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A STUDY OF SELECTED LITERATURE
ON YOUTH EVANGELISM
WITH A VIEW TO FINDING APPROACHES USED

By
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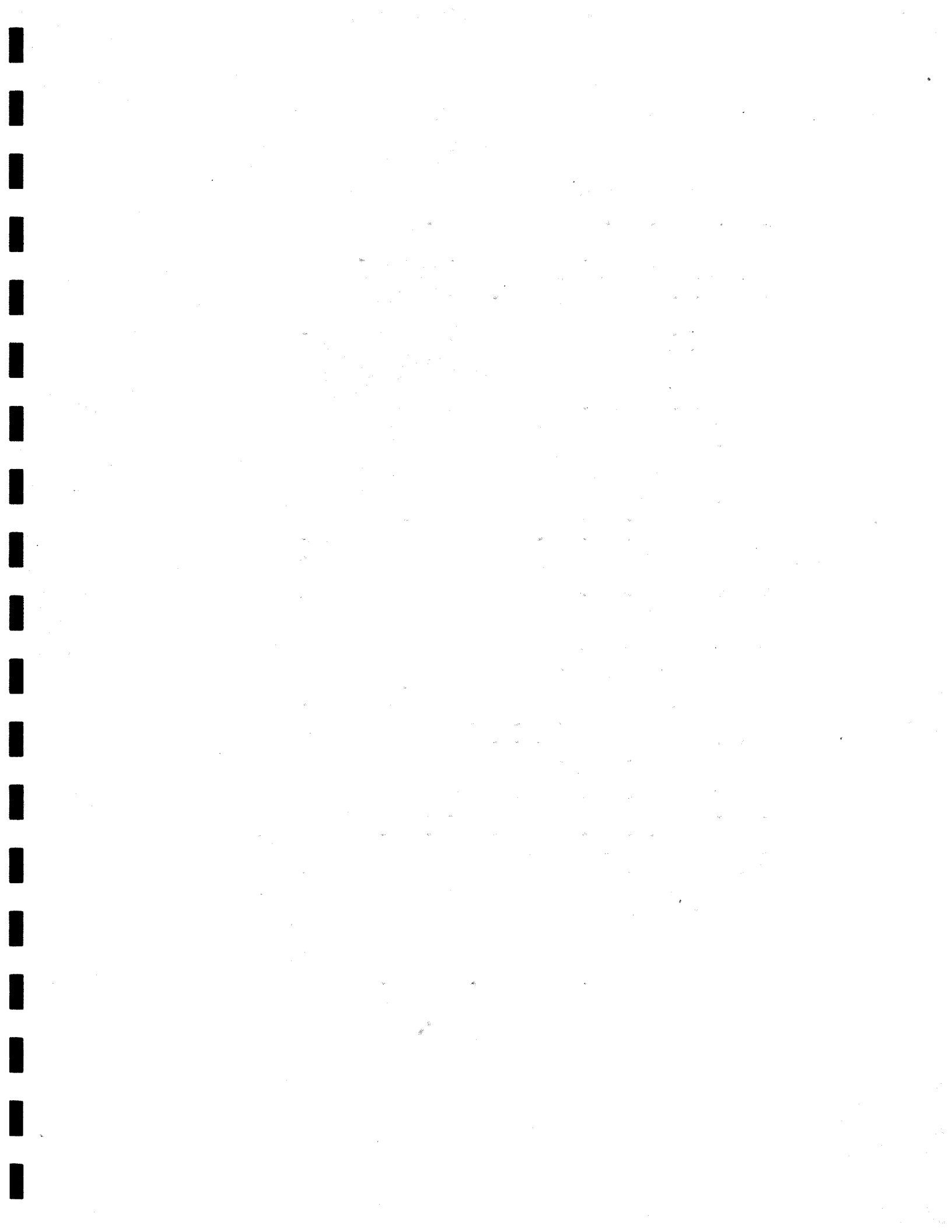
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CHAPTER I
INTRODUCTION

A STUDY OF SELECTED LITERATURE ON YOUTH EVANGELISM
WITH A VIEW TO FINDING APPROACHES USED

CHAPTER I

INTRODUCTION

A. The Statement of the Problem

How can the Christian faith be presented to youth in an intelligent, vital, living manner? When one talks to Christian youth, one gets an appalling picture of the lack on their part of a means of presenting the Gospel to non-Christians. This is the basic problem of this thesis. Evangelism is the process of presenting that Gospel in such a compelling and attractive manner that others may realize their need of it and respond to its demands. Evangelism, then, is the general field of study of the thesis. Certain current literature has been selected, aside from the regular educational material of the churches, which has particular emphasis on evangelism to see in what ways the Gospel is presented to youth. It is hoped that the thesis may be of practical value to Christian youth seeking a clearer understanding themselves of personal Christian living and seeking to impart that new life to their non-Christian friends.

B. The Significance of the Problem

When one notes the emphasis which is being placed today upon evangelism and methods of evangelism in the church, one realizes the significance of the problem. Not only for the church in general but for the youth of the church as well, there must be effective means discovered whereby they can come into possession of a re-vitalized faith and pass that faith on to the non-Christian youth of this nation. A writer of a recent book on evangelism states the problem thusly:

"The greatest need of our generation is the production of personality of sufficient quality and force to control and direct the gigantic forces, both physical and social, which have been placed at the disposal of modern civilization.... Evangelism, when it can produce Christ-like character and lead men to look out upon the world and its problems through the eyes of Jesus, become the great essential of our modern civilization."1

It has been brought to the attention of this nation very forcibly in recent months that a means must be found of saving our civilization. It is the belief of the Christian people of this nation that they have the answer in Christianity. It is true that effective, powerful, life-giving Christians can save our civilization. Through personal experience one is aware of a very evident hunger among many people for faith in God and in Christ. People who have lost contact with the church through years spent

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1. Cartwright, L. D.: Evangelism for Today, p. 3.

away from it are suddenly realizing the relevancy of the Christian Gospel both personally and in relation to our world. This fact, seen in the light of recent emphasis in the churches on evangelism, shows the relevancy of the problem.

There is at present, within the leading churches, the realization of the need for a definite program of evangelism. The Baptist Youth Fellowship states it this way:

"If we can rightly discern the 'signs of the times' there is a re-awakening to the need for evangelism. Wise Christian leaders are agreed that this is a vital time when Christianity has an opportunity to demonstrate its worth in the lives of man and nations."¹

In the Presbyterian Church, U.S.A. there is a movement which is comparable in purpose to the one mentioned above, called the New Life Movement. Its meaning as stated by a pamphlet put out by the church points out:

"The New Life Movement must mean the offering to God of hearts that are kindled by the Holy Spirit's flame. It calls for the dedication of heart and hand to making known the new life of joy and peace and freedom and power that is in Christ Jesus."²

There are movements of this nature in the Methodist and Episcopal churches also. The selection of the presiding bishop's book for Lent in the Episcopal Church entitled "Revive Thy Church Beginning With Me", by S. M. Shoemaker, points out this emphasis. Thus, this thesis may contribute

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1. Youth Evangelism, p. 1.
2. Winning Young People for Christ, flyleaf.

in a practical way to implement the thinking and action of Christian youth groups as they plan together as to the means of making the Gospel effective and relevant for those who do not know its power or its Saviour.

C. The Delimitation of the Subject

Evangelism constitutes the whole task of the Christian Church and is therefore much too broad to be dealt with thoroughly in this one study. Rather, it will be the purpose of the thesis to examine the material to see what commitments it calls forth on the part of the youth and how it elicits responses. The material to be studied represents a wide sampling of the literature in the field of evangelism. However, it does not exhaust the material in this area of endeavor.

Five of the major denominational boards have been solicited as well as one interdenominational agency. Also, these organizations have been solicited for samples of their publications: Youth for Christ, Young Life, and His. Other than these, a wide selection of tracts on the subject were received and will be used, from the "World Wide Monthly Tract Club" and "The Good News Publishing House", as well as "The American Tract Society". Of the denominations solicited only three replied with particular material on youth evangelism. Therefore, only the material from these three churches can be used in the study: The

Presbyterian Church, U.S.A.; The Presbyterian Church, U.S.; and The Northern Baptist Convention.

Since the material to be studied represents both high school and college youth, this will be the age group studied in view of the particular approaches which are made to these two ages through the material.

D. The Method of Procedure

In the method of procedure the first chapter will be concerned with an analysis of the church-related literature to see what approaches or methods are presented therein. The second chapter will consider three groups of tracts to see what is their approach to youth in evangelism, again comparing these groups according to particular emphases. The third chapter will be an analysis of publications of certain extra-church organizations seeking to find the contribution of these publications as to methodology in evangelism. The final chapter will be a summary of the methods most widely used, the basic principles followed most, and the salient features of each publication.

E. The Sources of Data

The sources for the thesis will be the current publications by the Presbyterian Church, U.S.A., the Northern Baptist Convention, the Presbyterian Church, U.S. and the United Christian Youth Movement on youth evangelism. Also

a group of tracts put out by the "World Wide Monthly Tract Club" "The Good News Publishing House" and "The American Tract Society", in addition to a group of tracts included in the Baptist material. The extra-church publications are the Youth for Christ Magazine, Young Life, and His, published by the Youth for Christ Organization, the Young Life Campaign, and the Inter-Varsity Christian Fellowship.

CHAPTER II
THE APPROACHES OF THE CHURCH
TO YOUTH EVANGELISM

CHAPTER II

THE APPROACHES OF THE CHURCH TO YOUTH EVANGELISM

A. Introduction

The church is the logical place to begin such a study since it has been the function of the church to make known to all people the Gospel of Jesus Christ. The means of doing this differs with the changing times. It will be the purpose of this chapter to see what the approach of the church is at the present time in this field. The sampling of the church program of youth evangelism is made through three pamphlets and a packet of materials.

The first of these pamphlets is issued by the Department of Evangelism of the Board of National Missions of the Presbyterian Church, U.S.A. in cooperation with the department of young people's work and the Westminster Fellowship National Council. The pamphlet is called "Winning Young People for Christ" and is a part of the New Life Movement, a movement within the Presbyterian Church, U.S.A. to win new members for the church. This particular booklet is written as a guide for young people in the New Life Movement. The material states, however, that it "is not restricted to this Movement or to any one

sort of youth organization. It is intended to apply to churches of every size and situation."¹

The second pamphlet, titled "Evangelism for Youth", is issued by the Joint Committee on Student Work and the Young People's Division of the Executive Committee of Religious Education and Publication, Presbyterian Church, U.S. It was prepared by Carl R. Pritchett, pastor of Davidson College Presbyterian Church, Davidson, North Carolina, as a study guide for use in Sunday Schools, vesper programs, conferences, and through the week sessions.

The third pamphlet, called "Helping Other Young People To Be Christian", is published by the United Christian Youth Movement, an interdenominational agency among the Protestant churches of North America. Its purpose is that of helping young people "Build Today for a Christian World".

The last set of materials is a packet published by the Baptist Youth Fellowship, Philadelphia, Pennsylvania. The complete title of the packet is "Fellowship Features, Youth Evangelism, New Friends for Christ Program". One particular folder, titled "Youth Evangelism", was used from this packet for this chapter. The tracts to be used in another chapter are a part of the material in this packet.

1. Ibid.

B. The Presbyterian Church, U.S.A.

"Winning Young People to Christ" gives in its forward the intention of the pamphlet: 1) as a guide for youth organizations, 2) private reading for young people who wish to prepare themselves to share the Christian faith, 3) a source of programs for the regular meetings of youth organizations, 4) a manual for training classes in youth evangelism.¹ The pamphlet indicates that the suggestions given within it may be carried out in the Westminster Fellowship, the official youth organization of the Presbyterian Church, U.S.A., since the first objective of the Westminster Fellowship is, "to help young people to accept Jesus Christ as their Lord and Saviour and to find through vital membership in the church the meaning of this faith for the whole of life."²

In treating the subject the pamphlet has six main sections: the motives for winning people to Christ, the personal preparation needed by one who would be an evangelist, means of getting into contact with those who are not Christians, the methods of approach suggested, the content of the decision and what constitutes a decision for Christ, and sixth, the follow-up after the decision.

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1. Ibid., p. 4.
2. Ibid.

1. Motives for Evangelism.

The motives given in this material in making an appeal for evangelism are in terms of, first of all, the great need in this country: vast numbers of boys and girls are growing up without any religious instruction whatsoever. Second, the underlying **incentive** is in the worth of Christianity. The young people are made to see the part they must play in the perpetuation of Christianity, for "humanly speaking Christianity is just one generation from being blotted from the earth."¹ And the last motivation is in terms of the command of Christ to his disciples that they spread His Gospel. As good disciples the young people will be impelled by His command to go forth in like manner. The young people are further impelled to be evangelists through a realization of what Christ can do for their friends as they are reminded of what He has done for them. In addition to these motivations others are given in terms of the need of society for Christ. The pamphlet states in this connection, "The only way we can put Christian principles into the social order is to put them into the heart of one person after another."² They are made to realize the reason for evangelism as far as the church is concerned. Their incentive should be, "We do not try to enlarge the church just to make it a more flourishing club, but to make

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1. Ibid., p. 7.
2. Ibid., p. 8.

it a more effective instrument in God's hand."¹ The final motivation is in terms of what will happen to them personally; "Helping others to find Christ brings us closer to Him."²

In summary, the motivations are in terms of: the need of the youth of this country, the worth of Christianity, the personality of Christ impels it, the need and realization of what Christ can do for their friends, the need of society for Christ, the realization that the church must be made a more effective instrument for God's use, and the final motivation in terms of personal growth in the knowledge of Christ.

2. Personal Qualities of an Evangelist.

The second section of the pamphlet is concerned with the personal qualities and preparation needed for an evangelist. These will be listed with a brief discussion of each.

First, as to the qualities needed by an evangelist, these suggestions are given. The would-be evangelists must have clear beliefs. This does not necessarily mean that youth will have made up their minds about all the problems of the Christian religion, but it does mean that their beliefs on some matters will be quite clear. "There

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1. Ibid., p. 9.
2. Ibid., p. 10.

must be some great truths which we devoutly and enthusiastically believe if we are to share our enthusiasm."¹

Such questions as "Who is God? and What does He mean for me?" "What is life for? What is the reason for the church?" These questions the youth must have thought out and be able to state clearly and in their own words if they are to make their faith clear to others. And secondly, he or she must be a praying evangelist. "Prayer is the basic evangelistic method... When everything else we have done may have failed, we may find that prayer is the one more thing that brings success."² Third, a real love of people is the only reason for seeking to share Christ with them. The writers of the pamphlet state this need in this way:

"Only love will make us skillful... Hands forced to do a duty are harsh; loving hands are gentle... Only love will keep us tuned in to catch the chance that comes when we are not expecting it."³

Other qualities suggested as those needed by an evangelist are humility, patience, and enthusiasm. In the matter of patience the pamphlet suggests that the evangelist refuse to give up in his task, remembering that nothing which is done for Christ is ever lost. This quotation is given under the discussion of enthusiasm: "The appeal of our own delight in our faith and our enthusiasm for our church

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1. Ibid., p. 12.
2. Ibid., p. 13.
3. Ibid., p. 13.

will be more convincing than any argument we can use."¹

3. Means of Preparing for Personal Evangelism.

Public worship or worship as a part of some church body is necessary for the spiritual growth of believers and in preparation for their task of sharing their faith with others. Group worship such as this brings a marvelous spiritual power which is inexplicable but is promised by God to His church.

The other means of preparation might be summarized as follows: through study of the Bible, through experiences of doing this thing called evangelism, through study of books explaining our faith, through fellowship as a means of encouragement from sharing experiences in a common task.

4. Suggested Means of Discovering Non-Christians.

One of the primary concerns of young people in an evangelistic endeavor will be that of contacting non-Christians. The suggested means of contacting these un-churched young people is through church channels such as: the church school from the class rolls, the youth organizations of the church for non-church members, and those who have once been in the church but have left it for various reasons. Further contacts may be made through non-church

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1. Ibid., p. 14.

relatives of church members. The names of visitors to the church may be secured by the youth and follow-up done among those their own age. The public school in which the youth are enrolled serves as another means of contacting prospective members for the youth group. The remainder of the list given in the pamphlet will be merely listed here without further comment: social activities, jobs, census bureaus, and unreached communities.

Another means of imparting the Christian faith is through dates. Through the normal conversations which come up in these intimate relationships the topics oftentimes very naturally come around to religion and these friendships can be used as a means of furthering Christ's Kingdom.

Other methods of approach suggested by the pamphlet are through church youth organizations, youth rallies, the pulpit as the young people cooperate with the minister, through school clubs, and the minister's class for doubters and others who are curious to know what Christianity is. The focus of these methods should be clear for,

"Every inducement should be offered to attract young people who are outside the Church. They should be made to feel a regular part of the organization. But unless all that they do there serves to increase their appreciation of Jesus Christ and their desire to be acknowledged followers of His, the group is failing them. Every meeting should have something in it that will help the members to know Christ and to appreciate His church."1

1. Ibid., p. 14.

5. Suggested Methods of Approach.

When these contacts are made, the major approach in evangelism is conversation. The means of getting started in conversation which will lead into a discussion of spiritual matters and a number of practical suggestions are given. The young person who is seeking to introduce Christ to someone else through private conversation may first talk about his church as a means of leading up to this important matter. This admonition is given,

"To talk about the church is a good way to start, but the Christian must have more to tell than that... It is not the eloquence of the preacher we have to offer but the goodness of God. Our conversations must finally turn to the religion of Jesus and what that religion can do for our hearts and thoughts and problems, for our homes and work and world."¹

Other means suggested as to how to lead to the point is through talking about social problems such as race relationships, the atomic bomb and other important topics.

6. The Decision Itself.

The fifth section of the pamphlet is concerned with the content of the decision which the prospect makes after his contact with the youth group and the outworking of that decision. In other words, "What does it mean to be a Christian?" This vital question is discussed under four headings which will be mentioned with brief explanations of each one. First, the decision means that one "has come

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1. Ibid., p. 14.

to faith in Jesus Christ." There are three things which faith means according to the pamphlet. (1) It means dedication of one's life and all that one has to Christ. It means living for Him. (2) Faith means wanting to give up everything that is contrary to the spirit of Jesus and His teachings. (3) Faith is the highest form of hero worship. It makes Jesus one's ideal and model. It means finding through Him the power to escape from one's lowest self and to reach the heights of living.¹

Second, becoming a Christian means acceptance of some fundamental truths: belief in God, and that God is good and all powerful, belief in Christ as the revelation of God's character, belief that Jesus is living now as Friend and Helper to those who call upon Him.²

Third, becoming a Christian means acquiring a peculiar pattern for living. "Exactly what that pattern will be cannot be dictated, for it does not come from outward rules but from the inner compulsion of the love of Christ in ones heart."³ Such habits as praying, Bible reading, attending public worship and Sabbath observance will be a necessary part of the new habit pattern which is formed by the Christian.

And fourth, becoming a Christian means to become a

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1. Ibid., p. 30.
2. Ibid.
3. Ibid., p. 31.

member of the Christian fellowship, the church. It was brought out by this pamphlet that the church exists not like another human institution but as an instrument divinely ordained by God. "To join it is like throwing the switch that makes the connection with a power line."¹ This joining of the church makes known to other people that one has become a Christian. The decision which a young person has made to become a member of the church should be expressed through a public ceremony, thus bringing encouragement from others and giving inner power to the one who has made the decision. A number of ways of making such a decision definite are suggested by the pamphlet.

7. What Follows.

Because so many people are lost to the church after even a few months in it, it is of crucial importance that this first effort might be followed by **constructive** action both on the part of the members of the church and on the part of the new member. New converts should be given opportunities of expressing their decision through action, and they should be allowed means of fellowship through the youth fellowship group in order to strengthen and nourish their Christian lives. They should be made to feel at home by the members of the church.

8. Summary.

Youth evangelism for the Presbyterian Church, U.S.A, involves specific guidance to the would-be evangelist as

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1. Ibid., p. 31.

to how to prepare himself for his task, as well as methods of procedure in carrying out concerted action by a group in a church. The young evangelist is to prepare himself for the task of winning others for Christ through a careful thinking through of his beliefs, through prayer, both private and corporate worship and through his own personal qualifications, such as enthusiasm, patience, love, and humility. The methods of approach toward others are: through the agencies of church youth organizations, youth rallies, the pulpit, school clubs, and the minister's class. The underlying method is conversation; it is used after these contacts are made.

C. The Presbyterian Church, U.S.

The material used by the Presbyterian Church, U.S., for this purpose is a pamphlet entitled "Evangelism for Youth". It is to be used with seniors and young people as an elective study series in Sunday School classes, vesper programs, conferences, and through-the-week sessions.

1. Definition of Evangelism.

There are several different definitions of evangelism given in the material. These definitions are given:

"Evangelism is the earnest effort of Christian people to persuade others to believe the good news about Jesus Christ," and "Evangelism is the articulate witness to the gospel of Christ with a view of creating in other men a sense of need,

and securing their commitment, and inspiring saving faith."¹
It will be seen from these quotations that evangelism is presented to youth in the traditional phraseology as decision regarding the good news about Christ. The purpose of the study is given by the author: "The purpose of this study is to prepare the youth of our Church to rally to the standard of Christ."²

In treating the subject the pamphlet does so under these headings: the need of society for evangelism, the content of the Gospel, motivations to tell the Gospel, the resources of the evangelist, and the suggested methods of evangelism--both individual and group evangelism.

2. The Content of the Gospel.

Because of the function of this material to be used as an "Elective Study Series", for Seniors and Young People, there is an extensive discussion contained in it concerning the content of the Gospel. Each of the units of study in the pamphlet contains suggested Biblical passages called "The Witness of the Word". The content of the Gospel is described as "the good news about Jesus Christ". It is described under these headings: Christ died on the Cross to save us from sin, Christ is our living Friend, Christ is the Revelation of God, and Christ gives us everlasting

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1. Weigle, Luther A., quoted by Carl R. Pritchett in *Evangelism for Youth*, p. 1.
2. *Ibid.*

life. This section seems to have been prepared so that the youth who desire to tell others "the good news" may have an adequate concept of what they are to tell. This material is put here, not only by way of definition of the Gospel, but also to prepare them that they may know the content of their faith. This is not a theoretical discussion of the subjects presented but is made practical through the use of illustrations showing how great Christian saints have realized, for example, that Christ had saved them from sin. The example is given of Sir James Simpson, the discoverer of chloroform who made this remark at one time: "The greatest discovery I ever made was that I am a great sinner and Jesus Christ is a great Saviour."¹

There are also frequent quotations from the Bible which are used further to point out these matters. In the discussion of Christ as our Living Friend the writer quotes the apostle Paul:

"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."²

Examples from the lives of such men as David Livingstone, John Baillie, John Knox, Savonarola, Henry Ward Beecher, the apostles and Christ are given throughout the discussion. The writer makes no attempt to reach young people, in this

1. Ibid., p. 4.
2. Galatians 2:20.

pamphlet, through terminology with which they are familiar, but uses traditional phraseology.

3. The Motivations for Evangelism.

The motivations to tell the "good news" are given, first of all, in terms of what will happen if it is not told. "Faith in Christ is the only way in which we can be saved from sin and death and hell."¹ The youth are incited to action by the realization of what faith in Christ can do for man. Second, the motivation is through fear, in terms of the day of judgment which Christians must face. Other motivations which are given are in terms of: the command of Christ, the personal enjoyment which comes to those who tell "the good news", the realization of what Christ has done for them, the realization that youth is the crucial time for making decisions, that a lifetime of service is ahead for those who make decisions for Christ in youth, and finally in terms of the need of the world for more and better Christians. The motivations as to "a renewal of evangelistic enterprise" on the part of Christian youth are given in terms of the society in which there is hostility which is shown Christianity by both movements and men and also in terms of the large numbers of people, both in this country and in Europe, who have no connection with organized Christianity.

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1. Pritchett, op. cit., p. 9.

Again, there is frequent use of examples from the lives of great Christians in these appeals to youth to share the Gospel. The author tells of an experience in the life of John Wesley of a conversation which he had with a friend concerning his (Wesley's) experience with Christ. The friend said this to Wesley,

"Sir, you wish to serve God and go to heaven. Remember you cannot serve Him alone. You must, therefore, find companions or make them. The Bible knows nothing of solitary religion."¹

The frequent use of illustrations such as this one serves further to impel youth to action. The writer uses not only the lives of the great Christians to draw upon, but also poetry which expresses the spirit of evangelism.

4. The Resources for the Evangelist.

As preparation for the work of an evangelist the pamphlet suggests several things, and gives the suggestion of the resources available for the evangelist. As preparation for the work of the evangelist the writer's suggestion is that young people should not venture out without strict self-examination and renewed consecration of life. The writer seeks to show, through a discussion of the power of the Holy Spirit, the power which is available to those who seek it for the work of discipleship. He shows the reader how the faith of the early disciples was strengthened

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1. Ibid., p. 10.

by the power of the Holy Spirit which came upon them on the day of Pentecost, and thus gives the assurance to youthful believers that they too shall receive such power if it is their purpose to exalt Christ. He tells them that the means for the reception of this power is through prayer. The pamphlet goes further in its discussion of the resources available as it gives the importance of the Word of God for the evangelist. There are illustrations given which serve to point out the power and force of the Word of God. This quotation will give the author's point: "The Word of God has an authority and force that will often comfort a troubled heart, arouse a sleepy conscience, and enlighten a darkened mind."¹ One further source of power is given in the simple, earnest, sincere spirit of the evangelist. These recommendations are given to the youthful evangelist that he might be shown in a practical way how to begin the task which is set before him; they also serve, through the illustrations, as a means of inspiring the youth as they see what others have done.

5. Suggested Methods of Evangelism.

The methods of personal evangelism which are suggested are general rather than specific. These suggestions are given, that the youth: love people more, seek to live a consistently Christian life in terms of actions rather

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1. Ibid., p. 26.

than mere words, that they pray for others, "taking our stand for Christ" as over against the stand which the crowd takes, that they should be outspoken and bold in their witness, and that they should witness as they write letters to their friends. Again there are the frequent illustrations to inspire and motivate.

The pamphlet's discussion of group evangelism takes up at length the means of contacting non-Christians. First, they are to begin with their own group to see which are non-church members. Then a religious census may be taken of the community; they may also wish to gather a list of names from the pastor and other friends. After this list has been gathered together some specific means of evangelization are suggested for the youth group as a whole. The prospects are to be invited to the meetings of the youth group; the group may wish to concentrate their evangelistic efforts in a "Youth Week" in the church or an arrangement which has been termed "Win My Friend" week.

6. Summary.

In summary, it may be said that the distinctive feature of this pamphlet is its wealth of illustrations which serve to make evangelism practical and meaningful to the youth. As for the methods of evangelism which are suggested, they are the traditional ones: that they should love people, that they should live a consistent Christian

life, that they pray for others, that they should be outspoken in their witness, and that they should write letters. Methods of group evangelism suggested are: that a list of prospects be gathered and that after this list has been prepared the people be invited to the youth fellowship meetings, and that they have a concentrated evangelistic effort culminating in a time of decision for the prospect.

An interesting fact in this connection is the questions which the youth group are suggested to ask themselves as they begin their effort: "How can our Youth Fellowship as a group engage in evangelism? How can we bring young people to a decision to accept Christ as their Saviour?"¹ The emphasis is clearly seen as one reads these statements.

D. The Northern Baptist Church

The packet, "Fellowship Features, Youth Evangelism, a Major Project of New Friends for Christ Program" contains four different helps or materials to be used by the youth of the Northern Baptist Convention. The major one is a pamphlet entitled "Youth Evangelism", giving the background of the emphasis and the plan. Another one with the same title gives, in a briefer form the three main divisions of the plan and some practical suggestions as to the means of carrying out the plan. The third one is entitled "Jane and

1. Ibid., p. 21.

Joe Win Friends for Christ" and gives its story in pictures. The fourth set of materials, the tracts, will be discussed in another chapter.

At the heart of this plan as published by the Baptist youth is the realization that they are doing the will of Christ in going out to make disciples of all people. Throughout the material the emphasis is upon the following basic methods which Jesus used.

1. The Need for Youth Evangelism.

The call to all Christian youth is sounded forth in these words:

"There is a need for millions of youth to dedicate themselves to the Christian life, to invade pagan countries and areas of life armed with the sword of the spirit and the shield of faith."¹

Youth are challenged to answer that call as they are made aware of the times in which they live, as they realize the numbers of young people who never enter a church, and through the realization that there must be further means of implementing the work which the Sunday School is doing.

2. The Aim of the Plan.

The aim of the plan as given is "to reach out and win the youth of the community who think there is nothing in the church for them."² It is to be carried out as the

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1. Youth Evangelism, Baptist Friends for Christ, p. 1.
2. Ibid., p. 2.

young people reach the unreached where they are and by means of fellowship in the regular church program.

3. The Plan.

The plan suggested by this material is given in great detail as are the practical means for carrying it out. The three main points of that plan are "Friendship, Fellowship, and Followership". The first part, called Friendship, is concerned primarily with acquainting the youth in the church with the task of evangelizing others and challenging them with its possibilities as is suggested by Christ to his disciples. The material begins with the element of friendship because it is pointed out that Jesus began with this element with the twelve disciples. In the second part, called Fellowship, the youth are to take advantage of social events to turn them into evangelistic opportunities. Again the example of Jesus is pointed out. During these informal social occasions it is suggested that the young people share what Christ means to them, as a means of evangelization. The third part of the plan, entitled Followership, is concerned with the positive response of a person to the invitation to follow Jesus. There are specific details given as to the meaning of following Jesus. It involves: 1) a living experience leading on and on which molds all one's life, 2) a whole-hearted following Jesus, leaving other things behind, 3) public commitment to Him and 4) a willingness to follow

Him wherever He leads not counting the cost.¹

The above plan is really the over-all suggestion as to the whole program. There follow certain specific suggestions connected with carrying out this plan. In the matter of procuring the names of prospective members the group is given certain suggestions. They may be found through the regular church channels: through the pastor and church office, the members of the church, the Sunday School rolls. Through extra-church channels the youth may solicit from the local high school or college or they may wish to make a community survey.

As suggested by the outline of the plan above, the major evangelistic method used is friendship. The emphasis throughout the program is worked out through what is termed "A Youth Friendly Month". The youth are to do visitation in preparation for this event in order to solicit attendance of prospects. The actual fellowship meetings at the church are to consist mainly of informal sings, followed by the sharing of experiences by several of the group. These meetings are to be followed by further visitation with the definite object of asking the prospect to make a decision to follow Christ and to join the church and the youth group.

The follow-up which comes after the new members have

1. Ibid., p. 2.

joined the group may be classified in two ways: fellowship and expression. The fellowship is to be accomplished through cells as the new members share experiences in the small group of their growth. The expression comes through the calling which is done by the new members as they seek to lead others to make decisions for Christ.

The do's and don'ts for calling upon prospects are also given in this material. There is an obvious intention to make the material of practical value to youth in the church in their evangelistic endeavor.

4. Summary.

The principal means of evangelism as suggested by this material is fellowship. This is carried out through two means, the youth fellowship meetings where the group gathers for informal singing and a time of sharing what Christ means to them, and cell groups where the members of the group share their attempts to make disciples of others. Other means of evangelism as suggested by the material are: through visitation and through a special emphasis on evangelism during the "Youth Friendly Month". The principal motivations are through a realization of the need in this country and abroad, and through challenging the youth to realize the possibilities of such a venture as this.

E. The United Christian Youth Movement

"Helping Other Young People To Be Christian" is a pamphlet published by the United Christian Youth Movement, an interdenominational effort among the Protestant churches of North America. It has as its purpose to unite all Christian young people in a program of action entitled "Build Today for a Christian World". The purpose of the United Christian Youth Movement are stated as follows:

- 1) "to give young people a sense of comradeship with all other Christian youth;
- 2) to express the basic unity in Christ of the whole 1 company dedicated to building a Christian world."

1. Purpose.

Evangelism as defined by this pamphlet is a means of bringing young people into the "Christian Fellowship", and thus into the church. Its purposes are to enable young people to reach those out of touch with the Christian Church and Christian life; it is to serve also as a means of deepening the Christian commitment of young people already in the church. It is to be used by individual young people as they seek to build a Christian world, by groups of young people as a basis for study, group worship and group action, by leaders in conferences, summer camps, denominational and interdenominational leaders. The approach of this pamphlet is that of explaining the process of evangelism, by means of

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1. Helping Other Young People To Be Christian, flyleaf.

study and worship groups, rather than a call to decisive commitment and action.

This pamphlet is written to stimulate thinking in youth groups as they meet to consider evangelism. It is suggestive in its approach, giving the sources of information and presenting various plans of action to be used by groups of young people to suit the needs of the particular situation.

The pamphlet is divided in its discussion of the topic into these general sections: the reasons for the need of a study of this type, an examination of the basic Christian beliefs, and a discussion of how one become a Christian, some suggested means of reaching those outside the fellowship of the Christian Church, and the means of deepening the life of the Christians within the church. In discussing these matters the pamphlet does not always give specific answers to all these subjects but rather through a series of questions, which the young people are to use as the basis for their own discussion groups, seeks to stimulate the thinking of the youth so that they will rethink their beliefs and come to find the answers for themselves. The pamphlet seeks to guide their thinking.

2. Motivations for Evangelism.

The youth of the church must have an incentive for the study of evangelism and it is with this in mind that the pamphlet sets up a number of reasons and seeks to stimulate

the thinking of young people as to why there is a need for this emphasis. They must be absolutely certain that Christianity has something unique to offer before they begin to think of ways and means of bringing others into the Christian fellowship. The reasons which are suggested may be placed in three categories: the difference the Christian fellowship will make in the life of the young people themselves, the difference it will make in the life of the church, and the difference which it will make to the nation and to the world. The pamphlet cites statistics to show the need in regard to the spread of Christianity. It suggests that the youth find such statistics for their own community, regarding the number outside the Christian fellowship. It goes further in suggesting that the youth seek to discover the reasons why there are so many outside the church by looking at their own church program to see what there is in it which may be keeping others out of the church. The citing of these statistics and the suggestions as to reasons why the youth are outside the church serves to challenge the Christian youth to the need and also to the tremendous opportunity of evangelism in this local situation.

3. Preparation of the Evangelist.

In order to get others to come into the Christian fellowship the youth must be clear on what they believe. These four suggestions are given: it means to be a member

of some church, it means to accept Jesus as personal Saviour, it means to accept Jesus as Lord and Master, it means to dedicate oneself to that which Jesus dedicated Himself, namely the Kingdom of God.¹ After each one of these there are Biblical passages which may be used as the basis of the discussion and also suggested pamphlets and books to be used as the basis of the study. The statements suggested by the pamphlet are used to clarify the thinking of youth in regard to these matters. For example, on the discussion of accepting Christ as personal Saviour these questions are used:

"From what does he save us? To what does he save us? How does he save us? How does one accept Jesus as personal Saviour? Is saying so with our lips the important thing? Or thinking so with the mind? Or feeling so with our emotions? Or acting so with our lives?"²

The section above gives the content of the Christian message; these statements serve as further means of preparing the young people as evangelists as given in the discussion "Means of becoming a Christian". Two ways are suggested: the crises experience as was the experience of the apostle Paul, and the experience of gradual growth; this school of thought is represented by Horace Bushnell. This serves to broaden the thinking of youth regarding the means by which one may become a Christian. It is noteworthy that this is

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1. Ibid., pp. 11-12.
2. Ibid., p. 12.

the only one of the pamphlets studied which gives the means of becoming a Christian.

4. Methods of Reaching Those Outside the Christian Fellowship.

There is a very extensive treatment of this problem in the pamphlet. The young people are advised to decide upon the approach best suited to the prospect and then use that one. These approaches might be classified as those which will be done through the group's functioning as a unit, and those which can be carried out principally by individuals; those which are the peculiar function of the church and those which seem to be extra-church.

These will be merely listed here: pass on to others what the Christian fellowship means to them, invite the prospect to attend church, in conversation stress the positive values of the Christian fellowship, through a young people's week seek to bring about decisions, try to reach the key young people in the hope that others will follow their leading, the use of semi-religious appeals, suggest means of keeping in touch with the college youth, assist the pastor in recruiting adolescents for the membership class, offer a church program which is as helpful and interesting as possible (the youth themselves must decide what constitutes such a program), through summer camps, conferences, through the formation of deputation teams. This last suggestion is given in this connection: "In the final

analysis, the truly Christian lives of young people within the church will reach the unreached perhaps more effectively than anything else."¹

5. The Means of Deepening the Lives of Christians.

In any evangelistic endeavor it is necessary that the young people first begin with themselves, to reexamine their own lives in the light of the life of Christ and reconsecrate themselves continually to Him. Means of doing this are suggested by this pamphlet in a section called "Means of Deepening the Lives of Christians". This is to help the youth realize how far short they fall of the life of Christ and to show them how to become effective Christians. These practical suggestions are given: through study of the faith of a Christian, through study of the life of a Christian--as to what constitutes Christian action in specific situations in school, home and recreation, through self-examination, through experiences of worship in which there is opportunity given for the young people to re-commit themselves to Christ, and finally through Christian action by which the youth are enabled to realize a deeper commitment.² Again the pamphlet points out statistics to show the importance of these things for the serious Christian, and a bibliography is suggested.

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1. Ibid., p. 18.
 2. Ibid., p. 20-21.

6. Summary.

The particular emphasis of the pamphlet planned for discussion groups, is community wide rather than merely church wide. Evangelism as presented is concerned with individual faith and Christian fellowship. Its main motivations are in terms of the difference which the Christian fellowship will make and the need for it. The evangelist is to prepare himself through study of the Christian faith and reconsecration of himself. The methods suggested are through the regular channels of the church and through social action on a community wide basis.

F. Comparison of the Church Approaches

The comparison and contrast of these four pamphlets will be made upon the basis of their discussion on 1) motivations, 2) preparation of the evangelist, 3) the methods of evangelism, 4) distinctive features of each one as to emphasis.

The four are alike in their motivations for evangelism through realization of need and through realization of the worth of Christianity. Each of them quotes figures showing the need and shows youth the adequacy of Christianity to meet that need.

In comparing their discussion on the preparation of the evangelist, it is noteworthy that the Baptist material has no section discussing this topic. The others indicate

that youth should prepare themselves for this task through self-examination and reconsecration and that they should have the spirit of humility, patience and enthusiasm undergirding all their efforts. Youth should prepare themselves further through hard study of the Christian faith and action which should be a part of the life of every Christian. The United Christian Youth Movement pamphlet adds to this section the two means of becoming a Christian, through crises experience and through nurture.

The method most widely suggested by these pamphlets is through regular church channels; such as a particular week or month devoted to an evangelistic emphasis. The youth of the church are to contact the unchurched by canvassing the church rolls and through their school and college contacts and after they are contacted they are invited to the youth meeting where the emphasis is upon evangelism. The principal method of evangelism as suggested by the Baptist material is through fellowship. Their meetings are to be turned into fellowship events with a time for decision for the new members. The regular channels through which evangelistic approaches are made are the youth organizations in the church, youth rallies, school clubs, and the minister's class and through visitation. The methods suggested by the United Christian Youth Movement include social action on a community wide basis.

Each one of these pamphlets has a distinctive manner

of speaking of evangelism. In the material of the Presbyterian Church U.S.A. it is "sharing our faith" with evident emphasis on church membership. In the material of the Presbyterian Church U.S. the emphasis is upon "telling the good news" and inspiring faith in others. In the Baptist material it is making "new friends for Christ". And in the United Christian Youth Movement material the emphasis is upon the Christian fellowship. Underneath this different phraseology there is essential unity in their conception of evangelism.

CHAPTER III
TRACTS FOR YOUTH EVANGELISM

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A. Introduction

Tracts are relevant to any study of evangelism because of their widespread recognition and use. It will be the purpose of this chapter to see what their importance is for the evangelism of youth. Three groups of tracts presenting the Gospel to youth will be examined to see what approaches are used. They will be examined to see what decisions are elicited and what means are used to bring about the responses. The use of the tract as evidenced in the tract itself will also be considered.

The tracts under consideration were received from three principal sources: The World-Wide Monthly Tract Club, in Spokane Washington, The Tract Club of America, Good News Publishers, Chicago, Illinois, and The Baptist Youth Fellowship, Philadelphia, Pennsylvania. The request to the tract companies was for those tracts which presented the Christian Gospel to young people. Only those tracts which deal primarily with commitment are considered, since this study is concerned principally with this phase of evangelism. Thus the basis of selection was two fold, namely: those tracts which appealed to young people and

those which had to do with their making a commitment to the demands of the Gospel.

B. Tracts from The World-Wide Monthly Tract Club

1. General Appearance.

These tracts, twenty in number, make their initial appeal to youth through the form and the use of color on the cover. Each of the tracts has attractive pictures of youth: the face of a young fellow on one, a sketch of a girl on another with drawings of all the trinkets beside her which girls use, a sketch of a cheerleader with a stadium in the background, a photograph of a group of young people, drawings of an explosion used to represent the atomic bomb and the discharge button of servicemen. These pictures are quite informal; some of them are almost like cartoons in style. In several cases the tracts do not use drawings but color contrasts to highlight the title of the tract. Through the use of bright color and sketches the attention of the readers is first drawn to the tract. About half of them are very small in size, not more than three inches in width and fold out to reveal the message.

2. Scope.

These tracts treat a variety of topics: the objections of youth who think religion is only for old folks and sissies, the badge of merit before God which is Christ's

blood, rooting for Christ as the captain of one's life, the sinful state of man and his need of a Saviour, the third atomic bomb.

These tracts have as their purpose and intent that the youth upon reading will accept Christ as his Saviour. These are the steps which one tract advises youth to take upon reading it: "A. Acknowledge yourself a sinner! B. Believe on Christ your Saviour!" C. Confess Him before the world."¹ In each case there are scripture references; for the first statement the author uses Romans 3:23, for the second he uses John 1:12, and for the third he uses Matthew 10:23. Some of the tracts solicit decisions for life service. The form in which these decisions are solicited is generally in such words as these: "All who either receive Jesus as Saviour of the soul or accept Christ as Lord of the Life..."²

In addition to these which call for decisions and ask the youth to express that decision in writing, there are several others which present facts and do not ask for a decision. One in particular which is entitled "Truth in a Nutshell" is described thus:

"A unique all scripture statement on God's plan of the ages, compiled from (68) quotations beginning with the first verse in the Bible, Genesis 1:1, and ending with the last verse, Revelation 22:21. No

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1. "Boys will be Boys", Youth Series 8.
 2. "Life", Youth Series 8.

single word of human comment or explanation has been added."1

This tract used contrasting color to highlight the words which the author believes to be important in "the plan of the ages". In summary then, it may be stated that the ultimate intention of these tracts is that the reader might accept Christ as personal Saviour, as Lord of his life and dedicate his life to His service.

3. Biblical Content.

There are numerous direct quotations from scripture throughout these tracts, in which the scripture is reproduced in the tract. There are other places where there is only the reference given. Many of these quotations are used to motivate the youth to take some action while others are used to present the sinful state of man the claims of Christ, also His promises to those who will follow Him. A number of references are given from Romans, from the Gospel of John and from Isaiah. The distribution of these varied throughout the whole Bible. In addition to these there are allusions to scripture in those tracts concerned with meeting the objections of youth.

4. Motivations for the Decision.

The motivation which is most prominent throughout these tracts is fear and shame. These quotations serve

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1. "Truth in a Nutshell", Youth Series 3.

to point out this fact: "It is a deliberate insult to push the Lord out of your youth and expect Him to welcome you in old age."¹ "Christ gave you a thirty-three old body. Don't give Him an old dried up carcass. He died for you in His prime, live for Him in your youth. Play fair with Christ and you'll not regret it."²

Some of these tracts contain blank spaces on the back page for the youth to write to the author of the tract expressing their willingness to accept Christ as personal Saviour and return the tract to him as testimony of this fact. Some of the tracts, in addition to soliciting for the decision mentioned above, ask the youth to dedicate their lives "to Christ's service" and return the tract indicating this decision.

Other motivations which are used are the natural desires of youth for popularity, to be of service, for happiness, fun, success and riches. These quotations cited give evidence of these motivations:

"There are many prodigal daughters as well as prodigal sons, who should discover nearly in their teens that the happiest, most radiant life results from accepting Jesus Christ as personal Saviour and enthroning Him as Lord."³

"After the Prodigal Son had tasted his father's feast, he had no yen for the bill of fare in the pig sty. He was completely satisfied and supremely

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1. "For Girls Only", Series 3.
2. "How Do You Kids Get That Way", Series 2.
3. "For Girls Only", Series 3.

happy. It will be so with you when you return to God."1

"It's a thrill to play the game of life with Him as Captain. What is more the world will respect the fellow or girl who will be out and out for the Lord. To the average person, being a holy Joe or Jane on Sunday and one of the gang the rest of the week is like playing both ends against the middle."2

"The old must die and the young may die and if the Bible is true and 'after death comes judgment' it is just common sense to 'remember now thy Creator in the days of thy youth.'3

The point of contact in these tracts is something which the youth desire or about which they are seriously concerned. For example, all young people want to live life to its fullest. As a means of contact the atomic bomb and the discharge button are used to open the discussion of spiritual matters and lead the youth into a serious consideration of Christ's claims upon his life. The youth are further motivated through the use of rewards. It is indicated in several of the tracts that those returning them will receive book marks.

5. Indications of the Use of the Tract.

In general, there are no indications in the content of the tract as to how the tracts are to be used. Some are to be returned with the decisions indicated. In most cases the tract is a unit in itself and is to be used as

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1. "Lis'n Fella", Series 1.
2. "Come on Gang", Series 8.
3. "Hi Ya Kids", Series 8.

such.

C. Tracts from the Good News Publishers

1. General Appearance.

These tracts, twelve in all, are small and in booklet form. The tracts are quite plain in appearance and printed generally in black and white. On the covers are photographs of youth, sometimes couples and sometimes larger groups of young people. In several of them there are pictures and sketches on the inside of the tract. There is a full page of printing in each of the tracts.

2. Scope.

The titles of these tracts indicate the contents: "God's Way of Salvation", "The Way of Life Made Plain", "Youth's Guide", "Living the Self Life", "How to Become a Christian", "Life", "Youth Wants the Facts", "Happiness Highway".

The majority of these tracts are concerned that youth know the means whereby one can come to accept Christ as Saviour and Lord. Two of these tracts, in particular, give very extensive discussions on the "way of salvation": "Youth's Guide", with fifteen pages and "God's Way of Salvation", with twenty-four pages. The others are quite brief in their treatment of the subject, usually not more than two pages in length. In general, these tracts come right to the point of the tract almost immediately as one

begins reading; they take the reader through a number of steps which suggest how to become a Christian. For example, the one titled "How To Become a Christian" tells its message in ten steps which are summarized briefly here:

- 1) Recognize that you are not a Christian, because you are good, or because you are doing the best you can, or because you are the member of some church.
- 2) Confess, that you are a sinner, that you cannot save yourself, that you are hopelessly lost without Christ.
- 3) Believe, that Christ died for the ungodly, that he was raised from the dead and is able to save all those who come to God by Him.
- 4) Call on the name of the Lord Jesus with the sincere desire to be saved from your sins.
- 5) Rely on God's promise, not upon feelings that you are saved and confess Him with your mouth as your Saviour and Lord.¹

Throughout these tracts the authors attempt to meet the objections and questions which youth have toward the Christian religion. Some of these are listed by one author as follows: "It is so difficult to be a Christian... I cannot give up the pleasures of the world... I don't wish to be gloomy... So many hypocrites."² This particular author treats in detail these objections in an attempt to meet them. He exhorts the youth to receive Christ in faith upon reading the tract and these difficulties will be solved.

3. Biblical Content.

These tracts draw abundantly upon the resources of

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1. "How to Become a Christian".
2. Marshall, Alex: "God's Way of Salvation".

the Bible for the message. The scripture is used, for example, to inspire and challenge youth and to guide them into knowledge of the way of life which Christ offers to youth. The author of one of the tracts asks the question "What is Life?" and then answers, "That it is a secret locked in the heart of the Author of all life--Christ of Whom it is said, 'In Him was life, and the life was the light of men'" (John 1:4).¹ Other tracts present their complete message in verses from the Bible. Two in particular do this. One of these is in two verses, which have to do with eternal life; the scripture passages are Romans 6:23, and John 3:16. Its title is simply "Life". Another one with an all scripture text highlights its message with these words, "You Cannot Do Without Him.... In Life....In Death....In Judgment....In Eternity...."² Still another one called "The Inside Story" emphasizes its message in four short terse statements, "God's View of Men, God's View of Sin, God's Remedy for Sin, God's Inside Story on the Way to Heaven".³ In the tract, "God's Way of Salvation" there are numerous quotations presenting the way from Romans, the Gospel by John and Isaiah.

4. Motivations for the Decision.

The incentives to action which are used in these

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1. Hammill, L. G.: "Youth Wants the Facts".
 2. Hammill, L. G.: "You Cannot Do Without Him".
 3. Hammill, L. G.: "The Inside Story".

tracts are those which impel youth toward their natural desires.

The motivation of fear is used by several of the authors to impel youth to accept Christ. They appeal to the consequences of sin and to fear of what may happen to them if they continue in their present state. Some writers appeal to their reader's desire for self-preservation.

" "For the sake of your own soul, let Christ Jesus save you and make you a Christian. For the sake of your own body, let the Lord Jesus enable you to live a clean, pure life",¹

says the author of a tract entitled "Living the Self Life".

Another writer seeks to bring about decision through emphasizing the fact of Christ's second coming, telling the youth that they must be prepared for his coming.

Another tells what will happen to unbelievers after death-- "they will be sentenced to eternal banishment from His presence."

Every young person desires to make a success of his life and to be "popular". One writer uses this desire of youth as a springboard from which he goes to the Bible's standards for success. He says, "...Thus the secret of success lies in the observance, or study, of the Word of God, and obedience to what is recorded therein."² He points them first of all to God, as a prime requisite on

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1. Wilson, Walter L.: "Living the Self Life".
2. Gibbs, Alfred P.: "Youth's Guide".

the road to success and thence to the requirements of Christ,
"Seek ye first the kingdom of God and His righteousness".¹

Then he points them to "true success".

"Those who know God as their Father, Christ as their Saviour, the Holy Spirit as their indwelling Comforter, and the Bible as their infallible guide shall shine as the stars forever and ever!"²

Another tract entitled "Happiness Highway" calls it happiness that youth are seeking and points them to the means of acquiring that happiness as it is found in seeking the Kingdom of God, and in seeking it, doing so through the means provided by God in His Son.³

One tract uses the desire on the part of youth to acquire wealth and those things which money can buy to apply spiritual truth. This particular writer puts it thusly:

"True wealth does not consist of earthly possessions, for the Bible speak of "uncertain riches" which are at the mercy of fire, theft, decay, storm, and death. Many a so-called millionaire is a spiritual pauper, for he has no faith in God, no life in Christ, no comfort of the Spirit, no joy of salvation, no peace in his soul, no prospect of Heaven and no escape from God's judgment."⁴

Other tracts end their message with some such statement as the following: "Youth, Let's make our calling and election sure! Let's march with Christ!"⁵ Or, "Dear

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1. Matthew 6:33.
2. Gibbs, A. P.: "Youth's Guide".
3. Cutts, Bill: "Happiness Highway".
4. Gibbs, "Youth's Guide".
5. Hammill, L. G.: "Youth Wants the Facts".

young person, if you receive Him just now, you have everything to gain. If you reject Him now, you have everything to lose. Why not give your heart to Jesus right now?"¹

5. Indications of the Use of the Tract.

Some of the tracts are to be used for teaching; others are for the general needs of the unchurched. One writer states the purpose of his tract as follows: "To gain the ear of youth for God is the purpose of this booklet."² In none of the others is there indication as to the use of the tract.

D. Tracts From the Baptist Youth Fellowship

1. General Appearance.

These tracts which have been specially prepared are quite small, measuring about two and a half by four and a half inches. They are plain in appearance with only the title of the tract on the cover and using contrasting color to center the interest of the reader upon the title of the tract. Several of these tracts give their message almost completely in pictures, with only a brief comment. The tracts are quite brief, no more than six pages in length and some of them fold out to make only four pages. The printing is brief, not a full page, but to the point.

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1. Cutts, "Happiness Highway".
2. Gibbs, "Youth's Guide".

2. Scope.

There are seven tracts in this series titled as follows: "Do You Dare", "Popularity", "Love", "Friendships", "Go", "Life", and "What I Think of You". The tracts are meant to be used in that order. These tracts aim to take their readers through a series of decisions, beginning with the initial one of following Christ, going through answering the problems of the Christian life and finally ending in a decision by which the prospect is to become a member of the church. The first decision solicited is that the prospect will come to the Baptist fellowship meetings; then that he will read his Bible faithfully; then there are series of positive statements serving to answer the objections and problems of youth; then finally his decision is solicited about church membership and finally that he will seek to bring others into the church.

3. Biblical Content.

There are a number of scripture references used in the tracts. There are scripture verses printed out in full on the back of two of these tracts which serve to point up the idea of love and friendship in the tracts by these titles. Each time the scripture verses are used they are written out in full, and although there are not many quotations the ones which are used are in keeping with the theme of that particular tract and give added force to the message of the tract.

4. Motivations for the Decision.

The motivations given in these tracts are those which would naturally be of interest to the average youth. Love, friendships, popularity, life; all these concern youth. In each one of these tracts the answer is given to these concerns in short, terse statements which could be easily remembered by youth. The frequent use of questions is another means of arousing the mind of youth. The ease with which the reader is able to indicate his decision is another motivation. A series of positive statements as given at the end of one of the tracts, entitled "Do You Want to be Popular?" serves to motivate further and to implement the reader's decision by direct action. These are the statements:

"Decide definitely to accept Christ and follow Him.
Discuss it with your minister or a Christian friend.
Declare your purpose by joining a church and becoming
an active member of a Christian youth group.
Demonstrate your Christian love for others by your
helpfulness and service.
Only a true person is truly popular."¹

Two other tracts in the series entitled "Go", and "Life", have to do with further motivations to follow Christ because of the meaning He can give to life. These are some of the statements in "Life":

"YOU want the best in life.
JESUS CHRIST can give you the best.

CHRIST makes recreation really fun; work truly
worthwhile; companionship meaningful; worship of

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1. "Popularity".

God the most satisfying experience in life.

Millions of young people have chosen Him, and they testify they find abundant new life in Him.

Take Christ as your Companion, Guide, and Saviour."¹

The last of these tracts entitled "What I Think of You" presents its message in a series of positive statements with a brief statement of elaboration after each one. The main statements are these:

"You are INTELLIGENT
You are an IDEALIST
You are HONEST ²
You are no COWARD."

It ends with, "That is why I'm writing to you now..." And it goes on to ask the reader to sign his name to the pledge indicating his willingness to join the church and enter into its activity.

5. Indications of Use for the Tracts.

The tracts in this series are to be used in the following ways as suggest by "Youth Evangelism", a pamphlet accompanying these tracts: 1) to be handed out as tracts, (They are used as a series, but each one could be used by itself for its own message.) 2) the use of the titles as themes for meetings with distribution of one to each person present, 3) for use as conversation starters when doing personal work.³ At the youth fellowship meetings the tract

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1. "Life".
2. "What I Think of You".
3. "Youth Evangelism".

which is used as the theme for the meeting may be given and others at subsequent meetings.

E. Comparison of the Tracts.

The tracts in these three groups will be compared and contrasted on these five points: 1) general appearance, 2) scope, 3) Biblical content, 4) motivations, and 5) indications of use for the tract.

In general appearance the three groups of tracts are much alike. They are all small and compact; booklet shape in some cases and folders in others. In appearance the first group studied are more colorful, and contain a wider variety of sketches on the covers. These tracts use catchy phrases and bright color as their principal attention getting device.

The second group studied also use color as a means of approach, but the color is quite subdued, with pink, soft blue, and green predominating in contrast to the bright reds, green, purple, and blue used by the first group. In contrast to both of these the Baptist tracts use solid color on the front with contrasting color to highlight the title. There are no pictures on the front, except on one of these tracts. The use of the pictures on the inside is a means of carrying the message.

The titles indicate the scope of them, and the point of contact. The titles of the Baptist tracts are quite

simple, in some cases only one word, in others two or three, or a question which will induce the reader to turn the page to read the message. This is quite different from the other two groups where practically the whole message of the tract is given in the title. If the person to whom the tract is given is not interested in what the tract has to offer as shown him by the title, he perhaps will not even open it to read its contents.

The ultimate intention of many of these tracts is that the youth who read it may accept Christ as their "personal Saviour", that He might become Lord of life for the reader, that his sins might be washed away, so that he may be presented without sin before God. Some of the tracts go still further in asking the youth to give their lives to the service of Christ. These might be said to be the aims of the tracts in the first two groups. The Baptist group of tracts' emphasis is upon direction for life of the new convert. This group solicits for the primary decision, that the youth become disciples of Christ and then gives guidance and direction to that decision.

There is a much greater emphasis in the first two groups of tracts upon scripture. There are frequent direct quotations from the Bible in these tracts, and in some of them the message of the entire tract is carried in scripture. However, in the Baptist group scripture is used only at the end of the tract to give added emphasis

to the message which has already been brought out. In all three groups the scripture is used to challenge, inspire and motivate the youth.

The motivations which are most prominent in their usage in the group of tracts from the World-Wide Monthly Tract Club is that of fear; a device which has frequent use in all three groups of tracts in seeking to bring the youth to a decision signing their names and sending in the tract. The reward incentive is used only by the group from the World-Wide Monthly Tract Club. Other motivations which are used frequently are in line with the natural desires of youth for happiness, success, to be of service. These latter motivations have general use throughout the three groups. The Baptist tracts indicate the way in which they are to be used. In the others there is no indication specifically of the manner in which the tract is to be used.

CHAPTER IV

PUBLICATIONS OF EXTRA-CHURCH YOUTH ORGANIZATIONS

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PUBLICATIONS OF EXTRA-CHURCH YOUTH ORGANIZATIONS

A. Introduction

There are several organizations in this country with the purpose of reaching unchurched young people and which function independently of the organized church. The purpose of this chapter is to survey the publications of three such organizations: Young Life, a publication put out by Young Life Campaign with headquarters in Dallas, Texas; Youth for Christ Magazine, a monthly publication by Youth for Christ International with publication headquarters in Chicago, Illinois; and His, the student magazine of the Inter-Varsity Christian Fellowship, published in Chicago, Illinois. Both Young Life and Youth for Christ Magazine are geared to the high school level, while His is suited to college young people, since Inter-Varsity is an organization on college campuses.

B. Young Life

Young Life Campaign functions chiefly in the western part of the country and is geared to meet the needs of high school students. It functions in the high schools of the country through clubs which have as adviser a Young Life leader. It is under the leadership of Mr. Jim Rayburn.

1. General Appearance.

The magazine is small in size, a little larger than the Reader's Digest. It averages twenty-six pages per issue. Each issue has on the cover a picture of high school youth, two are pictures of fellows and one a mixed group of young people. The title of the magazine is highlighted through the use of contrasting color. The magazine is set up with two column pages with large, readable print. Throughout the magazine there are a number of attractive pictures as well as cartoons which serve to maintain the interest of the youthful reader.

2. Content.

The content of the magazine is varied, as has been indicated, to suit the interests of high school youth. In general, there are these regular features in each one of the magazines: an editorial by the head of the organization, a story, the devotional pages, the letters to the editor, a joke page and a poetry page. Then there are articles of general interest, such as ideas for planning parties, "Teen Tip Off", tips to fellows and girls regarding dating, articles on sports such as track and football, biographies of great Christians and an account of the change in a person after his acceptance of Christ as Saviour.

There is a wide variety of pictures and sketches throughout the magazine which add to the appeal of the

magazine. There are shots of the sports events, of groups at parties, pictures of groups of fellows and girls to illustrate both the articles and the stories. Both sketches and cartoons enliven the joke page. There is a total of seven pages in one of the magazines devoted to pictures of fellows on a football team who are members of "Young Life". The variety and the quantity of pictures throughout this magazine certainly add to its eye appeal and are, no doubt, a big selling point with youth.

The devotional section of this magazine entitled "Down to Business" merits special attention. The section is planned with one scripture verse for each day in the month. In two of the three issues studied this verse was printed in the magazine; in the third one the reference only was given. In each case, however, the verse is followed by a brief comment to point up the application of the verse to the life of the youth who read it. These passages were studied to see just how many of them made an appeal for a decision for Christ and what decision they called for. This one sentence given as the comment upon one day's devotions might be given as an example: the scripture suggested is Deuteronomy 34:25.

"That seems to be back-end-to, doesn't it? We'd expect to be told that our day will depend on our strength; but not so. God promises strength in proportion to the need of the day."¹

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1. Young Life, May, 1946, p. 17.

The note throughout the devotional section of this particular issue is that of maintaining the life in Christ and the means of doing it. The tone of this section would indicate that it is meant for Christians. One other example will be given from this issue: the reference given is Ephesians 5:14. The comment which follows is,

"Another translator has rendered this, 'Wake up, thou that sleepest, and arise up from among the dead.' It is often difficult to distinguish between a dead sinner and a sleeping Christian. Are you a sleeping Christian? Then wake up! Get out from your worldly associations and show that you have life."¹

In another issue there were ten out of the thirty which appealed for decisions to accept Jesus Christ as Saviour and follow Him by faith. The comment upon the reference, John 14:6 is "Here is the high speed highway to eternal life. Have you trusted Christ as your Saviour?"² These sentences taken from a number of devotionals show the motivations used in appealing to youth for a decision:

"Do you want speedy relief from sin?"

"The miracle of birth is only exceeded by the miracle of rebirth."

"If it's value you want, put Christ first."

"The future belongs to those who prepare for it. Christ is the only guarantee of eternal life."

"For safety's sake accept Christ as personal Saviour."

"For the long run try faith in Christ rather than the wisdom of man."

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1. Ibid., p. 21.
2. Young Life, November, 1947, p. 21.

In summary, the motivations are made in terms of things the youth want in the present such as forgiveness, values which Christ can fulfill, and in terms of the future, for which faith in Christ is the preparation and security.

The editorials in this magazine entitled "Say, Gang" are definitely evangelistic. The titles of these articles will give some hint as to their content: "This is Life!", "God....a Ghost?", "It's a Fact". "This is Life" points to life in Christ as being the only way to know the answers which life holds up. Real living comes about only in Him, says the author. He closes the article with a question, asking them to put their lives in the hands of Christ. "God....a Ghost?" has as its point the taking of Christ as Saviour because He is the only one who can keep God from being a ghost, because He tells us about God. "It's a Fact" has to do with the fact of the resurrection. It does not make an appeal for a decision but assumes that they have accepted Him as Saviour. Its appeal is upon the basis of their being proud of the fact that Christ is alive. The youth are urged to trust Him as a living Saviour and friend.

Special feature articles have such varied titles as "The Lifting of a Lowbrow", with the emphasis upon the cultivation of the understanding of classical music in contrast to modern swing and "jive", "Know-How Clinches

Bible Study", having to do with living the Christian life according to the rules as given in the Bible; "Try Track", an article on the merits of track as a sport to be cultivated by high school youth, and "Heavy on My Hands", an article having as its purpose to get youth to see the value of time and to spend it wisely.

There are two articles in the magazine which might be subtitled "Christian success stories". One of these articles is the story of the life of C. T. Studd, a man who gave up money and a social position for Christ and who was more than repaid; the other article, entitled "What a Difference He Makes", is the story of the change which occurred in the life of a young fellow when he accepted Christ as Saviour. His one consuming passion before his conversion was football and the writer tells of the change in his attitude toward the other high school students after his conversion.

The fiction, two stories in the three magazines, again indicates the interests of high school students were in the mind of the author. One of the stories is centered around a football hero and his girl, the romance between them coming to a head at the victory of his team over a neighborhood rival. The other story is also concerned with a high school romance.

The poetry is not a constant feature in each magazine since it was to be filled each month by the youth them-

selves. There is a definite note of devotion to Christ and a desire to follow Him expressed in the poetry.

There is a page of jokes in each issue, and as the heading indicates, "mostly corn", seems to fit them.

3. Style.

The style of writing is informal and conversational, with frequent use of slang and other terms which are in use by high school youth. Yet under this informal banter there is a serious purpose which is evident. This paragraph, taken from "Gambler for God", the article on the life of C. T. Studd, serves to illustrate this point:

"What C. T.'s portion will be in the next world we cannot even guess. But what of 'now in this time'? Well, there is the joy unspeakable that spills all over in his letters; there are, at the end of his life, the forty missionaries who loved and cared for him as tenderly as if they were in truth his sons and daughters; and in twenty years God gave back to C. T. Studd nearly five times the fortune he had given to God in China, and that without a single 'appeal' or money-raising project!"¹

This serious purpose is evident through the devotional material, through the editorials, and through the articles which the youth themselves write, telling of their "Young Life" activities and of their own changed lives resulting from their commitment to Christ and His way of life.

As has been indicated there is frequent use of slang throughout the magazine in keeping with the language habits

1. Young Life, October, 1947, p. 9.

of modern youth whom it is trying to reach. The titles of a few of the articles will point up this: "Let's Chunk a Function", "Say, Gang", "Teen-Tip Off", "The Lifting of a Lowbrow". Such phrases as these from the devotional page also illustrate this point:

"Keep looking ahead. You can't cut a clean row with a rubber neck."

"It's okay to get sore feet from the rough going, but don't get a sore head."

"God wants His people to be in style. Take off the old and get into the new."

The purpose of this frequent use of slang is evidently to reach the youth through language with which they are familiar and to make known to them the truths of the Christian Gospel. It serves as a means of bringing them into contact through the known with that which is unknown.

C. Youth For Christ

The Youth for Christ Magazine is a monthly publication of Youth for Christ International which functions by youth mass meetings. Its contributors, it would appear, are more varied than those of Young Life. In addition to those officials of the Youth for Christ organization who contribute, there seem to be a number of pastors who write for the magazine. In a reply to a reader's question the editor gave something of the scope and purpose of the magazine:

"Youth for Christ Magazine is what journalists would

call a trade journal. That is, it does not bid for readers outside the constituency of the local rallies across the country. It is not promoted by any type of advertising outside the local rally, and serves as a media for conveying only news and items of interest to YFC enthusiasts."1

1. General Appearance.

In size Youth for Christ Magazine is larger than Young Life and averages some sixty-four pages per issue to Young Life's twenty-six. Youth for Christ Magazine includes a number of advertisements of pins, emblems, and records, as well as Youth for Christ publications. The magazine is set up with two column pages with readable type; the attractive pictures and sketches throughout the magazine make it appealing to the reader.

In appearance Youth for Christ Magazine is a small attractive magazine. Its covers are in two colors and usually appropriately decorated for the season; for example, the Christmas issue had a snow scene while the April issue had drawings of flowers on the side and a picture of a young girl holding baby chicks in her hands. The titles of several articles are highlighted by the use of contrasting color on the cover.

2. Content.

An editorial in the magazine shows something of its purpose:

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1. Youth for Christ Magazine, April, 1947, p. 23.

"As I talk with Christian leaders all over America, those active in missionary endeavor, those interested in reaching the lost by radio, those who in other aspects of witnessing have a passion for reaching the lost, the cry on every lip is, 'If young people of today will yield themselves fully to the Lord Jesus Christ, we can see the world evangelized in our generation'."¹

It has been noted that the appeal is in terms of large numbers; the report of a rally in China say: "...It was packed solidly with Chinese young people, some 20,000 of them...."² The response to the invitation that night is given: "...there were some 400 who responded and accepted Christ."³

In Youth for Christ Magazine there are a large number of regular features. These may be classified as follows: the letters to the editor, Photo-Graphic, a section of six or seven pages of pictures of Youth for Christ activities throughout the country and in other countries as well, the editor's page called "Torrey Talks to Teen Ager", a section for book reviews, a joke page, "Meet Your Directors", giving news of Youth for Christ directors through the country, "Pen Pals", a page devoted to pictures and letters from young people who are soliciting letters from other Christians in this country and abroad, and "Girdling the Globe", containing news of Youth for Christ all over the world. A poetry page is included in four of the five

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1. Youth for Christ Magazine, March, 1948, p. 36.
2. Youth for Christ Magazine, February, 1948, p. 7.
3. Ibid.

issues studied. The other articles in the magazine are of such varied nature that it is difficult to classify them; their content is indicated by the titles with a brief explanation of some of them. The following articles are Youth for Christ news: "It Happened in Grand Rapids", "I went to a Youth for Christ Rally", "Crisis over Europe", "Does Youth for Christ Help the Church". There are other articles which are seasonal in nature: "The Story Behind Christmas Music", "The Christmas We Celebrate", "New Year's Resolutions", "Easter 1948". Articles of a biographical nature are: "Firebrand from the Philippines", and "I die at Midnight", both having to do with the life testimony of young Christians and their appeal to other Christians. "Hike Across Africa" also may be included with the previous two, as it is the report of a young African who came to this country to study at Moody Bible Institute. The following articles might be listed as being of general interest: "On Being Successful", an article on the success which a Christian should seek, "The Story Behind What we Do", which shows how the imagination influences the will to bring about action and telling how the Christian can control the imagination and thought processes.

From the above analysis it will be seen that most of these articles are particularly geared to the interests and mind of Christians, and especially those in Youth for Christ organization. Their appeal is to challenge youth to a vital

faith and evangelism as well as a Christian solution of life's problems.

The fiction also has Christian heroes and has to do with such events as the trials of a young missionary and his wife and the decision of a young girl regarding marriage to a young man whom she considered too "worldly". One story had to do with the attempts of a young girl convert to win a woman for Christ who had attempted to steal her purse.

The editorials in Youth for Christ Magazine are a personal message from the head of the organization to the youth. Out of the five studied two of them give a charge to youth to examine their lives regarding their relationship to Christ to see if it is all it should be. The other three will be described individually. The first, written after the death of one of the leaders of Youth for Christ organization,¹ is concerned with the transitoriness of life and gives a charge that youth live so that their lives will be a testimony to those around them whenever God may choose to snuff the life out. The second is a charge to the youth who attend the Youth for Christ rallies to back them up in prayer that the rallies may be effective. They are charged again to examine their own hearts to see if they have a "passion for the lost". The last one is concerned with the

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1. Youth for Christ Magazine, January, 1948.

fact that the youth lay hold upon their spiritual blessings and the power which is latent in Christ.

The "Photo-Graphic" section of Youth for Christ Magazine is an outstanding feature. In each issue there are about eight pages of pictures of Youth for Christ rallies, speakers, musical events, and testimonies, highlighting Youth for Christ activities both here and abroad. The majority of the pictures have as their subjects the leaders of Youth for Christ organization rather than the youth themselves; thirty-one out of forty-two pictures illustrate this fact.

Three of the five poems studied make an appeal to youth to follow Christ; "What is your answer, pray? For all of your future welfare depends upon what you say."¹ Another, by the same author, expresses the same idea; "O Youth, be strong, be righteous, brave and true, Your Creator and mankind depend on you."²

3. Style.

Because of its purpose, the magazine is written in reporter style except for the editorials and the sermons and a few of the articles such as "Is Day Dreaming Christian?", "On Being Successful", and "The Story Behind What we Do".

There is no devotional section in Youth for Christ Magazine.

1. Crowell, Grace Noel: Youth for Christ Magazine, December, 1947, p. 23.
2. Ibid., March, 1948, p. 16.

The writers of the articles in this magazine make no attempt to reach the youth through the use of slang or other terms with which they would be familiar, but they come to the point immediately. The terminology used throughout is characterized by these phrases: "salvation of souls", "passion for lost souls".

D. His

The Inter-Varsity Christian Fellowship functions through chapters located on college and university campuses throughout the country. The purpose of such a fellowship is stated by C. Stacey Woods, General Secretary:

"A Chapter of the Inter-Varsity Christian Fellowship is an association of students who have accepted Jesus Christ as their personal Saviour and Redeemer. They unite on two bases: first, of their being truly Christian and second, as members of a certain university or college."1

1. General Appearance.

His, the monthly publication of the Inter-Varsity Christian Fellowship, has recently undergone a change in its form and appearance. Beginning with the January, 1948, issue the magazine was expanded from a two column magazine to a three column which, according to the editors, means "just about 85% more material per month". The new His averages thirty-six pages per issue. The new size makes it the largest magazine of the three studied with a seven

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1. His, February, 1948.

a half by nine and a half inch page size.

2. Content.

It should be stated that His is attempting to reach the college age youth and is therefore on a more mature, intellectual level than the other publications studied. The purpose of the magazine, as concluded from a study of it is to meet the needs of the Christian students on the secular campus. Its intention is to strengthen the faith of the students and meet the doubts which come to them in such an environment. As such, it is a means of preparing these Christian students to witness to their fellow non-Christian students.

The contributors of His magazine are a group of distinguished Christian scholars, college professors, seminary professors, as well as college students and members of the staff of Inter-Varsity Christian Fellowship.

There are these regular features in His: Repercussions as readers' reactions, editorial page, devotional section, "Editor's Quoditian", "My Professor Says", "News of the Campus", and "What in the World".

Again, as in the other magazines, there are those articles which emphasize the seasonal aspect; at Easter there are these with emphasis upon the Resurrection: "The New Testament Record and Interpretation of the Resurrection", "Resurrection Bibliography", "How We Know

Christ Arose". Then there are articles of a more general interest to Christian students such as these: "Marxism, an Analysis and Criticism", "The Principles of Christian Modesty", "Don't Compromise with God", "The World's Slow Stain", and "What is Secular?".

The devotional section of His follows through a book, chapter by chapter throughout the month and the comment is in the form of questions which serve to point up the spiritual lesson contained in the chapter for the reader. The questions are addressed to the reader in the first person. Several of these questions will show the purpose of the devotional passage and ultimately of the whole section:

"Why does the Lord allow times of thirst, after a spiritual battle?... Which of these interests dominates my thinking: personal concern or concern for the glory of God?... Do I, like Micah, ever deceive myself into thinking God is with me because I make a partial reform in a situation that is utterly displeasing to Him?... Realizing the depth of sin of which the human heart is capable, let me look all the more to the Lord to cleanse and keep my heart pure."1

It will be seen from the above passage that these devotional passages are directed toward a rethinking of one's motives and ambitions in the light of the examples of Biblical characters to see God's purpose for human life and for the life of the reader in particular. These devotional sections are so directed that the immature Christian may grow in

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1. His, March, 1948, pp. 33-34.

his concept of God's purpose for his own life and his whole life-thought, feelings, and will-may be controlled by the will of God.

As for the articles, they are a scholarly presentation which aids the Christian and gives him guidance for his own life and those of his friends whom he is attempting to lead into faith in Christ. For example, an article entitled "If You Can't Believe" points out to the reader that it is sin which beclouds his vision of God and keeps him from belief in Him. But there is a way whereby men may know God, points out the author, through the conscience. Repentance of sin and a realization of need are the first necessities if one would believe, says the writer. "Jesus and His Father can never be hid from deep need... No one can ever truly see Jesus except through his tears of penitence and need."¹ Another article entitled "Knowledge Makes a Difference" points out the importance of the believer's being steeped in the Bible. He says that Christians must be not only people "of the Book"; they must be people "in the Book". This is his description of one who is to be "at home" in the Bible:

"...So are we to allow the Word to be 'at home' within us, not as guest but as working partner. This is the knowledge that counts, the knowledge that girds the head, garrisons the heart, and provides full armor for the warrior."²

1. Ibid., p. 24.
2. Ibid., p. 25.

Another article serves to illustrate the emphasis of the magazine. This one is called "The Lord Wants Billfolds, too". It emphasizes the necessity on the part of Christians for systematic giving and challenges them to reexamine their budgets to see if they are giving all "to the glory of God" and if not to apportion a tenth for the work of God. Each one of these articles cited used a number of quotations from the Bible to back up and substantiate the statements made. One more article will be cited, entitled "Time to be Bought". In this article the author analyzes what time is, "a vapour, a mist", then following this analysis he gives the practical applications of these facts for the Christian: 1) the Christian has been redeemed from destruction and all that he gives back to God becomes indestructible, 2) a Christian is no longer under the pressure of time when he gives his time to God; God "orders and provides" the events of his day, 3) each day lived moment by moment determines the level of the Christian life and should be lived in the light of this fact.¹ Each of these articles, as well as others not cited, gives examples from the classics as well as from the Bible and are scholarly, well-written treatments of the subjects under discussion.

In the new edition of His magazine there is a section

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1. His, January, 1948, p. 23.

of pictures. One of these sections features "Campus-in-the-Woods", the leadership training school of Inter-Varsity. Another one shows in pictures how to carry out a campus evangelistic mission. A third shows pictures of a young missionary in Labrador.

3. Style.

The style of writing in His is editorial and didactic. The purpose of many of the articles is instructive as well as informative.

Expressions used in His are the usual evangelistic terms. Phrases such as these are frequently used: "saving faith", "His salvation", "self-righteousness and sin", "winning souls to Christ", "spiritual rebirth", "perfect sacrifice for sin", "His atoning death on the Cross", and "saving knowledge of Christ."

E. Comparison of the Materials

A comparison of the elements of evangelism in these three magazines will clarify their contribution. First, as to purpose: Young Life is evidently concerned that its non-Christian readers accept Jesus Christ as Saviour upon reading and that its Christian readers shall receive guidance for daily living. Youth for Christ Magazine seeks to challenge its readers to a more vital faith and evangelism as well as give them a Christian solution to life's problems. His is concerned that Christian students may be ready for

the task of evangelism through an intelligent understanding of their faith as well as give them resources to meet the problems of life on a secular campus.

In both Young Life and Youth for Christ Magazine the prominent appeal to be Christian is in terms of success. Other motivations which are used are the natural desires of youth for happiness, success, service; fear is also used. Young Life presents its motivations through biographies and pictures of youth who have made a success in various realms of their school activities. The motivations in Youth for Christ Magazine are presented primarily through the picture section and through biographies of successful Christians. The motivations in His are more indirect and are presented in terms of an appeal for a more disciplined and vital Christian life on the part of the students.

The approaches suggested by these materials to contact the non-Christians are through the use of the familiar subjects, terminology, and pictures. In Young Life this is done through the use of slang, through the cover photographs, through the feature articles on sports events, through the tips for teens which are a regular feature of each magazine. In Youth for Christ Magazine the methods of contact are through the cover photographs, the pictures of youth and leaders, of Youth for Christ organization, and through the joke section.

In each one of these magazines there is a devotional

note in the poetry or in daily devotional sections. In Young Life this section frequently seeks Christian decisions; in His it seeks to bring about a reconsecration and a more vital faith.

Throughout these magazines there is a great deal of Christian teaching. This is particularly true of His which includes a number of articles on the deity of Christ, the Resurrection, the meaning of Christian faith, and others telling what Christian attitudes and actions should be in a number of situations. Youth for Christ Magazine also gives articles containing Christian teaching about matters of dress, the desiring of success on the part of the Christian and others. In Young Life the Christian teaching is found primarily in the editorials. These two magazines deal particularly with the social problems of young people who have committed themselves to Christ.

CHAPTER V

SUMMARY AND CONCLUSION

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The basic problem of this thesis has been the discovering of adequate approaches in presenting the Christian Gospel to youth in such an attractive and compelling manner that youth will recognize their need of it and respond to it. The materials for the study were gathered from three denominations: The Presbyterian Church, U.S.A., the Presbyterian Church, U.S., and the Northern Baptist Convention, and one interdenominational agency--the United Christian Youth Movement. Also, material was used from two tract tract companies: The World-Wide Monthly Tract Company and the Good News Tract Company, as well as a group of tracts from the Northern Baptist Convention. Material for the chapter on extra-church publications was used from three such organizations: the Youth for Christ International organization, the Young Life Campaign, and the Inter-Varsity Christian Fellowship.

In the approaches of the church to youth evangelism the literature studied indicates an awareness of the need for evangelism of youth and is concerned with making youth in the church aware of that need. It does this through a number of methods: through making the youth aware of

what Christ can mean to them personally--by making life full and rich, by giving them goals, and by assuring them of immortality--and through making them aware of what Christ can mean to their friends--in matters of decisions, of having a goal in life, of maintaining balance during trouble, of making personal relationships meaningful, in matter of life after death, in the matter of freedom from sin and its effects. In all these matters Christian faith makes a difference in the life of a young person. Christian youth are prepared for their task through self-examination, re-consecration and study of the Christian faith. The methods of contact suggested are through a large variety of opportunities in the regular church channels and through community surveys. The principal methods of evangelism as suggested by this material are these: first, simply inviting those prospective members to the church for the youth meetings and church services, then, of the various methods of group action suggested they center around the idea of a Young People's Week or month which is both preceded and followed by visitation. During this time of special evangelistic emphasis decisions from the prospects are solicited for Christ. Other such methods are: the use of semi-religious appeals, reach key young people, through the regular channels of the church as, for example, conferences and camps, and through offering an attractive church program. Finally, the most effective method as suggested by this material is

through the consistent Christian lives of the young people in the church.

A study of the tracts has revealed a basic unity throughout the three groups as to purpose, that is that the reader will make the decision to follow Christ as Lord and Saviour and dedicate his life to Him. Only the Baptist group solicits the decision regarding church membership. The tracts use various means of attracting the attention of the reader. The most prominent ones are through the use of color, through pictures, catchy titles, and through familiar subjects. The tracts most extreme in this respect are those of the Good News Publishers. The principal motivation used throughout the tracts are: fear, reward, ease with which the decision may be registered, the natural desires of youth, for happiness, success, and service. The use of the Bible in the approach to youth varies. There is a wide selection of scripture passages, and some tracts include many references.

The study of the extra-church literature reveals that the emphasis is in guiding the thinking and meeting the problems of Christian youth. In only one of these is there decision solicited regarding the claims of Christ; this is true of Young Life magazine. Youth for Christ Magazine is concerned primarily with making youth aware of their task as evangelists while His is concerned with meeting the problems of the Christian student on a secular campus and

also of preparing the students as evangelists. The motivations in these magazines are again in terms of the natural desires of youth for happiness, success, service; fear is also used. Perhaps the principal motivations which are used throughout Young Life and Youth for Christ Magazine are in terms of success. The appeal to contact non-Christians, particularly in Young Life and Youth for Christ Magazine is through the familiar--by means of topics, terminology, pictures, jokes and cartoons. In His magazine the appeal is on the basis of the reasonableness of the Christian faith.

As a result of this thesis certain conclusions regarding evangelism are apparent.

1. There is an urgent personal need among young people for the Gospel.

2. The young people in the churches may be prepared for the task of presenting that Gospel to non-Christian youth through purposeful study of the Christian faith, through a continued commitment of themselves to Christ, and through concerted Christian action for the church, the community and the nation.

3. The methods given by which that Gospel may be presented to non-Christian youth are as many and varied as is the human personality. All the regular channels of the church are to be used in the evangelistic endeavor, as well as the normal interest of life appeals.

Printed materials which are presented to youth should meet the social problems of youth who have committed themselves to Christ.

4. Where personal contacts cannot be made, the printed material presented to youth in the name of Christ presents the Gospel in a message which can be grasped and which leads them to a realization of need and a commitment to Christ and to His church.

5. There was a very obvious tendency in some materials to popularize the Gospel while holding to traditional phraseology. This was done through the use of cartoons and slang. In the material which presented the Gospel in terms of the youth's own experience this was not necessary, however.

6. Christian youth in secular colleges and universities are helped to meet their problems through an understanding of the bases of the Christian faith.

7. In youth evangelism the place of the church is recognized. Primary emphasis, however, is placed upon commitment to Christ.

8. It is encouraging that there is the awareness on the part of church youth that they must reexamine their own lives if they are to present a vital Christian witness.

There are many valid approaches to youth evangelism. Those which will present the Gospel to young people in the most vital, attractive manner should be used.

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