hunting."

This suggests the fact that the main advantage in formal church literature for youth is a practical one of time saving.

But there is too much time-saving and not enough keen-minded searching for materials of thought. Vitality in thought cannot be gained from ready-made conclusions. Youth wishes to think for himself, and demands the opportunity to do so. To force formal literature upon him is to stultify his intellectual curiosity.

As another youth said, "I want to find my own material. Church interpretations of life are for people who don't think for themselves."

This writer offers no condemnation therefore for lack of a formal literature and source material, but would suggest a greater use of the Bible itself, and a greater use of community surveys, projects, investigations, questionnaires, polls, and quests.

## 3. To The Program Of Each Organization

Several young people, obviously influenced by the extensive recreational activity provided by other church youth programs, said, "We ought to have more parties and dances."

But on further questioning, each one of these young people said, "Well, there is plenty to do to amuse ourselves without having to go to church to do it. Some of us go regularly to the 'Y' or the movies. And we have our own parties. I guess it isn't the business of the church to run a night club. Still, other churches have dances and parties, and I don't see any harm in it."

It is possible that there is a need among young people for church-supervised amusement. With all the opportunities offered them to amuse themselves by commercial enterprises, there is not a very wide choice after all, and in all commercial amusements there is a low moral strain appealing or seeking to appeal to the lower as well as to the higher elements in society.

In other words, commercial amusements are not on a very lofty plane. The church may, if it is equipped to do so and its leadership has the time, sponsor a higher level of social fellowship than is to be found for the public at large.

However, few young people will develop a keen appreciation for the Bible on the dance floor. And few will develop a strong and heroic social conscience while playing some silly game.

While churches may well help youth to find a higher type of needed relaxation, its main task is to cultivate appreciation of the Bible, to evoke inspiration from the great personalities of the Bible and of Christian history, and to challenge youth

to Christian heroism in social rebuilding.

#### 4. To Leadership

Each young person approached stated clearly that he or she appreciated the sense of humor, the energy, and the broadmindedness of Rev. Lawson.

"He makes going to church mean something," said one.

"He doesn't keep worrying us with telling us to be little saints," said another. "He makes church interesting. Before I came here, I used to belong to a different type of young people's society. They were always talking about doing good in the world and reforming the world and stopping war and all that stuff. But here we meet and think about our church and what it means. I have gotten so I really like to go to church."

Rev. Lawson accepts the obvious fact that the church in the modern world is a kind of organization for which a special taste must be cultivated. He sets about the task of creating this taste for the church from the age of confirmation upward, and to a very fine extent he succeeds.

His is the finest type of leadership possible.

If, however, a stronger Biblical emphasis and a stronger social action challenge could be incorporated, it is the view of this writer that the quality of work achieved would be on a still higher level, church-centered but socially-aware also.

## 5. To Motives

I found that very few of the young people with whom I conversed knew that the motive behind their youth work was "church-centered piety".

Said a young man, "We grow to think a lot of the church, yes, but what does 'piety' mean?"

Obviously the motive toward which the work with youth is pointed is a fact of which the pastor is more conscious than are his young people. This is a good point, for not by public definition shall ends be achieved, but by real work toward the goal held by the leader.

To tell the young people that the pastor sought to make them pious would mean very little to them. It is his consistent work toward this church-centered piety that is important.

In other words, while the young people do not always know the objective, Rev. Lawson has a clear picture of what he is trying to create, and he works energetically toward its successful achievement.

The fact that fifty young people, members of the church, are on hand at the monthly meeting suggests their satisfaction with Rev. Lawson's clearly defined objective.

The writer feels that, splendid as this objective is, it lacks the sacrificial Christian heroism which Christianity always seeks to inculcate in its followers. The objective should be, "Bible and Life-centered piety" through the church,

rather than mere "church-centered piety".

In other words "church-centered piety" carries with it the thought of integration into the present church, whereas Christianity has always challenged men to remake themselves and their entire world after the Christian gospel of brotherhood.

#### H. SUMMARY: A STUDY OF FAILURES AND NEEDED CHANGES

##### 1. In Organization

We have seen the organization for youth in a distinctive type of church approach, the Luther League, membership in which is confined to confirmed members of the church as a whole.

We have observed that this organization covered all age-groups from 14 years up, with no attempt at segregation of differing age groups, but rather an emphasis seeking the church-centered interest of the older youth and the growing adolescent.

We have also observed that this uniquely organized and uniquely aimed organization can boast a 99% efficiency in relating youth to the adult church.

It must be submitted that this percentage of efficiency is higher than can elsewhere be found, and since this is true, we must recognize that we can learn much from the motive and technique behind this success.



The entire organization rests on the fact that the child of 14 years is expected to go through ~~the~~ process of being confirmed. While this presents the danger that the child may feel that he has graduated instead of merely having been introduced into the adult church, an admitted danger, it is also true that this gives the youth a firm connection with the church as a whole in his first formative years.

Based upon this early confirmation, entrance into the Luther League becomes the next normal step, and his imagination is incited and his interests held while he is developing an understanding of and appreciation for his church growing toward efficient adult membership.

This realistic framework commends itself for its great values. All churches can learn this lesson of beginning early with a sincere and worthy and efficient training of the young mind in things religious. Truths garnered in this fashion remain with youth as long as he lives.

The constant danger, however, is to trust to this framework, and to permit religious and church interest to grow sterile and lifeless.

If this framework, on the other hand, is utilized to train youth in Biblical appreciation in a living manner, and to incite him to worthy projects in social reconstruction, there will be no loss of church-centered piety and a great gain in social usefulness.

## 2. In Literature

Only one formal publication, as we have seen, is provided the Luther League, a weekly publication known as the Lutheran Companion. It has also been evident that the young people make very little use of this formal literature, preferring to select their own from the abundant wealth of splendid available material.

Youth is not interested in having ready-made conclusions handed to them. They wish to make their own conclusions from materials they have selected on the basis of their own intellectual curiosity and vitality.

Formal literature has only the value of being a time-saver for busy young people, and a short-cut to intelligent Christian conclusions.

We have observed that short-cuts have occasional value, but that in the main any short-cut is one way of stifling intellectual free experimentation so necessary in youth.

Insufficient use is made of Biblical resources, and insufficient use is made of community sources such as surveys and polls.

The need for a greater use of the Bible as a living book cannot be too strongly emphasized. Nor can the need of a wide-awake cultivation of opportunities for Christian service be too keenly realized.

### 3. In Program

The entire youth program of this church, as has been presented, consists in a monthly evening meeting within which devotional, educational, and recreational activity is planned and carried out.

While this is the only formal youth program, youth is offered extensive self-expressive opportunities in the church choir, the conducting of the monthly meetings, and in the decoration of the sanctuary and the altar during the church calendar year.

The devotional program does not stop with the fifteen minute exercise at the beginning of the monthly meeting. For the church-centered aim of the youth work seeks and succeeds in its seeking to relate youth to the Sunday church service, where additional devotional material is presented.

The great point of strength in all this is its effectiveness in integrating youth into the adult church.

The great point of weakness is the failure to incite stronger Biblical appreciations and stronger social aspirations.

### 4. In Leadership

Rev. Evald B. Lawson, pastor of the church and its only youth supervisor, excels in affirmative personality, in the efficiency of a simple but well-directed organization, and in the originality of a straightforward church-centered motive and program.

The strong point in his leadership is his clear picture of what he wishes to attain, and the energy with which he works toward the achievement of his clear goal.

The weak point in his leadership is the complete indifference which seems to be his in his outlook upon the social problems of our day, thus making it impossible for him to guide youth into a strong social conscience.

With the energy that is his, and the ability natural to him, he could achieve modern miracles in the community with an enlivened interest in training heroic Christian social leaders.

##### 5. In Motive

We have observed the distinctive uniqueness of the one conscious motive of Rev. Lawson's work with his young people, the development of "church-centered piety".

His lack of interest in providing a recreational program sufficient to compete successfully with commercial amusements has also been observed, and evaluated as refreshingly different from the emphasis in other youth leaders.

No estimate was possible in the other church youth programs of the effectiveness of the realization of the ends sought. In the case of this church, however, it is obvious that Rev. Lawson has not only set a goal for himself, but to a very large extent he has achieved that goal, for 99% of his young people become permanent members of the adult church.

This motive of church-centered piety has the virtue of being a tangible motive. The results speak for themselves.

The strength and value of this motive is that it permits and aims at the constant building up of a permanent adult church, a church composed of people who understand and appreciate the meaning and forms of their church worship.

The weakness of this motive is its neglect of Biblical resources and appreciations, and its neglect of programs of Christian social reconstruction. Biblical inspirations and socially-reconstructive aspirations must play the leading roles in the content of church-centered piety, if that motive is to help create citizens of the kingdom of God on earth as well as integrated churchmembers.

CHAPTER FIVE

A STUDY OF THE YOUTH WORK OF  
THE NEPPERHAN AVENUE BAPTIST CHURCH  
YONKERS, NEW YORK

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We come now to still another distinctive emphasis in work with youth. The Nepperhan Avenue Baptist Church is situated in the heart of Yonkers, New York, a church of approximately 450 members which places all its emphasis upon personal and mass evangelism.

A. A LIST OF YOUTH APPROACHES

1. Organizations

The youth work of this church is comprised in the Baptist Young People's Society, a group of 75 adherents and an average attendance of 50, which meets each Friday evening in the church sanctuary for a service of personal testimonies and evangelistic sermons.

2. Youth Work Outside Organizations

A missionary society for adolescent girls, known as the World Wide Guild, with an average attendance of 25, and

a similar younger boy's club, are additional youth approaches, though their activities represent work with youth for the most part under the regular middle adolescent age.

The greater part of the youth work is carried on through the organization known as the B. Y. P. U. for young people from the age of 16 years up.

## B. A LIST OF ACTIVITIES AND OBJECTIVES IN EACH YOUTH ORGANIZATION

### 1. Devotional

The devotional or spiritual emphasis is the one emphasis placed in the B. Y. P. U. Each Friday evening the members of this group gather for the singing of hymns, a period of prayer in which the young people themselves participate, the reading of scripture, the rendering of personal testimonies, an evangelistic sermon or educational address with a devotional emphasis, and an altar service in which new young people find their personal salvation.

Outside of this Friday service, there is participation by these same young people in the weekly prayer service of the entire church and in the regular Sunday services, as well as in occasional street services conducted during the summer and in the distribution of gospel tracts.

Making no apologies for a completely devotional or evangelistic program, this group proceeds to lead young men and women to a personal acceptance of Jesus Christ as Savior



and Lord, with no other purpose in mind than their allegiance to the kingdom of God on earth and eventual salvation in heaven.

There is, of course, one great weakness in the program. The energies of youth are entirely directed toward personal and mass evangelism, and led completely to ignore the building of a Christian society on any other basis than individual soul salvation.

The group offers only one cure for all social problems, individual soul salvation. They recognize that finally only a remnant will be saved, and therefore admit the failure of their cure in respect to the remaking of the social order.

The recognition of and emphasis upon the ultimate character of the individual is splendid, but the complete direction of their young people's interests away from social problems and toward a purely personal communion with God is felt by this writer to be the outstanding weakness of their youth program.

However, in this period of vast recreational and social fellowship programs in youth work, it is refreshing to find one group who are doing serious work, for which they make no apology, and through which they are inspiring youth to missionary, if not socially-reconstructive, zeal.

Other youth organizations emphasize the educational and the social. This group squarely stands for the devotional above every other consideration.

## 2. Recreational

There is no recreational program for this youth group of any kind, except one annual dinner which is conducted not for the raising of funds but purely for fellowship.

The absence of any planned recreational life of any kind is a startling fact, when you consider the extensive recreational programs other youth organizations feel it necessary to develop.

The fact is particularly startling when it is remembered that 75 young people meet on Friday evenings of each week for this purely devotional cultivation, drawn by other appeals than dancing and games.

The group is primarily serious, and the young people respond to it wholeheartedly, without the unnatural stimulation of extensive recreational life.

The writer feels that a great lesson is to be learned here. If a program sufficiently intense is carried forward, youth will respond without any attempt to compete with commercial amusement features.

While the writer approves the intensity of this group's program for youth, making recreational programs unnecessary, he would desire a socially-reconstructive direction to be added to the purely personal devotional content emphasized at the present time.

### 3. Self-Expressive

While the entire program of this youth group is devotional, spiritual, and evangelistic, the opportunities for self-expressive activity are many.

First of all the Friday evening meetings are exclusively conducted by the young people, though an occasional speaker is brought in from outside. Not only are these weekly services conducted by the young people, but the prayer period and testimony period each week is devoted exclusively to prayers and testimonies offered voluntarily by the young people.

One Sunday each month, in the afternoon, members of this group conduct a service of songs at the Yonkers General Hospital, offering additional self-expressive opportunity for the young people, for they conduct all phases of this community service themselves.

During the summer season, the regular Friday evening meetings are conducted on the main city square in the city of Yonkers, an open-air service. Before all the passersby, the scornful and the indifferent, these young people give their personal testimonies, offer prayers, and distribute gospel tracts.

Whatever the failures of this group in developing a social conscience eventuating in heroic Christian social action, they cannot be accused of not offering young people opportunities for self-expression.

## C. A STUDY OF YOUTH LEADERS

### 1. Personality

The pastor of the church, Rev. Hakes, is the only adult leader and advisor to this group.

He is a man in his early forties, conscientious, friendly, willing to listen to suggestions, and wholeheartedly given to personal and mass evangelistic enterprises.

His leadership is both affirmative and effective. He does not hold his young people back, but rather succeeds in releasing their energies.

### 2. Efficiency

Rev. Hakes has little interest in complex efficiency as observed in meticulous charts and figures of non-evangelistic youth groups.

His efficiency is of the dynamic rather than of the static variety. He does not lead his young people with the multiplication table or the yardstick, but with dynamic and vividly clear and unashamed Christian objective.

He makes wide use of evangelistic leadership outside his own church. That is, he secures evangelistic speakers from many sources, so that his young people have variety in their approaches to evangelism.

He is efficient also in the sense of arousing in the young people the desire and ability to lead themselves.

### 3. Originality

Within the framework of the purely evangelistic objective, Rev. Hakes has considerable originality. This is manifest in the Quarterly Young People's Rally, to which similarly-minded groups from churches many miles distant throughout the county come with large delegations.

This Quarterly Rally is a large evangelistic service conducted in the church sanctuary, featuring both unusually appealing musical numbers and uniquely compelling speakers.

For example, at one of these Rallies Rev. Hakes presented a converted Indian Chief who preached the evangelistic sermon in full Indian attire. At another similar Rally, a religious cartoonist drew pictures while preaching the evangelistic sermon.

While the basic motive of all of the work with youth is evangelistic and therefore not original, there is a decided trend toward the unique and the unusual within this framework of objective.

The one weakness in Rev. Hakes' leadership, which he might not consider a weakness, is the total absence of any interest or any attempt to arouse interest in socially-reconstructive study or action.

Rev. Hakes would leave the world well enough alone, while his young people are finding a personal Christian conversion, and sending out missionaries to convert the heathen.

#### D. A STUDY OF LITERATURE AND SOURCE MATERIAL

This youth group uses no denominational literature of any kind, partly because it places all its emphasis on the Bible itself, and partly because it feels that the denominational literature does not lend itself to evangelistic enterprise.

This emphasis upon the Bible as the source of inspiration and power is splendid, though the writer feels that the Bible is handled with too rigid an interpretation admitting of no disagreement.

Youth should have the opportunity to do some free experimenting with ideas. Interpretations of the Bible already made should not always be given them.

The weakness in this group is upon too rigid an interpretation of the Bible, though it is better to have too rigid an interpretation than it is to have none at all, as is the case in many of our modern churches.

One other weakness as to source material might be cited. No use at all is made of the current secular literature on social affairs and problems. Nor any use of social study surveys, questionnaires, polls, and quests.

#### E. A STUDY OF MOTIVES

There is but one motive held in the work with youth

of this church. The salvation of souls. To this single and personal end all the work of the church is consecrated.

Two observations must be made at this point.

First, the salvation of the individual soul is in itself a splendid aim. However, if the salvation of the individual soul is directed toward purely personal ends, it may prove to contain great social harm.

Second, while the relationship between the individual soul and God is all-important, the writer believes this relationship should be a natural companionship in achieving a Christian social order, rather than a mere personal fellowship on the static level of pure worship.

The world needs the dynamic of heroic Christian leadership as well as the inspirations of purely personal worship.

#### F. A STUDY OF THE RELATION OF MEMBERS OF THE YOUTH ORGANI- ZATION TO MEMBERS OF THE LOCAL CHURCH

##### 1. Percentages

Out of the 450 members of this church, there are between 50 and 75 young people connected with the youth organization.

The percentage of young people who become members of the adult church is high, estimated at 90%. However, there is approximately another 75 young people related in some way to the church, yet not connected with the youth organization. Thus the

percentage of effectiveness of this youth approach is 50%.

This compares very favorably with 17% found in the largest church of our study, and the 90% of young people becoming adult churchmembers compares very favorably with the 99% found in the Trinity Lutheran Church.

## 2. Turnover

The change in membership in this youth group from year to year, except through growth and the attainment of maturity with its more active participation in the adult church, is very small.

15% would be a high estimate of the annual turnover, and for each youth lost another is gained.

Few losses are registered for other than natural causes, such as moving away and Sunday or other employment competing with the youth schedule.

These figures suggest the effectiveness of this youth approach. Whatever its failures in inculcating a social conscience in the young, its work toward the salvation of individual souls must be admitted to be both efficiently and successfully carried forward.

## G. A STUDY OF YOUTH RESPONSE

### 1. To The Form of Organization

I found not only discontent with other youth programs



which stress recreational and social activity rather than religious fervor, but genuine pleasure at the evangelistic zeal of this youth program.

One young woman, an official in this group, said, "We believe that if other churches would stress recreation less and preach Christ crucified more, they would make a stronger appeal to young people today and do much more permanent good. Our group has a lot of fun, but it is all connected with a real work of bringing young people to accept Christ as their personal Savior."

Another young woman, standing near the first, said, "Our main interest is not pleasure, but Christ."

These young people had no suggestions to offer of any kind for changes in the form of organization within which their activity for soul-saving is projected.

One said, "We feel that the form of organization doesn't matter so much. It's what the motives are that counts."

It must be admitted that a youth program which inspires young people to hold Christ above pleasure in their interests is an effective program in the finest sense.

## 2. To Literature Used

Two youth responses as to literature and source material were evident in my conversations with representative groups in this church.

The two responses were in reality but two sides of one response. The young people were strongly appreciative of the use made of the Bible as the one literature in their organization. And similarly, they were strongly opposed to any use of social surveys, polls, and investigations.

At this point the writer finds it necessary to make two observations.

First, the use of the Bible as the literature basic in this youth group cannot be too strongly commended. If the Bible has ever been of any value, its value should be apparent today. Other church youth programs can learn from this group's use of the Bible.

Second, the total absence of any interest in social problems, in labor questions, in marijuana smoking in the Yonkers High School, and other similar social questions, suggests both that no socially-reconstructive content has been taught these young people, and that their one interest in the future will have no direct bearing on life's greatest problems. These young people will always be interested in saving souls, but never in the basic relief of human suffering in the community about them.

There is an heroic content in the result of this group's youth activity. The young are incited to great deeds of evangelistic and missionary achievement. This is splendid. But it would have still greater value if heroism in social rebuilding could also receive a part of their emphasis.

### 3. To The Program Of Each Organization

"At first," said a young man, active in this youth organization, "I didn't like to go down on Yonkers' central square on Friday evenings and give my testimony before passing crowds. Sometimes kids would pass on the street that I used to play with, and they knew I hadn't been a saint. That was hard to do. But Christ and the disciples did the same thing, and so I figured I could do it. I really enjoy doing it now, and it helps me when I am tempted to remember the testimony I have made and must live up to."

In this one response is contained the reaction of the young people both to the devotional and the self-expressive program of the group.

A great challenge to high Christian experience and high Christian action is to be found in the evangelistic approach. While it is a challenging standard that is set before them, it is the kind of challenge which, accepted, gives them great joy in achievement.

The program of this group must be strongly commended for its incitement of youth interest and response.

The one weakness in the program is the absence of any growing awareness or self-expressive activity on the part of the young people toward the removal of social abuses.

The program is personally dynamic, but socially static. Christianity has always been both personally and socially dynamic.

#### 4. To Leadership

Three young people informed me that their pastor was the finest pastor the church had ever had, and that young people's work under his leadership had taken a new lease on life.

"Before he came here," said one, "the church was almost on its last legs, particularly in any young people's programs. Now our young people are finding themselves in a real Christian experience and taking an active part in the development of the church."

One young man said, "Rev. Hakes is the finest kind of a leader, but I sometimes wish he would train more of the young people to be better leaders themselves. A few of the young people are active leaders, but they do all the leading. More of us should be trained to lead."

The young people obviously feel that their pastor is a dynamic leader, inspiring them to great personal Christian achievement. The only suggestions or criticisms they have to offer have to do with the training of more young people to take leadership responsibilities.

The problem of these young people is not one of dynamic energy in their leadership, but of a wider application of Christian truth in his emphasis.

These young people are becoming Christ-conscious. They are permitted to become adults, however, without social science.

## 5. To Motives

I did not find one young person actively connected with this organization who felt that there should be a stronger recreational program.

"We don't have time for foolishness. We keep busy doing real things."

The peculiar reason for the existence of the church is, after all, the creation and conservation of Christ-centered citizens of the world, who are urgently anxious to give of themselves for Christian personal and social rebuilding.

"The salvation of souls" is the end sought, the end toward which all features of the youth program are directed.

The end is achieved with a very high degree of efficiency, for 90% of the youth organization members become adult members of this evangelistic church.

If to the "salvation of souls" as the objective of youth activity could be added the "Christian building of a social order", no seriousness would be lost, much natural as opposed to unnatural excitement and interest would be aroused, and the net result would be both personal character of a fine type and social reconstruction.

The motive is, therefore, splendid, but from the standpoint of world needs, incomplete.

Christian character must not be allowed to exist in a vacuum. It must make an abiding impression on its age.

## H. SUMMARY: A STUDY OF FAILURES AND NEEDED CHANGES

### 1. In Organization

We have seen that the youth program of this church for middle and later adolescents consists in one strong evangelistic organization meeting one night a week for an evangelistic service, to which between 50 and 75 young people out of a possible 100 or 150 belong.

The framework of the organization is simple rather than complex. The emphasis is Christian personal and mass evangelism rather than complexity of organization.

One Sunday afternoon a month the group sings at a local hospital. During the summer the organization conducts its regular Friday evening evangelistic services on Yonker's main city square. Once every three months the Friday evening meeting is given for a County-Wide Young People's Rally, in which a concerted attempt is made to lead young people to Christ.

The simplicity and effectiveness of the organization is to be strongly commended. Its lack of any interest of any kind in the correction of social evils is to be questioned.

### 2. In Literature

We have observed that this youth group uses no literature except the Bible.

Again, we must commend this group. Direct approach to the Bible as a vital source of power, inspiration, and heroic challenge, so greatly forsaken by many modern youth groups, must be everywhere reinstated. If there is such a thing as power, inspiration, and challenge, its best source is the book which describes its moments of greatest historic intensity.

Yet, it must always be called to mind that the Bible is a book of history, of the great heroisms of the past. It must not be permitted to blind our eyes to the heroic work of the present.

Heroic work in the present demands an understanding of social problems and a trained social science eventuating in an awakened urge for heroic Christian social action.

Such source material as local questionnaires, surveys, polls, and interviews with key figures, of such tremendous value where used, is in this youth program totally ignored.

The result is young people on fire with Christian zeal, and with no use made of this Christian zeal in social regeneration. For if every last person on earth were to be personally converted, the arrangements by which we live with one another, economic, racial, national, would still have to be reconstructed.

### 3. In Program Of Each Organization

We have seen that the program of this youth organization

is, while self-expressive, entirely based on devotional life. No recreational program is planned or desired.

The entire weekly meeting of the group is devotional. The quarterly Rally is entirely devotional. The monthly sing at a local hospital is devotional. The summer street services are entirely devotional.

No part of the youth program is designed to achieve any other end than the salvation of the individual souls.

The writer offers one comment. The intensity and seriousness of this purely devotional program is splendid. Yet the total absence of any part of the program designed to interest and train young people in correcting of social evils is a prime defect. Christianity has always challenged both individuals and the arrangements by which they live together. This group's program aims only at the reconstruction of the individual.

#### 4. In Leadership

The personality, efficiency, and originality of Rev. Hakes, the leader of the youth work in this church, has been obvious in the many unique features of his evangelistic program and in the high percentage of his young people who become active supporters of the adult church.

The absence of any social conscience, however, in the minds of the young people most certainly reflects a complete absence of this quality in the leader. As it is, he is doing



a tremendously fine piece of work in awaking youth to Christ and the inspirations of Biblical resource.

If to this fine emphasis could be added the social conscience, the program would be complete.

##### 5. In Motive

We have seen that the entire procedure of this youth organization is based upon the single motive of "the salvation of souls".

There is no other motive consciously held either by the young people or the leader than this one of achieving individual acceptance of Jesus Christ as Savior and Lord.

The writer feels that the ultimate value of this motive and the programs carried forward toward its achievement is of a rescue nature. That is, men in need of salvation are the result of social abuses. While all men need personal commitment to Christ, and personal justification from their own sinful hearts, this commitment and this justification should come to them naturally as, inspired by Christ, they are led to give themselves to their age.

The clarity with which this motive is held is fine. The absence of any desire to give Christ to social reconstruction today as well as to personal salvation must again be questioned.

## CHAPTER SIX

## CONCLUSION

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We have traced the trends of contemporary thought among youth leaders through both conservatively personal and social schools of emphasis. We have studied actual local churches in relation to their aims in youth work and their realistic achievements. We now come to evaluate, as best we may, the conclusions which have emerged from our study of texts and our investigation of local churches.

#### A. POINTS OF WEAKNESS

In the personal definitions of objective with youth we observed certain marked trends. Out of five sources which emphasized the personal conception of objective three made no specific mention of the social implications contained in personal commitment to Christ, one suggested that social awareness and responsibility was a culminating outgrowth of personal commitment but secondary to the basic necessity of personal commitment, and only one gave

full recognition of the importance of the socially-integrative elements in youth training. Only one source out of five stressed the social as of equal significance with the personal conceptions of aim. Even this one source, however, though stressing the social, gave the first and basic emphasis to the personal commitment to Christ. Three sources ignored the social implications of personal religious experience altogether. One made brief reference to the social as the development from the personal. Only one gave genuine stress to the social, including in the statement of specific aims ten social aims to five personal objectives.

This ratio of personal emphasis ignoring the social to personal emphasis giving place to the social is strongly suggestive of a weakness in the general trend of personal conceptions of aim. An insufficient recognition of the social outcome of personal religious experience is strongly indicated.

In the social definitions of objective in work with youth we observed a variety of trends. Among twenty sources studied we found seven major divisions of emphasis. The dominant emphasis among these seven divisions was the definition of the aim of work with youth as sacrificial service in the love of Christ and likeness to

Him in social service. Completely socialized service, omitting reference to and emphasis upon religious experience, as an end in work with youth, and service as social altruism, were closely allied though given less dominant emphasis. Another social definition of objective in work with youth was the gradual development of Christian character. Still another of the seven major divisions of emphasis in social conceptions of aim defined the end sought as conduct guided by inner control. Other divisions of emphasis stressed harmonious social integration, the development of character within realistic life situations, the cultivation of reverent wonder and worship, and the stimulation of youth to think seriously about vital contemporary ideas and principles.

The fact that out of twenty sources nine emphasized social service is significant, yet it must be pointed out that eleven sources gave no emphasis upon social responsibility as an end in the training of youth. Many helpful and clarifying definitions of objective from the social point of view were given, yet only nine out of twenty sources stressed the development in youth of a social conscience.

Similarly, out of twenty sources studied only five were found which emphasized the relationship between service and Christ. Only five out of the twenty sources stressed the inspirational value of Christ. An insufficient emphasis upon Christ as historic Christianity's major spiritual resource is strongly indicated.

Likewise, in the seven major divisions of social definition of objective only one included recognition of heroic social reconstruction as an authentic element in social service. Interestingly enough, the one major division of social emphasis which gave recognition of heroic reconstruction as an end in youth training was the same division which stressed the importance of Christ. Six divisions of social emphasis made no stress upon either the importance of Christ or the value of social reconstruction.

From ten sources defining principles of technique from the personal point of view, nine technique principles were observed. These included child freedom, the uniting of education with evangelism, the presentation of the living Christ, the stimulating rather than the benumbing approach to youth, the presentation of religion in terms of young life, the whole-life as subject matter approach, the cultivation of communion with a supreme spiritual power, the necessity of regarding the teacher as a part

of his or her own technique, and the principle of regarding a change of heart as a growth requiring training both before and after the moment of decision. Throughout these splendid definitions of technique principles no emphasis upon awareness of the challenges to be found in social evils was observed, suggesting an insufficient recognition of social need.

From seventeen sources defining principles of technique from the social point of view, seven major technique principles were observed, including the necessity of developing a serious approach to serious subjects, a whole-life subject matter approach, authentic spiritual leadership, increased efficiency and increased scientific squaring of teaching content with the realities of life, the approach to youth's training not with theology but with the individual, the creation and development of special techniques for reaching and influencing delinquent youth, and the recognition of the permanent values of the project method of youth training.

Only one of these seven principles of technique gives emphasis upon the importance of authentic spiritual leadership as related to Christ. An insufficient emphasis upon Christ as the authentic spiritual resource is indicated.

Throughout our investigation of local church youth objectives and programs, two major weaknesses were apparent, weaknesses similar in their nature to those found in the contemporary definitions of objectives among youth leaders.

In the youth work at the Memorial M. E. Church, these two weaknesses were particularly apparent. While a complex program of recreational, educational, cultural, and physical activities was planned and carried out, too little emphasis was made upon the great inspirations and stimulations to be found in the Bible, and too little emphasis was placed upon a study of and a realistically reconstructive set of activities toward the improvement of the social scene.

These same major and basic faults were found in our investigation of the youth work of the Ridgeview Congregational Church. While more emphasis was here given to service projects, these projects were all designed to strengthen the local church rather than to serve the community or the world. The inspirations of the Bible were given too little place in the program, and the challenges to be found in a study of the immediate social scene were almost wholly neglected.

While a greater emphasis was placed upon the Bible in the Trinity Lutheran Church, these same two weaknesses were again apparent. Too little exploitation of Biblical resources and absolutely no interest in the transformation of the social



environment were clearly indicated.

In the youth work of the Nepperhan Avenue Baptist Church we found that the Bible came into its own in that it was the sole literature utilized, though even here the Bible was not permitted to speak for itself, but received a rigidly unyielding interpretation peculiar to this sect. And in this church, as in the Trinity Lutheran Church, no interest of any kind was observable in heroic Christian action toward social reconstruction.

This condition throughout actual local churches suggests a different way of stating the two weaknesses. Too great a place in the programs of young people is given to recreation, fellowship for its own sake, and cultural development, and far too little to the serious content of the Bible and modern social need.

The highest percentages of young people eventually finding their way into active participation in the adult church were found in the Trinity Lutheran Church and in the Nepperhan Avenue Baptist Church, both of which, significantly enough, omit extensive recreational programs and specialize on serious objectives -- the first on church-centered piety and the second on personal acceptance of Christ as Savior and Lord.

To summarize in one sentence the main points of weakness discovered, the modern church in its approach to youth spends far too much time in enjoyable but intellectually-

deadening recreational activity and too little time on any serious consideration, does not make sufficient use of the one great resource of power, inspiration, and challenge of historic Christianity, the Bible, and, finally, does not seek the heroic reconstruction of the social environment.

### B. POINTS OF STRENGTH

Throughout our investigation of the local churches in their work with youth, we have found four major elements of strength -- elements which are enriching the spiritual life of the young people for whom they are provided, elements which any youth leader can incorporate into his own youth program.

In the Memorial M. E. Church a strong cultural program is being carried on with effective results both in youth interest and cultural appreciation. Speakers on cultural subjects, and a Drama Reading Club, are together contributing a fine quality of social cultural awareness to these young people.

In The Ridgeview Congregational Church there is observable a strong service program which unites recreation and self-expression in helpful projects for the enrichment of the local church. The young people learn to serve their church, and in this fashion learn the rudimentary principles of the spirit of service itself.

A uniquely strong element which all churches can benefit

by utilizing was found in the distinctive church-centered program of the Trinity Lutheran Church. Every program in the church is judged by whether or not it definitely contributes to the development of a church-centered piety.

The child at the age of 14 is ushered through a thorough course of instruction into a church appreciation and church membership. From that hour forward, the youth group carries him on to a constantly increased church-consciousness.

The effectiveness of this type of emphasis is to be seen in the fact that 99% of the youth organization members become participants in the adult church. In spite of its dangers, this emphasis with youth constitutes a point of great strength.

The fourth point of strength was found in the intensity of personal experience aroused by the Nepperhan Avenue Baptist Church in its wholehearted attempt to lead the youth to emotional personal commitment to Christ. Without recreational program of any kind, this church holds its young. The intensity of personal emotional experience developed here is something to be sought after in other youth organizations.

It is the writer's view that this intensity may be gained as well by socially-reconstructive projects as by purely personal Christian commitment, but the intensity is a point of strength in dealing with youth.

Here are four tangible techniques for improving any youth program. Each must be used with caution, but with energy.

### C. CONCLUSION

A careful analysis of both the contemporary thought about youth work and the goals and achievements of actual local churches reveals six major areas of cultivation and youth interest.

These six elements of a complete youth program may be divided into three classifications, the supremely important, the less important though valuable, and the unimportant.

It is the belief of the writer that the average youth program in the local church suffers from a failure to place first things first. Secondary considerations, or considerations of no value at all, often take up all of the time both of the young people and their leaders, completely replacing or displacing the supremely important essentials.

A part of the solution of temporary church failure with youth will unquestionably be found in a conscious redefinition and rearrangement of ends sought into primary and secondary classifications.

The six major areas of youth interest discernible are:

(1) The Bible, (2) Socially-Regenerative Action, (3) Church-centered Piety, (4) Service Projects Contributing to the Local Church, (5) Cultural Cultivation, and (6) Recreation.

Of these six areas of interest, the first three are to be classified as Primary and of supreme importance. To place them in a secondary position is to neglect all the uniquely Christian aspects of youth cultivation. They must remain in

first place.

Of the four local church youth programs studied, the writer did not find one which made use of all three of these Primary elements essential in youth cultivation. Each church tended to emphasize one of these three elements to the slighting of the other two.

In other words, the modern church achieves a very low percentage of efficiency in filling its Christian place of youth leadership, and here is to be found the basic reason both for the failure of the church to reach youth and its failure to build youth's character toward effective Christian heroism. The elements of Primary importance are given Secondary emphasis or no emphasis at all.

Of these three Primary areas of cultivation and interest, one has to do with form and the other two with content. The goal of church-centered platy is a general goal, suggesting the form which the approach to youth must take. This goal in itself can contribute nothing to effective youth leadership. It merely emphasizes the basic medium through which the content of effective youth cultivation toward heroic ends may be offered. The content which gives this church-centered goal meaning and value is to be found in the remaining two Primary elements in youth training, the Bible, and Socially-Regenerative Action.

Where there is no vision the people perish. And where there is no inspiration, youth is lost. To neglect the living

Bible and its presentation in a living way is to expect a tree to grow where no seed has been planted.

Small bushes, even beautiful bushes, may grow on the top of the ground with no depth of rooting. Great trees can only grow as tree-roots penetrate deeply into the rich soil below the surface.

The presentation of the Bible as a living document is as essential to the development of great Christians, as deep soil is essential to the growth of great trees.

Youth accepts inspiration anywhere, from any source. But only that inspiration which comes from sources which youth believes to be authentic will youth accept as authentic inspiration. The Bible is the authentic inspiration of all Christianity.

The small place given the Bible in all modern church youth programs gives an obvious clue to church youth failure.

Again, the Bible may be presented in such a fashion that youth is not aware of its inspiration, but only of its tiresome historical detail. Dead history will never inspire youth, but only the living heroism of historic figures.

Again, the Bible may be presented in such a manner that its inspiration is hidden beneath some prejudiced theological pattern of interpretation. This is to deny the Bible the right to speak for itself. Christian heroes do not develop on the inspirations of rigid theology.

The Bible itself, a living book of living people, without

rigid and prejudiced theological interpretation, must ever be utilized as the one authentic source of great inspiration.

But inspiration without aspiration is valueless. To inspire youth to Christian heroism, and then to deny him heroic opportunities for Christian achievement is to create only an unhappily frustrated youth who may eventually become a problem for the psychiatrist.

Wasted inspiration is worse than no inspiration.

What youth is going to do with his constantly growing release of spiritual energy is as of great importance, if it is not of greater importance, than how he is to be inspired.

As the Bible must be the constant source of authentic inspiration, so those human social arrangements which cause suffering and sin must be the constant field of aspiration.

Christianity would rebuild both the world and its human population. To this end it offers the authentic inspiration of the Bible. But the Bible must never become the end. It must always remain the authentic inspirational means to the end of individual and world reconstruction.

Socially-reconstructive action, therefore, remains the great task and the great challenge --- the goal for the reaching of which the Bible offers release of spiritual energy.

The almost complete absence of the authentic inspira-

tion of the Bible and historic Christianity and of the aspiration of social reconstruction in the modern church program for youth indicates the fundamental reason why the churches are laboring with almost no observable results.

As Christianity without inspiration and aspiration is a monstrosity, so the Christian church, small or large, which neglects both the Bible and socially-regenerative action is a picture of complete futility.

The three Primary essentials of effective church work with youth, are, therefore, (1) The Bible, (2) Socially-Regenerative Action, and (3) Church-centered Piety.

Significantly enough in this day of church failure to reach and inspire youth, these three areas of cultivation are the least exploited in the average church.

Of Secondary importance, though of some real value for youth's well-rounded training, are the next two areas of emphasis, (4) Service Projects Contributing to the Local Church, and (5) Cultural Cultivation.

Next in importance to service projects in Christian social reconstruction are service projects in the building of the local church.

In many modern churches, no attempt is made to train youth in the serving of his own local church. While the building of the Invisible Church is always primary, the building of the Visible Church is always secondary. Youth both needs and wants training which will release his ener-



gies in the service of his own church.

Next in importance comes Cultural Cultivation. The enjoyment of living necessitates an appreciation of the fine attainments of men. While the inspirations of cultural achievement may not always be authentic, they have the ability to enrich the enjoyment of life.

Christianity would create heroes, yes. But it would not deprive the hero of the enjoyment of the fine attainments of his fellowmen.

A taste for cultural achievements is not always conscious in youth. It needs a measure of intelligent cultivation. A Christian youth program is not departing from its true work when it seeks to assist youth in training his taste for the fine, unless it does so at the expense of its Primary emphasis on inspiration and aspiration.

Cultural Cultivation, therefore, if it is kept as a Secondary emphasis, is splendid. All youth groups would profit from such an emphasis.

Next and last we come to an area of youth interest which is least important of all the areas, yet today receives the most of the attention, (6) Recreation.

Two of the churches which we have studied, the two with the highest percentages of efficiency, have had a minimum of recreational program or none at all, yet they have both reached and held a larger percentage of their young people than the churches with a major recreational emphasis.

Recreational activity may build a large transient youth group, but it will neither build Christians nor a church.

Christianity, however, has no wish to stand in the way of youth's full enjoyment of life. Christianity would add to that enjoyment. But Christianity has always emphasised the pleasures of the spirit rather than the pleasures of the flesh.

As long as youth needs guidance in his choice of mediums of recreation, the church has a service to render. In this manner only, for the purpose of guidance, the church may carry forward an interest in recreation through its youth program.

However, it must always be remembered that the church is not a recreational institution, but an institution fostering Christian heroism in personal and social reconstruction. Therefore, the church has no business competing with fine recreational opportunities offered youth in non-churchly environments.

As long as youth is authentically inspired by the Bible and Christian history, and aroused to apply his released spiritual inspiration in the regeneration of the world and men, the church may confidently leave his recreational choices to himself.

Let the church youth leader therefore "seek first the Kingdom of God and His righteousness" and other areas of emphasis will care for themselves.

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