

A PROPOSED LOCAL CHURCH PROGRAM OF EVANGELISM  
FOR YOUTH IN THE UNITED PRESBYTERIAN DENOMINATION

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## INTRODUCTION

A PROPOSED LOCAL CHURCH PROGRAM OF EVANGELISM  
FOR YOUTH IN THE UNITED PRESBYTERIAN DENOMINATION

INTRODUCTION

A. The Problem and Delimitation of It

The evangelism of youth is becoming a popular term within church circles today, and certainly its importance cannot be minimized. Because of the lack of a vital spiritual program within the church, such interdenominational movements as Youth for Christ, Young Life Campaign, Inter-Varsity Christian Fellowship, and The Navigators have been organized to meet the spiritual needs of our young people.

The denominations, becoming aware of these conditions, have been making strides toward the development of youth evangelism programs in the local church. In view of this fact the purpose of this thesis will be to study the youth evangelism programs of the Methodist and Presbyterian, U. S. A., denominations as well as that of the Inter-Varsity Christian Fellowship and the Calvary Baptist Church, New York City. This study will be limited to these four programs as representative of what is being done in the religious world of the United States today. The objectives, organization, program and activities of each of these programs will be examined. This study will form the basis for the construction of a proposed

program of evangelism for the youth in the local church of the United Presbyterian denomination.

## B. Importance of the Problem

Christian leaders everywhere are voicing their convictions concerning the critical situation with regard to the religious needs of American youth.

"There are fifty million adult Americans who do not claim any faith in Jesus Christ. There are seventeen million children in this country who are getting no religious instruction whatever."<sup>1</sup>

Dawson C. Bryan of the Methodist denomination makes this statement:

"Never in the history of Christendom has there been a greater need for a spiritual awakening than today. Never has there been so imperative a demand for Christian men and for Christian solutions in personal and social problems."<sup>2</sup>

The denominations are realizing these facts and are promoting programs of evangelism in their churches.

In 1945 the Methodist Church set as a goal 1,000,000 members to be added to its membership by the end of 1946. They exceeded their goal having received 483,655 by transfer from other churches and 567,233 by profession of faith. The Presbyterian denomination, U. S. A., has started a similar program and set the same goal of 1,000,000 new members in a three-year period, 1947-1949. They plan to enlist

. . . . .

1. The New Life Movement, Booklet Number 1, Board of Christian Education, Presbyterian Church, U. S. A.
2. Bryan, D. C., A Workable Plan of Evangelism, p. 11.



100,000 lay workers for personal evangelism through the local churches.

For over a year the Christian Union Herald and the United Presbyterian, the two weekly publications of the United Presbyterian denomination, have been carrying articles in regard to the need for evangelism within the church. Rev. Clifford Ramsdale, Pastor of the Second United Presbyterian Church, Los Angeles, states:

"Our Church is not doing too well in its chief business, that of evangelism. This is the reluctant conclusion drawn from a review of more than 60 years of United Presbyterian activity. The general trend, although varying slightly from year to year, is in the wrong direction, even though it nearly parallels that of other denominations."<sup>1</sup>

There has been an emphasis on "join the church" rather than on a vital faith in God. Mr. Ramsdale states further:

"Another observation is that a strong evangelical faith bears fruit in increased results in evangelism....The evidence strongly supports the conclusion that the church which presents Jesus Christ as the Son of God and the Saviour from sin gets results."<sup>2</sup>

The past history of the United Presbyterian Church supports this claim as stated by Claire E. Hawthorne, Pastor of the Wallace Memorial Church, Washington, D. C.:

"The United Presbyterian Church is still strongly Calvinistic in its stand on evangelism. We believe that salvation is of the Lord; that no soul is saved by the power and will of man. Article 16 in our Confessional statement says in part, 'We believe in the necessity of regeneration, whereby we who by nature

. . . . .

1. Ramsdale, Clifford S., "Trends in Evangelism," The United Presbyterian, September 30, 1946, p. 9.
2. Ibid., p. 9.

are spiritually dead, are made new creatures, established in union with Christ, released from bondage to sin, and made alive unto God; and this is the immediate act of the Holy Spirit, who changes the governing disposition of the soul by a secret and direct operation of his power.' Yes, salvation is of the Lord. However, United Presbyterians believe in the 'whosoever will' of the gospel. Article 15 of the Confessional statement says, 'We believe that the gospel is a revelation of grace to sinners as such, and that gospel is a revelation of grace to sinners as such, and that it contains a free and unconditional offer of salvation through Christ to all who hear it, whatever may be their character or condition; that the offer is in itself a proper motive to obedience; and that nothing but a sinful unwillingness prevents its acceptance.'<sup>1</sup>

Regardless of how fine the doctrinal statement may be, it must be put into effect in order to be of any value. The youth of the United Presbyterian Church need not only a set of doctrines but a vital living faith in the Lord Jesus Christ based upon these doctrines.

A recent issue of the Christian Union Herald carried an article called "You Say You are a Christian; Are You?" written by a young man in which he presents his challenging testimony. He wrote of his mediocre Christian life even though a member of the church, a member of the choir, and president of the Young People's Society. It was not until the end of his career as a marine that he realized God's demand upon his life and that God had chosen him to be his ambassador. Having surrendered his will to God, the young man is going on in newness of life with the Lord.<sup>2</sup>

A comparatively small number of United Presbyterian youth experience this full Christian life as related by this young man.

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1. Hawthorne, Claire E., "The Emphasis on Evangelism of the Two Denominations Contemplating Union," The United Presbyterian, August 19, 1946, p. 9.
2. Cf. Deemer, Jim, "You Say You Are a Christian; Are You?" The Christian Union Herald, January 26, 1947, p. 6.

### C. Definition of Terms

Before proceeding with the study of the programs that follow or the suggested program in the evangelism of United Presbyterian youth, a clarification of the terms will be necessary. The first consideration will be the definition of "evangelism," and secondly, the term "youth evangelism."

Evangelism has been defined in many ways by Christians. To many individuals evangelism is the "sawdust trail" revival meeting in which some have their second birth in a high emotional experience. Not disregarding the fact that many have come to a personal saving knowledge of Jesus Christ in such a time, evangelism means much more than that.

In clear and simple words A. C. Archibald defines it thus:

"It is God's love seeking lost men. It is John 3:16. It is the Good Shepherd in Luke 15, leaving the ninety and nine and going after that which was lost until he find it. How far? Until he find it. Evangelism is obedience. It is carrying forth the Great Commission. Evangelism is the spirit which says, 'Here am I, Lord; send me.' It is John Knox saying, 'Give me Scotland or I die.' It is Paul saying, 'I am willing to be all things to all men that by all means I may win some.' In one word evangelism is the Jesus who came to seek and to save that which was lost,' continued in his followers. It is the fountainhead of Christianity, the source from which all its growth, conquests, and enlargement proceed. If the kingdom of God is to come, the lost sheep must be saved, and that is evangelism."<sup>1</sup>

Dr. Samuel Zwemer uses the historical and theological connotation of the word:

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1. Archibald, A. D., New Testament Evangelism, p. 34.

"It is time that a protest be made against the misuse of the word evangelism. It has only one etymological New Testament, historical, and theological connotation, namely, to tell the good news of One who came to earth to die on the Cross for us; who rose again and who ever lives to intercede for those who repent and believe the Gospel. To evangelize is to win disciples, to become fishers-of-men, to carry the gospel message directly to all the nations."<sup>1</sup>

Dr. Thomas Newcomb introduces an element of education in his definition:

"Evangelism is, specifically, the bringing of men into a saving knowledge of Jesus Christ; but in its broader and vital aspects, it must comprehend and seek to nurture the whole man--body, mind, and soul."<sup>2</sup>

Evangelism, then, is proclaiming the good news of God's love and leading men to a personal, saving knowledge of Jesus Christ and to a living and growing experience in the life in Christ to such an extent that he can say: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."<sup>3</sup> As his life is transformed by God's power through Christ living in him his conduct and interest in the spiritual, physical, social and economic well-being of his fellowman will be changed for "he is a new creature" in Christ.<sup>4</sup>

The second term to be defined is that of "youth evangelism." By youth the writer will refer to the adolescent age as set forth by Praetorius. According to his chart, adolescence is a time of physical, mental, spiritual and social growth. It is a period of

. . . . .

1. Zwemer, Samuel M., What Is Evangelism?
2. Personal letter by Thomas H. Newcomb.
3. Galatians 2:20.
4. II Corinthians 5:17.

rebirth: physical, mental and spiritual. Life's great decisions are made, habits are crystallizing, and religion becomes subjective and personal. According to his investigations early adolescence, ages twelve to fourteen, or the "period of chivalry and upheaval" is the period when the largest number of all come to Christ in an open commitment. Middle adolescence, ages fifteen to seventeen, or "over Fool's Hill" is the "second most fruitful season of the soul." Another most fruitful season comes during the period of later adolescence, a "period of idealism" and occurs around the twenty-first year.

With that explanation we may say that youth evangelism is the leading of young people from the ages of twelve to twenty-four into a personal saving knowledge of Jesus Christ and so yielding their lives to the transforming power of their Saviour that each can say "to me to live is Christ."<sup>1</sup>

#### D. Sources of Data and Methods of Procedure

The main sources of data for this thesis will be periodicals, pamphlets, and leaflets published by the Methodist and Presbyterian, U. S. A. denominations and by the Inter-Varsity Christian Fellowship. In addition to this, personal interviews and correspondence with Christian leaders and pastors who are doing outstanding work with young people in the field of evangelism will be considered. Books

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1. Cf. Praetorius, E. W., Seasons of the Soul.

on evangelism and especially those dealing with the evangelism of youth have been read to form a background for this study.

In this thesis four programs of youth evangelism will be studied. The Methodist and the Presbyterian, U. S. A., as representative of the denominational programs, the Inter-Varsity Christian Fellowship as representative of the inter-denominational, and the Calvary Baptist as representative of a local church program. These programs will be studied from the point of view of their objectives, organization, and programs and activities with a summary of each. Each program will be dealt with in a separate chapter.

In chapter five a comparison of these programs will be presented as a basis for a proposed program of evangelism for youth in the local church of the United Presbyterian denomination. This proposed program will be presented in chapter six.

CHAPTER I

THE PROGRAM OF EVANGELISM FOR YOUTH  
IN THE METHODIST DENOMINATION

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IN THE METHODIST DENOMINATION

A. Introduction

It will be the purpose of this chapter to examine the program of youth evangelism in the Methodist denomination. This study will proceed with a discussion of the aims, organization, activities, and literature used in the youth program. In conclusion there will be a summary of the findings.

B. A Study of the Program

1. Definition and Objectives of Methodist Program for  
Evangelism of Youth

Methodism recognizes the Methodist Youth Fellowship as the official name for the young people's department of its denomination. For nearly fifty years the department assumed the name of Epworth League whose purpose was to awaken the young people of the Methodist Church ". . . . to what it means to be Christians and enriching the life of the church with a creative and courageous leadership."<sup>1</sup> The Epworth League, however, was not as extensive in scope as the Methodist Youth Fellowship is now, for it operated in the church through a separate board and was a part of the young people's work of the

. . . . .

1. Ivins, Lester S., The Methodist Reader, p. 72.



Board of Education. In 1930 all youth work was organized under the direction of the Youth Department of the Board of Christian Education which provided unification of the program so that all of the youth work in a local church would come under one planning group known as a council or commission.

Before studying the program itself there should be a clear understanding of what this denomination means by evangelism and what its aims are. The manual on Worship and Evangelism for Youth states:

"Through worship people come to know God in a more intimate fashion, thus changing their whole attitude toward life. This contact with Him becomes a source of strength and inspiration so that we are anxious to serve Him more fully than in the past. Such a desire for service makes us anxious to share our experiences of God with others. This reaching out to others and bringing them into the Christian fellowship we call evangelism."<sup>1</sup>

Within this Youth Fellowship attention is being focused on a four year (1944-1948) program known as the "Crusade for Christ," in which Methodist youth are enlisting for action. With the conviction that "youth can win youth"<sup>2</sup> for Christ because of their own recent decision for Him, the pastor and superintendent will ask youth to enroll in this program which has five emphases: "Want Them; Get Them; Keep Them; Teach Them; Win Them."<sup>3</sup>

In the Crusade for Christ four goals for achievement have been set.

. . . . .

1. Staples, Edward D., Worship and Evangelism for Youth, p. 7.
2. Evangelism--Youth Has a Part, Board of Education of the Methodist Church.
3. Methodist Youth Crusading for Christ, Board of Education of the Methodist Church.

"Building--A Christian World Community  
Winning--Youth for Christ  
Giving--A 24-hour-a-day Stewardship  
Enlisting--A Million New Methodist Youth"<sup>1</sup>

These call for thinking, planning, work, prayer, and commitment on the part of each member of the Fellowship. They are spearheads designed to help each member have a share in the Crusade movement.<sup>2</sup>

The chief objective of the Methodist youth evangelism program is to bring the youth, between the ages of fifteen to twenty-three inclusive, into the Christian fellowship. This objective should permeate the entire youth program so that it would be of interest to others and would help in bringing them into this Christian way of life.

## 2. Organization

As this program works out in the local church the youth division is divided into four fields known as commissions: (1) Worship and Evangelism, (2) Missions and World Friendship, (3) Community Service, (4) Recreation and Leisure.<sup>3</sup>

For the purpose of this thesis the Commission on Worship and Evangelism will be the one studied. Even so there will be of necessity a needed cooperation among all four fields of endeavor. For instance, in planning a service for hospitals or jails the Commission of Community Service would have charge, but because of the worship and evangelistic message which may be given, the Commission

. . . . .

1. Ibid, pp. 3-5.
2. Cf. Ibid, p. 1.
3. Staples, op.cit., p. 3.

of Worship and Evangelism would be asked to cooperate. This ideal of cooperation is made clear in the following statement: "Evangelism should permeate the entire program so that every commission will feel it is working to interest others in the Christian way of life and bring them into the fellowship of the church."<sup>1</sup>

This Commission of Worship and Evangelism is to be established within each local church. The general duties of the group are thus listed:

"1. To consider ways of improving the service of worship in the morning and evening sessions of the Youth Department of the Church School.

2. To encourage the participation of individuals in periods of private devotion.

3. To assist those who are planning worship services in connection with discussion.

4. To study and put into action plans for sharing the Christian way of life with others. (Evangelism).

5. To promote regular attendance on the part of members at the stated worship services of the Church and Church School.

6. To examine possibilities for arousing an interest in worship.

7. Help inexperienced leaders of worship to plan their services.

8. Plan for study groups on worship.

9. Arrange special worship services for those who are unable to attend the regular meetings."<sup>2</sup>

The organization of the commissions depends upon the size of the local group within the church. The larger the church the greater the number of officers required: an appropriate number of leaders must be elected to meet the requirements of the individual church organization.

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1. Staples, op. cit., p. 15.

2. Ibid., pp. 8-10.

### 3. Program and Activities

In planning for a youth evangelism program in a local church with the idea that youth can best reach youth,<sup>1</sup> there must be an interest in evangelism which can start only within the individual heart of each member. Realizing that God is claiming his time, energy, and money, the Methodist Youth Fellowship must be a vital force with a God-centered program before bringing others into the fold.<sup>2</sup>

There are organizations and activities in the church designed to help the Crusade for Christ attain this God-centered program.

#### a. The Church School

The Church School plays a very important part in the religious life and development of its youth. For this reason the Methodist denomination is advocating educational evangelism in the Church School as well as in all youth work in this spiritual awakening.

As has been stated previously, the ages for the youth department are twelve to twenty three, and in the Church School these years have been divided as follows:

"Junior High Department. . . . .	12, 13, 14
Senior High Department. . . . .	15, 16, 17
Young People's Department . . . . .	18 to 23." <sup>3</sup>

. . . . .

1. Ante, p. 1.
2. Cf. Key, Youth Evangelism Packet, Board of Education of the Methodist Church.
3. Ivins, Lester S., The Methodist Reader, p. 71.

A great part of the responsibility of the Church School for leading young people to Christ is placed upon the teacher. It is to him that the young people will look "for guidance and help in understanding the Christian faith, the Bible, and what it means to be a Christian."<sup>1</sup> Even though the regular class session is the logical time and place for contacts with the pupils, the teacher cannot isolate himself from the group from week to week. He ought to keep in personal contact with them by visiting their homes, by attending their school games, and setting such an example of Christian living that he can personally witness to them. Through his guidance, visitation, and leadership of worship an atmosphere will be created "to which the people will want to return Sunday after Sunday."<sup>2</sup>

b. Youth Activities Week

An activity which may contribute a vital part to the Crusade for Christ program is the Youth Activities Week. Any name such as "Youth Revival Week," "Religious Emphasis Week," or "Win-My-Chum-Week" is suggestive of the type of program which may be planned, the chief aim being to develop a "...higher consecration of lives and loyalties.... We learn by doing."<sup>3</sup>

The program of this Activities Week must be specially

. . . . .

1. The Teacher Leading Youth to Christ, Board of Education of the Methodist Church, p. 2.
2. Increasing and Keeping Your Church School Membership, Board of Education of the Methodist Church, p. 10.
3. Youth Activities Week, Board of Education of the Methodist Church, p. 2.

prepared in order to be successful. Since this week is sponsored by the Youth Division of the local church, the Youth Council, which represents the three age groups, plans the program in conjunction with adult leaders.<sup>1</sup> The program thus planned must meet the needs of the young people in their Crusade for Christ in the coming months. The Youth Activities Week leaflet suggests:

"Surely evangelism, stewardship, church school membership increase, and post war planning need study, prayer, and action on the part of Methodist Youth."<sup>2</sup>

With this statement in mind, the daily program would include in addition to recreation a feature each evening that presents a phase of the central theme for the week, classes, service projects, discussion groups and program planning clinics.<sup>3</sup>

Before the Youth Activities Week begins, a survey is made of the community with the purpose of securing the names of those people who have no church affiliation. A religious census card<sup>4</sup> is used in this survey and the information secured will determine the prospect list for the Church School or Youth Activities Week.<sup>5</sup>

As an outcome of Youth Activities Week there should be a keener desire to reach youth who do not attend the services, and an enthusiasm to help other churches establish a Youth Week. The leaflet on Youth Activities Week furnishes this concluding statement:

. . . . .

1. Cf. Ibid., p. 2.

2. Ibid, p. 5.

3. Cf. Ibid., pp. 8-11.

4. Cf. Appendix, Card Number 1.

5. Cf. Staples, op. cit., p. 71.

"Prayer, imagination, bouyant confidence and hard work can make Youth Activities Week a glorious success. Youth must set the pace for the entire church. Youth must crusade for Christ."<sup>1</sup>

c. Personal Evangelism

The Methodist Church gives an important place in its Commission on Worship and Evangelism program to personal evangelism.

The Commission Manual states:

"Winning youth to Jesus Christ is one of the greatest privileges of a Christian youth or an adult leader. As a young person makes moral decisions in the crises of his life and comes to decide these issues on the basis of the way Jesus taught, he seeks to purge himself of all selfishness and to see the issues through the eyes of God."<sup>2</sup>

Walter Towner in his leaflet on personal evangelism published for the Methodist Youth Fellowship says:

"For youth--and it holds for all ages--the evangelist today must demonstrate his principles as well as proclaim them. Evangelism must be in terms of living in today's world, as well as of personal belief and commitment. The number of evangelists must be increased and our conception of who is an evangelist must be broadened. Evangelism must make larger room for non-professional activity with every Christian evangelist. Youth is more impressed by a life than by a creed."<sup>3</sup>

A necessary requirement for personal witnessing is set forth by Mr. Towner thus:

"If you really want to get other young people to follow Christ, begin by following Him yourself.

You can't dodge this. There is no way around this. If you are not willing to go this way, drop your idea of being a personal evangelist...."<sup>4</sup>

In this program of evangelism there are two definite aims

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1. Youth Activities Week, Board of Education of the Methodist Church, p. 14
2. Staples, op. cit., p. 74.
3. Towner, Walter, A Guide to Personal Evangelism, p. 2.
4. Ibid, p. 3.

ever before each personal worker in his relationships with the individual: "1. To allow Christ to become his Master and his Savior. ... 2. To live as a Christian."<sup>1</sup>

In order to achieve these aims:

"...the young person gets another young person to follow Christ by doing two things:

1. By living the right kind of life.
2. By talking with him about accepting Christ and living Christ's way."<sup>2</sup>

In attaining these goals the work becomes more effective if it is backed by intercessory prayer on the part of the personal worker.<sup>3</sup> No set program will obtain results for it is a matter of prayer and of "the conviction that you are doing the Lord's work."<sup>4</sup>

The decision card<sup>5</sup> can be an important part of personal evangelism work. After the individual makes his decision for Christ it is his privilege to study, pray, and discuss with leaders the proper checks to be made on it. This registers his decision for Christ as well as shows the area of activity in which he wishes to serve his church.<sup>6</sup> After his decision he may be encouraged to maintain a morning devotional period which he signifies by signing the "Comrades of the Quiet Time."<sup>7</sup>

#### d. Special services

In addition to the foregoing suggestions on youth evangel-

. . . . .

1. Ibid., p. 15.
2. Ibid., p. 3.
3. Cf. Ibid., p. 12.
4. Ibid., p. 12.
5. Cf. Staples, op. Cit., pp. 67, 68.
6. Cf. Appendix, Card Number 2.
7. Appendix, Card Number 3.



ism, special services may be conducted from time to time. Possibly on a Sunday evening or on special days such as Easter, Christmas, Mother's Day, or for an evening fireside meeting the Fellowship will wish to conduct a special service with an evangelistic message included.

The type of program used will depend much upon the type of community in which one lives. Each service should be planned with the special needs of the community and the group to be reached in mind. Andrew Blackwood states that "there are more than twelve gates into the city of God....The main thing is to seek out the unsaved and bring each of them through one of those gates."<sup>1</sup>

The revival meeting, the church service, the Galilean service, the Quaker service, the story program and book review, drama, music, art, and worship through the beauties of nature, are representative of the types of services that the Methodist Youth Fellowship will use.

e. Literature for Methodist Youth

The Methodist Board not only publishes its own periodicals for its young people, but also suggests other publications for use. The following is a suggested list, from which sources a file or library of worship materials could be built and adapted to youth's needs. Materials available for personal growth and devotions are:

1. Power--for Seniors and Young People
2. Finding God--for Intermediates

. . . . .

1. Blackwood, Andrew, Evangelism in the Home Church, p. 17.

3. The Upper Room--for Young People and Adults
4. The New Life Magazine--for Young People and Adults

Aids in program building:

1. Highroad--contains suggestions for Sunday School classes and the Sunday evening service.
2. International Journal of Religious Education--suggestions for Youth worship.
3. The Christian Advocate
4. Classmate
5. Christian Home
6. Motive
7. The Missionary Magazine<sup>1</sup>

### C. Summary of the Program

In the study of the program of Evangelism for Methodist Youth it was found that the entire youth program of the church is known as the Methodist Youth Fellowship. This fellowship, whose chief objective is to bring youth into the Christian fellowship, is focusing attention on a four-year program known as the Crusade for Christ. With the conviction that "youth can win youth" this Crusade enlists young people for action.

The four fields of endeavor or commissions in the organization of the Fellowship are: Worship and Evangelism, Missions and World Friendship, Community Service, and Recreation and Leisure. Because of its evangelistic responsibilities, the Commission on Worship and Evangelism was discussed in this chapter. It was seen that the organization of the local church depended upon the size of

. . . . .

1. Staples, op. cit., p. 50.

the young people's group and officers were elected accordingly.

The "God-centered program" of the Methodist youth demands their time, energy and money. These claims extend into all the youth activities of the church. The Church School, where the youth department is divided into three age groups, places the great part of the responsibility for leading young people to Christ upon the teacher. The Youth Activities Week, the chief aim of which is to develop a "higher consecration of lives and loyalties," in youth must be backed by the "prayer, imagination, bouyant confidence and hard work" of both youth and its leadership in order to be successful. Personal evangelism, which has a place in the Methodist Youth Program, has two definite aims: that of allowing Christ to become Master and Saviour, and to live as a Christian. Decision cards are used to record the decision for Christ as well as to show the area of activity in which the person wishes to serve.

Possible services were suggested that a fellowship may wish to conduct and in conclusion there was given a list of publications suitable for the personal growth and leadership training of Methodist youth.

## CHAPTER II

### THE PROGRAM OF EVANGELISM FOR YOUTH IN THE PRESBYTERIAN CHURCH U. S. A.

CHAPTER II  
THE PROGRAM OF EVANGELISM FOR YOUTH  
IN THE PRESBYTERIAN CHURCH, U.S.A.

A. Introduction

In the Presbyterian Church, U.S.A., the Westminster Fellowship is the official name given to all of its young people's work. It is through this Fellowship that the youth evangelism program of the church operates. It is the purpose of this chapter to examine the definition, objectives, organization, program and activities, and publications of the Fellowship, and in conclusion to present a summary of the findings.

B. Study of the Program

1. Definition and Objectives

The Presbyterians have faced the fact that only the church has the means by which man can be made adequate against the terrifying new powers which he has produced. Christ is the answer for this new age. In an effort to cope with this situation a new emphasis has been placed on evangelism.<sup>1</sup> By evangelism the Presbyterians mean:

"Evangelism is the presenting of Jesus Christ so that, by the power of the Holy Spirit, men shall come to put their trust in God through him, to accept him as their Savior from

. . . . .

1. Cf. The New Life Movement, Booklet No. 1, Department of Evangelism, Board of National Missions, Presbyterian Church, U.S.A., p. 4.

the guilt and power of sin, to serve him in the fellowship of the church and to follow him in the vocations of the common life."<sup>1</sup>

This definition would suggest the fact that evangelism is not a "join the church crusade,"<sup>2</sup> but rather an effort in which hearts are given to Christ and lives "dedicated to his kingdom of righteousness."<sup>3</sup>

The Westminster Fellowship uses as its basis for this evangelistic program the verse, "...our fellowship is with the Father, and with his son Jesus Christ."<sup>4</sup> This includes a fellowship with God and with one another.<sup>5</sup>

The objectives for the Fellowship as given in the Manual are threefold:

"To help young people to accept Jesus Christ as their Lord and Savior and to find through vital membership in the Church the meaning of this faith for the whole life.

"To lead young people to the definite expression of their Christian faith through worship, study, work, and friendship.

"To train young people to be ready and able for their full Christian responsibility in the Church and in the world."<sup>6</sup>

These objectives were expressed in the "Statement of Purpose" which was adopted by a conference on the Westminster Fellowship in 1943:

"Our purpose as we unite in Westminster Fellowship is to become such disciples of Christ that we will discover God's will for our lives and do it. Therefore:

. . . . .

1. New Life Movement, op. cit., p. 4.
2. Ibid., p. 4.
3. Ibid., p. 4.
4. I John 1:3.
5. Cf. The Manual: On Program and Organization for Westminster Fellowship, The Presbyterian Church, U.S.A., p. 9.
6. Ibid., p.1.

"We commit ourselves to Christ and purpose to acquire a dynamic faith through Christian experience, worship, and study.

"We dedicate our lives to the expression of this faith by word and deed, seeking to work with those of like purpose and inviting others to join with us in building today for a Christian world."<sup>1</sup>

According to these objectives it can be seen that the chief aim of the Westminster Fellowship is to aid young people in accepting Christ as Savior, to stimulate them to growth in the Christian life, and through training prepare them for Christian responsibility.

## 2. Organization

As the program is worked out in a local church, adequate organization is needed to carry out these objectives. The Westminster Fellowship has provided an organization designed to meet the needs of all groups regardless of the size of the church.

Two principles must be kept in mind in the organization of the Fellowship: (1) The Fellowship consists of all the young people of the church. (2) Through the Fellowship the complete program of worship, study, and action is carried out for the young people. These principles are to be adapted to the needs of the individual church.<sup>2</sup>

In respect to the first principle mentioned above, one adaptation to be made in the local church is that of age divisions.

In this division the Methodists and Presbyterians agree.

Junior High Fellowship. . . . .	12-14
Senior High Fellowship. . . . .	15-17
Young People's Fellowship . . . . .	18-23

. . . . .

1. Ibid., p. 1.

2. Cf. Ibid., p. 15.

The number of divisions will depend upon the size of the Fellowship; however, if the membership is sufficiently large to warrant the three departments, each will maintain an organization. Certain provisions for each group are set forth in the Manual:

"One set of youth officers is elected for each age-group fellowship or department.

"One set of adult advisers is appointed for each age-group fellowship or department.

"A cabinet for each age-group fellowship is formed.

"The membership of an age-group fellowship consists of all the young people of that age who are participating in the life of the church."<sup>1</sup>

The coordinating body within the Fellowship is the Council. The chief duty of this Council, which consists of selected representatives from each age group, is to carry out the program of the four commissions.<sup>2</sup> This duty is fulfilled by promoting and supervising all the youth activities of the church, which would include the evangelistic program.<sup>3</sup>

The Christian responsibility of the Fellowship is divided into four areas, called commissions. Each commission consists of "...a group of committed, wholehearted young people who seek to become such complete disciples of Christ that they will discover God's will for their lives and do it."<sup>4</sup> The Westminster Fellowship trains these "complete disciples of Christ"<sup>5</sup> to carry out their Christian responsibility in the Church and the world. This responsibility

. . . . .

1. Ibid., p. 17.

2. Cf. Ibid., p. 24.

3. Cf. Ibid., p. 25.

4. Ibid., p. 36.

5. Ibid., p. 36.



divides itself into the four areas of: (1) Faith and Life, (2) Stewardship, (3) Christian Fellowship, (4) Christian Outreach.<sup>1</sup> The worship, study, and action program of the Fellowship is carried out by these four commissions.<sup>2</sup>

In general a commission has five main duties:

- "a. To find out about its particular area of responsibility.
- b. To investigate what each group is doing about it now.
- c. To convert each group to the importance of this area of the Christian life.
- d. To develop programs for the different meetings of the Fellowship.
- e. To act and to initiate action in the Fellowship."<sup>3</sup>

In order to have an understanding of these duties we shall investigate each area of responsibility.

a. Faith and Life

Because of the atoning work of Christ for them, the Faith and Life Commission explores what it means to have a Christian faith and to live by it. The programs the commission plans would consequently be programs and projects which would lead the members of the Fellowship into that faith and Christian life.<sup>4</sup> Thus this commission is the foundation of all the other areas.

The responsibilities of the Faith and Life Commission are:

- "1. Commitment to Christ in personal decisions.
2. Membership and recognition of one's responsibility in the church.
3. Worship in a fellowship of believers.
4. Prayer.
5. Bible study.
6. Christian doctrine and heritage.

. . . . .

1. Cf. Ibid., p. 35.
2. Cf. Ibid., p. 35.
3. Ibid, p. 38.
4. Cf. Ibid., p. 42.

7. Sharing the Gospel.
8. Witnessing to Christ in a non-Christian community."<sup>1</sup>

With these in mind the commission "is responsible for discovering what should happen when youth responds in faith to the Gospel."<sup>2</sup>

b. Stewardship

The Commission on Stewardship has the responsibility of helping "each young person to administer his time, talents, and money as God-given trusts."<sup>3</sup> The Manual defines the area and responsibilities of the Commission on Stewardship as follows:

"The area of STEWARDSHIP includes these fields:

1. CHURCHMANSHIP

2. LEADERSHIP

3. VOCATIONS

4. LEISURE

5. GIVING AND THE YOUTH  
BUDGET PLAN

The Stewardship COMMISSION has these responsibilities:

To help all young people to take part actively and intelligently in the program of the whole Church. To find places of leadership that young people can fill, and to help train the young people to fill these places of leadership well. To help young people to find their vocation and to serve God well in whatever work they may engage. To help young people to use their leisure time in the ways that God wants them to use it. To help young people to give generously and intelligently through the Youth Budget Plan."<sup>4</sup>

c. Christian Fellowship

The major emphasis of the Commission of Christian Fellowship is "upon that genuine spirit of friendliness in the Church which

. . . . .

1. Ibid., p. 46.
2. Ibid., p. 46.
3. Twenty Questions About the Westminster Fellowship, Board of Christian Education, Presbyterian Church, U.S.A., p. 6.
4. The Manual, op. cit., p. 74.

makes fellowship real."<sup>1</sup> The Manual states:

"The purpose of the Christian Fellowship Commission is to see that the spirit of true friendliness rules in all youth activities of the Church and to help young people of varied backgrounds to work together in one fellowship."<sup>2</sup>

This purpose is carried out through worship, study, work, and friendship, combined with the resources of clear thinking, good planning and prayer. Without these elements there will be only halfhearted efforts in program building.<sup>3</sup>

d. Christian Outreach

The Commission on Christian Outreach is concerned with the reaching out in behalf of Christ so that the Church will grow in power and strength. It is especially interested in the evangelism of youth as shown in its responsibilities:

"The area of CHRISTIAN OUTREACH includes these fields:

The Outreach COMMISSION has these responsibilities:

1. EVANGELISM

To help young people to become active Christian disciples in winning others to Christ.

2. SOCIAL EDUCATION AND ACTION

To be aware of human needs in our own communities and help young people to act about those most urgent.

3. CHRISTIAN MISSIONS

To help young people to be enthusiastic participants in the missionary enterprise of the Church.

4. CHRISTIAN WORLD ORDER

To develop the kind of activities that will help young people to accept their responsibilities as world citizens."<sup>4</sup>

. . . . .

1. Twenty Questions, op. cit., p. 6.
2. The Manual, op. cit., p. 74.
3. Cf. Ibid., p. 76.
4. Ibid., p. 90.

This is the total job of this particular commission. If others are to be won for Christ and the missionary cause extended it will undoubtedly come through the planned activities of this commission.

As a final word concerning the organization of the Westminster Fellowship as carried out in the local church, it may be stated that the over-all organization will depend upon the size of the church. Provisions have been made in this respect by establishing the correlated plan for large young people's groups, the unified plan for large or medium size groups and the simplified plan for the small church.<sup>1</sup>

### 3. Program and Activities

The vitality and usefulness of the Westminster Fellowship depends to a large extent upon what is done in its meetings. These meetings are times of fellowship when Christian young people come together because of the common interest in the Christian faith and life. Without these meetings the youth activities would have no vitality. It is important in having a meeting to give careful forethought to it or the entire program will be valueless. Participation in these carefully planned meetings give the young people experience in worshipping, praying, serving, and learning in the church.<sup>2</sup>

It is the purpose of this section to present a bird's eye view of the program and activities of the Westminster Fellowship as related to the subject of youth evangelism.

. . . . .

1. Cf. Ibid., p. 20.
2. Cf. Ibid., p. 99.

The Fellowship has many different types of meetings which will "...keep the membership active and growing in Christian discipleship."<sup>1</sup> Since they are not limited to any one meeting or time, the worship, study, work, and action program of young people is developed through meetings of different kinds held at various times.<sup>2</sup> These meetings are listed as follows:

"Morning session of the Fellowship - Worship, Bible Study, Special Classes.  
Evening session of the Fellowship - Expression, Training, Discussion. Meetings under direction of youth themselves.  
Weekday activities of the Fellowship - Study, Service, Social, Business."<sup>3</sup>

Diversity in the type of meeting is used to keep the Fellowship interested and active and effective.

a. Sunday Morning Session of the Fellowship

The Sunday School hour is part of this total youth program in which the element of educational evangelism is introduced. Although the group breaks up into classes for an hour they come together for worship and thus the Fellowship is in operation.<sup>4</sup> In order that the educational evangelism program may be carried out these suggestions have been prepared by the leaders:

- "A program for making the church school more effective  
a. Improving the Teachers through Training...  
b. Enlarging the Enrollment...  
c. Making the Organization More Efficient...  
d. Installing the Youth Budget."<sup>5</sup>

. . . . .

1. Ibid., p. 101.
2. Cf. Ibid., p. 100.
3. Ibid., p. 100.
4. Cf. Ibid., p. 11.
5. Go Ye--Make Disciples, Department of Evangelism, Board of National Missions, Presbyterian Church, U.S.A., p. 4.

The Communicant's class may be classified as a means of educational evangelism. This class which is held either during the church School hour or at another convenient time enrolls the pupils of the Intermediate Department and explains to them what church membership means. With this explanation in mind the aim of such a class would be to lead each pupil into a definite decision. Such a class would require approximately one quarter of the church year.

Another means of educational evangelism is that of having an annual Decision Day. In this the teachers and officers cooperate with the minister in choosing the specific method of procedure they will use in the program. Each teacher prepares the pupils for the Day, at which time their decision for Christ can be made and expressed.<sup>2</sup> According to the leaflet, Christian Vocations, Decision Day meets a two-fold need:

"On the one hand, many young people make decisions outside the local church - for example, at summer conferences. A young person's own congregation should know about it and here is a way he can 'register' his decision at home. On the other hand, other young people who have not had the opportunity elsewhere to make a public decision which has been 'bursting' inside them, now have the chance to do so on such a 'Decision Day.' On such a day the service might well include opportunities for several decisions: as decisions for Christ as Savior, decisions for Church vocations, etc. This must be an important event on the Church calendar."<sup>3</sup>

. . . . .

1. Cf. Ibid., p. 5.
2. Cf. Ibid., p. 5.
3. Meyers, Harold E., "What Your Church Can Do About Recruiting," Christian Vocations, Number 1, Autumn, 1946., p. 6.

A training school for teachers has been suggested.<sup>1</sup> This school is known in the Presbyterian Church as "A Mission to Teachers." This Mission, under the direction of the Board of Christian Education, includes members of the Westminster Fellowship whose main aim is to realize their task of "reaching the unreached." This Mission may be in the form of a series of conferences, a home visitation program, a communicant's class, a Decision Day, or a Parent-Teachers' Conference.<sup>2</sup>

b. Sunday Evening Session of the Fellowship

The program and activities for the Sunday evening meetings are planned and conducted entirely by the Fellowship youth.<sup>3</sup> The Junior Hi Kit and The Society Kit supply material for the Sunday evening Fellowship meetings. The Society Kit consists of discussion topics and program suggestions; in Volume Four the four themes of the Commissions are the basis for the year's program.

In Theme I of the Faith and Life Commission there is included a series of four lessons on "Helping Other Young People to Know Christ."<sup>4</sup> At the close of this series of lessons an opportunity is given for the person to confess his faith before men by means of an impressive service. The appropriate decision card<sup>5</sup> may be signed at that time.<sup>6</sup>

. . . . .

1. Ante, p. 23.
2. Cf. A Mission to Teachers, pp. 3-8.
3. Cf. The Manual, op. cit., p. 101.
4. The Society Kit, Vol. 4.
5. Appendix, Cards Number 4, 5, 6.
6. Cf. The Society Kit, op. cit.

After the decision has been made aid is given to help the young Christian to grow. The young people's responsibility is to welcome those who join the church. This can be done by organizing a new member class, providing them with Christian literature, watching over them through visits, and through words of encouragement, arranging interviews with the pastor or session, providing a sponsor who watches over them, celebrating their decision by way of a dinner, becoming part of the Fellowship, and pledging support to the church.

Special Day programs are also provided in The Society Kit. Such occasions as Christmas, Easter, Family Day, Race Relations, Hymnspiration, Candlelight and Consecration services add diversity to the meetings.<sup>2</sup>

c. Weekday Activities

The weekday activities of the Fellowship are of a wide variety. They include "meetings for study, business, recreation, and service activities,"<sup>3</sup> all of which contribute to the youth evangelism program. In these activities there may be a Win-Your-Chum-Week program such as was described in the program for the Methodist Youth Fellowship.<sup>4</sup>

In all of the evangelistic programs the Commission on Christian Outreach works with the Commission on Faith and Life in its planning. Discussions on "...What it means to be a Christian and what

. . . . .

1. Cf. The Society Kit, op. cit.
2. Cf. Ibid.
3. The Manual, op. cit., p. 101.
4. Ante, p. 7.



Christianity must mean in our lives and in the lives of others" have been suggested in a recent copy of Presbyterian Young People in an effort to interest the youth in evangelism.<sup>1</sup>

d. Literature for Presbyterian Youth

Two pamphlets called Tools are available which provide information on source material for use in the Westminster Fellowship. One of the pamphlets list the source material for the Junior High Fellowship, while the other is intended for use in the Senior and Young People's Societies.

Annual volumes of worship programs, party suggestions and program development are The Society Kit and The Junior Hi Kit. These are valuable to the Fellowships especially for the Sunday evening services.

Periodicals available for the young people are the Presbyterian Young People, which is "a twelve page magazine published eight times a year containing articles of interest to young people and their leaders in the Presbyterian Church";<sup>2</sup> and Hello, which is "a publication issued occasionally to carry timely news about the publications and materials of the Westminster Press."<sup>3</sup> In addition Christian Vocations and Five Continents, a missionary magazine, are suggested for the leaders and advisers.

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1. "W. F. N. C. Gives New Life to Its Evangelistic Program" in Presbyterian Young People, October 1946, p. 10.
2. Tools, Junior High Westminster Fellowship, Board of Christian Education, Presbyterian Church, U. S. A.
3. Ibid.

#### 4. The Westminster Fellowship in Relation to the New Life Movement

There is in the Presbyterian Church, U. S. A., an evangelistic crusade known as The New Life Movement. This movement was organized because of the failure of the church to reach men for Christ. A three-year program is now in progress: in 1947 with the aim "New life in the church,"<sup>1</sup> in 1948 with the aim of winning those who are inactive, and in 1949 the emphasis on reaching the unreached in the community.<sup>2</sup>

According to a recent copy of Presbyterian Young People the Westminster Fellowship has its place in this program:

"Winning for Jesus Christ followers who will be members of His Church is the purpose of the New Life Movement which has been given to our Church as a major work following the raising of the Restoration Fund. Members of the Westminster Fellowship have their place in the New Life Movement. There are thousands of young people in the Church and out who do not follow Christ... Organizationally, Christian Outreach chairmen of local, presbytery, and synod fellowships should be members of the New Life Movement committees set up in local churches, presbyteries, and synods."<sup>3</sup>

The forms of evangelism which are being used in the New Life Movement are those which "have been proven over a period of years in the successful experience of churches of every size and tradition."<sup>4</sup>

##### a. Personal Evangelism

This is the age-old method of "win one" whereby each person feels a responsibility of proclaiming the good news to his neighbors

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1. The New Life Movement, Booklet Number 1, op. cit.
2. Cf. Ibid.
3. "Westminster Fellowship and The New Life Movement" in Presbyterian Young People, February-March, 1947, p. 2.
4. The New Life Movement, Booklet Number 1, op. cit., p. 14.

and friends. In order to reach men where they are the laymen must assume responsibility.<sup>1</sup> Although training for personal evangelism is advocated in order to speak tactfully and helpfully to individuals concerning Christ and to win them to Him, nevertheless the Christian experience of the personal worker himself is of vital importance and must precede training.

b. Pulpit Evangelism

In pulpit evangelism the minister will be the evangelist, but he must be in partnership with the laity so as to bring in those who are in need of help. In this connection a radio ministry, street meetings, preaching stations and revival services will help reach the unchurched.<sup>2</sup>

c. Church Group Evangelism

Every organization of the church must join in church group evangelism by definitely planning programs and activities which will bring those who have never professed the Christian faith in contact with it.<sup>3</sup>

d. Extension Evangelism

In order to make the work more effective the church must extend her walls in establishing missions and chapels. This extension evangelism will be taking the church to those who will not come to the church, and will give the home church a greater vision.<sup>4</sup>

. . . . .

1. Cf. Ibid., pp. 14, 15.

2. Cf. The New Life Movement, Booklet Number 1, op. cit., p. 14.

3. Cf. Ibid., p. 16.

4. Cf. Ibid., p. 17.

e. Conservation Evangelism

In order to strengthen those who have made a profession of faith and to keep them active in the church, these suggestions have been offered:

- "1. A private conference with each new member.
2. A written form for the profession of faith.
3. Printed helps.
4. Instruction classes.
5. The reception into membership.
6. Sponsors.
7. The 12 month check.
8. The celebration."<sup>1</sup>

Such a program of evangelism must be backed by Bible study, prayer, faith and gratitude for what God has done and is going to do. In addition the church must be exalted and the principles of faith of the Presbyterian Church understood,<sup>2</sup> When these conditions are met "our willingness will be God's signal. We need not say that we are waiting for God's good time for the revival in our Church. God's good time is now."<sup>3</sup>

C. Summary of the Program

The Westminster Fellowship is recognized as the official organization of young people's work within the Presbyterian Church, U. S. A. Since the youth evangelism program is an integrated part of the Fellowship, this chapter has been a study of its objectives,

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1. Go Ye--Make Disciples, op. cit., p. 6.
2. Cf. The New Life Movement, Booklet Number 1, p. 21.
3. Ibid.

organization, program and activities, its relation to the New Life Movement, and materials available for use.

The threefold objectives of the Westminster Fellowship are: (1) To help young people to accept Christ as Saviour and Lord; (2) To lead them into an expression of the Christian faith; (3) To train them to fulfill their Christian responsibility. To realize the accomplishment of these objectives adequate organization is needed to carry out the program.

The three age groups--Junior High, Senior High and Young People's--each have their own set of officers and are unified by means of a Council. This Council, consisting of representatives from each age group sees that the evangelism program for the youth of the church is realized. This is done through the four working areas known as Commissions: (1) The Faith and Life Commission, whose duty it is to provide ways in which the truth of the Christian Gospel will become a reality in the lives of youth. (2) The Stewardship Commission helps each young person to administer his time, talents, and money as God-given trusts. (3) The Christian Fellowship Commission is responsible for promoting the friendly spirit which should pervade all youth activities. (4) The Christian Outreach Commission aims to reach out in the behalf of Christ so that the church will grow in power and strength through these areas of activities: evangelism, social action, Christian missions, and Christian world order. The program and activities of the Westminster Fellowship are wide and varied, so as to produce the experience of worship, prayer, service, and learning. The Sunday morning service provides an experience of

worship through Bible study and special classes. Suggestions have been provided to make this educational evangelism program more effective: a communicant's class, a Decision Day, and a Parent-Teacher's Conference. In order for the teachers to realize their task of reaching the unreached, a Mission for Teachers may be established.

In planning the Sunday evening services the Council will use as their guides The Junior Hi Kit and The Society Kit, which consist of discussion topics, program suggestions and recreational plans for youth. The Society Kit, Volume Four, contains a series of lessons on evangelism called "Helping Other Young People to Know Christ."

Activity is the key word for the Fellowship's weekday program. Youth Week or Win-Your-Chum Week program, as was suggested in the Methodist program can be profitable. In any evangelistic program the Christian Outreach Commission cooperates with the Commission on Faith and Life in the activity planning.

The Presbyterian youth have resources of a wide variety of materials which are listed in Tools for Junior Hi and Senior-Young People's Societies. The Junior Hi Kit and The Society Kit have been mentioned as desirable aids for the evening meetings while in the way of periodicals, Presbyterian Young People, Hello, Five Continents and Christian Vocations were suggested. In conclusion Today, the devotional guide published by the Presbyterian Board, was suggested for use in private devotions.

The Westminster Fellowship is part of the over-all evangelistic movement in the Presbyterian Church which is known as the New World Movement. The Christian Outreach Commission of the Westminster

Fellowship will be especially interested in this movement because of its emphasis on reaching men for Christ and should have a representative on the New Life Committee. In this movement the following forms of evangelism are being advocated: personal evangelism, pulpit evangelism, church group evangelism, extension evangelism, and conservation evangelism. The youth commissions can assist in each. The entire program must be backed by prayer, faith, and gratitude recognizing the fact that God is waiting for the church's willingness to start a revival.

CHAPTER III

THE PROGRAM OF EVANGELISM FOR YOUTH  
OF THE INTER-VARSITY CHRISTIAN FELLOWSHIP



CHAPTER III  
THE PROGRAM OF EVANGELISM FOR YOUTH  
OF THE INTER-VARSITY CHRISTIAN FELLOWSHIP

A. Introduction

Throughout the nation programs of youth evangelism are being inaugurated in an effort to reclaim for Christ the young people of our land. Denominations are beginning to realize their responsibility and are establishing Christian education departments with evangelism as the primary emphasis. The former chapters have consisted of an examination of two of these programs as seen in the Methodist Youth Fellowship and the Westminster Fellowship of the Presbyterian Church, U. S. A.

Interdenominational groups also are sharing the responsibility of this task and are establishing organizations suited to the type of young people they aim to reach. Several of these organizations have been mentioned in the introduction; namely, Youth for Christ, Young Life Campaign, Word of Life Hour, The Navigators, and The Inter-Varsity Christian Fellowship.

As representative of these programs the Inter-Varsity Christian Fellowship will be considered in this chapter. This evangelistic organization reaches only college-age youth and the method and procedure of the program are dissimilar to the denominations previously studied.

The Inter-Varsity Christian Fellowship, which is an inter-

denominational student organization on the college campus that "stresses vital faith in Christ as the only positive, successful way of life,"<sup>1</sup> was started in the nineteenth century on the campuses of Cambridge University, England, by Charles Simeon. In the "Story of the Inter-Varsity Christian Fellowship," it is stated:

"The evangelical tradition which he established among the spiritually minded students at Cambridge has been transmitted on to the present world-wide Inter-Varsity Christian Fellowship."<sup>2</sup>

This movement has spread to many countries throughout the world but is comparatively new in the United States. At the present time the most rapid current growth of the work has been in New England, California, New York State, Western Pennsylvania, and Ohio,<sup>3</sup> although the work is best established throughout Michigan and Minnesota.

Branches of the Inter-Varsity Christian Fellowship are operative in high schools in Canada as the Inter-School Christian Fellowship, among teachers as the Teachers Christian Fellowship, among nurses as the Nurses Christian Fellowship, and among alumni as the Inter-Varsity Alumni Fellowship. The Christian Medical Society is now affiliated with Inter-Varsity to function in medical schools. In 1946 the Foreign Missions Fellowship and the Inter-Varsity Christian Fellowship joined ranks and are now known by the latter's name while still maintaining their individual missions.

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1. An Introduction to the U. C. L. A., Inter-Varsity Christian Fellowship.
2. The Story of the Inter-Varsity Christian Fellowship.
3. Annual Report of the Inter-Varsity Christian Fellowship, 1946.

## B. Study of the Program

### 1. Definition and Objectives

According to the program of the Inter-Varsity Conference held at Princeton, New Jersey,

"The Inter-Varsity Christian Fellowship is an organization of groups of Christian students in the universities and colleges of North America who, knowing Jesus Christ as Saviour and Lord, desire to witness to His reality and power in every relationship of life and to win other students to a personal faith in Him."<sup>1</sup>

In the midst of an atmosphere of intellectual ferment on the college campus where old ideas are challenged and discarded, and new facts and ideas are accepted, the Inter-Varsity provides

". . . something which is desperately needed . . . a circle of friends in which a student finds an atmosphere of faith and loyalty to the Lord Jesus."<sup>2</sup>

This atmosphere of "faith and loyalty to the Lord Jesus" permeates the entire Inter-Varsity program. The twofold purpose of the organization has been expressed by one campus:

"a. To witness to the Lord Jesus Christ as God incarnate, and to seek to lead others to a personal faith in Him as Saviour.

"b. To deepen and strengthen the spiritual life of the members by the study of the Bible, by prayer, and by Christian fellowship."<sup>3</sup>

The twofold aim here stated is based upon a set of doctrinal principles to which all speakers and officers "of this evangelical and interdenominational organization"<sup>4</sup> are required to subscribe.

. . . . .

1. Program of the Week-End Conference at Princeton University, 1946.
2. The Story of the Inter-Varsity Christian Fellowship, op. cit., p. 2.
3. The Constitution, Inter-Varsity Christian Fellowship, p. 3.
4. Ibid., p. 3.

These doctrinal principles are:

- "1. The Divine inspiration, integrity and authority of the Bible.
2. The Deity of our Lord Jesus Christ.
3. The necessity and efficacy of the substitutionary death of Jesus Christ for the redemption of the world and the historic fact of His bodily resurrection.
4. The presence and power of the Holy Spirit in the work of regeneration.
5. The consummation of the Kingdom in the "glorious appearing of the great God and our Saviour Jesus Christ."<sup>1</sup>

The slogans which the various Inter-Varsity groups adopt are suggestive of the purpose or doctrinal principles. In 1934 the Inter-Varsity Fellowship of England adopted the slogan: "Evangelize to a finish, to bring back the King,"<sup>2</sup> while the national headquarters in Chicago is using, "Reaching tomorrow's leaders for Christ today."

In conclusion, the chief aim of the Inter-Varsity Christian Fellowship is to encourage ". . .its members to rely upon God and His Word, and to seek, through the guidance of the Holy Spirit, God's purpose for their lives,"<sup>3</sup> or as was expressed in the annual report: ". . . that of helping Christian students to grow from 'babes' to 'strong men of faith.'"<sup>4</sup>

## 2. Organization

The very nature of the Inter-Varsity Christian Fellowship requires a less elaborate organization than is furnished by the denominational programs. Each campus is responsible for the forming

. . . . .

1. Ibid., p. 3.
2. Houghton, A. T., The Battle of World Evangelisation, p. 26.
3. The Story of the Inter-Varsity Christian Fellowship, op. cit., p. 2.
4. Annual Report, op. cit., p. 2.

of its own chapter and planning a simple organization necessary to carry out the program. The writer has chosen the chapter of Purdue University as being representative of the organization and program that a chapter maintains.

Although many of the campuses do not have a definite membership, the Purdue Chapter makes this stipulation in its constitution:

"In order to become a regular member of the Purdue chapter, the individual must have accepted the Lord Jesus Christ as his own personal Saviour and must be a student at Purdue University. Students who are not Christians but who are interested in the organization may be accepted as associate members. Christians who are not students but who are interested in the organization may be accepted as affiliate members. Visitors shall always be welcomed at the activities of the organization.

"Christian students desiring regular membership, and other Christians desiring affiliate membership shall file a testimony with the General Secretary verifying his faith in Christ as his personal Saviour."<sup>1</sup>

It can be seen from this that the rules for membership in the Purdue chapter are quite strict. However, all chapters do not have a set membership.

According to Article II of the Constitution:

"The Purdue Chapter shall be self-sustaining, self-governing, and self-propagating; however, the Inter-Varsity Christian Fellowship is in a position to aid the Purdue Chapter by such work as its staff member can do on the campus, working in harmony with the aims of the Inter-Varsity Christian Fellowship."<sup>2</sup>

In the organization of the Purdue chapter the following officers are elected by its members: (1) The President, who in addi-

. . . . .

1. The Constitution, Varsity Christian Fellowship of Purdue University, p. 45.
2. Ibid., p. 2.

tion to performing regular duties has power to appoint the necessary committees. (2) The Vice-President performs duties of the President in the event of his absence. (3) The General Secretary records the minutes of the meetings, handles general correspondence, keeps the membership record and makes arrangements for meeting rooms. (4) The Missionary Secretary has charge of the regular missionary prayer meetings, and takes care of missionary correspondence. (5) The His Secretary has charge of the correspondence with their monthly magazine. (6) The Treasurer keeps record of the organization's finances.<sup>1</sup>

In addition to this local body of officers and members, the national staff appointments of the Inter-Varsity Christian Fellowship share the work of the local chapter as was suggested in Article II of Purdue University Chapter's Constitution.<sup>2</sup>

The chart on the following page will aid in showing the national Inter-Varsity plan of organization. The field staff shown refers to the staff members who are known as the missionaries on the campus. An Inter-Varsity leaflet states:

"This year Inter-Varsity's man on the campus is a staff member--any of the 17--who is God's tool for turning ordinary campus Christians and smug college Christian groups into soul winners and humble, spiritual forces.

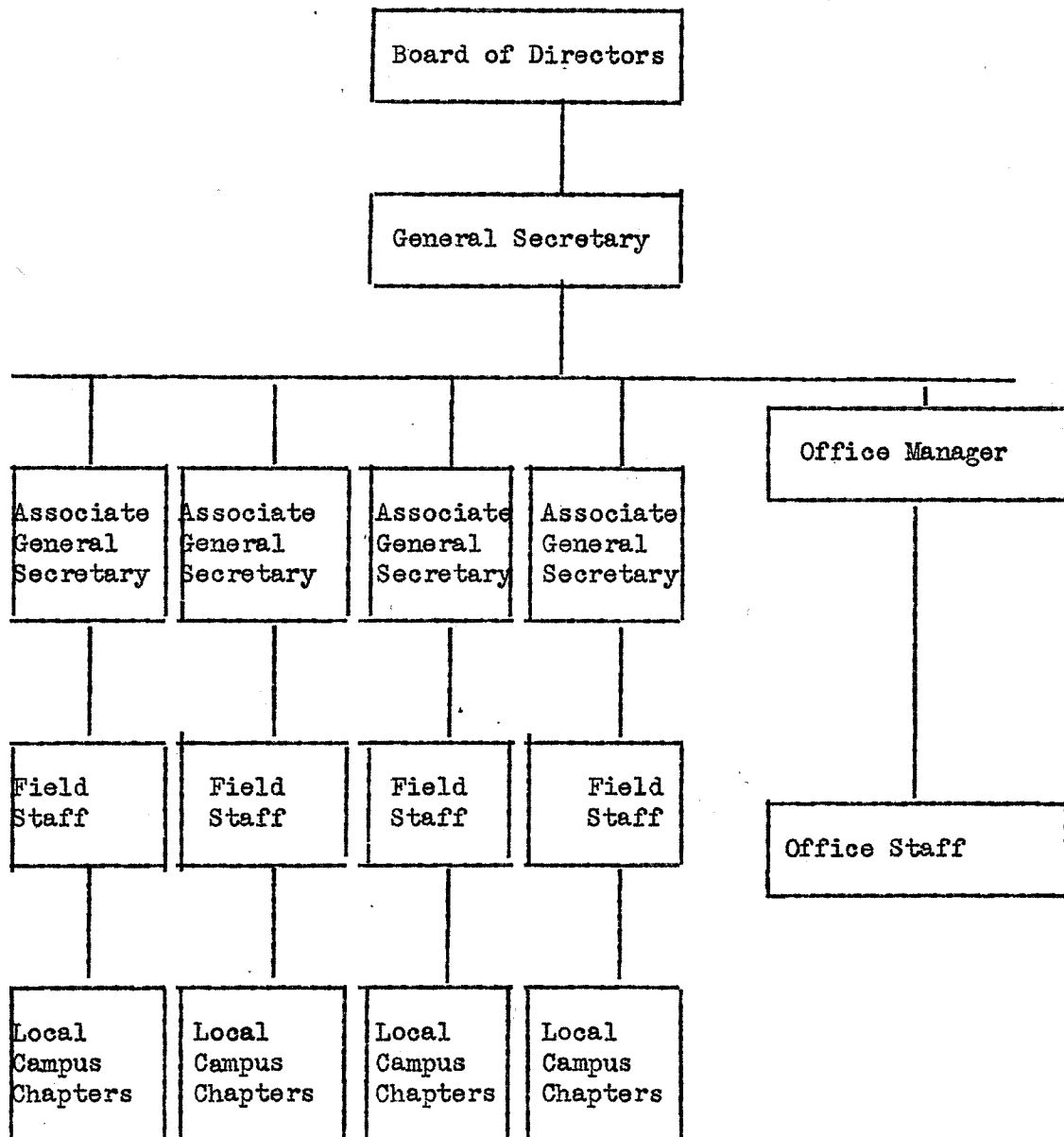
"Today this small corps of 17 is the spiritual leadership for hundreds of Christian students on 227 campuses (166 of these are fully functioning groups; 61 are in the process of formation)."<sup>3</sup>

. . . . .

1. Ibid., pp. 3, 4.
2. Ibid., pp. 4, 5.
3. Inter-Varsity's Man on Campus.

INTER-VARSITY CHRISTIAN FELLOWSHIP

PLAN OF ORGANIZATION <sup>1</sup>



1. Personal Interview with Staff Worker, Jane Hollingsworth.

On these 227 campuses no staff member should cover more than eight colleges or between 200 and 600 students.<sup>1</sup> In addition to the officers mentioned in the chart there are two others: The Public Relations Representative who makes the organization known in the churches and solicits funds for the maintenance of the work and the Missionary Secretary who is manager of all the missionary activities on Christian and non-Christian campuses in the Inter-Varsity program.

To summarize, it has been seen that the national officers work with the officers of the local chapter through the staff workers in order to carry on their work effectively.

### 3. Program and Activities

#### a. Campus Ministry

The national leaders of the Inter-Varsity Christian Fellowship, to carry out their aims for campus evangelism, do not map out any rigid program. Simplicity of program is characteristic of most of the Inter-Varsity chapters.

"Through Bible studies, prayer meetings, discussion groups and the almost universal "bull session" Inter-Varsity encourages its members to rely upon God and His Word, and to seek, through the guidance of the Holy Spirit, God's purpose for their lives."<sup>2</sup>

It has been suggested that each campus be responsible for its own program. Purdue University, the group selected for this study, has this schedule of activities:

Monday through Friday - Daily Prayer Meeting  
Friday evening - Bible Study  
Occasionally - Week-end House Party, Mass Meeting  
. . . . .

1. Ibid.

2. The Story of the Inter-Varsity Christian Fellowship, op. cit., p. 2.



### Participation in the District Conferences and Summer Camp

To make the Bible as familiar to the students as their textbooks is an aim of the Inter-Varsity. Therefore, an hour is set aside each week for the reading and discussion of the Scriptures. Guide books, such as "Look at Life with the Apostle Peter" by Jane Hollingsworth and Alice Reid, or "Discovering the Gospel of Mark" by Jane Hollingsworth have been written to aid the students in their study.<sup>1</sup>

The main stress of their work lies in the development of each individual Inter-Varsity member into an enthusiastic and consecrated worker. The following ways are employed to accomplish this aim:

1. Trying to win their roommates.
2. Inviting three or four students to join in evening devotions of Bible reading and prayer.
3. Arranging special interviews with the staff member for individuals who have been interested in the Christian life.
4. Arranging informal gatherings for non-Christian friends in order to win those to Christ whom the church may never touch.<sup>2</sup>

In addition daily prayer meetings, the individual quiet time, group discussions, personal witnessing, and special meetings where a staff member or another Christian leader speaks to the group form a part of the program of a chapter.

Occasionally the chapter holds a week-end house party for Christian and non-Christian students. Through the fellowship and worship at these parties an effort is made to win the non-Christians to Christ.

. . . . .

1. The Story of the Inter-Varsity Christian Fellowship, op. cit., p. 2.
2. Personal Interview, op. cit.

b. Inter-Campus Activities

In metropolitan areas where schools are not far apart, co-operative monthly meetings are arranged in which the members of the various chapters and their non-Christian friends in the area, gather for an inspirational fellowship and when necessary, for business. In addition, student conferences, wherein the members of several chapters meet with the staff members of that area, are held away from the college campus. These student week-end conferences, week-end parties, and the monthly metropolitan meetings are important means in winning the non-Christian students to Christ.

A leadership training school, Campus in the Woods, has been started in Canada "where carefully selected Christian students are given an intensive course including Bible, Christian doctrine, apologetics, campus evangelism, and the deepening of the spiritual life."<sup>1</sup> The teachers and leaders of the camp consist of staff members and other leaders who are interested in this work. The students who spend weeks at this camp return to their campuses to be the "specially-trained leaders" the following year.<sup>2</sup>

New impetus has been supplied the Inter-Varsity Christian Fellowship by its merger with the Foreign Missions Fellowship. The missionary emphasis and program furnishes information for the purpose of guiding students interested in this field of Christian service. The Convention for Missionary Advance held at the University of Toronto in 1946 was the biggest event in the Inter-Varsity Student

. . . . .

1. Annual Report, op. cit., p. 7.

2. Ibid., p. 7.

Missions Fellowship's history.<sup>1</sup>

The Inter-Varsity Christian Fellowship makes use of three types of decision cards.<sup>2</sup> The student signs the appropriate card according to the decision made:

1. To register his acceptance of Christ as Saviour.
2. To record his prayer promise in regard to guidance in becoming a foreign missionary.
3. To signify his definite missionary purpose.

These cards were widely used at the Convention for Missionary Advance.<sup>3</sup>

c. Literature for Inter-Varsity Youth

A publication program has been developed to meet the growing demands of both staff and student in the Inter-Varsity Christian Fellowship through the years. According to the catalog:

"Through the years Inter-Varsity Christian Fellowship has developed a publication program critically adapted to the pace of the campus and to the spiritual questions which force themselves to the fore there. This intellectually mature, comprehensive, and spiritually virile perspective has made Inter-Varsity books known to intelligent Christians everywhere."<sup>4</sup>

The literature has been divided according to basic needs of campus members: (1) Aids in winning campus friends to Christ; (2) Books to recommend to new Christians; (3) Materials to vitalize the Bible study groups; (4) Study of foreign missions; (5) Literature to strengthen the belief of Christians in university classes.

The following literature written by national and international leaders is obtainable from the national headquarters:

. . . . .

1. His, December 1946, p. 6. Students to Consider Mission Needs.
2. Appendix, Cards Number 7, 8, 9.
3. Ante, p. 9.
4. Catalog of Inter-Varsity Publications.

His is a monthly magazine, about which the catalog states:

"His. For university age youth and servicemen. Lively articles each month on such important topics as vocational guidance, facing the foreign mission challenge, witnessing, news of the campus, intellectual problems."<sup>1</sup>

Members of the various chapters as well as staff members and national leaders contribute articles for this magazine.

The Missionary Advance is a quarterly publication which contains items of missionary interest; Hi, a monthly pictorial magazine suitable for high school students, and Credo, a tri-annual magazine for teachers are other Inter-Varsity periodicals.

The Intercessor, a monthly publication, "is a prayer reminder for those who are willing to back Inter-Varsity daily in its work of campus evangelism."<sup>2</sup>

#### C. Summary of the Program

As representative of the several interdenominational youth evangelism programs that are now in progress, the writer has chosen to study the Inter-Varsity Christian Fellowship, an organization which stresses faith in Christ as the only positive successful way of life. This movement, which began in England, has now spread to many nations of the world and includes 227 chapters on college and university campuses throughout the United States.

The twofold purpose of the Inter-Varsity is to witness to

. . . . .

1. Ibid.
2. Intercessor, June 1946.

Christ as Saviour and to strengthen the spiritual life of the members. This purpose is based upon a set of doctrines to which the speakers and officers are required to subscribe. Their slogan is: "Reaching tomorrow's leaders for Christ today."

The organization of the Inter-Varsity Christian Fellowship program is very simple because of its nature. Officers of the local chapter consist of a president, vice-president, general secretary, missionary secretary, His secretary and treasurer. Some of the chapters make provision for a definite membership; other chapters have no set membership.

In the national organization of the Inter-Varsity Christian Fellowship are the following officers and workers: General Secretary, Office Manager, Public Relations Representative, Missionary Secretary and staff members.

No rigid program is established for campus chapters although all of them include meetings for prayer, Bible study and personal witnessing. Occasionally special meetings are held locally or in combination with other chapters for the purpose of fellowship and inspiration.

The training school for all campus leaders is Campus in the Woods. This camp in Canada, led by staff members and other Christian leaders, furnishes courses in leadership as well as courses to strengthen the student's spiritual life.

New impetus was given the Inter-Varsity Christian Fellowship by its merger with the Foreign Missions Fellowship.

Materials which the Inter-Varsity Christian Fellowship publishes are designed to meet the intellectual and spiritual needs of the student world. Their periodicals include: His, Missionary Advance, Hi, Credo, and The Intercessor.

CHAPTER IV

THE PROGRAM OF EVANGELISM FOR YOUTH  
IN THE CALVARY BAPTIST CHURCH, NEW YORK CITY

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THE PROGRAM OF EVANGELISM FOR YOUTH  
IN THE CALVARY BAPTIST CHURCH, NEW YORK CITY

A. Introduction

In the preceding chapters the programs of youth evangelism in the Methodist denomination, in the Presbyterian denomination, U. S. A., and in the Inter-Varsity Christian Fellowship have been presented. The objectives, organization, program and activities were studied for each program.

The final program of youth evangelism to be considered is that of the Christian Education Department of the Calvary Baptist Church, New York City. Since the purpose of this thesis is to prepare a program of evangelism for youth designed for the local churches of the United Presbyterian denomination, the writer has chosen this local church youth program for special study. This selection was based on the fact of its reputability among evangelical Christians. This department is under the direction of the youth director in conjunction with the assistant pastor of the church. The specific aim of this department is "...the salvation and edification of young people."<sup>1</sup> The director heads up and guides all the activities in the four branches of the program; namely, The Calvary Youth Center, The Bible School, which has its own superintendent, The Baptist Young

. . . . .

1. Personal interview with the director, Thomas J. Cherry.



People's Union and The Singspiration.

It is the purpose of this chapter to study separately the objectives, organization, activities, and publications, if any, of these four branches of the work. In conclusion there will be a summary of the findings.

## B. Study of the Program and Organization

### 1. The Calvary Youth Center

#### a. Objectives

The pastor and the assistant pastor, recognizing the spiritual and recreational needs of the young people of the community, set up, in 1945, a week night youth program. This was planned on an experimental basis with the idea of having other churches adopt a similar plan. A director to lead the program was obtained for a nine weeks period. At the end of this time his services were secured as the permanent youth director. This community Youth Center meets Friday evenings between the hours of seven-thirty and ten-thirty. The chief objective in this program is "...to provide a mid-week service of information, inspiration, and recreation for young people between the ages of fifteen and thirty."<sup>1</sup>

This Youth Center is maintained for young people of any denomination. According to the director, they do not try to proselyte but rather to encourage the attendance of each member at his own church.

. . . . .

1. Ibid.

b. Organization

The organization of the Youth Center has been simplified as much as possible. The youth director heads the organization and is aided by the assistant pastor of the church. A musical staff (selectees from the young people who attend), the Bible teacher, who is changed every two months, the rally speaker, and the recreational committee, complete the personnel of leaders. This simple organization is readily adaptable to the situation so that business can be quickly transacted.

c. Program and Activities of the Youth Center

The program is divided into three one hour sections:

(1) Bible Study. In this, different approaches to the Bible are used; namely, study by books, courses in the life of Peter and his Epistles, and illustrated series on the tabernacle in Exodus. Each series is taught by a "competent Bible teacher."<sup>1</sup> At the time of this writing the group is studying Bible Synthesis, which is an accredited correspondence course from the Moody Bible Institute. The Bible is studied by books; examinations are taken and then sent to the Institute. If they are passed, the student is given a diploma, as well as Institute credit.

(2) Youth Rally. Immediately following the Bible study hour a Youth Rally is held under the leadership of the youth director.

. . . . .

1. Ibid.

"Gospel songs, choruses, prepared and spontaneous testimonies, special musical numbers, and messages with salvation, consecration, and missionary emphasis constitute the meeting."<sup>1</sup>

(3) Recreation Period. The recreational period following the Rally and led by one of the young people, consists of group games, shuffle board, ice skating, bowling, conducted tours through the National Broadcasting Company, travelog and sports films, skits, drama, and occasionally refreshments.

(4) Literature. "Youthcast," a monthly newsletter edited by the director, provides information concerning coming events at the Center, furnishes insight concerning the activities of the church, and news concerning the young people. This periodical is sent to all of those who attend the Youth Center and other interested parties.<sup>2</sup>

Extensive advertising of the Youth Center is done by means of posters, flyers, small cards, and radio announcements. The literature is sent to places where young people congregate. The establishment of the Youth Center has resulted in several conversions and nearly fifty young people have yielded their lives to Christ. Thirty three of the youth from the Center or the Church are now training in Bible schools, colleges, and seminaries. Many more who are not having this special training are actively engaged in the work of the church.

## 2. The Bible School

### a. Objectives

Several of the young people who "have come to the Youth

. . . . .

1. Ibid.

2. Ibid.

Center have eventually gone into the Sunday School, the Baptist Young People's Union and finally into the church."<sup>1</sup> The main objective of the Bible School is to train young people in the knowledge of the Word of God and Christian living.<sup>2</sup>

b. Organization

The Bible School is organized into three departments: the primary, senior, and adult. Each of these departments is supervised by a departmental superintendent and over all of the department superintendents is the general superintendent of the Sunday School.

The senior department is divided into the following classes:

Ages 14-15; 16-17: boys and girls are divided.  
Ages 18-23: Collegiate Class for men and women.  
Ages 24-30: Young Women's Philathea Class  
Ages 24-up: Men's Class.

Each class is organized and elects the following officers: President, Vice-president, and Secretary-treasurer.

c. Program

The regular classes which are preceded by a fifteen-minute worship service led by the departmental superintendent, are held each Sunday morning.

The classes up to the Collegiate class study the Gospel Light Series of Sunday School materials while the Collegiate group is, at the time of writing, studying the Gospel by Mark. The other classes mentioned in the organization<sup>3</sup> select their own course of study.

. . . . .

1. Ibid.
2. Ibid.
3. Intra.

### 3. The Baptist Young People's Union

#### a. Objectives

The Baptist Young People's Union is the official name for the Sunday evening meetings of the youth in the church. The main objective of this organization is "to develop Christian speakers and teachers from the ranks of the young people themselves."<sup>1</sup> Ways in which these speakers and teachers are developed will be discussed in reference to the program and activities.

#### b. Organization

The General Council is the representative body that is responsible for the Baptist Young People's Union program. It is composed of a president, first vice-president, second vice-president, third vice-president, fourth vice-president, secretary, and treasurer. According to the B. Y. P. U. Goals the duties of this Council are summarized in this outline:

#### GENERAL COUNCIL

##### Promotion Department

- A. Personnel - President, Secretary and Treasurer of the General Council and each Union.
- B. Duties - Personal contacts, ushering, News Publication, Library.

##### Program Department

- A. Personnel - First vice-president of General Council and of each Union with group leaders from each Union.
- B. Duties - Responsibility for the methods, participation, contents and materials of the program.

##### Extension (Evangelistic or Expression) Department

- A. Personnel - Second vice-president in General Assembly, and in each Union with a committee of three in each Union to assist the vice-president.

. . . . .

1. Personal Interview, op. cit.

- B. Duties - Responsible for extension work in rescue missions, tract distribution, etc.; material helps, schedules, program, personnel file and promotion.

Leadership Training Department

- A. Personnel- Third vice-president in General Council and each Union together with a committee of three.
- B. Duties - Supervision of methods, materials, goals, and promotion.

Recreation Department

- A. Personnel- Fourth vice-president in General Council and in each Union together with a committee of three from each Union.
- B. Duties - Foster recreation, file materials and promote publicity.<sup>1</sup>

The General Council is the organic head for the three Unions based on age division; namely, the Hi By, 14-17, the Fidelis, 18-23, and the Moody, 23-30. These age groups each have officers corresponding to those of the General Council and are responsible to those officers.

The official cabinet meets once a month to take up business and to encourage the officers under their jurisdiction. These monthly meetings of the cabinet are aided by the youth director or assistant pastor.

c. Program and Activities

The Unions, the Hi By, Fidelis, and Moody are divided into leadership groups and each Sunday night a different group has charge. These groups suggest the program, which consists of discussions of problems pertinent to Christian youth, hymnology, biographies of spiritual leaders, or messages on different themes. Occasionally

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1. Cf. B. Y. P. U. Goals.

outside speakers are invited for the evening meeting.

A ten minute prayer service is part of each meeting and the youth are asked to bring their non-Christian friends with the desire that they will be led to accept Christ as their Saviour either at the Baptist Young People's Union meeting or at the evening evangelistic service.

Many of the young people in the Baptist Young People's Union are assigned as ushers and personal workers in the evening evangelistic service. This affords an opportunity of putting into practice what they have learned and experienced previously.<sup>1</sup> In connection with this personal work on Sunday evenings as well as at all the church meetings the inquirer's card<sup>2</sup> can be used. This card is used for reference and follow-up work on the part of the church.

The program provides for group socials, week night activities, and types of extension work. This extension work in which the Unions engage includes:

"Rescue Missions, Children's Missions, Mission Sunday Schools, Tract distribution, Street meetings, Devotional meetings in other churches and youth groups, meetings in residential and unchurched areas, and Hospital work."<sup>3</sup>

No formal program of leadership training has been established although from time to time a group may meet informally for special instruction. For instance, recently the director met with a group of interested leaders in a series of classes on how to conduct song

. . . . .

1. Personal interview, op. cit.
2. Appendix, Card Number 10.
3. B. Y. P. U. Goals, op. cit.

services and lead group singing. Week-end leadership retreats are held occasionally for fellowship and to plan coming meetings.

d. Literature

Another means of training is through the use of Christian magazines, such as The Moody Monthly, Christian Life and Times, and His, which contain articles on leadership training. These magazines form a part of a library to which the young people have access for their program planning.

4. Singspiration

a. Objective

After the Sunday evening evangelistic service a Youth Singspiration is held by the young people in the lower auditorium of the church. The chief aim in beginning this service was to furnish wholesome fellowship and inspiration for the young people in an endeavor to keep them from going to the "corner drug-store" after the evening meetings.<sup>1</sup>

b. Program and Activities

The program and activities of the Singspiration are suggested by the word itself. There is informal singing of gospel hymns and choruses led by one "competent young song leader." At various times spontaneous testimonies or repeating of Scripture verses by members of the group are given. Occasionally an outstanding leader may be present to speak briefly to the group.

. . . . .

1. Personal Interview, op. cit.



### C. Summary of the Program

In order to see how a youth program is conducted in a local church, this chapter has considered the evangelism for youth program in the Calvary Baptist Church, New York City. Four separate activities unite under the direction of a youth director: (1) The Calvary Youth Center, a three-hour Friday night program for the youth of the community to meet a recreational and inspirational need, consists of Bible study, a rally, and recreation. (2) The Bible School, which stresses educational evangelism, meets on Sunday morning and furnishes a program of Bible study and worship for the classes of the group. (3) The Baptist Young People's Union, which meets on Sunday evening is divided into three age groups. The programs for these inspirational meetings provide leadership training for the young people. (4) The Singspiration is an informal fellowship gathering of the youth on Sunday evening after the evening evangelistic service to sing gospel hymns and choruses. The youth director in conjunction with the assistant pastor is responsible for the supervision and guidance of these activities.

CHAPTER V  
A COMPARATIVE STUDY  
OF THE  
FOUR PROGRAMS OF EVANGELISM

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A COMPARATIVE STUDY  
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FOUR PROGRAMS OF EVANGELISM

A. Introduction

In the preceding chapters the writer has presented a study of four programs of evangelism for youth. The objectives, organization, program and activities of the Methodist Youth Fellowship, the Westminster Fellowship of the Presbyterian Church, U. S. A., The Inter-Varsity Christian Fellowship, and the Youth Program of the Calvary Baptist Church were examined.

In order to have a basis on which to build a local church program of evangelism for youth in the United Presbyterian Church, it is necessary to get a mental picture of each of these preceding programs and to compare them sufficiently so that an adequate program can be established.

It will be the purpose of this chapter to compare the definitions, objectives, organization, programs and activities of the programs studied, noting the strong points and weak points as well as the common or special elements of each.

## B. A Comparison of the Programs

### 1. Definition and Objectives

The purpose of each of the preceding programs is to lead young people into a relationship with Jesus Christ and His church. There are two emphases in this objective: the relationship of the young person to Christ and his relationship to the church. The Methodist Youth Fellowship in both its amplification of its objective and in its program puts the main stress on the relationship of the young person to the church and its fellowship. The Westminster Fellowship is both clear in its definition of terms and has a good balance between the two emphases of its objectives, although there is also in its program more stress on the relationship with the church than with Christ. Though the definitions and objectives for the Inter-Varsity Christian Fellowship are not clearly stated, the working out of the program with its decided spiritual emphasis tends to make clear the nature of the objective. The Calvary Baptist youth program is general in its statement of purpose, but is shown to be strongly spiritual in the emphasis throughout the program.

### 2. Organizations

According to the basic principles of organization as set forth by Christina Wang in her thesis: an organization should be simple, flexible, democratic, cooperative, correlated, unified, practical and vital.<sup>1</sup> The four organizations under consideration may be

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1. Cf. Wang, Christina, A Suggested Program of Evangelism of South Fukien Province, China, A Thesis, p. 84-87.

compared on the basis of some of these principles.

In general the Methodist Youth Fellowship and the Westminster Fellowship are similar in organization, although the Westminster Fellowship is more complex. The latter makes specific provision for different sizes of local church groups. The Inter-Varsity Christian Fellowship does not stress organization. Instead a flexible plan of organization is devised that aims to be practical. The Calvary Baptist Youth Program consists of a variety of organizations from the simple to the complex. Comparison of the different branches is difficult for they are not unified and overlap in function.

### 3. Program and Activities

In general these four programs fall into two divisions. The Methodist Youth Fellowship and the Westminster Fellowship programs have been organized by the National Boards of the Christian Education Departments of their respective denominations with the expectation that the local church will promote this program and adapt it to its needs. In the case of the Inter-Varsity Christian Fellowship, national leaders are ready to aid local leaders in starting a program on any campus where there is a group of interested young people who are prepared to take the responsibility of sponsoring the program.

The Calvary Baptist Youth Program has been formed within the local situation to meet the specific needs of that church, and it is left in the hands of the pastors and the youth director who make out the program with but little help from the youth.

Prayer, Bible study and personal work are important considerations in any evangelistic program. In the four programs studied, it

was seen that each of the programs placed a different stress on these factors. In the Methodist Youth Fellowship prayer and Bible study are mentioned incidentally, and personal work, although advocated as a helpful part of the program, is indefinite in its goal. The Westminster Fellowship advocates prayer and Bible study as necessary, although these are not given much importance in meeting its objectives. Personal work, while stressed in the New Life Movement of the Presbyterian Church, is primarily a means suggested for the Westminster Fellowship to get new members. The main stress of the Inter-Varsity Christian Fellowship and the Calvary Baptist Programs is placed upon prayer, Bible study, and personal work. One of the strong points of the Inter-Varsity Christian Fellowship is the importance placed upon the development of a vital relationship with Christ. This is accomplished by means of small groups and individual work.

a. Leadership Training

All of the programs provide some type of leadership training. The Methodist Youth Fellowship does not stress its importance, but it does make provision for it through summer conferences and six-weeks' courses on any subject the group chooses. The Westminster Fellowship has a well-rounded leadership training program which it is working out through a variety of summer activities, conferences, training courses, reading materials, and consultation with adult leaders.

The Inter-Varsity includes a leadership training program as the slogan suggests: "Reaching tomorrow's youth for Christ today." The campus program becomes a practical training ground for leaders.

The theoretical aspect of this training developed through their training school for leaders, Campus in the Woods and week-end conferences.

In the Calvary Baptist program the leadership training receives cursory attention. Occasionally special classes and week-end retreats are held but otherwise the training comes from the practical side.

b. Training New Christians

The Methodist Youth Fellowship and the Westminster Fellowship nurture their new Christians through membership in their organizations where emphasis is placed on the Fellowship and on giving them "something to do." In contrast to this practice is that of the I. V. C. F. which immediately "nurses" its new Christians through small groups for Bible study and prayer, through encouragement in personal devotions and through the personal interest of the older members to a vital growth in the Christian life. The Calvary Baptist program encourages the new Christians to attend appointed meetings of the youth group and to grow in their Christian experience through their participation in these meetings, but it does not provide special care and training for them.

c. Types of Meetings

Suggested meetings and activities are seen to be quite similar for the Methodist Youth Fellowship and the Westminster Fellowship. The programs for the meetings are varied, graded, unified and educational. Although not locally built, the local church may adapt the suggestions to fit its needs. The Inter-Varsity Christian Fellowship has well-planned meetings with a special emphasis on Bible

study and prayer. There is no need for grading because of the greater uniformity of age and educational background of college students. There is some variety in the types of meetings but the main type is restricted to the special emphasis of the Inter-Varsity Christian Fellowship. The Calvary Baptist meetings are varied in type. Each meeting is locally planned to meet the needs of the different age groups.

d. Decision Cards

Decision cards are used in each program. However, not much importance is given to them by any of the four. The Inter-Varsity Christian Fellowship is the only one that provides a missionary decision card. The inquirer's card of the Calvary Baptist Church is fine for a large city church but would not be practical for the youth program of the ordinary local church. The Westminster Fellowship suggests appropriate ways of using the cards.

e. Literature

All of the programs realize the importance of literature in evangelism. The Methodist Youth Fellowship suggests devotional and program-building materials for their young people. The Westminster Fellowship publishes much material for the youth which is educationally sound but lacks a positive spiritual emphasis. The Inter-Varsity Christian Fellowship publishes a small monthly magazine in which is a section giving a list of reading material for Christian college students. The Calvary Baptist young people edit a monthly Newsletter giving information concerning their young people. They also have a library which contains books and periodicals for devo-



tional use and for help in building the programs.

### C. Summary of the Comparison

This chapter has consisted of a comparative study of the four programs of evangelism for youth that have been presented in the four preceding chapters. The Methodist Youth Fellowship and the Calvary Baptist Youth Program have the same general objective but they vary in the interpretation of its meaning and emphases.

The programs of the Methodist Youth Fellowship and of the Westminster Fellowship are planned by National Boards and carried out by local churches; in the Inter-Varsity Christian Fellowship staff members aid the local chapters in organizing their program; the Calvary Baptist young people's program is locally built and headed by a youth director. Organization is seen to vary from the simple, as in the case of the Singspiration of the Calvary Baptist program and the Inter-Varsity Christian Fellowship, to the complex, as in the Westminster Fellowship, each being adaptable to its situation.

Prayer, Bible study, and personal work are mentioned in all four programs but stressed in those of the Inter-Varsity and the Calvary Baptist Church programs. These things have also been noted: Although leadership training is provided to some extent by all the programs, the Westminster Fellowship provides the widest variety of opportunity. The training of new Christians is seen to be more adequately met in the Inter-Varsity Christian Fellowship program than

in the others. It is shown that there is need for a greater unification among the branches of the Calvary youth program. It is noted that the Board of Christian Education of the Presbyterian Church, U. S. A., publishes much educational material for their youth, while the Methodist Youth Fellowship and the Inter-Varsity Christian Fellowship suggest literature for youth. The Calvary Baptist has a library of resource materials and also edits its own newsletter.

CHAPTER VI

A SUGGESTED PROGRAM OF EVANGELISM FOR YOUTH

IN THE LOCAL CHURCH

OF THE UNITED PRESBYTERIAN DENOMINATION

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A. Introduction

In the four preceding chapters of this thesis a study was made of the programs of youth evangelism as found in the Methodist Youth Fellowship, the Westminster Fellowship, the Inter-Varsity Christian Fellowship, and the Calvary Baptist Church of New York City. The objectives, organization, program and activities were presented for each program. Chapter five consisted in a comparison of these four programs noting the similarities, the differences, the main emphases, and the common elements in their objectives, organization, program, and activities. In this chapter a suggested program of evangelism for youth to be used in the local churches of the United Presbyterian Church based on these findings will be presented.

B. Objectives

If the youth evangelism program is to be effective it must be entered thoughtfully, have well defined aims and definite preparation on the part of the director and other leaders.

Various United Presbyterian ministers who have established youth evangelism programs within their churches have set forth their aims as follows:

Robert C. Smoot of Baltimore, Maryland, states that the aim of his youth program is "the winning of other young people through the Christian young people of our church, and practical instruction in godly living."<sup>1</sup>

Claire E. Hawthorne, of Washington, D. C., states his aim thus: "To get every child born again and train him for Christian life and service."<sup>2</sup>

Thomas Newcomb, of Pittsburgh, Pennsylvania, has given a fuller list of aims for his program:

"The aim of our youth program is to introduce young people to Jesus Christ as Saviour and Lord; to assist them in attaining a deeper knowledge of God's Word and in laying broad foundations of Christian principle upon which they can build life; to guide them in social relationships and help them to catch a vision of the meaning and possibilities of the Christian friendship; to prepare them for Christian living and for Christian leadership and service for Christ in the Church and in the world."<sup>3</sup>

The aims presented in each case conform to a large degree with those of the Westminster Fellowship and the program of the Calvary Baptist Church Youth Department.

In brief the objectives recommended for this suggested program are:

1. To introduce Jesus Christ to youth of the church and to obtain their acceptance of Him as Saviour and Lord.
2. To stimulate their growth in the Christian life through the knowledge of God's Word, prayer and Christian fellowship.
3. To prepare them for Christian living and Christian

. . . . .

1. Smoot, Robert L., Personal letter to the writer.
2. Hawthorne, Claire, Personal letter to the writer.
3. Newcomb, Thomas, Personal letter to the writer.

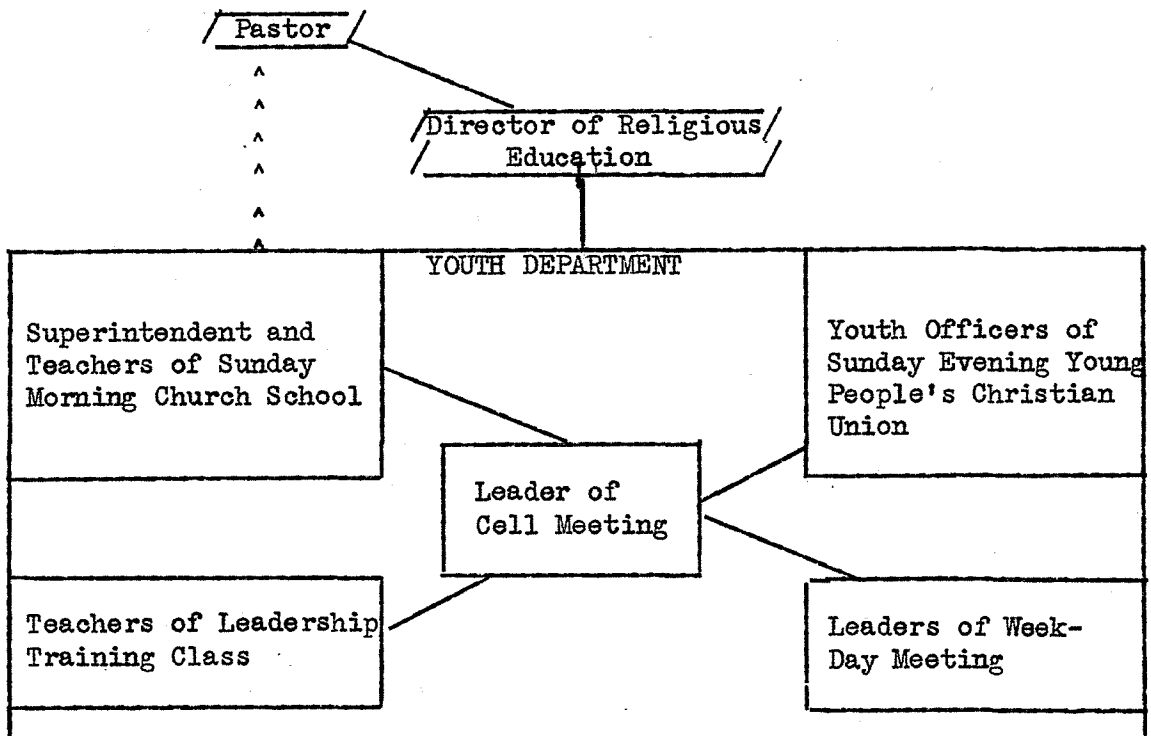
responsibility in the church and the world through a well-balanced program.

### C. Organization

The purpose of an organization is to provide the framework by which a program may successfully carry out its goal. Therefore, the organization of a program must be a means of achieving the end rather than being an end in itself. Christina Wang in her thesis states:

"Whenever it becomes an end in itself, it always fails to carry its load and itself becomes a load. Therefore, it is of distinct importance, for if it is wrong, it will greatly retard, and if right, it will greatly advance the work of evangelism."<sup>1</sup>

To the end of advancing the work of youth evangelism a simple organization is recommended as presented by this diagram:



The youth evangelism program will of necessity be carried out largely through the already established organization of the youth program of the church. As the cell meeting is to be the center of this program of evangelism the above diagram shows its centrality and importance in relation to the other youth activities already established in the church.

#### D. Program and Activities

Conant states: "No program, however promising and practical, has any power to get itself followed. 'Power belongeth unto God.'"<sup>1</sup> It is with this realization that this program is recommended. Denominational boards can continue to suggest carefully planned organizations and activities for the evangelism of youth but without the spiritual dynamic of prayer and consecrated, capable leadership all the suggestions will be of little worth. The power of God manifested through the prayer of faith must be the secret of success of the entire program.

Personality is involved in all methods of evangelism.<sup>2</sup> Leaders of youth must have the dynamic personality and the consecrated Christian life which win the cooperation of young people. No program can go beyond its leadership. Therefore, it is up to the leaders and a nucleus of young people who have a vision for this youth program to get it under way.

. . . . .

1. Conant, Every Member Evangelism, p. 214; Psalm 62:11.
2. Homrighausen, E. G., The Conference on Evangelism, Church World Service, p. 3.

Since many of our seminaries and Christian colleges do not provide courses in Christian Education the church is often at loose ends as to the best procedure to follow. There are pastors within the United Presbyterian denomination who are effectively carrying on programs of evangelism for youth in their local churches. Would it not be possible for the Board of Christian Education to secure the services of these pastors for short visits to these local churches that have a vision for such a program? It would be the purpose of these "visiting evangelism pastors" to encourage the nucleus of people. After such a visit this group of young people led by the Director of Religious Education or the pastor will set forth a program to meet the threefold objectives mentioned in this chapter through the organization which has been set up for this purpose.

1. Cell meetings will be the spiritual "power house" and the main training school for growth of young Christians and the development of strong Christian leaders.

2. The Church School will be the center of the educational evangelism program.

3. The Sunday evening service will furnish fellowship, inspiration, and leadership experience.

4. The Weekday activities will provide experience in service, fellowship, worship and study.<sup>1</sup>

5. Leadership training will provide theoretical courses as well as practical training for leaders.

. . . . .

1. Cf. International Council of Religious Education, Standard B for Sunday Church School, pp. 7-9.



These five phases of activities should form a well-rounded unified program:

1. The Cell Meeting

The cell is a term used to describe the small unit meetings of the youth. The nucleus of young people who have a vision for beginning a youth evangelism program will meet daily or weekly in prayer to seek divine guidance for the program and to present individual problems and needs before the Lord. This spiritual power house is seen to be a vital part of the Inter-Varsity Christian Fellowship's program at the present time. Also, the success of the Wesleyan Revival in England has been attributed to the ten thousand or more<sup>1</sup> of such cell meetings, organized throughout England.

J. Wesley Bready says concerning these class meetings:

"...the members of each class should assemble weekly; and in these class meetings--the sexes convening separately under their respective leaders, who acted in the capacity of non-commissioned officers or lay pastors--the members discussed the most pressing and intimate problems of life, and encouraged one another to fight a good fight. Here all men were brothers; all women were sisters; and all members were pledged to secrecy regarding personal confessions....all now were their brothers' keepers; all helped to heal the wounds of sin; all strove together to keep running the springs of grace, and however painful were temporary defeats, the note of triumph prevailed."<sup>2</sup>

The conference on evangelism held in Geneva, Switzerland, in 1947, as reported by Homrighausen also advocates the small informal meetings. They, too, recognize the need for small groups

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1. Cf. Bready, J. W., England Before and After Wesley, p. 216.

2. Ibid., p. 215-217.

to meet together for prayer, meditation<sup>1</sup> and training in Christian life and service.

The cell meeting, led by a mature Christian (not necessarily in age) will meet in general objectives two and three.<sup>2</sup> The group is to be limited to no more than twelve young people. As each youth accepts Christ as his Saviour he is urged to join this group, in which he is to be taught to pray and to study the Bible. As the number in the group reaches twelve the group should be divided to keep it small and informal. These cell meetings should be a preparation for personal evangelism and for the development of leaders.

The success of this type of meeting under Wesley is noted by Bready:

"The stimulus afforded by these countless Class Meetings to the moral uplift, the spiritual growth, the educational development, the self-expression and the organised social endeavour of the disinherited multitudes of England, it is impossible to calculate....In the preaching services, the converts caught the vision and turned toward their goal; in the Class Meetings, they found their spiritual school where, under trusted leaders, they grouped together in mutual aid to work out their salvation, and to discuss reverently and prayerfully their attitude to the social, ethical and religious problems of their daily life. The Class Meeting was something wholly new to English life, and wholly beautiful; it became a mighty civilising, as well as spiritualizing, force."<sup>3</sup>

## 2. The Church School

The Church School has a great opportunity for educational evangelism. Albert Gage in his Evangelism of Youth states:

. . . . .

1. Cf. Homrighausen, op. cit., p. 1.
2. Intra. p. 71.
3. Bready, op. cit., p. 217.

"Teaching is the basis of an intelligent decision for Christ, and teaching accompanied by practice in Christian living is the best way to develop Christlike service and character."<sup>1</sup>

This truth places great responsibility on the teacher. Gage further states that the teachers have the greatest opportunity for evangelism that can be found in the world today.<sup>2</sup>

The two chief objectives to be met in this branch of the evangelism program are: (1) to secure on the part of each student a personal decision for Christ; (2) to stimulate his growth in the Christian life.<sup>3</sup> In order to meet these objectives a well-balanced curriculum of worship, study, service, and fellowship must be included.<sup>4</sup>

The age groupings will depend upon the size of the young people's group. However, if sufficient number are enrolled divisions will be made according to need.

The superintendent should exercise great care in preparing the worship service at the beginning of the hour so that it will not become merely opening exercises.

The study materials should be carefully chosen keeping in mind that this is a Bible study group and therefore requires adequate training and weekly preparation on the part of the teacher. The Church School will become a practical training ground for teachers and leaders.

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1. Gage, A. H., Evangelism of Youth, p. 65.

2. Cf. Ibid., p. 67.

3. Intra., p. 71.

4. Cf. International Council of Religious Education, Standard B for Sunday Church School, pp. 7-9.

Service projects which come spontaneously from the group after studying needs are to provide growth for the student's Christian life. It will be necessary for the teacher to guide carefully in the selection and the developing of such a project so that it will not be an end in itself but a means of reaching a desired objective.

A Decision Day program is suggested as a special gathering of all ages of the Church School. The teacher should have her students prepared for the solemnity of the occasion when those who have declared Christ as their Saviour or have made a consecration decision for Him assemble to make their decision public. This Day, preceded by much prayer and preparation, should be a high point in the church school year. Appropriate decision cards may be signed and placed in the Bible of the individual.<sup>1</sup>

Through all of these activities a spirit of Christian fellowship should prevail among the various age groups. This should extend to others by Christlike living and testimony to induce many of them to come to the Church School.

Following the Church School the young people should be encouraged to attend the morning worship service in the sanctuary of the church. Occasionally the youth should have a part in the service.

### 3. Sunday Evening Service

Gage says: "Our society should be a young people's society, run by the young people for the young people."<sup>2</sup> Opportunity should

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1. Appendix, Cards Number 4, 8, 11.
2. Gage, op. cit., pp. 105, 106.

be given for the young people and their seniors to meet together but the Sunday evening meeting, known as the Young People's Christian Union in the United Presbyterian denomination, should be expressly for the young people of the designated ages.<sup>1</sup>

The Sunday evening meeting is to provide fellowship, service, and inspiration planned to meet the general objectives of helping young people accept Christ as Saviour and grow in the Christian life, of providing opportunity for expression and in leadership training. The usual age groupings set up by the Christian Education Department of the United Presbyterian Church may be followed, although there are advantages in all of the youth meeting together when this is feasible. Homrighausen states that "the churches must give youth a more constant nurture which is not broken up so much by age-groupings."<sup>2</sup>

In order that the programs may be vital the Director of Religious Education has the responsibility of seeing that adequate leaders are chosen. Real leadership opportunity is provided in these meetings, through the leading in inspiring worship services, which should be carefully planned with the approval of the Director of Religious Education. To give in detail types of meetings that can be challenging to young people is beyond the range of this thesis. However, the following will serve as suggestions for types of meetings for the leaders to consider:

1. The Galilean Service. With a lake nearby and a boat

. . . . .

1. Ante, p. xi.

2. Homrighausen, op. cit., p. 4.

accessible the young people can gather at the shore of the lake while the leaders will row out from the shore and will sing and speak from the boat.

2. Missionary Night. Biographies of famous missionaries can be presented or a missionary speaker invited. In the consecration service following this meeting decision cards can have an effective part.<sup>1</sup>

3. Family Night. All of the members of the family are asked to be present in a body at this special meeting.

4. Vesper Service. Although this service is well known among conference personnel, it would also be suitable for a summer evening worship service by the local church.

5. Conference Hi-Light Meeting. After the delegates return from the summer conference they are asked to have charge of the meeting, giving new conference songs, the highlights of the conference and their testimonies.

6. Special speakers can be invited occasionally although care should be taken not to depend solely upon this means.

7. Visual Aids. Christian motion pictures and slides will afford an inspiring evening for the young people.

8. Discussion Meetings. on Personal Problems. This will require careful handling on the part of the leader.

9. Night of Music. Stories of hymns are given and special numbers presented.

. . . . .

1. Appendix, Cards Number 8, 9.

10. Visitor's Night. Each member would try to bring with him to this meeting one young person who did not belong to a church or who did not attend.

Since more young people will probably attend the Sunday evening meetings than any other there should be an emphasis here on the Christian outreach. The young people should be trained in personal evangelism through the channels of the cell meeting, the Sunday evening meetings, and the leadership training classes. The importance of this work is great. After the evening meeting of the group those engaged in personal evangelism would come together with the Pastor or Director of Religious Education for a period of prayer and of sharing experiences.

Following the youth meeting the young people should be urged to attend the evening worship service if one is held. After this the group may wish to gather again for a brief hymn sing. Occasionally an entire evening may be devoted to a hymn sing where there is evident interest and ability. The more carefully these are planned and provided with good leadership, the more effective will be the sing and its effects on the lives of the young people.

#### 4. The Weekday Program

The church has been too much a Sunday affair. People went to the services on Sunday, then the doors were locked until the next Sunday. In order to keep young people interested and to attract non-Christians to the church, a well-rounded weekday program must be an integral part of the youth evangelism program. In order to meet the

objectives as set up, worship, fellowship, service, and study must have their proper relationships within the week's activities.

a. The Friday Night Club.

In order to provide the youth with a night of worship, information and recreation, a Friday Night Youth Club is recommended. The Club in meeting the objectives would provide a challenge to accept Christ as Saviour, growth in the Christian life, preparation for church membership, fellowship, leadership training, and means of expression.

The following program follows the pattern the Calvary Youth Center provides and uses the Training Youth Program inaugurated in the Westminster United Presbyterian Church, Des Moines, Iowa, by W. W. Orr, Pastor.<sup>1</sup>

7:30 - 8:30 - Study Hour. All may meet together for Bible study, or the group may be divided according to interest in a communicant's class, a doctrinal class for pre-college students, or a leadership training course. ✓

8:30 - 9:30 - Inspiration Hour. This hour, with its objective of furnishing a strong Christian message may use well chosen youth speakers. Motion pictures or slides, radio drama and other worship programs fulfilling the same condition may be used.

9:30 - 10:30 - Recreation Hour. Care should be taken on the part of all responsible for the Friday evening service that every young person present is made to feel welcome and has an opportunity

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1. Plan for Youth Training Club, Westminster United Presbyterian Church, Des Moines, Iowa.



for expression in some line of Christian service with the local group.

b. Youth Week

A vital Youth Week program may be the spiritual highlight of the year. Comparatively few of the young people have the opportunity of attending a summer conference. Therefore, a Youth Week program could bring a summer conference to them. Under the leadership of the Director of Religious Education in conjunction with the pastor and a committee of the young people the following schedule is suggested for each day with the realization that the day's activities will vary:

Personal Quiet Time.

9:00 - 9:30 - Worship at the Church

9:30 -10:30 - Bible Study

10:30 -11:00 - Recess

11:00 -12:00 - Discussion Group. Personal problems, personal evangelism questions, Bible questions, etc.

12:00 - 1:00 - Lunch

1:00 - 6:00 - Recreation, service projects, crafts

6:00 - 7:00 - Fellowship Dinner

7:30 - 9:00 - Evening Inspiration Hour. (The last night a Communion and Dedication Service would be held.)

9:00 -10:00 - Prayer Groups, a Hymn Sing or Recreational Period.

This may be planned as a community project having all the churches in the neighborhood cooperate.

The responsibility of the program is to be shared by the young people in the way of advertising, bringing non-Christian friends, and doing personal work.

c. Supplementary Activities

A list of supplementary meetings and activities will be briefly listed:

1. Informal social gatherings for the purpose of inviting non-Christian friends.

2. A Week-End Conference at some resort or at the church.

3. Extension work which includes: visitation of the sick, missionary activities, teaching children's groups, tract distribution, visitation in hospitals and leading services in missions or in other churches on exchange night.

4. Personal evangelism has been mentioned in the other activities, but cannot be overstressed for youth must recognize their responsibility and privilege in this great task of winning one.

Gage says that personal work is the basis for any successful evangelism program and that in order to win youth each individual must be a good salesman.<sup>1</sup>

5. Leadership Training

C. Wang states:

"The leaders in evangelism are those who are spiritually abiding in Christ with overflowing power, intellectually resourceful, morally Christlike, and socially large hearted, caring for all and friends of all."<sup>2</sup>

These leaders must have specialized training in order for the objectives of the program to be met successfully. A leadership

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1. Cf. Gage, op. cit., p. 50-53.

2. Wang, op. cit., p. 141.

training program meets the second and third objectives<sup>1</sup>--to stimulate the spiritual growth of the individual and to train him for Christian responsibility. This necessitates two types of training: the practical and the theoretical. The opinion has been voiced by some that a love for Christ and a zeal to do His work are all the qualifications needed for a leader. While it is true that a leader must have these qualifications a combination of consecration and training is needful.

In planning the theoretical training the Bible should be the central subject taught. All other subjects are to be related to it and would serve as a means to the end.

The Westminster Fellowship provided means of leadership similar to those suggested by Knapp: apprenticeship, conventions, correspondence, conference for workers, library, school of leadership, supervision, reading courses, and summer camps and conferences.<sup>2</sup>

For a large church each of these means could have a place in the program but for a small group discernment is necessary in choosing the ways of meeting the leadership problem. These suggestions are recommended as the theoretical training field for leaders in a small church:

1. Conferences for workers once a month to discuss plans.
2. School of Leadership six weeks in the fall.
3. Leadership training books in the library.

. . . . .

1. Intra, p. 71.

2. Cf. Knapp, F. L., Leadership Education in the Church, pp. 117-130.

4. Summer camps and conferences for the privileged few.
5. Observation and visitation to the public schools and other churches selected.
6. A special class during Youth Week.
7. Occasionally a study class in the Friday Night Club.

The question may arise as to how to choose the leaders and the perspective leaders that are to comprise this group. Although no definite rules can be set a young person will be selected according to his natural aptitude for leadership and his desire to serve Christ. Responsibility is placed upon the Director of Religious Education and the Pastor to encourage possible leaders among the youth of the church.

These leaders will receive their practical training as cell leaders, Church School teachers, Bible teachers and speakers, and young people's leaders, as well as training in personal evangelism and other types of activities.

#### 6. Literature for United Presbyterian Youth

In these days when the newsstands and book stores are flooded with cheap paltry books, newspapers, and periodicals, there is a need for the youth of the church to have access to the finest Christian literature that is obtainable. A library, as mentioned in the Calvary Youth Program is recommended for the young people's department of the church. This library, which may be managed by a committee of the young people, should include much material on evangelism. Biographies of famous Christians, devotional material,

Christian fiction, program-building suggestions, current events and recreational material may be included in the library.

In addition to this library each local youth group will want to edit its own newssheet or magazine. The size and frequency of such a periodical would depend upon the ability of the group to promote the project. It would be edited and managed by a committee of the youth under the leadership of the Director of Religious Education and would consist of articles of an inspirational nature, personal news of the young people, a problem-facing section, and news concerning the youth work. This may be a means of advertising the youth program and should have a wide distribution among the youth of the community.

#### E. Summary

This chapter has consisted in the presentation of a program of evangelism for youth in the local church of the United Presbyterian denomination. The objectives recommended for this suggested program are threefold: to have each youth accept Christ as his personal Saviour, to stimulate growth in the Christian life, and to prepare him for Christian living and responsibility.

In order to meet these objectives an organization was presented to be adapted according to local needs. Five phases of the program and activities are made use of in order to carry out a well-integrated program of evangelism. The cell meetings are the small group meetings to stimulate the growth of young Christians

and to develop strong Christian leaders. The Sunday Church School is to supply the educational evangelism program. Recommendations for the weekday activities included a Friday Night Youth program and a list of supplementary meetings. Leadership training is emphasized giving recommendations for the theoretical and practical training of leaders. In conclusion a library consisting of well-chosen literature on evangelism was recommended as well as a periodical printed by the young people.

## GENERAL SUMMARY AND CONCLUSION

## GENERAL SUMMARY AND CONCLUSION

The purpose of this thesis has been to develop a suggested program of evangelism for the youth in the local church of the United Presbyterian denomination. The introduction showed the need for such a program as based on statements submitted by outstanding leaders in the Christian Church. An effort has been made on the part of denominations and inter-denominational groups to meet the spiritual need of the young people by establishing youth evangelism programs. For that reason the writer selected four of these programs and made a comparative study of them as a basis for the proposed program.

Two of the programs were denominational, one an interdenominational, and one a local church program. The two denominations were chosen because of their prominence in denominational circles, as well as the fact that they have extensive youth programs in operation. The interdenominational program, the Inter-Varsity Christian Fellowship, was considered because of its effective evangelical activities among college students. The Calvary Baptist youth department was chosen as representative of the way a youth program is set up in a local church and because of its effectiveness in its evangelistic efforts with youth.

Each program was discussed separately, observing the objectives, organization, program, and activities of each. The objectives of bringing youth into the Christian fellowship and that of following Christ was met in the Methodist Youth Fellowship through an activity program in four fields of endeavor. The Westminster Fellowship of



the Presbyterian Church, U. S. A., with its four working commissions was designed to meet these objectives: to aid youth to accept Jesus Christ as their Saviour, to lead them into a deeper faith, and to train them for Christian leadership. In the Inter-Varsity Christian Fellowship, with the objective that a faith in Christ is the only positive successful way of life, college students are being reached with the Gospel through activities centered in small Bible study and prayer groups.

The Calvary Baptist Youth Department, organized into the Youth Center, the Bible School, the Baptist Young People's Union and Singspiration is geared to meet the objective of the salvation and edification of young people.

The fifth chapter consisted of a comparison of the programs. The four agreed as to general objectives but varied in meaning and emphases. The organization in each program was designed to meet a particular need. Stress on different aspects of Christian life and growth were noted in the activities of each.

Before setting up the proposed program for evangelism of youth in the local church of the United Presbyterian denomination definite objectives were formulated. Four phases of the program, the Church School, the Young People's Christian Union, the weekday activities, and the leadership training, all of which are centered in the cell meeting, contribute to the working out of the program.

This study has shown the numerous possibilities that are at hand in effectively winning for Christ the young people of our land and stimulating their growth in the Christian life and in the

Master's service. There is a need for consecrated and trained leadership. Such programs of leadership will provide the training that will enable the youth to take his place in the church and in the world. This will not only form a basis from which to draw the future leaders of the denominations but also the lay leadership of the church. A new and stronger evangelistic emphasis in the churches will provide the impetus for the outreach to the unchurched millions in the United States today.

It is only the power of God and the infilling of His Holy Spirit poured out upon each individual member of the group that will make the carefully planned programs of men successful. It is under these conditions that the leaders of youth can believe with the Apostle Paul:

"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God."<sup>1</sup>

. . . . .

1. I Corinthians 2:4, 5.

## APPENDIX

# APPENDIX

## Census and Decision Cards

### 1. Religious Census <sup>1</sup>

#### FRONT

Family Name	P.O.	Address		Phone
Christian Names	Age	Member of*		If not a member of church, what preference
Father		Church School	Church	
Mother				
Children				
Others living in home				

\*Write name of place where membership is held.

#### BACK

Occupation of head of family

Number of years lived in community

Distance from nearest Methodist Church

Distance from any other church                      What church?

What means of conveyance have you?

Do your young people attend evening meeting of young people?

Do your children attend week-day meetings for children?

Remarks

1. Staples, E.D: Worship and Evangelism for Youth, p. 72.

## 2. MY DECISIONS FOR CHRIST<sup>1</sup>

I surrender my life to Jesus Christ and his way of living, and I enlist in his service. I believe that it is the purpose of God to establish his Kingdom upon the earth, in which all human relationships are controlled by the law of love, and I propose to live, so far as I am able, as if that Kingdom were now here.

- \_\_\_ 1. I will faithfully observe a "quiet time" each day for meditation and prayer.
- \_\_\_ 2. I will regard my lifework as my share in the building of God's Kingdom. I will choose my lifework in accordance with what I can discover to be God's will, and not for personal profit.
- \_\_\_ 3. I will practice restraint and self-discipline in all my personal habits.
- \_\_\_ 4. I will keep my friendships on a high level, not conforming to lower standards, but helping to lift the standards of my group to the best that I know.
- \_\_\_ 5. I will serve Christ through the Christian church, doing all that I can to make it the effective instrument that I must be if the world is to be made truly Christian
- \_\_\_ 6. I will work for the establishment of permanent peace throughout the world, and will do all that I can personally to bring it about.
- \_\_\_ 7. I will treat those of all races as my brothers.
- \_\_\_ 8. I will refrain from the use of alcoholic liquors in all forms, and will work to rid the world of the liquor traffic.
- \_\_\_ 9. I will give myself to the creation of economic and social conditions wherein every member of society shall have opportunity to earn a livelihood for himself and those dependent upon him and wherein every member of society shall have a sufficiency to meet his economic and cultural needs.
- \_\_\_ 10. I will use my leisure for recreations which are wholesome and which enrich and uplift personality, and will refrain from amusements which degrade personality.
- \_\_\_ 11. I will give of my time as far as possible to working for the building of a Christian world, in personal work, public speaking, circulating literature, and in every possible way evangelizing for Christ.
- \_\_\_ 12. I believe it is unbecoming to a Christian to live in luxury

1. Ibid., p. 68

while multitudes of his brothers lack necessities. I will give sacrificially of my earnings and substance to support the enterprises which are working to build a Christian world.

My further decision:

(Signed) \_\_\_\_\_

### 3. COMRADES OF THE QUIET HOUR<sup>1</sup>

Believing in the value of quiet meditation as essential to Christlike living, I will make it the rule of my life to set apart a definite period each day for devotional reading and communion with God.

Signed \_\_\_\_\_

Date \_\_\_\_\_

Keep this card in your Bible

1. Ibid., p. 80.

4. RECORD OF DECISION<sup>1</sup>

.....I accept Jesus Christ as my Lord and Saviour and  
purpose with His help to live a Christian life.

.....I desire to unite with the .....  
Church, and plan to present myself for member-  
ship on Sunday,.....

.....I wish to transfer my membership to this church.  
For letter write to:

..... at.....

My name stands on record there as.....

Name.....

Address.....



## 5. A CORNELIUS PRAYER AND ALMS FELLOWSHIP<sup>1</sup>

"Cornelius...Thy prayers and thine alms are come up for a memorial before God." Acts 10:3,4.

"When ye pray, say, OUR Father." Luke 11:2.

"I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Matthew 25:35,36.

In order that the message and the ministry of our Lord may reach into every area of life in all the world, I desire to join with others in a PRAYER and ALMS FELLOWSHIP whereby I shall spend a DEFINITE TIME each day in prayer and shall give systematically a DEFINITE AMOUNT of my income to the Lord.

.....

1. Evangelism, Board of National Missions, Presbyterian Church, U.S.A.

6. APPLICATION FOR MEMBERSHIP<sup>1</sup>

To the SESSION of the  
Presbyterian Church of.....

Believing it to be a duty and a privilege to confess Christ before men and to unite with His followers in worship and in service, I desire to meet the Session and be received as a member of the Church.

Name.....

Address.....

Date.....

Fill in the blanks and hand to the pastor or one of the elders.

1. Presbyterian Church, U.S.A.

7. MY COVENANT WITH GOD<sup>1</sup>

Believing the Gospel, I turn from every known sin to Christ and look to Him for forgiveness and life. I do now receive and confess Christ as my Saviour, and, trusting that He will keep me, I commit the direction of my whole life to Him.

Signed.....

Date.....

1. Inter-Varsity Christian Fellowship, Chicago, Ill.

## 8. MY MISSIONARY PRAYER PROMISE<sup>1</sup>

Knowing that Jesus Christ has saved me from my sin; that all men without Christ are lost, and there is no other name by which men may be saved; that God's command is, "Go ye into all the world"; that the laborers are few in the foreign field; and believing that it may be God's will for me to be a foreign missionary, I PROMISE TO PRAY DEFINITELY FOR GUIDANCE, and in other ways to seek guidance, until I know God's will for me in connection with the call to foreign missionary service. If the Lord should direct me into other service, I will seek to give foreign missions its rightful place of prominence in my ministry.

Student Foreign Missions Fellowship, 64 East Lake,  
Chicago 1

NAME

PLACE

DATE

1. Student Foreign Missions Fellowship

# 9. INQUIRER'S CARD<sup>1</sup>

CALVARY BAPTIST CHURCH

Inquirer's Card

Deacons' Letter	Deacons' Report	Member. Class	Joined Calvary

Name

Address

City                      Zone                      State

Present Church Membership

Church

Address

City                      Zone                      State

ATTENTION: WORKER

Please check this card  
carefully so that we may  
know how to follow up  
this person.

Inquirer came for

Salvation                      Restoration

Consecration                      Reconsecration

Other Reason                      Baptism

Church Membership

Do you feel this person was  
really saved?

Date

Worker's Name

1. Calvary Baptist Church, New York, N.Y.

## 10. PRAYER OF CONSECRATION <sup>1</sup>

"Lord Jesus, I believe that Thou art able and willing to deliver me from all the care and unrest and sin of my Christian life. Thou didst die to set me free, not only in the future, but here and now. I believe that Thou art stronger than sin and canst keep me. I have tried keeping myself and have failed grievously. I am also helpless. So now I will trust Thee. I give myself to Thee. I keep nothing back ... and now I am Thine.

I believe that Thou dost accept this poor, weak, foolish heart; and that it has been taken possession of by Thee; and that Thou hast at this moment begun to work in me to will and to do Thy good pleasure. I trust Thee utterly; I trust Thee now."

NAME.....

DATE.....

1. Smith, H. W: The Christian's Secret of a Happy Life. p. 27.

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