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AN EVALUATION OF SELECTED JUNIOR
WORSHIP SERVICES
IN THE LIGHT OF
THEIR THEOLOGICAL CONCEPTS

by

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INTRODUCTION

AN EVALUATION OF SELECTED JUNIOR
WORSHIP SERVICES
IN THE LIGHT OF
THEIR THEOLOGICAL CONCEPTS

INTRODUCTION

A. The Problem Stated and the Study Justified

There is increasing recognition on the part of Christian leaders today that adequate concepts of God and of Jesus Christ are basic to the spiritual health of children and that worship can play a major role in presenting these concepts. Marie Cole Powell, for example, says this of worship:

The possibilities of worship as a factor in religious education have been overlooked by many who are actually engaged in the educational task of the church. In some church schools there is singing of songs, praying of prayers, reading of Scripture, and more singing of songs - but no worship.¹

It is, therefore, important to know whether the worship services used with juniors contain concepts of God and Jesus Christ which they can understand and appreciate. Meaningful content will make possible a real worship experience.

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1. Marie Cole Powell: Junior Method in the Church School, p. 170.

Thus, the problem of this thesis is to examine the worship services included in selected Vacation Church school materials for juniors, published 1945 - 1951, to discover whether adequate concepts of God and Jesus Christ are contained therein.

B. The Sources for the Study

As a basis for establishing criteria for evaluating the selected worship services, books dealing specifically with children's theology and worship experiences were selected.

Because it was not possible to examine the worship services of all Vacation Church school materials, courses of well-known publishers of such materials were selected. The two latest Cooperative Texts for juniors were included to represent popular interdenominational courses supported by the I.C.R.E. Last year's Scripture Press material for juniors was chosen to represent independent publications. Two other courses were selected because they represented one of the newer series, published by an outstanding publisher, Abingdon-Cokesbury Press. The courses chosen are:

1. Abingdon-Cokesbury Press: Praise Ye the Lord and People Who Lived in Jesus' Day.
2. Scripture Press: The Christian's Birth and Growth
3. Cooperative Texts: Finding God Through Work and Worship and The Church Around the World

C. The Method of Procedure

The first step will be to establish standards as to what constitutes an adequate theology for juniors. An attempt will be made to develop these in the light of the thinking of leading Christian educators.

The next step will be to consider the various elements of a worship service to discover how theological concepts can be taught by means of each. Those mediums considered important will be studied and will also form a basis for evaluation.

The final step will be to evaluate specific junior worship services in terms of the content and extent of their theological teaching.

CHAPTER I

THEOLOGICAL CONCEPTS ESSENTIAL FOR JUNIORS

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THEOLOGICAL CONCEPTS ESSENTIAL FOR JUNIORS

A. Introduction

As a basis for the evaluation of selected junior worship services in terms of the theological concepts which they teach, it is necessary to establish standards. It is the purpose of this chapter, therefore, to discover what theological concepts are considered essential for juniors by leading Christian educators.

This study will be given over to a consideration of an adequate theological concept for juniors as discovered in the writings of these leaders. In some cases, the theology was found to be specifically treated. In others it was woven into other topics discussed, but the standards were always clear. These concepts were then compared and those commonly agreed upon were accepted as the basis of study in this chapter. As already stated, theology is considered in the narrow sense of the word, a theology of God and of Jesus Christ. Each concept will be considered individually.

B. The Junior and God

The first objective in Christian Education set up by the International Council of Religious Education

reads as follows: "Christian Education seeks to foster in growing persons a consciousness of God as a reality in human expression, and a sense of personal relation to Him."¹

Thus, the I. C. R. E. affirms faith in God as essential for every child.²

Eakin and Jones recognize the importance of experience in developing an adequate concept of God. In the mind of Eakin the child is born with no concept but soon acquires them through experiences.³ Jones states that:

We shall have to remember in all our efforts that we cannot really teach anything about God unless somewhere in the experience of the child there is that to which we may liken Him. If the child has never known justice or mercy or truth or love or tenderness, how can we help him to know that these are characteristics of God? The terms will have no meaning for him because he has never experienced them. We must first show these qualities in some person or group, and then we can say, "God is altogether kind, and merciful and loving".⁴

The child's early concept of God is largely determined by his opinion or concept of a person.

Eakin considers the effectiveness of an adequate concept of God as a means of establishing a sense of security. Speaking of juniors she says,

If they can discover Him now, instead of later on or not at all, life for them will be released from many of its

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1. I. C. R. E., Christian Education Today, 1940, p. 16; cf. I. C. R. E., Goals for the Christian Education of Children, 1945, p. 7.
2. Cf. I. C. R. E., For Every Child Faith in God, 1950.
3. Cf. Mildred Moody Eakin: Teaching Junior Boys and Girls, pp. 50-51.
Mary Alice Jones: Training Juniors in Worship, p. 30.
4. Jones, op. cit., p. 30.

fears, its superstitions, its unchristian controls - it will gain richness, poise, satisfaction, which it otherwise must lack.¹

Examination of the writings of important leaders in the field with regard to what juniors should believe concerning God revealed some variety of emphasis. However, there was found to be general agreement on four points: God must be presented to the junior as Creator, as loving Father, as just, and as wise.

1. God as Creator

Powell, Jones, and Baldwin think this understanding of God is important. Eakin considers more what the junior should not learn about God and the method to be used in teaching juniors.² Jones says that,

Older boys and girls need increased contact with the grander, sterner aspects of God's creator power. The vast movements of the planets, towering mountain peaks, the surging sea, the roar of cataracts pouring over sheer cliffs age after age, the raging force of a tempest - these all speak of the power of the Creator, power that is limitless, incomprehensible to man's mind - power before which he trembles, realizing his own littleness and impotence and ignorance.

The transcendent sovereignty of God we need to interpret to boys and girls. God is. Whatever man may do or fail to do, God is the same yesterday, today, and forever.

To help our children to recognize that God "is great beyond our knowing" is as important a part of our responsibility as to teach them that God is near to each one of us.³

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1. Eakin, op. cit., p. 50.

2. Cf. Ibid., pp. 46-51.

3. Mary Alice Jones: The Faith of our Children, pp. 46-47.

Baldwin, who does not discuss it at great length as does Jones, says that the junior should see God, not only as having worked but also as working today in His finished creation.¹ Powell sees yet another reason for the junior's understanding God as Creator. She states:

At the heart of religion lies the experience of fellowship with One other than ourselves and greater than ourselves. Whatever experiences will open the child's eyes to the wonder and the beauty of the world will prepare him for fellowship with the Creator of this wonder and beauty. Whatever experiences give him a sense of security and a feeling of the dependability of the universe will strengthen his belief in God.²

The junior who has his trust in God will have a sense of security and a trust in the stability of the universe.

2. God as Loving Father

The concept of God as a loving Father is emphasized by all with Mary Alice Jones giving it the fullest treatment. Eakin, Baldwin, and the International Council of Religious Education point out the danger of failing to teach the junior this concept of God. The I. C. R. E. pamphlet states:

-While it is a mistake for a child to think that God is so loving that nothing displeases Him, he should never be told "God will not love you if you are not good". He can be taught that God is pleased when he does right and sorry when he does wrong. He should learn also that

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1. Josephine L. Baldwin: Worship Training for Juniors, p. 115.
2. Marie Cole Powell: Boys and Girls at Worship, Sec. XII.

God is ever ready to forgive those who are truly sorry for wrongdoing. Indeed, he need not be very old before the element of repentance has a place in his prayer experiences. "Shall we talk to God about it? He would like you to tell Him also that you are sorry," might be suggested by a mother to whom her child has shown himself repentant for wrongdoing. He may be reminded also at this and other times that he can always ask God to help him to do the right things instead of wrong things. He can learn that our Father is always ready and able to help him want to do right, but expects him to do his best.¹

Baldwin mentions that often the child is given the concept of God as a fanatic monster who is always spying and ready to condemn.² Eakin speaks of the stern policeman patrolling his beat, the world.³

Jones also warns against the teaching that God ceases to love when the child disobeys. She points out that God no more ceases to love when the child disobeys than the parent does. In fact, God loves even more. He hates the sin but loves the sinner. "God commended His love towards us in that while we were yet sinners, Christ died for us."⁴

Speaking specifically of the junior, Jones sees the need of expanding the child's conception of God as the Heavenly Father. In the junior years, he begins to encounter problems he never considered before. Unpleasant things happen to him and to his family and he has difficulty reconciling these with a loving God. Therefore, he needs to see

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1. I. C. R. E., Helping Your Child to Know God, 1950, p. 4.
2. Cf. Baldwin, op. cit., p. 111.
3. Cf. Eakin, op. cit., p. 47.
4. Cf. Mary Alice Jones: The Faith of Our Children, p. 30.

God's love as not depending on material things or freedom from pain and suffering. He must accept God as a loving, constant companion. He must see that God does want him to be happy but that He is near when unpleasant things do happen.¹

3. God as Just

The justice of God is considered by Eakin, Jones, and the I. C. R. E. The latter treats it corporately with its consideration of God as loving.² Eakin illustrates the child's frequent interpretation of God as being unjust. She quotes somebody as believing when a child that God would burn up forever anyone who did "naughty things". This resulted in a fear of God.³ The importance of justice to the junior is discussed by Jones. The junior insists on justice and is never more disturbed than when he is punished for something he did not do. She concludes then, that it is dangerous to teach that the unpleasant things that happen are always God's punishment for misdeeds, and the pleasant things are rewards for good deeds.⁴

4. God as Wise

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1. Cf. Jones: The Faith of Our Children, pp. 38-40.
Cf. Jones: Training Juniors in Worship, pp. 34-35.
2. I. C. R. E., Helping Your Child to Know God, p. 4.
3. Cf. Eakin, op. cit., p. 47.
4. Cf. Jones: Training Juniors in Worship, pp. 36-38.

The I. C. R. E. and Jones emphasize this concept of God's being wise. Baldwin thinks of it in terms of God's knowing how to give good gifts! ¹ The I. C. R. E. says,

A child should think of God as wiser and more understanding and more loving than anyone he knows. Yet it is through people that he must learn this. If parents are wise and understanding and loving, they have to that extent laid a foundation for interpreting to their children a God who is even more wise and understanding and loving. Children in such families will be better able to understand God is "like a father" than will children of indifferent parents.²

Jones again interprets the junior's understanding of the wisdom of God in the light of his need. He needs to learn that God in His wisdom must sometimes say "No" to the requests of His children because the things asked for would do them more harm than good. She illustrates by referring to the experience of Christ in Gethsemane. He asked to escape death as an expression of God's love, but acknowledged that the wisdom of God must affect the expression of His love. Jones also stressed the importance of the parents' wisdom. If the junior cannot trust the wisdom of his parent he will have difficulty in trying to trust the wisdom of God. If there is some human he can trust he will find it much easier to trust the wisdom of God.³

Jones and Baldwin also treat the concepts of God

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1. Cf. Baldwin, op. cit., p. 114.
2. I. C. R. E., Helping Your Child to Know God, pp. 3-4. Cf. I. C. R. E., Goals for the Christian Education of Children, pp. 9-10.
3. Cf. Jones: Training Juniors in Worship, pp. 35-36.

working with man and God as the Father of all men but the first would seem to overlap with the concept of God as Creator and the second with God as loving Father. Therefore, these concepts have not been treated separately.

C. The Junior and Jesus Christ

The second objective in Christian Education as established by the International Council of Religious Education is thus set forth:

Christian Education seeks to develop in growing persons such an understanding and appreciation of the personality and life and teachings of Jesus as will lead to an experience of Him as Saviour and Lord, loyalty to Him and His cause and will manifest itself in daily life and conduct.¹

The I. C. R. E., Eakin, Powell, Baldwin and Jones all consider it most important that the child come to know Jesus Christ.

One of the tasks and privileges of the leader of juniors is to help them to clarify their picture of that Central Figure of the New Testament who to Christians is not only of the past but of the present, not only Son of man but Son of God - Jesus the Christ.²

Eakin suggests that even to adult Christians Jesus Christ is often quite misty, and that this is even more true of children unless guarded against. For example, juniors often confuse God and Jesus. Her conclusion is that while some aspects of Jesus' life and personality are still beyond the

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1. I. C. R. E., Christian Education Today, p. 16.

2. Eakin, op. cit., p. 51.

junior's grasp yet there are many things he can and by all means should understand.¹

Jones sees Jesus Christ as the One Who makes God real. Jesus said, "He that hath seen Me hath seen the Father". The I. C. R. E. and Eakin also stress this point.²

While there is much general agreement as to the importance of acquainting the junior with Jesus Christ the authors differ concerning specific emphases. Those generally considered important by all the writers are the life of Jesus Christ, Jesus Christ as Saviour, Teacher and Lord. Such aspects as "Jesus, the Hero" and "Jesus, Friend of all" considered important by Eakin and Baldwin, will be incorporated under those of primary concern.

1. The Life of Jesus Christ

Stressing the importance of the life of Jesus Christ, the I. C. R. E. says:

Supremely in the life of Jesus may we confront our children with the Gospel. Not only as an example and as a teacher whose sayings offer instruction in the good life do we bring Jesus to our children. In Him they may see God Himself made manifest, and may know Him. In Him they may see the purpose of God for man, the way of life which is the good way. Jesus is the way, the truth, and the life.³

Jones, Eakin, and Baldwin also consider the juni-

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1. Cf. Eakin, op. cit., pp. 51-52.
2. Cf. Jones, Training Juniors in Worship, pp. 55-56.
Cf. I. C. R. E., Helping Your Child to Know God, pp. 4-5.
Cf. Eakin, op. cit., p. 53.
3. I. C. R. E., Evangelism of Children, 1942, pp. 14-15.

ior's knowledge of the life of Jesus Christ important. Juniors need to accept Christ as the great example, the One after Whom to pattern their lives. This includes an appreciation of His standard of values, His concern for others, His purposes, His actions.¹ But, Jones cautions, any desire or ability to follow Christ as an example can only come after a decision has been made for Christ.²

2. Jesus Christ as Saviour

The I. C. R. E., Jones and Eakin emphasize the importance of Jesus being presented as the Saviour. Powell is concerned only with the life and teachings of Jesus. Says the I. C. R. E.,

The way which He (Christ) chose led Him to the Cross. Jesus did not choose the Cross because martyrdom in itself is good. He chose a way of life in accordance with God's purposes, and that way led to the Cross because it ran counter to the way which man, in His sinfulness, chose to follow. The Cross was essential, inescapable. The sin of the world cost that. But not even the shadow of its approach which Jesus clearly saw could turn Him aside from doing the will of God.³

Eakin defines sin as "missing the mark". The junior knows when he has failed to do or be what he should do or be. She says that it is as he becomes acquainted with the life of Jesus Christ and contrasts it with his own, that

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1. Cf. Eakin, op. cit., p. 52.
Cf. Baldwin, op. cit., pp. 116-117.
Cf. Jones: The Faith of Our Children, pp. 64-66.
2. Cf. Ibid., p. 66.
3. I. C. R. E., Evangelism of Children, p. 15.

he sees his shortcomings and claims Jesus as Saviour.¹

It is most important that the junior see Christ suffering for good not evil, according to Jones. The junior who has had Christian training will understand what it is to suffer because he refuses to do something wrong which his "gang" would like to do. She also says that the junior should vividly see Christ calling men to confess their sins but man not wanting to acknowledge sin.²

3. Jesus Christ as Teacher

The concept of Jesus as a teacher is recognized as important by all the authors. The I. C. R. E. considers His teaching of the nature of God the most important part of His ministry.³ Jones adds that the junior often asks about the future life. It is through a thoughtful consideration of the teachings of Jesus Christ that these questions can be answered. In His teachings also the junior can learn the evil of racial discrimination, economic exploitation of defenseless people and other economic injustices.⁴ Powell comments on the necessity of making these teachings regular units of study in the Church-school curriculum.⁵ Eakin is mainly concerned with the method Jesus Christ used to teach

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1. Cf. Eakin, op. cit., p. 53.
2. Cf. Jones: The Faith of Our Children, pp. 67-68.
3. Cf. I. C. R. E., Evangelism of Children, pp. 14-15.
4. Cf. Jones: The Faith of Our Children, pp. 71-75, 97.
5. Cf. Powell, op. cit., pp. 95-96.

these truths. Christ dealt with men where He found them. He was practical and used Scripture in keeping with the need He was trying to meet.¹

4. Jesus Christ as Lord

The Lordship of Jesus Christ receives the special attention of Eakin. The I. C. R. E. speaks of it in terms of discipleship. Jones mentions it but does not treat it separately. All three recognize Christ's faithfulness to the call of God.²

The I. C. R. E. emphasizes that Jesus did not call men to prosperity but rather to hardship, misunderstanding and suffering. The rewards would be "fellowship with the noblest in striving for the highest - - - and full, rich, abundant life."³

D. Summary

At the outset of the chapter, its purpose was defined as an attempt to discover what concepts of God and Jesus Christ are considered essential for juniors by contemporary authorities in the field of Christian Education.

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1. Cf. Eakin, op. cit., p. 55.
2. Cf. Ibid, pp. 52-53.
Cf. Jones: The Faith of Our Children, p. 70.
Cf. I. C. R. E., Evangelism of Children, pp. 20-22.
3. Cf. Ibid., p. 21.

The first considered was that of the junior's concept of God. The objective of the I. C. R. E. was stated and the importance of such a concept was discussed. The characteristics of God which found special emphasis were:

1. God as Creator
2. God as Loving Father
3. God as Just
4. God as Wise

The second concept considered was the junior's concept of Jesus Christ. The same procedure was followed as in the consideration of God and the characteristics given special attention were:

1. The Life of Jesus Christ
2. Jesus Christ as Saviour
3. Jesus Christ as Teacher
4. Jesus Christ as Lord

Some concepts were found to overlap with others and were, therefore, considered along with those of primary concern to all authorities.

This chapter lays the foundation for a study of the junior worship service as a means towards helping the junior to an adequate theology.

CHAPTER II

THE WORSHIP SERVICE AS A MEANS
OF TEACHING THEOLOGICAL CONCEPTS

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A. Introduction

Before evaluating the junior worship services selected for study, it is necessary to consider the worship service as a means of teaching theological concepts to juniors. This will involve a definition of worship, a consideration of its values, the problem of selecting worship materials, and the treatment of the elements of worship. Finally, criteria will be established for the evaluation of the selected Daily Vacation Bible School worship services.

B. Worship Defined

Worship has been defined in much the same way by all the writers under consideration. Universally man is stimulated to worship something. However, the Christian's worship experience is quite different in that it is based upon a personal relationship with a personal God.¹

Baldwin says, "Worship is the direct communion of the soul with its Maker, in devotion, thanksgiving, and

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1. Cf. Mildred Moody Eakin: Teaching Junior Boys and Girls, p. 246.

prayer."¹ Towner stresses that the one who worships is conscious of God's presence, feels free to speak to Him, and listens for God to speak.²

A more comprehensive definition is given by Mary Alice Jones. She claims:

Worship, in the Christian sense, has two focal points: God and man. To plan elaborate rituals to honor God, for God's sake, on the one hand, or to assume that man may carelessly dash to God with any request that comes to his mind, on the other hand, is not to worship God in the spirit of Jesus. A child may go to God directly about any problem or joy he wishes to take to God. But from the beginning of his relationship with God, the child may be taught that one does not make demands upon God, that one does not go to God in a thoughtless or careless manner. One talks to God happily, and simply, in a spirit of seriousness and earnestness.³

Nellie V. Burgess expresses concern that the concept of God and His works be correctly presented in worship:

Astounding misconceptions are all too prevalent in junior minds. Too frequently leaders are themselves rather hazy and confused on the subject. Materials should be most carefully selected with a view to having them so clear and definite that misunderstanding is improbable. A safe rule is to test all such materials in the light of Jesus' revelation of the Father and His purposes through His own life and teaching.⁴

In keeping with the study at hand, worship will not be studied here as a part of the whole living but will be limited to the formal worship experience.

C. The Value of Worship for Juniors

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1. Josephine L. Baldwin: *Worship Training for Juniors*, p. 16.
2. Cf. Vesta Towner: *Guiding Children in Worship*, p. 39.
3. Mary Alice Jones: *Guiding Children in Christian Growth*, p. 96.
4. Nellie V. Burgess: *Junior Worship Materials*, p. 22.

Closely akin to the preceding definitions would be the underlying purpose "of creating a feeling of the presence of God and a deeper appreciation of His plans and His children".¹ With this all the authorities are in agreement.² The emphasis on other values varies, however, between them. By some writers certain values of worship are related to the concept of God and Jesus Christ considered in this study, but others are not so related.

In addition to the above purpose, Una R. Smith, for example, says worship is "an opportunity for sharing experiences with God and seeking to learn more of His will" as well as to "help boys and girls to choose higher values by giving them new ideas and insights into the problems they are facing".³

The nature of the civilization in which they live today demands that children learn to worship. Stressing this fact, Jones states that children are:

. . . surrounded by a civilization which is "rich in things, and poor in soul", which has developed mechanical aids to comfortable living much more rapidly than it has developed great persons who know the goal of living.

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1. Una Riddick Smith: The Junior Department of the Church School, p. 131.
2. Cf. Mary Alice Jones, op. cit., p. 96.
Cf. Marie Cole Powell: Guiding the Experience of Worship, pp. 11-14.
Cf. Nellie V. Burgess, op. cit., p. 22.
Cf. Vesta Towner, op. cit., p. 39.
Cf. Josephine L. Baldwin, op. cit., pp. 15-17.
3. Una Riddick Smith, op. cit., pp. 121-122.

Those children need opportunities to be still and know that God is God, that He is greater than man, greater even than man can know, and that though He is very great, He is also loving and concerned about the happiness and welfare of His children.¹

The worship service should be a time of praising God, confessing sin, and receiving forgiveness. Like Miss Smith, Miss Jones points out that insights should be gained, new ideas or thoughts stimulated and greater courage gained to meet life situations.²

Among the many values listed by Baldwin, the following are of theological interest. Worship, she declares,

- (1) Makes religion vital.
- (2) Arouses loyalty to Jesus Christ.
- (3) Deepens the thankful spirit.
- (4) Helps to strengthen faith and trust in God.³

In conclusion, then, the formal worship service can be an effective means of teaching theological concepts.

D. The Selection of Worship Materials

Five of the modern Christian educators include in their discussion of worship the importance of the materials used.⁴ Towner suggests that the following questions be considered in the selection of materials for worship:

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1. Mary Alice Jones, op. cit., p. 96.
2. Cf. Ibid., pp. 96-97.
3. Cf. Josephine L. Baldwin, op. cit., pp. 17-25.
4. Cf. Mildred Moody Eakin, op. cit., p. 246.
Cf. Mary Alice Jones, op. cit., pp. 99-100.
Cf. Vesta Towner, op. cit., pp. 70-71.
Cf. Josephine L. Baldwin, op. cit., p. 58.
Cf. Marie Cole Powell, op. cit., p. 49.

1. Will this material be an aid to worship?
2. Is it of high quality?
3. Will it meet the interests and understanding of this particular group of children?¹

The other four authorities agree with Towner particularly on the third question. Baldwin treats the importance of giving the junior help for today instead of thinking always in terms of tomorrow.²

Eakin, Jones, and Powell admit gradation of worship materials.³

The world of the senior high-school pupil differs from that of the ten or eleven year old. - - - Our need of God changes as we grow and as our world enlarges and our problems of living shift and change. Therefore, if worship is to be vital and really meet our needs, we must adapt our worship program for the different ages of the Church School.⁴

Mary Alice Jones, on the other hand, warns against the selection of material solely in the basis of junior need and interest. It is important that the materials selected be within the understanding of the junior but it is just as important that they contain ideas and attitudes toward God which come to be understood. Going beyond the child's experience and bringing the material so close to everyday experiences that it fails to stimulate or inspire should both be

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1. Cf. Vesta Towner, op. cit., pp. 70-71.
2. Cf. Josephine L. Baldwin, op. cit., p. 58.
3. Cf. Mildred Moody Eakin, op. cit., p. 248.
Cf. Mary Alice Jones, op. cit., pp. 99-100.
Cf. Marie Cole Powell, op. cit., p. 49.
4. Ibid., p. 49.

avoided.¹

Thus, the selection of materials for worship should not only be on the level of junior comprehension but should also take into account the importance of an adequate theology.

E. Elements of the Worship Service

In their consideration of the constituent elements of a service of worship, all of the writers studied indicate the importance of the Bible, music, and prayer. These will therefore receive separate treatment. Four of the six authorities stress the importance of the story, and it too will be considered in this study. Only half of the writers treat the use of other literature and the offering, with a smaller number, two, considering the use of pictures. Consequently, the last three mentioned will not be included in this study. Another reason for not considering the place of the offering in the worship service is that it is more closely related to other aspects of theology, such as the acquisition of adequate social and church concepts.² The following chart summarizes the emphases found:

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1. Cf. Mary Alice Jones, op. cit., pp. 99-100.
2. Cf. Vesta Towner, op. cit., pp. 116-118.
Cf. Una Riddick Smith, op. cit., pp. 137-139.
Cf. Josephine L. Baldwin, op. cit., pp. 152-166.

Chart I

Authorities	Constituent Elements of a Worship Service						
	Bible	Music	Prayer	Story	Liter- ature	Pict- ures	Offer- ing
Jones	X	X	X				
Powell	X	X	X	X	X		
Smith	X	X	X		X		X
Burgess	X	X	X	X		X	
Towner	X	X	X	X		X	X
Baldwin	X	X	X	X	X		X

1. The Use of the Bible

While the authorities agree on the usefulness of Scripture in the service of worship, they offer various reasons for this. Jones suggests that Bible material be used in worship to help children say what they wish to say to God and to see God's purposes in lives as revealed in the lives of Bible characters.¹

Powell stresses the importance of the Bible in worship as a means towards the child's knowing the presence of God in a real way:

--- throughout the pages of the Old Testament we meet

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1. Cf. Mary Alice Jones, op. cit., p. 102.

men who lived in the confidence that God's voice was speaking to them. In the New Testament we have the record of One Whose whole life was "a practice of the presence of God"; One Who, more than any other in the world's history, has spoken with conviction of God's nearness to men and of the possibilities of enriching communion between mankind and God. In a day when men are longing for this reassurance that God lives and that in Him we can "live and move and have our being", the Bible ought to furnish worship materials through which men may again voice their search for God and through which they may receive renewed conviction that

"If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall Thy hand lead me,¹
And Thy right hand shall hold me."¹

Smith, Burgess, and Towner see appropriate Scripture as an excellent means of guidance in everyday living.² Baldwin considers nature passages as valuable in giving the child an adequate concept of God as Creator.³

There are several matters to be considered in the selection of Bible passages. A passage should adequately present the concept with which it is concerned.⁴ The Biblical material needs also to be vivid and compelling to the attention of the junior.⁵ Smith and Towner advise the explanation of new verses, using ideas which are within the

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1. Marie Cole Powell, op. cit., p. 135.
2. Cf. Una Smith, op. cit., pp. 132-133.
Cf. Nellie V. Burgess, op. cit., p. 31.
Cf. Vesta Towner, op. cit., pp. 70-71.
3. Josephine L. Baldwin, op. cit., p. 61.
4. Cf. Marie Cole Powell, op. cit., p. 136.
Cf. Nellie V. Burgess, op. cit., p. 22.
5. Cf. Marie Cole Powell, op. cit., p. 137.
Cf. Nellie V. Burgess, op. cit., p. 28.
Cf. Josephine L. Baldwin, op. cit., pp. 60-61.

junior's understanding.¹ However, only Towner recommends the use of newer translations in the worship service.²

2. The Use of Music

Music is considered an important part of every worship service by each authority in Christian Education. A number of various values are discussed. According to Baldwin, it is vital in arousing a sense of the presence of God.³ Burgess says it is a "potent means of creating worshipful atmosphere".⁴ Right concepts can be taught by music.⁵ A sense of the beauty of God's universe is fostered.⁶ The junior's thoughts and aspirations are given expression in music.⁷

Of the many types of music each author places the use of hymns as most important.⁸ Commenting on hymns Jones states:

A hymn of invocation, acknowledging the greatness and

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1. Cf. Una Smith, op. cit., pp. 132-133.
Cf. Vesta Towner, op. cit., pp. 70-71.
2. Ibid.
3. Cf. Josephine L. Baldwin, op. cit., p. 78.
4. Nellie V. Burgess, op. cit., p. 26.
Cf. Mary Alice Jones, op. cit., p. 102.
5. Cf. Una Riddick Smith, op. cit., p. 134.
6. Cf. Marie Cole Powell, op. cit., pp. 171-172.
7. Cf. Vesta Towner, op. cit., pp. 76-77.
8. Cf. Josephine L. Baldwin, op. cit., Chapter V.
Cf. Nellie V. Burgess, op. cit., p. 27.
Cf. Mary Alice Jones, op. cit., pp. 102-103.
Cf. Marie Cole Powell, op. cit., pp. 182-194.
Cf. Una Riddick Smith, op. cit., pp. 133-135.
Cf. Vesta Towner, op. cit., pp. 174-178.

glory of God; a hymn of praise and thanksgiving, expressing gratitude to God for His goodness to His children; a hymn of confession, acknowledging that one has not done all that one might have done, or has done what one should not have done; a hymn of dedication, expressing the purpose to live in accordance with what one knows of the will of God - songs of all these types have a place in the primary and the junior departments as part of the worship.¹

In choosing hymns, Powell suggests, there are two things to look for. The first of these is the thought content. They should say the right thing. Secondly, the concepts they convey should be adequate.²

Towner recommends three questions for use in the selection of a hymn. They are:

1. Is the song worshipful? Will it help children to think about God clearly and reverently?
2. Are both words and music of good quality?
3. Does it meet the needs and understanding of this group of children?³

Speaking of the quality of the songs, Powell, Smith, and Baldwin give this matter special concern.⁴ Smith expresses the feelings of all three. She says,

The 'catchy' or 'pep' type of music has no place in the junior group sessions; but that does not mean that the music must be sad or doleful. Even quiet, worshipful music may have melody and suggest joy.⁵

Another element of importance is the child's un-

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1. Mary Alice Jones, op. cit., p. 102.
2. Cf. Marie Cole Powell, op. cit., p. 182.
3. Cf. Vesta Towner, op. cit., pp. 71-73.
4. Cf. Marie Cole Powell, op. cit., p. 185.
Cf. Una Riddick Smith, op. cit., p. 134.
Cf. Josephine L. Baldwin, op. cit., pp. 75-77.
5. Una R. Smith, op. cit., p. 134.

derstanding of the hymn. Powell states that "hymns should say, in words which each group understands, the things which those in the group truly feel".¹ Towner pictures what adult hymns really mean to children who sing them so readily. She quotes a little girl as singing loudly:

Onrad, Christian soldiers,
Marching as the war,
.
Christ the royal Master
Leans against the foe,
Forward into battle,
See His manners go!²

Symbolism is a real problem according to Baldwin. Even at the junior level there are symbols which the child cannot understand. Such hymns as "Rock of Ages" and "Peace, Perfect Peace" she considers excellent for adults but too symbolic for juniors. In some instances, some verses of a hymn are understandable but others are not. Such a hymn is "Faith of Our Fathers". In this instance stanzas one and three are considered within the junior's understanding but stanza two is not.³

Another type of music which four authorities consider important is the Musical Prelude.⁴ Others stress the

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1. Marie Cole Powell, op. cit., p. 184.
2. Vesta Towner, op. cit., p. 73.
3. Josephine L. Baldwin, op. cit., pp. 78, 81.
4. Cf. Mary Alice Jones, op. cit., p. 102.
Cf. Marie Cole Powell, op. cit., p. 181.
Cf. Una Riddick Smith, op. cit., pp. 134-135.
Cf. Nellie V. Burgess, op. cit., pp. 26-27.

musical response as adding to the spirit of worship so long as it is not used so frequently that it becomes mere words with little thought or meaning.¹

In addition to vocal music there is the possibility in some groups of using instrumental music. Only Jones and Powell include this in their study. They conclude that the instrument can be used to help the child clarify his concept of God.²

Music, then, is a vital part of the worship experience and , by virtue of its many forms, can be of great use in the child's development of an adequate theology.

3. The Use of Prayer

Prayer is considered the point at which worship reaches its highest culmination for it is in prayer that the junior comes to a direct and personal relationship to God through Jesus Christ.³

The responsibility of the leader in directing the group in prayer is recognized by all six authorities. Four

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1. Cf. Nellie V. Burgess, op. cit., pp. 26-27.
Cf. Marie Cole Powell, op. cit., p. 181.
Cf. Una Riddick Smith, op. cit., pp. 134-135.
2. Cf. Mary Alice Jones, op. cit., p. 102.
Cf. Marie Cole Powell, op. cit., p. 179.
3. Cf. Josephine L. Baldwin, op. cit., p. 136.
Cf. Nellie V. Burgess, op. cit., p. 27.
Cf. Mary Alice Jones, op. cit., p. 103.
Cf. Marie Cole Powell, op. cit., pp. 201-202.
Cf. Una Riddick Smith, op. cit., p. 135.
Cf. Vesta Towner, op. cit., pp. 52-54.

of them feel that the juniors should be encouraged to lead in prayer within their own small groups. Baldwin is the only writer who opposes child leadership, but she does recommend sentence prayers by all in the group. Towner and Jones encourage the study of the Lord's Prayer in order to teach the junior how to pray. Jones also suggests the use of the prayers of great Christians in the past as an aid in encouraging juniors to pray. Four of the leaders in Christian Education suggest the use of litanies, and five highly stress the importance of directed, silent prayer.¹

The need of preparation for prayer is recognized by all six writers. The juniors need guidance in how and what to pray.² Jones says the child should learn to come to God in prayer at all times of fear, anguish, sorrow, despair, joy and temptation.³ She also says,

With the older children, one may talk over the meaning of prayer and the practice of prayer, to provide opportunity for clarifying any wrong ideas, and for summarizing experience. But generally, it is more fruitful to give boys and girls experiences in prayer than to discuss prayer.⁴

This is also the time when the junior can thank God for all

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1. Cf. Josephine L. Baldwin, op. cit., pp. 133-149.
Cf. Nellie V. Burgess, op. cit., p. 27.
Cf. Marie Cole Powell, op. cit., pp. 215-222.
Cf. Una Riddick Smith, op. cit., pp. 135-141.
Cf. Mary Alice Jones, op. cit., pp. 103-106.
Cf. Vesta Towner, op. cit., pp. 56-66.
2. Cf. Ibid.
3. Cf. Mary Alice Jones, op. cit., p. 103.
4. Ibid., p. 104.

that He is - Creator, loving Father, wise, etc. and through recognition of all God is, come to have a greater desire to be like Him.¹

Thus prayer is held to be an important medium through which the junior can be guided to a proper relationship to God and Jesus Christ.

4. The Use of the Story

Powell, Towner, and Baldwin agree with Burgess in the evaluation of the story.² Stories are important as a means of interpretation. They can be used to make Christian principles meaningful and thus bring children closer to God and Christ. The junior may escape the meaning of a hymn or Scripture reading, but the meaning of a well-told story cannot be entirely unheeded. Attention is demanded and held. It is also the best interpreter of the theme and prepares the hearers for the prayer climax.³

The following suggestions for choosing a story are stressed by Baldwin. The story should be:

1. short and interesting.
2. genuine.
3. an occasional feature in the program.

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1. Cf. Marie Cole Powell, op. cit., pp. 206, 208.
2. Cf. Ibid., pp. 124-125.
Cf. Vesta Towner, op. cit., pp. 80-81.
Cf. Josephine L. Baldwin, op. cit., pp. 178-181.
3. Cf. Nellie V. Burgess, op. cit., p. 28.

4. of high grade and have a successful outcome.¹

Powell adds that the "story may be the means of opening up or restating some challenging problem which needs worship to aid in its solution".² Finally, the story has the power to visualize theological concepts by living them out in concrete situations.³

F. Criteria for Evaluation of Selected Materials

The worship service for juniors to be examined in this study will be evaluated primarily on the basis of their theological teaching, namely the concepts of God and of Jesus Christ set forth. As an important part of such teaching, their use of the various elements of worship will also be judged.

As a guide in determining the adequacy of the concept of God presented, the following questions will be asked:

1. Is God presented as Creator?
2. Is God presented as the loving Father?
3. Is God presented as just?
4. Is God presented as wise?
5. Is God presented as active in the life of individuals?

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1. Josephine L. Baldwin, op. cit., pp. 178-181.
2. Marie Cole Powell, op. cit., pp. 124-125.
3. Cf. Ibid., p. 124.

The concepts of Jesus Christ will involve asking the following questions:

1. Is the life of Jesus Christ included?
2. Is Jesus Christ presented as the Saviour?
3. Is Jesus Christ presented as the Teacher?
4. Is Jesus Christ presented as Lord?

These questions will be applied to the content of each service in relation to the various elements used; the Bible, music, prayer, and the story.

As a final step the worship services will be compared in terms of the above findings.

G. Summary

It is the purpose of this chapter to consider how the theological concepts set forth in the first chapter could be taught through the worship service. The various definitions of worship found showed its inherent relation to these concepts. The study of the values of worship for the junior revealed that proper worship will bring to the junior a sense of the reality and active working of God and Jesus Christ in the hearts of those who are His children.

Materials selected for worship, it was discovered, are held to be of great importance. Guiding principles for this selection were, therefore, recommended. The level of the junior's comprehension capacity and the adequacy of the theology taught were found considered of primary importance.

The various elements comprising a worship service were considered individually to see how they could be used to teach theological concepts. These were the Bible, music, prayer, and the story.

Finally, the criteria by which the selected junior worship services to be evaluated were presented. Questions were included to aid in determining the adequacy of the concepts of God and Jesus Christ set forth in the services. Applying the criteria to the selected Vacation Church School services for juniors will constitute the final step of this study.

CHAPTER III

EVALUATION OF SELECTED JUNIOR WORSHIP SERVICES

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A. Introduction

Adequate theological concepts for juniors, as well as the elements of a junior worship service which are the medium through which these concepts are set forth, have been considered in the preceding chapters. On the basis of these findings criteria have been set up. It is the purpose of this chapter to apply these criteria to the selected Daily Vacation Bible School worship services for juniors. Programs included in different courses will be considered.¹ The selected materials will be briefly described, the date of publication determining their order, the earliest being first. After the materials have been individually examined and evaluated, a comparison of their content will be made.

B. Praise Ye the Lord²

1. Brief Description of the Course

Praise Ye the Lord consists of ten sessions:

"What Does It Mean to Praise the Lord?", "Why and How to Praise the Lord", "Praising God Through Singing", "Praising

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1. See Bibliography, Primary Sources.

2. Published by Abingdon Cokesbury, date: 1945; Author, Ida Binger Hubbard.

God at Church", "Praising God Through Good Work", "Praising God, Who Created Us", "Praising God for Hidden Treasures", "Praising God for Things That Are Seen", "Jesus Praised God, Too" and "Praise Ye the Lord".¹ Stories² and Hymns³ are included in the study. Special consideration is given to worship in a section preceding the individual sessions.⁴ Four purposes are stated at the beginning of the material.⁵ They are:

1. To provide junior boys and girls with experiences that will open their eyes and attune their ears to the beauty and wonder of nature as expressions of God's love and ever-active power.
2. To provide them with clearer understanding of the reliability of the laws of nature that they may attain a growing faith in the dependability of God.
3. To use the experiences of juniors to enrich selections from the Psalms and other books of the Bible which in turn may help the boys and girls worship with sincerity and purpose.
4. To help junior boys and girls attain a Christian point of view of the laws of nature which will stimulate them to make more Christian responses to the problems of accident and catastrophe.

2. Special Consideration of Worship⁶

Miss Hubbard considers worship as a natural part of the junior's experiences in any unit. Worship experiences

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1. Ida Binger Hubbard, op. cit., pp. 27-85.
2. Ibid., pp. 32, 41, 69, 71, 77.
3. Ibid., pp. 90-94.
4. Ibid., p. 24.
5. Ibid., p. 7.
6. Ibid., p. 24.

not only can take place in the formal worship experiences but also in times of study and work. Leaders are encouraged to be alert for these times when the boys and girls are keenly conscious of God. Because this study lays emphasis on the outdoors and the Psalms, there should be many outdoor activities which suggest a thanksgiving prayer or a praise hymn. It is suggested that the juniors learn a number of such Psalms and hymns to use in such occasions. Finally, it is suggested that the child not only worship in his own little group, but also share in the worship of a larger fellowship.

3. Concepts of God Presented in the Services of Worship

a. Through the Use of the Bible¹

Without exception, each of the ten worship sessions includes the Bible as a medium of worship. The method in which it is used varies from one session to the next. It is sometimes a part of the story or the prayer but most frequently Scripture verses are used in the call to worship. Twice the juniors are given the responsibility of choosing the call to worship, twice the portions selected are read responsively and once in unison.

The concept of God found in the Bible portions of each of the worship services is that of Creator. Portions

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1. Cf. Ida Binger Hubbard, *op. cit.*, pp. 32, 34, 41-42, 46, 51-52, 59, 64, 71, 77-78, 83, 88.

from the Psalms are used in each worship service with emphasis on observing the wonders of God's creation, offering thanks to God for His works, and realizing that man too is the work of God's hand. The creation story is stressed in the first worship service.

In the fourth, seventh, and eighth worship services the justice of God is emphasized by use of the Psalms. The wisdom of God is also stressed by use of the Psalms in the seventh, eighth and tenth sessions. The term "Father" is not used at all in the Bible selections but the attitude of a loving Father is obvious in the treatment of Psalm 100. The Bible story of Saul and David in the second worship service is the only Bible portion which consciously shows God as being real in the lives of men today.

b. Through the Use of Music

Seven hymns are used in the worship services of this unit. Five of these are given in the back of the textbook:¹ "All Creatures of Our God and King;" "All Things Praise Thee, Lord Most High;" "Thy Work, O God, Needs Many Hands;" "A Song of Thanksgiving;" "For the Beauty of the Earth." The other two songs mentioned but not included: "This is My Father's World" and "O Master Workman"² are in Edith Lowell Thomas' Hymnal, Singing Worship and can probably be found in other hymnals for children. All services contain suggested hymns, some being repeated on several days. On two occasions the juniors are allowed to choose hymns.

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1. Ida Binger Hubbard, op. cit., pp. 90-94.

2. Edith Lowell Thomas: Singing Worship, pp. 68, 56.

The first five of these hymns are primarily concerned with concepts of God. All five are rich in reference to the creatorship of God "A Song of Thanksgiving" and "This Is My Father's World" present God to the junior as a loving Father. An active God, One Who speaks to children, is presented in the second stanza of the hymn "This Is My Father's World":

This is my Father's world,
He shines in all that's fair;
In the rustling grass I hear Him pass,
He speaks to me everywhere.¹

c. Through the Use of Prayer²

Prayer is a part of every worship service. Each time it is the teacher who leads in prayer. In the sixth day's worship service she is to use the litany written by the class and on the seventh day to read a prayer written by a junior in the group. Suggested prayers are in the form of a Bible verse, a poem, or even a responsive reading as in the tenth session. The prayers in the first, second, third, fifth, eighth and ninth lessons lead the junior to a consciousness of God as Creator. The prayer of the third service stresses the love and wisdom of God, the Father. One other prayer in the eighth service also considers the love of the Father, and the prayer in the fourth exalts His wisdom. The first two prayers show great consciousness of God

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1. Ida Binger Hubbard, op. cit., p. 68.
2. Cf. Ibid., Praise Ye The Lord, pp. 34, 42, 47, 52, 60, 64, 72, 79, 84, 88-89.

actively working in human life.

d. Through the Use of the Story¹

Unlike the preceding three elements of the worship service, the story is used in only seven of the ten worship services. The first story is concerned with the Hebrew people and worship. The second story centers around Saul's failure and David's anointing. The one hundredth Psalm is really just given background and made into a very simple story in the fourth service. A composite of incidents in Jesus' healing and teaching ministry are taken from Luke and Mark to form the story told in the fifth session. Number seven is an incident from the life of George Washington Carver, and the following story considers in a modern setting the problem of God's laws of the universe. The final story in lesson nine is really a poem portraying the early life of Jesus.

The first story, told in relation to Genesis, is definitely centered around the concept of God as Creator. This is also true of the fourth, seventh, and eighth stories. The story of the second session shows an active God full of justice and wisdom. The stories of the seventh and eighth sessions also confront the junior with the wisdom of God. God is also real and active in the worship story for the

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1. Ida Binger Hubbard, op. cit., pp. 32-34, 41-42, 52, 59-60, 71-72, 77-78, 83-84.

seventh day. Only one story considers God as the loving Father. This is the story of the fifth session. The poem-story of the ninth session is not considered here because it is concerned with Jesus Christ.

4. Concepts of Jesus Christ Presented in the Services of Worship

a. Through the Use of the Bible¹

The fifth session of Praise Ye the Lord contains the only worship service which teaches any concepts of Jesus Christ through the use of the Bible. Here it overlaps with the story for it is Bible material assembled to form a series of short stories. However, two important concepts are emphasized: aspects of His life and His teaching ministry.

b. Through the Use of Music

One song contains some theology concerning Jesus. This is "O Master Workman"² and is sung in the ninth worship service.³ In the third and eighth services⁴ the juniors are permitted to choose their hymn. If they have learned "O Master Workman" sometime before singing it in the ninth session, they possibly might choose it. Nevertheless, it is not specifically planned to blend with the lesson material of the earlier lessons. Not only are the aspects of the life of

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1. Ida Binger Hubbard, op. cit., pp. 59-60.
2. Edith Lowell Thomas, op. cit., p. 56.
3. Ida Binger Hubbard, op. cit., p. 84.
4. Ibid., pp. 46, 77.

Jesus stressed in this hymn but also Jesus as Saviour and Teacher.

c. Through the Use of Prayer¹

Only the prayer in the fifth service includes reference to Jesus. The emphasis is placed on His teaching ministry.

d. Through the Use of the Story

As stated above in relation to the concept of Jesus presented through the use of the Bible, the Bible story in the fifth service contains elements from the life of Jesus especially His life as Teacher.² The poem-story of the ninth service imagines what the life of Jesus may have been like at the age of ten.³ The only factual content, however, is that Jesus spent His childhood in Nazareth.

5. Evaluation of the Services of Worship

The concept of God as Creator is most adequately considered by the use of all four mediums of worship. It is stressed in the Bible selections of each service. Through music and prayer, the concept is portrayed six times and by means of stories, four times.

Average stress is laid upon the concept of God as

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1. Ida Binger Hubbard, op. cit., p. 60.
2. Ibid., pp. 59-60.
3. Ibid., pp. 83-84.

the loving Father. Each element of worship gives the concept some mention, but it is most stressed by means of hymns. The justice of God is briefly considered by means of the Bible and the story. Adequate emphasis is given to the wisdom of God, although it is not mentioned in any of the hymns. The junior is adequately led to realize that God is active in human life.

The life and teachings of Jesus Christ receive slight consideration by means of each element of worship except prayer. In this element, Jesus' teachings are considered in one prayer but His life is not. Jesus Christ, the Saviour, is stressed in one song; Jesus Christ, the Lord, is not included in the course.¹

Thus, the emphasis of the course is placed on the concept of God, especially as Creator. In light of the purposes of the course and the abundant use of the Psalms, the emphasis is in keeping with the author's goals.²

C. People Who Lived in Jesus' Day³

1. Brief Description of the Course

In this second Abingdon-Cokesbury publication there are also ten sessions, respectively entitled: "In the Village of Nazareth", "In the Carpenter Shop", "Along the

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1. Intra, Chapter III, p.

2. Intra, Chapter III, p. 35.

3. Published by Abingdon-Cokesbury, 1947; Author, Ada W. Smith.

Road and in the Market Place", "Beside the Sea", "The Common People Heard Him Gladly", "The Rich and Poor Know Jesus", "Roman and Jewish Leaders" (two sessions), "Looking for the Messiah" and "People Then and Now".¹ With the exception of the fifth session in which suggestions are made for the juniors to plan their own service,² each session in this series contains a planned worship service. Four of the nine hymns used are listed at the back of the manual.³ Two other hymnals are recommended for the other five hymns.⁴ The purpose of the unit is discussed at the beginning of the study for the help of the teacher.⁵

1. To help juniors become better acquainted with some of the people who lived in Palestine in the time of Jesus, their problems and their ambitions.

2. To guide junior girls and boys into a better understanding of how Jesus' teachings were received by those with whom He came into contact and the effect His life and the acceptance of His teachings had upon the people of His day.

As they discover the response of the people in His day it is hoped that a desire will be aroused in each junior to accept Jesus as his Master and that each one may find many ways to practice Jesus' teachings in his own daily life.

2. Special Consideration of Worship

This unit contains no preliminary discussion of

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1. Ada W. Smith, op. cit., pp. 25-82.
2. Ibid., pp. 53-54.
3. Ibid., pp. 87-90.
4. H. Augustine Smith: Hymnal for Youth.
Edith Powell Thomas: Singing Hymns.
5. Ada W. Smith, op. cit., p. 5.

the value of the worship service for juniors.

3. Concepts of God Presented in the Services of Worship

a. Through the Use of the Bible

Two concepts of God are stressed with juniors through the use of the Bible. Deut. 6:4,5 is used in the worship service of the first day.¹ An active God is presented, Who demands the complete love and devotion of man. These verses are to be read in unison by the juniors.

Within the story of the ninth service of worship, Jesus speaks of God as the loving Father in the parable of the Prodigal Son.² Only in these two instances is the Bible used in these services to present a concept of God, although the Bible is used in some way in all but the second service.

b. Through the Use of Music

The first, third, and fifth services in the unit make use of hymns which bring to light certain ideas of God.³ God as Creator is found in the second stanza of the hymn "Among the Lads of Nazareth"⁴ used in the first worship service, and in the last stanza of the hymn "O Son of Man" used in the same service.⁵ Hymns are used in each ser-

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1. Ada W. Smith, op. cit., p. 30.
2. Ibid., pp. 79-80.
3. Ibid., pp. 30, 42-44, 53-54.
4. Ibid., p. 88.
5. Edith Lowell Thomas, op. cit., p. 21.

vice, but only two other services include hymns noteworthy for their thought of God. "Far Away in Old Judea" is suggested for use in the third service.¹ The third verse of this song is rich in its portrayal of God as wise, as the loving Father, and as actively concerned with human lives. This hymn is used a second time in the fifth session which means these same concepts are again stressed.² Of the twelve hymns used in the unit, only the foregoing three hymns contain ideas of God which juniors should know.

c. Through the Use of Prayer

Each worship service includes prayer. It is suggested in the fifth service that an original prayer by a junior be used.³ Prayer is provided for in the third, sixth and eighth sessions, but no prayer is written out.⁴ Therefore, the prayers of only six services can be evaluated. The prayer of the second service presents to the junior a God Who desires to work actively in human life⁵ while seven and ten consider God as the Loving Father.⁶ The other three given prayers are centered around Jesus.⁷

d. Through the Use of the Story

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1. Edith Lowell Thomas, op. cit., p. 17.
2. Ada W. Smith, op. cit., p. 53.
3. Ibid., p. 54.
4. Ibid., pp. 42, 62, 73.
5. Ibid., p. 36.
6. Ibid., pp. 67, 84.
7. Ibid., pp. 30, 50, 80.

While only the eighth worship service omits the use of the story in order to use the drama, the story in the fourth session is the only one incorporating concepts of God. It is a story in which Jesus speaks to His disciples concerning the love, wisdom, justice, and living reality of the Father in the lives of men.¹

4. Concepts of Jesus Christ Presented in the Services of Worship

a. Through the Use of the Bible

In various forms, the story, drama, picture, responsive reading, unison reading, and the junior's choice of Bible passages, some Bible material is included in all but the second service.² The concept of Jesus as Teacher is stressed most frequently in the Bible selections.³ The selections are chosen from Matthew, Mark, Luke, John, the Acts, and Isaiah. The life and Lordship of Jesus Christ are brought to light in Bible selections for the fourth, sixth and ninth sessions.⁴ The portions involved are John 13:35, Mark 10:13-16, and Luke 19:28-40, 45-46; 23.

b. Through the Use of Music

As previously mentioned, hymns are sung in each

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1. Ada W. Smith, op. cit., pp. 48-50.
2. Ibid., pp. 34-36.
3. Ibid., pp. 48-50, 53-54, 76-80, 82-83.
4. Ibid., pp. 48, 62, 78, 80.

service. Though barely suggested through the use of the other three elements of worship, the concept of Jesus as Saviour is definitely set forth in these hymns. One hymn which emphasizes this concept is "We Would See Jesus!"¹ This hymn is sung in four of the worship services.² "Ye Fair Green Hills"³, suggested for the fifth time of worship, also contains the Saviour concept in the first stanza.⁴

The concepts of Jesus as Teacher and Lord as well as factual information concerning His earthly life are all prevalent in the hymns. "The Growing Jesus",⁵ "O Son of Man",⁶ and "Among the Lads of Nazareth"⁷ are solely concerned with the life of Jesus. In addition to this concept and that of Saviour "We Would See Jesus" adds the concept of Teacher and Lord.⁸ "Far Away in Old Judea" includes the life of Jesus and some aspects of His teaching.⁹ The life, teachings, and Lordship are all stressed in "By Roads That Wound Up Hill and Down".¹⁰ In addition to His Saviourhood, aspects from the life of Jesus Christ are present in "Ye Fair Green Hills of Galilee".¹¹ The familiar "Fairest Lord

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1. Edith Lowell Smith, op. cit., p. 20.
2. Ada W. Smith, op. cit., pp. 36, 48, 53, 73.
3. H. Augustine Smith: Hymnal for American Youth, p. 96.
4. Ada W. Smith, op. cit., p. 53.
5. Edith Lowell Smith, op. cit., p. 14.
6. Ibid., p. 21.
7. Ada W. Smith, op. cit., p. 88.
8. Edith Lowell Smith, op. cit., p. 20.
9. Ibid., p. 17.
10. Ada W. Smith, op. cit., p. 89.
11. The Methodist Hymnal

Jesus"¹ is sung in the sixth period of worship, the primary concept being His Lordship. This latter concept plus ideas from His life and teachings are presented in "O Master of the Loving Heart".² "Oh Rugged Master of the Hills" and "O Master Workman of the Race" both stress the life and teachings of Jesus and the latter also includes the idea of Jesus as Lord.³ Finally, "My Master Was a Worker" shows Jesus in His human life and as Lord.⁴

c. Through the Use of Prayer

Of the six written prayers, it is interesting to note that each expresses an understanding of Jesus as the Teacher.⁵ In contrast, no mention of Him as Saviour is made. He is referred to once as Lord⁶ and two references are made to His life on earth.⁷

d. Through the Use of the Story

Through this medium also, Jesus as Teacher is stressed with the greatest frequency. There are five stories which stress His teachings.⁸ Either an actual incident is told from the Bible or a teaching becomes the center around

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1. The Methodist Hymnal
2. Edith Lowell Smith, op. cit., p. 23.
3. Ada W. Smith, op. cit., pp. 87, 90.
4. Edith Lowell Smith, op. cit., pp. 52-53.
5. Ada W. Smith, op. cit., pp. 30, 36, 50, 67, 80, 84.
6. Ibid., p. 84.
7. Ibid., pp. 30, 67.
8. Ibid., pp. 34-36, 42-44, 48-50, 61, 67-69.

which a story is built. Three stories present glimpses from the earthly life of Jesus.¹ The stories in the second and ninth sessions make brief mention of His saving power² and the fourth day's story recognizes Him as Lord.³

5. Evaluation of the Services of Worship

The concepts of God are considered but slightly in this text. An active and Loving Father receives the greatest stress through each element of the worship service. The wisdom of God is slightly touched upon by means of hymn and story. God as Creator and as just are spoken of but once each, the former through music and the latter in a story.

Consideration of Jesus, both as Teacher and Lord, along with aspects of His life, is much more prominent in the worship services than any of the concepts of God. The three concepts of Jesus Christ mentioned are emphasized in the Bible portions used, in the hymns suggested, in prayers, and in stories. The life and teachings of Jesus receive the greatest stress. Hymns and stories also bring to light Jesus as Saviour.⁴

In direct contrast to the preceding Abingdon-Cokesbury publication, in this one, as is to be expected

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1. Ada W. Smith, op. cit., pp. 30, 34-36, 67-69.
2. Ibid., pp. 34-36, 78-80.
3. Ibid., pp. 48-50.
4. Intra, Chapter III, p.

from its title, the concepts of Jesus receive the greater consideration. His life and teachings occur most frequently in the services. In brief, the purpose of the course is to portray for the junior how the life and teachings of Jesus affected positively many who heard Him, and to arouse within them a recognition of Him as Lord.¹ Emphasis on the concepts of Jesus Christ are, therefore, justifiable. Greater stress could be put on Jesus as Saviour. For the junior to claim Him as Lord, Jesus must first be accepted as Saviour.

D. The Christian's Birth and Growth²

1. Brief Description of the Course

The material of this unit of study consists of ten sessions³ which have the following titles: "Finding Out Who the Lord Jesus Is", "Seeing Why the Lord Jesus Came", "Hearing How the Lord Jesus Saves From Sin", "Finding and Following the Lord Jesus", "Getting Into God's Family Through the Lord Jesus", "Having a Happy and Satisfied Heart", "Winning the Victory Over Sin", "Learning to Know the Holy Spirit as Helper", "Living for the Lord Jesus - and Others", "Growing Up in the Lord Jesus Christ".

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1. Intra, Chapter III, p. 43.
2. Published by Scripture Press, 1950; Authors: Bernice T. Cary, Anne G. Kalk, and Ruth McNaughton.
3. Ibid., pp. 7-75.

Each class session provides a definite time for worship, memory work, Bible study, Bible drill, recreation, music and handwork. The "Christian's Birth and Growth" Gospel-graph visual aid is correlated with the course for use in the Bible study period each day.

No over-all purpose is stated for the course, but an aim is suggested for each day. Selections from these daily aims explain the nature of the overall purpose,

To lead the pupils to ask the Lord to take away their sin and to make them healthy Christians; to teach that Christians show their love for the Lord Jesus by the way they live, and love others.¹

2. Special Consideration of Worship

While the worship service has a definite place at the beginning of each day's program, no special consideration is given to the possible aims and accomplishments in this time of worship.

3. Concepts of God Presented in Services of Worship

a. Through the Use of the Bible

Each worship service is initiated with Psalm 8:9 used as a Call to Worship. "O Lord, Our Lord, how excellent is thy name in all the earth." Possibly something of the wisdom and justice of God is suggested by this verse.

In addition to the Call to Worship, each session

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1. Ibid., pp. 22, 68.

includes a special Scripture Reading, related to the story in particular. Portions of the Scriptures are selected from many books. These are the Psalms, Isaiah, Matthew, I Kings, Revelation, I John, Romans, John, Nehemiah, Hebrews, Ephesians, I Corinthians, Acts, Proverbs, and IIChronicles. In these readings, God is most frequently referred to as active in human life.¹ Second in emphasis is the justice of God.² The Scripture stresses His creative accomplishments in three selections.³ The wisdom and loving care⁵ of God are considered twice each.

b. Through the Use of Music

The hymns, gospel songs, and choruses used in the "Birth and Growth" study are all included in the Junior Workbook given to each child. There are three exceptions to this: the songs "What a Friend" and "Jesus Is All the World to Me" as well as the chorus "I Love Him" are omitted. The former can be found in many hymnals⁶ and would be familiar to most juniors. The latter is only optional. It is suggested for the first service, but a statement is made that any other familiar chorus may be used.⁷ Therefore, it will

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1. Ibid., pp. 8, 22, 30, 37, 44, 52, 68, 75.
2. Ibid., pp. 7, 22, 30, 37, 44, 52.
3. Ibid., pp. 7, 30, 52.
4. Ibid., pp. 7, 52.
5. Ibid., pp. 15, 44.
6. Tabernacle Publishing Co., Tabernacle Hymns, No. 3, pp. 139, 163.
7. Ibid., p. 7.

not be included in the study. Since no music is provided for this chorus in many schools it would be eliminated.

A song sung as Quiet Music to begin each worship service is "We'll Praise the Lord".¹ It consists of two stanzas, one taught each week in the music period to be used in the worship services. The justice of God is the concept taught in this selection.

Another song used in all but the first two sessions is "Father, We Bring to Thee"² to the melody "Break Thou the Bread of Life". The words used are:

Father, we bring to thee gifts of our love.
Wilt thou accept them now from heav'n above?
Thou hast so freely giv'n all that we need,-
Our gifts and hearts and lives are Thine indeed.
Amen.

Two concepts of God are stressed in these words, God as Father and as active in the lives of men.

As mentioned above, the hymn "What a Friend" is used in the second worship service.³ Once again the activity of God is stressed.

c. Through the Use of Prayer

A place for prayer is provided in each session, but no written prayers are given.⁴ The leader is to direct

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1. Bernice T. Cary: Junior Workbooks, p. 31.

2. Ibid.

3. The Junior Teacher, p. 15.

4. Ibid., pp. 7, 15, 23, 31, 38, 45, 53, 61, 69, 75.

the juniors' minds in prayer. Only in the first service does the prayer come before the story.¹ In the second and third sessions it immediately follows the story. In all other cases, the story is followed by a song and sometimes by the offering before the prayer.² Because of the position of the prayer in all but the first session, the content of the leader's prayers is probably to center around the theological concepts contained in the story.

One unison prayer is suggested.³ This comes at the end of the first service when all the children are prayerfully to say Psalm 8:9. As was suggested when considering this verse in relation to the use of the Bible, it would suggest to the junior something of the wisdom and justice of God.

d. Through the Use of the Story

Every worship service has at least one story, these stories varying in nature. Sometimes they are Bible stories.⁴ Other times they are modern applications of a Bible truth.⁵ In addition, six of the sessions include separate missionary stories.⁶ Sessions one, two, and nine

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1. Ibid., p. 7.
2. Ibid., p. 15, 23.
3. Ibid., p. 8.
4. Ibid., pp. 7-8, 15, 22-23.
5. Ibid., pp. 30-31, 37-38, 44-45, 52-53, 60-61, 68-69, 75.
6. Ibid., pp. 23, 31, 38, 53, 61, 69.

confront the junior with God as Creator,¹ but even greater emphasis is placed on the love of God the Father² in sessions five through nine. The story method illustrates the justice of God in lessons five and seven.³ God's wisdom is emphasized in two stories, seven and eight.⁴ God's actively working in the lives of men and women received concrete consideration in stories of the third, fourth, fifth and ninth services.⁵

4. Concepts of Jesus Christ Presented in the Services of Worship

a. Through the Use of the Bible

The Bible, verses used from day to day in the worship experience center much more around the character and office of God than they do around Jesus Christ.

The Transfiguration story, Matthew 17:1-3,5-8, in the second service is the only one which presents any incident from the life of Jesus Christ,⁶ and the verses, John 4:14-15, in the fifth lesson stand alone in presenting Christ, the Saviour.⁷ Matthew 7:1-5 and Hebrews 13:5b consider Jesus, the Teacher;⁸ Matthew 17:1-3,5-8 and Hebrews

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1. Ibid., pp. 7-8, 15-16, 68.
2. Ibid., pp. 37, 44, 52, 60, 68.
3. Ibid., pp. 37, 52.
4. Ibid., pp. 52, 60.
5. Ibid., pp. 20, 30, 37, 68.
6. Ibid., p. 15.
7. Ibid., p. 37.
8. Ibid., pp. 60, 68.

13:6 Jesus, the Lord.¹

b. Through the Use of Music

Six of the ten songs used in this unit emphasize Jesus Christ as Saviour. They are "We'll Praise the Lord",² "Look to the Lamb",³ "That Beautiful Name",⁴ "All Have Sinned",⁵ "Children for Jesus",⁶ "What a Friend".⁷ Because of the repetition of these songs, this concept is presented by music to the juniors in all but the fifth service.⁸ To illustrate this concept the following two choruses are given:

Look to the Lamb of God,
Look to the Lamb of God,
For He alone is able to save you,
Look to the Lamb of God.

I have sinned and come short of the glory of God;
You have sinned and come short of the glory of God;
All have sinned and come short of the glory of God,
So we need Jesus.

While it is not the purpose of this study to evaluate the quality of the music recommended, the content of these choruses raises a question as to the junior's ability to understand and appreciate the thoughts as ex-

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1. Ibid., pp. 15, 68.
2. Bernice T. Cary, op. cit., p. 31.
3. Ibid.
4. Ibid., p. 32.
5. Ibid., p. 33.
6. Ibid., p. 34.
7. Tabernacle Hymns, p. 139.
8. The Junior Teacher, pp. 7, 15, 22, 30, 44, 52, 60, 68, 75.

pressed in these terms.

Only two songs introduce ideas of the life of Jesus but they are so frequently used that these ideas are emphasized again and again.¹ These songs are "That Beautiful Name"² and "Jesus, the Wonderful Friend".³ This latter song is the only one which considers Jesus as the Teacher, but the song is used in five services.⁴

"There's Joy in Following"⁵ is used in the fifth and seventh services⁶ and considers Jesus as Lord in all of life. The words are:

There's joy in following Jesus,
Ev'ry moment of the day;
There's joy in following Jesus,
Ev'ry step along life's rugged way
Yes, I'll go wherever He leads me,
On the land, or 'cross the sea;
There's joy in following Jesus,
And He leadeth me.

c. Through the Use of Prayer

As stated when considering prayer as a medium for teaching concepts of God, prayers are not written out in this unit and are probably to center around the content of the stories.

d. Through the Use of the Story

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1. Ibid., pp. 22-23, 30-31, 38, 45, 52, 68.
2. Bernice T. Cary, op. cit., pp. 32, 33.
3. Ibid.
4. Junior Teacher, op. cit., pp. 23, 31, 38, 45, 68.
5. Bernice T. Cary, op. cit., p. 32.
6. Junior Teacher, op. cit., pp. 37, 53.

While consideration of the life¹ or teachings² of Jesus receives but little emphasis, His position as Saviour is presented in all but the first lesson. It is the one concept taught in each of the six missionary stories told.³ The stories of the second, sixth, and tenth services of worship portray Christ in this way also.⁴ Though the Lordship of Jesus is presented to the juniors in three stories,⁵ this concept does not receive the stress given to His Saviourhood.

5. Evaluation of the Services of Worship

Those characteristics of God which are considered with the greatest frequency in three worship services are God as just, as active, and as the junior's Loving Father. The Bible, songs, and stories convey three concepts. However, though the services include a time for prayer, no prayers are written out for use. The wisdom and creatorship qualities of God are presented through stories and Scripture selections, the former concept receiving average attention, the latter but occasional mention.

Through the three mediums of worship used in presenting the above concept, all four concepts of Jesus

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1. Ibid., p. 15.
2. Ibid., p. 60.
3. Ibid., pp. 23, 31, 38, 53, 61, 69.
4. Ibid., pp. 15, 44-45, 75.
5. Ibid., pp. 23, 31, 75.

Christ are set before the junior. Jesus Christ, the Saviour is by far the most prominent concept of the worship services. His life and His work come second; Jesus, the Lord, average but the least emphasized of the four concepts.¹

In light of the purposes of the course, Jesus as Saviour is rightly emphasized. However, these same purposes, to make juniors "healthy Christians", demand that greater attention be given to Jesus as Teacher and Lord.² The emphasis on Jesus as Saviour represents the most important concept in all Scripture Press publications.

E. Finding God Through Work and Worship³

1. Brief Description of the Course

This course and the one which follows are the work of the Co-operative Publishing Association, developed by Protestant denominations affiliated with the International Council of Religious Education. The leader's manual is composed of two units: "Finding God Through Work", "Finding God Through Worship". The two units are preceded by suggestions to teachers⁴ and supplemented by source material.⁵ Each unit consists of ten lessons. The lessons

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1. Intra, Chapter III, p.
2. Intra, Chapter III, p. 51.
3. Published by the Pilgrim Press, 1950; Author: Mary Esther McWhister.
4. Ibid., pp. 7-14.
5. Ibid., pp. 134-175.

of the first unit are: "Workers With Wood, Stone, and Steel", "Workers Who Help Provide Our Food", "Workers At Benches and Machines", "Friends of the Handicapped", "Friends of the Hungry", "Workers Who Fly", "Discoverers of God's Laws", "Creators of Beauty", "Weather Men", and "Messengers For God". The second ten sessions are titled, "When We Are At Church", "When We Are Alone", "When We Are Out-of-Doors", "When We See Beautiful Pictures", "When We Hear Beautiful Music and Sing", "When We Are Quiet", "When We Read Our Bibles", "When We Pray", "When We Think About Jesus" and "When We Work With God to Help Others".

Each pupil also has a workbook. In it are many of the songs, prayers, and Bible verses used in the worship services. Both manuals will be referred to in this study.

The purpose of both units, and one is not necessarily dependent on the use of the other, is stated in reference to the teacher's opportunity in the vacation school:

that children may take part in many enterprises which bring them into closer fellowship with God; there they discover the Bible to be a storehouse of thrilling tales, pithy sayings, and devotional passages. Further, vacation school may bring to a boy or girl his first clear picture of Jesus as a person and a desire to live in His spirit!¹

2. Special Consideration of Worship

The simple arrangement of a worship service corner is suggested to be used most frequently for worship. At

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1. Ibid., p. 7.

times the children are to worship out-of-doors.¹

The teacher is also told that the junior's are capable of having genuine worship experiences. The experience, however, is dependent on the teacher's "spiritual awareness" and ability to lead her children into God's presence.²

3. Concepts of God Presented in the Services of Worship

a. Through the Use of the Bible

In Unit I Genesis, Mark, Psalms, Job, Isaiah and the Song of Solomon provide verse-or-two references to God as Creator.³ I John, Luke, Psalms, Job, Isaiah and Song of Solomon are used in the same unit to stress God as Loving Father.⁴ The justice and wisdom of God are not mentioned in this unit, but the seventh and eighth services, by use of John 8 and the Psalms, do emphasize God as active in human life.⁵

Unit II considers all five aspects of God considered essential for juniors. The thirteenth lesson contains many Bible passages centered around God as Creator. Beatitudes of Beauty are used in session fourteen and

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1. Cf. Ibid., p. 13.

2. Cf. Ibid., p. 15.

3. Ibid., pp. 34-35, 63-64, 69, 75-76.

4. Ibid., pp. 47, 52-53, 63-64, 75-76.

5. Ibid., pp. 63-64, 69.

emphasize God as both Creator and Wise:

Happy are the boys and girls
Who know that God in His wisdom
Has made things beautiful
For the happiness of His children.

And happy are those who know
That they are workers with God,
In causing beauty to exist.¹

The Psalms are the chief source for presenting God as the Loving Father, although the story of Matthew 6:9-15 emphasizes the same.² An active God is seen in brief references from the Psalms, Proverbs and Zechariah.³

b. Through the Use of Music

Much Quiet Music is used in these lessons but since the words are not taught to much of this music, only references will be made to those which definitely are used to teach some theological concept.

In Unit I the following selections help the junior understand God as Creator: "For Sun and Rain",⁴ "Praise We the Great of Heart and Mind",⁵ "The Creation", by Haydn and "God of the Earth, the Sky, the Sea".⁶

"For the Workers in the Mill",⁷ "Lord, Guard and Guide the Men Who Fly",⁸ and "For the Scientists of Skill"⁹

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1. Pupil's Book, p. 32.
2. Teacher's Manual, pp. 86, 90-91, 124-125.
3. Ibid., pp. 90-91, 101-102.
4. Pupil's Book, p. 6.
5. Ibid., p. 16.
6. Ibid., p. 18.
7. Ibid., p. 8.
8. Ibid., p. 13.
9. Ibid., p. 15.

are important in the light of what they teach of God as the Loving Father in Unit I. "For the Workers in the Mill" also speaks of God's justice.¹ There is no song in Unit I which considers the wisdom of God but "For the Scientists of Skill"² and "He Shall Lead His Flock" by Handel, used for listening music, do picture an active God. The latter selection is mentioned here because it is explained to the junior before they listen to it.³

In Unit II, Hadyn's "Creation", "Praise We the Great of Heart and Mind", and "God of the Earth, the Sky, the Sea" are again used in stressing God as Creator. Added to these are "List to the Lark",⁴ "Lord of the Sunlight", "For the Beauty of the Earth",⁵ "For the Painter's Skillful Hands",⁶ "All Creatures of Our God and King"⁷ and "Morning Has Come".⁸ "For Stories Fine and True" is the only hymn used in this unit to sing of God as the Loving Father.⁹ No hymn in this unit considers the justice and wisdom of God. Much stress is laid, however, on God's activity in human life through the use of such hymns as

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1. Ibid., p. 8.
2. Ibid., p. 15.
3. Cf. Teacher's Manual, p. 69.
4. Pupil's Book, p. 24.
5. Teacher's Manual, p. 101.
6. Pupil's Book, p. 32.
7. Ibid., pp. 34-35.
8. Ibid., p. 41.
9. Ibid., p. 39.

"Still, Still With Thee",¹ "Lord of the Sunlight",² "For Stories Fine and True",³ and "Morning Has Come".⁴ As one might expect, these hymns are not restricted to use in only one worship service.

c. Through the Use of Prayer

The element of prayer is most important in the teaching of the theological concepts of both these units. Silent, directed prayer, unison prayer, litanies and leader's prayers are all used in these services.

In Unit I, prayer is included in all worship services. A litany and unison prayers bespeak God's creation in the seventh, eighth and ninth worship services.⁵ Prayer in the second, third, fourth, fifth, and sixth services acknowledges God as the Loving Father.⁶ A junior's prayer, a teacher's prayer, and directed silent prayer are all used to acknowledge before God a sense of His activity in human life.⁷ This unit does not speak of the justice and wisdom of God in the prayer element.

Unit II considers all five of the characteristics

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1. Teacher's Manual, p. 91.
2. Pupil's Book, p. 27.
3. Ibid., p. 39.
4. Ibid., p. 41.
5. Cf. Ibid., pp. 15, 17, 20.
6. Cf. Ibid., pp. 6-7.
Cf. Teacher's Manual, pp. 41, 53.
7. Cf. Ibid., pp. 53, 63.
Cf. Pupil's Book, p. 10.

of God considered in this study. Prayers in the thirteenth, fourteenth, fifteenth and sixteenth services all acknowledge God as Creator.¹ Two times of silence in the twelfth service, and times of unison prayer in the eighteenth and nineteenth services witness to God as the Loving Father.² The latter two prayers also speak of the justice of God.³ The teacher's prayer in the fourteenth service of worship considers the wisdom of God.⁴ Again the acknowledgement of God as active in human life is stressed.⁵

d. Through the Use of the Story

The story is used only occasionally in both units. Unit I contains two;⁶ Unit II, five.⁷ Neither story of the first unit contains any teaching of God. In the story "Jesus Teaching His Disciples to Pray", Unit II, the justice of a Loving Father is important.⁸ God's rejection of Saul portrays the justice of God,⁹ and the suggested stories in the twelfth service speak of His presence in human life.¹⁰

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1. Cf. Ibid., p. 28, 45.
Cf. Teacher's Manual, pp. 102, 107, 114.
2. Cf. Ibid., p. 86.
Pupil's Book, p. 41, 43.
3. Ibid.
4. Cf. Teacher's Manual, p. 102.
5. Ibid.
Cf. Pupil's Book, pp. 38, 41, 61.
6. Teacher's Manual, pp. 47, 138.
7. Ibid., pp. 91, 147, 107, 124, 133.
8. Ibid., p. 124.
9. Ibid., p. 107.
10. Ibid., p. 91.

4. Concepts of Jesus Christ Presented in the Services of Worship

a. Through the Use of the Bible

The concepts of Jesus Christ presented by means of this element are aspects of the life of Jesus and some of His teachings. Neither unit presents Jesus as Saviour or Lord. This is also true in the use of music, prayer, and the story.

Unit I treats the life of Jesus by a consideration of Matthew 13:36, Mark 6:3a, Luke 9:37-42, and Matthew 15:32-38. The first two verses remind the junior that Jesus was a carpenter.¹ The last reference is related to the feeding of the four thousand.² The interpretation of the latter is that the people had their food hidden, and that Jesus was able to cure their selfishness. They became willing to share. I John, Ephesians, St. John, Galatians, Matthew and Mark are used in relation to Jesus' teaching men to love.³

Unit II makes mention of the life and teachings of Jesus in the use of Matthew 6:9-15 and Mark 12:41-44.⁴

b. Through the Use of Music

Only references to the life of Jesus are made

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1. Ibid., p. 30.
2. Ibid., pp. 52, 138.
3. Ibid., pp. 47, 53, 133.
4. Ibid., pp. 124, 133.

through the use of music in either unit.

The songs of Unit I which center around the life of Jesus are "My Master Was a Worker",¹ and "O Master of the Loving Heart."² The latter song is used again in the last two services of Unit II.³

c. Through the Use of Prayer

The last prayer of Unit I speaks of both the life and teaching of Jesus.⁴ A directed, silent prayer in the second unit considers the life of Jesus,⁵ while the unison prayer in the nineteenth service, reflects on both His life and teachings.⁶

d. Through the Use of the Story

The stories of the casting of a demon from a child, Luke 9, and the feeding of 4000 people, Matthew 15, are the two stories told in Unit I,⁷ and both considered aspects of the life of Jesus Christ. Unit II suggests a story of Jesus' prayer life, taken from Matthew and Mark.⁸ The last two stories, "Jesus Teaches His Disciples to Pray" and "The Widow's Mite" consider Jesus, the Teacher.⁹

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1. Edith Lowell Smith, op. cit., p. 52.
2. Pupil's Book, p. 10.
3. Teacher's Manual, pp. 129, 133.
4. Pupil's Book, p. 20.
5. Cf. Teacher's Manual, p. 102.
6. Cf. Pupil's Book, p. 43.
7. Cf. Teacher's Manual, pp. 47, 52.
8. Ibid., p. 91.
9. Ibid., pp. 124, 133.

5. Evaluation of the Services of Worship

The concepts of God which are greatly stressed in this course are: God, the Creator; God, the Loving Father; God, the One active in human life. Because the story element is only used occasionally, the above concepts receive their stress through Bible references, music, and prayer. The justice of God is adequately treated by all four mediums of worship, but the wisdom of God is mentioned in only one service by means of a Bible reference and prayer.

Concerning Jesus Christ, aspects of His life on earth are most frequently brought to the junior's mind. Every element of the worship service includes this concept. Also adequately considered are the teachings of Jesus. Only the hymns do not include some aspect of His teachings. Jesus as Saviour and Lord are not considered in this course.¹

A closer fellowship with God, a discovery of the Bible as unique, and a picture of Jesus as a Person, all purposes of the course, explain the emphasis on God as Creator, Loving Father, and active in lives, and on the life and teachings of Jesus. Another purpose of the course is to have juniors desire to live in Jesus' spirit. Some of this spirit can be caught through Jesus' teachings; more could be understood through some recognition of Jesus as Saviour and Lord.²

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1. Intra, Chapter III, p.

2. Intra, Chapter III, p. 60.

F. The Church Around the World¹

1. Brief Description of the Course

The Church Around the World is the newest course published for the Cooperative Publication Association. Like the preceding course, it consists of two units: "How the Church Came to Us"² and "Into All the World".³ Each unit consists of ten sessions. The sessions of Unit I are: "The Church That Met in a House", "The Underground Church", "The Church Spreads Across the Map", "The Church Is the Center of Life", "A New Church Arises", "The Church Has a Book to Read", "Some Great Church Leaders", "The Church Moves to America", "Mountains Cannot Stop the Church", and "The Church Is All of Us". Unit II proceeds as follows: "Christian Churches Go Around the World", "Into All the World" (two sessions), "World Cooperation Begins", "Missionaries Build For Brotherhood", "The Church Meets Big Problems", "Onward Goes the Church", "Churches Work Together in America", "Churches Work Together in the World Council" and "Around the World With the Churches". An introduction of helpful suggestions precedes the entire course⁴ and each unit is prepared with aids.⁵ A Junior Pupil's Book is included for each unit.

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1. Published by Abingdon-Cokesbury Press 1951; Author, Mabel Brehm.
2. Ibid., pp. 16-78.
3. Ibid., pp. 79-125.
4. Ibid., pp. 7-15.
5. Ibid., pp. 16-27; 79-86.

The purpose of this course is stated as follows:

The purpose of these two units is to acquaint junior boys and girls with the sweep of church history; to help them relate it to their own church and their experiences in that church; to acquaint them with the world church through missionary heroes of the past and present and through the activities of a World Council; to have them discover ways of relating themselves to the World Council and its possibilities for a better world.¹

2. Special Consideration of Worship

It is recommended that informal as well as formal experiences of worship be provided for the juniors.² A Worship Committee composed of the boys and girls is suggested; this group to construct a worship center and to practice any special readings.³

3. Concepts of God Presented in the Services of Worship

a. Through the Use of the Bible

The Bible is of importance in both units in the presentation of all five concepts of God. Every service of Unit I uses this element. In Unit II, the fifteenth and twentieth sessions contain no worship services. These are replaced in the fifteenth session by a World Council Meeting,⁴ and in the last session by a pageant.⁵ Two other

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1. Ibid., p. 7.
2. Ibid., pp. 9-10.
3. Ibid., pp. 26-27.
4. Ibid., p. 108.
5. Ibid., pp. 121-122.

sessions of the second unit do not use Scripture.¹

Unit I speaks of God the Creator in the unison prayer, Psalm 100.² A passage from Philippians 4, and verses from Luke and I John consider the Loving Father.³ Portions from Joshua, Psalms, Isaiah, Luke, James and Philippians stress His wisdom and justice.⁴ The choral recitation of Psalm 27 and the reading of verses from Psalm 107 and Matthew 18 by the teacher emphasize the living, active God.⁵

Unit II also includes all five characteristics of God in the eighteenth session alone through the use of Psalm 33.⁶ A choral reading of Psalm 67 also speaks of the justice of God.⁷ The activity of God is also mentioned in the use of Psalm 27.⁸

b. Through the Use of Music

All the hymns suggested in these two units are selected from "Hymns for Junior Worship",⁹ and "Singing Worship".¹⁰

Unit I includes hymns which consider God as active

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1. Ibid., pp. 95-96, 120.
2. Ibid., p. 62.
3. Ibid., pp. 58, 46.
4. Ibid., pp. 56, 58, 61-62.
5. Ibid., pp. 40, 53, 61, 71.
6. Ibid., p. 118.
7. Junior Pupil's Book, p. 26.
8. Teacher's Manual, p. 101.
9. Westminster Press.
10. Edith Lowell Thomas.

and as the Loving Father.¹ These hymns are "Faith of Our Fathers",² "The Word of God My Guide"³ and "Our Church Proclaims God's Love and Care".⁴ The first and last of these songs are used twice each.⁵

In Unit II, "Holy, Holy, Holy" is sung in two services⁶ and speaks of God's creation.⁷ "With Happy Voices"⁸ speaks of the Loving Father⁹ and "We Praise Thee, O God"¹⁰ tells of His justice.¹¹ The latter hymn and "Now Praise We Great and Famous Men"¹² consider an active God.¹³

c. Through the Use of Prayer

Fifteen of the eighteen worship services include the time of prayer and God is seen in all five of the characteristics with which this study is concerned.

Unit I speaks of God the Creator through Psalm 100, recited as an unison prayer.¹⁴ This prayer also speaks of God's wisdom. The leader in two of her prayers is to

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1. Teacher's Manual, pp. 53, 55-56, 62, 71, 76.
2. Junior Worship, p. 94.
3. Ibid., p. 70.
4. Ibid., p. 92.
5. Teacher's Manual, pp. 53, 62, 71, 76.
6. Ibid., pp. 105, 112.
7. Junior Worship, p. 9.
8. Edith Lowell Thomas, op. cit., p. 1.
9. Teacher's Manual, p. 105.
10. Edith Lowell Thomas, op. cit., p. 3.
11. Teacher's Manual, p. 105.
12. Edith Lowell Thomas, op. cit., p. 66.
13. Teacher's Manual, p. 101.
14. Ibid., p. 62.

stress the wisdom of God.¹ In the praying of the Lord's Prayer and in one of the leader's prayers, God is acknowledged as just and working in human lives.²

In Unit II Psalm 86 and the prayer of the teacher lead the juniors to God, the Creator.³ The same methods of approaching God speak of Him as the Loving Father.⁴ The Lord's Prayer, already mentioned, speaks as well of God's justice and activity on the behalf of men.⁵

d. Through the Use of the Story

Though nine stories are included in the course,⁶ only the story of William Bratford in the eighth service considers any characteristic of God.⁷ This story speaks of the Loving Father.

4. Concepts of Jesus Christ Presented in the Services of
Worship

a. Through the Use of the Bible

Bible references in the first unit refer to Jesus as Saviour, Teacher, and Lord.⁸ The Scripture Reading, Acts

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1. Ibid., pp. 34, 48.
2. Ibid., pp. 41, 59.
3. Ibid., pp. 100, 107, 120.
4. Ibid., pp. 112-113, 115.
5. Ibid., p. 96.
6. Ibid., pp. 40-42, 48, 58-59, 62, 71, 101-103, 105-107, 115.
7. Ibid., p. 62.
8. Ibid., pp. 33-35, 45-46, 53, 58-59, 71, 75-76.

16:10-40, of the first service of worship includes the conversion of the Philippian jailer.¹ Brief references from Matthew consider the Teacher.² Three Benedictions and a Scripture Reading from Philippians 4 consider Jesus as Lord.³

Unit II contains no Bible references which stress concepts of Jesus Christ.

b. Through the Use of Music

Unit I employs two hymns which present a theology of Jesus Christ for juniors. Used in four different services is the hymn "Long Ago the Friends of Jesus".⁴ This hymn stresses Jesus as Lord.⁵ "Lord, I Want to be a Christian" is also used⁶ and contains in the third verse a consideration of the life of Jesus.⁷

"True Neighbors" is included in one worship service of Unit II⁸ and emphasizes Jesus, the Teacher.⁹

c. Through the Use of Prayer

Jesus, the Lord, is the one concept emphasized in

.

1. Ibid., p. 33.
2. Ibid., pp. 46, 71.
3. Ibid., pp. 53, 58, 72.
4. Ibid., pp. 33, 40, 53, 71.
5. Junior Worship, p. 93.
6. Teacher's Manual, p. 59.
7. Junior Worship, p. 56.
8. Teacher's Manual, p. 119.
9. Edith Lowell Thomas, op. cit., p. 130.

the prayers of Unit I. These references are a part of benedictions chosen from Ephesians, Philippians and I Corinthians.¹

Unit II considers Jesus as Saviour and Lord. A prayer by the leader² and one read from the pupil's book,³ supposedly sent from Africa, consider Him as Saviour. This same prayer recognizes Him as Lord, as does one of the Benedictions.⁴

d. Through the Use of the Story

Unit I contains two stories which include characteristics essential to Juniors. "The Story of Priscilla" speaks of Him as Saviour,⁵ and "Salro and the Artist" makes brief mention of His life.⁶

Unit II again refers to Jesus as Saviour in the story of Philip and the Ethiopian.⁷ This unit also contains a story which stresses Jesus, the Teacher. It is called "The Log of the St. Paul".⁸

5. Evaluation of the Services of Worship

The emphasis placed upon the five concepts of God

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1. Teacher's Manual, pp. 53, 59, 72.
2. Ibid., p. 107.
3. Pupil's Book II, p. 12.
4. Teacher's Manual, p. 119.
5. Ibid., pp. 40-42.
6. Ibid., p. 48.
Pupil's Book II, pp. 18-21.
7. Teacher's Manual, pp. 101-103.
8. Ibid., p. 115.

considered are equal and balanced with the exception of the wisdom of God. The latter does receive some attention, however. The Bible, music and prayer are the elements used most, with the exception of the elimination of the wisdom concept in any of the hymns. The story is not important in teaching these concepts.

By means of the Bible, music, and prayer Jesus as Lord is most frequently stressed in this course. The concept of Jesus as Saviour is also included. The Bible, prayer, and the story are important in presenting this concept. Only occasionally are the life and teachings of Jesus mentioned.¹

It is interesting and appropriate that in confronting the junior with the importance of the church at home and abroad, the purpose of the course, that the concept most frequently presented to the junior is that of Jesus as Lord. It is proper, too, that a balanced theology of God be presented in relation to the Church.²

G. Comparison of the Theological Concepts

Contained in the Worship Services

1. The Concepts of God

a. Creator

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1. Intra, Chapter III, p.
2. Intra, Chapter III, p. 70.

Of the five courses, Praise Ye the Lord is the only course which presents God as Creator by means of all four elements of worship. Finding God Through Work and Worship makes frequent mention of God, the Creator but not through the use of the story. However, only seven stories altogether are included in the twenty worship services of this course. Bible, music and prayer are also used in The Church Around the World to confront the junior with God as Creator, but the references are not so frequent as in the study, Finding God Through Work and Worship. A few references to God as Creator are made through the use of the story and the Bible in The Christian's Birth and Growth. People Who Lived in Jesus' Day contains only one reference to God, the Creator, and this is included in a hymn.

b. Loving Father

Finding God Through Work and Worship makes frequent reference to God as the Loving Father, largely through the Bible, music and prayer. The Christian's Birth and Growth also gives the concept special emphasis, except that the lack of written prayers makes it impossible to know what stress the teacher would give to it in prayer. It is given average stress in Praise Ye the Lord and in The Church Around the World. Brief emphasis is given the concept by means of each element in People Who Lived in Jesus' Day.

c. Just

The Christian's Birth and Growth, Finding God Through Work and Worship and The Church Around the World adequately stress God's justice. Praise Ye the Lord makes brief mention of it through Bible references and a story, but People Who Lived in Jesus' Day considers it only in a story.

d. Wise

The Christian's Birth and Growth and Praise Ye the Lord convey most adequately the wisdom of God. It receives some emphasis in The Church Around the World but is scarcely mentioned in People Who Lived in Jesus' Day and Finding God Through Work and Worship.

e. Active

Finding God Through Work and Worship is concerned with God's actively working in human lives and speaks of it largely through the use of the Bible, music and prayer. The Christian's Birth and Growth gives it great emphasis also. Praise Ye the Lord and The Church Around the World give the concept average consideration and People Who Lived in Jesus' Day makes some mention of the concept.

2. The Concept of Jesus Christ

a. His Life

Finding God Through Work and Worship, People Who Lived in Jesus' Day, and The Christian's Birth and Growth

all frequently mention aspects of the life of Jesus, the latter two courses making special use of music to do so. Mention is infrequent in the other two courses.

b. Saviour

This is the concept given greatest consideration in The Christian's Birth and Growth. People Who Lived in Jesus' Day and The Church Around the World give the concept some stress. Praise Ye the Lord refers to it in one song, while Finding God Through Work and Worship does not mention it at all.

c. Teacher

People Who Lived in Jesus' Day lays great stress on this concept. The Christian's Birth and Growth and Finding God Through Work and Worship give it average consideration. In contrast Praise Ye the Lord and The Church Around the World consider it only slightly.

d. Lord

Consistent stress is given this concept in the course The Church Around the World. It is also considered though to a lesser degree in The Christian's Birth and Growth and in People Who Lived in Jesus' Day. In the latter, the concept is considered most often through songs. However, Praise Ye the Lord and Finding God Through Work and Worship completely ignore this concept.

3. A Survey Through Charts

The numbers used in the blocks of the following charts indicate the session number in which a particular concept is considered.

Chart 2 Concepts of GOD in Praise Ye the Lord

	Creator	Loving Father	Just	Wise	Active
Bible	1-2-3-4-5 6-7-8-9-10	4	4-7-8	7-8-10	2
Music	1-2-3-5-8-9	1-2-6-9			1-2
Prayer	1-2-3-5-8-9	3-8		3-4	4-5-9
Story	1-4-7-8	5	2	2-7-9	2-7

Chart 3 Concepts of JESUS CHRIST in Praise Ye the Lord

	Life	Saviour	Teacher	Lord
Bible	5		5	
Music	9	9	9	
Prayer			5	
Story	5-9		5	

Chart 4 Concepts of GOD in People Who Lived in Jesus' Day

	Creator	Loving Father	Just	Wise	Active
Bible		9			1
Music	1	3-5		3-5	1-3-5
Prayer		7-10			2
Story		4	4	4	4

Chart 5 Concepts of JESUS CHRIST in People Who Lived in Jesus' Day

	Life	Saviour	Teacher	Lord
Bible	6-9		4-5-6-9-10	4-6
Music	1-2-3-4-5 6-7-8-9-10	2-4-5-8	2-3-4-5-6 7-8-9-10	1-2- 4 -5 6-8-10
Prayer	1-7		1-2-4-7- 8-10	10
Story	1-2-7	2-9	2-3-4-6-7	4

Chart 6 Concepts of GOD in The Christian's Birth and Growth

	Creator	Loving Father	Just	Wise	Active
Bible	1-4-7	2-6	1-2-3-4-5- 6-7-8-9-10	1-2-3-4-5 6-7-8-9-10	1-3-4-5-6 7-9-10
Music		1-2-3-4-5- 6-7-8-9-10	1-2-3-4-5- 6-7-8-9-10		2-3-4-5-6- 7-8-9-10
Prayer			1	1	
Story	1-2-9	5-6-7-8-9	5-7	7-8	3-4-5-9

Chart 7 Concepts of JESUS CHRIST in The Christian's Birth and Growth

	Life	Saviour	Teacher	Lord
Bible	2	5	8-9	2-9
Music	3-4-5-6 7-9	1-2-3-4-5 6-7-8	3-4-5-6-9	5-7
Prayer				
Story	2	2-3-4-5-6 7-8-9	8	3-4-10

Chart 8 Concepts of GOD in Finding God Through Work and
Worship

	Creator	Loving Father	Just	Wise	Active
Bible	2-7-8-9-13-14	4-5-7-9-11 12-13	15-18	14	7-8-12-14
Music	2-8-9-12-13 14-15-18-20	3-6-7-17	3-10		7-8-12-13- 17-18-20
Prayer	7-8-9-13- 14-15-16-20	2-3-5-6-11 18-19	18-19	14	4-5-7-14 17-18-20
Story		18	15-18		12

Chart 9 Concepts of JESUS CHRIST in Finding God Through
Work and Worship

	Life	Saviour	Teacher	Lord
Bible	1-4-5-12-20		4-5-10-19-20	
Music	1-4-5-10 19-20			
Prayer	1-4-10-17		10-19	
Story	4-5-12		18-20	

Chart 10 Concepts of GOD in The Church Around the World

	Creator	Loving Father	Just	Wise	Active
Bible	8-12-18	3-18-7	6-7-8-18-14	6-8-18	2-5-8-9- 13-18
Music	14-16	9-10-14	14		5-6-8-13-14
Prayer	8-12-14-19	11-16-17	3-11	1-3-8	3-7-11
Story		8			

Chart 11 Concepts of JESUS CHRIST in The Church Around the World

	Life	Saviour	Teacher	Lord
Bible		1	3-9	5-7-9-10
Music	7		18	1-2-5-9
Prayer		11-13		5-7-10- 11-18
Story	4	2-13		

H. Summary

In this chapter an attempt was made to describe the theological content of the worship services in five Vacation Church school courses of study for juniors. The concepts specifically looked for were God: as Creator, Loving Father, just, wise, and active in human lives; and Jesus Christ: aspects of His life, Saviour, Teacher, and Lord. Following the suggested elements of the second chapter, the concepts were discussed in relation to the Bible, music, prayer, and the story. Each manual was discussed and evaluated separately in the order of publication dates. In the light of these findings, a comparative study was made.

Examination of the texts revealed a large variety of stress laid on the theological concepts. In each course, some concepts received great emphasis and others little or none. The theme and purpose of the course undoubtedly were important in determining the theological concepts emphasized. The concepts emphasized did not seem to depend on the period of publication. The author and the association she represents possibly account for some differences.

SUMMARY AND CONCLUSION

SUMMARY AND CONCLUSION

The purpose of this study has been to analyze and evaluate the theological concepts presented in selected junior worship services. It has consisted of three chapters dealing respectively with essential theological concepts for juniors, the values of the worship service in conveying those concepts, and an analysis of five courses prepared for use in Vacation Church schools.

In the first chapter the two theological concepts, namely, concepts of God and of Jesus Christ, were considered from the standpoint of juniors. Study of leading books in the field of worship for children revealed that authors stressed five characteristics of God for this age: God as Creator, God as Loving Father, God as Just, God as Wise, and God as Active in human life. Paralleling these were the following characteristics of Jesus Christ: the life of Jesus Christ, Jesus Christ as Saviour, Jesus Christ as Teacher, and Jesus Christ as Lord. It is important to note that none of the religious educators mentioned the fact that it is necessary for the child to know Jesus as Saviour before he can know God as a Loving Father. These are concepts which the junior can understand and appreciate. Adequately presented, they can be the means of establishing a sense of security within the junior.

The second chapter centers in a study of the various elements of the worship service as mediums for presenting the above theological concepts. Writers were found to agree in the value of worship for juniors and on the importance of selecting adequate materials for use in junior worship services. The elements held to be essential were: the Bible, music, prayer, and the story. Each of these was considered in turn. Criteria for evaluation were then established to be used in relation to the selected worship services. In addition to the concepts spoken of in Chapter I, the characteristics of God as active in human life was added because the elements of worship, particularly the story, seemed to suggest an area not quite adequately expressed in any of the other categories and yet most important for juniors to appreciate. The following questions were listed:

1. Is God presented as Creator?
2. Is God presented as Loving Father?
3. Is God presented as just?
4. Is God presented as wise?
5. Is God presented as active in the lives of individuals?
6. Are aspects of the life of Jesus Christ included?
7. Is Jesus Christ presented as the Saviour?
8. Is Jesus Christ presented as the Teacher?
9. Is Jesus Christ presented as Lord?

Finally, in the third chapter, the worship services of five different courses were examined and evaluated. The theological concepts were considered individually and then compared. A series of charts recording the concepts found in each course completed the comparison.

The following charts are a compilation of the above series and as such present the dominant theological emphases of the worship services examined. The four symbols indicate above average emphasis (*), average emphasis (x), below average (-), and no emphasis (o). The degree indicated is always based on the relation of one course to another.

Chart 12 Concepts of GOD in Selected Worship Services

	Praise Ye the Lord	People Who Lived in Jesus' Day	The Chris- tian's Birth and Growth	Finding God Through Work and Worship	The Church Around the World
Creator	*	-	-	*	x
Loving Father	x	-	*	*	x
Just	-	-	*	x	x
Wise	x	-	x	-	-
Active	x	-	*	*	x

Chart 13 Concepts of JESUS CHRIST in Selected Worship Services

	Praise Ye the Lord	People Who Lived in Jesus' Day	The Christian's Birth and Growth	Finding God Through Work and Worship	The Church Around the World
Life	-	*	*	*	-
Saviour	-	x	*	o	x
Teacher	-	*	x	x	-
Lord	o	x	x	o	*

From the above it is evident that these worship services for juniors do emphasize theological concepts though no course attempts to cover thoroughly each characteristic. Rather, the authors seem to select one concept and emphasize this more than the others. Praise Ye the Lord stresses God as Creator. People Who Lived in Jesus' Day lays special stress on Jesus as Teacher. The Christian's Birth and Growth presents to the junior Jesus as Saviour. God as Creator is stressed most in Finding God Through Work and Worship with God as Loving Father and active in life also rather high. The last study, The Church Around the

World, emphasizes Jesus as Lord more than any other concept.

Therefore, it is important in choosing a course for juniors in the Vacation Church school, that the teacher discover which concept her group most needs and select accordingly. This demands careful correlation of courses from year to year so that eventually all the necessary concepts are taught.

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