

Note: All of the following material is taken, verbatim, from a booklet titled

“ROAD MAP TO MATURE YOUTH”

by Rev. Frank Hamrick¹

THE ONLY RIGHT FOUNDATION FOR YOUTH MINISTRY:

“There is only one textbook for the child of God—the verbal, plenary inspired Word of God. While other books (such as this one) offer insight and help, the final authority must rest with God’s Word. Simple as this proposition may be, Christian workers often violate their own belief in the Word by turning to everything but the Word when seeking to learn how to minister or serve the Lord... Surprisingly, many have never thought to turn to God’s Word for information on youth work. We go to conferences to hear what the experts say (I go too, and conferences do have their value), we read books by outstanding youth leaders, we share ideas with each other, and occasionally we even have a good idea ourselves. Gradually, we develop a method that we will use the rest of our lives in the ministry. But sadly, most of these ideas and methods are not based on the Bible, but on experience. We do things because *‘so-and-so tried it and it worked.’* **Pragmatism!** Fundamentalists (and let’s not be ashamed of using that word) are by tradition, **traditionalists.** That is, we do things the way we do them because 1) that’s the way it’s always been done; or 2) that’s the way so-and-so does it; or 3) the church I was brought up in did it that way... **Neither pragmatism or tradition is sufficient grounds for doing what we do for the Lord.** John 12:48 tells us, *‘He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.’* Every action, every method that I use in the youth ministry is to be judged on the basis of its adherence to the principles of that ministry as laid down in the Word of God. I will one day stand accountable before God for my methods, purposes and activities in the youth ministry. The authority by which my ministry will be judged will be the inspired Word... The best advice any youth pastor could be given would be to go to God’s Word and search out those purposes and methods by which a youth ministry should be conducted. Don’t ever do things just because someone else tried it and it worked... What does it accomplish over the long haul? Only when methods and activities and purposes are based on unchanging Biblical principles, will the results be eternal and blessed by God” (pp. 7-8)

“THE BIBLICAL DIRECTION (FOR) YOUTH MINISTRY:

“What are we supposed to be accomplishing in the youth ministry? Where are we supposed to be heading? Perhaps nothing is more fundamental to the success of a youth ministry than the question of purpose or direction. **A man will not set out on a trip unless he knows 1) where he is headed, 2) the route he must travel to arrive at the desired destination, and 3) the mode of travel.** Obviously, youth workers often find themselves immersed in their ministry several years before they come to grips with these details. Yet they should have their destination, route and method of travel clearly defined before they begin...the Word alone must give us our destination, route and mode of travel...

“Ephesians 4 reveals our direction or destination. Paul is in the middle of a discussion of the unity that must exist between true believers. Part of that unity is brought about by the possession of certain gifts, and by the administration of certain gifted offices in the church. These gifted officers are mentioned in verse 11: *apostles, prophets, evangelists and pastor/teachers.* Obviously, the apostles and prophets no longer exist. They were special men of the first century to whom the Lord gave special knowledge and through whom he revealed the doctrines of the church on which our ministries are based today... That leaves the evangelists and the pastors and teachers. A careful reading of verse 11 will also show us that pastor and teacher is the same office... They are one and the same. Thus, the pastor is to be a teacher—not an evangelist. That doesn’t mean he isn’t concerned about the lost, but it does mean his primary emphasis must be the teaching of the saints. Sad to say, there are too many evangelists pastoring churches. They never teach their people anything other than the milk of the Word. One of the crying needs of our day is Godly pastors who are concerned with the building up of the saints to do the work

¹ POSACT i.e. *POSITIVE ACTION FOR CHRIST*, is a youth ministry also known as “ProTeens” (833 Falls Road, Rocky Mount, NC 27802-1948), material copyright 1982, www.positiveaction.org. Note: While I do not necessarily endorse every single statement made here by Mr. Hamrick, I believe there is a great deal of wisdom and biblical help to be found in his comments—Rev. Mike Edwards. These excerpts are taken verbatim from the booklet “Roadmap to Mature Youth” by Rev. Frank Hamrick. The booklet is currently out of print. Originally compiled February, 2009, revised 2/2011 & 10/2012 for use in a course on youth ministry which I have taught in 2009, 2011 & 2012 at Baptist Bible College of the Caribbean, St. Vincent, West Indies. Note: Material appearing in parentheses () appears that way in the original, while material contained in brackets [], as well as all underlining & bolding has been added by me-mwe. Email: mike.edwards876@gmail.com

of the ministry. **The youth worker is also a pastor. He is to be concerned about the spiritual growth and maturity of young people.** Certainly he is interested in the salvation of his youth, but his interest extends far beyond their salvation. This is only the starting point. His real concern is the development and growth of his youth...

“Verse 12 reveals the true purpose of the pastor/teacher: *‘for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.’* To adequately understand the purpose of a pastor/teacher (and therefore a youth pastor’s purpose), we must consider several words in verse 12. The word *for* occurs three times in the verse. Yet, two different Greek words are translated for in this verse: ‘For (*pros*) the perfecting of the saints, for (*eis*) the work of the ministry, for (*eis*) the edifying of the body of Christ.’ *Pros* occurs once and means ‘with a view toward’ whereas *eis* indicates ‘unto’ or ‘into’. Thus, the pastor/teacher is to perfect the saints into (to do) the work of the ministry. It is not the pastor who does the work of the ministry—rather, it is the perfected saints who do this work. Therefore, our direction or destination is clearly marked out. As youth pastors we are to mature (perfect) the youth to do the work of the ministry. ‘*The work of the ministry*’ includes such things as witnessing, studying the Word, living a separated Christian life and so on. However, it goes far beyond Christian living. The ‘*work of the ministry*’ includes the work of ministering or pasturing. It encompasses the entire gamut of full-time Christian work opportunities. Thus, pastor/teachers are preparing youth to go into Christian ministry and start other Bible-believing churches around the world... **Thus we see our Biblical destination for youth ministry—maturing teens for the work of ministering.**” (pp. 8-10)

A BIBLICAL ROUTE/PATHWAY TO FOLLOW IN YOUTH MINISTRY:

“Having established our destination, we must ascertain the route to be taken to arrive at our goal (above). It’s one thing to know what we are to do, but it’s another thing to know how we are to do it. In **2 Peter 1:5-7** Peter lays down a very definite order or arrangement of steps for growth in the Christian life... **We (would) suggest that even as Paul has given us our destination (mature the saints for the work of the ministry), Peter gives us the route to be taken to accomplish that task.** Here we see 1) five major *ingredients* necessary in an effective youth program, 2) five *steps* in the development of a Christian teen, and 3) the *chronological order* of these steps...

“Thus, 2 Peter 1:5-7 may be applied to youth work three different ways:

- 1) it diagrams *the progressive steps* all individual teens must take, beginning with salvation and culminating with maturity;
- 2) it names *the five basic ingredients* an effective youth program must ultimately include;
- 3) it teaches *the chronological development* of a youth ministry in a local church (starting from scratch to a full blown youth ministry)

...Obviously, all five steps are not possible in the first months (or even first year) of a new ministry. These steps must be added as the youth group is spiritually ready.” (pp. 11-12)

“THE FIVE STEPS AS OUTLINED BY PETER ARE FAITH, VIRTUE, KNOWLEDGE, CHARACTER AND SERVICE...”

“THE FIRST STEP in anyone’s life must be SALVATION (i.e. FAITH). Here then is the first duty of a youth pastor—he must bring his youth group to a saving knowledge of the Lord Jesus Christ. Thus, evangelism is an essential *first* ingredient in an effective youth ministry. Virtue is added to faith. It is a mistake to reverse these two qualities. True virtue can only be added when faith has been established. Some youth pastors waste much time and effort trying to teach virtue to a group of teens who have not yet been born again. Only after a youth pastor is certain that the vast majority of his youth are assured of their salvation should he attempt to lead them to establish virtue in their lives.” (p. 12)

THE SECOND STEP: VIRTUE. “*What is virtue?* According to Greek scholars, virtue comes from a Greek word that has numerous shades of meaning: manliness, majesty, splendor, moral excellence, class, worth and any praiseworthy quality. However, the most frequent and common meaning of the word is *moral excellence*. Note that immediately upon faith, the new Christian is to develop moral excellence, purity, spiritual majesty and splendor—and this *before* knowledge is added. Sad to say, this is the most neglected ingredient in a youth ministry. Few churches have an ongoing program to develop *virtue* in their teens...”

“Once faith and virtue have been achieved in a youth group—and only after they have been achieved—a youth pastor (worker) turns his attention to Bible study. **Knowledge follows virtue.** Sad to say, many youth pastors (& youth workers) begin their work with a group by initiating a Bible study or Bible club program. Peter tells us, however, not to add knowledge until faith and virtue are firmly established. This points up one of the problems our Christian Day Schools (& colleges-*mwe*) are facing. By necessity the Christian Day School is taking teens who know nothing of faith and virtue, and teaching them the doctrines of the Word. Thus in many cases a generation of youth are being educated in the doctrines, terminology, and do’s and don’t of the Christian life while still unsaved ... Upon salvation, virtue is to be established and upon virtue is finally added doctrinal teaching. When we cast the pearls to the unsaved, they will trample them under foot as is evidenced by Christian School teens who become scoffers and bitter as they persist in our Christian Schools in an unsaved condition. Eventually they become either apathetic or sullen or rebellious to the teaching of the Word. This is common in most Christian Schools. Sooner or later they turn and rend you. That is, they finally turn against the ones who are teaching the truth, many times attacking them verbally, making fun of them and causing multiplied problems in the school. These are but some of the consequences of adding knowledge before faith and virtue. **Someone has said that knowledge without virtue leads to arrogance.** Paul adds, ‘*knowledge puffeth up*’ (1 Cor. 8:1). That is, knowledge without the proper foundation (faith and virtue) will lead to pride and pharisaism. Teens who do not have virtue will not be able to handle Bible knowledge.” (pp. 12-14)

THE THIRD STEP: KNOWLEDGE. “However, Bible knowledge *is* an essential part of a teen’s growth. We must not omit it. Virtue without knowledge leads to instability. We must never try to instill knowledge before virtue, but neither should we fail to add knowledge to virtue. Therefore, we must work toward the time when a strong Bible study program can be added to our youth program. There are two steps, according to the Word, to be taken in teaching virtuous teens the Word. **First, we must teach them the milk of the Word, then we must teach them the meat of the Word.** If we start with the meat first, we may strangle our youth and thus hamper their growth for the Lord.” (p. 14)

THE FOURTH STEP: CHARACTER DEVELOPMENT. “Peter uses three additions to knowledge to indicate this fourth step—temperance (self-control), patience and Godliness. These three character qualities, however, are not evidenced until the foundation of faith, virtue and knowledge has been laid... Many youth pastors have tried to use a character-building... program with teens who were still at step 1 or 2.” (pp. 14-15)

THE FIFTH & FINAL STEP: TEACHING THE SKILLS OF LOVING SERVICE. “After character is evidence in the youth group, and strong Godly teens are being produced, the youth worker is ready to take step five with his teens—**teaching the skills of loving service** (brotherly kindness and love). The teens are now ready to learn how to preach, how to work with children, how to lead singing and so on. Thus, through these five steps we bring our teens from the point of salvation to the goal of service... Obviously, you will always have teens in your group who are at varying levels of development. Thus, once you take your first group (the trailblazers) to step five, all five steps will be in operation at once. But don’t worry. This doesn’t mean you will have to have five meetings a week in order to include all five steps. The entire five step program (once you have been in a church long enough to develop all five steps) can be adequately covered in two meetings a week...

“**Interestingly enough, David used this same order in Psalm 1:1-3.** In verse 1 the [believer] is to be separated from sin (virtue), then in verse 2 he is to study the Word (knowledge), then he becomes steadfast (character) and finally in verse 3 he serves successfully (service).” (pp. 14-15)

A BIBLICAL METHOD OR PATTERN FOR DOING YOUTH MINISTRY:

“We now know our destination and the route we must take to reach the goal. All that remains is to determine our method of accomplishing each step. **Right methods are as important as right motives.** David would tell us that though his motive and goal was pure, his method was wrong and he failed in his first attempt to bring the Ark of the Covenant back to Jerusalem. His wrong method cost Uzza his life (1 Chronicles 13:9-10). David learned that God’s work must be done God’s way...

“**Two good rules bear remembering** when one starts work in a new church:

The first: Begin by working with the teens already in the church rather than trying to reach the teens outside the church. It is better to build a nucleus of strong spiritual youth from those at the church, than to assume they are already ‘reached’ and to focus on reaching others.

And the second rule: Assume your youth are lost until they prove differently by their actions and attitudes. Often youth have grown up in a [Bible-preaching] church and have learned the language of Zion. They assume they are saved when in reality they are still unsaved. Just because they can give you all the right answers, doesn’t prove they are saved...

“The first duty of a youth pastor [or youth leader] then, (relative to his youth) upon arriving at a church is to determine where his teens are along the route from point 0 to point 5...

“How can this be accomplished? By means of 1) *a written survey* and 2) *a sharp recreation program and informal house gatherings*... There are six positions where your youth will fit... They are either 0, unsaved; 1, saved; 2, saved and separated; 3, saved, separated and studying the Word; 4, saved, separated, studying and strong in character; 5, saved, separated, studying, strong, and furnished for full-time service. Upon giving the survey, a youth pastor can begin to see where his teens are along this scale from 0-5.” (Hamrick, pp. 16-17)

“However, for the most part, a youth [leader] will find he is better off to start at Step One, regardless of the survey. Why? Because most teens will say they are saved, even if they aren’t. For this reason, the survey is designed to reveal the true spiritual condition of your youth, regardless of what they may claim...

“Recreation and informal house socials serve as another tool for this first step. In fact, three important functions can be accomplished by recreation. First, it enables the youth pastor [or youth leader] to acquaint himself with the spiritual condition of his youth. Thus, a wise youth pastor plays with his youth group when he first arrives on the scene. Attitudes and spirit can be detected on the field of competition and this information, coupled with what he learns from the survey, will help him see where his teens stand...

“Recreation also helps the youth pastor develop close friendships with the teens. It causes the teens to see that he enjoys fun and that he likes them...

“And recreation helps a youth pastor break down barriers of resistance so he can preach to his teens effectively.” (Hamrick, p. 17)

“The second duty of bringing your teens to saving faith is the most vital—you must get your teens lost before you can get them saved. This is accomplished by preaching and emphasizing two things: 1) **What a person must do to be saved** and 2) **the evidence that accompanies true salvation.** Your goal is to smoke out those teens who incorrectly assume they are saved... Let their spiritual fruit alone satisfy you that they are truly born again...

“Each recreational program should be closed with a get-lost message. Every opportunity you have to speak to the teens should be along the same lines. A get-lost message is different from a gospel message. A gospel message shows a sinner how to get saved; a get-lost message brings a person who has made a profession but isn’t truly saved to a realization that he is truly lost. This is often the spiritual condition of the youth of many churches. Most teens in our churches have made some sort of decision early in their lives... By the time they reach their teen years they assume they are saved because of an experience as a child, which they can’t remember too well. Your job is to bring them to the point of challenging that early decision to see if they were truly saved...

“A get-lost message emphasizes what a Christian is—not what he ought to be. It shows those evidences of salvation that will be in a true believer’s life. It teaches unequivocally that if these evidences are not present, the teen is *not saved*. It stresses the fact that the assurance of our salvation must not be based on what we did to be saved (trusted, believed) but is based on what God has done to us and those supernatural evidences that have appeared in our lives since salvation. For example, a teen knows he is saved, not because he went forward to believe when he was eight, but because since that time his heart has been different. He has a hunger for the

Word, he understands and enjoys reading the Word, he has a love for spiritual things that he can't seem to help, and so on.” (Hamrick, pp. 17-18)

“As these evidences are presented and sermons on 2 Corinthians 5:17; 1 John 2:15; John 10:27; Romans 10:9 and so on are preached, many teens will begin to doubt their salvation experience. Bringing your teens to doubt their salvation is no sin. In fact, if a person can be made to doubt his salvation, he probably needs to doubt it. Paul tells us in 2 Corinthians 13:5 ‘*Examine yourselves, whether ye be in the faith, prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates* (disapproved)?’ The teen who is not solid on his salvation experience will not grow and will never experience the joy of the Lord...

“The third duty of bringing your teens to Christ is to present the Gospel. Along with the get-lost messages, you must also teach get-saved messages. [Young people] who come to realize their lost condition must be shown the way out. Therefore, the recreational activities should seek to reach out first to the teens *in the church*, then to those *without* the church and win them to the Lord. Get-lost and get-saved messages should conclude with an invitation to trust Christ.” (Hamrick, p. 18)

“As teens are faced with the evidences of salvation, and are asked to consider whether or not they are really saved, they should be taught the essential elements of salvation. Here is where a class on the fundamentals of salvation is effective. To just preach to the teens on Saturday [or Friday] night is not enough. You need a time when the teens can discuss what salvation is really all about and where they can truly see what it means to be saved. This class on the basics of Christianity is essential for all your teens and also serves as a perfect follow-up for those who are getting saved...

“As your teens 1) get lost then 2) get saved or 3) gain full assurance of their salvation, you must *add* the second step—virtue. Adding virtue does not do away with the Step One emphasis, however. We are *adding* steps to our ministry, not *replacing* steps. There will always be a need for Step One because there will always be new tens coming into the youth group...

“What is virtue? Virtue has to do with moral excellence. Paul defines virtue for us in 1 Thessalonians 1:9: ‘and how ye turned to God from idols to serve the living and true God.’ Virtue is separation unto God from the world. This separation occurs immediately upon accomplishing the step of faith and **is two-fold in nature: to God (positive), from idols (negative).** The positive side of separation always comes *before* the negative side of separation (not chronologically, but emphatically). That is, although new Christians begin separation from the world and to God simultaneously, our emphasis on a new Christian’s separation is first to God, then from sin. A Christian does not have to wait until he is separated to God before he can separate himself from sin. Both operations take place at the same time, but the teacher’s emphasis is not simultaneous. **The teacher must first bring the new believer to a strong inner love and dedication to God as the *motive* for separation from sin.** Often a believer will separate from certain sins because the preacher says it’s wrong. However, this kind of separation doesn’t generally last. There must be that ‘*inner circumcision of the heart*’ (Romans 2:29) before there will be lasting outward separation.” (Hamrick, pp. 19-20)

“The second step, therefore, is two-fold: 1) We must bring our teens to develop a loving, living, vital and growing relationship with their Lord and then, 2) we must teach them those principles of separation by which God would have them live. Thus, we follow the formula *to God, from idols*...

“How do we help them develop this loving relationship with the Lord? We must teach teens how to meditate on God in the Word and in His Providences, and we must teach them to pray. Our virtue emphasis, however, must go beyond teaching. It must actually lead them to practice meditation and prayer. A regular program of meditation and prayer must be established and each week the teens must be further challenged, taught and given a chance to share their meditation experiences...

“The emphasis of Step Two is on God, not knowledge. The teens should be led to know their God, not just learn facts and doctrine. Knowledge comes later (Step Three). Love for the Lord comes first. This love, of course, is based on knowledge of Him, but knowledge of Him is different from knowledge of the Word. **The emphasis of virtue is on the character of God: His mercy, His grace, His sovereignty, His Lordship, His omniscience, His omnipotence, His holiness, His majesty, and so on...**

“Meditation and prayer is the key to virtue—not lecture and study. Thus, M&M classes (Meditation and Memorization) should be conducted weekly. As these classes are conducted, discussions should be limited to the subject of meditation and how it is accomplished. The teens should be provided forms and steps that will lead them to meaningful meditation and love for the Lord...

“As teens’ love for the Lord begins to flame, the emphasis of the M&M class should broaden to include separation from sin. The meditation classes can continue while principles of separation are discussed. These principles can be discussed during the M&M class. There are numerous principles which may be discussed to lead the teens to see the evils of movies, dances, rock music, unfaithfulness to church, pornography, many TV programs, dating the unsaved and so on. In addition, the M&M classes should also include teacher-led discussion of self-acceptance [etc]. Remember, the purpose of this step in your youth ministry is not Bible study, but the development of the ‘manliness, worth, class, majesty, and moral virtue’ of the teens. Bible knowledge and character development will be added to your expanding youth ministry as your youth group matures... The M&M classes can be conducted on a Wednesday night or on Sunday evening before church in addition to your...recreation program... Summary: Start a Virtue class (M&M class) on Wednesday or Sunday evening for those teens who have taken Step One. Provide forms for meditation and memorization. **Keep the meditation focused on the person of God initially** [cf. Dan. 11:32b-*mwe*]. Gradually expand the meditation program to include meditation on God’s principles of separation. **Include a sharing time at each meeting for the teens to share blessings they received during the week from their meditation.** Then, begin a Bible quizzing program... Virtue classes should continue indefinitely as you will always have teens in your program who need to develop virtue in their lives.” (Hamrick, pp. 21-22)

“Knowledge classes, however, must also be included, for teens need to be grounded in the doctrines of the Word of God. However, to continue having a ‘basics’ class, a ‘virtue’ class, and then add a ‘knowledge’ class, would seem to create scheduling problems. There just doesn’t seem to be enough free hours to have 1) a recreation night, 2) a ‘basics’ class, 3) an M&M (virtue) class, and 4) a Bible study class. What can be done? **Actually, the church already has the program for such a schedule. If your church has a Sunday school, a Wednesday night meeting, and will allow you to have a Friday or Saturday night activity, you have all the time necessary to run your entire program.** The Sunday school hour can become the ‘Bible Knowledge’ class, while Friday or Saturday is your evangelistic recreational activity. That leaves Wednesday. You should begin by meeting with all your teens on Wednesday night for at least a year, teaching them the basics of Christianity. Then beginning the second or third year you can have two classes on Wednesday night, One class for the new teens...at which the ‘basics’ are taught, and a simultaneous class for the teens who have been through the basics class, which is aimed at virtue. Following this system you will fulfill the progressive steps laid down in Hebrews 5:12-6:1. Milk is to be followed by meat. That is, new Christians need milk, while more mature Christians should be feeding upon the meat of the Word...

“Step Three, in actual practice usually precedes Step One and Step Two in a church because most churches already have a Sunday school... long before they realize they need a Step One and Step Two program. Thus, this step is usually not added to Steps One and Two... Allow all your teens to attend this Bible study (i.e. Sunday school), although some of the teens will probably not be saved and others will be new believers. **The reason all teens should be allowed to attend is because you should not make one set of teens feel they are more spiritually advanced than others.** Your Bible class should be aimed at the advanced teen, but the immature should not be excluded. This will also serve to more quickly mature some of your younger teens.” (Hamrick, pp. 22-23)

Step Four: Character Building: “After one or two years of M&M classes, the teens should be ready for Step Four, the character building program. **Character is instilled in teens by placing special demands and responsibilities upon them.** Peter mentions three character traits in 2 Peter 1:5-7 which should be added to knowledge: *self-control, patience* [endurance], *godliness*...

[Activities that can be added to the M&M programme to develop character would include the following]:
“...increase the Scripture memory demands on the teens by degrees (gradually). In addition, *reading Christian literature, Christian service assignments, outlining pastor’s Sunday sermons*, listening to [recordings] of great preachers, and so on may also be added to the program. Thus, greater demands are being placed on the teens as

they are able to accept the challenge. At this point, real Christian character will begin to be developed in those who meet the challenge. **Obviously, all of your teens will not be ready for such heavy demands—and you should not expect them to be.** However, teens who are not ready for [this], may continue at the M&M level...the Scripture memory level could be increased from 60 verses per year (the ‘basics’ class level and the M&M class level) to 100 verses per year. Then, a couple of years later the level could be raised to 150, then 200, 250 and so on. Awards and achievement records can also be included...to add incentive and to help the teens measure their personal progress.” (pp. 24-25)

A key observation by Hamrick]: “[The programme]...**must be demanding—otherwise discipline and character will not be developed**... Hamrick’s advice: “Do not add [Step Four] to M&M until you have used M&M for at least two years (or until you have a nucleus of teens who are crying for more!)” (pp. 24-25)

Step Five: Service. “The final stage in the development of a youth ministry is **developing the ministry skills of those teens who have reached Step Four and giving them opportunities for ministry.** This step should not be attempted until the teens have had at least one or two years of a character-building [programme] and have shown evidence of spiritual growth. **This step should take the form of a Preacher Boys class, or a Leadership Training Institute.** It could be a year-round programme (meeting once-a-week) or it could be a special summer programme [when the Step Four increased character building emphasis] is not operating ...A Preacher Boys programme should introduce the fellows to the art of *outlining and preparing sermons* (topical, textual, biographical, expository) and to the lives of the great preachers of the past. *Biographies should be read and sketched* and the fellows should be encouraged to read and purchase books by the great preachers. Helps should be given to aid these young men in *the development of their personal libraries.* They should get to know authors, titles and publishers. In addition, *practice preaching sessions* should be included and *opportunities to preach on recreation nights* [?] and other occasions should be given. **Learning without a service outlet will stagnate a Christian teen...**

“A **Leadership Training Institute** could run for the summer months only and teens could choose their curriculum from a number of offerings. For example, courses could be taught on [such things as] Sermon Preparation, How to Use Visuals (Overhead, flannelgraph...Song Leading, Youth Philosophy, Missions, Printing, and so on. The courses could last from four to six weeks (one session per week) each and then another session could start. The number of courses that are offered would depend on the teaching personnel available.” (pp. 25-26)

MISCELLANEOUS COMMENTS:

“‘**What if I’ve already got a program in progress?**’ Obviously, many who read this...will be veteran youth pastors [or youth workers]. You have a youth group that is already a second or third generation group. What should you do? Scrap your present program and start over? To use Paul’s terminology, ‘*God forbid.*’ **You are undoubtedly (and perhaps unconsciously) using several of the five steps. Your task is simple:**

- 1) Give the placement survey and**
- 2) Locate the percentage of your teens who pass each step. This will indicate your weak areas.**
- 3) Bolster or alter existing programs according to the step characteristic...**

“For example, perhaps you already have a weekly recreation type activity; however, you have not emphasized the *get-lost* and/or the *get-saved* aspect. Or perhaps you have a...program but it is really not demanding... either bolster existing programs or add missing programs. More than likely Step Two [i.e. *Virtue* via M&M] has been overlooked or not emphasized. Perhaps you mention devotions in your sermons, challenges and counseling sessions, (and you may have provided your teens with a devotional plan to use), but perhaps you have never had an ongoing class whose sole purpose was to teach the art of meditation and to build your teens’ personal relationship with the Lord.” (p. 41)