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SELECTED RECENT BOOKS  
FOR  
GUIDING YOUTH IN CHRISTIAN LIVING

By

HARRIETTE R. BARBOUR

A.B., Asbury College  
M.A., University of Georgia

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INTRODUCTION

## INTRODUCTION

### A. Statement and Significance of the Problem

As history moves through the sixth decade of the twentieth century, no one will deny that conditions in the political, economic, social, and spiritual world are unsettled. As a result, multitudes of young people are confused about the meaning of human existence.

Two wars in this century and a threat of a third one have accentuated the age-long questions, Where has man come from? Does blind chance control the universe, or is there a good, intelligent Creator back of it? What is man's true purpose on earth? Are there for him any unshakeable moral standards? Does he have any infallible Guide? Are there any everlasting values? What is man's ultimate destiny? <sup>1</sup>

Youth are reaching out for guidance and advice. They need religious leaders who can point the way by showing them what is good and right in a manner that is attractive and understandable.

Many religious books for youth have been published in the last decade. The writer's purpose is to study ten selected books from among them to see what the Christian church is doing to help young people with the many problems they face. Are the recent books written in a modern and up-to-date style? Do they appeal to them and present a vital spiritual challenge? Do they meet their needs in the light of present world conditions?

The first need is to get acquainted with the literature that is available. No Christian worker is fully equipped unless he has

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1. Nat Long: Goal Posts, Introduction

some knowledge of books which are designed to help young people either to come to a knowledge of Christ as Saviour or to grow in the Christian faith. All Christian leaders share in some small measure in the shaping of Christian opinion and in the creating of demand. Therefore, by showing discrimination in the choosing of books, they can help to ensure that what is written for the cause of Christ will be helpful to youth both in its content and in its manner of presentation.

#### B. The Problem Delimited

Books were chosen for the study that were definitely written for spiritual guidance to youth. Books were not included that were books of prayer, books of daily devotionals, books on sex, books on guidance, books on personality development, or biographies of great religious leaders.

Books were selected in which the author in the title or in the preface clearly designated the book as being written for youth. None of the authors, however, specified what ages were included in the term "youth."

Books were chosen from those written in the last decade, 1945-1955. Great spiritual, economic, political, and social changes have been occurring in our country since the close of World War I, and they have become more and more evident since the close of World War II. Because of this trend it was felt that books written since the close of the Second World War would be of especial significance.

Only books by American authors of the Protestant faith have been reviewed. The books selected cover a fairly wide denominational



range and fairly divergent theological viewpoints.

### C. Method of Procedure

In the first chapter, the lives of the authors of these ten books will be described to show their religious background and their experience in working with young people. Then the books will be reviewed individually to discover certain significant factors. In the second chapter, the increased number of religious books published recently will be noted. Then the contribution of these books to challenge youth in certain Christian practices will be discussed. Following this, the books will be reviewed to see how clearly they challenge youth to abundant Christian living, both in a general way and also in specific areas where youth face serious problems. Finally, in the light of this study, some conclusions will be drawn on the adequacy of the recent books to really guide youth in Christian living.

### D. Sources of Data

Letters were sent to twenty-four of the major denominational and interdenominational publishing houses, asking them to list the books they had published during the last ten years for the spiritual guidance of youth, and also to note any that had been especially popular or successful. On the basis of their answers the books were chosen.

CHAPTER I

A PRESENTATION OF SELECTED BOOKS

## CHAPTER I

### A PRESENTATION OF SELECTED BOOKS

#### A. Introduction

In making a study of some selected recent books for youth, it is first necessary to have a basic knowledge of the viewpoints of the authors and of the contents of the books. This chapter will set forth brief biographical sketches of the authors to show their religious background and the experiences they have had in working with young people. The information has been secured from various publishers, from the paper jackets on the books, and from pen sketches. A synopsis of each book will not be given chapter by chapter; instead there will be a discussion of each book noting its aim, structure, style and language, its use of the Bible, the number and type of illustrations, and any denominational significance. In most instances there will also be a review by the religious press.

#### B. A FAITH FOR YOUTH

##### 1. Biographical Sketch of the Author.

Joseph James Murray, the son of a Presbyterian minister, was born in South Carolina in 1890. In 1909 he received an A.B. degree from Davidson College, and in 1913 a B.D. from Union Theological Seminary in Richmond, Virginia. He was a special student at Oxford University in England in 1934. For several years after he was ordained a minister he did mission work in North Carolina. He

served as a chaplain during the first World War. At present he is pastor of a Presbyterian Church in Lexington, Virginia. His various pastorates have brought him in close contact with many young people. He has served as chairman of the Board of Christian Education for the Presbyterian Church, U. S.

## 2. A Discussion of A Faith for Youth

### a. Aim.

The author feels that there is a new interest in belief appearing among young people. His purpose is to show that "only the faith in truth and righteousness and God, only the faith in One Who brings us hope and power, can meet the needs of men and nations in our day."<sup>1</sup> All other movements and all other faiths are insufficient. The first chapter asks, "Do Beliefs Matter?", and the answer is given that one's beliefs determine one's conduct. Beliefs are the source of intellectual peace, happiness, and power, if they are the right kind of beliefs. Beliefs don't make much difference in one's life if they are only opinions; they must become real convictions.

The author shows that although there is a rational basis for our faith, that faith is definitely more than rational.

Faith refuses to stop with the seen. Faith means examining all the evidence we have -- from reason, from revelation, from the experience of others and of ourselves -- and then holding to the best we find.<sup>2</sup>

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1. Joseph J. Murray: A Faith for Youth, Introduction, p. 7.
2. Ibid., p. 22.

The author takes it for granted that his reader has at least an intellectual, though perhaps vague, faith in Christianity. He shows that if the doctrines of the Christian faith are true, and they are, that they deserve response and action. He works constantly at this aim until the close of the book when he says,

Secularism advances because we are not in earnest about our faith.. Now is the time for young men and women to come to the Kingdom who have a faith, a faith that they are willing to live for, a faith that they are eager to share.<sup>1</sup>

b. Structure.

This is a short, paper-bound book of only one hundred and thirteen pages, divided into fifteen chapters. The cardboard cover of the book is appealing with the picture of an attractive young couple on it. The chapter titles are brief and doctrinal, such as, "Our Father," "Our Brother Christ," "The Holy Spirit," "The Word of God," "When You Pray," "The Forgiveness of Sins," and "The Life Everlasting."

At the beginning of each chapter are several Bible verses which form the theme for the discussion. The chapters are sub-divided into sections which makes it easy to grasp the main points. The chapter entitled, "Our Brother Christ," is subdivided into: A Real Man, The Perfect Man, Earth's Greatest Teacher, and Our Brother Christ.

c. Style and Language.

The book is filled with quotations both of prose and poetry.

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1. Ibid., p. 113.

A reader needs a good literary background to fully appreciate parts of it, as, for example the poem by Sidney Lanier in the chapter entitled "Our Brother Christ,"

O perfect life in perfect labor writ,  
 O all men's Comrade, Servant, King, or Priest, --  
 What if or yet, what mole, what flaw, what lapse,  
 What least defect or shadow of defect,  
 What rumor, tattled by an enemy,  
 Of inference loose, what lack of grace  
 Even in torture's grasp, or sleep's or death's, --  
 Oh, what amiss may I forgive in Thee,  
 Jesus, good Paragon, Thou crystal Christ.<sup>1</sup>

Many famous literary works are referred to, such as, Dostoevsky's novel The Brothers Karamazov, Yarmolinsky's biography of Turgenev, Sartor Resartus by Carlyle, Adam Bede by George Eliot, Outline of History by H. G. Wells, St. Francis of Assissi by Chesterton, and Flight to Arras by Antoine de Saint-Exupery. There are poems by Masfield, Lanier, Whittier, Browning, and Oxenham.

Some of the sentences are quite long and involved. Many words or expressions are used that are not very familiar to the average youth, such as, "the superficiality of our profession," "man's complex of mechanism and mystery," "it's ethics are metaphysical," "a mechanistic psychology," "ludicrous," "irrelevancy," "aggressive secularism," "passionate secular idealism," "humanitarian philosophy," "the acids of modernity," and "emotional symbolism."

There are Bible verses at the beginning of every chapter, and one or two verses are quoted on almost every page.

d. Illustrations.

Many of the illustrations come from geography, as the elevation

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1. Ibid., p. 42

of Mt. Mitchell, the cedars on Nonsuch Island, a mountain in China, and explorations at the North Pole. Experiences are told from the lives of various missionaries, as William C. Burns, Albert Schweitzer, David Livingstone, Father Damien, and Henry Martyn. Some of the illustrations come from literary works. There are almost no stories taken from the lives of young people.

e. Denominational Significance.

In his description of the character of God, the writer says,

All our peculiarly Presbyterian doctrines root in the idea of the sovereignty of God ... Our belief in the eternal decrees by which God has predestined this universe and the goals of human history, our faith in His free election of men to salvation and service, our confidence in His promise of the perseverance of the saints: all these come out of our conception of His supreme, all-powerful, all-wise, all-holy character ...<sup>1</sup>

In another place the author refers to the fact that he is a Presbyterian.<sup>2</sup>

3. Reviews.

The publishers of this book, The John Knox Press, have issued several reviews of it. Two of them follow:

A Faith for Youth assumes rightly that many students want Christian authority, definiteness, and persuasiveness in their faith. Dr. Murray ... presents reasons for a creed, then the creed itself warmly interpreted, then its acute relevance to young life ... Gracious orthodoxy.<sup>3</sup>

This is one of the finest books I have been privileged to read in a long time ... Even though it has a definite Presbyterian back-

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1. Ibid., p. 30-31.
2. Ibid., p. 79.
3. The Intercollegian, New York.

ground, I would be happy for young Baptists to read it; and I have the feeling that it would make a definite contribution to their Christian faith. This is not just another book, but it is another of those rare books, which give strength, answer questions, and leave one with firmer faith. I gladly recommend it to everyone.<sup>1</sup>

### C. A Theology for Christian Youth

#### 1. Biographical Sketch of the Author.

Henry David Gray was born in 1908 in Northern Ireland. In 1930 he graduated magna cum laude from Pomona College with a major in the History of Religions. In 1933 he received a B.D. degree from Hartford Theological Seminary. During the summer of 1932 he studied in the Boston University School of Religious Education under Sidney Watson. A Ph.D. degree was conferred on him at Edinburgh University in 1935. From there he went to Tubingen University in Germany to study under German theological leaders.

He has had wide experience in youth work. For a time he was secretary of Young People and Student Life for the Congregational and Christian Churches. As pastor of the Oneonta Congregational Church in South Pasadena, he now leads the work of his church's five youth groups, which average more than two hundred in attendance each Sunday. In addition, he originated the youth Odysseys on which young people travel to other states and other countries to help in the church work and meet other young people. During the summer of 1952 he led his Odyssey group to the Holy Land, serving churches all along the way.

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1. Harry E. Cox; Pastor of Hazelhurst Baptist Church, Hazelhurst, Mississippi.



He is in constant demand as speaker, teacher, and counselor at summer conferences and at colleges and universities.

## 2. A Discussion of A Theology for Christian Youth.

### a. Aim.

In the introduction, which is addressed to "Marj and Jim," the author says, "You have asked many questions about the Christian faith which are hard to answer ... Instead of an answer to each question separately, you will find here a brief and orderly statement of our beliefs." He hopes that not only will young people have their questions answered but also that they will find in the answers a "source of strength and guidance in Christian living."<sup>1</sup> Theology, Gray says, "is our considered attempt to make clear and to justify to our sense of truth the convictions that we hold concerning God, the world, and man."<sup>2</sup>

Gray anticipates the questions that are in the minds of youth today about the relation of the Bible to science, the question of immortality, whether the Bible is the Word of God, and the deity of Christ. He attempts to answer all questions in rational terms. His answers are at times too rational; he seems to ignore the fact that some things in the Christian religion must be accepted by faith alone.

### b. Structure.

The book is divided into twelve chapters. The author answers

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1. Henry David Gray: A Theology for Christian Youth, Introduction.
2. *Ibid.*, p. 12.

the main questions concerning Christian doctrine, as, What is theology? Are other religions as good as ours? Can we believe the Bible? What is God like? Who was Jesus? What does it mean to "live right" as a Christian? What is the purpose of the Church? "If a man die, shall he live again?"

First the author shows that theology is the foundation for all human life. He stresses the importance of belief by saying, "Even as a skeleton is required for the activities of the human body, so is belief essential for the activities of the human mind and spirit."<sup>1</sup> In the second chapter there is a brief history of religion, a list of the eleven great religions of the world, and the ways in which Christianity is superior to other religions. The remainder of the book consists of an orderly outline of Christian doctrines, beginning with the Scriptures and ending with immortality.

The chapters are subdivided into five or six sections. In the chapter on "God," the following sub-topics are found: In Nature; A Living Voice; The Great Person; 'The Hound of Heaven;' The Holiness of God; The Faithfulness of God.

Each chapter begins with an illustration and ends with a summary paragraph. At the conclusion of the book there is a list of additional books to be read in connection with each chapter, and there is also an index.

c. Style and Language.

Gray's writing is straightforward. His approach is constructive.

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1. Ibid., p. 12

His style is clear and he keeps to the point he is trying to make.

Many works of literature are quoted: The Merchant of Venice, Dreams and Dust, The World's Living Religions, Rough Rhymes, The Hound of Heaven, Gone with the Wind, Aids to Reflection, Laburnum Grove, and poems by Oxenham, Hosmer, Montgomery, and Whittier.

The Bible is not quoted to any great extent. There are some verses or parts of verses quoted in each chapter, but the references are rarely given. For example, in the chapter on "Jesus" the following verses, or parts of verses, occur:

Nevertheless, not My will, but Thine. Father, into Thy hands I commend My Spirit. Jesus was tempted in all points like ourselves. Thou art the Christ, the Son of the living God. To me, to live is Christ. I and My Father are one. God commendeth His love toward us, in that while we were yet sinners Christ died for us. I live, nevertheless, not I but Christ liveth in Me.<sup>1</sup>

d. Illustrations.

There are not many illustrations in the book, and those that are included are told quite briefly. There is a wide variety in the types of stories. For example, there is a story of a college girl trying to reform the elections in her class; a little boy praying that a jar of jam he had dropped and broken should be mended since he had disobeyed by getting into it; a man who was faced with terrific suffering who resorted to heroin, in contrast to Kagawa who in his suffering gave his life to God; the conversion of Count Zinzendorf; an experience of Leonardo da Vinci in painting the Last Supper; a nervously ill man who learned to draw on God for strength as he cared

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1. Ibid., pp. 48-59.

for his very sick wife and their six children.

The illustrations at the beginning of each chapter serve to awaken interest. The chapter on "The Christian Life" begins:

Twenty young men gathered in a fraternity living room to discuss religion ... Then Mark Baxter ... said, "That stuff is all right... Do you want to know what keeps us from being Christian? I'll tell you. It's church people. Lots of them want us to be Christian, but they do not live right themselves." <sup>1</sup>

e. Denominational Significance.

Although there is no distinct denominational teaching, there is a distinct liberal tone in the theology. The author says, "The Bible shows that men once thought of God as a jealous, glorified, tribal chieftain who was so anxious to stop progress that he made men speak different languages." <sup>2</sup> He attempts to explain away miracles.

Some can be explained on the basis of imperfect scientific knowledge - demon possession as an explanation of illness is an example. Others can be understood by knowledge of geography, such as the crossing of the Red Sea when the hot winds dried up the shallows, and the volcano which made the pillar of cloud by day and fire by night. <sup>3</sup>

He says that "miracles are true in the sense that their teaching is true." <sup>4</sup> Speaking of Christ's miracles he says, "The healing power of Jesus cannot be questioned. Modern psychology has substantiated the amazing power of mind over body and the healing potency of strong and loving personalities." <sup>5</sup>

To Gray, Jesus was not the eternal Son of God. He says Jesus' "life was so superior to other lives in character and quality that it

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1. Ibid., p. 86.
2. Ibid., p. 29.
3. Ibid., pp. 30-31.
4. Ibid., p. 31.
5. Ibid., p. 31.

stands alone in history."<sup>1</sup> The author has an idea of universal salvation, saying he is "confident that in the eternal life, under new conditions, God will call men out of sin until at last all men are won to His fellowship of love."<sup>2</sup>

### 3. Review.

Richard Hoiland, associate executive secretary of the American Baptist Convention, says:

A difficult problem is here handled both fearlessly and sympathetically, and with extreme sensitiveness to spiritual values and an approach that is always constructive, warm, and emotionally appealing. At the same time he develops this liberal statement of Christian theology in rational terms and in a way that is intellectually honest and acceptable.<sup>3</sup>

#### D. Youth Asks About Religion

##### 1. Biographical Sketch of the Author.

Jack Finegan holds the degrees of Bachelor of Arts, Master of Arts, Bachelor of Divinity, and Doctor of Laws from Drake University. He holds a Master of Theology from Colgate-Rochester Divinity School. He has studied at the University of Berlin, and in 1952 he studied religion in India under a Fulbright scholarship.

For a time he was professor and head of the Department of Religious Education and Director of Religious Activities at Iowa State College at Ames, Iowa. In his work as professor and minister he has been brought in close contact with college age young people and has had many opportunities to speak to and counsel with them.

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1. Ibid., p. 54.
2. Ibid., p. 138.
3. Ibid., Jacket of Book.

He is at present professor of New Testament Literature and Interpretation at Pacific School of Religion and minister of University Christian Church at Berkeley, California.

2. A Discussion of Youth Asks About Religion.

a. Aim of the Book.

Finegan has selected one hundred questions asked him most frequently by youth on the subject of religion. He finds that young people have very inquiring minds on the subject of religion because they are constantly faced with the facts of science, philosophy, and history, subjects which at many points seem to be at variance with the teachings of the Christian religion. His aim is to help young people find a faith amid these seemingly conflicting ideas, but whether young people could truly find a vital faith in Christ through reading this book is open to question.

b. Structure.

The book is in question-and-answer form, which the author believes makes for interest and concreteness. The questions are arranged in a logical order of progression and are grouped under twelve topics. They are answered according to the general views of the author. The chapters center mainly on the doctrines of the Christian religion. However, there is one chapter answering questions on "The Other Religions." It lists the ten major religions in the world, traces their beginnings, names their prophets, gives the "Bible" of each one, shows their distinctive emphases, and compares their beliefs about God, and notes points where they agree. Even

within Christianity, the questions are not limited to ones about the Protestant faith. The chapter on the church discusses the Roman Catholic Church, the Eastern Orthodox Church, as well as Protestant churches. There is also a chapter on "The Philosophies of Religion," which include Roman Catholicism, Fundamentalism, Modernism, Humanism, and Neo-Orthodoxy. Suggestions for additional reading are given at the close of each chapter.

c. Style and Language.

The questions are answered in a straightforward manner. Finegan is a logical writer and his answers are concise. However, he presents various sides of controversial subjects which a young person trying to find a faith might feel was confusing. In answering the question, Should I Be a Fundamentalist or a Liberal?, the opening sentences in the five paragraphs used to answer that question read:

It is a good thing to be a Fundamentalist because that means believing in the fundamentals of the religious faith ... It is a bad thing to be a Fundamentalist ... when that means a blind and fanatical adherence to outmoded forms ... It is a good thing ... to be a Liberal because a Liberal is one who is not confined and bound within the limits of a pattern inherited from the past ... It is a bad thing to be a Liberal, however, when this means casting away all that has come from the past ... Since both Fundamentalism and Liberalism have their strong points and their weaknesses, it would seem desirable for us not to make an advance identification of ourselves with either position.<sup>1</sup>

By his frequent use of this technique, he seems to want his readers to think for themselves rather than to accept his viewpoint on various beliefs.

The Bible is referred to quite often; there are fifty direct quotations and about thirty-five indirect references. In answering

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1. Ibid., pp. 20-21.

questions on God, Christ, the Church, and Christian Living, Bible verses are not used as the basis of authority for views expressed.

d. Illustrations.

Many of the illustrations, especially in the first part of the book, are drawn from science. The stars, our planetary system, comets, atoms, molecules, and the theory of evolution are all used to bring out certain points. Most of the stories deal with people who are outstanding scientists, philosophers, missionaries, and explorers. There are no experiences given from the lives of young people.

e. Denominational Significance.

The book has no denominational slant, but there is a tendency toward liberal interpretation of Christian theology. Finegan says, "... the deity of Hinduism, the deity of Judaism, and the deity of Christianity must ultimately be one and the same God." However, the God revealed in the Bible is quite different in character from the God that the Hindus worship. He suggests that the falling of the walls of Jericho was due to an earthquake, and the crossing of the Red Sea by the children of Israel was made possible by the favorable and concurrent action of tide and wind.<sup>1</sup> He holds to the theory of evolution, saying that "sometime within the last million years, ape-like mammals developed, or changed suddenly, into man."<sup>2</sup> No mention is made of the sin question and that the purpose of Christ's death was to bear the penalty of man's sin. He interprets Paul as teaching

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1. Finegan, op. cit., p. 61.

2. Ibid., p. 37.



an all-comprehending redemption."<sup>1</sup> In answering the question as to whether we should send missionaries to foreign lands, Finegan gives as his main reason that "Christianity ... represents the highest level of spiritual truth." Then he adds, "Indeed, it is to be hoped that as we share Christianity with the adherents of another religion, Christianity itself will in turn be enriched and elevated."<sup>2</sup>

### 3. Review by the Press.

The Christian Advocate has said of this book, "For any person desperately seeking the truth about himself, his world, and his God, this is a fine book."<sup>3</sup>

## E. Life's Meaning: The Why and How

### 1. Biographical Sketch of the Author.

Henry P. Van Dusen was born in Philadelphia in 1897. He received his A.B. degree from Princeton University in 1919, and his B.D. from Union Theological Seminary in 1924. He was ordained as a minister of the Presbyterian Church in 1924. In 1926 he became an instructor at Union Seminary and several years later he was made assistant professor of systematic theology and the philosophy of religion. In 1946 he became president of the Seminary. He has held numerous positions with the National Council of Churches. He is on the editorial board of the Presbyterian Tribune. He has written many books in the field of religion.

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1. Ibid., p. 103.
2. Ibid., p. 138.
3. Ibid., Jacket of the Book.

## 2. A Discussion of Life's Meaning: The Why and How.

### a. Aim.

The purpose of this book is to help college students understand the meaning of life and to develop a Christian philosophy of life. The author says that inside of everyone are two very strong desires: a yearning for some explanation of the universe and our life in it, and a craving of the whole of life for completion. His aim is to show how religion is the answer to these two desires. He wants to help young people find a life that is permanently satisfying, and he feels that religion is a necessity in any life that is truly meaningful. Van Dusen begins by showing the relevance of religion to life's most important milestones on the human pilgrimage: the achievement of maturity, marriage, parenthood, and death. One purpose of the author is to show that religion is reasonable and intellectually satisfying.

### b. Structure.

The book consists of twelve chapters logically organized into two main sections: The Meaning of Life and The Living of Life. The first part deals chiefly with beliefs. It is directed toward answering questions many people ask about the world as a whole and each person's place in the total scheme of things. There is a chapter on God, the Author of life, one on Jesus, the Master of life, one on the function of the church, and finally one on the main obstacle to belief - evil. The second part of the book is concerned with the "how" of Christian living and presents a program for life. The major topics in this

section are: fellowship with God, worship, and service. Then follows a chapter entitled "The Christian Movement in the World Today" which exalts the church and tells of the ecumenical movement. The final chapter is a strong defense for belief in immortality.

c. Style and Language.

The style is informal and conversational. It is, however, not direct and personal, as are many books written for youth. The personal pronouns "I" or "you" are not used. The ideas are presented in a forceful way which stimulates thinking. The author avoids the use of theological terms, but to understand the book requires thought and concentration.

A number of authors and poets are quoted, such as, Carlyle, John Oxenham, Edward Dowden, Tennyson, Francis Thompson, Studdert-Kennedy, Frank Mason North, George Eliot, Henry Ward Beecher, Sir Edward Grey, and Browning.

Direct quotations from the Bible are rare. In the entire book only about a dozen verses are quoted.

d. Illustrations.

In the first section of the book there are very few illustrations. In the second section there are many more. They are drawn mainly from the experiences of college students or from experiences the author has had in foreign countries. The stories that are told have a definite purpose and are applied well. In the chapter "Obstacles to Belief - Evil," there is first the story of the tragic death from pneumonia of a young college man whose family had great hopes in him. Then follows the story of a young woman who graduated with honors

from college and later from seminary. After a number of years of fruitful service in the church, she fell in love and was married. A few weeks after her marriage she contracted meningitis and died. Then there follows a reference to Tennyson's poem, "In Memoriam," in which the poet grieved over the tragic end of his young friend, Arthur Hallam. These stories make one wonder about the meaning of suffering, and Van Dusen shows how in religion alone can any explanation be given.

e. Denominational Significance.

Although the author is Presbyterian, he has long been one of the leaders of the ecumenical movement, so the book he has written for youth has no denominational emphasis. The general tone of the book is liberal. The author apparently does not hold to belief in the deity of Christ, for in writing of Him, he says,

The circumstances of Jesus' life were formed for Him by forces over which He had no control, the immediate contemporary situation... Jesus came to an end of disgrace and failure...<sup>1</sup>  
 Jesus was crucified because of the convictions of His mind.<sup>2</sup>  
 Christian faith is faith in the faith of Jesus.<sup>3</sup>

The author also states that Christ "had limitations,"<sup>4</sup> and that not all of his sayings are "applicable today."<sup>5</sup> His belief in eternal life is not based on the teachings of the Bible but on the reasoning that "immortality is inevitable if there is any meaning for the individual human life, for the life of the world, and for the life of society."<sup>6</sup>

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1. Henry P. Van Dusen: Life's Meaning: The Why and How, pp. 65-66.
2. Ibid., p. 67.
3. Ibid., p. 79.
4. Ibid., p. 79.
5. Ibid., p. 85.
6. Ibid., p. 228-229.

### 3. Review by the Press.

This book has had extensive and numerous reviews both in the religious and secular press. One review follows:

The book attempts to deal with the problems which perplex college young people who are puzzled by the place of the Christian faith in our present world. The method of development is philosophical and speculative... Power becomes ours through constancy in prayer and through striving to transform society into a Christian brotherhood. Dr. Van Dusen believes the Christian movement preserves past values, gives rise to new creative forces, serves as a means toward the corporate life, sustains us amid perils, and promises an ultimate destiny in our journey.

#### F. The Power of Positive Thinking for Young People

##### 1. Biographical Sketch of the Author.

Norman Vincent Peale, the son of a pastor, was born in Bowerville, Ohio, in 1898. He was ordained to the ministry of the Methodist Episcopal Church in 1922. During his first pastorate in Rhode Island he studied at Boston University where he received his S.T.B. and M.A. degrees. Later he was awarded D.D. degrees from Syracuse University, Ohio Wesleyan, and Duke University.

In 1932, he accepted the pastorate of New York's oldest chartered church, Marble Collegiate. Peale began preaching on such subjects as fear, worry, developing personality, how to solve one's problems, and how to be happy, and he soon built up the congregation until the church was completely filled every Sunday morning and evening.

Called "America's Minister to Millions," Peale is nationally known through his newspaper columns, radio and television programs,

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1. Otto Reimherr, The Lutheran, December 26, 1951.

magazine articles and best-selling books, such as, The Power of Positive Thinking and A Guide to Confident Living. He preaches to congregations totaling 4,000 every Sunday, and his sermons are mailed to 200,000 people all over the world.

He has personally counseled thousands of teen-agers with their problems. He himself is the father of three children, all of whom are now in their teens.

## 2. A Discussion of The Power of Positive Thinking for Young People

### a. Aim.

This book is a revision of the book written some years ago entitled, The Power of Positive Thinking. In the introduction Peale says,

The purpose of this book is a very direct and simple one: to help young people find themselves and live happy and effective lives. It is to describe and demonstrate one of the most important and valuable laws of successful living, 'the power of positive thinking.' ... This book is a practical, direct-action, personal-improvement manual. It is written with the sole purpose of helping the reader achieve a happy, satisfying, worthwhile life. It tells how to be rid of the inferiority complex, how to get along with people, how to overcome fear, how to get along well in studies or one's job, and how to deal successfully with life's problems generally.<sup>1</sup>

The author practically guarantees that if the reader will carefully read and study the book and put into practice "ten simple, workable rules," or "eight practical formulas," that he will become a changed person. By following the precepts of this book one's personality will improve, one will become better liked, will be much

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1. Norman Vincent Peale: The Power of Positive Thinking for Young People, Introduction, pp. v-vi.

happier, will achieve control over one's circumstances, will wield a greater influence, will gain freedom from tension, and will win material success.

The main emphasis is on sentences to repeat and rules to follow. There are in all thirty-eight sentences the reader is urged to say over and over. In the first chapter alone are these six quotations:

I can do all things through Christ Which strengtheneth me.  
 If ye have faith ... nothing shall be impossible to you.  
 Attitudes are more important than facts.  
 God is with me; God is helping me; God is guiding me.  
 If God be for us, who can be against us?  
 I am now in God's hands.<sup>1</sup>

Of the fourteen chapters, eight end with a set of rules to follow.

b. Structure.

Most of the chapters have intriguing titles, as, "Stop Fuming and Fretting," "Be a Winner," "Ten Ways to Solve Your Problems," "What to Do in a Slump," and "You Like People -- People Like You." At the beginning of each chapter there is an attractive black and white sketch bringing out a point in some story that is told.

Each chapter contains some principle of positive thinking as well as recommended techniques for successful living. There is no logical order to the chapters; they could be completely changed around from the middle to the beginning or from the end to the middle. The paragraphs could also be re-arranged with no serious consequences.

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1. Ibid., pp. 4-17.

### c. Style and Language.

Much of Peale's popularity must be explained by his style of writing. The sentences are short and directly addressed to the reader. No theological terms are used. The language is vivid. There is a great deal of conversation in every chapter. The approach is very informal. Peale speaks of his own experiences freely. He is often in situations where he needs to put into practice some of the success formulas he is giving to his readers.

There are only forty references to passages in the Bible, and six of these are repeated two or more times. In many instances only a phrase from a Bible verse is used and it is then interpreted to make a certain point. Six times reference is made to Matthew 9:29, "According to your faith be it unto you." Mark 11:22 is used three times, "Have faith in God." Matthew 17:20 is also quoted three times, "If ye have faith as a grain of mustard seed ..." Saying one of these verses over and over is supposed to change one's pattern of thought and lead to a change in one's course of action.

### d. Illustrations.

There are eighty stories told. The most popular types deal with the lives of athletes, the experiences of college students, the experiences of successful young executives, and personal experiences of the author. These numerous stories could be transposed to support any of the points Peale is attempting to make, for all the stories are success stories. An example of one of them is found in the chapter, "Be a Winner." A young boy was sent by his mother to see Peale because the boy was making only seventy in his courses at school. Peale's advice to him was,



Before you read your lessons, pause a moment and pray in this manner, 'Lord, I know I have a good mind and that I can get my work.' Then get yourself relaxed and read the book without strain. Imagine you are reading a story. Do not read it twice unless you wish. Simply believe that you got it on the first reading. Visualize the material as soaking in and germinating... In class when the teacher calls on you, quickly pray before answering. When an examination is given, affirm in prayer that God is releasing your mind and that the right answers are given you.<sup>1</sup>

The boy followed these suggestions and made ninety in all of his courses the next semester.

There is one type of story that recurs frequently. Peale, feeling under great strain and tension, meets a great executive or athlete who is very calm and relaxed. Peale asks this person for the secret of his peaceful state of mind, and the athlete or business man gives him the very type of technique that Peale has been discussing. All the stories are designed to show how various people solved their problems through applying the rules set forth.

e. Denominational Significance.

There is nothing definite or different enough in this book to offend any reader, no matter what his religious beliefs may be. There is a psychological approach to religion. No demands are made on the reader, and he is directed to no work to be accomplished or goal to be achieved outside of himself. Sin is not mentioned, nor is there any reference to repentance. The emphasis is all on thought patterns.

3. Review by the Press.

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1. Ibid., pp. 110-112.

Many favorable reviews of this book have been made by both the secular and religious press. One written in Canada says,

I can think of nothing that could be more valuable to any adolescent in whom one is interested than to introduce him or her to this simple and easily readable work. Adolescence is a time of doubts, uncertainties, apprehensions, and confused thinking which is frequently negative and unconstructive for want of some guide such as this.<sup>1</sup>

Extensive articles on Peale's original The Power of Positive Thinking have appeared in recent issues of two magazines, showing some of the dangers of giving "the success pattern" of American business "a religious version."<sup>2</sup> One critic feels that in this time of trouble and crisis that we as a nation "can rise to new maturity, or we can turn instead to those who pat us on the head and say it isn't so at all, like the Rev. Dr. Norman Vincent Peale."<sup>3</sup>

#### G. Very Truly Yours

##### 1. Biographical Sketch of the Author.

Chester Swor was born in Mt. Olive, Mississippi. At the age of six he developed osteomyelitis which seriously hindered his walking. For several years he had to spend much time in hospitals or in bed at home, and during this time books and reading became a vital part of his life. He feels that physical lameness has brought great spiritual blessing to him. He graduated from Mississippi College in 1929, and

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1. Quebec Chronicle Telegraph, December 11, 1954.
2. Wayne E. Oates; The Cult of Reassurance. Religion in Life, Winter 1954-55, p. 81.
3. William Lee Miller: Some Negative Thinking About Norman Vincent Peale. The Reporter, Jan. 13, 1955, p. 24.

in 1934 he received his master's degree in English from the University of North Carolina. From 1930 to 1939 he served as dean of men and assistant professor of English at Mississippi College, and he was on a leave of absence until he resigned in 1942 to give his full time to preaching.

Swor grew up in a Southern Baptist Church, serving as Sunday School teacher, Training Union director, and in many other capacities. The First Baptist Church in Jackson, Mississippi, where he makes his home, has ordained him a deacon.

Each year he travels 25,000 miles conducting spiritual emphasis weeks and counseling with young people in colleges, churches, and summer assemblies. Countless students are being brought to Christian commitment as he visits from forty to fifty campuses a year.

## 2. A Discussion of Very Truly Yours.

### a. Aim.

In the introduction, Swor, speaking to the youth to whom the book is addressed, says that the messages it contains really belong more to them than to him, for those he has known and counselled were the inspiration and gave him the illustrations he has used. He hopes the book will bring joy and strength to Christian young people. His desire is that they will live their lives in full accord with the standards set by Christ in His Word. He takes for granted that the reader is a Christian, and in a very effective way he presents the challenge of a life lived in full surrender to Christ.

### b. Structure.

The book is divided into two sections. The theme of the

first part is: "Your Life Touches Other Lives: It Matters How You Live Today." There are six chapters, each one designated as a different kind of "test," as, "The Shadow Test," "The Taste Test," and "The Fruit Test." The second section of the book has for its theme: "Life Will Ask Much from You: It Matters That You Grow Up!" Some of the chapter titles are unusual, as, "Addition," "Subtraction," "Multiplication," and "Punctuation." There is a brief prayer at the close of each chapter that helps a young person to pray that the things he has read may be made real in his own life.

Each of the chapters is subdivided into more or less an outline form. One of the chapters is called, "The Hardest Test," and it is in three parts:

- I. "But I say unto you, love your enemies." He expects us to go farther in applying the principle of love.
- II. "... And pray for them which despitefully use you." Jesus expects us to go farther in forgiveness.
- III. "Do good to them that hate you." Christ expects us to go farther in serving.<sup>1</sup>

There is a title page for each chapter with a clever black and white sketch and a few Bible verses that emphasize the theme.

#### c. Style and Language.

The book is in a simple, readable style. The author tells a great many personal experiences, using the pronoun "I" very frequently. There is quite a bit of conversation recorded in some of the stories. The author seems to be talking directly to the reader, which is natural, since the messages are ones he has used in addressing youth audiences.

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1. Chester Swor: Very Truly Yours, pp. 68, 71, 76.

One or more Bible verses are used for the theme of each chapter, and then two or three additional verses are usually quoted.

d. Illustrations.

Most of the illustrations come from present day life, but there are a few references to historical characters. Chapter I is very typical of the kinds of illustrations used. The title of the chapter is "The Shadow Test," and the theme is that God can use our shadows as a medium through which He can work to touch and transform the lives of other people.<sup>1</sup> Examples of some who have had great influence in the world include Christopher Wren, Florence Nightingale, and Thomas Edison. In the present day, Kagawa is given as an example of one being used of God to touch thousands of people. The other illustrations are taken mainly from people Swor has met or heard about on college campuses. There was an ex-marine who was strongly opposed to Christianity as a college student, but through the influence of a lovely Christian girl on the campus he was brought to trust in Christ. On another college campus there was a girl who lived a consistent and winsome life and who was used of God to lead many to become Christians. A Christian couple who were active youth leaders in a church in which Swor once spoke had been brought to Christ by the example and testimony of their young son.

Then Swor gave a personal experience. One day he had with him in his car a young boy who had no use for Christianity. Swor was very

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1. Ibid., p. 6.

proud of his beautiful new car and was trying to keep it from even a scratch. That morning another car, whose driver did not have his mind on the road, crashed into him, doing considerable damage. All unknown to Swor until afterward, the spirit he showed in his reaction to the damage to his car because of someone else's carelessness, was the means of winning to Christ the young man who had been with him.

e. Denominational Significance.

Because the book is mainly devotional in nature, no specific Baptist doctrines are expressed. All of the messages are closely related to the Bible. The deity of Christ is stressed and the fact that Christianity is devotion to a Person.

3. Review by the Press.

The advertisement sent out by the Broadman Press, the publishers, says of it:

From the pen of one of the most popular youth speakers of our day comes his first book which projects his unique personality and practical approach with remarkable force.

These vital, down-to-earth messages challenge every Christian to a complete dedication to Christ... These messages emphasize the need for unselfishness, clean living, and a close daily walk with Christ in the commonplace experiences as well as in great kingdom endeavors.

H. Sincerely in Him

1. Biographical Sketch of the Author.

Marcus Rieke was born in Odessa, Washington, in 1909. In 1931 he received a B.A. degree from St. Olaf College in Minnesota, and in 1934 a B.D. degree from Capital University Theological Seminary in

Ohio. He served as an assistant pastor in Grace Lutheran Church in San Antonio, Texas, during 1934 and 1935, and as pastor of St. John Lutheran Church in Genesee, Idaho from 1935 to 1941.

He then served a year as service pastor for the National Lutheran Council. In 1942 he accepted the call to become youth director of the American Lutheran Church. In this position he directs the youth work of this denomination, serving approximately 40,000 youth in a program of worship, education, and play. He is also chairman of the Youth Commission of the American Lutheran Conference and a member of the All-Lutheran Youth Leaders' Council. In 1952 he was chairman of the Joint Youth and Student Convention of Lutherans held in Hanover, Germany. During his ministry he has touched the lives of thousands of young people.

## 2. A Discussion of Sincerely in Him.

### a. Aim.

The aim of this book is to urge Christian young people to give their full allegiance to God. Conditions in the world today demand an aggressive, dynamic faith, and the author seeks to arouse this kind of faith in his readers. He has very strong convictions in regard to Christianity and he desires to share those convictions.

In the preface he says,

It is the author's hope that you will allow his intrusion into your busy lives so that, sitting down together, we can in the form of a personal friendly chat draw near to the heart of God and His saving Word. There we shall learn to know ourselves, look to Christ, serve Him more abundantly, pray fervently, and hold fast till He comes again.<sup>1</sup>

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1. Marcus Rieke: Sincerely in Him, p. 9

To a high degree the book seems to accomplish these objectives.

b. Structure.

Although Sincerely in Him contains one hundred and forty pages, it is a very small book because it is printed on thin, high-quality paper. There are eight short chapters, each one in the form of a command, such as, "Know Yourself!," "Look to Christ!," "Say Yes!," and "Hold Fast!" The first chapter, "Know Yourself!" is an example of the way all the chapters are subdivided into various sections. Chapter one is a discussion of some of the basic problems of a Christian young person and there is a section on each of five different problems, pretense, indifference, immorality, worldliness, and apostasy. At the close of each chapter is a prayer that sums up the main points that have been taught.

c. Style and Language.

The author has an intimate way of writing; his messages make the reader feel he is talking with him, not at him. Great feeling and earnestness characterize his writing. The language is simple and most of the paragraphs are short. The book is sprinkled with humor. Deep spiritual matters are discussed in a friendly, straightforward manner. The messages are very personal, with many questions put to the reader. In the chapter "Say Yes!" are these two paragraphs:

Have you ever tried to use God as a sort of errand Boy? Have any of the above selfish thoughts been yours? Have you ever thought that you would be horribly embarrassed if people thought that you were seriously concerned about accepting the Savior's invitation and really following Him? Have you hedged a bit when you thought of the words 'deny himself, take up his cross, and follow Me?'

Isn't it true that too often you have failed to let God ... into your heart, life, and deeds while at your desk? How many times have



you put Him off with an out-and-out statement of 'later?'<sup>1</sup>

Many, many Bible verses are quoted and used as a basis for the teachings on how to live the Christian life. The majority of verses come from the New Testament with not more than three or four from the Old.

d. Illustrations.

The book contains a great many illustrations, but very few of them deal with the experiences of young people. Sometimes it seems that an illustration is used because it is an unusual and clever story rather than because it is needed to drive home some particular point. An example of this is in the chapter "Dare to Serve!" where the following story is told and then a rather vague application is made.

Once upon a time there were a papa turtle and a mama turtle and a baby turtle -- and in a lunchroom one day each one ordered a cup of coffee. Noticing that it looked like rain ... papa turtle asked baby turtle to hurry home and bring back his umbrella. Baby turtle said he would go for it providing ... no one would drink his coffee ... After four hours' wait papa remarked that the baby's coffee was getting very cold and would be wasted. Therefore he thought he should drink it. Reaching for the baby turtle's coffee (he heard) ... from the corner of the doorway, 'Don't drink my coffee or I won't go!'

This is the hour for concentrated Christian action. It's 'D' day ... Dare to Serve Day! and you are the participant in the meaningful battle of the hour.<sup>2</sup>

In the maze of strange details in the story the main point is not at once obvious, and that is true in a number of the illustrations.

Doubtless because of his work with service personnel during

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1. Ibid., pp. 70-71.

2. Ibid., p. 98.

World War II, there are a number of stories from the lives of soldiers. There are also interesting accounts of incidents in the lives of several bishops in Europe during the war which revealed their devotion to Christ.

e. Denominational Significance.

Doctrines about which some youth might have questions, which are referred to in the book, are the Sacraments and falling from grace. Rieke says that God comes to a person "through His Word and through the Sacraments."<sup>1</sup> "... the soul is lost when it is no longer in contact with Word and Sacrament."<sup>2</sup> "We see someone slip from grace. We know that means eternal death to the individual."<sup>3</sup> "Yes, even you as a child of God are tempted to say 'later' to God's commands ... If you do, you, too, jeopardize your soul."<sup>4</sup>

3. Review by the Press.

The American Lutheran wrote of this book,

A very fine presentation in lecture form of Christian messages for modern youth. Pastor Rieke knows the mind of youth. He has an intimate and good-natured way of getting down to 'brass tacks' in the spiritual matters which count.<sup>5</sup>

I. Talks to Teeners

1. Biographical Sketch of the Author.

Leonard Greenway is a graduate of Calvin College, Grand Rapids,

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1. Ibid., p. 9.
2. Ibid., p. 25.
3. Ibid., p. 89.
4. Ibid., p. 75.
5. The American Lutheran, March 1950.

Michigan, and Western Theological Seminary in Holland, Michigan. He has held pastorates of Reformed Churches in Grand Haven and Grand Rapids, Michigan. At present he is pastor of the Burton Heights Christian Reformed Church in Grand Rapids.

For some years he was both school pastor and head of the Bible Department of Grand Rapids Christian High School. Both as a teacher and pastor he has spent much time in close contact with teen-age young people, learning to love them and understand their problems. He has come to the conclusion that they are really anxious for practical advice about Christian living.

## 2. A Discussion of Talks to Teeners.

### a. Aim.

The foreword is written by Helen Zandstra, dean of girls at Grand Rapids Christian High School. She says,

The teens are years of change -- the wonderful years that bring us from a childhood of uncertainty and dependence to an adulthood of self-confidence ... For many teeners, however, these years are confusing and difficult ... Many decisions must be made. A life's vocation must be chosen... Spiritually, too, it is the time to take a definite stand for the right; yet never do temptations so beset and allure as in these years .<sup>1</sup> It is natural that children should reach out for help and advice.

The purpose of this book is to give them that help and advice. It aims to be "a perpetual and a serious source of inspiration and strength for the molding of young lives to the blessedness of Christian living."

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1. Leonard Greenway: Talks to Teeners, Foreword.

In every chapter the reader is urged to complete surrender to Christ. In the chapter "Living Venturesomely" Greenway says,

Living with Christ does not mean a divided sovereignty between yourself and the Lord Jesus. He refused to go shares with anyone. He will not be our Saviour unless He can also be our Lord. His truth is not a kind of sauce added to one's life to give it flavor. His truth must possess us completely ... It is all or nothing at all with Him ... You cannot invite Him into the living-room of your life while you entertain Satan in the kitchen.<sup>1</sup>

b. Structure.

This is a brief book of only fifty-eight pages and sixteen very short chapters. It has a glossy cardboard cover with a picture of some happy looking young people sitting around talking. The chapter titles are striking and appealing, as, "Everyone Is Doing It," "Change Your Hitching Post," "Going! Going! Gone!," and "Don't Fence Me In." Interspersed between many of the chapters are some short practical sayings called "Chapel Chips." One group of them says,

There is one thing in life that improves the longer you keep it, and that is your temper.

When you give way to jealousy, you are conceding inferiority on your part.

What you fall for shows what you stand for.

The thing that counts is not how often you go through the Bible but how often the Bible goes through you.<sup>2</sup>

The messages are chapel talks delivered during morning devotions at the Christian High School where Greenway taught Bible. Although it is not stated, it is obvious that just a few highlights of each talk have been put into written form.

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1. Ibid., p. 44.

2. Ibid., p. 38.

c. Style and Language.

The style is direct and the language is forceful. Important sentences are printed in italics. Much truth is packed into short statements and there are no wasted words. The author quotes from a number of well-known English writers, as, Carlyle, Chesterton, Milton, Shakespeare, and Tennyson. In every chapter several Bible verses are used to drive home the point of the message. The chapter "The Eyes of a Fool" has Proverbs 17:24 for its theme. Then in the last paragraph II Corinthians 6:2 is quoted to emphasize what the reader should do:

.... there is also the folly of the 'put-it-off-for-awhile' person....You plan to settle the concerns of eternity a little later on. You expect to be serious about Christ next month or next year. You forget, or ignore the fact, that Christ is serious about you now. He is near you now! And He is mighty to save now! 'Behold, now is the acceptable time; behold, now is the day of salvation.'<sup>1</sup>

d. Illustrations.

All of the illustrations are given in a very direct and condensed form. A number of Bible characters are referred to, including, the Samaritan woman, Saul, Micaiah, Shadrach, Meshach, Abednego, Paul, Silas, and Esau. Prominent religious leaders of the past are mentioned, as, Wycliffe, Luther, Calvin, and Knox. The stories are of a great variety, including the experiences of a horse doctor, the advice given to a Western cowboy who was trying to give up drinking, some common signboards marked "Spitting Prohibited," and "No Smoking," how Kimball won D. L. Moody to Christ, a man whose parents kept him

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1. Ibid., p. 41.

from achieving his goal in life, and the daily Grand Rapids newspapers with their marriage and divorce statistics.

e. Denominational Significance.

Thoughtful young Christians of every denomination would find the messages in this book interesting and helpful. The book is devotional in nature. The doctrine of election, which is emphasized by the Christian Reformed denomination, is referred to in one brief paragraph in the following manner:

One of our missionaries to China once told me that after he had preached on the subject of God's sovereign electing grace the group to whom he had been speaking exclaimed, 'This is the most wonderful religious truth we have ever heard. Tell us more about it.' Imagine ... Chinese rice-farmers enthusiastic about the doctrine of election.<sup>1</sup>

J. Now That I Believe

1. Biographical Sketch of the Author.

Robert A. Cook was trained at Moody Bible Institute, Wheaton College, and Eastern Baptist Seminary. Following pastorates in Chicago, Philadelphia, and La Salle, Illinois, he became assistant director of Chicagoland Youth for Christ. A few years later he became the director. In 1948 he was made president of Youth for Christ, International, an organization which at present sponsors around 1,500 rallies in seventy-eight countries, reaching hundreds of thousands each week.

It was Cook, along with Billy Graham, the famous evangelist, who spearheaded the growth of Youth for Christ in country after

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1. Ibid., p. 25.

country. He has made one extensive trip through the Orient and six trips to Europe to conduct evangelistic meetings under the sponsorship of Youth for Christ. He has directed several World Congresses on Evangelism, including the one at Tokyo, Japan in August, 1953. He is widely known in evangelical circles as a speaker, author, song leader, and youth director. He has conducted city-wide evangelistic crusades in many cities in America.

## 2. A Discussion of Now That I Believe.

### a. Aim.

The purpose of the book is to help young men and women make progress and be victorious in the Christian life. In the introduction Cedric Sears, the present president of Chicagoland Youth for Christ, says,

I believe that the use of this book by pastors and Christian workers dealing with young Christians will result in a diminishing number of confused, frustrated, backsliding, emaciated beginners in the Christian life, and an increase in spiritual stalwarts.<sup>1</sup>

Problems are dealt with that confront every Christian in the struggle to live in a way pleasing to Christ. Stress is laid on what the Bible teaches about prayer, Bible reading, worldliness, witnessing, and overcoming temptation. The problems are dealt with in a practical way that should be of great help to a person beginning the Christian life and desiring to grow spiritually.

### b. Structure.

This is a small, paper-bound book of one hundred and twenty-

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1. Robert A. Cook: Now That I Believe, Introduction.

five pages, divided into nine chapters, each one dealing with a different phase of the Christian life. Introducing each chapter is a brief paragraph or two printed in italics which presents the problem to be discussed and the possible questions that might arise in the mind of the reader. The chapters are subdivided into sections. The one entitled, "How Do I Act Like a Christian?" has five parts: Start with a Person; Surrender to a Person; Commune with a Person; Obey a Person; Important Counsel. The chapter on the Bible is divided into three main sections: Some Things You Should Know; Some Things You Should Do; and, Steps to Follow in Bible Study. At the conclusion of each chapter is a page or two of "co-ordinate Scripture," a list of verses giving additional information on the subject.

c. Style and Language.

The style is conversational. The statements and questions are directed straight to the reader. The personal pronoun "you" is very prominent. In the last chapter, "Worldliness - and What to Do About It," the following statements are made toward the beginning:

You may as well face the facts: If you're born again, you are a different person ... You have a new nature ... You have a new citizenship... You are moving toward a new destiny... You are a pilgrim, not a resident... You have enlisted under a new Captain and are engaged in a new warfare... You have a new obligation... You have a new status - dead indeed unto sin, but alive unto God... You belong to a new family, and have new relatives... You have a new occupation - <sup>1</sup>to glorify God... You will never be the same again - never...

Bible verses are quoted to substantiate each of those statements.

Verses from the Bible are quoted constantly. In the first

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1. Ibid., pp. 113-115.



chapter a total of thirty-four passages of Scripture are quoted and the references given, besides seventeen passages of "coordinate Scripture" at the close of the chapter. A Biblical basis is given for practically every point that is made.

d. Illustrations.

Very, very, few illustrations are found in the book. There are one or two taken from the Bible. Occasionally a simile is used to bring out a point, as when the fact that a new-born baby must cry is compared to the fact that a new-born Christian must pray.

e. Denominational Significance.

The book is written from a conservative, evangelical viewpoint, and it is very strongly Bible-centered. There is no denominational emphasis.

K. Calling Youth to Christ

1. Biographical Sketch of the Author.

William Frank<sup>W</sup> Graham, better known as "Billy," was born in Charlotte, North Carolina, in 1918. He was converted at the age of seventeen in a revival campaign held in Charlotte by Dr. Mordecai Ham. He attended Wheaton College where he met his wife, who was then Ruth Bell, the daughter of Southern Presbyterian missionaries to China. During the early years of his preaching, Billy became a member of the Southern Baptist denomination. In 1944, he and Torrey Johnson met in Chicago and dedicated their lives to a youth revival movement. When Youth for Christ was later officially organized, he was chosen to be the first vice-president, a position he has held

ever since.

He began to conduct large evangelistic campaigns under the auspices of Youth for Christ in 1946, and in 1947 and 1948 he made several trips to Great Britain and the continent of Europe. In the late fall of 1948 he skyrocketed to fame as an evangelist during a city-wide campaign in Los Angeles when a number of celebrities in the entertainment and sports world were converted. Since that time he has held city-wide campaigns in a score of cities in the United States. In the spring of 1954 he held a three months' evangelistic campaign in London which received world-wide press coverage. He was recently voted the man of the year for 1954 in the field of religion in the United States.

He has long been interested in reaching the youth in this country with a knowledge of God, as is evidenced by the part he played in the Youth for Christ movement. In the services he conducts there are nearly always many young people present, and many of Billy's sermons are directed especially to them. He has done a great deal of counseling with youthful converts and has taken a great interest in them.

## 2. A Discussion of Calling Youth to Christ.

### a. Aim.

In the introduction Torrey Johnson writes:

We believe that under God, by the Holy Spirit, that just as thousands have been saved through the spoken word, so now other thousands may be saved through the printed messages ... It is a rare combination to find sermons equally profitable either read

or heard. Billy Graham's are of this quality.<sup>1</sup>

Gavin Hamilton writes in the foreword,

I know that God is going to use these messages in a great and mighty way to bless His people and to bring precious souls to the Lord Jesus Christ. It is my prayer that Christians present this volume to the unreached, unchurched, unsaved youth with whom they come in contact. The book has a message for these young people - a message that they need.<sup>2</sup>

Salvation is the main theme of the book, but each chapter has a somewhat different approach. The first chapter is a plea for a spiritual revival to preserve our American way of life; in the second chapter the urge is to rise above a low spiritual level and to grow in the Christian life; the third chapter is a message to bring conviction of sin, based on the story of Belshazzar's drunken feast; the purpose of the fourth chapter is to bring reassurance to young people who doubt their salvation; the next chapter is to help the defeated Christian gain victory over secret sin; the sixth one is another explanation of the way of salvation; the next chapter stresses the blood of Christ and its importance in the atonement; and the final chapter is a warning on the awfulness of hell with a plea to accept Christ.

b. Structure.

This book is a volume of unrelated sermons; there is no connection between the chapters. The chapter titles are short and urgent, such as, "Retreat! Stand! Advance!," "A Midnight Tragedy," "Final Exam," "The Power of Secret Sin," and "Hell." Some of the

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1. William Frank (Billy) Graham: Calling Youth to Christ, Introduction.
2. Ibid., Foreword.

chapters are subdivided into smaller units and some are not. All except two chapters have a text from the Bible at the beginning which expresses the theme. Every message begins with a story which immediately awakens interest, and every message ends with an invitation either for salvation or rededication.

c. Style and Language.

Old truths of the Bible are related in a modern way. The language is the kind that young people can easily understand. The messages are dramatic and challenging. In the chapter called "Final Exam," Graham asks that the reader take a very personal test to see if he is really 'born again.' This is the test:

1. Do you believe in the Son?
2. What is your attitude toward sin?
3. Are you an obedient servant?
4. Are you separated from the world?
5. Are you anticipating the return of Christ?
6. Do you love the brethren?
7. Do you practice sin?<sup>1</sup>

The book is filled with verses from the Bible which are used to enforce many of the statements made. For example, in the chapter on Hell there are twenty-four Bible references scattered through the sixteen pages, and then there is a concluding page giving twenty additional references showing the Bible's description of hell.

d. Illustrations.

The illustrations in the first chapter on "America's Hope," center mostly in examples of the spiritual and social breakdown in America. He cites the low percentage of church attendance, the

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1. Ibid., pp. 65-74.

increase in "modernism," the degeneracy in music and art, the evil magazines and movies, the increase in adultery and immorality, the sex-consciousness of youth, the tremendous rise in crime in recent years, especially among teen-agers, the 750,000 saloons in the country, and the teaching of evolution in the schools. These facts and statistics are given to show that the only answer to the forces of evil at work in the land is a great spiritual awakening.<sup>1</sup>

He tells some personal experiences. He describes several airplane flights he took in Europe. He draws several lessons from the field of sports. For example, he describes a Rose Bowl football game he attended one New Year's Day. As Southern California was being defeated by Alabama, the students all rose and began cheering, 'Hold that line! Hold that line!', which is the attitude young Christians should have as they stand firm in their faith.

e. Denominational Significance.

The book is very conservative. It is a call to young people to repentance and faith in Christ, and then to separation from the world, and a life of victory over sin. It is very strongly evangelical.

L. Summary.

This chapter, in preparing for an analysis of the practical values of these ten selected books, has presented brief biographical sketches of each author, showing his educational and religious training, as well as his experience in working with youth. Following this each

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1. Ibid., p. 29.

book was discussed and significant points were noted. Finally, a review by the religious press was given where one was available.

Although all of the authors were ordained Protestant ministers, the study of their lives showed that they come from various denominational backgrounds. Murray is Southern Presbyterian, Gray is Congregational, Finegan belongs to the Disciples of Christ, Van Dusen was ordained in the Presbyterian Church, U.S.A., but has been a leader in the ecumenical movement for many years, Peale was ordained in the Methodist Episcopal Church, but his church in New York ministers to people from all religious denominations, Swor is a Southern Baptist, Rieke is American Lutheran, Greenway is Christian Reformed, Cook and Graham, although ordained as Baptist ministers, are mainly connected with interdenominational evangelistic work. All have been interested in the young people in churches where they have served as ministers, and Finegan, Swor, Rieke, and Cook have had special work among youth groups.

Three of the books were mainly concerned with an outline of Christian theology in terms youth could understand. One book combines theology and practical Christian living. One book is mainly psychological in its approach. Four of the books are written to Christian youth challenging them to full surrender and to growth in the Christian life. Only one book had primarily an evangelistic appeal.

The structure of the books for the most part is logical, and theological terms are carefully avoided. Most of the books are written in a simple, direct style. The authors vary a great deal in the way in which they use the Bible and the emphasis they put upon

it. In the matter of illustrations the variation is all the way from one book which consists almost entirely of stories strung loosely together to another in which only one or two short illustrations are used. With few exceptions it is impossible to tell the denominational background of the author from reading his book. The books are widely divergent on their theological viewpoint, ranging from the very liberal Life's Meaning, to the extreme conservative, Calling Youth to Christ.

Most of the reviews by the religious press were merely brief summaries of the contents. By and large these books for the spiritual guidance of youth have not received much comment outside of the papers of the denomination to which each author belongs.

CHAPTER II

CONTRIBUTION OF THESE BOOKS TO GUIDE YOUTH



## CHAPTER II

### CONTRIBUTION OF THESE BOOKS TO GUIDE YOUTH

#### A. Introduction

The fact that so many books have been written in the last decade for the spiritual guidance of youth, arouses certain questions in one's mind. First, why are so many books being written? Is there a demand by young people for this type of book? Are these books being read widely? Are they having any great impact on the youth of this generation? And then, what about the content of these books? What is the spiritual pulse of youth as regards an interest in church attendance, in Bible reading, and in prayer? Nearly everyone would agree that these "practices" are necessary in the life of a Christian for growth and development, and for that reason they are extremely important. Do the writers challenge youth along these lines? The recent cultural changes in our country have affected life to such an extent that young people in the 1950s face problems about which an earlier generation knew nothing. Christian young people are not immune to the many temptations caused by the changed social patterns. Do the writers recognize these problems and attempt to guide youth as they encounter them? Or, are the books of a general nature and not specifically related to the present situation? The purpose of this chapter will be to consider answers to these questions.

#### B. The Increased Number of Books

Religious leaders everywhere recognize that young people are

in need of guidance and help. There is a strong desire on the part of pastors and others to instruct and counsel youth. Whether youth are interested in the books being written to guide them spiritually there is no way of telling. Many books have been published, but it would be difficult to determine exactly how many copies of each have been sold. Many of those sold have doubtless been purchased by adults to give youth, so there is no way of measuring how much interest youth has in them. Calling Youth to Christ, which was first published in 1947, is in its third edition. Sincerely in Him, published in 1948, has had four printings. Now That I Believe has had several printings and has already been translated into Japanese, German, and Portuguese. Very Truly Yours has been off the press for only a few months, and hence one cannot judge how wide-spread its influence may be. Its author, Chester Swor, is one of the most popular youth speakers in the southern Baptist denomination today, and that denomination is the second largest in the United States, and so likely its sales will run higher than most of the other books that are being considered. The denominational publishing houses have given wide publicity to some of these books to help youth in Christian living, and doubtless the books have been read with interest and have given help to many young people within each particular denomination. The one fact that the increased number of religious books for youth proves is that Christian leaders and pastors are aware of the plight of modern youth in the world today, and that they are anxious to help youth find the secret of power and strength to confront the situation. Church leaders are concerned.

### G. How the Books Challenge Youth in Certain Christian Practices

Following World War II, Murray Ross, a leader in the Y.M.C.A., made a study and analysis of the religious beliefs of young people connected with the Y.M.C.A., between the ages of 18 and 29. The study was based on a questionnaire answered by 1,935 youths, on one hundred intensive interviews with young people, and on a number of group discussions. The results were published in 1950 in a book called Religious Beliefs of Youth. One of the specific objectives of Ross' study was to determine the "meaningfulness" of the religious position of young people in the Y.M.C.A. Another objective was to discover the relationship between "religious position" and "position" on characteristic social problems of our day.<sup>1</sup> Of the young people questioned, eighty per cent had some official connection with a church. Many of them had had religious training as children. The author has succeeded in discovering "just how prominent is the religious interest among postwar youth, what its complexion is, and how it is related to social attitudes and to personal adjustment."<sup>2</sup> One fact that has become evident is that religion is not now an active and compelling force in most of their lives. There seems to be little correlation between religious "belief" and religious "practice."

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1. Murray G. Ross: Religious Beliefs of Youth, p. 5.
2. Ibid., Introduction.

## 1. Church Attendance.

First, we shall note Ross' findings on the subject of church attendance, and then examine the books selected for study to see what they say to youth on this subject. Less than half of those questioned by Ross (47.8 per cent) go to church once a week, and over a quarter (27.4 per cent) go infrequently, if at all.<sup>1</sup> At the same time the young people offered very few criticisms of the church, accepting it as the foundation of civilized life, if not an institution ordained by God, to which everyone should belong.<sup>2</sup>

Doubtless the authors of the books being studied are aware of the irregular church attendance on the part of many youthful members, and so it seems strange that not more is said to encourage them in this important practice for Christian growth. A Faith for Youth has a chapter on "The Christian Fellowship" with a section on what the church means to us; Murray makes four major points:

1. We need the worship of the church to bring vitality and warmth to our religious life.
2. We need the instruction of the church for our religious development.
3. We need the work of the church as an effective channel for our religious activity.
4. We need the church, if Jesus' plans for His people are ever to be carried through.<sup>3</sup>

All of these statements are true, but they are more or less generalizations which might not make a very deep impression on youth. A Theology for Christian Youth has a chapter on "The Church" where

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1. Ibid., p. 143.
2. Loc. cit.
3. Murray, op. cit., pp. 82-84.

Gray discusses it as an institution and as a spiritual fellowship. He points out that it is one, holy, catholic, and apostolic.<sup>1</sup> He also gives the ministry and the mission of the church in a more or less objective way. The only appeal he makes to church attendance is when he says that every Christian knows deep inside of him that God has called him to share in the work of the church.<sup>2</sup> Finegan in his book says of church attendance:

Certainly being a solitary Christian is important, but being a social Christian is even more important ... The very essence of Christianity includes ... concern for others, and fellowship, or togetherness in the spirit of Christian love.<sup>3</sup>

Finegan brings out that the purpose of going to church is not primarily to listen to a man but to worship God. He lists church attendance as among the practical obligations of a Christian.<sup>4</sup>

Van Dusen has a chapter on "The Christian Movement in the World Today," but it stresses one's relationship to the church universal rather than to the local church. He also points out that the world seeks the church at the four greatest occasions of life: achievement of maturity, marriage, parenthood, and death.<sup>5</sup> The church has great value as a reaction against individualism, as a defense against totalitarian governments, as a place to discover the riches of the past, and as the only fully satisfying place of worship.<sup>6</sup> Peale scarcely mentions church attendance. In the chapter "Ten Ways to

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1. Gray, op. cit., pp. 117-118.
2. Ibid., p. 122.
3. Finegan, op. cit., p. 116
4. Ibid., p. 175.
5. Van Dusen, op. cit., p. 10.
6. Ibid., pp. 92-93.

"Solve Your Problems" gives as one of the ten ways, "Go to church and let your subconscious mind work on the problem."<sup>1</sup> Swor in his book doesn't speak directly of church attendance, but in the chapter, "The Fruit Test", the Christian is challenged to "bear fruit" through witnessing and serving, which it is implied will be done in the church.<sup>2</sup> Rieke, more than any of the other writers, stresses the importance of church attendance. One section of the chapter "Dare to Serve" gives the command to: Serve Your Church, and there are ten things listed that must become true of the church if it is to be pleasing to God.<sup>3</sup> He speaks about the drift away from the church as one of the signs of apostasy in the world.<sup>4</sup> He urges faithful attendance at church and particularly at the Lord's Supper where one experiences "an intimacy and nearness to Him that are found nowhere else," and where "we feel strongest to fight the temptations that assail us on every hand."<sup>5</sup> Greenway, Cook, and Graham do not discuss church attendance.

## 2. Prayer.

Of the group of young people questioned by Ross, less than half (42.5 percent) pray daily, while almost a third (30.8 per cent) pray infrequently, or not at all.<sup>6</sup> Of those questioned, 72.4 per cent said they believed in a God with Whom they could communicate in prayer,

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1. Peale, op. cit., p. 139.
2. Swor, op. cit., p. 30.
3. Rieke, op. cit., p. 104-106.
4. Ibid., p. 25.
5. Ibid., p. 133.
6. Ross, op. cit., p. 143.

and so it is evident that, for a substantial number (about 45 per cent of these) this belief is not sufficiently strong or vital to lead to regular practice.<sup>1</sup> The "belief" these young people hold in prayer is apparently a very superficial mental assent to certain things which they have been taught about prayer, and not a true faith in its power.

All of the writers have a great deal to say about prayer. Murray has a chapter called "When You Pray." He gives Christ as our Example in prayer, God's readiness to help His children as the basis of prayer, the need of man for prayer, some obstacles to prayer, and some rewards of prayer. The rewards a person receives in prayer are learning to do God's will in his life, finding God's help, and growing in his friendship with God.<sup>2</sup> Gray has a section on "Prayer" in his chapter on "The Christian Life." He gives the reasons for prayer, tells what prayer is, what it can do for a person, and gives various types and levels of prayer. He gives two chief values of prayer for the mature Christian: to know God and His will for one's life, and to receive power to live victoriously.<sup>3</sup> Finegan has a chapter on "Prayer and Worship" in which he attempts to answer many questions on prayer: Is prayer autosuggestion? What should one ask for when one prays? Does prayer change things? Are there various levels of prayer? Should one pray aloud or silently? He does not discuss what part prayer should play in the life of a young person, nor does he make prayer seem like a vital, wonderful experience.

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1. Ibid., p. 60.

2. Murray, op. cit., pp. 65-71.

3. Gray, op. cit., pp. 95-100.

Van Dusen has a chapter "Power for Life -- Worship." In it he makes a rather strange statement to the effect that "we are uncertain today not only what we think about Christ but what we are to believe about prayer." Then he says that the chief hindrance to prayer is that "we are not sufficiently in earnest about life."<sup>1</sup> He lists some of the main obstacles to prayer, and he gives some suggestions on how to pray. He explains prayer as "elevation," "illumination," "energization," "Intercession," and "cooperation,"<sup>2</sup> which are doubtless true terms but hardly ones that would make prayer sound real and practical to a young person.

Peale speaks of prayer many times and has an entire chapter on "How to Pray." He gives a rather vague formula for "prayer power:" (1) Prayerize; (2) Picturize; (3) Actualize -- words which would seem vague and confusing to the average young person. He makes several very unusual suggestions in connection with prayer: "It is well to study prayer from an efficiency point of view;" and, "It is advisable to experiment with prayer power according to such methods as prove sound and effective."<sup>3</sup> The chapter ends with ten rules for getting effective results from prayer, but in these rules he gives no Bible references to support his points.<sup>4</sup> In the rules in the chapter, "You Are What You Think," he urges his readers to pray a great deal, to pray as they are walking around the house or going to school -- in

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1. Van Dusen, op. cit., p. 165.
2. Ibid., pp. 170-172.
3. Peale, op. cit., pp. 37-39.
4. Ibid., pp. 44-45.



fact in any spare moments.<sup>1</sup> Then, in his rules in the chapter, "Easy Does It," Peale repeats much the same advice, telling his readers to pray about their work, to pray frequently, to pray all the time and about everything.<sup>2</sup>

Swor, in his chapter entitled "Punctuation," lists some times of 'important pause.' He says,

The Christian ought to pause to pray. Prayer is both a period and a comma. It is a period in that there should be a definite time in the course of the day in which the Christian stops completely everything else in his life and occupies himself exclusively with a heart-impelled communication with God. Prayer is a comma, too, in that the Christian should lift little moments and petitions of prayer from time to time throughout the day as new impulses and needs arise.<sup>3</sup>

The Christian needs to pause occasionally to see if he is growing in his Christian life, and one phase of that growth will be seen in his prayer life. Rieke has a chapter, "Fervently Pray!" which is divided into three sections: I Must Pray! I Can Pray! I Will Pray! He stresses the fact that our lives must have power and drive which we receive through prayer. He puts some pointed and searching questions to his readers, such as,

How is it with your prayer life? Does prayer come naturally and easily to you? Do you feel that your prayer life is at low ebb? Is it possible that prayer is one of the phases of your spiritual life that displeases you? Are you concerned about it?<sup>4</sup>

He repeatedly points out the necessity for a Christian to keep close to Christ, and one of the main ways of accomplishing this is in prayer.

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1. Ibid., p. 165
2. Ibid., p. 180.
3. Swor, op. cit., p. 124.
4. Rieke, op. cit., p. 114.

There is a constant emphasis on prayer and its importance in the life of a Christian. Greenway makes no specific reference to prayer.

Cook has a chapter, "How Can I Pray?", in which some very practical suggestions are made. He says,

1. Have a time and place for daily prayer.
2. Have a prayer list - an agenda of things you want from God.
3. Pray on the basis of God's Word.
4. Maintain a quiet time daily with God.
5. Avoid forms and habitual expressions in prayer.
6. Look for an answer after you have prayed.
7. Make prayer the springboard for obedience.
8. Never quit. ... Never stop praying when you feel like stopping.
9. Expect the Holy Spirit to pray through your personality...<sup>1</sup>

He also explains just what prayer is. Graham has a paragraph on prayer in the chapter in his book entitled, "Retreat! Stand! Advance!"

He points out the fact that God is interested in every detail of a person's life, and so one should let God bear his burdens and solve his problems. He urges his reader to learn to pray victoriously, for that kind of prayer is necessary for spiritual growth.<sup>2</sup>

Rieke and Cook are the two writers who say the most to make prayer seem like a vital practice. Young people need definite suggestions about prayer, and they must be brought to understand that it is a necessary and valuable part of the Christian life. None of the writers gives any explicit information on how to pray.

### 3. Bible Reading.

Ross found that of the young people he questioned, three in

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1. Cook, op. cit., pp. 85-89.
2. Graham, op. cit., p. 43.

a hundred (3.4 per cent) read the Bible daily, and over three-quarters of the group (77.1 per cent) read the Bible infrequently, if at all. At the same time a comparably high proportion (79.6 per cent) believe the Bible presents the essence of God's message.<sup>1</sup> This means that although many young people say that they believe the Bible is true and authoritative, they rarely turn to it for inspiration, guidance, and strengthening of their religious beliefs.

Murray has a chapter on "The Word of God," in which he shows that since Christ needed the Scriptures in His life that we are even more in need of them as Christians.<sup>2</sup> The Bible is not just a book with a general message for mankind. He quotes Kierkegaard, the Danish philosopher, who said, "The Bible is essentially a letter from God with our personal address on it."<sup>3</sup> He advises his readers to read the Bible, to read it continuously, and to read it with the idea of obeying it. It is not a book that is "solemn, nor stuffy, nor unrealistic, nor out of date ...."<sup>4</sup> Gray has a chapter on the Bible in which he discusses principles of interpretation, the Bible's fundamental message, miracles, and the importance of the Bible for all Christian theology. At the conclusion of the chapter he urges the young person to read it in order to find "inspiration, guidance, comfort, hope, and challenge."<sup>5</sup> Finegan has a long chapter answering many factual questions about the Bible, such as, How Did the Bible

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1. Ross, op. cit., p. 144.
2. Murray, op. cit., p. 63.
3. Loc. cit.
4. Loc. cit.
5. Gray, op. cit., p. 36.

Get Its Name? Why Is There an Old Testament and a New Testament? Does the Bible Agree with Modern Science? Were the Writers of the Bible Inspired? What Are the Apocrypha? What Is the Best Translation of the Bible? and What Is the Biblical View of Human Destiny? But there is not a question dealing with the place of Bible reading in the life of a Christian today. Van Dusen says nothing about the Bible; it is not even listed as a subject in the index. Peale in the chapter, "You Are What You Think," has a list of rules at the close of it. One of the rules is to start reading from the beginning of the New Testament and especially notice every verse that has the word "faith" in it and memorize it.<sup>1</sup> In another chapter he suggests saturating one's mind with the great words of the Bible and reading the Bible for an hour a day and committing its great passages to memory.<sup>2</sup>

Swor discusses Bible reading under "Punctuation." He says,

The Christian ought to pause to read God's Word. This pause to read God's Word is as essential to victorious living as the pause to read a road map is important to successful traveling in unfamiliar areas. The Bible is the all-sufficient guide to human conduct. Without its guidance the Christian submits himself to the possibility of getting off onto some wrong roads, unnecessary detours, and avoidable doubts and defeats. The daily pause to read God's Word is a pause which reveals, illumines, and empowers.<sup>3</sup>

Rieke emphasizes Bible reading throughout his book. He tells young people that they must learn to listen to the voice of the Lord through His Word, and they must learn to receive His words of direction and

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1. Peale, op. cit., p. 164.
2. Ibid., p. 95.
3. Swor, op. cit., p. 125.

His words of life and love.<sup>1</sup> To be a zealous soul-winner one must read the Bible. The Bible gives one the answer to his problems; it gives instruction.<sup>2</sup> In the chapter "Hold Fast," Rieke says,

Your nearness to Christ is the secret of successful warfare. That means careful, regular, and continual reading of His Word. I suppose that it is in this one point that most of us fail. It is so illogical, too. Why shouldn't we want to read regularly from His Word? His is the Word of life. His is the Word of comfort and blessing, of counsel and direction. His are words of salvation. Why, then, should we not make the most of them?<sup>3</sup>

Later in the chapter he mentions that the new Revised Standard Version of the New Testament "reads like an exciting and glorious story."

Greenway in one chapter urges young people to read the prophets, and in another chapter he comments on the fact that many people read books about the Bible but do not read the Bible. He also tells young people to make their decisions in the light of God's Word, for it will "keep one straight in a crooked world."<sup>4</sup>

Cook is the most practical of the writers in discussing Bible reading. He has a chapter "What to Do about the Bible" in which he advocates daily Bible reading by saying,

Make up your mind that you are going to read your Bible every day from now until you get to Glory. You expect to eat pretty regularly until you leave this world, don't you? Let's have as much sense about our spiritual condition as we try to show in maintaining our physical bodies. ... You cannot live successfully and forget the Bible. You must feed your soul!<sup>5</sup>

He lists ten things that the Bible does for the Christian, and he gives many definite suggestions on how to study the Bible. ~~The~~

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1. Rieke, op. cit., p. 57.
2. Ibid., p. 93.
3. Ibid., p. 131.
4. Greenway, op. cit., p. 12.
5. Cook, op. cit., p. 67.

final paragraph points out the important fact that a person must resolve to obey the Word of God as he reads it. Graham gives Bible reading as one of the main requirements for growth as a Christian. He says to read it, study it, meditate on it, and memorize it.<sup>1</sup> He feels that ninety per cent of the Christian's problems and difficulties are caused by failing to read God's Word. He advises reading a small portion of the Bible daily and studying it carefully, rather than a long portion scanned hurriedly. He warns against the neglect of the Bible which is food for the soul.

It is to be regretted that more of these writers to youth do not more simply and forcefully point out the necessity of church attendance, prayer, and Bible reading as proof of the validity of one's profession of faith, as well as the many spiritual rewards that come from these practices. Of the young people questioned by Ross only a very small group find regularity of church attendance, prayer, and Bible reading desirable or necessary.<sup>2</sup>

#### D. How the Books Challenge Youth to Abundant Christian Living

Youth in this mid-century period are growing up at a time when deep currents of social change are taking place. As a result youth are faced with many new problems and temptations. At such a time youth particularly need a strong faith in God by which to live, but unfortunately in the lives of the majority of them that faith seems

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1. Graham, op. cit., pp. 42-43.
2. Ross, op. cit., p. 145.

to be lacking. Ross found in his survey that less than twenty per cent of youth find in religion a basis or a real motivation for their everyday behavior. Youth may mentally assent to the fact that the Ten Commandments, the Golden Rule, and the teachings of Christ are good, but there is no attempt to make these things a forceful guide in their actions. For the majority religion seems no longer to give one a high ideal toward which to aim one's life.<sup>1</sup> This is a serious situation; do the ten books being studied reveal an awareness of it? The purpose now is to see how well these books help youth to see what right action is for the Christian and how clearly they point to the fact that right action must follow right beliefs if the beliefs are truly meaningful.

#### 1. The General Approach of the Books to Christian Conduct.

The books by Murray, Gray, Finegan, and Van Dusen are primarily concerned with Christian doctrine. Their purpose is to present the major beliefs of the Christian religion in a logical and orderly fashion. They do not attempt to apply the convictions about God, the world, man, and Christ to moral and social and economic problems. Gray brings out the fact that "belief and action belong together."<sup>2</sup> These writers also show how Christian theology provides a standard by which to judge our conduct, so that we can know what is right and what is wrong. True faith gives one strength and courage, as well

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1. Ibid., pp. 147-149.
2. Gray, op. cit., p. 15.

as peace and happiness, and thus true faith enables one to adjust to the difficult and perplexing conditions in the world today.

In connection with social problems, Murray in the chapter "Jesus and the Individual" speaks of the injustice to the negro in the south, and the need for a change in the social order.<sup>1</sup> He also urges youth to "try to build real democracies" in their own high schools.<sup>2</sup> Gray gives as one of the chief values of Christian theology that it forms "a bulwark in times of strain and stress, when sorrow, pain, and disappointment come."<sup>3</sup> Finegan has a chapter on "Religious Living." He believes that moral standards have evolved out of a long process of experiment and observation. The chief example he gives is the Golden Rule which has emerged in at least ten different religions. Because of this fact, it can be accepted as "absolute." Then he says the Christian is to practice the law of love in regard to himself, in regard to his family, in regard to his neighbor, and in regard to his community, and then he must reach out to his nation, and finally he must seek the "meaning of love in relationship to the whole world."<sup>4</sup>

Van Dusen's practical application of Christian doctrine centers on social conditions. He points to the fact that our social system is permeated with injustice, and that "he whose life is not given deliberately in the defense of right is an abettor of wrong."<sup>5</sup> To Van Dusen life is a "moral challenge, a challenge to be done once and

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1. Murray, op. cit., pp. 86-92.
2. Ibid., p. 98/
3. Gray, op. cit., p. 17.
4. Finegan, op. cit., p. 176.
5. Van Dusen, op. cit., p. 142.



for all with petty shams and petty prides, with intellectual egoism and social extravagances and moral indifference."<sup>1</sup> One will face times of discouragement and disillusionment, but in the Cross one will begin to find the full meaning of life. He makes a strong appeal when he says,

As long as there is a student on your campus who is cut to the quick by the cold shoulder of exclusion; as long as there is an election dominated by fraternity politics, or a class room poisoned by dishonesty; as long as there is one student on your campus who is wasting through foolishness or aimlessness or vice the possibilities which are in him, - so long there rests upon us an absolute obligation to give all that we have here and now to make that life over into what it might be.<sup>2</sup>

Peale centers his attention on helping one realize his wishes through effective thought control. The right kind of faith will automatically bring freedom from tension, peace of mind, and solutions to all of one's problems. All the grim realities of life, such as failure, loneliness, war, frustrations, and death, are to be brushed aside by repeating slogans and formulas. With his emphasis on "positive thinking" Peale almost seems to be trying to avoid any real thinking at all.

Swor emphasizes the need for personal living to measure up to the Christian faith one professes. Some young Christians disappoint Christ in their social and recreational behavior.

The disappointment comes generally from one of two mistakes: (1) Some Christians go to places and participate in activities which are out of harmony with the living presence of Jesus in their hearts. (2) Some Christians, while participating in activities which are entirely acceptable, behave in the wrong spirit.<sup>3</sup>

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1. Ibid., p. 38.
2. Ibid., p. 183.
3. Swor, *op. cit.*, p. 51.

At the close of each chapter Swor asks a question which makes a practical application of the material. The chapter, "The Shadow Test," ends with, "What is your shadow doing to other people?" "The Taste Test" ends with, "How does your Christianity taste to the people who sample it?" The chapter on "The Four M's" concludes with the question: "The meaning, the motive, the measure, and the maximum of service are clear. How does your service-life look now in the bright light of these principles and tests?"

Rieke is the most explicit on questions of Christian conduct. He describes the nature of certain specific sins in the first chapter, - pretense, indifference, immorality, worldliness, and apostasy. He mentions many of the problems which concern modern youth and challenges his readers to live nobly for God. Greenway in his brief book gives some searching exhortations to his readers. He reminds them of their church vows and says,

You have promised to 'forsake the world, to mortify your old nature, and to lead a godly life.' In the light of that solemn promise, does it not appear wise to keep a safe margin between yourselves and sin?<sup>1</sup>

He comments on the fact that youth today face greater temptations than ever, while at the same time they are the least prepared by training in self-government. In his first chapter, "Everybody's Doing It," he says, "Young folks ought to rethink the practice of imitating the crowd." In a later chapter he says the message of the prophets is needed today with their "sizzling denunciation of wickedness and their hearty approval of godliness."<sup>2</sup>

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1. Greenway, op.cit., p. 47.
2. Ibid., p. 15.

Cook has a chapter asking "How Do I Act Like a Christian?" He gives a number of general rules: major on spirituality, keep one's eyes on Christ, and live one's love for Christ all the time.<sup>1</sup> In regard to conduct he says,

You don't need any list of 'do's' and 'don'ts' as a Christian. All you need to keep straight is the thorough knowledge that you're born again . . . a real surrender to Christ . . . a loving concern for your fellows . . . a genuine hatred for Satan and sin . . . and a healthy fear of God.<sup>2</sup>

In deciding on any questionable course of action there are certain questions one should consider before making a choice,

Does it glorify God? Can I do it in the Name of the Lord Jesus? Can I offer a prayer of thanksgiving over it? Does it make me more preoccupied with 'things', or does it help me in spending more time at the feet of Jesus? Does it help to build up my Christian life, or does it tear down? Will it offend another?<sup>3</sup>

Graham in the chapter "Retreat! Stand! Advance!," says the Christian should stand against the temptations of the devil and yield completely to Christ. In the chapter on "Final Exam," there is teaching on conduct in the sections: What Is Your Attitude Toward Sin?, Are You An Obedient Servant?, Do You Love the Brethren?, Do You Practice Sin? Then he has a chapter on "The Power of Secret Sin" in which he lists any one of a dozen sins that when present in a life can keep one from victory.

It is to be regretted that these books do not present a greater motivation for translating Christian doctrine into Christian conduct, and that they do not give a stronger exhortation to specific

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1. Cook, op. cit., pp. 56-58.
2. Ibid., p. 121.
3. Ibid., pp. 35-36.

personality traits and rules of conduct that should characterize the Christian.

## 2. The Contribution of These Books to Guide Youth in Specific Problems.

A number of recent books by religious and educational leaders have been consulted to see in what areas lie the greatest difficulties for youth.<sup>1</sup> From these books four major areas have been selected, and the ten books will be surveyed to see what positive help, if any, they offer youth along these lines.

### a. Meeting Frustrations.

The young people of today were born shortly after the depression. Many of their parents had experienced unemployment, low incomes, and uncertainty about the future, and these difficulties were reflected in the atmosphere of many homes. When today's young people were still very young World War II began, and during five impressionable years of their childhood they learned about war. When the conflict ended they had great hope of a lasting peace, but soon those hopes were shattered when fighting began in Korea. Even though a truce has been established in Korea, the seeming inevitability of another war leads many youth to accept the old pagan philosophy, "Eat, drink, and be merry, for tomorrow we may die."

Youth's former ways of planning their lives have been interrupted; now many difficulties present themselves in connection with securing advanced education, choosing a vocation, and establishing

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1. Fritz Kunkel: My Dear Ego.
2. Marcus Rieke and Gordon Huffman: From Flight to Power.
3. Murray G. Ross: Religious Beliefs of Youth.
- Goodwin Watson: Youth After Conflict.

a home.

Every person has certain frustrations; they are inevitable in the world in which we live. What the Christian religion should do is to help one meet those frustrations and live with them in a victorious way. There may be physical weakness, mental limitations, financial difficulties, unfulfilled desires and ambitions, loneliness, fear of war, etc. Christian young people need to learn to accept these frustrations and to rise above them.

Van Dusen recognizes the inevitability of disappointments and frustrations, but he doesn't give a very positive answer with which to meet them. He says, "Sit down quietly with the facts, seek perspective, a whole view of things, and it is possible to see why many of these tragedies must be. But the explanation is never completely reassuring."<sup>1</sup> Peale would have young people ignore the facts and not admit that such things exist -- in a sort of modified Christian Science fashion. The other writers don't specifically mention this tremendous problem at all.

b. Overcoming a Feeling of Insecurity.

Insecurity is one of the major problems facing young people. In the survey made by Ross, the dominant goal of about seven in ten is for a minimum kind of security.<sup>2</sup> They have grown up in the midst of tensions. Some of them lost fathers, brothers, uncles, cousins,

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1. Van Dusen, op. cit., p. 194.

2. Ross, op. cit., p. 153.

in World War II, and few of them have been prepared to face the facts of death. Following the war there was a wave of divorces which resulted in numerous broken homes. Even though an adolescent knows that many of his friends also come from broken homes, still it doesn't seem right and he resents it. Either because of a broken home or an uncertain future, many youth feel disillusioned.

"A symptom of the basic insecurity of youth is the startling increase in the use of dope and drugs among American youth today in an attempt to find . . . a security that otherwise seems non-existent."<sup>1</sup> Alcoholics Anonymous recently questioned many of its members concerning the age when they first became victims of alcoholism. Of those who replied to the questionnaire, 63.3 per cent confessed that they were drunk for the first time between the ages of fifteen and nineteen. Alcohol is a very real problem for youth today, even Christian youth. Although all Christians would agree that it is wrong to get drunk, still many wonder about social drinking and cocktail parties. With our nation fast being ruined by excessive use of intoxicating liquor, it is time that pastors, parents, and leaders of youth helped youth in solving their problems of insecurity through faith in Christ, before the intensified strain of life leads them to resort to alcohol.

Swor tells of some teen age boys who lost their respect for two church leaders whom they saw present at a cocktail party at a country club, but that is his only reference to drinking. Rieke has a very forceful paragraph on the subject:

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1. Rieke and Huffman, op. cit., p. 30.

Alcoholism is a major problem of our land. Its use is encouraged as "the thing to do," as "a mark of distinction." The best we can do is to let it alone. Never begin. It is poison. And we don't have to drink . . . not even to be popular. . . . Do we show the mark of Christ's own whom He redeemed with His suffering and His death by patronizing the bars of the world?<sup>1</sup>

Greenway refers to drinking at just one point:

Many a boy has started to drink intoxicating beverages "to be a good sport." His crowd drinks, so he drinks. His crowd thinks it is the thing to do, so he thinks it is the thing to do.<sup>2</sup>

Graham gives some alarming statistics on the problem of drinking.

There are now 750,000 saloons in America! Each year 40,000 people are dying on our highways, and 90 per cent of these deaths are caused by drink. We are drinking ourselves to suicide.<sup>3</sup>

Young people need to have this problem brought before them in a vital way so that they can rethink their attitude toward it.

#### c. Facing the Trend Toward Materialism

Then there is the growth of materialism. The ultimate goal in life of many people is the acquiring of material possessions. Jobs, food, clothing, and housing are the things that are given most prominence. In his survey Ross asked the young people what they felt was their greatest problem, and 22.3 per cent identified it as "getting enough money."<sup>4</sup> And this attitude has become characteristic of many Christian young people. As Rieke and Huffman say,

It is evident that a materialistic philosophy of life has been adopted by many of the youth of the church. Nothing must interfere with their earning of money, not even the worship services or the

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1. Rieke, op. cit., p. 20.
2. Greenway, op. cit., p. 12.
3. Graham, op. cit., p. 20.
4. Ross, op. cit., p. 146.

youth meetings of the church. They assume, as a matter of course, that when there is any conflict between the time demands of the church and that of their occupation, the church must always be secondary. If there is a choice between an honorable vocation with less income and one of questionable virtue offering more pay, quite often the matter of salary becomes the deciding factor in the choosing of the job.

There are countless underprivileged young people who will never be able to rise far in the economic scale in an honest way, but constantly their minds are centered on luxury items through movies, television, and all sorts of advertisements. As a result, some young people will take a chance to get some of these things by dishonest methods. Money is the thing on which the highest value is put in our nation. Millions of people are preoccupied with money and the things money can buy.

Rieke speaks of the fact that "our interest and concern lie too much in the body. . . We want . . . a life that is abundant materially."<sup>2</sup> Greenway refers to "the boogwoogie crowd of our generation who seem to think that life is one long "hop," the unscrupulous men of commerce and industry whose horizons are the edges of greenbacks, and the gamblers obsessed with a get-rich-quick mania."<sup>3</sup> He uses Esau as an example of a "sense-bound man, enslaved to the material, living only in the present and for the present."<sup>4</sup> Graham points out the danger of the fact that America is going up materially while she is going down socially and spiritually.<sup>5</sup>

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1. Rieke and Huffman, op. cit., p. 28.
2. Rieke, op. cit., p. 85.
3. Greenway, op. cit., p. 12.
4. Ibid., p. 30.
5. Graham, op. cit., p. 25.



By challenging youth to build their lives on a spiritual foundation these books are definitely seeking to counteract a materialistic philosophy of life. But the books on the whole do not warn as specifically as they might against some of the very subtle forms of materialism that are invading our nation at the present time.

d. Establishing Moral Standards.

The sex problem has been accentuated in recent years, and sex standards, on the whole, have been lowered. In Ross' report he says,

It seems likely that at least a third of the group do not feel sex suppression desirable or necessary, and that perhaps another 15 per cent had, or now have, intercourse outside of marriage with some guilt feelings about it. What seems clear here is that both religious and social sanctions are losing, or have already lost, their power to regulate sex conduct . . . In the meantime the Kinsey Report apparently serves to free some of the inhibitions and guilt-feelings regarding sexual conduct . . .<sup>1</sup>

Goodwin Watson, writing in 1947, made predictions on the sex attitudes of "The New Postwar Youth." He says,

Several factors . . . seem to point to increased acceptance of the idea that young people will seek to be reassured about their sexual harmony with their partner before entering marriage. . . The greater freedom will be facilitated also by the knowledge of contraceptives which is reaching every sector of the population. . . Fear of venereal disease has been an inhibiting factor in some cases, and that may well be reduced by the progress which medicine is now making against such infections. The experience of young men in the armed forces . . . will contribute also toward more general acceptance of the idea that sex expression is a normal part of life, even for the unmarried.<sup>2</sup>

In this changing scene of ideas about sex, youth are anxious for more light. Christian young people cannot help but be affected by the general trend in sex attitudes. They see petting and necking and sexual intercourse accepted by their associates in school and at

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1. Ross, op. cit., p. 156.
2. Watson, op. cit., p. 293.

work and they naturally wonder whether it is worth while to try to live up to the Bible standards of purity.

While it is true that some very fine books have been written on the subject of sex from the Christian viewpoint, still it is a definite lack that in these ten books to guide youth in Christian living there is not more emphasis on the need for purity of life. Outside of Murray suggesting that one pray for guidance in the matter of choosing a life partner,<sup>1</sup> and Swor telling of a supposedly Christian college student who lost his influence on the campus through his bad behavior on a date,<sup>2</sup> only Rieke comes out with a plea for purity. In the first chapter "Know Yourself," there is a section called, "Immoral?," and there Rieke pleads in no uncertain terms for purity.

Youth is heir to many temptations. There comes that day when, very much conscious of sex, you, like all other young men and women, must make one of your most difficult decisions. You must decide whether or not to keep your body the "temple of God." You, I am sure, may decide to do just that . . . to keep yourself pure and clean. Right then you may find yourself more dangerously tempted than ever before. Why? It's because the devil is not slow to capitalize on your sex-consciousness . . .

With true fiendish, hellish, devilish glee he ruins the lives and damns the immortal souls of countless youth in the "everybody does it" philosophy of loose, immoral, licentious living. Get it straight, he's after your body and your soul, too.<sup>3</sup>

There are no definite, clear-cut standards of morality today, and young people need help.

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1. Murray, op. cit., p. 67.
2. Swor, op. cit., p. 52.
3. Rieke, op. cit., pp. 15, 16.

### E. Summary

Many books have been written for youth by religious leaders in recent years, but how much influence these books have had it is impossible to say. Three avenues of Christian growth were noted, church attendance, prayer, and Bible reading, but it was found in a survey by Murray Ross that for the majority of young people these practices are not very meaningful, even though youth claim to believe in their value. The authors of the ten books selected for study all emphasize the importance of prayer in the life of a Christian, but comparatively little is said about regular attendance at a local church, and only a few stress daily Bible reading. Four basic problems that confront youth on every hand were noted, frustrations, feelings of insecurity, a trend toward materialism, and lowered sex standards. The writers for the most part do not use their opportunity to point to Christ as the only One in Whom young people can find the correct and satisfying answers to these problems.

GENERAL SUMMARY AND CONCLUSION

CHAPTER III  
GENERAL SUMMARY AND CONCLUSION

A. General Summary

The purpose of this study was to make an analysis of recent books written for spiritual guidance of youth to see what types of books have been written recently and how vital they are, and also to see in what areas work still needs to be done. First, the lives of the authors were sketched briefly. Then the ten books selected were studied to discover significant points. Next an attempt was made to see how skillfully and well these books encouraged youth in certain religious practices. Finally some of the major problems of youth in the mid-century were noted, and an attempt was made to see to what extent these books helped youth to solve their problems.

In the first chapter, it was seen that the authors were from a varied background. All are ordained ministers with the following denominations represented: Congregational, Disciples of Christ, American Lutheran, Southern Presbyterian, Southern Baptist, Northern Presbyterian, Reformed, Christian Reformed, and Conservative Baptist. Several of the authors are nationally known. Peale has received wide publicity as pastor of the famous Marble Collegiate Church in New York. Robert Cook is well-known in conservative, evangelical circles as president of the Youth for Christ movement. Van Dusen is famous as president of Union Theological Seminary in New York. Billy Graham is undoubtedly the best-known evangelist in the world today. The others are well-

known as youth leaders in the denominations to which they belong.

The aim of the books on doctrine, which were written by Murray, Gray, Finegan, and Van Dusen, was to acquaint Christian youth, or those interested in Christianity, with a systematic outline of the main tenets of the Christian faith. Peale's book was mainly psychological in its approach, guaranteeing its readers success if they lived by the rules in the book. The books by Swor, Rieke, Greenway, and Cook were to help young Christians grow in the Christian life. Only one book, Calling Youth to Christ, by Graham, had an evangelistic slant for making an appeal to an unconverted youth to accept Christ as Saviour and Lord.

The structure of the theology books was quite similar. There were separate chapters on the basic Christian doctrines. Finegan arranged his in the form of questions and answers. The others subdivided their chapters in some way. Van Dusen combined a discussion of doctrines with a rather vague practical application. Only the book by Murray was conservative in its theology. Peale's book consisted of success techniques along with endless illustrations. Swor and Rieke's books were quite similar, even in their titles, challenging young people to a full surrender of their lives to Christ. Greenway's book was inspirational, with each chapter very, very brief. Cook's aim was to help the new convert grow spiritually. Graham's book was a collection of sermons to bring the unsaved to Christ, help the Christian grow, and give assurance to one in doubt of salvation.

All of the books avoided theological terms. All of the writers used a direct approach, speaking either of "we" and "us," or

to "you." A number of writers quoted frequently from famous works in literature. From the style and language, Talks to Teeners, Sincerely in Him, and possibly Very Truly Yours were simple enough for those of high school age. Some of the writers, especially Van Dusen and Gray and Peale, made very little use of the Bible, while others made numerous references to Scripture, especially Cook, Graham, and Rieke.

Types and number of illustrations varied widely. Peale's book consisted mainly of stories of successful business men or athletes, while Cook's Now That I Believe had only one or two. Illustrations taken from the lives of modern young people seemed to be the most effective ones, but most of the books could improve on the quality of their illustrations. Nearly all the writers avoided any denominational reference.

In the second chapter, the increased number of books in recent years was noted, which shows that ministers and youth leaders apparently are aware that youth need help. The books were studied to see how forcefully they challenged Christian youth in such necessary practices as church attendance, prayer, and Bible study. The more liberal writers, Gray, Finegan, and Van Dusen, stressed the church universal, while the very conservative writers, Swor, Cook, and Graham, had little to say on church membership at all. Rieke alone stressed regular church attendance. All the books had much to say about prayer. Bible reading was emphasized by the evangelical writers, Rieke, Cook, and Graham, considerably more than by the others.

Next the books were analyzed for the way in which they challenged youth to abundant Christian living. The books on theology

set forth a few principles of conduct. Then specific areas of difficulty for young people today were listed, and contributions of these books to guide youth in any of these areas was noted. Meeting frustrations, overcoming feelings of insecurity, facing the trend toward materialism, and establishing moral standards were the problems chosen. Some of these problems were briefly and vaguely referred to in a few of the books, but only Rieke really came to grips with these matters. The books, on the whole, were definitely lacking in a practical application of Christian theology.

#### B. Conclusion

As this study is brought to a close, several things are apparent. Church leaders are aware of the desperate needs of youth today and are writing more books than ever before to guide youth in Christian living. One can be thankful for those who have consecrated mind and pen to God's service. But Christian writers, though numerous, are still far too few. One can hope that in future years more books will be written. There are a number of kinds of books that need to be written: (1) Some which will deal very definitely with the actual problems youth face today; (2) a very simple, conservative book on Christian theology for the high school age young people; (3) one that will present the claims of Christ to those who are antagonistic or who know almost nothing of Him; (4) several which are written in a style for, and with illustrations appropriate to, those of high school age. There also needs to be an emphasis on



making the books for youth more attractive in appearance, with good print, good quality paper, and unusual covers and illustrations.

The Church needs to be more concerned with her task of winning the next generation to Christ. If she fails to challenge the youth of today to love and serve Jesus Christ **through** the printed page, in a way that makes the Christian life sound dynamic and appealing, our nation may become pagan. There is no time to be lost. The Church needs to be awake to the plight of modern young people and point them through books to the One Who can give them power to live gloriously in these times of crisis and tension.

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