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(The) use of pictures in training children (aged six to twelve) in worship ..

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Thesis

THE USE OF PICTURES IN TRAINING CHILDREN (AGED SIX TO TWELVE) IN WORSHIP.

Submitted by

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INTRODUCTION

Worship is the essence of religion. Worship is the religious act "par excellence". Certainly it is the high tension point in religious experience. For worship is any exercise through which man feels that he comes into a special relation with his divinity. Worship is both the passive contemplation in which the self meets and recognizes God and the active response of that self to the presence of God whereby the will commits itself to the divine will.

Such being the character of worship it follows that in the religious education of our children we will strive to train for effective worship experiences. Worship mediates untold values in life. Through worship the priceless opportunity is provided for the development of Christian character, which is the goal of religious education.

In this thesis, we are concerned with one method for securing fruitful worship - the method of using pictures. In doing this we recognize the unity of art and religion. Archdeacon Freemantle has well said that "art becomes a binding link between men and draws them together toward God."[1] But we are acting on approved psychological principles in

1 Quoted in Art and Religion, Vogt, page 27.

appealing to art as a factor in worship. We shall discover the psychological principles underlying worship in general. We shall then discuss the difference of the worship of the child from that of the adult, that we may set up certain standards of procedure in worship. Finally we shall seek to relate the field of picture study to the worship experience of children, discussing the function of pictures in worship and types of pictures desirable. In the last two chapters, we shall give a list of desirable pictures on the theme and shall show how certain pictures may be used to develop the spirit of worship.

SECTION II

THE NATURE OF WORSHIP

CHAPTER I.

WORSHIP IS INSTINCTIVE

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A. Worship finds its instinctive basis inreligion.

In seeking to discover the psychological principles underlying the worship experience we must turn to those principles underlying the religious experience itself, for worship and religion revolve about the same great center: - i.e. man's feeling of need for the help and companionship of a supernatural being. This recognition of a supernatural being is accompanied by a consciousness of ideas, phenomena, and relations which imply the existence of another world alongside the world of matter. Primitive man in his view of nature personified her inherent objects and forces which became superhuman agencies into which emotional feelings were projected and toward which attitudes were taken. When thought followed attitudes taken to these personified objects, the vague concept of the omnipresent superhuman power "mana", "orenda", "wakonda" was found. As this omnipresent power became absorbed into divinities men sought to establish connections with them.

The inner forces within primitive man which made him seek a religious adjustment with the world at all, were predominantly instinctive. In using the term instinct, we mean to designate elementary, irreducible,

innate, persistent tendencies. Granted that these instincts are hereditary we may suppose that the instinctive basis of worship in the experience of men today is essentially the same as that which operates in the religious life of primitive man.

B. Instincts function in worship.

The problem of determining just what instincts function and their relative importance in the experience of worship is one in which psychologists differ. Theodore Schroeder of the American School of Erotogenists finds the explanation of the compelling force which drives humanity toward God in the sex instinct.

"All religion in its beginning is a mere misinterpretation of sex-ecstasy, and the religion of today is only the essentially unchanged, evolutionary product of psycho-sexual perversion. Thus literally we may say 'God is love' - sex love, - sometimes in disguise and indistinctly recognized as such, by the lover whose love-sick longings even now create a god to take the place of the undiscovered and much-craved human lover."[1] But this position as Professor Thouless observes[2] makes sex love the only root of religious feeling so that religion draws its whole strength from a single subjective biological experience whereas religious feeling surely has other roots as well. This theory is not supported by the investigations into early religious

1 Hickman, Introduction to the Psychology of Religion, pages 121. Quoted from American Journal of Religious Psychology, Vol. VI.
2 Thouless, Introduction to the Psychology of Religion, page 128.

and child psychology. Furthermore Mr. Schroeder takes sex-love in the sense of a wholly animal attraction, which as an unqualified stigmatization of sex-love is wholly unjustifiable. The element of truth here[1] seems to be that there is a love-passion in religion which is not only akin to the love-passion which marks the sex-life, but in the last analysis may even spring out of it.

Other psychologists like Trotter, find the origin of the religious impulse in man in the herd instinct to the exclusion of all others, in view of the social side of religion in common ceremonial acts and mass revivals. While the force of the gregarious instinct is undoubtedly a powerful stimulus to group participation in worship, such a theory holds that man as an individual did not find himself desirous of reaching out toward God. Students of child psychology agree that one of the characteristics of the little child is his pronounced individualistic tendency. Who has the right to deny that such a child who has not yet reached the age when the gregarious instinct finds expression, cannot seek and find real communion with the Heavenly Father?

When we turn to modern psychologists like Hickman, Thouless, Jordan, and Mc Dougall, we find several instincts listed as sources of the religious foce in man. The instinct of self-preservation with its accompanying emotion of fear, the instinct of curiosity with

1 Thouless, Ibid,

its emotion of wonder, the instinct of negative self-feeling with its accompanying emotion of self-abasement are declared by Jordan[1] to be interminably bound up in the worship experience. When primitive man saw himself about to be overcome by the forces of nature, the instinct of self-preservation found expression in his efforts to establish control of these hidden powers or persuasion of these psychic beings.

If he found game scarce and hunger staring him in the face or draught and famine parching the ground, so it could not yield its nourishing plants, he felt himself driven to find help in superhuman power. This instinct Hickman identifies with the food-getting instinct in the expression of worship when he says: "Men of religious faith have always devised ways of breaking bread with their gods in communal meals and nothing lies nearer the heart of vital religion than the humble petition made at the daily table for God's blessing upon the food of which the family is now about to partake."[2] Thouless stresses the importance of this instinct of self-preservation and sees in it a part of the demand for immortality.

Instances of the expression of the instinct of curiosity are seen in such questions of the primitive man and child, as "Who makes the thunder?" - "This sense of mystery is not merely provoked by the

1 Jordan, A Short Psychology of Religion, page 30.
2 Hickman, Introduction to the Psychology of Religion, page 125

infinite wonder of the world about us but it is deeply seated within. Our knowledge which promised to eliminate wonder is but the light which reveals a greater depth and intensity in the midst of wonder."[1]

Closely allied with the instinct of curiosity is the instinct of negative self-feeling. As man contemplates these mysteries of the universe the instinct of negative self-feeling with its emotion of self-abasement may be aroused. This close parallel is shown in McDougall's analysis of admiration as a fusion of wonder and negative self-feeling.

The desire for self-realization seems to be among the great instinctive bases of religion. Man has never been content to fight for his mere existence but he has wanted to improve his condition and work out his inner cravings for expression and advancement. Religions which recognize this fundamental instinct in man are correspondingly progressive and vitalized. Indeed - "it is significant that the most virile religion in the world today, Christianity, keeps playing the changes upon achievement, the victorious conquest of passion, the reformation of society, and the eternal progress of the soul, not only in the world, but in a world beyond."[2]

The main primary instincts which may function in a worship experience include the instincts of self-preservation, curiosity,

1 Lilley, A.L., Worship - Its Necessity, Nature and Expression. London, Student Christian Movement, 1926
2 Hickman, Introduction to the Psychology of Religion, page 126.

negative self-feeling, and self-realization. To this list we may add the gregarious instinct underlying the social function of worship. The sex instinct may function in the experience of some individuals when connected with the demand for a worthy object of love and with the demand for a giver of love. Once leaders and groups of people began to engage in acts of worship, others came to engage in the same ceremonial and ritual. Thus imitation becomes a powerful instinctive tendency in the religious life of man as it is in the religious life of children.

There seems to be at least two dangers in any attempt at classifying instincts basic to the worship experience. The first is the danger of incompleteness. This list does not intend to be complete. It merely attempts to suggest the more apparent instincts deemed by leading modern psychologists to function in an experience of worship. The second danger lies in the supposition that these instincts are common to all in the same degree, and therefore that every worship experience is founded on the same instinctive tendencies. The facts do not warrant the supposition. Psychologists tell us that instincts may be so modified and atrophied from disuse as to appear to not function at all. Furthermore, we must take into account experience and individual differences for any complete scientific discussion of the instinctive basis of worship.

The theory that worship is instinctive because it is an expression of a specific religious instinct, is discarded by leading students of the subject with the exception of Starbuck. As Barry says, "We talk thus loosely about the 'religious Instinct' but in truth it seems to be the case that there is not any such specific instinct."[1] Again, - there is no instinct or faculty or emotion or any psychic element which can be described as religious in the sense that it is not found in the non-religious or secular type of experience.[2] And so Selbie[3] agrees that it is not a question of discovering a primitive religious instinct but rather a process of watching certain common instincts work out in a religious way and to religious ends. It is possible that these instincts may be sublimated before they perform a religious use as Thouless suggests when he writes, - "From the point of view of the Instinct Theory, religion maybe described as a mode of adaptation to life which provides possibilities of sublimation of all the instinctive cravings which find on earth only incomplete satisfaction or none at all."[4] But whether we accept this sublimation theory or not, we can be certain that every child has a feeble or strong nucleus of the instincts mentioned above; and from this nucleus there is a gradual assimilation of the whole personality as it develops into the

1 Quoted from Edwards in A Short Psychology of Religion, Jordan.
2 Ibid
3 The Psychology of Religion, page 167.
4 Expository Times, 35, page 409.

religious adjustment finding expression in worship.

Worship is instinctive, then, in the sense that it is an expression of the whole instinctive life as it works out in a particular way. And it may well be that we do not have a single instinct that does not function at least in an indirect way in our religious experience, although some instincts appear much more prominently than others.[1]

1 Hickman, Introduction to the Psychology of Religion, page 119.

CHAPTER II.

WORSHIP IS EMOTIONAL.

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A. Emotion is defined.

The instincts involved in a worship experience find their expression in emotions. These manifestations of emotion were prominent as exciting causes in bringing about religion in the earliest peoples, though they were by no means, its ultimate explanation. They depended on a feeling attitude toward his environment by which man was already differentiated from the animal world.

Although psychologists do not agree in their definition of emotion, we may consider for our purpose that the term may apply to the sum of those complex bodily and visceral changes affected by the rousing of an instinctive tendency. A persin is suddenly confronted by fire. The instinct to flee asserts itself and he experiences the emotion of fear. This emotion of fear becomes intensified if the way of escape is blocked. But even if the way of escape is clear, he would experience a great conflict among many tendencies to reaction due mostly to the influence of habit and changed conditions of life. Emotion is thus a phase of maladjustment occurring when the individual is wavering between different courses of action. To perceive its value we must look at the effect of its expression on

other individuals or at the result within the subject himself. Sometimes severe struggles are necessary toattain this adjustment when higher levels of conduct are to be reached. The emotions aroused in worship are usually of a milder form which because of their affective element have a restful or stimulating effect on resulting conduct.

B. Emotions dependent on worship involve a feeling for the sublime.

When we examine the emotions called forth in a worship experience we may find many blended together with one or two dominant at any given time. We shall consider these emotions under the following classification: - those which are inherent in the feeling for the sublime, and those which are included in the rise of tender emotions.

Primitive man exhibited the feeling for the sublime in his dependence on personal forces superior to himself which were bound up with the emotion of fear. No doubt this emotion was dominant in primitive worship; and this is inevitable according to Hickman since fear is the dominant emotion in all primitive life. In civilized man, this feeling is expressed in awe, where one is unconsciously measuring his own weaknesses against the strength of his environment, or at least against the impression of strength and grandeur which the

environment makes upon him. But the feeling of awe does not of itself force one to flee from that which amazes him, for he feels himself to be in some manner akin to the majestic environment. He is not forced to propitiate the evil forces which surround him or to beseech aid from the supernatural being in his struggle for life but he feels himself walking hand in hand with the cosmic forces of the Universe which strengthens his sense of communion and companionship with God. Indeed, says Thomson "Man may be so awed by the ultimate powers that order the universe at twilight or in a mountain gorge, at a canyon or waterfall, as to experience an involuntary thrill or breathlessness, a deepened sense of the divinity which so orders these things, resulting in a hushed meditation upon the assured eternity in which the precarious and finite lives of men are set."[1]

This spirit of awe is believed by many to be the very kernel of worship. It is this aspect of worship Otto has in mind when he speaks of a "numinous sense" in man which gives rise to a unique feeling response: - the feeling of self-abasement into nothingness before the overpowering, absolute might of some kind. The character of the Deity cannot be verbally or conceptually expressed but only felt. Jordan says,[2] "we have a psychological need for God as a Mystery, transcendent and all-holy, before Whom man from the most primitive times

1 A Short Psychology of Religion, page 118.
2 Mc Dougall, Social Psychology, page 136.

has stood in self-abasement."

"If the power that excites awe is also one that we have reason to regard as beneficent, one that, while capable of annihilating us in a moment, yet works for our good, sustains and protects us, one that evokes our gratitude, we experience the emotion of reverence. Reverence is the religious emotion par excellence; few merely human powers are capable of exciting reverence, this blend of wonder, fear, gratitude and negative self-feeling."[1]

Closely allied to the emotion of awe is the emotion of wonder, which is predominant in the attitude toward nature. According to Mc Dougall's analysis, wonder is primarily the feeling of self-abasement in that which is not understood. The emotion of admiration dominates when we stand in the presence of a superior power or excellence beyond our powers of achievement and acknowledging it.

"In all ages the admiration of men for natural objects has led them to personify the power or powers that have brought those objects into being, either as superhumanbeings who have created, and who preside over, particular classes of objects, or as a supreme Creator of all things."[2] Furthermore, Mc Dougall believes that this

1 Mc Dougall, Social Psychology, page 136.
2 Mc Dougall, Ibid, pages 134-135.

suggestion of a personal power arising from objects we contemplate is necessary to produce the emotion of admiration. If the personal element is absent it degenerates into mere wonder.

C. Emotions produced in worship may be characterized as emotional attitudes.

So far, we have treated emotions as stimuli to worship. But emotions may be the outcome of a worship experience. Because of their affective element we find the emotions of joy, courage, love, sympathy, tenderness, reverence, trust, greatly increasing the satisfaction and efficiency of life. But the line cannot be sharply drawn between those emotions directly producing a worship experience and those felt as a direct result of worship. Some emotions as reverence and gratitude, for example, may thus act in a double role. Emotions resulting from a worship experience are more frequently referred to as feeling attitudes. Thus we find Hartshorne listing certain Christian attitudes to be cultivated in worship.[1] These are Gratitude, Goodwill, Reverence, Faith, and Loyalty. Gratitude he defines as the tender and joyous emotional response that usually manifests itself in the impulse to repay a kindness. But this need not imply sympathetic sorrow for the person who excites it on account of the loss or sacrifice sustained by him in giving us that for which we are grateful, as McDougall plainly shows. For surely we may experience gratitude for a kindness

1 Hartshorne, Worship in the Sunday School, page 118.

done to us that involves no loss or sacrifice for the giver but it is for him an act of purely pleasurable beneficence. The act that is to inspire gratitude must make us aware, not only of the kindly feeling, the tender emotion of the other toward us, but it must also make us w aware of his power which shows he is able to do for us something that we cannot do for ourselves. The things or situations which should call out the response of gratitude would include such real situations as gifts, services, and the general present situation of home, school, food; and such ideal situations as description or recall of or reference to gifts, services, or the general situation of home, school, and the presentation of stories and pictures. The direct reaction of gratitude inclusive of joy, tenderness, the impulse to repay may be expressed by postures, spontaneous acts, and exclamations.

Goodwill or Love may be thought of as the universal response of sympathy and kindliness to the situation. Forms of controlled expression of the social reaction may include cheerful demeanor, kind acts, helpful acts, courtesy, respect, generous conduct, hospitable behavior, forgiving all offenders.[1]

The analysis of reverence given by Dr. Hartshorne is a detailed description of situations to which response is made and the

1 Hartshorne, Worship in the Sunday School, page 52.

subjective response in terms of feeling embodied in McDougall's treatment of the subject, above.

The faith attitude in worship which may begin with surrender to God, may pass on into the realization of one's own possible contribution to the purpose ofGod. There is the demand for life and opportunity. It is the spirit of confidence and hope which lies back of creative effort. Ultimately faith refers to persons - faith in self, in friends, in human nature, in God - all thought of as ultimately going to succeed in some undertaking. Its importance as a desirable outcome of worship is seen when the response is in feelings of hope, assurance, joy, freedom, aspiration, confidence, trust, which seeks the achievement of new and the conservation of old values for the self.

"The emotional attitude of loyalty involves self-surrender and devotion, not only to the demands of friendship, to the Kingdom of God, but to the ideals sought in gratitude, goodwill, reverence, and faith. Thus Dr. Hartshorne concludes his list of emotional attitudes to be cultivated in worship.

Granting that there might be a difference of opinion regarding some points in this analysis of these complex social emotions, all must agree that they are the very human feelings fundamental to all religious attitudes.

While we have assumed that certain emotions of awe, wonder, admiration, and reverence may lead to a genuine worship experience, we must realize that the presence of these emotions is no guarantee that such an experience will be forthcoming. James goes so far as to say that the question of the presence of worship, for example, depends almost always upon non-logical organic conditions. "And as the excited interest which these passions put into the world is our gift to the world, just so are the passions themselves gifts, - gifts to us from sources sometimes low and sometimes high:- but almost always non-logical and beyond our control."[1]

We have seen that worship is emotional also in its results. We have intimated that herein are found the values of worship, which we will consider in a later section.

[1] James, The Varieties of Religious Experience, page 150.

CHAPTER III

WORSHIP HAS A THOUGHT PHASE.

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A. Worship is determined by the intellectual concept of God.

Worship not only has an instinctive phase which finds expression in the emotions but all worship worthy of the name has an intellectual content as well. We have implied this in our definition of worship as any exercise through which man feels that he comes into a speical relation with his divinity. - From the time that primitive man baffled by the mystery of the universe sought to rationalize his experience by personifying the objects and forces of nature, his worship was directed toward an intellectually conceived concept of his divinity, limited though it may have been. As his ideas regarding his god changed, so did his worship change. Lilley has said that two things determine every conception of God we can form. "One is the need of conceiving him in relation to the whole universe as we know it. There is in every individual form and movement of nature, from the most elemental up to the most complex, an expansiveness, an irrepressible urge of life, in virtue of which each form prepares for the inclusion of its own individual achievement in some higher form fuller in vital content and richer in quality than itself. Such a view opens up new ways of conceiving more intimately than ever before, God's action <u>in</u> and relation <u>to</u> the universe. Worship is impeded when

it lacks an object intellectually conceivable in its relations not only with man himself but with the whole universe which surrounds him and of which he is a part."[1]

"In the second place we conceive of God through what we think to be most fundamental in ourselves. The medieval theologian, for example, to whom reason and intellect was supreme, thought of God pre-eminently as the Eternal and Perfect Mind."[1]

We must not overlook the fact that our idea of God may receive strength and confirmation from those great feelings through which, far more than through rationally formed ideas, we are able to apprehend something of God. There are times, says Professor Strickland, "when nothing but feeling is strong enough to confirm and vindicate the thought so that that reality feeling may remain with it. So too, the child's ideas of God begin in feeling shared by him with those about him in a kind of instinctive social sharing in the common feeling consciousness. The image of God in terms of a human father begins to give place to the image of Jesus Christ as the Saviour. These concepts are enriched through the social experiences of life itself; for the conceptual meanings taught through instruction have to be interpreted in experience before they are really comprehended."[2]

1 Lilley, Worship page 40.
2 Strickland, Psychology of Religious Experience, page 172.

Worship involves knowledge of the character of God. We may go farther and say, that it is not that God is, but what he is that makes his worshiper take a turn for the better or for the worse. Ideas and ideals are sustained through worship.

B. Reason influences worship.

The tendency to reason which seems to be instinctive, arising as it does through the possible courses of action open to man in his struggle with the environment, passes judgment on the values of life. It is in this reflective process that ideas of the object to be worshiped are mediated.

Reason also plays a fundamental part in the religious consciousness, through its connection with the suggestion process. "By suggestion", says Sidis, "is meant the intrusion into the mind of an idea; met with more or less opposition by the person; accepted uncritically at last; and realized unreflectively, almost automatically."[1] In order for an idea to become a spontaneous auto-suggestion it must have caught the attention, be enveloped in some more or less powerful result and be held in attention by conscious effort. This is how the idea of God works in the worship process. To quote Professor Hocking, "Worship brings the experience of God to pass in self-consciousness with a searching valency not obligatory

1 Sidis, The Psychology of Suggestion, page 15.

upon the pure thinker; in some way it enacts the presence of God, sets God into the will to work there. In the nature of the case, the aspect of deity which reason discovers is an unconditional, inevitable, universal presence: from such a presence there can be no escape and so drawing near save by the movements of deliberate attention."[1]

We cannot fairly explain worship as a developed and extended process of reflection: but we may yet find that thinking is definable as a partial worship. Mysticism furnishes us a clue to the essential content of worship. The mystic engages in the act of worship in its fully developed form. But as he prays, he attains knowledge which he thinks reflection could hardly have brought him, but which he is unable to exactly define. He has found an experimental wisdom having its own methods and its own audacious intention of meeting deity face to face.

1 Hocking, The Meaning of God in Human Experience, page 350.

CHAPTER IV.

WORSHIP HAS A VOLITIONAL ELEMENT

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A. The will integrates the whole self towards a goal.

Most vital to the very nature of worship is the part played by the will. Worship is the especial sphere of the will in religion. By will we mean primarily activity directed toward selected ends.[1] It is really a working policy of the whole mind involving the intellectual and feeling nature in such a way as to carry the whole life out toward a more or less well-defined goal. "Worship is a lifting of thought to God which intends to institute some communication or transaction with God wherein will answers will."[2]

B. The will translates feeling and belief into action.

So again, if worship is to be real it involves the determination that we place our will in harmony with the divine will and carry the result into our very life. It translates feeling and belief into action. Worship without the volitional element tends to degenerate into mere emotional enthusiasm. Rather we must experience in it something akin to the experience of Jesus when he exclaimed in

1 Hickman, Introdution to the Psychology of Religion.
2 Hocking, Meaning of God in Human Experience, page 41.

Gethsemane, "Not as I will, but as thou wilt." Jesus considered the will of God to be the principle for will alignment in man.

C. The will unites with the Divine will.

"Worship is the most perfect discipline of man's incorporate spirit:- its discipline both as individual and as socially related and extended. But to be a discipline it must be extended into action, into the true and living service of which it is a symbol. The purpose of this discipline is communion. Worship is union of will with the object of worship or it is not genuine worship."[1]

[1] Lilley, Worship - Its Nature and Expression.

CHAPTER V.

WORSHIP IS SOCIAL.

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A. Worship as a private act has social value.

Dr. Betts has well said that "worship is not an individual nor a personal act alone; it is strikingly social. Men may search for God but finding him they also find themselves and find their fellows; they become aligned with the plan of God."[1] Coe says that Christian worship is the interfused consciousness of God as here and now incarnating himself in us as a society.[2] The social aspect of man so bound up with his gregarious instincts exerts an ever-widening influence in his life, so that his worship, if it expresses his true desires, must necessarily be concerned with the interests of his fellow men. Even in medieval ages we find religious hermits who,seeking solitude apart from their fellow-men that they might more clearly approach God in private worship, felt their interest including their fellow-men in spite of themselves. We have but to note the hospitality these hermits extended to the sick and outcast who passed their huts.

Therefore, it seems that the attempt of certain psychologists such as Thouless, to stress worship as a group activity and prayer as a

1 Betts and Hawthorne, Methods in Teaching Religion, page 446.
2 Coe, A Social Theory of Religious Education, page 95.

private and individual activity in unnecessary. True worship may or may not take place in public and private prayer. But private prayer has certain social values inherent - if it is true worship.

B. Worship as a group activity has social value.

But there are certain social values attached to public worship as a special kind of crowd movement, and as such, proceeds under laws of crowd psychology. In this connection we note that Dr. Irving King and Professor E. S. Ames identify public worship as social custom manifesting itself in a particular way. "Religion", says Ames, "in its first form is a reflection of the most important group interests through social symbols and ceremonials based on the activities incident to such interests."[1] King's statement is that "the religious acts are themselves an organic part of the activities of the social body. They are in fact, social acts. Under certain circumstances, customs become religious or acquire religious values. It may be said that religious practices are social habits specialized in a certain direction."[2]

Hickman notes three strong implications in this theory. The first is that the public exercise of worship is wholly identifiable with the social custom, which rests upon the assumption that religion itself is nothing but "the conservation of social values." We must

1 Ames, The Psychology of Religious Experience, page 49.
2 King, The Development of Religion, page 88.

recognize that some social customs seem to have no distinctly religious element in them whereas others have a strongly religious element. "If the spirit of worship is only a natural implication of social custom as such, it ought to manifest itself in all sorts of social custom in a degree proportionate to the value of the custom for the social group."[1]

The second implication notes that worship is made to be wholly and totally a group activity. We know that with some the service of public worship is hardly more than a humdrum affair, while for others it is a matter of vital experience.

The third implication noted is that "worship is a largely automatic something which necessarily appears in social evolution, with no primary religious urge in it and no essential root in religious conviction and belief other than that which can be accounted for by the general social development of the group. Certain external aspects of religious cult no doubt can be explained as social custom; but the disposition of the worshiper to connect the cult custom with a Determiner of Destiny who is more than all social custom is not explained.

While we have noted the defects in the King-Ames theory,

1 Hickman, Introduction to the Psychology of Religion, pages 350,351.

such a theory is not without some justification. It does account for the social structure of custom over which the practice of worship operates, though it fails to account for the spirit of worship pervading the worship forms. A social group expressing itself through established customs can, and often does, enter into the experience of worship as a group. When we perceive the intimate relation between religious experience and the social life of a people we are not surprised that worship is so often a group activity. In man's struggle for existence he always works in cooperation with his fellowmen in the matter of getting food, of providing shelter for himself and his dependents and in establishing basic social relations; and so he joins them in invoking the mysterious power "mana" and the favor of the gods which came to assume the aspect of worship.

The value in group worship today for an individual may lie in the fact that he loses himself in a group which can gather up his defeated aspirations and bring them to expression in a way that would be impossible for him if he were acting alone. The group will stand as a defense between him and those antagonistic forces which threaten his religious life.

But worship may achieve an even wider social bond as it tends to link the present generation of worshipers with other generations. This bond is strengthened through religious traditions that have been handed down from one generation to another. And through the general belief that the dead are not really dead at all, but constitute a living community which the present generation is to join eventually. This wider social bond in worship is also felt in the connection which the worshiper is brought to feel with other races and with people in other parts of the world, as well as with those in different stratas of society from his own.

CHAPTER VI.

SUMMARY: THE VALUES OF WORSHIP

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In our study of the nature of worship we have discovered certain values to be inherent in the worship experience. First, we noted that worship is an instinctive act in which specific emotions find their expression and others are stimulated and aroused as dynamics for action. Certain intellectual ideas and concepts of God and human relationships enter into this communal act. And here we see the importance of the will in unifying these ideas and in relating them to the supreme object of worship, the Divine Will. Finally, worship is social which has values for the individual and the group. How do these values relate themselves to the real function of worship?

A. Worship has psychological value.

The main function of worship, says Professor Strickland, "is to keep alive and strong those basic conceptions, ideas, and emotions so fundamental to religion."[1] He continues, - "from belief in God as a personal Being who loves men and is interested in them, and from the trust that God is accessible and available, there can come confidence, comfort, and moral strength for the control of conduct.

1 Strickland, Psychology of Religious Experience, page 189.

There is really no formal solution to the problem of pain. But through worship we may acquire a change of attitude and a confidence which steadies us even in experiences which are hard to bear, as we express again and again our trust in God and our belief that he is accessible and available and sympathetic. By reinforcing religious conviction, worship aids greatly in enabling us to feel at home in the universe."[1]

B. Worship has moral and spiritual value.

"Worship gives us sources of comfort in the sorrowful experiences of life through keeping before us the belief that God not only cares, but knows what suffering is and sympathizes. Finally, worship may mean a tremendous re-enforcement of moral energies, a renewal of vows, a pledging of loyalty to God as the supreme moral ruler of the universe. This means strength for the control of conduct, choosing the right because it is God's will, and rejecting the wrong because it is contrary to God's will. Devotion to the religious ideal of truth, righteousness, and justice, as the will of God will thus be secured."

"Worship", says Lilley,"induces concentration of spirit for purposes of action. The concentration required by action

1 Strickland, Psychology of Religious Experience.

if uninformed by religious feeling is necessarily utilitarian only."[1]

The forms of worship which appropriate these values may contain one or even all of the following elements: - adoration, confession, thanksgiving, and praise, supplication, submission, comradeship. When we are overcome by fear or distressed by misfortune, despair, sorrow, our worship takes on the semblance of supplication, submission, and finally, comradeship as we experience confidence, comfort, and consolation through our meditation. When worship means the realizing of a great loyalty to a religious ideal, adoration, submission, and comradeship are some of the elements which have gone into that experience.

1 Lilley, Worship - Its Necessity and Expression, page 89.

SECTION III.

WORSHIP IN CHILD LIFE.

CHAPTER I.

DIFFERENCES IN THE WORSHIP EXPERIENCE OF A CHILD FROM THAT OF AN ADULT.

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DIFFERENCE IN WORSHIP EXPERIENCE OF CHILD FROM THAT OF AN ADULT

A. Worship for a child may be as real as for an adult.

Now that we have defined the nature of worship we ask if such an experience is natural to a child. With the position of some students of the psychology of religion such as Ames and Starbuck, that "religion is distinctively external to the child rather than something which possesses inner significance"[1] we take issue. In spite of the statement of Ames that "all that psychology permits is the conclusion that the infant is non-religious, non-moral, and non-personal; that in early childhood impulsive, sensuous reactions together with absorption in immediate details and fragmentary interest make it impossible for the child under nine to pass beyond the non-religious and non-moral attitude to any considerable degree", we find many instances where children have come into vital religious experiences. Pratt, while admitting the difficulty of ascertaining the presence of religious feeling in children grants that while a majority of children have little that is subjective about their religion, a good many girls and boys of eight or ten have an inner life of intense and genuine religious feeling.[2] God becomes a reality

1 Ames, The Psychology of Religious Experience, page 208.
2 Pratt, The Religious Consciousness,

and power in life quite comparable with father and mother. He quotes from the experience of Professor Jones, "God was just as real a being to me all through my boyhood as was any one of the persons in our nearest neighbor's house."[1]

In another instance cited by Pratt, a mother overheard a conversation between her two boys in which the younger asked his older brother (aged eight) how he knew that God heard his prayers. The boy answered, "Because I feel Him in my heart."[2] This testimony from another further supports our contention, - "At eight I felt that God was with me. It was much the same feeling as toward a very dear and trusted friend. I thought God was watching my life and helping me."[3]

B. Differences in child worship are found in a study of child psychology.

Granting then that a worship experience may be vital to a child we must determine at what point, it differs from the worship experience of adults. Dr. Betts offers a helpful approach to the problem when he says that the child brings to his religion the same mental grasp and the same emotional capacity that he employs in other phases of his living."[4] A brief study of child

1 Pratt, Ibid, page 3
2 Pratt, Ibid, page 106
3 Pratt, Ibid, page 107
4 "How the Child Learns to Know and Love God", Inter. Journal of Rel. Ed., March '29, pp. 10.

psychology will make these differences known to us.

The child has not acquired the two endowments which chiefly give character to the whole body of the adult's beliefs and feelings. "The child is equally without the internally acquired complex emotional nature which has its kernel in the sexual impulse, and without the externally acquired mental equipment which may be summed up in the word tradition."[1] That is to say, he has not acquired the new personal and altruistic impulses which transforms the mind of the adult with dazzling,and even distorting, emotion at times nor does he have the power of absorbing all those beliefs, opinions, and mental attitudes slowly built up and passed on by the race. But the child learning through his physical senses and appetites bases his activities upon them and reasons with a relentless severity from which the traditionalized and complexly emotional adult shrinks back with horror. He creates the world for himself in his own image and with the images of the people with whom he is familiar. So large a factor does the imagination play that it constitutes for him his very world. Hence the natural and supernatural make the same appeal. For this reason, worship in the sense of communion with God may be more real to him than for an adult who, trained by the hard facts of logical reasoning in the

1 Ellis, The Task of Social Hygiene, page 219.

world of fact, finds it difficult to approach the area of the unseen. Thus because, to the adult, the child's worship seems to be much like his thought about fairyland is no reason for denying the reality of that worship. The child's worship is characterized by its natural and unaffected relationship to God. The child almost unconsciously thanks God for sunshine, birds, baths, clothes, playthings, home, and parents. The tendency to ask Him for such things as toys, a baby sister, or brother, or success in his play or school work, which may not accord with our highest interpretation of worship and the character of God, nevertheless shows the naturalness of the worship experience to him. The wish that God might enjoy himself after He got through caring for everyone, expressed at the close of a small girl's prayer at night, showed the reality of God as a comrade whom she wished to be happy even as she was.

In seeking material on which to feed his imagination the child unconsciously gathers ideas from the objects and people of his surroundings. Here we note the factor of imitation at play. "The mind of the child, so lacking in inhibition, so unspoiled by previous experience, is peculiarly suggestive; hence the vivid perception of another's interesting act tends to initiate motor processes towards both his voluntary and non-voluntary muscles."[1] This tendency to imitate which we named as one of the primary

1 Pratt, The Religious Consciousness, page 95

instincts forms one of the greatest educative factors in child life. Its purpose is to enable the individual the attainment of a certain experience that comes through the copying or imitating. The child's worship may have a strong imitative basis and be none the less real for "so clear is the relation between reaction and feeling, between bodily expression and inner state, that he who initiates another's act, posture or expression is likely to share at least incipiently in the mental attitude thus expressed."[1] And the child may, and often does go from this simple imitation to a creative play which has real and lasting effect on his life," concludes Dr.Wilson.[2]

Furthermore a child's worship experience is more dependent upon the immediate objects of his environment or not too far remote experiences of his life. His memory span is relatively brief, and for that reason his interests of the present will be more vitally concerned in his worship. His worship is active, not contemplative. The vitality of his worship experience depends upon the choice of the right stimulus and the associations built up around that stimulus. While this is true of the worship experience of any individual, child or adult, it is more true for the child who does not have such a wide range of associations to choose from and cannot, if they

1 Pratt, Ibid,
2 Wilson, Child Psychology and Religious Education, page 44.

are not the kind favorable to an experience of worship, participate in the act.

Finally, we note that the experience of worship for the child is apt to be of shorter, more intense duration. His mind is less disciplined, his concepts fewer, and the great activity in which his physical senses long to engage make long services of worship impractical, if not utterly valueless.

To summarize, the child's worship experience in contrast to that of the adult's is characterized by its lack of tradition, over-empowering emotion, and by the presence of its imaginative quality making no distinction between the unseen and the seen, the supernatural and the natural, thereby affecting the spontaneity and naturalness of the process. The imitative factor with its corresponding dependence on the objects and persons within his environment plays as an important part in this phase of his educative process as in any other. The child's worship, because of its tendency to spontaneity, and limited intellectual content, and because of his incessant physical activity, occur in periods of short, intense duration.

CHAPTER II.

THE FUNCTION OF WORSHIP EXPERIENCE IN CHILD LIFE.

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In its broad aspect, the function of worship for an individual, be he child or adult, is to provide him with a Power, outside himself that is personal, real, ever-present, loving, strengthening, and guiding, and so affecting his conduct. Sincerity, spirituality, worship of God in His true nature as Spirit and as Father are the tests of value set forth in true worship by Jesus when he said, "God is a Spirit and they that worship Him must worship Him in spirit and in truth."[1]

A. To clarify the concept of God.

One of the chief functions of worship in the training of the religious life of the child seems to be to clarify his concept of God. Children get their ideas of God from instruction and hearsay. Indeed the very process of acquiring an idea implies a complex reaction. The meaning of the term God has to be construed by imaginative combination of thought materials derived from the child's previous experiences. Too often adult phraseology has been forced upon him in giving form to the God-concept which he has made concrete, naive, and usually visual to have any real existence for him. To many children "God is a big blue man who

1 John IV:24.

pours rain out of big buckets, thumps clouds to make thunder, puts the sun and moon to bed, takes dead people, birds, and even broken dolls up there, distributes babies, and is closely related to Santa Claus,"[1] says G. Stanley Hall.

That such an idea of God could be held as that conceived by John Fiske when a boy, as "a tall, slender man, of aquiline features, wearing spectacles, with a pen in his hand and another behind his ear standing at a desk in the sky noting down in a big ledger all the deeds of men"[2] seems to be a rather common thought, though a deplorable condition. Mr. Earl Barnes, in studying the ideas of God held by the school-children in California found that God's activities are seldom described: less than five per cent speak of him as ruling the universe, making things grow, or caring for our material needs. The management of the practical things is generally left to the angels."[3]

It is evident from the above, that the prevailing persistence of these erroneous ideas of God needs to be thoroughly changed, if children are to come into a vital religious experience which is to control their life in the right way.

1 Pratt, "The Psychology of Religious Belief, page 201.
2 Quoted by Pratt: The Psychology of Religious Belief, page 204.
3 Betts, How the Child Learns to Know and Love God, Inter. Jr.

Through training in worship, the right concepts may so be presented and controlled as to furnish the dynamic of Christian living. In order for children to desire to love God, which is the prime requisite of the worship experience, they must have a God presented to them who is lovable. He must be presented in qualities and relationships that seem admirable to them and that expands in the order of the child's development. "No one knows," says Dr. Betts, "from controlled experiment just what is the best order for the presentation to the child of the various elements which should enter into our concept of God."[1]

"But the principles of genetic psychology and common sense," he continues, "throw some light on the problem. The child of six who has had the concepts of God presented to him as Giver, Protector, Friendly Keeper, Father, Maker, Source of Goodness and Love, can comprehend God as Creator, Guide, one who approves or condemns." Miss Mary Alice Jones would put the concept of God as Creator in the junior age for "the junior led on by his admiration for power will be ready to respond to the thought of the magnitude of the creative work of God."[2]

1 Betts, How the Child Learns to Know and Love God, Inter. Jr.
2 Jones, Training Juniors in Worship, page 52.

Through worship the Junior child will see God revealed in Jesus as the "Hero of Heroes." He will come to know God as the Father of all, as the constant companion, and friend with whom he may cooperate. Through worship he will come to see the Spirit of God as a Spirit of Order and as a Spirit of Beauty.

B. To provide approach to God.

The experience of worship not only clarifies the child's concept of God but provides an approach to God. Worship is the "drawing nigh unto God" mentioned by Jones.[1] When we are seeking to lead the child into an experience of worship we will seek to lead him to God through the medium of his immediate interests and activities. Through the child's first contacts with nature a worship experience may be provided which leads him to God. The child who is entranced with the beauty of the first snow storm of the season, may ask in his delight, "Mother, who sends the snow?" "God sends the snow, my dear", comes the reply. If the Mother is able to explain how the sun draws the water up into clouds and the clouds let the snow come down as frozen rain-drops so much better and fuller may be the explanation But she may keep it all related in the mind of the child to God, the great Cause. Dr. Wilson well says, "If it is true that search for and appreciation

1 Jones, 4:8

of beauty is one of the three great activities of the spirit, then such an attitude has in it something religious, although not consciously so. The children become aware of the glory of the world and in that pass through a sacred experience. And very often the recognition of its sacred character is there, too. Lady Barratt tells of a little boy she knows who was taken by his nurse for a walk in the woods. 'They came to a wonderful glade where the light was shining through trees and the little boy just stood still with an awed look on his face. Then, turning to his nurse, he said, 'Nurse, I think this must be the place where God lives.'"[1] Through such an experience the child finds a perfectly natural and delightful way to approach God.

Through a worship experience the child may naturally come to approach God as a comrade and companion. The little child, bubbling over with happiness, exclaims, "Mother, I'm so happy. I don't know what to do!" The mother, in responding that God likes us to be happy and to make others happy, opens the door for the child to see God as a comrade who delights to share in his joys. The junior child who is baffled by the mysteries of the world, the apparent victory of wrong over right, is led, through an intimate experience of worship, to approach God as a judge, a wise ruler, a priceless companion who cares and will ultimately bring about the

1 Wilson, Child Psychology and Religious Education, pages 119-120.

triumph of right. Through worship he may approach Jesus as the Hero of Heroes which will develope whole-hearted loyalty to Him as Lord and Saviour.

C. To stimulate productive Christian conduct.

"The aim of training childhood and youth in worship is so to motivate worship that the experiences may be characterized by such feeling and attitudes as will enrich and clarify the worshiper's consciousness of God, and vitalize his consciousness of social relationships, thus releasing to him an unfailing source of spiritual dynamic."[1]

"Worship makes it possible for the child to enter into what Dean Sperry calls 'an artistic recapitulation of Christian experience and find in the service an opportunity for satisfactory self-expression. But it also serves to train and discipline the emotions, to put a religious dynamic behind conduct and to elevate standards and attitudes."[2]

The peculiar contribution of worship to life is in the realms of feeling, attitudes, emotions, purposes. Some feelings are going to be aroused in real worship. Miss Baldwin well says, "It is more important to train children to feel rightly than to

1 Betts and Hawthorne, Method in Teaching Religion.
2 Baldwin, Worship Training for Juniors, page 15.

train them to think and act in the right way because trained emotions are a necessary prerequisite for right thought and conduct."[1]

"Perhaps one of the greatest purposes of worship is to give boys and girls Christian attitudes toward things and people. So the degree in which Christian attitudes toward others develop, happy social relationships result. Fellowship in worship and activity stimulated by it give opportunity for the development of these happy social relationships. This leads to the formation of habits."[2]

Love, the all inclusive Christian attitude, must be trained to lead the one who loves into right relations with all friendly beings who may contribute to his welfare. Love for another prompts to imitation, obedience, and conformity to his will. It finds its expression in universal attitudes of gratitude, goodwill, reverence, faith, and loyalty.

Through worship the child is stimulated to see God in the beautiful and to feel his relationship to that beauty and the obligation involved. Worship will help him to recognize beauty in the lives of others as they bear their own griefs courageously

1 Baldwin, Worship Training for Juniors, page 15.
2 Pamphlet: Worship in the Junior Department, page 11, published by the Board of Education of the Methodist Episcopal Church.

or serve those in need unselfishly, and will react on them to do likewise.

When worship develops an appreciation for the heroic in the life of Jesus as well as for the beauty in his life, the junior child is brought to follow noble impulses and chooses to build in his own life the greatness and beauty found in the life of Jesus.

Worship helps to strengthen faith and trust in God which leads the child to devote his best energies to loyally cooperate with Him in seeking to bring about the triumph of right.

Worship provides a new incentive to live as God's children. "The impulse grows definitely in worship training, in which vision, humility, vitality, illumination, enlistment, are real constituents of the worship experience. This incentive to live as God's Children inspires activities, worship experiences which go far toward establishing ideals. These ideals become the basis of future activity."[1]

Finally, Christian worship, through leading from the external to the internal view of God's relationship to the world and to us, should lead children to see that "life is just the chance

1 Pamphlet: Worship in the Junior Department, page 11.

of being worthy temples where no profanation is, but where every power of body, brain, and heart are 'holy unto the Lord'."[1] This will lead to the development of an abiding attitude of the spirit of worship. Indeed, as Dr. Wilson says, "Children can be taught that when they are trying to understand the real truth of a thing they are worshiping God, when they are enjoying beauty or friendship, they are worshiping God. So too, when they are conquering a temptation or helping someone who is down. Only so will their worship at special times and in special places be pure and true and consistent."[2]

D. Summary.

Worship has a real function to perform in the life of the child. It makes his religious life effective by furnishing him with a true appropriate concept of God and by providing means of access to God. "But worship does not only affect his outward visible religious acts, but serves as the dynamic for the entire conduct of his life."

1 Article: The Child's Idea of God and Its Development by Hoggarth, Inter. Journal of Religious Education, June 1926.
2 Wilson, Child Psychology and Religious Education, page 126.

SECTION IV.

THE RELATION OF PICTURES TO THE WORSHIP EXPERIENCE OF CHILDREN.

CHAPTER I.

PICTURES FUNCTION IN WORSHIP

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PICTURES FUNCTION IN WORSHIP

A. Pedagogy shows the importance of the picture method.

Many practical aspects of teaching may be used in fostering worship in our classes. The specific method we shall consider is the picture method. The use of pictures inall types of educational endeavor is receiving a great emphasis today. The reason for this is not hard to find. Experiments show that we remember two-tenths of what we hear and five-tenths of what we see.

B. Art and religion belong together historically.

But in using pictures in services of worship, we are doing more than making use of a pedagogical device through appealing to the eye-gate. We are linking together two aspects of human life - art and religion - which belong together by identities of Origin, Subject Matter and Inner Experience.[1]

"Religion and art were originally one and the same thing before either became identified as a distinct human interest. The principal subject matter of the art treasures of the world is religious. The experience of faith and the experience of beauty are in some measure identical."[2]

1 Vogt, Art and Religion, page 18.
2 Ibid

In religion through faith we experience a sense of union with something other than one's self. "We feel as an objective fact the expansion of the self, a dissolution of the boundaries which ordinarily separate us fron the world and the living beings around us. In Art as a whole we see a form of triumph over indifferent matter in which the ideal is shown to be nearer the heart's desire than its native form."[1] The occurrences in our everyday world that baffle us and threaten to destroy our communion with the Divine are seized by the artist and idealistically portrayed through the perception of their universal quality and relations. "This peace of mind, this domination of desire which comes when desire is imaginately grasped and dominated is the consolation which art offers for our relatively infirm hold on the real world."[2]

C. Art insures the highest religious values.

A picture is a form of self-expression on the part of the artist He is expressing his emotional reaction to a great experience. By showing a sympathetic insight into the real, he is a Creator for he adds his own vision and gives his audience an enhanced sense of values. When these values are universal and spiritual and discovered in the best moments of his mystical experience, the artist produces a masterpiece.

1 Buermeyer, page 82, The Aesthetic Experience

When we stand before such a masterpiece, our whole souls unconsciously embrace it and we are changed to the degree in which we succeed in discovering and incorporating ourselves with the mind of the artist. Upon our ability to enter into this ideal portrayal of spiritual values so near to our hearts' desire depends the influence the picture may exert in our lives. It is interesting to ponder the defintion Burne-Jones gives of a picture. "I mean by a picture, a beautiful romantic dream of something that never was, never will be, in a light better than any light that ever shone, in a land no one can ever define or remember - only desire."

The purpose of pictures in worship is to arouse emotions through the eye which shall produce and enrich the experience of worship. "Pictures have not lost their primitive magic quality. They compress within their small compass sometimes an incalculable amount of feeling and of power. And as suggestion calls them up all through later life, they liberate within the consciousness sometimes just the dynamic that is necessary to move the will to action, to determine the choice, to give the energizing emotion, to open a vista, to start a trend, and so in some degree to shape character."[1]

1 Bailey, "The Use of Art in Religious Education, page 49.

D. Provide useful imagery.

If one of the functions of worship is to clarify the child's concept of God, pictures will be of value in carrying out this function. The child's idea of God must be conceived in terms of his immediate interests and desires, for such a concept to function in worship. Now pictures provide useful imagery and in so doing "enlarge the experience, place the world within the child's grasp and furnish the stuff with which he must do a large part of his thinking in the world to come."[1] If we want the child to acquire a concept of God as a creator we will show him pictures of the marvels of nature in which God's creative hand is seen. We will show him pictures not only of those aspects of nature with which he is most familiar, but will seek to enlarge his experience and concept of God through the pictorial presentation of other forms of His creation with which he is not so familiar. Pictures of rare wild flowers, of water scenes, of canyons and mountains, or of rolling fields of grain, of sunrise and sunset, of water-falls, of night, of animals of field and forest in this and in other countries - may have their place in developing an appreciation for God the Creator, the Spirit of Beauty in the world which will lead to the desire for a deep worship experience. This close correlation between the perception of beauty and worship is

1 Bailey, Ibid

felt by Von Ogden Vogt when he says, "To perceive beauty is to be moved by something of the same emotional course as attends on the perception of Divinity."[1] And in a later chapter he makes this significant statement, "To help young lives to see and enjoy beauty is to help them apprehend God."[2]

Again, pictures of children, especially of young children and babies with their mothers, may lead to a deep prayer of thanksgiving to God, the Giver of Life, the Heavenly Father who cares for his children through the love and thoughtfulness of the child's parents.

We wish the child to have a concept of God as his companion, comrade, Pictures of Jesus, God's representative, in contact with people, teaching them, keeping them, will aid in making vivid this concept.

Children in the junior age may get the idea of the companionship, the friendship of God through pictures of incidents in the lives of great heroes, biblical and extra-biblical - showing their stand for the right as well as through those few pictures we have where they are actually seeking God's will through prayer. God as a forgiving Father who understands is shown in story-pictures of Jesus' parable of the prodigal son.

Vogt, Art and Religion, page 23.
2 Ibid , page 115

Pictures may suggest definite ways, times, and places in which the child may approach God. Pictures that accomplish this purpose may be really photographs of different types of people at prayer at various times and places. Story pictures of instances of prayer which have come down to us through the ages are especially valuable to use with juniors who are demanding reality in their art.

By providing useful imagery, pictures may also stimulate productive Christian conduct, as an outcome of the worship experience. "The picture of 'Washington at Prayer' may lead juniors to feel the nobility and manliness of such expression at a time when he was especially conscious of his need."[1] Such a picture might lead him to desire to engage in intercessory prayer for a great cause, a common good. "The Oath" by Sir Edward Abbey, pictures Sir Gallahad at the time of his knighthood taking the vow before the altar "to speak the truth and maintain the right; to protect the poor, the distressed and all women; to practice courtesy and kindness with all; to despise the allurements of ease and safety; and to maintain honor and the cause of God in every perilous adventure."[2] The power of such a picture to motivate

1 Beard, Pictures in Religious Education, page 44.
2 Beard, Ibid, page 44.

Christian conduct,when rightly presented, speaks for itself.

E. Create atmosphere.

Since suggestion and initiation are such powerful factors in producing the worship experience of children we cannot overestimate the value of the atmosphere in stimulating the desired response. This does not deny the possibility of having a worship experience on a noisy street corner or in a place of much confusion but the probabilities are that such distractions will be such a powerful stimulus to overcome that it will dissipate concentration and energy needed to go into a worship experience. "Children are moulded unconsciously by their surroundings as consciously by their discipline."[1] Pictures may help to create an atmosphere in which the worship of a group may be carried on.

Miss Baldwin tells of the use of the picture "The Angelus" by Millet in a certain department in the Church School. "It was placed in the front of the room where the children could see it as they came in. The children gathered in quiet groups to study the picture. When the time came for the opening of the session there was an atmosphere of hushed expectancy and reverence that made the worship service which followed memorable in that department."[2]

1 Beard, Ibid, page 25.
2 Baldwin, Worship Training for Juniors, page 184.

F. Provide focus for the attention.

A teacher, desiring to lead a group of children in worship, cannot by the mere command, "Let us pray", or "Let us give thanks" suppose that real worship follows any more than that the exhortation,"Let us all be angry" would produce a corporate fit of rage. An appropriate stimulus must first be present. But this stimulus must be specific in its purpose, for the attention must be re-aroused to one idea or group of ideas that greater satisfaction be attained through the increasing ease of nerve connections and thereby make the desired feeling of conviction more certain. Pictures, by providing a focus for the attention, help to perform this function. A picture of an abundant harvest will suggest the idea of giving thanks for food. Samuel, listening to God's voice, that he may discover His will, may suggest a period of worship in which we wait to hear God speak to us. Nature pictures stress adoration in worship.

The need of pictures to provide focus for the attention of children's worship is greater when we remember that materials must be presented in concrete form if they are to have value for them. Through pictures, then, a definite, concrete

stimulus is provided which strengthens neural associations and insures greater conviction to the desired feeling.

G. Enrich intellectual content of worship.

"One of the effects actually experienced or to be desired in public worship is the illumination of some central idea in such a way as to bring the individual to a conviction regarding the truth or value."[1] Pictures should furnish ideas and background material which will illuminate and give content to this central idea. In services of worship in which the thought of thanksgiving is dominant, pictures of various gifts for which we may give thanks may be used advantageously. If the theme for our worship service is getting acquainted with God, such pictures as "Religion" by C. S. Pearce, presenting a progressive truth in relation to sacrifice, and Jacob's making a vow or Noah offering a sacrifice after the deluge may furnish the junior child with a progressive conception of worship. The difference between these pictures and that of Jesus in Gethsamane suggests difference and growth between worship in the Old Testament and that found in the New Testament.

But perhaps children do not have a very definite idea as to what worship really is. In that event, such pictures as "The

1 Hartshorne, Worship in the Sunday School, page 118

Angelus", "Infant Samuel" by Joshua Reynolds, may be of use.

H. Enrich emotional content of worship.

"In the experience of worship emotions of love, gratitude, good will, faith, reverence, are intensified; social attitudes are created; ethical purposes are born; and the one great purpose of living life at its best receives a mighty impetus."[1]

If pictures are chosen which clarify the concept of God, or provide an approach to God or are conducive to a worshipful atmosphere, the emotional content of worship will be greatly enriched.

But more specifically, pictures may intensify the emotions which enrich a worship experience by furnishing ideas that have, in the past, been connected with a given emotion. Taylor's "When I Consider Thy Heavens" may give one the idea of the majesty of the heavens at night which has been associated with the emotions of wonder, awe, and reverence, and so the emotions are called into play again.

Pictures may enrich the emotions in worship by presenting

1 Baker, The Worship of the Little Child, page 13.

a characteristic attitude of worship which the child may imitate and the emotion be engendered. When children pose "The Angelus" the emotions of thankfulness and reverence are experienced anew.

The emotions of love and brotherhood engendered in worship receive a powerful stimuls through pictures. Such pictures portraying people at prayer in other lands, with whom our worshiping groups may feel akin, develop the wider social bond in worship and attitudes of goodwill and brotherhood result. "Sometimes pictures may be directly suggestive of attitudes to children, not by emphasizing any one form or position but through the expression of an outgoing spirit of joy, adoration, penitence, or supplication to One above and beyond the worshiper."[1]

Finally, there is a large class of pictures which could not be strictly classified under the subject of prayer or worship, but whose themes, centering in the great Christian virtues, lead directly into a fine worship experience. Violet Oakley's picture of William Penn's Choice, and William Long's "Diana or Christ" based on the theme of the highest loyalty, should surely stimulate the desire for a true service of consecration.

I. Summary.

By providing useful and permanent imagery which enlarges

1 Beard, Pictures in Religious Education, page 23.

the child's experience and arouses emotions and convictions in and through worship, pictures perform a necessary function. They are indispensable in creating the desired atmosphere for a service of worship. They provide a focus for the attention; thereby assuring direction and certainty of a specific idea and emotion.

CHAPTER II.

TYPES OF PICTURES THAT ARE AVAILABLE FOR CHILD WORSHIP

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Pictures may be classified according the following types: portrait, nature, and narrative pictures. We shall examine these types with a view to determining their use in the worship experience of children.

A. Portrait pictures.

One of the primary principles underlying the selection of pictures for children is that they represent the child's natural interests. These natural interests of childhood center in activities of the child's world concerning pets, children, and their parents. Since activity is one of the characteristics of childhood, we find that the child demands activity in his art interests. Particularly is this true of juniors. Therefore, we shall find that children are not interested in portraits with their inactivity and subtle expression of character which they have not the ability to comprehend.

B. Nature pictures.

We have said much of the close correlation of beauty

and worship. We shall find pictures of nature most valuable in helping children to worship God the Creator of the Universe. Such pictures, however, to attain real values, will not be mere landscapes but will show people in them. The primary child will be much more interested in Knaus' picture entitled "Spring" than in Corot's treatment of the same theme because the former shows a little girl picking flowers. Pictures of bird and animal life with children will be helpful in arousing the emotional attitude of love in worship.

C. Narrative pictures.

"Pictures should tell a story. The child's main interest will not be the picture but the narrative based upon the characters in the pictures. People in action are the proper theme."[1] The narrative picture, then, is the type par excellence to use in helping children to worship. Children may see a person represented in the act of prayer but when they understand the occasion and purposes involved in the act, their interest in prayer will be more keen because of these colorful associations.

Narrative pictures touching child-life in intimate fashion, perform another function. By suggesting conditions that produce worship,

1 Bailey, The Use of Art in Religious Education, page 46.

the child, when surrounded by similar conditions and circumstances, is moved to worship by recalling the picture to mind. For juniors, narrative pictures will deal with real incidents in the lives of real heroes. They must conform to the four-fold requirement of good pictures for juniors in that they possess (1) historical accuracy; (2) worthy or heroic incidents, (3) dramatic presentation; (4) admirable human relationships.

D. Summary

Nature pictures which include some figures and narrative pictures are the types of pictures we will use in training children to worship. In both types, we will be careful to select those pictures which present the best artistic presentation, loftiness in interpretation, and the most intimate acquaintance with the child's interests.

CHAPTER III.

SPECIFIC PICTURES WE MAY USE IN A SERVICE OF WORSHIP

No. 37—The Angelus
Jean Francois Millet (1814-1875)

Louvre, Paris
French School

Artext Junior Art Extension Society New York—Westport, Conn.

The Angelus - Millet

CHAPTER III.

SPECIFIC PICTURES WE MAY USE IN A SERVICE OF WORSHIP.

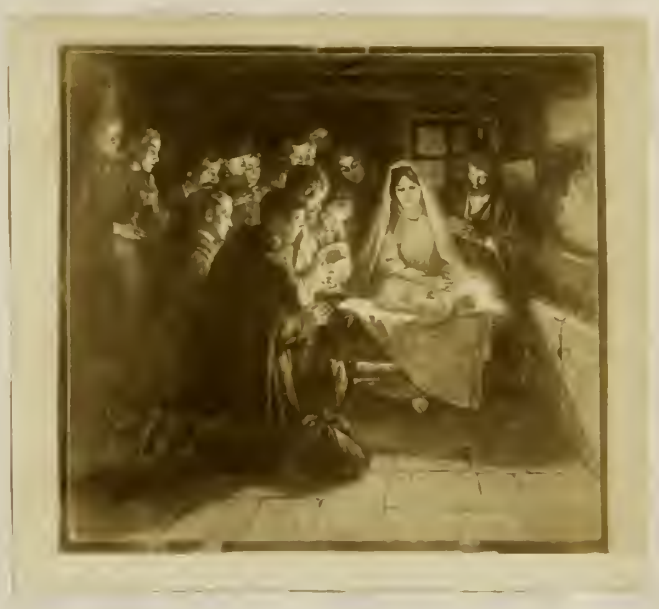
A. The Angelus - Millet

This picture may be used in a worship service with children of primary age. We may seek to develop through this picture the thought that God is everywhere. No matter where we are, we may talk to Him and be assured that He hears our prayer.

Before I would show the picture to the class, I should tell them the story of the custom of the Angelus. Then I should expose the picture as illustrating the story. After the class has had time to appreciate the picture as a whole, I should encourage conversation regarding the details presented - What time of day is it? Are they through with their work? Why did they stop? Where is the bell? What do you suppose they are saying? What may they be thanking the Heavenly Father for? What would you be saying if you were in their place? Would you like to pretend you were out in the fields when you heard the bell? I should suggest that they pose the picture, discussing first the positions the men and women are in. The class may be divided into groups, two of them, facing each other, one group assuming the position of the man, and the other the position of the woman. If boys and girls are in the class, they will naturally play the part of their own sex. Then I might suggest that when

we hear the bell we stop our work, assume these positions, and really thank God for the blessings He has given us in the words of the following prayer:

"Lord, we thank thee for this day,
For these hours of work and play,
For the shining sun above
For thy great and tender love.
Help us Lord, thy will to do,
Make us loving, kind and true.
Amen"



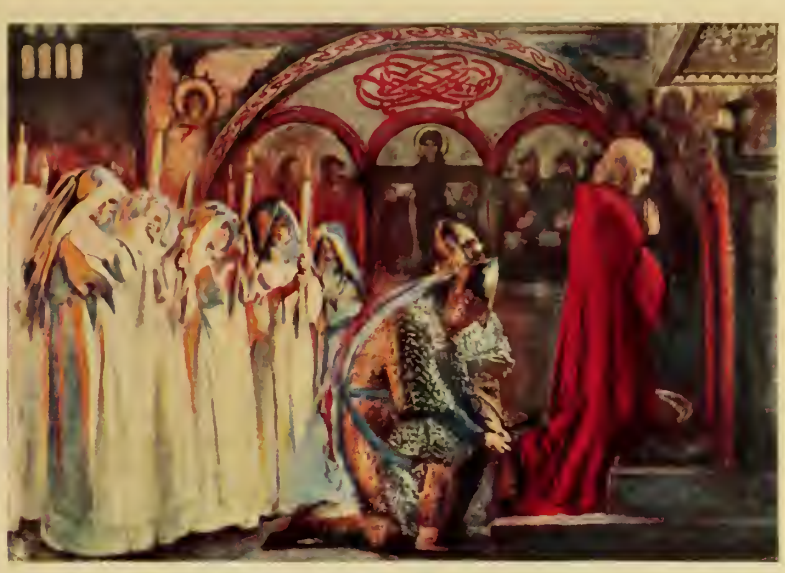
Adoration of the Shepherds - Firle

(Detail of Triptych)

B. Adoration of the Shepherds - Girls

(Detail of Triptych)

This picture may be used in a Christmas worship service for younger children. The Christmas story of the announcement to the shepherds should be told in simple language, stressing the eagerness of the shepherds to see the baby Jesus and express to him their love. In speaking of their arrival at the manger, I should suggest the happiness and reverence they felt as they saw the lovely baby. Then I should show the picture. I might suggest that as I hold the picture in the front of the room, the children come up quietly by twos and threes, playing they are the shepherds and the country women coming to worship the baby Jesus. As they are gathering around the picture, we may sing softly the first verse of Holy Night and Luther's cradle hymn, "Away in a Manger."



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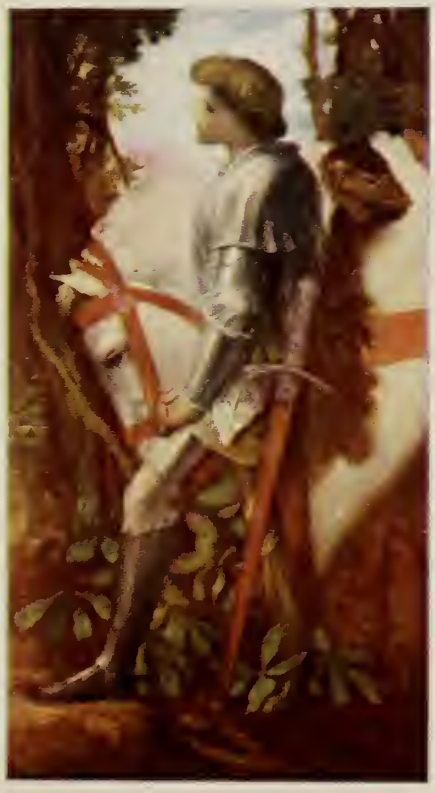
The Oath of Knighthood

Second Panel of Abbey's *Quest of the Holy Grail*

The knights, Sir Bors and Sir Launcelot, knelt behind Galahad and buckled upon his heels the golden spurs of knighthood, while he took the high vow of chivalry: to speak the truth and maintain the right; to protect the poor, the distressed, and all women; to practice courtesy and kindness with all; to maintain honor and the cause of God.

The Oath of Knighthood - Abbey

(Second panel of "Quest of the Holy Grail")



No. 115—Sir Galahad
Watts (1817 1904)

Eton College
English School

Artext Junior Art Extension Society New York—Westport Conn

C. The Oath of Knighthood - Abbey

(Second Panel of "Quest of the Holy Grail")

This picture may have a tremendous appeal in making powerful the purposes of worship for junior boys and girls. Such a picture should help the junior to realize that true knighthood, and the noblest ideals of manhood and womanhood can be realized only through seekingGod's help in prayer.

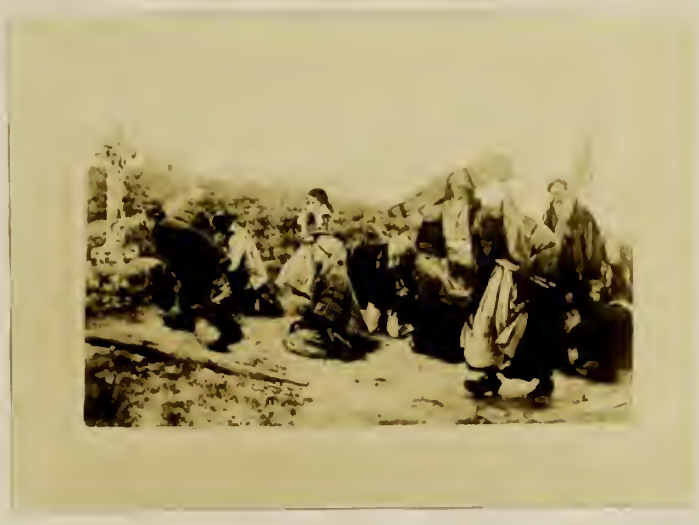
The story of Sir Galahad at King Arthur's Court should be told, which will include the description of the custom of taking the oath of knighthood, and its meaning. While the class is looking at the picture I may repeat the oath Sir Galahad is taking. An informal discussion of oaths and their value may follow. I may ask, Did Sir Galad keep his oath? This may lead to an assignment to read the rest of the story from Tennyson's "Tale of King Arthur and the Round Table." At the next class session, I would show the picture again and call on members of the class to tell me the story. Now we would study the picture inviting questions concerning the details and interpreting the symbolism involved. Then I should ask,Did Sir Galahad keep his vow of knighthood? We could then discuss some of his trials and see what it meant to fulfill the sacred vow. Then I might say, We

have another picture of Sir Galahad by a different artist. After I had shown Watts' Sir Galahad, I should ask, What does Mr. Watts tell us about Sir Galahad in this picture? What made him true to his oath? Reference may be made to Tennyson's lines:

> "My strength is as the strength of ten,
> Because my heart is pure."

What does a pure heart mean? Who helped him keep it pure? We may sing, "I Would Be True" by Howard Arnold Walter, which may be followed by William De Witt Hydes' "Prayer"[1] and a moment of silent prayer.

1 See Hymnal for American Youth, Orders of Worship, page 28.



The Vow - Lela

D. The Vow - Lela

If our juniors are making a historical study of forms of worship, we will find this picture of value in depicting one aspect of worship, namely, petition. After we have discussed things people ask for in prayer, this picture may be presented. I would ask the children to note the objects, the setting, and action of the various subjects treated. Why is one man carrying a rudder? What does the man intend to do with the oar? What is the lady doing at the right front? Why is she covering her face with her hands? What is the woman thinking about who is sitting down? What do most of them seem to be looking at? What does the Cross stand for? What nationality are these people? What is in the background? Through such questioning, I should help them to build up a story of the picture, the main idea of which is that these people are promising to serve God if He will take care of the men as they sail with the fishing fleet. The thought of God's care for his people may be linked up with the verse, "The Lord shall preserve thy going out and thy coming in from this time forth and even for ever more." A prayer of petition and thanksgiving for God's care at all times may come as a natural outcome of the study of this picture.

No. 500 Appeal to the Great Spirit Boston
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The Appeal to the Great Spirit - Cyrus Dallin.

E. The Appeal to the Great Spirit - Cyrus E. Dallin.

This picture may be used with juniors and older primary children. It may serve as a nucleus of a story in which the Indian seeks Divine help in time of trouble.

I should call the child's attention to the central facts of the picture, by asking such questions as, Where is the man? What is he doing? Why are his hands outstretched? Why does he not bow his head? Do you think he is really praying? Why?

At a later session of the class, we may show by contrast with this form of worship such a picture as "The Hour of Prayer" and lead the children to see that both men are really praying. Pictures of people worshiping in other places may be presented at another meeting of the class so that the child may realize that the Heavenly Father will commune with him anywhere, any time.

With juniors, this picture may come at the culmination of a study of Indian life, its rites and customs, particularly as they affect his religion. The child will then have a background on which to appreciate the fineness and appropriateness of this expression of the Indian's worship.

CHAPTER IV.

PICTURES WE MAY USE IN TRAINING CHILDREN TO WORSHIP

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This list does not pretend to be comprehensive but to suggest some of the better types of pictures that may be used in training children to worship. I have found it convenient to list them under the following aspects of worship: adoration, communion and fellowship, praise and thanksgiving. The pictures starred are more suitable for children of junior age.

I. Pictures inspiring adoration primarily.

A. Nature pictures

Richter: The Ingathering
Landseer: Piper and Nutcrackers
Knaus: Spring
Corot: Spring
Riecke: Sunset Glow
Inness: The Autumn Oaks
*Taylor, W.L. The Lord on High is Mightier than the Voice
* of Many Waters
*Taylor, W.L: When I Consider Thy Heavens
*Taylor, W.L: The Heavens Declare the Glory of God
*Taylor, W.L: The Omnipresence

B. Nativity pictures

Mme. Bougerau: Adoration of the Shepherds
Couse: Adoration of the Shepherds
Firle: Adoration of the Shepherds
Havermath: Holy Night

II. Pictures inspiring communion and fellowship.

A. In general

*Abbey: The Oath
*Dallin: Appeal to the Great Spirit
*Dore: Prayer of Jacob
Child Kneeling at Bed - photograph in Primary New International Graded Series
*Hofmann: Christ in Gethsemane
*Lela: The Vow
*Max, Gabriel: Prayer
Millet: The Angelus
Pearce: Religion
Reynolds: Infant Samuel
Starch: (a)Morning Prayer
(b)Evening Prayer
*Stuart: Washington at Prayer
*Taylor,W.L.: He Shall Give His Angels Charge
*Taylor,W.L.: The Lord Is My Shepherd
Taylor,Granchi: The Angelus onBoard
*Tissot: Solomon Dedicating the Temple
*At the Hour of Prayer (picture of Mohammedan praying)

B. Through fellowship with Jesus.

Copping: Jesus with the Childre To-Day
Copping: Hope of theWorld
Fuegel: Friend of the Little Children
Flandrin: The Friend of Little Children
Girardet: The Walk to Emmaus
Pauvert: Let the Children Come
Plockhurst: Christ Blessing the Little Children
Von Uhde: Suffer the Little Children to Come Unto Me

III. Pictures suggestive of praise and thanksgiving.

Mme. Gardner: David as Good Shepherd
Fraser,Malcolm: People Bring Gifts for the Church
Justin,Martin F.: O Give Thanks Unto the Lord
Nicolas, Maes: Grace Before Meat
Schopin: Noah After the Deluge
Winter, Alice Beach : "Saying Grace"

SECTION V.

GENERAL COMPREHENSIVE SUMMARY.

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GENERAL COMPREHENSIVE SUMMARY

Chapter I. Worship is Instinctive.

Worship and religion have the same instinctive basis. In analyzing these instincts we find explanations which attempt to trace the source of religion to one primary instinct, inadequate. The investigations of modern psychologists support the theory that several, if not all, the instincts are involved in an expression of worship. The primary instincts which are more apparent in worship include the instincts of self-preservation, curiosity, negative self-feeling, self-realization, sex, gregariousness, and imitation. There is no specific "religious instinct". These primary instincts are integrated, if not sublimated, in various ways in the expression of worship by individuals, depending upon the individual environment and hereditary endowment.

Chapter II. Worship is Emotional.

Our primary instincts find their expression in emotions, feeling, and attitudes in worship. Emotions that when aroused may lead to a worship experience are such emotions as awe, reverence, and wonder, which are all involved in the feeling for the sublime.

The arousing of these emotions does not necessarily produce a worship experience; some think it is controlled by non-logical, uncontrollable forces. But emotions may be induced in and by a worship experience. Herein lies their value as factors in the control of conduct. Gratitude, good will, reverence, faith, loyalty, are emotional attitudes sought through worship.

Chapter III. Worship Has a Thought Phase.

No worship worthy of the name can be pure emotional or instinctive action. Every worship experience involves some idea of the nature of the god worshipped and upon this concept depends the value and nature of the worship act. God is conceived in his relation to the universe and in his relation to things fundamental in man. Often times this concept gains strength from conviction of feelings.

In the process of determining the character of God, reason comes into play. The tendency to reason which is thought to be instinctive passes judgment on the values of life. It plays an important function through its connection with suggestion and attention in the religious consciousness.

Chapter IV. Worship Has a Volitional Element.

The volitional element which directs action toward selected ends is an essential phase in real worship. Will translates feeling and action into belief and saves worship from becoming mere emotional enthusiasm. It integrates the whole self towards a goal. This goal is the Divine Will with which the human will unites and a sense of communion results.

Chapter V. Worship is Social.

When an individual worships he finds himself engaged in an act that is not only personal but social, for findingGod, he finds his fellow-men. Worship as a group activity has social value but such value is not dependent upon ideas that religion is nothing but the conservation of social values, nor upon the idea that worship is wholly a group activity, nor that it is a necessary process in social evolution. Social values for the individual in public worship lie in the fact that the group stands as a defense between him and antagonistic forces. In group worship he finds the widest social bond.

Chapter VI. The Values of Worship.

Worship is of value in the discipline of instincts and emotions. It modifies our concept of God and relations to our fellow men, which the will unifies and relates to God. Worship has social value for the individual acting alone and in a group.

But worship has certain moral and spiritual values which account for its continuance. Worship enables us to feel at home in the universe; it gives us comfort in the sorrows of life and releases dynamics for the control of conduct. Such worship may be expressed by adoration, confession, thanksgiving and praise, supplication, submission, comradeship.

Section III. Worship in Child Life.

Chapter I. Differences in Worship Experience of Child from that of an Adult.

Children may have a real, vital worship experience which should be estimated from their own standards. The difference in the child's worship when compared with the adults may be explained from the study of child psychology. Children may not be expected to have a complex, emotional nature, nor a large amount of ideas and concepts preserved in tradition. A child is active, learns through imitation, imagination, and from the immediate objects of his surroundings. His worship is characterized by the arousing of intense feelings in short periods.

Chapter II. The Function of Worship Experience in Child Life.

The function of worship in a child's world is of supreme importance for through acts of worship the child acquires a workable, related concept of God, learns how to approach God, and is furnished with spiritual dynamic for the entire conduct of his life.

Section IV. The Relation of Pictures to Experience of Children.

Chapter I. The Function of Pictures in Worship.

Pictures perform a vital function in worship by so enriching the emotional and intellectual content of that experience as to vitally affect life. Pictures do this by furnishing imagery which permanently enlarges the child's experience. By providing a focus for the attention pictures create atmosphere which is psychologically needed to promote a service of worship.

Chapter II. Discussion of Use of Types of Pictures.

In training children to worship, nature pictures and narrative pictures will be types chosen. Nature pictures will not be all landscapes but will include some people. Narrative pictures will portray action. The theme may be based on the story of a worship act or may be simply a position assumed in prayer around which a story may be built.

Chapter III. Specific Pictures We May Use in Worship of Children.

In this chapter we have made a compilation of desirable pictures for use with children of primary and junior age. Pictures that express adoration, communion and fellowship, thanksgiving

and praise, will be most likely to produce a worship experience in which the spiritual, conduct-forming values are conserved.

Chapter IV. Specific Pictures and Their Use.

A demonstration was attempted of possible methods of handling pictures with childeren in a worship service. Pictures were xhosen which it was felt would be more likely to produce a worship experience, in which emotional attitudes and feelings would be trained and directed in respect to their effect on life.

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