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Principles and practice of the training in worship

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Principles and Practice of the Training in Worship

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THE PRINCIPLES and PRACTICE
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I. Religion and Life.

A. Religion Essential to Life. _ From the moment 'God breathed into man's nostrils the breath of life and man became a living soul'[1] religion was born and entered into the warp and woof of humanity. It has been the controlling force and the predominating power in civilization. 'It springs from an impulse which is native to the human mind.'[2] Religious impulses, beliefs and institutions are common among native races in all parts of the world.

'History bears evidence to the fact that religion has a deep and permanent spring in the fundamental characteristics and relations of man.....The sculpture and architecture of every age, the archaelogical research, philology, each in its distinctive field reveals the fact'.[3]

The tribe without a religion has yet to be found. 'We shall never outgrow our need for religion as we shall never outgrow our need of government and science, though we have outgrown many faiths and creeds in science as in government as well as in religion and shall probably outgrow many more'.[4]

' It is the largest and most ubiquitous fact connected with the existence of mankind upon earth'.[5]

1 Gen.2:7

2 Bogardus,Emory S., Introduction to Sociology, p.243

3 Sheldon,Henry, The Essentials of Christianity, p.18

4 Boaz, Frank, The Mind of Primitive Man,p.229

5 Fiske, John, Through Nature to God, p.189

'Eminent students of religious history and racial peculiarities are agreed in the conviction that religion was born with man and has been the constant possession of mankind'.[1]

The writer of the above emphasises also 'the potent cause as being the intrinsic needs and tendencies of the human spirit'.[2]

1 The Heart of Religion. _ The power of the unknown which confronts man on all sides provides an irresistible attraction for humanity. Whether cultured or ignorant, rich or poor, he is faced by the fact of the power of the Universe, by the great realm of the unknown.

Miracles and marvels and the unexplained surround him at every turn. The more we know and the wiser we are 'the more we are awed and lured by the mystery beyond our ken, the more do the unsatisfied longings in us yearn for larger interpretations'.[3]

The complexity of life making man feel his innate helplessness and his utter inability to meet impossible situations gives rise to a constant craving for religion.

Life, the eternal mystery, creates as the integral element in religion , an unsatisfied longing for God. Personal need is the centre.

2 The Basis of Fundamental Human Needs._ Religion made its first call when the primitive human being felt the urge to recognize the higher power as something greater and more powerful than himself.

1 Sheldon, Henry, The Essentials of Christianity, p.19

3 Bogardus, Emory S., Introduction to Sociology, p.243

2 Sheldon, Henry, The Essentials of Christianity,p.23

It was the response to that inner impulse recognizing the consciousness of relationship with the creator and director of the universe. It was the longing of the soul after the realization of its fulfilment in God.

The concept springs from that part of man , deep-rooted, from which arise his primal appetites and from which spring his emotional desires and aspirations. The Psalmist expresses the depth of feeling in his cry,

> ''My very heart and flesh cry out
> Oh Living God for Thee''.[1]

3. Religion Defined._ The term religion does not lend itself to definition for the difficulty of inadequacy meets every attempt to define this pervasive and comprehensive state or experience.

Of the many varieties a chosen few may serve the purpose of this thesis. One of the simplest forms has been '' Religion is human life plus God''.[2]

'' Religion is belief in and adoration of the infinite and unknowable source of all''.[3]

'' All religion is faith in the supremacy in the universe and therefore the permanency of the best life, the life having the most worth''.[4]

''' In its essence it is the consciousness of relationship and harmony with the operations of the creator and director of the

[1] Ps.42.

[2] Hodges,George, The Training of Children in Religion.

[3] Sociology III-Ch. XVI.

[4] Leighton, J.A. The Field of Philosophy,p.7

of the Universe and of human lives''.[1]

The author of ''The Essentials of Christianity'' states it thus:

'' Religion is belief in a Higher Power, a sense of dependence on such a power and an inward attitude toward it of homage or worship. Regarded objectively, religion consists in actions, customs, and institutions which give manifestation to the belief in the Higher Power to the sense of dependence and to the attitude of worship. These two attitudes give the rounded form of what is meant by religion''.[2]

The personalistic religion looks upon all life as co-operation between God and man. A leading exponent of Personalism asserts that ''definitions fall into main types;

a.descriptive:that which has been practiced by the human race and ''man's total attitude towards what he believes to be worthy of worship''which includes all from the highest to the lowest;

b. normative: ''The ideal truth about religion''_what religion ought to be_.

'' Religion is the conscious co-operation between God and man in the eternal production of perfecting personal life, a co-operation in which both God and man must endure real and intense suffering for the sake of the goal''.[3]

4. ''Emergence of an Eternal Personality.''_ From even a superficial study of religion it is evident that its development cannot be

[1] Bogardus, Emory S., Introduction to Sociology,p.244

[2] Sheldon, Henry, The Essentials of Christianity,p.15

[3] Brightman,E.S., Lectures,Theoretical Ethics,1923.

[4] Bogardus, Emory S., Introduction to Sociology,p.244

limited by the bounds of time and space. The varying stages developing an eternal personality is the consummation of the concept.

This consideration of man as coming into the world with eternal potentialities lifts him into a world apart and gives him a dignity and value that is inestimable.

The significance of the Biblical teaching that ''God made man in His own image ''is indicated in ''Foundations of Christian Belief''. A worthy fulfilment of the divine plan in creation means a growth of personality- selfconsciousness, selfdetermination and moral love. 'In considering God as the Creator of all finite existence the same writer states that if selfmanifestation be the highest end of God's moral purpose, then His creation of finite spirits must be in order that a spiritual nature may be developed in them''[1].

Contact between the divine and human personalities is boundless in its possibilities because of the limitlessness of God . As human personality is enabled through the manifestation of Christ to transcend its own limitations the revelation of God ushers in the more abundant life.

B.Tribal Religion.

1. Spirit Worship. _ Primitive man is essentially religious. He conceived that there was outside himself that which his inner conscience bore him witness. He thinks that there is some being behind all that happens ; someone blows the wind and so on till he has the whole Universe alive. He believes that these beings have some power which he does not possess and which he cannot grasp with his senses. Because of their power he

worships these spirits. The sun, moon,and stars were worshipped. Objects were worshipped because spirits were supposed to inhabit them; animals because of the qualities they were supposed to possess and in which they excelled man. '' Fear without reverence '' is Goethe's description of primitive religion.

Spirit worship grew to such an extent that it became a burden and several deities were chosen as representative of religious beliefs. Polytheism held sway.

Temples,idols and priests were unnecessary for objects inhabited by a deitywere 'taboo' not to be touched. No guard was necessary, for that particular spot was shunned.

'' The spirit of fetishness is the dark shadow which accompanies religion in every stage, from the savage who makes presents to the medicine man of his tribe to the Christian who prays not that God's will may be done but that God may be got to do his will''.[1]

2. Supremacy of Leading Tribal God. _ Tribal religion was based on the low plane of materialism. The interests of the tribe centered on the securing of food and the vigilant care against the apparent onslaught of nature and the attacks of the enemy.

The belief in the protection of the deity led to gods innumerable which in time became unwieldy. The acknowledged strongest and most powerful tribe had the greatest deity. That tribe became the chief and their god supreme.

3. Religious acts more than Beliefs. _ The central feature in primitive religion was the visible expression. Its objective

[1]The Evolution of Religion, Vol.1 p.235

was the propitiation of the gods which took the form of a gift accompanied by a prayer explaining the purport and expressing supplication . Favours were also sought by the offering of sacrifices which were believed to appease the deity , thus strengthening and renewing the relationship between them.

The instinct of self-preservation dominated the whole life.

C. National Religion.

1. Impartial D eity over All Tribes. _ In the selection of a leading tribal god as being the greater and more powerful are found the first indication of monotheism and the national religions.

Men began to sense a power greater than even the greatest of the tribal deities. He was conceived as belonging to and watching over all the tribes ,thus establishing a common bond between them.

The unifying effect lifted man on to a higher moral plane. The God was the Yahweh of the Hebrews whose laws became the sacred code of life. Family ties were deepened and a new era entered upon.

The plane of living developed into a more ideal, more social and more spiritual existence.

2. Hinduism. _ Of the national religions Hinduism takes a place although it can hardly be called a religion. Itnwas governed by a social organization known as caste which determined everything in the life of the individual or society.

Most important were the regulations regarding marriage and food. It must be prepared by one of the caste and one of one caste could not eat with one of another caste.

Worship consisted to a degree in sacrifice and its attendant ritual. It became so elaborate ,a man was not able to fulfil all the detail attendant thereupon and attend to his family besides: he was forced to leave them in the hands of the priests.

The priestly class dominated the whole life of the people and instituted a complete bondage. The form of worship, not the deity , which one did not matter, was the important feature of Hinduism.

The feeling that the gods are not the important thing led to their giving a place to a being or power behind the gods. Brahma is the reality and we are the illusion. The great aim in life is to get rid of this illusion and realize that nothing exists but Brahma-the world soul-.

Progress in this life is at the minimum so there comes to be a series of transmigrations into which form,higher or lower, is determined by the law of Karma ,the law by which we reap the fruit of our present actions in the next world, and so on, till we reach the goal of nothingness out of which we came.

History shows that slowly but surely the new day is dawning and India is finding her aspirations and longings are coming to complete fulfilment in the person of Jesus Christ.

3. Buddhism. _ Buddhism was founded by Gautama ,the Buddha,or '' enlightened one '' in the middle of the sixth century before the Christian Era.(560-480)

Dissatisfied with life, he set out ,not knowing whither, to reach out after peace. His goal was the freedom of self: his doctrine the suppression of desire, the conquest of the lower nature by the power of the human mind.

Having succeeded Buddha's lifework became the enlightenment of others.

As a religious system Buddhism emphasises the inconstancy of everything . ''Life is a becoming''.[1] The whole universe is one in which everything is in a state of flux. No god was needed in the system for gods were subject to the same law. '' Worship was useless and prayer an empty form''.[2]

Sorrow is the lot of all owing to desires being unattainable. When one has reached the stage of annihilation of desire he has realized the Buddhist ideal of life, known as Nirvana-the going out of the three fires of lust, ill-will and dullness or ignorance-. We are individuals without a soul as an entity in itself.

The Buddhist believes that there is no soul but the actions performed by an individual are carried on and become the inheritance of an individual in the next incarnation. According to the Buddhist law of Karma when a person has reached Nirvana- all desire crushed- he may live on but when he dies he ceases to be.

Discipline of life makes for purity and honor, but the system was without worship, sacrifice and prayer or any sense of dependence upon a higher power.

The historic Buddha ,was, after his death turned into a god because he had essayed to do the impossible _ he had not appealed to the higher power in the struggle for life_. Such a system could not long survive for ''Buddhists no more than other men were able permanently to quench the sense of dependence and the impulse

[1] Rhys, David, Buddhism (American Lectures) p.52

[2] Soper, Edmund Davison, The Religions of Mankind.

to worship''.[1]

4. Mohammedanism. _ '' There is no God but Allah and Mohammed is the prophet of Allah ''rings the slogan of Mohammedanism. It was not a new religion dropped from the sky as its followers believed but was an adaptation of a religious concept deeply rooted in the past.

Mohammed ,'the Praised' the prophet when about forty years of age received a verbal message from heaven which he was commanded to deliver. This resulted in the compilation of the Koran 'that which is recited' the sacred book of the Islam faith.

A second divine revelation confirmed his belief that he was a messenger direct from God. His proclamation was ''Allah the one God who would admit of none other''. Allah is the omnipotent creator and ruler of the Universe. To add to his nature such attributes as holiness and love was to limit his power. His will being supreme morality became a negligible quantity making it impossible to associate the mental distinction of right and wrong with his nature.

''Sin ,then in man becomes not a breach of the moral law founded on an eternal ethical cleavage which goes right to the heart of the Universe itself, but a mere violation of an arbitrary command which might be changed according to the whim or caprice of Allah, who thus becomesa typical Oriental despot,irresponsible and unrestrained by any principle within or without''.[2]

To Islam,Allah so far above his creation is absolutely separate from man, To make him Father would bring him to the level of

[1]Sheldon, Henry C., Essentials of Christianity,p.34

[2] Soper, Edmund Davison, The Religions of Mankind.p.294

his creation and be degrading to him.

Under the circumstances, that human personality (if such were possible)could never be developed in communion with the divine is unthinkable.

The only hope of securing the heavenly reward promised by Allah was obedience to the rules and regulations set down in the Koran. '' Islam is surely a religion of the natural man unrelieved by any lofty spiritual idealism''.[1]

5. Growth of the Hebrew Conception of God. _ The Semites originally peopled Arabia. Professor J.F.McCurdy presents them in the following striking picture: '' Long continued intense activity within a wide yet monotonous and secluded territory, was the habit of these people. Such a habit of necessity produces men, eager, impulsive, intense but narrow and unimaginative .[2] Such were the prehistoric Semites and such the Semites of history. Religious for the most part rather than moral ; patient,resolute, enduring, brave , serious , faithful. to friends, implacable towards foes_ they have born the stamp of tribalism all through the history....not looking far around them, they have at times seen all the farther beyond and above them. And when it has been given them straight and clear

[1] Soper, Edmund Davison, The Faiths of Mankind, p.136

[2] This concept of imagination seems to be inadequate and contrary to fact. Imagination we regard as the only 'truthful and truth-loving faculty'the medium by which we see God', and the very foundation of conceptual intelligence and the emotional life. In the opinion of the writer such an understanding of the term is necessary to an adequate discussion on the theme of this paper.

they have beheld ''unspeakable things which is not possible for man to utter''. But they are apt to see only one thing at a time and so in their judgments of men and things they were exclusive and extreme''.[1]

Semite religion centered in the clan and the perpetuity of the clan. This life was inclusive although there is early evidence of belief in immortality ,yet not comprehending it.

The Psalmist surely sensed it when he sang ''For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine holy one to see corruption'',[2] and Job asserting his belief in God looks forward to seeing Him face to face after death.[3]

The early conception of God is found in the crude stories where God is walking and talking with man. Communion was essential to the Hebrew religion and in true religion. Yahweh was human.

Later we find him inhabiting stones, doorsteps and trees. Sacrifices were offered on these objects ; when the blood of the sacrifice was applied thus,the blood covenant was set up with Yahweh.

The idea of the blood covenant was superseded by an agreement more spontaneous and optional. The supremacy of Yahweh in the moral obligation was the basis on which the covenant was built.

Yahweh was a God who was interested in their conduct . The symbol of his presence , the ark, led His people from place to place, it went before them into battle and the loss of it foretold withdrawal of His help and presence.

Coming into contact with people having their own gods, the

1 Hastings'Dictionary of the Bible, extra volume, Semites.

2 Psalm 16: 10.

3 Job 19:27

regard for the covenant became a mechanical affair consisting in the shell of outward forms and ceremonies. Judges and prophets arose who endeavoured to keep alive loyalty to God.

The establishment of a monarchy assisted in the same direction but the heart of religion showed signs of weakening. With the advent of deeply spiritually minded prophets a new era of history was begun.

From the conception of a God to be found only in certain places and the peculiar possession of the Hebrews there gradually unfolded the revelation of God whose transcendent immanence and ethical - spiritual character reached ultimate reality.

The standard reached by the inspired writers of the Old Testament has never been transcended throughout the religious development of the race.

D.Christianity

The divine character of God as revealed in the history of the Old Testament exalts Him to an incomparable position in the human concept.

The world was very real to those early Hebrews. Through it as a medium of discernment He revealed Himself.According to their capacity the revelation expanded step by step. He was confined to a stone , the mountain,the phenomena of nature , the shrine , the temple , the territory , each in the fitting period of development.

Corresponding to this outward manifestation came the realization of His presence within and for them in personal experiences no matter how diverse.

With the longing desire the opportunity came for them to express themselves to God and with that grew the apprehension of a spiritual union and fellowship with Him.

In the fulness of time the truest revealer of the Word was made flesh. Christ came at a time when he was most needed and with a character fitted for the purpose of a further revelation of God.

By His life and filial trust the term Father warms and expands into the full meaning of tenderness and unfailing strength. Since he entered the human heart the world has appeared in the new light of brotherhood.

The revelation of God the Father becomes a fresh creation making a basis for a religious and ethical outlook unique in the history of human thought''.[1]

[1]Streeter, B.H., The Spirit,p.366

II. Christian Worship.

A.Religion Expressed. _ '' Worship arose in an endeavour to perform some acts which were thought to be pleasing to the deity, such as the offering of sacrifices , singing hymns of praise and executing sacred dances. The emotional experiences gained from these acts were interpreted as the inner evidence of divine favour. The worship became more significant as the experiences grew in intensity and interest''.[1]

The Hebrews tended to stress the idea that God prescribed certain forms of worship,the performance of which gained favour with Him. The acts have come to mean advantage for men rather than for God for the value lies in the reaction of the feelings.

Religion and worship are inseparable. Without God understanding of human nature is impossible. The sense of wonder and awe that comes before the mystery of life and the Universe is the beginning of reverence and adoration.

Man's dependence on a power mightier than life and beyond comprehension compels him to an attitude of humility. '' Eternity is in man's heart'' and there is a universal impulse to adore.

1. State of Consciousness of God. _ The recognition of kinship with that mighty power as conceived to be the personal God and creator deepens into a longing for communion . Thinking on His manifold works and ways inspires the desire to know Him in Himself and the whole being of man is called into co-operation.

Only a theoretical God is left to a man who has ceased to to commune with God and a theoretical deity fails to fill the life of any individual. Communion with God cannot be left out of our

[1] Smith and Matthews, Religion and Ethics,p. 477

lives without resulting in a one-sided religion, or, more likely, no religion at all.

2. Our Religion, Our Spiritual Worship. _ In the chapter 'Religion and Life'[1] Bordon P.Bowne discusses the last phrase of St.Paul's injunction'' which is your reasonable service'' Romans 12:1. Service, he points out, means worship-something rational and spiritual-. The Christian should offer himself in living sacrifice in allthe content and details of his life. '' Life,itself, is to be the material of religion, and when it is offered up in the filial spirit of loving obedience it is our religion, our worship''.[2] When the life itself is offered it becomes the true worship of the spirit in the spirit.

3. Controls all living. _ When life is subordinated to the Christian spirit it receives its full realization in the glory of God. It is in life that the Christian spirit is to be manifested. In the developmentof this spirit within us and our stedfast endeavour to faithfully fulfil the life committed to us we enter into the more abundant life. When religion finds its place in every part of our life then does it takes the supreme place not only in the individual life but in the universal life.

4.,What is Worship? _ The elemental stage of worship is wonder born of imagination by which we are enabled ''to realize that reality transcends the perception of the outward eye and lifts above the external to a renascenceof wonder''.
Worshi p is the personal drawing near to God, so near that we are alone with Him, there is nothing to intercept the expression

[1] Bowne, Borden P., The Essence of Religion,p.27,28
[2] Curry, S.S., Vocal and Literary Interpretation of the B iblep.213

of our hearts that He might know that we desire personal intercourse with Him.

" To worship is to think of God , to fasten the eyes upon Him until the heart is filled with the splendid vision as with the influx of the tide . The mystery of worship is that this contemplation of God founds and forms character. While the man is thinking of God , God is moulding him, and thus with unveiled face , reflecting as in a mirror the glory of the Lord one is changed into the same image as by the Lord, the spirit".[1]

5. Christ's interpretation of Worship. _ Christianity lifts life into relation with the eternal life and gives spiritual things an abiding value. It postulates that these are obtained in and through a discipline that life affords.

The law of worship innate in the heart of man gets its highest authority in the example and teaching of the Christ. In His life of communion with the Father He reinterpreted worship to us.

The devotion of His life centered in the establishment of a spiritual kingdom in the hearts of men. His overpowering interest in persons and His vital interest in His Father's work opened up for Him the foundation on which He was to build .

" He prays best who loves best , and the acme of the communion of love is a transport which usually leaves the soul permanently changed because it has been caught up by the oversoul and received a higher potentialization. The soul has reopened the original well-spring of life and perhaps glimpsed its own final destiny ,augmented every higher motivation. This makes prayer the opener of new and higher ways , the purest psychic expression of

[1] Lectures delivered in Union Theological Seminary,p.24

the evolutionary push up in us''.[1]

The way of worship was made plain by Christ in His own life. In His conversation with the Woman of Samaria He stated three fundamental truths regarding worship[2].

a. Worship is not a place but a spiritual state.

b. Worship is a matter of knowledge, ''We know what we worship''.[3]

c. Personal relationship is necessary, '' The hour cometh and now is , when the true worshippers shall worship the Father in spirit and in truth,for the Father seeketh such to worship Him''[4](reciprocal relationship)

To these He emphasises the obligation of the individual in bringing the true spiritual worship _ '' they that worship must worship in spirit and in truth''.[5]

The life principle with the interpretation crowned by Jesus suggests the two phases in worship _ private and public _.

B. Private Worship.

1. Fundamental to Social Worship. _ Life as just considered is Worship.

Family life, community life, national life cannot rise above the level of its private or individual life. It has been said that in every man there are four men , the man society sees , the man his family knows, the man he himself knows and the man God knows.

[1] quoted by James Bissett Pratt ,Religious Consciousness, Jesus,the Christ in the Light of Psychology,p.496.

[2] John 4:19-26. [3] v.22. [4] v. 23.

[5] v. 24.

Single -eyed contemplation of God results in an overwhelming desire to know God and seeing through His eyes the whole life may be permeated by that holy presence. The godward life is thus lifted out of itself and goes forth in loving response and with a longing that all might know the glory and unite in the exaltation of His name .

2. Practice of the Presence. — Christ's was a life of worship. His Father's will was the controlling power which kept Him steadily in the light of His face ,yet He sought that face alone on the mountain side.

This is the Christian's attitude , a life of momentary consciousness of His touch. In the quiet of the home, in the heat and burden of the day , when the shades of evening are falling there is no inspiration so uplifting and interpretive as the vitalizing sense of the Presence.

'' The individual or private life which 'practises the presence' verges into companionship , and the humble things that grow by the wayside gleam with an unconsuming fire of new and nobler meanings''[1]

In this materialistic age when the seen and the temporal threaten to crush out the enduring and the eternal there is an unquestionable opportunity for the life that is reaching toward the goal when

'' Love casting out fear beholds God in the face of Christ glorifying all life and co-ordinating in the unity of the spirit and in the bond of peace all times , places , duties and relationships''.[2]

[1] Lectures delivered in the Union Theological Seminary,p.5

[2] Ibid,p.6

3. Silent Worship. _ '' The Holy of Holies''. The silence here implied is a door which leads to God Himself. It is an act of faith ,everything is shut out but the great reality ,and the voice of God is heard,'' Be still and know that I am God''.[1]

It is the ' more interior', in the depths rather than on the surface of things,'not the outward but the inward and from mere activity to love'.[2]

'' When thou prayest, enter into thy closet and when thou hast shut the door pray to thy Father which is in secret and thy Father which seest in secret will reward thee openly''.[3]

Christ is not known as are our friends and those removed into the past. '' We come to know Him as our very life of our life, the subject of our consciousness,our hope, our exceeding great reward, Christ dwelling in us by His holy spirit and we in Him''.[4]

It is in this inmost chamber that the heights and depths of God are realized and the true follower finds in these his inmost life and with the aid of the Holy Spirit is enabled to drink deeply of the never-failing spring.

The Psalmist spoke from the fulness of his heart when he sang of the praise that is waiting for God in the stillness of the heart and St Gregory speaks of such worship as the silence that purifies the heart before God.

In the early and mediaeval devotion silence became even the name of God.

[1] Psalm 46:10

[2] Hepher,Cyril, The Fruits of Silence, p.-XI.

[3] Matt. 6:6.

[4] Hepher, Cyril, The Fruits of Silence, p.XIV

C. Family Worship. — " The family is the masterpiece of God's creation". "Religion has not discovered anything more divine".[1]

The Old and New Testaments show the home as the unit of all Jewish and Christian legislation. The parents received the first responsibility from God and in the transition stage through which the family that privilege may not be overlooked or denied.

In those days the father was the authority and the mother the subordinate ; now that the situation has become democratic both parents share the authority equally. Until such a type of family is established on a sound basis the change from the old autocratic family to the new democratic home will tend to cause some little confusion.

In every aspect of education as well as in matters of religion the home is of first importance . If the religious training be neglected or treated with indifference a deep and abiding religious life is not likely to be developed outside the home.

Professor Gillette asserts that if a child does secure his religious ideas outside the home his religion is likely to be less deep than in the case of the child who grows up in a family where a religious atmosphere prevails.[2]

C.A. Ellwood believes that the religious ideal of world-wide brotherhood needs family affection to give it real meaning.[3]

1. Family Worship the Beginning of Social Worship. — In all probability the religious idea of a Divine Fatherhood

[1] Bogardus ,Emory S., Introduction to Sociology, p.83

[2] Gillette, The Family and Society, p.113, 114

[3] Ellwood, C.A., Sociology and Modern Social Problems,p.78

was developed as the family grew in the appreciation of the term father . Family life is a socializing agency ; whatever is inculcated in the home is likely to be borne into the outer circle. '' In the family the child first experiences all the essential relations of society , learns the meaning of authority ,obedience , loyalty and all the human virtues''.[1]

The family altar is the nursery for public worship.

2. The Daily Example. _ Parents comprize the child's world. From the earliest stage the child is unconsciously imbibing impression which determine the weal or woe of the life into which he has entered. The period of imitation is spent with those whose first interest is claimed by him. If the parents consciously partake of the life which is life indeed the child will gradually assimilate that habit which will not be easily broken when he comes to the stage of independence .

In his reminiscences of childhood , Dr J.G.Paton, one of the earliest missionaries to the New Hebrides , speaks of the 'Sanctuary of the Home ' to which his father retired and 'shut the door', usually after each meal , and the children got to understand by a sort of spiritual instinct (for the thing was too sacred to be talked about) that prayers were being poured out there for us. We learned to slip out and in past the door on tip-toe not to disturb the holy colloquy'.[2]

There are three aspects of family worship which contribute to its evaluation:

a. Bedside prayers; b. Grace at table ; c. Family prayers.

[1] Bogardus, Emory S., Introduction to Sociology, p.82

[2] Paton, J.G., by his friend and son Frank H.L.Paton p.11

Mrs Mumford tells us that the child is capable of a sense of worship long before he is capable of acknowledging God, that if the religious feeling is not nurtured early the capacity becomes increasingly difficult later.[2]

At the close of the day the tendency for both old and young is to review the day's experiences . The child opens his heart and prattles into the mother's willing ear the story of the day. Her story which is expected to follow may easily lead into the heavenly Father's care. Nothing seems more natural than that unseen Father be thanked , confession made and a promise of loyalty expressed.

The heart is gladdened and the child enters dreamland in a worshipful spirit. Such a habit begun through the power of a wise love develops into the spontaneous outpouring which in after years may become an inspiration for each returning day.

The morning prayer is equally life-giving . The potency of spiritual refreshment as a preparation for the trials and temptations of the day and the assurance of the nearness of God is inestimable for the parent besides transmitting to the sense of that same power. The cultivation of the child's aspirations has the effect of intensifying the worshipful spirit in the parent.

b. Grace at Table. — The appeal to the child is the association of the bounties of the giver. Naturally and normally is created the desire to thank and recognize the Father as the welcome unseen guest.

The frank sincerity of the child deepens the parents' attitude and all hearts are lifted above the material plane.

[1] Mumford, Edith C., The Dawn of Religion in the mind of the Child. p.12

The atmosphere of the meal hour becomes hallowed with the divine presence and table manners and conversation assume an elevated tone.

The grace should be short and simple for the youngest child to sense its meaning ; grateful recognition being its main factor.

The preparation of attitude should be understood and the quiet moment of reverence be felt. The co-operation of everyone may be developed by each asking the blessing in turn. Sometimes all may say or sing it together in its varying forms. The children may be permitted to supply a new or an original grace.

The sincerity in its performance is the primary requisite ; there may be times when its omission is necessary in order that its true evaluation may be emphasised.

C. Family Prayers. _ The gathering together at the footstool once or twice daily forms a bond of union and makes for harmony in the home.

The hymn of praise , the short scripture reading and the simple uplifting of the heart to God give a strength and joy not to be overlooked.

The language should in a sense be understood by every member but greater still they should participate in the details of the worship.

Variety is desireable , seasons and special days suggesting new ways of conducting worship.

Worship in the home is a potent factor insuring the future of religion and therefore of the human race.

3. Preparation for Church and School. _ The services of the sanctuary are dependent upon family worship for their establishment in the propagation of religion. Nothing else will take its place . Worship one day a week becomes unnatural , difficult and unrelated to the everyday life.

The religious life requires the daily sustenance and the example ; without it the soul dwindles and becomes lean for lack of nourishment. The home is crippled. But the daily expression builds up a united fellowship bringing promise of a wholehearted participation and a stimulus readily felt in the service of public worship.

If the worship of the home is simple, intelligible, interesting, taking its place as a part of the real life of the family the Sunday services will possess a power that can only come in the united bond. So in the Sunday School, worship being the custom the augmented numbers serve to add joy to the participation.

D. Public Worship.

1. Assembling Together. _ Human society is largely based on the instincts and sympathy. Of necessity man lives in association. In its elemental form this is demonstrated by the unhappiness which isolation produces on the normal individual and the satisfaction that is attendant on being one of a group. Even in the lower forms of life this instinct seems evident apart from any sign of sympathy or apparent connection. The animal separated from the herd will risk his life to get back to the group.

The individual is born in the group and grows in the life of the group. He is attracted by those whom he feels to be most like

himself and so social activities and alliances are formed on a basis of '' consciousness of kind''.

Social laws and customs were created by group life which is obviously a necessity in every aspect of living.

In coming to consciously seek the welfare of others the individual approximates the highest social plane and the standard set up by Christianity whereby the whole human family become united.

2. Public Worship is the Function of Christian Society. _

The central feature in the Christian religion as exemplified by its founder is worship and the recognition and participation taken by Him in the public assembly gives it an unparalleled position in the Christian life. United worship has a unifying effect on the people besides promoting the sense of fatherhood and brotherhood. Petty thoughts and selfish promptings tend to dissipate in the common bond. Thus a united spirit of worship is engendered and social communion established .

'' Worship is the primary function of Christian society . Not only worship as devout consciousness, in the individualistic sense but in the service collectively rendered to God. There must be the worshipping assembly, the coming together , the convening of believers, for solemn transactions with God which shall be for a memorial before the most high , for a testimony before the world and for the enrichment and consolation of the body of Christ on earth''.[1]

'' Social impulses , stimuli and realizations are stronger than individual ones . Two or three met in His name see more clearly

[1] Christian Worship, Lectures delivered in the Union Theological Seminary,1896, p.8

and keenly, feel more deeply, resolve more highly than two or three thinking separately in His name. There is the method and the motive''.[1]

Worship then is educational because it deals with people seeking growth and therefore it must be treated from an educational standpoint.

'' In the deepening realization of spiritual fellowship men do truly worship God ,for, as they love their brethren they become like Him, they glorify Him by knowing and loving one another''.[2]

[1] Cope, Henry Frederick, Religious Education in the Church, p.56.

[2] Ibid p.59

III Church Worship.

A. Elements in Church Worship. _ These are the Hymn, the Prayer, the Scripture Reading, the Oblation, the Sermon, the Creed, the Sacraments.

1. The Hymn. _ In the worship of god the two noblest arts, music and poetry, are united in the hymn. In its highest or sacred form poetry is the fa culty by which we see God, and music was believed to be the communication from heaven to earth.

Hymns are virtually related to the worship of the church because of their full content of faith and the exalted Christ.

"Our hymns spring out of religious experience at its best and they tend to lift experience to its highest levels. The very cream of truth and of soul-life is gathered in them. They contain the refined riches , the precious essences , the cut and polished jewels of Christianity in all ages. They are truly prophetic, the records of the insight and intuition and rapture of the seer and saint".[1]

Music is the truest expression of the emotions and may be more potent than the poetry in its appeal to the spiritual life. In its power of lifting the mind out of the world it holds a unique place in devotional expression.

Singing inspires new life, new faith , new determination to do the will of God . The universal expression or human needs found in the psalms explains their power over the religious life.

Words and music in a service of worship should be sacred , a mixture of both is not conducive either to the worshipful atmosphere or the spirit essential to true worship.

[1] Pratt, Waldo, Musical Ministries, p.50

Dr Hoyt quotes the following authority from Dr Bodgett in the place of Music in Public Worship. (p.11)

'" The fact that all music worthy to be called by the name is the expression of some special and intense spiritual state , the whole quality and force of which are bre-thed into the composition and communicated in strictest integrity , to every hearer, in varying intensity and definiteness, according to his sensitiveness and culture , but affecting everyone after the same fashion and swaying his thought and feeling into essential accord with it whether he will it or no'".

True congregational worship implies congregational singing which rises as from one heart in its expression of human need and its confident assurance of the true source of help.

Holding such an integral part of the church service as it does church music should hold second place to the sermon in the minister's consideration. If the chief end of man is to glorify God and enjoy Him for ever the singing of the psalms and hymns and spiritual songs should be joy in true worship.

Bible history is illumined in religious singing. It is one long illustrated song service with special emphasis on the thanksgiving marking the great epochs in Jewish history. Such great crises as that ever-to-be-remembered Dedication Day when praise and thanksgiving welled up to God and His glory filled the Temple and that even more significant day when the Master led the singing on the eve of His great passion serve to indicate the value and importance of sacred song.

The psalms have the power of carrying the devout singer into the very presence of God. W.T.Davison expresses it thus: '' The universality and, if one may say so , the timelessness of the

Psalter are amongst its prominent characteristics. The personal elements which the psalms contain are soon lost in the impersonal, the finite in the infinite. The singer seldom lingers long amidst the streets if the city , within the limits of a single nation or country, among the fields and homesteads; he soons wings his flight into the upper air, from whence the whole familiar landscape dwindles to a mere speck. The psalmist of all men , is alone with God and his own soul''.[1]

The choir should lead congregational singing and promote the spirit of worship both in that and in the specific task of emphasising truth.

The anthem is one of the most helpful parts of the service. Dr Dale gives it a supreme place in this tribute ,'I don't think that any sermon on the words ''The Lord is mindful of His own '' could do so much for me as the anthem when it is well sung''.[2]

Music reveals truth instead of concealing it. Although the Hebrews used instrumental music it was chiefly as an accompaniment, never for itself. Music with them was sacred.

The musical program is worthy of careful and prayerful consideration presenting as it should development from the opening prelude with its soothing and quieting influence making ready for the inspiring hymn in which hearts and voices blend to the deeper worshilful expression as the service proceeds.

The worship of song may be greatly enhanced by the minister's expressed evaluation of and participation in his carefully planned comprehensive and balanced service.

[1] Eiselin, Frederick Carl, The Psalms and Other Sacred Writings, p.49

[2] Life of Dr Dale . by his son A.W. W. Dale

The leader of song , the organist as well as the choristers and congregation may cooperate by earnest appreciation and participation . Unity of spirit is nowhere more elevating than in the service of the sanctuary and the dignity and worth of the worship of praise should make its appeal in the privilege and high responsibility waiting for all who are able to accept it.

In order that the praise may be a true expression of the faith of the church regular systematic training is necessary. Besides the regular weekly rehearsal some period should be set aside to teach the people to sing praises. by using the church hymns , the home, the school and the devotional meeting may cooperate.

2. The Prayer. _ Prayer holds a supreme place in Christian Worship.

Calvin says that ''When He calls His temple the 'House of prayer' God declares that prayer is the chief part of the service''.[1]

Public prayer is the lifting of the hearts of the people into conscious communion with God. It is acknowledged to be one of the most difficult functions a minister has to perform.

''It was Phillips Brooks' prayer when Lowell's ''Commemoration Ode'' was read at Harvard which made men feel he was a great spiritual leader. He was afterward regarded as one of the spiritual forces of the age''.[2]

Public prayer is the representative expression of the people with the minister as one of them.

a. Adoration is the first attitude indicated. As we turn our hearts to Him we are filled with His majesty and goodness and

[1] Hoyt, Arthur S., Public Worship in NonLiturgical Churches,p.73

[2] Curry, S. S., Vocal and Literary Interpretation of the Bible,p.7

infinite love which bestows us with mercies and we are lifted out of ourselves to bless and magnify His thrice hallowed name. Thanksgiving is the natural outcome of adoration.

b. Confession. Our weakness and lack of response stand out in contrast to His sublimity and we are forced to confess our sins and beg forgiveness , at the same time requesting that inflowing of His spirit to strengthen us for the day and fit us for greater service.

c. Thanksgiving. He has done so much for us , our lives have been so enriched by His smile, joy and gratitude must be expressed.

d. Intercession. We are all part of God's mind and each must have relationship with another . Others are to be remembered at the throne of grace. In some inexplicable , mysterious way we influence each other , the world wide vision thus becomes clearer and we pray for the extension of God's kingdom on earth.

e. Submission. The spirit of our Lord's prayer 'not my will but thine be done ' should be ours. When the pastor puts himself in the place of the people and enters into the varying life self is forgotten in the appeal for the congregation : all hearts are reunited on the plane of the common need and the common presence and every soul is lifted godward.

People become attracted to a service where they feel that their needs are understood, where the worship and blessing are felt to be their own.

In public prayer men are to be helped so that they may feel it natural to talk to God in their daily round thereby letting the god-part in them have full sway. The universality of the gospel in the unity of all races and lands comes to be the burning desire.

f. The language of prayers should be natural, simple, and direct yet dignified. Directness demands brevity. Anything that savours of irreverence should be carefully avoided in public prayer.

Prayer is the verbal expression of the heart but there are unspoken depths that are understood by God better than speech.

g. Preparation for Public prayer. The conception of the true place in Public Worship signifies the need of the trained mind combined with the deepest emotion. The secret of power is to be found in the solitude behind the closed door face to face with God.

Dr Hoyt suggests that the minister'' cultivate definite thoughts and desires and give oral expression to them''.[1] The devotional parts of the Bible, he points out, are the medium towards the devotional spirit, in these both heart and soul are directly prepared for pulpit expression.

The prayers of outstanding spiritual characters and the study or devotional classics - books that deal with the inner life are also recommended as a means of gaining a finer spiritual insight and depth of expression.

Not only in communion with God but the true attitude toward men and the grappling with the everyday problems of men and things brings a nearness of God that is invaluable in promoting the vital conduct of public worship.

The immediate preparation for public prayer that insures the union of hearts is the coming ,bringing the radiance of the Presence upon the waiting souls.

3. Scripture Reading. _ The reading of the Scripture is an essential part of worship. It is distinct from the sermon and prayer but

[1] Hoyt, Arthur S., Public Worship in Non-Liturgical Churches.

none the less important for its interpretation of God's will; it is God's message to men.

During the last fifty or a hundred years modern knowledge has swept across our religious world and changed our attitude to the scriptures History is the record of change , nowhere is this more evident than in the history of the church. The very early Christians were possessed by a great ideal which took possession of their hearts and minds and gave them one incentive to proclaim Christ to the world. By the time the sixteenth century was reached there was a decided change the church was claimed to be infallible. The reformers shattered the belief and with the subsidence of the historic reformation there grew up in the eighteenth century a belief in the infallibility of the Bible. The whole Protestant world built upon this belief which remained unchallenged until about fifty years ago. Those who still retain that belief are confident that the Bible has come as an integral part of the original body of Christian truth from the apostolic times to the present day.

Leading theologians , however, are taking a new view-point which disclaims authority on the ground of lomited vision and bases its belief on facts.

Modern knowledge does not accept the Bible as an infallible book; it seeks to find God in Christ there and a s it studies trustingly and confidingly the wonder of it all grows, revelation comes bit by bit and sublimity comes in the humanness and divineness working together.

The seat of authority rests within man. Entering into the divine fellowship trustfully the authority is given . The highest authority is found in terms of Christ.

The literature of the Bible is unique and distinct from any other literature in that it induces the worshipful spirit. Thought is not given by the reader not as from his own mind but as coming to his own soul and to the soul of others. Each idea is coming from a higher source , from a deeper life than his own . The genuine interpreter of the Bible messages must be guided and consciously feel the guidance of the Holy Spirit.

The reading of the scripture is behind the sermon . '' It is the expression of the fact that all souls are equal, that all souls stand in the same relation to the infinite All-father''.[1]

''The public reading of the Bible is an endeavour to interpret universal spiritual experience. Such an exercise must awaken the aspirations of the worshippers to receive a message from the uni versal Father''.[2]

The scripture lesson should be carefully selected and studied not only to grasp the inner meaning but for vocal expression for the spoken word is the outflow of the spiritual thought and feeling. The impression behind the words should be the spirit not the person reading.

'' Every time a man reads the scripture he will cause chords to vibrate, not merely between his heart and the hearts of his fellowmen but between other souls and the infinite Over-soul. He knows if he has any true conception of what he is doing, that he is treading upon holy ground, and takes off the shoes of his own personal whims , of all theatrical personations, to speak with the utmost simplicity, knowing that the words will awaken , not only memory of a mother's or a father's voice, which maylong have been silent, but echoes of the soul's own life. Each soul has an open door to the Infinite. and through this door of consciousness only the Infinite and Eternal enter. Any reverent reader of the Scriptures knows that his little knock at the door of the senses is but to call the attention of the soul to the knock of an inner infinite visitor. He feels that God is nearer every soul than he himself can ever be''. 3

[1] Curry, S.S., Vocal and Literary Interpretation of the Bible,p.12

[2] Ibid p.11.

[3] Ibid p.14

a. Responsive Reading.— The main advantage in responsive reading is that it makes for unity between congregation and leader in promoting worship. It expels the idea that people come to church to be interested and instructed and helps the minister to identify himself with his people. Alternate reading between the minister and the congregation is liturgical and partakes more of the attitude of prayer than other ways of reading the Bible.

The true spirit of worship in this section of the service depends to a great degree on the leadership. There is a danger of responsive reading becoming formal and perfunctory and causing the people to read without thought . There is necessarily so much hurry and rush that thinking becomes impossible and it falls into a mere repetition of words where the true spirit of worship is eliminated.

Everything depends on the way responsive readings are conducted. Given in the right spirit the reader interprets the thought and feeling of his line or verse and the people are inspired to read with sincerity and not as a mere formality. The accentuation of thought and rhythm are most important. In order to read responsively the leader must lead to show the rhythm and so keep the congregation together.

The selections should be arranged according to themes and care taken in the division not to destroy the meaning conveyed.

4. The Oblation. — The oblation is an act of worship. According to early history the motive behind the offering was threefold:

a. To attract attention.

b. To win favour.

c. Payments for requests granted.

Jesus emphasised the manner of giving in His evaluation of 'the widow's mite' .(Mark 12:41 -44.)

Accompanied by a united prayer after this manner '' Accept , Oh Lord, the freewill offering of Thy servants and by Thy wisdom and power bless, that Thy will may be done,'' the oblation truly takes its place as a definite part in the worship service.

5.The Sermon. _ The sermon which makes the greatest and most enduring appeal is that which has in it most of human experience. Sympathy , earnestness ,and seriousness make the delivery effective.

Just in proportion to a man's insight and depth of feeling will the preacher be enabled to speak words of truth and comfort to his fellowmen.

The essential part of the sermon is the delivery, the printed sermon is incomplete without the man behind it.

'' Worship is conceived as a perennial harvest of faith and love ripening wherever the good seed of the word is sown. Worship is the result of knowledge thus 'the teaching'is a constant element. Worship becomes intelligent with an increase of knowledge. The teaching element in worship enlists reason and the 'conscience''.[1]

6. The Creed. _ The word 'creed' comes from the Latin word 'credo' I believe. 'The Creed commonly means the ''Apostles' Creed'' alone'.[2]

The truth which a man holds constitutes his creed . This body of truth has passed the crucible of reason, feeling and imagination.

In the two great commandments on which 'hang all the law and the prophets'[2] Jesus emphasised the fourfold belief _ 'all thy heart, all thy soul, all thy mind, all thy strength'.[3]

The beliefs of Christian faith are warranted in the fact that lives are happier and more successful than in any other belief.

1 The Hymnal , First Presby.Bd,Boston,p.XXII. 2 Matt.22:40.
3 Mark 12:30

The vital elements of the Christian faith are a belief in God, the Father, Jesus Christ, the Son, our Lord and Saviour, and the Holy Spirit.

We believe in the Bible as the divine rule and practice .

We believe in prayer as the intimate normal communion between the Heavenly Father and the earthly children.

We believe in the life of service following the example of our Lord and Master who went about doing good.

We believe in the Holy Church universal to which all who would follow the Jesus way belong.

We believe in salvation from sin, the resurrection and the life everlasting.

In this common faith the church militant stands together declaring their common purpose to live as Christians.

''Christian believers formed the habit when they met of reciting their common faith , and this recitation assumed fixed rhythmical form so that the Creed is akin to the hymn and doxology, subordinate to the Scriptures''.[1]

7. Sacraments._ These include primarily Baptism and the Lord's Supper which were instituted by Christ Himself and enjoined by Him on His followers. '' They are raised to be the integral part of the service of Public Worship by being the historical revelation of God in Christ and so not being signs only but in very truth in Augustine's phrase '' the word made visible''.

Paul also traces an analogy between Circumcision and the Passover the distinctive rites in the Old Testament and the Baptism (Col.2:11) and the Lord's Supper respectively in the New Testament.(1Cor 5:11,28

[1] Hastings' Dictionary of the Bible, p.165

These sacraments are efficacious to the recipient only when accompanied by the inner spiritual condition and especially in the attitude of faith in Christ Himself!'.[1]

Two dedicatory services follow very closely as holding very solemn significance in a service of worship. The first comes when members of Christ's body come to the acknowledgment of Him as their Saviour , counsellor and guide ,and are received into church fellowship when they take the vows of membership and accept the responsibility accompanying them.

As an outcome of the above, the dedication of those who have accepted the high privilegge of winning the young to Christ commands a supreme and dignified recognition in the service which is lifted into the highest realms of worship.

B. The Child and Church Worship.

1 Interdependence of Church and Child. _ The child should acquire the church-going habit. He should learn to feel at home in the church building and to love the atmosphere of public worship.

Not only does the church need the child but the family pew sustains the normal life group which is merged into the social unit of the community. The presence and participation of the child is an inspiration and suggestion for a bright and vitalizing service which will not only make him interested but religion will become a worthwhile thing: the atmosphere created will elicit the most worshipful spirit of the people . A kind of family feeling is developed when children bring the parents who might not otherwise have come. If the church does not succeed in gaining the boy the man is likely to be lost to religion.

[1] Hastings 'Dictionary of the Bible.p.810.

The child needs the training which is secured through contact with a worshipping people and the taking part in the different forms of worship.

2. Worship of th- church affords a stimulus to children. _ The companionship of grownup people in worship is an incemtive to the child. Round about him are gathered those whom he looks up to and are his heroes, men who are leaders in the community. He finds himself kneeling before God with them and uniting in one common bond to ask for things that can only come from the Hesvenly Father's hand . It may be that those passed into the unseen surround him and touch his soul.

The atmosphere of the place and the rites of the church even before he understands or enters into them affects him in deep and mysterious ways.

The changing bodily attitudes _ the bowing of the head , the closing the eyes, standing or kneeling, and the sacraments compel questioning within.

3. Church Architecture._ The church is a landmark in the community. The choice site was in the past an eminence commanding the surrounding country and acting as a guide to sailors coming home to port. The distinctive spire with its suggestion attracts attention.

The beauty of its lofty interior , the pictured windows , the organ, the chancel with its symbolism of font, communion table and altar, the dim religious light all speak to the child and awaken in him feelings of awe and reverence; the genuine religious emotion conducive to worship is felt.

4. Social Service Developed. _ Worship has a social as well as an individual aspect. In participating in worship the child is made to feel that he is not alone. He is one of a grest company and worship an expression of social service through which it becomes true and of vitalizing power.

The child is quick to apprehend the collective spirit which enables him to relate the worship of God with the life of the great, ever enlarging world in which he lives.

God's gift , His favour and His spirit are not desired personally only, but for friends, the community and for all people. The highest religious values are realized by the group gathered together in one common bond and purpose.

The greatest aid to worship is fellowship. '' Worship may be regarded as the highest social fellowship and its chief purpose the cultivation of the Christian attitude of hand and heart toward God the Father and toward all His creatures''.[1]

C. Church Worship Adapted to the Child.

1. To meet the Child's need. _ The aim of those who have the service of worship at heart is to make it such, that, in a real sense everyone of the congregation participates. Especially is this so if the desire be the cultivation that will bear fruit in later years when responsibility is taken up. Mrs Lamoreaux has truly said that not any influence can effect the life if the life does not respond to it.[2]

To compel children to attend worship without giving them a motive is to kill the natural instinct of worship in them. Not only should they be made to feel the welcome of older people but the

[1] Kennedy, Minnie E., The Training of the Devotional Life ,p.20

[2] Lamoreaux, Antoinette Abernethy, The Unfolding Life, p.17

service itself should recognize the youngest child in the midst thus accepting the privilege and duty or co-labour with Him in bringing forward the rising generation to take its high place in the Kingdom of God.

The spirit of fellowship, the joy in the service of praise, the sense of unseen things that comes with partial comprehension of what is beyond their grasp gives the feeling of ownership of ownership in the church.

The different parts of the service should be interpreted to the boys and girls in order to promote intelligent participationand greate anticipation of what is coming.

2. Its Appeal. _ The service must quicken interest. The language must rouse the intellect and the vivid word picture awaken the emotions.so that resolutions are made and higher and nobler living the outcome.

3. The Child's Participation._ The presence of boys and girls in the church service helps toward giving simplicity and directness to the worship. The innocency and dependence of these young folk uniting their young voices in the service with an imagination and spiritual grasp of the Unseen Presence stirs the conscience and stimulates the faith of those who maybe have left behind their eager and fresh young faith.

God is very real to the young souljoining in the song of prsise and uniting in the congregational prayer ''Our Father who art in heaven'', the inspiration of the presence of trusting children helps to wing the congregation through the simplicity and directness into the presence of the Most High.

The establishment of the Young Worshippers' League with the increased attendance has not been without its effect on both young and old particularly in the reading of the scripture which may receive the earnest participation of the young people. Added to this the talk which is their own particular section is not infrequently enjoyed and anticipated by the older people.

The two ends of life are close together and the message prepared for the boys and girls finds its way to the heart of the oldest member.

The regularity in attendance which is a privilege of the active member of the Young People's Worshipping League acts as a stimulus t o the adolescent portion of the family who in turn are enlisted to bring the younger ones , thus contributing to the regular attendance of the family in the family pew.

If vocal training received attention the increased volume of song adds to the spirit of worship. It has been found that , unless accompanied by a sufficient number of older people _teachers or parents _ it is better to have the children scattered about the congregation rather than massed together.

So long as the younger portion are participating in the service there is little restlessness. It is as well that they retire when the first half hour is over then the adolescents may be expected to take part in the remainder of the service.

The offering which each may be taught to bring has its effect in fostering the missionary spirit.

The presence of the children, especially as they are entering the junior period, is of educational and spiritual value.

That minister[1] has the concept of the church school as the root of the church as well as the psychological and pedagogical point of view when he admin istered the sacrament of baptism in the presence of the primary children in their own department and when he and his session entered into fellowship with the scholars and teachers as a preparation for joining the church on confession of faith.

4. Environment in harmony with the spirit. _ External conditions, with the young particularly , are a great aid towards the concentration of the worshipful spirit. A very necessary in children's worship is brevity by originality and variety. Ventilation should receive careful attention, the temperature being kept at an even living degree.

The seating accommodation should be comfortable and adequate to the needs of the youngest worshipper. A few of the seats in the auditorium may be adapted with a foot railing.

There should be an unobstructed view of the minister and nothing that might in any way come within the line of vision. The worshippers should be free from disturbance of any kind.

5. The church service should be related to the child's experience. _ Interest is only to be secured if the service is concerned with that which is real to the child , his life and all that pertains to it. The search light including in its findings the happenings in the home , the school, God's world and embodying them in the expression of religion in its variety of forms means the transtransformation of every department of life into the realm of communion with the divine.

[1] Rev.Rutherford Waddell, M.A.D.D. St. Andrew's Presb.Church , Dunedin, New Zealand.

IV Principles of Worship.

A. Inherent Religiousness of Man. _ '' In his own self-consciousness man finds the intuitional impulse to worship''.[1]

'' Elements of worship have persisted through all the ages. Nor is it peculiar to Christians , primitive people endeavour to express their religious feelings. Worship is the normal attitude.... Worship renews the spirit as sleep renews the body....For worship is the conscious love of the Spirit of the Universe and we need it regularly like food and sleep''.[2]

1. Subjective Principle. _ The inward relationship between the life of man and the life of God are embodied in the concept of worship. This results in:

a. A belief in God.

b. An experience concerning man.

''It is the belief that God desires and impels the worship of intelligent human beings . The experience concerning man is that it is an intuition of self-consciousness''.[3]

As this principle is apprehended , worship becomes real and full of vitality. In revealing the Father, Jesus Christ declares that God wills, desires _, commands the offering of the intellect and the affections of man. Life is developed by man's attitude towards worship. While man is contemplating God his character is being fulfilled by God. Spiritual power is the inflowing. '' They that wait upon the Lord shall renew their strength , they shall mount up with wings''.[4]

[1] Christian Worship, p.20.

[2] Cabot, R.E., What Men Live By, p.273

[3] Christian Worship, p.20

[4] Isaiah 40: 31

When we forget ourselves in God we receive most in ourselves, when we lose our lives in Him we find them. Our feebleness is swallowed up in His strength, our fears are overwhelmed by His love.

'' God's greatness flows about our incompleteness,
Round our restlessness His rest''.

2. Objective Principle. _ That inner sense of fellowship may not be suppressed; it finds expression in the forms and ordinances of the church. These are divided into three groups:

a. affirmative use :

The united congregational singing to God , offering of prayer and all the other expressions in the church service and that larger avenue of worship that seeks to spread the joyful news to all the earth.

b. conservative use :

Faith in Christ when expressed in song and prayer has meant its strength and fortification. As it has always been , worship , today, encourages and inspires faith.

c. educative use:

Worship is an educator. Its influence extends to all it reaches. The place of worship educates the people. The act of worship lightens the heart, purifies the thought and elevates the soul to unspeakable heights. In true worship a power is given that enables individuals to go out into daily life with renewed strength and courage , with a determination to aspire to the highest ideals , to live the right life in spite of all the difficulties that will come and must come. He who is the leader of worship holds the privilege and responsibility of an educator.

V. Principles Underlying the Training in Worship.

A. Necessity for Training. _ The instinct to worship is found in all human beings and like all the instincts it requires the right guidance and cultivation or it will become perverted and die.

The church and the school are united in the aim of the spiritual uplift of all so that the religious instinct may have the opportunity of expressing itself with and for others. The school is taking its place as the training ground for participation in the church service.

Up till quite recently , instruction occupied the main place in the church school, everything was poured in without regard to the need to be supplied or to its receptivity. Food for the adult must be given to the child. To impression has been added expression in its manifold forms as a potent factor in the individual development. Foremost in the expressional activities is worship which requires training as much as the art of being loyal does. The child must be taught that the spirit of worship means an attitude of sonship with God the Father. In order to really worship he must be brought to see the Christian ideals _Fatherhood, Sonship,and Brotherhood. He wants to knowthat the abiding values in life are found in the attainment of those attitudes. When he learns to sense what reverence and faith are he has already entered into the spirit of worship.

Training in worship is vital to the religious development and demands first place in the education of the young where germ religion is reaching out for nurture.

1. Reality, the fundamental principle in Worship. _ That religion is 'caught' rather than taught finds its specific application

in the exercise of worship. Formalism and true worship may not go hand in hand, children are intuitively quick to detect the counterfeit. Innate religiousness enables them to respond to the true spirit; like begets like, reality in worship by its power and appeal begets reverence.

The unseen presence is very near and real to the heart of the child and the worship service may deepen the reality if the older people are careful and guarded against the entrance of formalism which tends to separate from God.

Formalism begins with the leadership -superintendent, organist, song leader, secretary, teacher _ not with the children. It behoves those who are in charge to watch lest they become unreal and lose for themselves as well as for the children the true approach to God.

Children are made to feel the reality when the adults enter into every act of worship in becoming reverence , for reality and reverence are the counterpart of each other.

To worship being the natural instinct of boys and girls ,the opportunity of expression is given in the church school. It is there that the sense of reverence grows and is strengthened and the preparation made for the right approach in the time of stress and strain.

However beautiful the forms of worship they fail in their purpose if children do not see and feel their own worship and ours to be sincere. Community if effort enhances the value of worship.

a. There must be appeal. _ All other principles gather round and are subordinate to that of reality in worship. It holds the central control, the others contributing to its functioning.

The principle of appeal implies an intimate knowledge of the child

in his varying moods. Choice must be made as to the natural impulse to be reached to make the point of contact in view of the results to be desired. The method and material must then be employed that will be likely to gain the looked for results.

Worship may not be forced , to be real it must be spontaneous: as children are naturally worshipful 'it is a matter of the suggestive act which will awaken the response.

b. There must be interest. _ The appeal is the initial step in worship , if the best results are to be attained the child's whole attention must be secured. Initiative and self-activity are invaluable in reaching the purposeof worship. The approach to God is possible in realization when the heart goes along with the outward expression. In the putting forth of the soul the worshipper recognises the Universal Will and seeks to identify itself with it. The imagination , feeling and will are stirred and he comes to know God Himself ;instinctively, and intensely he feels the wonder and awe of the Divine Presence all about him.

c. Variety in Worship. _ Anything that tends to make mechanical or a matter of form is likely to destroy reality in worship. Although a certain familiarity is desireable , adding greatly to the joy in worship and giving a sense of mastery and independence , yet care must be taken to avoid monotony. There is a constant need of variety in order to keep the worship alive. The changing conditions of life, the varying circumstances that daily arise supply the natural outlet for the variety that makes for freshness and expectancy. Variations in order and form must always be in the direction of deepening reality , simplicity, beauty and fitness for that special service.

If opportunity of plans be found, cooperation not only upbuilds the worshipful spirit but adds to variety. At the same time it must not be overlooked that novelty carried to excess may hinder the entrance of the true spirit.

d. Order and Regularity. _ Life is essentially disorder. It is full of complexity and cross currents, the tendency being to disintegrate and fly to pieces. There must be some unifying and stabilizing elements which under the dominance of will and lucud intellect bind up the whole of life, by worthful ideals persistently striven after and related to the totality of experience. Out of such upbuilding will emerge a sane order and a balanced regularity which will tend to give content, poise and self-respect to life.

The unifying power in the Christian life is cultivated worshipful attitude expressing itself with the rhythmical pulsations of life. The young life coming under its control at the beginning may be developed and strengthened at each stage of the way. Carried into the life of the church school it comes as the most natural recurrence characterized by ''Heaven's First Law''.

The habit of worship should be cultivated as a sacred calling. Spasmodic effort or even indifference to worship robs it of its true spirit.

It is good to have a fixed time for worship. The more regularity and the fewer exceptions the more potent becomes its power in the enrichment pf life. In the schoolroom thes two principles - order and regularity- in operation eliminate much of the superfluous talk and directions which are apt to destroy the spirit besides making for economy of time and energy.

VI. Worship in the Church School.

A. Worship ,a factor in Religious Education. — The place that religion occupies in the national and in the individual life is an evidence of its importance in any adequate system of religious education.

Religious education yet in its infancy, has in perspective the rounded development of the whole child- physical, mental, social and spiritual- from the cradle through the stages of childhood, boyhood and girlhood , young manhood and womanhood, to the ripe old age of maturity. Until quite recently the function of education in the church school was the promotion of Bible study limited to the impressional side.

Psychology and pedagogy have revealed the narrow confines of such a concept and , in order to fulfil the aims and objectives in religious education have opened with amazing rapidity the avenues of the vast expressional field without which life may not reach its highest attainment.

Expressional activities are the means through conduct is motivated and controlled. The church is slowly coming to apprehend the supreme value of this practically unexplored province with all its potentialities and possibilities. Educationists are claiming a specific place for worship and the training of worship in its religious program.

No longer is true promotion satisfied with the once accepted idea that the whole service carries with it the worshipful spirit but it requests a time and place as a foundation on which the session may be soundly and truly built and child-life be given the environment in which it will grow and receive nurture.

The training in worship seeks to lead to the Father establishing conscious relationship with Him and developing the Christian attributes of adoration, gratitude, and trust which will manifest themselves in a sense and service of the brotherhood.

Worship holds a preeminent place in religious education and challenges the thought and attention both of the church and the educator. It must no longer be an indictment on the church that the church is desolate because the coming generation is not learning in its youth how to worship. The spiritual demand must be met now in the schoolroom. Youth is the time to learn the joy of waiting upon God and the pleasure of seeing the light and hearing the music on the scripture page. The greatest service the church may render to the future church is to train the youth of the present age in habits of worship.

1. Graded Worship. All training to be constructive and expanding must begin with the point of view - the child-. Next in importance comes the adaptation of material to the child.

With the graded school arises the necessity of graded worship. Although there are general principles that apply to worship from infancy on to manhood yet didtinctive elements must be taken into account in considering the program for each grade , resulting in variety of expression.

Not any training will change the child's concrete idea of God tall as the sky and able to do anything to the abstract concept the adult holds. The needs of the child determine not only the elements on the program but all of those factors which contribute toward the right atmosphere.

In this as in every aspect of social and religious life the leader is the vital entity. This is one of the vital problems with which religious education is grappling. '' First the blade , then the ear, then the full corn in the ear''[1] has its significance in the child's developmentand thrice blessed is the child who falls into the hands of one who knows how to 'rightly divide' the truth and interpret the divine revelation at each progressive step.

The method of trainingin worship has the threefold problem of (1) adaptation of material to the psychological age group, (2) the utilizing of that medium toward actual reality of worship, (3) the steps of unfolding comprehension that will lead to the deepening of the religious experience.

2. The significance of the Cradle Roll. _ The church school has its basis in the Cradle Roll related to the home and the Nursery Department. That goes into the first of life goes into the whole of life. Nowhere more than at this period is the atmosphere and attitude of true worship more significant.

Even in the presocial period the child is being molded for good and evil; it is significant to note that by the age of three practically all the fundamental equipment for life has arrived. A very important factor entering is that of socialization. The fundamental instincts , fear, awe, trust, wonder,curiosity and sympathy are the basal factors in religious development which is largely in the hands of the parents. The development of these into life habits is essential to the true and well balanced Christian character.

The home is the place in which the church's work through the church school begins. The child must be surrounded with the most

[1] Mark 4:28

healthful ideals. The parents must possess the knowledge or the desire to know how the training of the child is to be most efficiently accomplished. To deliver its message to the child through enlightened and consecrated parents is the responsibility of the church.

The Cradle Roll department is the medium through which the beauty of childhood and the dignity and responsibility of parenthood may be carried into the home.

The cradle roll superintendent _ the inspiration of a willing band of child-lovers- seeks to glorify child life by the presentation , in and out of the home ,of pictures, lectures, talks on child welfare, music and art. This the worshipful atmosphere is borne into the home and unconsciously the child imbibes its spirit which seeks to permeate the play and other details of his life.

Instruction is also given to the parents on the care of the body and insight is developed into the value of the perennial curiosity of children as the natural avenue of growth and the necessity of intelligent response being ever ready.

Gatherings which foster the social aspect so essential to progress are helpful and edifying. The fundamental equipment is supplemented by periodic visits from the pastor and other church workers thus cementing the chain linking church, home and school together.

In schools where accommodation permits, the nursery serves the double purpose of caring for the babies while the parents are worshipping and as a home for the children under four years of age.

Although the latter may be looked upon more of an expediency yet it is an initiation into church school worship.

The nursery is the place for rest and play. The harmony of the pictures, toys, chairs, sand-table, carpet and especially the expression of mother-love in the teacher enters the young soul and inculcates in the very early life the beginning of the gratitude, or rather the sense of gratitude, which constitutes the child-s worship.

3 Worship in the Beginners Department. _

a. The Child's Religion. _ The child comes into the world with a germ of the divine in him which instinctively responds to the appeal religion makes on his life but '' the kind and quality of his religion will depend largely on the religious atmosphere he breathes and the religious ideas and concepts placed in his mind through instruction and training''.[1]

The divine order places within the child's experience that through which will come a knowledge of the Heavenly Father of whom he may learn before he can understand what religion is. From parental care to the Heavenly Father's care is an easy path from the seen to the unseen, from the child life to the meaning of life. His religion must be the child's religion.

His religion and the concept of the place of religion in life comes as a growth which is stimulated by the daily lives of those around him and the instruction and counsel that comes to him through them. Coming through his innate curiosity which seeks to find out the wonders of nature the knowledge that God is the Creator has a wonderful appeal to him. This is the secret that colours his world and develops his imaginative ability.

[1] Betts, George Herbert, How to Teach Religious Principles and Methods, p.58

b. The Pervasive Function of the Child's Worship. _ The larger world of the church school is charged with great opportunities of co-operation with the home in developing the concept of God in His world of peoples and things. This is the seed-sowing period, everything that enters is pregnant with potentiality.

The program although of an informal nature demands the careful and prayerful attention to every detail. A wellthought out flexible program is ready to meet the unknown response that may entirely change its intended course.

It is becoming increasingly recognized , not any too quickly to meet the needs of the age , that these little people must have a department of their own if anything like justice is to be done. Eye and ear are the gateways to the mind at this stage . Marching in to music, the welcoming smile of the superintendent and teachers, the readiness to give needed help, the prepared room with the carpet and small chairs together with the attractive pictures hung low enough to be seen and touched, on the walls of a sunlit room , provide the atmosphere in which the child may learn to worship spontaneously.

Here is the assurance the sensitive soul requires. A sense of good fellowship begun when hats and coats were removed is really established wher the circle is formed and the welcome sung

'Good Morning to you,
Good Morning to you,
Good Morning ,dear teacher,
Good Morning to all''.[1]

The recognition of God's presence may be expressed in prayer when each has had an opportunity of telling what he would like to thank

[1] Hill,Patty S., and Mildred J., Song Stories for the Sunday School

the Heavenly Father for. The simple prayer :

'' Dear Lord ,we thank Thee for Thy care,
The food we eat , the clothes we wear,
Be present with us everywhere. Amen''.

said or sung

'' Father , we thank Thee for the night,
And for the pleasant morning light;
For rest and food and loving care,
And all that makes the day so fair.

'' Help us to do the things we should,
To be to others kind and good;
In all we do , in work and play,
To grow more loving every day''.[1]

furnishes the keynote for the period. The child needs to learn gradually to speak to God himself. He may learn to voice his own petitions which at this stage should be addressed to the Father; praying to Jesus Christ as well as to the Father is apt to lead to confusion.

Little should be taught to sing their praises and at times they follow the human voice more readily than the instrument , preferably a piano.

'' Day and Night''[2] is a typical song for this age :

'' When I run about all day,
When I kneel at night to pray,
God sees, God sees.

'' Need I ever know a fear?
Night and day my Father's near
God sees, God sees''.[2]

[1] Songs and Games for the Little Ones.

[2] Songs for Little People. p.40

The cultivation of the missionary spirit begins with the offering song and the accompanying gift which should be preceded by a little talk on helping others. As a rule little children are sensitive to the needs of other children and opportunity may be taken to discuss how help may be given. Giving of their own should be inculcated as more acceptable than that supplied by parents.

The birthday song, the circle talk opened by the children contributing their news and skilfully merged into the teacher's story and the children's expression work , make with the closing song or prayer a united worshipful service.

4. Worship in the Primary Department.

a. Characteristics of the Primary Child. The primary child lives in a world larger than the beginner; he attends a week-day school. He is an agoist, and to prevent selfishness he must be socialized.

His rapidly developing body must have exercise. The wise teacher utilizes this characteristic by supplying a program with sufficient activity , insuring only a short listening period. The primary child lives in an imaginary world. It is quite natural for him to play with unseen companions, thus it becomes easy for him to interpret his surroundings religiously.

Up to this time he has made no distinction between the fanciful and the real; now he begins to question the reality of things. His imagination, because of its limitations, is sometimes inclined to run away with him and he is apt to come to untrue conclusions and descriptions.

The child is unable to grasp the abstract idea of infinity, he is inclined to picture God with physical attributes comparable with the men he sees round about him only much larger and more powerful.

This concept is of vital importance in enabling him to give God a place as Creator, Father, Protector, Giver of gifts , and one who knows and loves and helps.

In the stories of the Life of Christ , the deeds of love and kindness the child comes to know Jesus as the Unseen Friend and Helper who is ever near.

The intimate relationship between teacher and scholar is as essential to the religious develo ment in the primary as in the beginners' department.

b. Music in the Primary Department. _ The power of music in creating a spirit of reverence or inspiring religious feeling is unquestionable. Because of this and the need for training children in the understanding of religious music the piano may be a greater power in creating the worshipful atmosphere than the superintendent. Indeed , the pianiste is ,as it were, the right hand of the superintendent, both conferring regularly on the details of the program.

Although technique is necessary ,yet sympathetic playing is more important in the primary department. By example, the teacher wins the child's appreciation of what is sung and co-operates with pianiste and leader. Directions given by the piano add dignity to the service and children with very little training come to understand time and expression in singing by listening to the music. A few chords when all have assembled has the effect of inspiring reverence.

The child loves to sing and just because he enjoys singing so much and enters into it so whole-heartedly ,care should be taken that songs are chosen that will help mould his character. The teacher must know what religious values are necessary and so make a selection that will not only contain that which will correspond

with the child's experiance but also make an addition to it. The hymns should be active rather than passive because the children love to do rather than to feel. The words of the hymns should in the main be within the child's comprehension for it is in the singing he is enabled to make a true approach to God.

Music and words should fit in to each other and flow together. They should be in keeping with the child's nature , full of joy and happiness . Prayer songs should be marked by music of a quiet and devotional character. A new hymn should not be taught during the worship period. Rehearsing is not worship, only those that are familiar convey reality in worship. New words should become meaningful through picture, talk or story so that the singing may be in the spirit. The pronunciation of the words is very important , to avoid distortions.

The teacher may sing the new hymn or part of it with the piano, then the children may be asked to listen again to the piano and give the various effects of the different parts on them. The children may then be asked to try the whole or part according to difficulty.

c. Prayers. _ The place for training in prayer is the home but the fact that so large a percentage of children come from prayerless homes the church school may be the only place where they may be trained and led , step by step ,towards God in prayer. The atmosphere in which preyer is made must be reverent. No sound should be allowed to break into the spirit of prayer . God is very near and the children are ready to learn to talk quite naturally to Him.

The formal prayer prepared and memorized in the class room , may be preceded by soft music which is very effective in its appeal.

Thanksgiving sentence prayers may be offered , subject to the teacher's discretion , by the individual child. From a response to

the concrete the child is led to have and give expression to the desire to be kind helpful and obedient. The bowed head and closed eyes shut away the world of things and aid the power of concentration which brings the reverential attitude.

The story told by the leader is supplemental to the theme of the hour. This may be a nature story , or an account of a happening of the previous week or of an incident related to the particular day.

The period of worship should be free from distractions : announcements and distribution of material should be made at some other time. Seating accommodation for visitors should be placed at the back of the room, behind the children. They require training in the reverent attitude which precludes anything in the way of cheering or applause.

d. The Offering._ The offering is a part of the worship service. 'Missionaries' is too abstract a term for children but they may know a missionary especially if his picture hangs on the wall and when he is home on furlough he gives them an opportunity of seeing that he is an ordinary human being, The interest may be kept active by periodic postcards showing the children in his field.

Their offering , if sacrificehas been made to bring it , has a real part in carrying the message of Jesus' love across the sea. Helping the needy children in the community may under wise guidance be made a worshipful act.

The consecration of the offering lifts the act into the spiritual realm.

"Jesus bless the gifts the gifts we bring Thee,
Give them something sweet to do;
May they help someone one to love Thee,
Jesus,may we love Thee too".[1]

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5. The Junior Department.

a. Pre-adolescent Characteristics. _ Every period of child-life is significant but none more so than the period between nine and twelve , the junior age.

It is characterized as the habit formation period. In the earlier years the child imitates the doings of others, now he has reached the stage when he looks for the qualities in a person and copies them. He is a hero-worshipper and frequently shocks the sensibilities of the older folk by his choice of a hero. He is downright ; there are no halfway measures with him, what a person does is either right or wrong. The story told him must be the true one and the details exact. Geography and history make a strong appeal. Direction is needed for the promise of the future is determined at this time. Great lives must be presented. True nobility must reach the very fibre of his being and place the ideal before him.

The worship program is planned to grip and enforce. Reality of worship is coming to be recognized as such.

2. Junior Praise. _ The great church hymns should be taught at some time apart from the worship period, before the session or during the week. Many of them should be memorized; certain phrases need explanation and the distinction between prayer hymn, shout of praise and quiet thought of God noted. Familiarity with both words and music gives value to the worship.

At this formative stage of life the best of music should accompany the best song offering to God. Experience has proved that the hymns most heartily sung by boys and girls are not the 'catchy' airs but tunes with dignity and strength which have been the universal expression of religious emotion throughout the ages.

In the selection of the words a study of the boy's religion reveals the course. Reflective religion comes at a later stage. The martial atmosphere is in accord with his feelings. Picturesqueness should be a feature , not that a complete picture should be made of each line but they may be taught the meaning of word and image so that their experience is met and the words become their own. Such a hymn as 'Hushed was the Evening Hymn' is full of pictures which appropriately fit in with the young life. The same quality of pictureesqueness is found in the Christmas, Easter, Nature, and Patriotic hymns and songs. Some of the psalms with their universal appeal in word-picture furnish an admirable example of the type of praise suitable for juniors.

(1) Language._ The language should be simple. Although this element prohibits the use of the hymns, (they were not written for boys and girls) yet the song leader may meet the difficulty of unusual words and image in a few by explanation. Some hymns are quite out of the question because of their difficulty of thought and language , at the same time we must make careful choice of those with content that will induce aspiration and attainment.

The nineteenth century hymns pictured this world as a wilderness of woe , everygne having reference to sin and sorrow, death and hell. Such an outlook on life does not make for health and aspiration and is certainly not elemental in building up Christian character. Such a hymn as :

''Here we suffer grief and pain,
Here we meet to part again,
In heaven we'll part no more ;
Oh, that will be joyful etc''.

is likely to break the faith of humanity which uplifts the world and takes from the conception of Christian service which would be doing the child a serious injury. In striking contrast we have the joyous buoyant note of confidence in 'This is My Father's World'.[1]

The boys and girls must learn that sin in a real sense is darkening the world but emphasis should be placed on the fact that the Saviour of the world has come bringing joy to all who make Him king of their lives. They should be helped to sense the transcendent power of our Lord over His physical sufferings.

Hymns with martial movement such as 'Onward Christian Soldiers' and 'Stand up, Stand up for Jesus' appeal to the vigour of youth; also the different type suggested in ' Holy, Holy, Lord God Almighty'.

A word ar question as to the nature of the hymn might prepare for the mental and bodily attitude during the singing of it. Reality and reverence should constitute an element in choice and singing as well as in the manner in which hymns are sung.

(2) Junior Choir. _ The junior or 'Carol' choir is inaugurated during the junior period and serves as preparation for admission into the church chorus. This is the interest of the conductor of the adult choir or delegated by him to an efficient substitute who is a trained musician and a pedagogue ,one who knows the art of winning boys and girls into responsibility.

At the weekly rehearsal of the junior choir the church hymns are studied and simple anthems are prepared for occasional Sunday services and special days. Singing with the adult choir is anticipated as a privilege and honour.

[1] Smith, H.Augustine, Hymnal for American Youth, No.40

d. Prayer. _ Children cannot be trained in the mass to pray. In its essence prayer is an individual and secret thing. In the class around the teacher who has specially prepared for it prayer may be expressed, it is not easy for children to pass from one atmosphere to another without some kind of adjustment that is theirs.

If offered by the superintendent , prayers should be as from the children otherwise they are not going to pray with him. Following a real prayer is a severe effort , therefore the prayer should be short, simple and direct. Interest in the prayer may be deepened by a brief talk as to what the content is to be.

Real prayer may be offered in silence , the leader mentioning one by one the subjects and asking the children to speak to God themselves. These may take the form of thanksgiving , confessions, and petitions. One or two sentences of agreement and prayer may be taught as a response at the end of a prayer. Variety and familiarity are necessary.

The common use of the Lord's Prayer presents a danger in becoming formal, thus losing its meaning and power. Repeating it slowly with definite pause is conducive to reality.

e. The Offering. _ The giving of money becomes an act of worship when it is accompanied with a sense of meeting a need, doing a service and really giving to God. Something should be said regarding the definite object of the offering, the particular mission field, to which the money is to be given pointed out on the map and interesting details given. Sometimes the object itself or the picture may be brought and shown . The interest becomes wider and a real missionary outlook opened to the boys and girls.

The offering should be collected by them and brought to the front for consecration. This may take the form of a prayer offered by the

superintendent or such a prayer as the following sung:

" We give Thee but Thine own,
Whate'er the gift may be,
All that we have is Thine alone,
A trust ,oh Lord from Thee". "Amen."[1]

The supplemental talk towards which the worship service leads varies in form but converges toward the theme of the session. It may be a story embodying a virtue in concrete form , the story of the inspiration of a hymn or it may link up the previous Sunday's lesson by a talk and questioning. Christian character is presented directly and indirectly and the ideal clarified.

6. The Young People's Division.

a. Features of Adolescence. Adolescence falls naturally into three groups: early adolescence, the transitional period, merging into middle adolescence culminating about the age of eighteen , which in turn gives place to the stage of later adolescence which emerges into full manhood and womanhood about the twenty-fifth year.

The whole period is pregnant with significance for the individual and for the community. It is a time of great change and unbalance. The boy is conscious of himself -the god part in him- and the most delicate handling is required. Suppression must be judiciously employed.

The educator wants to keep alongside, entering sympathetically into the young life and with infinite patience suggesting the course. One word indicates the characteristic of each period: for the early adolescence (12, 13 and 14 years) this is <u>physical</u>; for the middle period (15-17years) it is <u>emotional</u>; and for late adolescence (18-24 years) it is <u>intellectual</u>.

[1] Hymnal for American Youth, Orders of Worship p.33

The Young People's Division includes three departments _ Intermediate , Senior, and Young People's Department _ each of which is organized classes. The first two are undoubtedly unfortunate terms chosen by the denominational publishing house as lesson grades but not by any meanc characteristic of the period to which they belong.

b. The Intermediate Department. _

(1) Characteristics of early adolescence._ During the years (12 -14) extreme growth and change expresses itself in extremes of action and inertia. The development of the sex organs seems to be at once an effect and cause.

Memory is at its best and to a large extent takes the place of thinking. Curiosity wants to know why changes are taking place within: embryonic leadership begins to be evident ; there is a desire for independence , self-realization and acquisition. Boys and girls have a keen sense of idealism. The hero may be found in a book, an imagination or especially in real life.

A religious awakening _ a God-consciousness_ marks this period. The voyage of life has begun when the boy embarks from the safe shore of home out into the ocean. Whither?

Introspection is a feature. A voice within is heard :

''Hark my soul, it is the Lord,
Tis thy Saviour, hear His word;
Jesus speaks and speaks to thee,
Saying, 'Sinner , lov'st thou me? ''

and while his response is expressed thus:

'' Jesus, Saviour,pilot me
Over life's tempestuous sea;
Unknown waves before me roll ,
Hiding rock and treach'rous shoal;
Chart and compass come from Thee:
Jesus, Saviour, pilot me''.

it is strengthened and fortified by:

" The king of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His,
And He is mine for ever."[1]

It is now recognized that beauty of environment is a necessity for the adolescent boy and girl. Appreciation of beauty is a subconscious emotion waiting to be awakened and stimulated. Beauty of environment is an aid to discipline.

The adolescent departments should have a 'chapel' appearance serving initiation into the reality of the church service; an organ instead of a piano may be a means to that end. The service should appeal to that of growth in the adolescent and approximate to that of the grown-up people. Self respect and the desire to be treated as older than the actual age at this stage should be regarded

(2) Worship Program. _ The order of service provides for the full co-operation of the whole group; it is never an entirely individual matter. Sitting still and listening is not to be expected, there must be the scholars' self expression. Reality of worship is inculcated and the desire for praise and prayer promoted if there is the variety that keeps the department alive.

The opening must grip the attention, a full joyous note expressing and sustaining reverence throughout the period. Variety of formula must be employed. A moment of silent prayer immediately follow- the voluntary while the scholars are assembling serves as an introduction to worship. Admission pf latecomers should be allowed only between the items. A hymn is sung with greater earnestness if the

[1]Hymnal for American Youth, No 57

story of its inspiration is told, the reason given for its choice, or slides showing words and picture are presented. The various church boards are specializing in this last mentioned field and excellent selections are now available.

Boys and girls must have hymns that speak to their souls and find expression there. Tunes must be considered with regard to their high notes , for the boys whose voices are breaking are shy of attempting anything above C.

The underlying principle in the hymns may be summed up in reality , simplicity and healthiness.

If the prayer is to be his the adolescent must join in it. Liturgy meets the need for reality and the sung 'amen' assists the reverent atmosphere. The signal for prayer should be the reverent playing of a few chords on the organ. The Lord's Prayer is better chanted or repeated by the leader. Quiet moments of meditation may find a rightful place and extempore prayers meet an essential need.

The service may include a scripture reading, in the selection of which great care must be exercised with as careful preparation for its rendition. Before reading instruction as to vocal expression and dignified bearing should be offered.

A talk may take the place of the scripture reading . Its object is to awaken interest in the topic but it must on no account encroach on the teacher's material.

An important and helpful part of the service is the offering helping to elevate into an act of adoration and worship. It is a sacred performance signalled by the playing of offertory music and when received should be dedicated by a simple prayer with a sung 'amen'.

c. Senior Department.

(1) Characteristics of Middle Adolescence. _ Middle adolescence includes young people fifteen to seventeen years of age. Physical growth has ceased, the emotions taken sway ,bringing youth to maturity. The tide of immorality has its beginning here . The reverse is also true.

Emotions take the form of romance. From a good deal of aversion in the earlier stage the sexes now come together constituting this as a time of great promise or danger. There is a strong desire for comradeship; altruism plays a strong part and egoism weakens. Ambition is high.

If the religious life has been nurtured it is taking definite form. Conversions of the emotional type are frequent. Religion becomes more vital and personal than hitherto. Life service is likely to be undertaken. Doctor Athearn emphasises this as the time for the church to direct every energy towards securing a consecration of the life to God. If personal religion is not aroused at this period there is little hope later. It is the time of crises and the choices made are likely to colour the whole life. Taking Christ as the ruler of their lives , the strengthening of the Christian life,the helping others to accept Christ as personal Saviour and finding his place and part in the world's work reaches the real need.

(2) Worship Program. _ "The worship program should be built around themes that have a universal appeal, such as faith, hope, love, loyalty, gratitude, reverence ,service, brotherhood, etc, and all the elements in the program should be correlated with the central theme so as to fit naturally and normally there". [1]

[1] Maus, Cynthia Pearl, Youth and the Church,p.130

Music has its greatest natural appeal for the adolescent. Charles Kingsley says '' There is something very wonderful about music. Words are wonderful enough but music is more wonderful. It speaks not to our thoughts as words do, it speaks straight to our hearts and spirits, to the very core and root of our souls. Music soothes us; stirs us up; it puts noble feelings into us;it melts us to tears;we know not how. It is a language by itself just as perfect in its way as speech, as words; just as divine just as blessed''.[1]

There are three types of hymns that have a special appeal for this period:

(1) those that express love and loyalty as:

'Take my life and let it be
Consecrated ,Lord, to Thee;'[2]

' True-hearted, whole-hearted, faithful and loyal,'[3]

' A Mighty Fortress is our God,'[4]

(2) those that have the group concept:

' The Church's One Foundation'[5]

' For All the Saints'[6]

' Onward, Christian Soldiers',[7]

(3) those that express brotherhood and service :

'Where cross the Crowded Ways of Life'[8]

' Jesus Calls Us;O'er the Tumult'[9]

' Jesus shall Reign'[10]

[1] Maus, Cynthia Pearl, Youth and the Church, Quoted p.131

[2] Hymnal for American Youth,No 166

[3] Ibid,No 163

[4] Ibid No122

[5] Ibid No298.

[6] Ibid No426

[7] Ibid No 200

[8] Ibid No 376,

[9] Ibid No 373

[10] Ibid No 391

For the devotional use of the scriptures , portions that have come through similar experiences as are met in the life experiences of the young people are the most effective in making real worship . Chief of these are found in a study of the psalms, the messages of the prophets, the gospels and the epistles. '' The psalms formed the men who faced danger , and did not quail before the multitude of spearmen who did not weary under suffering , and were faithful unto death. Our worship may put in fairer forms ., and there is no reason why it should not do so, with due regard to spirit and truth; but we shall grow up a feebler race than our fathers when we cease to sing(or read) their psalms''.[1]

The prayers should be expressions of acknowledgment of God in His omnipotence, omnipresence and all-loving authority. They should have the common personal element and express the needs of the community in all its aspects, and the whole world. Suggestions for topics and themes of intercession will supply definite and specific prayers.

Seasonal themes lend themselves to worship programs. For example, Gratitude fits in for the period leading to Thanksgiving; Love naturally follows for the Christmastide, having its consummation in the supreme gift of love. Service and patriotism naturally follow in response to Love's outpouring. Spring suggests hope, joy, moving on to the Abundant Life in Summer.

The following books will be found helpful for adolescents:

'' Hymns for the Living Age''.H.Augustine Smith.

'' Manual for Training in Worship''. Hugh Hartshorne.

'' Worship and Song ''. Winchester and Conant.

The worship program should be prepared from week to week by the

[1] Worship in the Sunday School, The Outlook, New Zealand, Feb.27:23 p.7

superintendent in conference with the devotional committee and a record kept for reference.

Quiet music is the call to worship; the reverential atmosphere is aided if the hymns are unannounced. The central theme , story, or talk varies from week to week and the hymn following is in keeping with its spirit. A consecration hymn or prayer fittingly closes the worship period.

d. The Young People's Department.

(1) Characteristics of Late Adolescence._ In a broad sense (6- 12) and (18 -24) correspond. At (6 - 12) the child comes to have a well-defined individuality while in late adolescence the young person is coming into his full intellectual and physical inheritance . The general view of life is now well defined. The boy is now a man , the girl a woman. The great change is especially in the higher fields of abstract and specialized thought. Judgment and justice are likely to play a larger part in life and constituted authority receives greater respect.

The new contacts in college and at work are likely to upset old ideas and beliefs, if not firmly established and carefully revised. This is a period of doubt and perplexity because independent thinking has asserted itself. Opportunity should be made in the church school where these doubts may be discussed and a sure foundation for 'knowing God , loving God and obeying God'. According to statistics the last prominent wave of conversion comes at twenty. [1] The need of this period is met by helping young people to work out their own salvation through their reasoning capacity , affections and will. The religious ideas and impulses must be carried into conduct.

[1] Athearn, W.S., The Church School, p.245

A study of comparative religions will help to dissipate the clouds o doubt and enlarge the vision.

An intensive study of the Life of Christ will help to bring the young life into line and establish a citizenship in the kingdom of God on earth.

(1) Worship Program. _ Up to this time there has been a buoyancy in the expression of prayer and although this element is still evident yet there is a background of the great experiences and doctrinal beliefs.The conceptual intelligence has a rational basis and is carried into the region of abstract thought. Strenth and solidity are the bulwarks of faith and aspiration.

The fundamental unit is the organized class , here ,as in no other way the leader gets the sympathetic contact so desirable in the training in worship.

6. Equipment . _ Accomodation is an all-important factor in the training in worship or indeed in any aspect of development in the church school. The ideal plan is separate rooms for the departments and from the junior to the young people's department inclusive separate class rooms. The trained leader is thus enabled to adjust the prepared flexible program to the immediate need and make the preparation so essential to the production of reality in worship.

Between present conditions and the ideal is a long gap but, until the church gets the vision and puts forth every effort to give the school its rightful place a the foundation of the church it is surprizing how limitations may be met by the zealous patient teacher who undersfands the needs. Screens and curtains , although second best , make a distinct adaptation toward the sense of ' getting together' and 'apart' for inspiration.

Forethought in the small additions _ the table cover, the bowl of flowers , the arrangement of pictures and chairs, the tidiness of the floor all speak a welcome and add beauty to the place of worship.

It all means time and thought but it makes all the difference to smooth running and the spirit of worship.

VII Worship through Dramatization.

A. The Dramatic Instinct in Children. _ Education is concerned with the development of the natural powers.

The dramatic impulse appears early ; it is an outgrowth of the play instinct. Before he can speak the child imitates sounds and actions . When the story-telling age arrives the inclination is to ' play the story'. What the characters say and do he imitates. In this way he is helped to become like that character. Absence of self-consciousness makes the acting so natural that the impression is more than superficial. This form of expression may have its place in developing the worshipful attitude. Playing the David stories must suggest God's care, taking the part of Elijah helping the poor widow, and the Good Samaritan, should foster the helpful spirit and the child takes the place place of Samuel listening to the voice of God will be ready to hear that voice speaking to himself.

The positive characters present the most helpful appeal but the bad characters may not be left out of the story. They need not be emphasised but utilized as a contrast to the beautiful character. The stories should leave a true impression so that there is nothing to be undone later.

It is obvious that all stories do not lend themselves to drama, for example, those that have little action or those that contain a truth which would suffer by the playing. Again children should not be allowed to present Christ in a story.

It is essential to remember that this art places the boy or girl in primal importance. First always the influence on the child , for that reason unless on very rare occasions visitors should not be admitted.

Bible stories thus employed may be a means of vitalizing religious convictions and making a deep and lasting impression on the life. Self-expression is developed at the same time as social instincts are preserved.

1. How Utilized. _ The religious leader, having a vision of the attainment of character to which this form of expression may lead and realizing that its value depends on the principle of the child's initiative and choice, skilfully uses an informal method of direction. Its best advantage is gained when boys and girls actually live through the story each time it is dramatized, expression then follows impression.

Using their own words first they may be led to the use of the dignified Biblical language, by so doing they come to appreciate the unusual atmosphere and the unique literature of which it is the expression.

The method of procedure with junior children suggested by a recognized authority [1] is to tell the story emphasising those points to appeal to children - the actions-. Direct speech helps to make the mental pictures vivid and simple.

The proof of the story is felt in the immediate discussion which follows when the different scenes are distinguished and the details placed by the children. One scene is acted and the group suggest improvements . Sometimes it is necessary to discuss the characters in order to reach a true portrayal.

Each character becomes familiar if each boy or girl takes the characters in turn. In time the children learn to leave room for imagination and the dramatization is reduced to the absolutely necessary scenes.

[1] Miller, Elizabeth Erwin, Dramatization of Bible Stories.

Earnestness in portrayal characterizes the rehearsals . If it is decided that others would enjoy the story the cast is chosen by the group.

Dramatization of a Bible story does not have a place in the worship program but the stimulation received through entering the lives of highly religious people reacts in such a way that their own worship becomes more real and spontaneous.

2. The Religious Drama.

a. The Early History of the Religious Drama. _ The function and inspiration of the modern religious drama may be traced as far back as the Passion Play of the second century which was blended with the liturgy and had intimate connection with the service. As late as the thirteenth century the Good Friday drama occupied that right. The service being in latin , an unknown language to the unlettered congregation , from a very period , appeal to the eye was necessary.

The priest, therefore , in reading the gospel story was accustome dd to have displayed on a roll, which he opened , pictures representing the story.

The paintings on the church walls , the carvings , altar pieces, emblazoned windows and crucifixes, were another way of enlightening the people. With the same purpose a further attempt was made with the tableaux vivants and the making dialogue of the scripture verses, to which later were added vernacular phrasss.

The special occasions for these graphic services were Christmas , Good Friday, and Easter.

To witness one of those realistic scenes designed in a spirit equal to the occasion would convey in a very real sense the relig-

i us development of the mediaeval congregation. From th simplest form the ritual became more elaborate, the influence of the sacred place quickening the aesthetic craving.

Along with the Passion Play grew up the Saint Plays when living copies of the Holy Men of Old walked in the midst and received due homage from the gazing throngs. Thes were not enacted around the altar but remained in the body of the church.

The secularization of the drama and its degeneration became apparent when the stage was moved from the church to the church-yard and thence to the market place.

The revival of the religious drama has restored it to its rightful place, the church.

The religious drama is an expression of worship including more than words. It is akin to sacraments in liturgy. '' Religious drama is prayer, praise, and teaching, by means of beauty and symbolism and poetry and lived truth''.[1] It is an emotional rendering of thanks to God for His love and truth.

The Bible has many dramatic dialogues, in a sense the whole is dramatic. The Song of Solomon and Job are dramatic. The prophets are full of dramatic conceptions. The simplicity and vigour of the stories make the characters live before us. Happenings appear in such a simple form that realization of the soul is necessary to complete them.

The gospels are so dramatic that we feel we are able to enter into every scene. Look into the parables of Jesus so full of dramatization, so full of power. The first Passover observance was an acted covenant and the Last Supper was the outward and visible sign

[1] Gailor, Thomas F., The Production of the Religious Drama, p.2

of the inflowing love. The example set by so high an authority may be worthily emulated by the followers of Christ who try to express through drama the manifold interpretations of the divine spirit at work in and through humanity.

b. Its Function. _ In religious drama the spiritual conception of each acting in unity may so transcend the ordinary expression that the action will be lifted into the realm of worship. Thus, the inner spiritual life behind the outward expression will become a benediction to both participant and hearer.

The highest achievement of religious drama is the creation of the worshipful atmosphere. '' A play in the church is never to be thought of as an entertainment, or even as only educational . It must be in the church for the one reason that it is an act of worship _ something done in remembrance of a Supreme Being, manifested through a great truth in presentation. Underlying all dramatic ritual of temple worship in the early days of the race was the ideal of prayer and so today the cause of dramatic production in a church must be desire to worship more intensely''. Miss Elizabeth Grimball.[1]

The ideal religious drama is one which in the very early times would pass under the title , Mystery Play, representing the most sacred subjects _ the Incarnation, the Atonement and the Resurrection _ the names alone suggesting a transcendence of the material world. It must be remembered that secular and histrionic do not partake of the nature of worship and therefore should not be included in those that belong to the church. The truth embodied in the religious drama must be the aim throughout preparation and production.

[1] Quoted in Drama in Religious Service, p.18,19.

The whole should be consistent with dignity of an ecclesiastical order and the language equal to the standard set by the Holy Scriptures or the best hymns.

Thus the drama becomes valuable in making the message of the church more vivid; its highest form as spirit speaking to spirit. A recent writer on the subject thus describes the theme of 'The City Beautiful'[1]

''Central theme is progress toward the Ideal City. First two scenes depict the triumphal entry of David into the city of Jerusalem and presenting a symbolic scene of Palm Sunday. Subsequent episodes depict the Crusaders attempting to wrest the Holy City from the Infidel and the Forces of Evil in possession of the modern City and coming of the Representative of modern Christian Civilization. The last scene forecasts the City Beautiful when the streets shall be full of happy children and where Justice, Righteousness and Love shall prevail ''.[2]

And another type 'The Drama of the Ages', '' A heavenly radiance casts a bright illumonation over the whole scene , glows from the manger and bathes in effulgence the figures of Joseph and Mary bent over it, while the visitants from afar steal in , gift bringing, and while the congregation sings ' Oh Little Town of Bethlehem' no word is spoken throughout the service . There is only the living breathing story and the immortal music. Nothing more is needed . A spirit of worship , intense, complete, possesses the spectator''.[3]

Obviously , a religious play or pageant must be conducted as a religious service. The seasons determine the choice of theme.

Two all important factors enter into the selection also, the place _ chancel , platform or open air _ and the number of participants.

When the selection is made by a committee the first rehearsal includes the reading , the casting of characters and appointing the

[1] H, Augustine Smith. [2] Canuler, Martha, Drama in Religious Service p.2
[3] Ibid p.4

different committees. Never must the underlying motive of the play be lost sight of , constant reference should be made to it. The spirit of co-operative endeavour toward the spiritual and technical development should overrule every rehearsal.

Responsibility is distributed by the group nominating the cast, the members being tried and chosen.

Ten rehearsals are required, at least, for an effective production, the last two being dress rehearsals both of which should be on a par with the final performance.

Not the least factor toward success and smooth running is the team work of committees - staging, costuming, properties, lighting , music, publicity and finance - composed of one or more persons as may be required.

The director , cast and committees working harmoniously is fundamental, for interpretation through costumes, lighting and music is equally as valuable as dramatic art. Whether the rehearsals are held in church or vestry, each should be treated as a religious service, the worshipful atmosphere throughout.

Prayer should supply the keynote on every occasion, the aim being to keep unity of reverence. Individual coaching is better kept out of rehearsals.

The lasting impression should ,as in all religious exercise, be joy in service.

VIII Worship in Art.

A. Art and Religion. _''Religion has been historically the fountain source of art and the art of worship the mother of all arts.... Art will never arise and develop among men unless it has a foundation in religion. Art absolutely profane in origin, art born to satisfy the aesthetic taste of the spectator, art which seeks for expressiveness rather than the material utility of its products even if this be a spiritual utility, is inconceivable in human history and has never existed''.[1]

Art is something that makes life and is made by it, Art is the aesthetic in religion. It is the expression of beauty and so closely related to religion as to be called ' the eldest daughter and most constant handmaid'.[2]

Its religious use lies away far back hidden in the immemorial life of prehistoric men. The Egyptians had an elaborate custom of decorating their pretentious tombs with scenes depicting the deceased in life and of making offerings of food to the dead in order to insure immortality by gaining favour and service of the gods.

Greek sculpture aimed at giving the statue perfect human shape and appearance so that the gods might be attracted by it. Athenae ,their highest achievement proclaimed to the world perfection in beauty of form with the ideal virtues to be attained.

Buddhistic art , counting it sacrilege to represent deity in human form introduced symbolism. Monuments (stupas) on which were represented the eight stages to be striven for to reach Buddhahood, were erected in most inaccessible eminences, as guideposts to man

[1] Hogt, Von Ogden, Art and Religion, p.18,19

[2] Bailey, Albert E., The Use of Art in Religious Education, p.13

Owing to the existing conditions of repression into which Christianity was born it was forced to hide itself under symbolism in the form of a secret art which would not be understood by the outside world.

When Christianity was able to openly declare itself, its faith represented by Biblical characters was portrayed in fresco and mosaic on the walls and floors of the houses of worship.

Creative art was inhibited by the church authorities controlling its expression. During the Dark Ages when the church was almost reduced to a semblance the Benedictine monks with commendable insight preserved multiform art. They glorified labour from its lowest rung to the highest expressions of art.

So long as the church remained the ruling power religion pervaded all art but the previous perplexity of life sent the balance towards the secular side.

The last two centuries have burst the watertight compartment previously held by religion and given it access to all departments of life. It has taken all these ages to begin to realize that Christ by His sacrifice of life and love, opened up to the whole world the way to the Father. When modern art retains its close relationship to religion it paints the real historic Christ in His spiritual mission, entering into social relationships and revitalizing and reinterpreting eternal realities.

1. The Language of Art. _ Art is a kind of language! Albert E. Bailey[1] give an illuminating exposition of the three ways in which art speaks its message.

a. Composition.

In the picture the persons and things are put together in such a way as to express the artist's idea . Composition is sub-

[1] The Use of Art in Religious Education, p.40

divided into three types:

(1) Linear:Leading lines or eyepaths are used which bring the observer to the focus of the artist's thought. The lines of figures, lines, shadows , whatever they are , conduct the eye to the true foci. Of the many pictures in which this type is represented Merson's '' The Arrival a Bethlehem'' is an illustration. The lights, the shadows cast by the buildings or by figure , the lines of structure, Joseph's hand and look and even the dog seems to be moving towards the central thought _ Mary_.

(2) Psychological. _ A common and more frequently employed type is the psychological type when the centre of attraction for the group in the picture is an index to the focus. In Von Uhde's '' Suffer the Little Children to Come unto Me '' from the tiniest child clinging to Jesus ' knee to the last person coming into the room , every person in the picture is looking and apparently moving toward Him. He is the attraction and attention of all.

(3) Contrast._ The outstanding feature in many pictures is the subordination of the unimportant persons ,only visible and no more while the prominent person has the full light thrown upon him, In some the contrast is evidenced by the size of the figures. In Bloch's '' Come Unto Me '' Jesus is represented standing above with outstretched arms , over spreading the group of persons with diversity of needs who are eagerly surrounding and pressing toward Him.

(4) Emotional Values. _ Allim portant in pictures are the emotional values. The appeal for the majority is found in this type. '' Christ Tempted by Satan '' by Cornicellius is one of the finest illustrations in this class. The sublimity of spiritual strength expressed in the face of Jesus and the absolute powerlessness of

the tem ter reaches the highe t form of self-mastery.

It is unfortunate that so few of the original masterpieces are a ailable for the rank and file of students. Most of the pictures convenient for study are photographs or half tones which represent the form of the original but not the colour which is a significant factor in the expression of emotional values.

b. Color. _ The potency of color in giving reality to a scene is intensified by its symbolic significance so consistently utilzed by the Masters of Art.

White is symbolic of purity, innocence , holiness, prophecy; red,of strength, loyalty, bravery, sacrifice, love of mankind; blue, of faith, hope, truth, eternity; yellow, of the sun, goodness f God; green, of youth, vigour, life, spring-time, Easter; interpretation in the aspect of colour makes a substantial addition to revelation and insight. The symbolism of colour carries the imagination into regions of thought that are inexpressible.

Spiritual messages may not be interpreted into words ; art is able only to suggest the divine spirit working within and as impotent to express the love of God.

c. To Read a Picture. _

(1) Know the facts: _ To get the meaning of a picture we must know something of the artist's life before attempting to find the way to its heart. The title is an index to the central thought. The first step is to examine the detail getting a mental picture. Then close the eyes and get a reimpression by again looking at each detail. Write down all the details and compare with the picture.

(2) Note the putting together of the detail. _ Study the p'cture in its composition, that is, find out who are

represented and note the arrangement of detail so as to enter the mental attitude with the artist. Nothing is there by chance and the plan is not haphazard.

(3) Get the focus.— Follow the artistic lines and locate the central figure to which everything is related and its place determined.

(4) Feel the emotion. _ The climax in the study is to follow the story on which the story is based and think out the symbolism. To feel the message assume the attitude, gesture and facial expression of the main characters. By deliberately doing this the picture becomes unconsciously absorbed.

B. Pictures for Children.

1. The Kind that Appeal. _ Pictures have a wonderful appeal for children. Before a baby is a year old he will recognize a picture. It is important that the early images carried into the life may be of the right kind.

In the selection of pictures for children it is well to remember that they should belong to the child's world and represent action and express feeling that he can understand.

A picture of a landscape, for instance, is of little interest unless some form of life and action be introduced. Abstract ideas and symbolism are beyond his mentality. Pictures that arrest the child's attention are those that portray home scenes or the outside world as he sees it. Fathers and mothers, animals and flowers make his world and his play, pictured they never fail to attract.

Because he loves activity the story picture has a particular appeal.

Although the child is not concerned with the technique of a picture yet the taste for artistic values is being unconsciously assimilated and so should be developed by the picture.

2. Selection for the Church School. _ Pictures for the church school , not necessarily Bible pictures should be chosen for their religious value. They should be made the friends of the children by having the story the story attached to them , thus making the characters live.

Those that portray God's care of life in nature, flowers and birds inculcate the spirit of reverence. In presenting pictures, for example, Plockhorst's 'Christ Blessing the Little Children' it is well to let it speak silently until a spontaneous response

come from the child when the message might be interpreted. The picture of the child at his mother's knee praying or 'saying grace' at the table suggest thankfulness to God for His care and help. 'The Infant Samuel'[1] suggests the voice of God and gives a sense of reverence and worship.

The right atmosphere of children's praise is made by the story of 'The Triumphal Entry' by Plockhurst and the child becomes reverential as he hears the story and sings the song of 'Holy Night' as expressed by Mueller.

The best picture of Christ should be the only one used for little children, the familiarity makes Him their friend.

''Two Mothers and Their Families'' by Bongereau and pictures of Madonnas attract children because of the appeal in the mothers' care for the little ones.

3. 'The Hero in Art'_ The boy and girl, if interested at all are most interested in pictures expressing reality. In religious teaching the value has not been realized by teachers as yet, because they have tried to impose the adult taste rather than that which meets the need. The moving picture shows are responsible to a certain extent for the lack of appreciation of true art yet when the opportunity was given lately not a significant protest was forthcoming from those who hold the closer responsibility. It still remains for the teacher and parent, especially during the junior period to counteract this influence.

Pictures of the Holy Land (so far away, with people who lived long ago) would tend to throw that most significant of all countries into bold relief and present the inhabitants as like the men and women among whom the boys and girls live.

[1] Reynolds.

The picture of Jesus as a boy '' Christ in the Home of His Parents'' by Millais makes him as real as any boy. The physical and materialistic make a strong appeal at this age and the pictures that interest are those of the realistig descriptive type. The hills and valleys towns and country of Palestine with the houses and people mediated by Tissot make the Bible stories live. The artists of the nineteenth century have made this celebrated country real to the world.

The presentation of the hero in picture and story produces a more definite impe in inculcating virtues and strengthening habits at this critical period.

The study of such pictures in the Life of Christ as Hofmann's ' Christ and the Doctors'; Hunt's ' Finding of Christ in the Temple' Raphael's ' Miraculous Draught'; Zimmerman's ' Christ and the Fishermen'; Tissot's ' The Sermon on the Mount'; Bloch's ' Come unto Me'; and Soord's 'The Good Shepherd '; and many others cannot fail to call forth the adoration and devotion of the boy.

4. Art and the Adolescent. _ Adolescence is the time when the inner being asserts itself and responsiveness to spiritual suggestion is the outcome. Along with religion becoming a personal matter comes the desire to rationalize in the matters of belief.

The great masterpieces supply the great need for making religion definite.

To the average educator this is an almost unexplored field which may prove a veritable gold mine in calling that which is within us to bless and magnify His Holy Name.

To go back to the early art-forms and study the mystic signs on the catacombs , that identified the first Christians , to examine and find out the meaning of the symbolism that still is re-

tained in places of worship gives a virility to the religious concepts of the present time.

Questions will arise as to the Creed represented in mediaeval art _ the place given to the Virgin Mary and Fra Angelico's ' other - worldiness ' _ . In a comparison with the modern attitude towards these doctrines the adolescent will have the opportunity of cultivating spiritual values.

The controversy raised in the Middle Ages is still evident in some religious circles ; whether the Christian means living the life or knowing the doctrine was a reflection of Giotto's decorations on the walls of the Church of St Francis of Assisi.

When the church was at its lowest ebb, when her spiritual life had become almost a negligible quantity art was grasped at as a means of teaching dogma. It was a religion lacking in spirit. Form without content is exemplified in the paintings of the Murillo and the Flemish Rubens School.

5. Art , a Means of Expressing Truth. _ Christian dogma has been very frequently expressed in art. Understanding and interpreting such expression the teacher may lead the student to a clear idea of the purpose and meaning of the truth therein contained. In the study the dogma is discovered , discussed and evaluated. The way is thus prepared for a clarified conception of truth and at the same time there comes the realization of the confidence and assurance reached by it. Discussion of dogma will be greatly aided by a study course of the pictures [1] illustrative of ' The Apostles' Creed'.

Up to the time of the Reformation the majority of the paintings apart from the Madonnas and Holy Families, expressed some aspect of the two doctrines , the Incarnation and the Atonement.

[1] Bailey, Albert E., The Use of Art in Religious Education, p.85-88

The outstanding characteristic of adolescence is emotional intensity, A new pathway has opened denoted by crises of emotion. This is the conversion period when personal allegiance to God is an impelling force . Although this has its intellectual appeal yet the great is an emotional one. Art being the visible expression of an emotion embodying an ideal , it is especially appealing to the person reaching out for achievement of purpose and attainment of ideal.

Art studies in the Life of Christ furnish an invaluable method of studying the life when an endeavour is made to understand them emotionally , their primary appeal.

The adolescent may learn through a study of His human relationship God's attitude to Himself and what attitude He expects of Him. And so learning to recognize and understand human and divine relationships he becomes more sensitive to the divine approach in everyday experiences and finds in personal contacts the essence of religion.

To take a picture and enter into the thoughts of each character until one feels with him and gets what the artist means , maybe, even a deeper meaning , is to reach the heights of communion only permitted to him who would make the personal approach to the Father.

Making the study personal, getting into its inner feeling makes the principal spring of action when the time comes to act. Personal relationship is the area in which self is expressed.

The following would prove worthwhile studies in making worship what it professes to be and building up the Christian ideals in the hearts of the young people.

Such a selection of 'The Annunciation' as interpreted by Fra Angelico, Crivello and Rosetti; Merson's 'Arrival at Bethlehem'; Correggio's 'Holy Night'; Lerolle's ' Arrival of the Shepherds';

Hunt's ' Light of the World'; Zimmerman's 'Christ the Consoler'; Von Uhde's ' Suffer Little Children to Come unto Me ' ;Dore's 'Christ Entering Jerusalem; Cornicellius' 'Temptation of Christ'; Kirchbach's 'Cleansing the Temple' ; Da Vinci's ' Last Supper'; Van Dyck's ' The Arrest of Jesus'; Geiger's ' The Kiss of Betrayal' Raphael's ' Transfiguration '; ' The Face of Christ'; Munkacsy's ' Christ Before Pilate'; ' Christ on Calvary'; Von Uhde's ' The Ascension'; 'Easter Morning'; Girardet's ' The Walk to Emmaus'; Michelangelo's ' Last Judgment'; Long's ' Anno Domino':

c.Worship in Architecture. _ An almost untouched avenue for training in worship is that of Church Architecture. Already the value of environment i keeping with the spirit of worship has been emphasised but for the young people there is no more ennobling exercise than to go back into antiquity and discover the religious origin of all outstanding buildings.

Among the most ancient are the pyramids, the rock temples and the Karnak. Every religion has made its specific characteristic contribution expressive of its highest thought. '' Building for human needs may have been necessary but building for God has always been a passion''.[1]

1. Christian Church History in her Architecture. _

Architecture expressive of the Christian faith provides a most edifying study , for in it can be traced the growth of the church from the when her buildings were borrowed from the pagan people round about until the time when she evolved her own ideals which have been steadily maintained up to the present time.

[1] Bailey, Albert E., The Use of Art in Religious Education, p.122

During the Dark Ages the material expression of the Christian Church was its buildings, indeed , architecture was regarded as belonging to the church and the architects were mostly of the clergy.

To study architecture in picture and then apply the acquired knowledge to the actual building becomes a fascination and a form of cultivation that will for ever after make a church fragrant with sacred memories.

a. The Basilica. _ In 312 A.D. when Constantine proclaimed Christianity to be a safe religion the Christian Church adopted a Roman building called a basilica -a law court- as a place of worship and this name was retained till the year 1000 A.D. It is of rectangular plan with a nave having an aisle on either side, an altar, an apse with a triumphal arch over it. In front of the apse was the tribune or choir. The cross shape of the building grew out of the demands of ritual.

The basilica is classical with columns, pedestals and friezes derived almost always from the Greek.

Santa Maria in Trastevere ,Rome is a notable example of the basilica type. Its ceilings are rivhly carved and gilded and the mosaics in the apse and on the tribune are rich in symbolism.

b. The Byzantine Church. _ The barbarian invasion practically destroyed the architecture of the western Roman empire but the eastern part of which Constantinople is the capital ,withstood the attack till well on into the fifteenth century. Constantinople transformed Rome and established the distinct type of Roman structure known as Byzantine, the Christian product of the Eastern Roman Empire from the fourth century on.

The Byzantine type is characterized by the dome typifying the

all inclusive nature of God o'er arching the Universe. The truths of religion were embodied in the edifice , the dome supported by four great arches representing the four through whom knowledge of the true God has come to the church and the triple doorway in honor of the Trinity. The materials for the building brought from all corners of the earth expressed the prophecy of the victory of th Christian religion over the world. The mosaics covering the walls represented important persons and doctrines of the faith.

The distinct feature of Byzantine architecture is the surface application of rich material.

The porch of Saint Mark's , Venice , has many of the Old Testament stories, while within , the stories of the Life of Christ are illustrated in mosaic. Nearer home, the Chapel of Columbia University , New York, is an interesting type of Byzantine architecture.

c. The Romanesque Church. — The Romanesque church belongs to the Dark Ages. Its atructure typifies the spirit of the church on the defensive. It was developed after the year 1000 A.D. when the world was supposed to come to an end . Previous to that time building had been at a standstill.

A notable example of the Romanesque is Trinity Church ,Boston. From a point of vantage , its fortress-like structure of perfect solidity , with the very small Roman windows may be focussed in entirety. A closer view reveals the gospel story carves in the porches . The pillars in the portico illustrate Romanesque decoration, some are round, some square, and some engaged in the building itself. This kind of decoration is due to the fact that the early users of this type of architecture built parts of older Roman buildings into the structure . Romanesque has therefore great variety in its pillars

used decoratively .

The dark interior , one of the weaknesses of Romanesque architecture , as also part of its strength, creates a worshipful attitude of mind but makes the building less useful for purposes other than worship. It gives the sense of being alone with God . Reading is difficult in the dim religious light, a difficulty not existing in the early days of its use because worshippers were unable to read.

The vaulted effect and the beautiful stained glass windows assist the aspirations and aid the worshipful feeling. A most profitable study is provided in the symbolism on the baldachino and on the railing in front of the apse.

d. The Gothic Church. _ The Gothic Church evolved at a time of great religious interest. The church was dominant. The spirit of Christianity was more joyous and sure of itself than at any other time.

The revival of faith found expression in a vaulted structure with a lightness , an airiness and elevation suggestive of the soul's rising to its God. The dominant idea of the architect was to get height, soaring height, and so the pointed arch took the place of the rou arch.

The building was a community offering to God, everyone co-operating in its erection. The cathedral which eclipsed all other buildings in every aspect was the school of the Middle Ages.

Not only did the people learn how to build, but in the decorations the study of arts and crafts with the cultivation of the aesthetic was involved.

It gave scope for self-expression for each person was permitted to do what he could.

It also claimed , and rightly, to be a school of religion for on its walls were pictured representations of the doctrines and Biblical stories beginning with the Creation and working up to the Last Judgment. It seemed,at last that in the Gothic Cathedral was a place of worship worthy of God and the Christian religion. Bishop McConnell assembles all the working forces of the world's life that contributed to the erection of this wonderful place of worship and asserts that all these forces do not explain the cathedral. He says '' We must make some provision for the mystic religious impulse which demanded that it should thus find appropriate expression in the lasting foundations and soaring arches''.[1]

e. The Renaissance Church. _ The Renaissance Church marks a rediscovery of the intellect and a revival of the classic in architecture . the style is features by the Roman portico with the gable end. Corinthic capitals and everything in strict imitation of the classic.

It expressed the joy of living in this world and forgetfulness of the other , a distinct reaction from the mediaeval 'other-worldliness'. The renaissance was at its height when the Protestant church was born . Most of the churches ,rebuilt after the Fire of London were characterized by this style. Renaissance emphasises our Protestantism , a revolt from the Catholic church . The most notable example is St Peter's Rome . King's Chapel , Boston, is a very simple type of Renaissance architecture.

[1] Mc Connell, Francis J., Religious Certainty, p.88,89

America adopted the style from England and the type prevails in America. The greek porch the two-story pillars and the spire are predominant features of the New England Church.

The study of church architecture in its development and variety of type will result in the formation of definite ideas as to which more truly expresses the spirit of Christianity and which therefore is more conducive to the worshipful atmosphere and attitude.

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