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**A STUDY OF WORSHIP IN THE HIGHER ELEMENTARY SCHOOLS OF  
THE UNITED LUTHERAN CHURCH MISSION IN INDIA,  
WITH SUGGESTIONS FOR ITS IMPROVEMENT**

**By**

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## INTRODUCTION

## INTRODUCTION

### A. Statement of the Problem

The United Lutheran Church Mission in India will celebrate its Centennial in 1942. For nearly one hundred years the missionaries of that church have been laboring <sup>there</sup> for the welfare of the people in India. They have set up many institutions of learning, hospitals, industrial schools, and have built up the indigenous church to the place where it is now able to take over and control some of the established institutions. For several years the Indian Church has controlled the hundreds of Lower Elementary Schools. These are usually village schools with the first few grades or even perhaps the first five grades. At present the native church is about to take over the eighteen Higher Elementary Schools. These are boarding schools in which boys and girls from six to eighteen years of age study in grades one to eight inclusive. The writer has been a missionary in this Mission for five years and has been in charge of one of these Higher Elementary Schools for almost three years. While working with these pupils she has felt a need for a better program of worship.

These schools have what they call "Prayers" three

times a day. The very first thing in the morning, at five fifteen o'clock, they hold this service of worship in their dormitories, called hostels. Then the pupils go about their morning duties and have a period of an hour or longer of study before their morning meal. School opens at ninety-five o'clock. There are fifteen minutes of "Prayers" before the actual school work commences. There are always some outside pupils who come in as "Day students". Again at night, after their evening meal, the pupils gather in the hostels for a two hour study period. Before this study period they have "Evening Prayers". These pupils often have offered prayers which have impressed the writer, but she is aware of the fact that "the true test of the effectiveness of worship is the way in which the individual meets the duties that are his when he goes forth from the place of worship."<sup>1</sup> Often she has felt that the pupils have not come truly to sense the omni-presence of God and to appreciate the fact that their every day lives and work must be worshipful.

Since these "Prayers" constitute the daily devotional life of the pupils, and since the writer has felt that the worship has not been effective among the pupils of at least one school, she is setting out in this thesis to study these "Prayer" programs and to try to find

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1. Jones, M. A. Training Juniors in Worship, p.13

their points of weakness. Then she will endeavor to offer suggestions for the improvement of the worship of these schools.

#### B. Method of Procedure

In order to make a study of the whole situation, the writer has sent the following questionnaire to the Managers or Headmasters of these thirteen schools for boys and five schools for girls in the United Lutheran Church Mission in India.

#### Questionnaire

1. How many pupils from 6-8 years of age are there in your Hostel?
2. How many pupils from 9-11 years of age are there in your Hostel?
3. How many pupils from 12-14 years of age are there in your Hostel?
4. How many pupils from 15-17 years of age are there in your Hostel?
5. How many Day Students from 6-8 years of age are there in your School?
6. How many Day Students from 9-11 years of age are there in your School?
7. How many Day Students from 12-14 years of age are there in your School?
8. How many Day Students from 15-17 years of age are there in your School?
9. What program do you follow for your Hostel Morning Prayers?
10. What program do you follow for your School Prayers?
11. What program do you follow for your Hostel Evening Prayers?
12. Are these programs correlated in any way?
13. Are these programs correlated with the Sunday School Lessons in any way?
14. What to you is the major problem of worship in our schools?
15. What do you consider to be the aim of the " Prayers " which are held morning and evening in our Hostels and Schools?



Everyone of the eighteen schools filled out and returned the questionnaires. Eleven were answered by missionaries and seven by Indian Headmasters. The writer has used the data of these responses in analyzing the situation. The first chapter contains a compilation and summary of the answers to the questionnaire. In reference to the responses an effort has been made to preserve the very words of the respondents.

The second chapter defines worship, and discusses the major principles relating to worship services conducted three times daily in the Higher Elementary Schools of the United Lutheran Church in India, with special reference to later childhood and early and middle adolescence. English sources on worship have been used, but adaptations to the Indian situation have been made throughout.

The third chapter contains an evaluation of the worship in the Higher Elementary Schools of the United Lutheran Church in the light of the principles which are set forth in Chapter II. In this study the problems presented by the respondents revealed the need of a more adequate program of worship. The fact that every one of the eighteen schools filled out and returned the questionnaires may show the importance of the problem of improvement in the minds of the leaders. All but one answered

all the questions, and the one school has only omitted to answer five out of the fifteen questions.

Chapter four sets forth the points where improvement is needed and relates to them these principles of the foregoing study. It also has made specific suggestions as to how these needs may be met.

In order that special help might be given to the Indian leaders, the writer has presented in chapter five a sample series of five daily worship programs for juniors, correlating the three daily services, and five for intermediates and seniors together. These worship services are based on the book of Nehemiah. They should serve the leaders as a guide in creating and planning their worship services.

#### C. Sources

The main sources used for this study have been the answers to the questionnaire sent to the eighteen Higher Elementary Schools of the United Lutheran Church Mission in India, the writer's personal experience in Educational leadership in India and the standard works on worship in Religious Education.

CHAPTER I  
A QUESTIONNAIRE STUDY OF WORSHIP IN THE HIGHER  
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The questionnaire found herein on page 4 was sent to the eighteen Higher Elementary Schools of the United Lutheran Church Mission in India. Each of the schools responded. One school, however, omitted to answer some of the questions. In this chapter there will be analyzed the data which these answers revealed.

A. A Statistical Survey of the Pupils in the Higher  
Elementary Schools of the United Lutheran Church Mission  
in India

The answers to the first eight questions have been compiled in the accompanying chart. We observe from the chart the large number of pupils who attend these schools. What a mighty force these three thousand four hundred and sixty three pupils could become if they considered their every moment a worshipful experience and their every deed to be done for Christ. <sup>1</sup>

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1. Chapter II contains the writer's idea of worship.



### B. A Study of the Worship Programs

In answer to the question, "What program do you follow for your hostel morning prayers?" there were varied answers. Some gave the content of the program but not the form. In four hostels the morning prayers are of a private nature. One hostel answered, "None", but the writer, feeling that she knows the situation, has placed it in the group of a "private nature". One hostel has a private "Morning Watch" followed by a group program. Only five hostels included the form of their program. Most of these have a hymn, Bible reading, and prayer. One omits the singing and three add a brief exposition of Scripture or exhortation to Christian life. One school uses the Matins Service of the Lutheran Church as its form of worship.

As for content, six hostels use New Testament lessons; two simply said, "Scripture"; three use the daily Bible readings which are published in the "Andra Lutheran", a church paper for use in connection with the Sunday School lessons; one uses a little book "Daily Light"; and another uses "Daily Meditation". One school spends the time in learning Telugu lyrics.

The time element was mentioned by some few. The hostel which has both "Morning Watch" and prayers

spends one hour in the watch time and one half hour in the group prayers. One hostel has private devotions of one-half hour; the others which mentioned time said, "twenty minutes".

In most cases the Matrons or Wardens are in charge of the prayers but the children carry them out.

The question, "What program do you follow for your school prayers?" brought answers which have been compiled as follows. Eight schools gave the form of their programs. The usual program was: first, a hymn; second, a Bible reading; third, a talk; fourth, a closing prayer. One school has a talk only once a week and another school, as a general rule, has no talks at all. One school spoke of a specially prepared service but did not elaborate. One school included in its daily program the repetition of the Christian pledge as is found in "A Hand Book for the Religious Instructor" issued by the Andra Evangelical Lutheran Church in 1931. That same school closes its prayers with the British National Anthem.

The content of the programs was quite varied. Two schools simply mentioned that the teachers worked out selections for the week and gave no content. Three schools are using the daily Bible readings which are published in the "Andra Lutheran", the Indian Church paper, for use in

connection with the Sunday School lessons. All the rest mentioned Scripture readings of either the Old or New Testament. One school is using the "Life of Jesus" as <sup>it</sup> is found in the Harmony of the Gospels. The subjects of the talks that are mentioned by several schools are love (3), faith (2), obedience (2), Christian duties (2), gratitude (2), kindness, honesty, hope, humility, mercy, confession of sin, forgiveness, baptism, prayer, truth, discipline, righteous living, service to mankind, the fear of the Lord is the beginning of wisdom, the great qualities of the Master, the lives of great Bible characters and others such as Sundar Singh and Ramabai. Two schools mentioned that they have as their goal the learning of ~~a~~ hymns: the one, twelve for the year; and the other, three stanzas of thirty hymns for the year. The former school also has as its goal the learning of twenty-four stories with suitable memory verses. One school spends some time on the Twenty-third Psalm, the Sermon on the Mount, the Lord's Prayer, the Ten Commandments, and then has special Christmas and Lenten programs.

In most every instance teachers take turns in conducting these programs, usually one teacher for the week. Very few mentioned the time element, but three said that the programs were ten or fifteen minutes long. Only



two schools make an attempt to divide into age groups. One divides the boys into Junior and Senior divisions for school prayers. The other has a separate morning period of instruction for the children of the first three standards.

In answer to the question, "What program do you follow for your Hostel Evening Prayers?" there were seven hostels which gave the form. These varied but the usual program was: hymn; Bible reading; closing prayer. Five hostels add short talks. One hostel uses the Vespers Service as it is found in the Lutheran Hymnal. One hostel simply sings a hymn as the children are seated for their evening study period.

The content of these programs is usually the Bible. Three hostels are using the New Testament, one the Psalms, and one the Proverbs. One hostel is studying the Old Testament by books while another is studying Old Testament characters. In one hostel the different classes are in charge and then in the program each boy recites from memory some one Bible verse. Another hostel is using a Daily Devotion book.

These programs are usually carried out by the pupils themselves and take place just before the evening study hour.

C. A Study of Correlation in the Worship Programs

All eighteen schools sent in answers for the question, "Are these programs correlated in any way?" Twelve schools answered, "No." One school said that they were correlated only in aim. Another school uses consecutive Bible readings in the morning and the evening hostel prayers. Two schools reported, "To some extent" but did not specify how. One school reported "Yes" but did not indicate in what way and the writer could not see any correlation in their programs as given. One school stated how they might be correlated. Another school replied **definitely** that they do not think these programs should be correlated.

All eighteen schools answered the question "Are these programs correlated with the Sunday School lessons in any way?" Nine schools answered in the affirmative; six, in the negative. Three reported "sometimes", or "not regularly". Of the nine that answered in the affirmative the correlation was found to be in the fact that the daily Bible readings for use in connection with the Sunday School lessons were being read in one or the other of their prayer programs. The correlation in the other three was not mentioned, nor could it be observed from the programs submitted.

#### D. A Study of the Problems of Worship

There seemed to have been a misunderstanding of the question, "What to you is the major problem of worship in our schools?" Eight out of the eighteen schools answered it as if "major problem" meant "major aim", so their answers will be used in the summary of the next question. The remaining nine all mentioned either the difficulty of keeping the programs from becoming mechanical or stereotyped or getting spontaneity on the part of the pupils or making the worship real. These all resolve themselves into the one problem of creating and maintaining an atmosphere and spirit of worship. The lack of proper leadership and the difficulty of making outlines for subjects was the problem of next importance as reported by the respondents. These both really merge into one, the lack of proper leadership. The impossibility of correlation was mentioned by one school as a problem. This is due to the fact that the school has seven classes, each having a different Bible course and belongs to a Sunday School with three different departments and each department is studying a different lesson. Another school brought up the problem of the correlation of worship to boys' personal problems. One school states that their difficulty is in the fact that a very high percentage of their pupils are from

either Hindu or Mohammedan homes. Another school brings in a problem of shortage of hymnals. A final problem only one school mentioned but the writer knows that this is true of many of the schools, namely, the lack of suitable chapels.

#### E. A Study of the Aims of Worship

The question "What do you consider to be the aim of the "Prayers" which are held mornings and evenings in our hostels and schools?" brought a great number and variety of answers. These may be grouped under the five headings: Christian living, worship, leadership training, instruction, and decision.

The largest majority of the schools placed emphasis on Christian living as the aim of the prayer programs. Their statements are as follows: "That pupils may live Christian lives" (4); "To build character" (4); "That the pupils may grow spiritually" (2); "To develop saving faith" (2); "To begin work with God and end with His blessing"; "To begin the day and work aright with God"; "To seek God's aid and guidance before beginning the daily work"; "To make religion practical in life and work"; "To create a Christian atmosphere"; "To develop Christian consciousness"; "That the pupils may understand and accept the life of Jesus as model for their own lives"; "To bring

the pupils into the right relationship with the other children."

Six schools considered one of the chief aims to be worship, and others brought out ideas which would really be included in the term worship, such as: "For praise and thanksgiving" (2); "That the pupils may learn to know God as a person who hears, sees, and loves all men" (2); "That the pupils may find God in the Word" (2); "That the pupils may feel the presence of God in their midst"; "For fellowship with the Shepherd of Souls"; "To teach reverence"; "To bring the pupils into right relationship with God".

Five schools declared one of the aims to be the training of the pupils for faithful leadership in the future.

Four schools thought that instruction was the aim and some few others added aims which really mean the same thing. These were "To instil Christian principles in the minds of the pupils" (2); "To help the pupils to realize that Jesus is very near, loving us, lifting our burdens and using us in helping others" ; "To implant and impress in the minds of the pupils the salient points in the life of Christ"; "To teach and train in prayer life"; "To train the pupils to think and express themselves on religious lines"; "To train the pupils to sing Telugu

lyrics with their meaning in an indigenous way".

The idea of decision seemed to be uppermost in the minds of some few. The following answers came: "To lead pupils to be followers of Jesus Christ" (2); "To bring pupils around to the feet of Jesus Christ who is the light of the world"; "To lead the pupils to a real religious experience"; "That the pupils may learn what sin is and may realize its consequences. To lead them to conversion"; "To get the pupils to surrender all they have of bad and of good to Christ to be changed and used by Him in bringing in His kingdom." Two schools brought out the fact that heathen children attend the schools and added that the prayers should have as one aim "To teach the way of salvation to the heathen".

CHAPTER II  
PRINCIPLES OF WORSHIP RELATED TO  
JUNIOR, INTERMEDIATE AND SENIOR AGE GROUPS

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In this chapter it is the writer's purpose to consider what may be the major principles relating to worship that would be conducted three times daily in the Higher Elementary Schools of the United Lutheran Church in India with special reference to later childhood and adolescence. English texts will be used but adaptations to Indian situations will be continually kept in mind.

**A. The Universality and Need of Worship**

The Psalmist has said, "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God"<sup>1</sup>, thus expressing his view that man has an innate longing for fellowship with the Eternal. From the very beginning of time history reveals that the human soul has reached out with fear, often with superstitious faith, and love toward some greater and higher Power than itself. Ruins of past civilizations show altars where tribal deities were honored and appeased. Man has bowed down to those Powers in what may be termed worship.

Even children appear to have a natural tendency

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1. Psalms 42:1



to respond to the religious in life. This fact makes it necessary that their leaders see that children are led into right conceptions of God and are helped in building up a religion, as Christians, that has as its center the God and Father of Jesus Christ. The very young child should conceive of God as a loving Father.

The junior begins to develop an interest in the heroic and a capacity for loyalty to real heroes. He will look at God and admire His great power. He will see Jesus as a great and powerful leader and thus may be filled with a desire to give Him his loyalty. The junior feels the need of someone in whom he can confide and to whom he can tell all his troubles. He must be shown a loving Companion in Jesus who will listen with sympathy and who is able to help him. The junior's desire for prominence brings him into many temptations. In school he may copy to gain the respect of his teacher, or even steal to secure attention from others. Therefore, he must know God as righteous, a God who demands hard things of children, but who is a loving and ever present Father ready to help his children in their fight for the right.

As juniors grow up into what to many is a chaotic experience of adolescence, they need to have a quieting, steadying experience. This will be found in

the meditation of worship, as a religious leader of old suggested in the following: "In quietness and in confidence shall be your strength;"<sup>1</sup> and "They that wait upon the Lord shall renew their strength."<sup>2</sup> In adolescence life is enlarging. Youth are entering a period of greater powers, keener temptations, more perplexing problems and more important decisions. They therefore need God to be brought more intimately into their lives, to direct these powers, to strengthen against temptations, to guide in the solution of problems and in making important choices. Adolescents are naturally affectionate, and so wholesome emotional responses which will be driving powers for good should be awakened within them.

#### B. The Nature of Worship

Related to children and young people worship may be thought of as "worthship". "Worthship, the esteem of worth, is the earlier use of our word worship"<sup>3</sup>; suggests Dr. Verkuyl. When a friend thought highly of another he considered him worthshipful. There was great worth in him. This is essentially true in religious worship, so that as an aid in the understanding of worship, the meaning of true friendship may be made. Especially may this concept-

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1. Isaiah 30:15
2. Ibid 40:31
3. Verkuyl, Gerrit: Adolescent Worship, p.30

ion of the nature of worship be helpful to the Indian child and youth.

In a description of friendship there may be found all the elements that go to make up religious worship, so that worship may be considered "friendship with God". First, friends always try to please each other. Children, as friends of God, should be led to try to live as always pleasing to Him. To them the "fear of the Lord" would mean their unwillingness to displease him. Then, as friends know and appreciate each others' worth, so the worshipper has a vision of God's holiness and goodness and is filled with an adoration which bursts forth into praise. When he realizes the unmerited mercy of God he is filled with humility in his presence and bows in reverence to him.

Friends desire to be together and converse one with the other. Such fellowship between friends is very much like communion with God. Christ himself said, "God is a spirit: and they that worship him must worship him in spirit and in truth."<sup>1</sup> Individuals can commune with God as friend with friend through the perusal of divine instructions in the Bible and in prayer. Indeed prayer is the central element in worship.

Friends become quite dependent one upon the

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1. John 4:24

other. In the same way, through worship men become aware of their dependence on God and go to him with their petitions. They can discuss their problems with him and finally present them to him for solution. As men rely on their friends' advice and gladly accept any criticism, so they can rely on God and trust his advice.

Occasionally earthly friendships are broken but they are usually quickly restored. The bond of love soon causes sorrow for misdeeds, on the one hand, and readiness to forgive, on the other hand. Thus before long friendship is restored. God is a true friend so even though men grieve him by their sin, fellowship can quickly be restored by repentance on the part of man.

Friends are not satisfied with a "feeling" for one another, they want to do something for each other. They enjoy helping one another to the successful accomplishment of tasks. In the same way the worshipper will want to take part in God's work in the world. He will want to dedicate himself to the carrying out of God's will in service.

Friends are always so grateful one to the other. They never forget to show their appreciation. Just so, worship will ring with notes of praise and joy. In thinking of the Cross and what it means, worshippers will truly

show their gratitude in continuous thanksgiving.

Friends are great confidants. They are filled with understanding for and trust in each other and so have no fear of laying bare their hearts to one another. Just so the worshipper may open his heart to God. He will receive more good counsel and sympathy than any earthly friend can possibly vouchsafe.

As friends are happy in just being together so the worshipper is filled with gladness by the knowledge of the presence of God. His presence is all sufficient.

President Schwarze spoke of worship as "ascribing of 'worth' to God; describing 'worth' of God in praise; and inscribing his will within us."<sup>1</sup> This statement really summarizes the discussion of worship as friendship with God and so gives a comprehensive definition of worship.

### C. The Aims of Worship

In seeking for aims in her study of worship texts, the writer found that very few authorities stated definite aims. She therefore collected the implied aims as found under such headings as meaning, importance, need, and achievements of worship and with these few definite aims she found, has compiled the following summary of all of them.

. . . . .

1. Schwarze, W. N. President of Moravian College and Theological Seminary. An address on Worship delivered at the Biblical Seminary in New York on February 13, 1936

The first aim of worship should be to lead children and young people into a correct understanding of the nature of God. They must realize that he is an ever present, living reality, that he is holy, loving and good, that he is one whom children, as well as adults, can approach, and that fellowship with him is possible. They should especially realize that his Spirit will come and dwell in their hearts and there work for them and be a source of power.

Next, worship should aim to create the right attitudes toward this God. Children and youth should be led to give all their affections to him in love, to be filled with admiration for him, to be humble before him in reverence, to be repentant in the light of their sins, to continually praise him with thanksgiving, to put entire confidence and trust in him in place of any fear or superstition, to depend on him for the solution of problems and for both advice and criticism, to please him in every word and deed, to cooperate with him in his work on earth, to commune with him through the reading of his Word and in prayer, and finally, to be happy in his presence.

These attitudes toward God will change the children's attitudes toward others from that of selfishness to altruism. They will see all of life's relationships in

God's light and then all petty grievances and disagreements will become insignificant and fade away.

Worship should aim to strengthen all wholesome desires already present. It should lead to the discernment of God's will and stimulate the worshipper to seek to identify his own will with that of God, and finally to a decision on the part of the worshipper to dedicate his entire being to God and his service.

After this dedication worship should continue to develop Christian character and strengthen the spiritual life of the children so that they will make their every moment worshipful and do their every deed as for God.

From the description of worship as "friendship with God" one can see that, if worship is really sincere, practically every one of these aims will be carried out. Learning to know God as the power within, is not brought out in the idea of worship as friendship but, through experience in worship and service, children and youth will be able to comprehend the meaning of Christ's words, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."<sup>1</sup> They will learn that power comes from the indwelling of the Spirit of God.

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1. John 15:5

#### D. The Materials of Worship

It is evident that the above aims of worship require carefully planned programs. The materials which make up good programs will here be considered. These materials of worship in the order of their treatment are music, prayer, scripture, stories or talks, ceremony and symbols and vital activities.

##### 1. Music as a Means of Worship

Few realize the power that lies in music. Scientists have discovered that major chords tend to accelerate respiration, while minor melodies produce the opposite effect. Music may excite or soothe; it may stimulate and empower ideas. It has even been found curative in many cases of mental and physical illnesses. That which is true in the scientific world is even more true in the religious world.<sup>1</sup> Professor Tweedy speaks of music as the handmaid of Religion.<sup>2</sup> This is true because it has the power to stir the emotions and to secure reverent responses. Then, too, when emotions are aroused, purposes and attitudes are developed and created in worship, they find their expression in music. Professor Tweedy says, "In those periods when religion has flourished best, men

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1. Cf. Weigle, L. A. & Tweedy, H. H.: Training the Devotional Life p.33-38
2. Cf. Members of the faculty of the Divinity School of Yale University: Education for Christian Service p.188



have sung most."<sup>1</sup>

Music has a unifying value which is unique. Listening to a familiar piece of music tends to establish a common bond of understanding even among people who are widely different. This fact is even more true of participation in group singing. Group singing creates a spirit of good will and comradeship. The hostel families feel a closer relationship at the end of the school year, and it is thought that the group singing tightens this bond. In large meetings when the group sings, "Let us Arise and Build a Living Congregation," it is difficult to escape the powerful emotional experience which grips all and molds the group into a unit for action.

Then too, as Miss Jones says, "Noble words set to worthy tunes help the worshipper to put into articulate form his vague strivings after God and in so doing help him to clearer conceptions and straighter thinking."<sup>2</sup> So often one does not know how to express his feelings and then the words of a hymn may be found which will say just what he wanted to say. Often young people are thankful and grateful yet do not seem to be able to word a fitting praise to God. Then they find a hymn which so well expresses their appreciation and by means of it are helped in worship.

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1. Weigle, L. A. & Tweedy, H. H.: Op. Cit. p.33
2. Jones, M. A.: Training Juniors in Worship p.94

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Through singing of love, gratitude and confidence, one's feelings grow stronger. The effect of the rhythm tends also to impress the truths expressed in hymns. Many of the religious ideas of children and youth are those which they learned in the singing of hymns. It is therefore quite important that the right kind of hymns be selected for children and adolescents to sing, both with reference to words and music.

One of the most important requirements in a hymn is sincerity. If youth sing what they do not mean they become hypocrites. Hymns must be true to life and also have subjects suitable for public worship. They should fit the season and the occasion and especially the age and experience of the group.

In considering juniors, it must be realized that their songs should be pictorial and should emphasize trust and obedience. They should deal only with those aspects of life which the child appreciates and understands. However, as children advance in age, they must be given hymns that will provide for their spiritual growth. They soon grow out of the "babyish" songs and crave something more "grown-up". Miss Jones has given a helpful list of sentiments to be looked for in selecting hymns for juniors. Only those ideas which a child can be expected to make his

own should be used. They are:

"...gratitude for the beauty of nature, for the care of parents, for the protection of government;... pride in the achievements of the Church;... reverence and awe in the presence of the power and the majesty of God as revealed through nature and through the Bible narratives;... confidence and security in the thought of the love and goodness of God;... admiration and love for Jesus and a real desire to live as his disciple;... sympathy with others and desire to help them;...conscious(ness) of a real and intimate relationship between himself and God and assurance that he is God's child;... intense repentance for something which he has done that is wrong and an earnest desire for the forgiveness of God and for the help of God in overcoming the desire to do a similar thing in the future. In other words, he can make his own those sentiments which Jesus put at the center of the Christian life - love for God and love for man - whenever these are interpreted to him concretely." <sup>1</sup>

Professor Tweedy suggests that even though "Rock of Ages" and "Abide with Me" are too old for a child and lie beyond his experience, he should be taught them when his memory is active and tenacious. The beauty of their words and the charm of the melody often make them children's favorites.<sup>2</sup>

The junior is unable to appreciate or interpret symbolic language. Only concrete ideas should be found in his songs, for abstract terms convey no meaning to him. "Lead Kindly Light" illustrates the symbolic. "We Thank Thee, O our Father" is a hymn by means of which boys and girls can really worship because the words say simply what

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1. Jones, M. A.: Op. Cit. p.109-110
2. Cf. Weigle, L. A. & Tweedy, H. H.:Op. Cit. p.39

they themselves know they feel. They can make the language of such hymns their own language of worship for they express exactly what they should like to say.

Hymns for adolescents must provide a satisfying means of expressing the inmost thoughts of youth concerning personal religion, and their relations to God and Christ. They do not care for a sentimental affection for a gentle Jesus but rather a worship of the manly hero of the Gospels. Their hymns must express great ideals of duty and of service. Adolescents are highly emotional. They feel very deeply. Some of their hymns should express deep sentiment. Even "The Old Rugged Cross" which does not meet accepted standards of thought and tune can at times be used by youth as an outlet for their sentiments.<sup>1</sup>

Often songs which appear in books of worship are not sacred. The hymns that are sung in worship must be about God, come from experiences with God and be for God. They must "convey man's loftiest thoughts of God as revealed in nature, or God's gracious devotion to man; or human relationship as children of God." 2

Christian nature hymns facilitate the worship of those who live close to nature. Adolescents love the out-of-doors, and sing "This is My Father's World" with great

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1. Cf. Verkuyl, Gerrit : Op. Cit. p.174
2. Ibid p.177

feeling. Prayer hymns are popular with youth because they have longings and experiences which they cannot express and which these hymns aid them in formulating. Among prayer hymns are found hymns of promise and consecration. Often timid boys and girls will be too shy to stand alone and publicly pledge their loyalty in spoken words, but encouraged by the fellowship of others, they will join in singing such hymns. Hymns which relate the promises of God to their needs are good for use with older school children. Hymns of thanksgiving and adoration are suitable on very many occasions.

Verkuyl says, "Sacred hymns should stimulate to endeavour and cause discontent with imperfection." <sup>1</sup> When youth catches the vision of Jesus Christ and his ideals are supremely awakened, then he needs hymns through which he may voice his high resolves. Hymns must therefore be chosen which portray lofty conceptions of Christ and God and which are idealistic.

The present age demands that the love of God shall find dominant expression in love and service of man. There are very few hymns which express this social urge. This fact offers a challenge to any one who may have the power of poetic and musical expression.

Besides taking thought of the words of hymns one

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1. Verkuyl, Gerrit, : Ibid p.180

must also be careful of the tunes. They should suit the words.

"One cannot enter into the spirit of the stirring hymn of action while singing the tune that is suited to a hymn of prayer. Hymns of praise and of activity and of service require tunes that carry out the spirit of the words; while hymns of devotion and of meditation upon the love of God can have their influence upon the life of the worshipers only when they are sung to tunes that help induce the attitudes which the words express." 1

Jazz tunes have found their way into many hymn books. These are neither uplifting nor inspiring and do not lend to a spirit of worship. Hymn tunes should be simple and majestic. In selecting hymns for children one must be sure that the tunes are in the range of their voices. It is very hard for the adolescents' changing voices to sing some of the more difficult tunes.

## 2. Prayer as a Means of Worship

It is through prayer that one finds God and enjoys fellowship with him. Therefore it may be said that prayer is "the central act and experience of worship."<sup>2</sup> Since this is true, if children and youth are expected to worship aright, they must first be taught to pray aright. Leaders must stimulate within them thoughts of God and love for him. They must help them to realize his immediate interest in them and to teach them that prayer is quietly

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1. Jones, M. A.: Op. Cit. p.101
2. McKibben, F. M: Intermediate Method in the Church School p.166

talking with God, and that through it they will receive power and help from him.

The leaders of children's and young people's groups must be men and women who really know the meaning, importance and value of prayer. They must avail themselves of the privilege of prayer and know it as a source of joy and strength. They must have love and sympathy for their group. Leaders need an "inflow of divine grace and outflow of Christian love." <sup>1</sup> The thought of God should always be in the leader's mind and should pervade a worship service. Prayer to them must be a natural thing.

In any natural situation one talks to another because one feels the need of ~~their~~<sup>his</sup> companionship or desires ~~their~~<sup>his</sup> help. This is true of one's relationship to God, as Miss Jones suggests, "There can be no real prayer unless there is a felt need of some sort." <sup>2</sup> If children and young people are satisfied with their lives they will not seek the fellowship of God. However, they do feel the need of something which they cannot supply themselves and so should be led to pray. It is therefore up to the leaders to arouse that sense of need of God and to stimulate in them the desire to pray to him. This can be done readily by short periods of conversation. Children often say

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1. Verkuyl, Gerrit, Op. Cit. p.201
2. Jones, M. A.: Op. Cit. p.76

foolish and irrelevant things, but if a sympathetic attitude is shown by the leader and a few good questions asked them, they will soon wish to render service in which they will realize their need of help from a power greater than their own. Then they will be ready to pray. Sometimes the singing of a hymn or the reading of a Scripture passage will inspire children to talk with God. Leaders should take advantage of such moments.

The best way to teach children to pray is through actual experience. When the opportune moment for prayer comes the leader herself should perhaps discuss the situation a bit and then lead in prayer. She should help the children to realize that she is really talking to the Father and that they, too, in listening to her, are saying the same words in their minds and so are also praying to the Father.

For juniors, prayers should be short, simple, vital and concrete. They should be spoken from the standpoint of the child and made up of children's thoughts expressed in words very familiar to them. The junior can not realize himself an unworthy sinner pleading for mercy. He knows if he has done a wrong deed and can be sorry for that specific sin, but that is as far as his mind can comprehend. To be concrete and vital the junior's prayer



must include very definite situations in child life such as: The confession of stealing some other child's soap or some rice from the kitchen; the petition for help in faithfully doing hostel duties; in telling the truth, in keeping from writing on the freshly whitewashed school walls; the praise to God for parents, sunshine, flowers and the opportunity for going to school.

A junior leader has a wonderful opportunity for guiding and molding the prayer life of children. As an example, should a request be made for the recovery of a faithful Bible Woman who is critically ill and whom the leader knows to be a very old woman who had lived a good Christian life and had won many souls for Christ and now in all her pain to be eagerly looking forward to the life beyond, to pray for her recovery would be unkind. In that case the leader, in her prayer, should praise God for the Bible Woman and thank him for all the good deeds she had done among her neighbors and for the way he had used her in the extension of his Kingdom. She should also pray that the children be given power to be kind to her by taking her flowers and being very quiet around her room in the teachers' quarters, and that she herself in her conscious moments might be happy and glad because she had lived her life so that all people, even the Hindus, now

love her and that God himself is pleased with her.

Such prayers would give the children right attitudes concerning death and other problems arising. They would also come to a better understanding of the meaning of prayer. In this experience of prayer the leader is helping children "by throwing round the whole experience of prayer an atmosphere of reverent joy that helps them to appreciate the privilege of prayer much more than instruction on the subject can be expected to do." <sup>1</sup>

There are times when the juniors should pray as a group. Praying together gives them a feeling of oneness and makes praying seem more real than when the leader does it. It also gives an atmosphere of dignity and reverence to a worship service. In order to pray in unison there must be a common prayer which is either read or memorized. It is best that it be a memorized one. That prayer may be one composed by the leader or one taken from the great prayers that have been collected from the journals of religious leaders. However, when prayers of others are learned and often repeated they become mechanical and even in the beginning do not come close to the everyday problems of the pupils. For this reason, it is best if leaders compose their own prayers with the needs and experiences of the group in mind. They may have the pupils themselves

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1. Jones, M. A.: Op. Cit. p.87

build the prayer with their help. In this way they will learn how to express the things that they want to say and will have a satisfactory prayer that will lend itself to real worship.

The value of the use of the Lord's Prayer for juniors is questioned, especially when it is a careless repetition of words. If used at all, it must first be made meaningful to the children by studying it in its setting in the life of Christ and in the Gospels.

Prayer sentences set to music are valuable for use with Juniors. Often at the close of the leader's prayer the singing of a prayer sentence gives the pupils an added sense of its being their own prayer.

As these juniors grow into intermediates and seniors they become more God-conscious. They feel a greater need for him and take him more intimately into their lives. The idea of God as a friend makes him more real and companionable, and worship as friendship with him becomes a more vital part of their living.

Verkuyl says,

"The supreme factor in our worship-period is that we relate ourselves with all we think and do to God. 'In thy light shall we see light.' (Ps. 36:9) Then shall we also learn to relate ourselves to the world about us, and personal and world-events to God." 1

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1. Verkuyl, Gerrit.: Op. Cit. p.138

To strengthen the adolescent group's devotional life, leaders must stimulate them to a sincere private prayer life. If they have a close scrutiny of their own thoughts and deeds in the "light", then they will be more ready to worship in the large and will be able to relate all actions and events to God.

If they consider their former defeats and ask God why they were not strong to overcome, they would become aware of the re-appearance of some old habit they thought they had conquered, some desires which were not toward God, or perhaps a brother to whom they need to "be first reconciled". These experiences would show their great need for God and make them more anxious to worship him and receive his power and guidance. On the other hand, if they consider their victories on their knees, they will be filled with humility and will want to give greater praise to God. This thought will create in them a greater desire for worship. The private study of personal prayers in the Bible and those of great worshippers will not only help them to learn to phrase their own prayers but will inspire them to closer fellowship with God and help them to give valuable contributions to the group worship period.

The early adolescence leader needs to be very careful in the selection of words for her prayers. She

must not use theological terms unless they are understood, and even yet must be very concrete in the language of prayers. She should have the leading parts of the prayer thought out before the worship service, but just before praying she should consult her group and get their reactions and share her feelings with them. The prayer should be the joint result of the group's praises, confessions and petitions. The adolescents should begin to lead in prayer themselves, but it is best that the leader go over it with them first, or even help them in wording the prayer. They might take turns in leading in the Lord's Prayer which now will have more meaning for them.

A short period of meditation will be valuable at this age, introduced perhaps by a quiet reading of the verse "The Lord is in his holy temple: let all the earth keep silence before him."<sup>1</sup> Adolescents need quiet, to "be still, and know that I am God."<sup>2</sup> The meditation period might well be closed by singing a prayer sentence, such as, "My all, my all, Jesus Saviour, I give my all to Thee."

By the time intermediates become seniors they should have grown very much in their prayer life. Now they should be able, to a very large extent, to offer their own

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1. Habakkuk 2:20
2. Psalms 46:10

prayers, and the older ones can even be used in turn to lead Primary and Junior groups in worship. Growth results from experience.

It is well to suggest a few cautions, as the occasion may arise, in the matter of prayer. Sometimes children and youth will make a request of God which he, in his wisdom, does not see fit to grant. The child or adolescent may have asked confidently and expectantly and earnestly, and so is very much disappointed at not receiving that which he has requested. He must be helped to understand that it was not because God did not love him nor desire to make him happy, but because he knew that it was not for his best. Jesus said once to his disciples, "Ye know not what ye ask." <sup>1</sup> Men do not know God's great purpose. An affirmative answer may be the worst thing for the person who has made the request or it might bring calamity to someone else or interfere in some way with God's purpose. Children must be taught to recognize God's wisdom and to believe that "we know that all things work together for good to them that love God." <sup>2</sup>

The part that one plays in making the answers to his prayers possible, and in hindering God from answering prayers, is a very important thought to bring to the

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1. Mark 10:38
2. Romans 8:28

attention of young people. They can be shown a few instances in everyday life where parents who love their children and seek only their welfare are limited in their giving by the children themselves. Boys like the holiday "fire-crackers" so much. Perhaps one father would like to give some to his son but he knows how careless his son is and so must not give him any lest he hurt himself or set their leaf-roof house on fire. Another father would like to educate his son but he cannot because he will not receive it. Why? Because he simply will not study and does not pass his grades. A mother would like to bring many "sweets" to school for her daughter on visiting day but she dare not because the daughter is so selfish that she would eat them all herself at one time and get sick. So it is with God. He dare not and will not give some answers because he knows people are selfish or have no self-control. In other cases he cannot give because they are not ready to receive.

Another thing which must be remembered regarding prayer is that sometimes young people get discouraged because they have asked for something that they feel surely is God's will and the answer is not granted. For instance the request that the people in a certain village accept Christ. Yes, it is God's will that all men be saved but

there is a question they must ask themselves, "Have we done our part?" God expects men to work with him in his great purpose of extending his kingdom.

"Christ has no hands but our hands  
To do His work today;  
He has no feet but our feet,  
To lead men in His way;  
He has no tongues but our tongues  
To tell men how He died;  
He has no help but our help,  
To bring them to His side."

Annie Johnson Flint

Those people are the only Bibles those illiterate villagers can read so it behooves them to not only preach the Word, but act it. Then God will bring that village into his kingdom when he sees best to do so.

If the times of prayer with juniors, intermediates and seniors are carefully planned and supervised periods which are reverent, unhurried, and which breathe a devout confidence, it is certain that the children and youth will grow up into men and women of genuine devotional life, whose prayers will be full of power. The ultimate aim is a life of ceaseless prayer.

### 3. Scripture as a Means of Worship

When Scripture is used in worship the idea is not that the children should know the Bible as a textbook, but that the life of the Bible should take possession of their hearts, control their thoughts and deeds, and



transform them into the likeness of Christ. It should set them to thinking, feeling, aspiring, and praying. <sup>1</sup>

In choosing portions of Scripture for use in worship, leaders should have in mind the definite purposes these are to play in the service. Scripture references may be used specifically in the development of the theme, or as calls to worship, prayers, prayer responses, ascription of praise, challenges to better living, or benedictions. Every passage should be related to the experiences, problems, and needs of the worshippers.

Passages which tell very concretely and definitely what God does are particularly adapted for use with juniors. The life and teachings of Jesus present God to children as Father, call forth their admiration for the Son of God who prayed to his Father naturally and constantly and lead them to follow his example. The Psalms and a few other Old Testament portions may be selected, but thoughts of God or morality difficult to harmonize with Jesus' teachings should be omitted until later. Juniors will often read Old Testament portions of their own accord and then get the idea that God has improved since Old Testament times. <sup>2</sup> In case such an idea should arise leaders must explain to them how God gradually

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1. Cf. Weigle & Tweedy, : Op. Cit. pp.44,46
2. Cf. Jones, M. A.: Op. Cit. p.123

revealed himself through the prophets. As man became more and more capable of understanding the character and purposes of God their conception of him became higher and higher. The Old Testament heroes were forerunners of Christ. All through the ages men were longing and waiting for the full revelation in Christ. Miss Meyer has well expressed the idea in these words, "We may trace the growth of this knowledge of God as we follow the course of a river winding through highlands and lowlands until it reaches its outlet in the great ocean." <sup>1</sup>

For intermediates and seniors the passages chosen should place emphasis on moral and social living, should serve as guides for Christian conduct, and should awaken the desire to serve one's fellow-men. The Bible is a book containing the experiences men of old have had with God. To-day human nature is quite the same; so now, men can profit by the experiences of their predecessors. The life and teachings of Jesus Christ, the personal and practical portions of the Epistles, some of the Psalms, the great portions in Exodus and Deuteronomy, and the flaming utterances of the prophets are very suitable for use with adolescents.

Children unconsciously absorb the leader's

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1. Kennedy, M. E. & Meyer, M. M.: The Training of the Devotional Life, p.45

attitudes, and so it is very important that leaders handle the Bible with reverence and dignity, that the reading be natural and without any element of superstition. In reading the leader should reflect her joy and pleasure as well as supply the devotional value.

In the worship service the Scripture sometimes may be read by the leader, sometimes by one pupil or all in unison, and sometimes responsively. When the leader knows that she will read she must familiarize herself with the passage to be read, perhaps even by reading it audibly at home; she must sense the emphases and feel the personality of the divine messenger. Only then can she read it meaningfully for children. If scattered passages are used in the development of a theme they should always be read by the leader. If a child is to read, the leader must take great pains in preparing the child. Juniors need activity; so, reading in unison is often profitable. In such a case it must be a familiar passage or the leader should take time to point out some difficult words and their meanings and so familiarize them with the passage. If they are not familiar with the passage the mechanics of reading will detract attention from the message of the passage. Any element of contest must be avoided when there is reading in unison.

There are a few antiphonal Psalms which may well be read responsively, but as a rule the mechanics of responsive reading are distracting and break up the continuity of thought, especially in prose reading.

Scripture passages repeated from memory serve as a forceful unifying measure. Worship periods, however, should never be used for the memorization of materials. Here the question as to what materials should be memorized may arise. Juniors show a keen interest in memorizing; so, leaders should take advantage of this fact and fill their memories with gems which will be helpful all through life. Professor Tweedy says that children should learn those passages which appeal to the intellect by their truth, to the feelings by their beauty and to the will by the fullness of their living power.<sup>1</sup> Leaders must make sure that the children understand the passages they learn or they will grow to dislike them, and so will be negative influence in the future.

In order that the repetition of memorized portions in worship services does not become mechanical, the leader should call attention to the thought expressed and make the children conscious of the message and fitness of the passages. If they are conscious of this and see the

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1. Cf. Weigle and Tweedy, : Op. Cit. p.47

beauty of the language, they will worship with understanding and joy.

When Scripture is read it is well to begin with some such prayers as: "I will hear what God the Lord will speak" <sup>1</sup> or "Open My Eyes That I May See Glimpses of Truth Thou Hast For Me." The worshipper should seek for some personal word with God, and turn thoughts which come into prayers, and find out what God would have him do by offering some such prayer in his heart as "What shall I do, Lord?" <sup>2</sup>

A clear understanding of an utterance of Christ or of any other passage can best be obtained by picturing the scene and the conditions which called forth the utterance. Think of Luke 7:36-39. Picture the scene. There was Christ, eating as the guest of some wealthy man. A woman who was a sinner came into the house to anoint him. As far as those rich men were concerned, she was an outcaste. Christ allowed her to touch him, wash his feet with her tears and wipe them with her hair. Those <sup>men,</sup> ~~as it~~ <sup>as it were,</sup> ~~were,~~ high caste <sup>men</sup> were amazed. They would not have even allowed her shadow to fall on them. After picturing the scene and understanding the conditions, say to yourself, "Lord, what art Thou saying to me through this lesson?"

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1. Psalms 85:8
2. Acts 22:10

The Spirit will certainly say to your heart: "Even as this woman gave of her best to me, give thou thy best to me. Even as in my sight there was no difference between men, go mingle thou with all boys and girls and show no partiality." Besides showing you your duty, the Spirit will give you power to do his suggestions.

In light of such devotional use of the Bible all life will become sacramental.

"God will be seen everywhere at work in his world, and the child will be taught to hear God speaking in our times, not only through the ancient oracles but in his own life, in all truth, in the voice of conscience, in the impulses of love, in the revelations of nature, in the laws of morality, in art, in literature, in music, and above all in the life and teaching of Jesus Christ." 1

#### 4. Stories or Talks as a Means of Worship

In a worship period stories usually play an important part. For juniors these should be short, interesting, and full of action. The leader can best show the Father to them through the life of Jesus. She should tell stories about what Jesus did, how he lived, how he treated his friends, and how he served those who needed him. The juniors will love his courage, gentleness, and humility.

For intermediates too, the story makes the theme concrete.

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1. Weigle and Tweedy, : Op. Cit. p.50

"Ideals and high standards live and inspire when clothed in story garments. Old messages take on new meaning and young hearts draw nearer the Kingdom and its Creator as great truths and principles live again in story form. A child may sing hymns mechanically or pay little attention to abstract passages or even to prayer, but he cannot live through a well-told story and entirely escape its message. It demands and holds his entire attention." 1

The worship leader must take advantage of this most valuable aid. In her planning she should first make a careful selection of a story that will be likely to strengthen the attitudes and appreciations sought in the service. After selecting her story she must be very thorough in her preparation for telling it. A story should never be read in a worship service. She might memorize it and give it, but that isn't a very good plan. It is best to think the story through, adapt it to the situation for which it is desired, then visualize the incidents and firmly fix in mind the sequence of events and ideas. Having done this, she can easily build up the story on that framework, either in her own words or the author's words, just as she chooses. She must avoid all emotionalism and sentimentality. She must not seek a dramatic effect or try to entertain, and must particularly avoid moralizing.

The interpretation of pictures and the histories of familiar hymns will at times help in the development of

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1. Burgess, N. V.: Junior Worship Materials p.28

attitudes. Adolescents especially respond readily to the beautiful in art or music. Sometimes short discussions bring home the point which the leader is trying to ~~get~~ <sup>achieve</sup> ~~achieve~~ in the worship period. Personal testimony, too, may be used occasionally in the worship periods for seniors. The leader, especially, should share her experiences with the group.

#### 5. Ceremony and Symbols as an Aid to Worship

The old Hebrew temples were filled with ritual, some of which the early Christians took over into their services. To-day the Lutheran Matins and Vespers services can be traced to the daily worship of the early Christians. In worship a liturgical form gives a greater unity of thought and purpose. <sup>1</sup> This is true of grown-ups and it is also true of children, especially adolescents. Adolescents are fond of ceremony. "A service which is dignified, awe-inspiring, and beautiful commands their respect and is enjoyed by them". <sup>2</sup> Even young children are ritualists if they are allowed to have a share in its creation. <sup>3</sup>

There are various symbols which are great aids to worship. In Old Testament times sacrifices were made

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1. Cf. Swank, C. P.: A Gatechism in Christian Worship p.28
2. Kennedy, M. E. & Meyer, M. M. Op. Cit. pp.105-106
3. Cf. Powell, M. C.: Junior Method in the Church School p.208



upon altars to God. Now that Christ has come as our supreme sacrifice, the altar "symbolizes the place where God and the worshiper meet in the exchange of gifts." <sup>1</sup> It is the place to which we bring all our prayers and offerings to go up like sacrifices to God, and from whence his greatest gift to us, the Holy Sacrament, is administered. The altar represents the presence of God.

"We should always think of the altar in our church with great respect, and approach it with reverent hearts and holy thoughts. When we go to the altar we should be filled with the spirit of prayer, and have a hymn on our lips." <sup>2</sup>

A cross and two candle sticks are usually placed on the altar. "The cross tells us of the death of our saviour, by which He took away our sins, and made us His brethren and His Father's children. The Cross is the chief sign of our Christian Faith." <sup>3</sup> "The candles tell us of Him Who is the True Light of the world, Jesus Christ... Christ enlightens our darkness, and puts away from us the shadows of night." <sup>4</sup>

The altar should always be covered with a fine white cloth. This is called the "Fair Linen".

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1. Swank, C. P.: Op. Cit. p.22
2. Seltzer, G. R.: Brochure prepared by the Parish Education Department of the United Lutheran Synod of New York for use in Daily Vacation Bible Schools in the New York Synod p.1
3. Ibid p.2
4. Ibid

Each place of worship should have at least the altar, cross, and candlesticks. The altar, the symbol of God's presence, the cross, the symbol of Christ's sacrifice, and the candlesticks symbolizing the Holy Revelation, will help to create a worshipful atmosphere and stir the emotions in worship. Then the children, with their leaders, can build up their own little ceremonies and with these aids, worship more effectively. Some of the church rituals can be explained so as to be meaningful to the older groups, and so may be used to deepen and strengthen their worship.

#### 6. The Part of Vital Activities in Worship

Worship services which do not provide for some vital and active expression are empty and very soon become mechanical. After a service in which the theme "Standing for the Right" has been developed, the worshippers will feel moved to make a promise to God to stand for the right. A few moments of silence should be given at the close for all to make their promise to God. Then worship attitudes and appreciations should become habitual in daily conduct. If worship does not inspire children to go forth from it and live better lives it has not accomplished its purpose. Friends always want to please each other. So the pleasing of God, their friend, should always be the motivation of children's conduct. Leaders

should use this motivation rather than that of punishments or rewards. The latter may be effective for a time, but the former, when thoroughly imbedded in the child's heart, will be permanent. Leaders must help children to choose right because it is right and kindle in their hearts a hatred of that which is wrong. They should continually remind children that there is a power to help them to do the right.

"A true service of worship must always send one out with a new dedication of his life to the finest ideals that he knows and with a new power in his soul to realize the fulfilment of those ideals in his daily life." <sup>1</sup>

Besides seeking that good conduct should grow out of a worship service, leaders should seek for good deeds to follow also. It is always wise to link service projects with worship programs, for through the participation in a group enterprize, worshippers come into a larger understanding of the meaning and nature of fellowship with the Father. Indeed, it is truly finding and living with God. God desires the fellowship with man, but he is more pleased when he sees his children doing his will. Here again the motivation should be to please the Father. Caution should be taken that young people do not get the idea of superiority over those they help and above all things, not an idea of power over them.

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1. Wallace, J. S.: Worship in the Church School p.35

They should be led to feel the joy of sharing with others and to want to follow Christ's own example of serving others. Christ always linked together the ideas of love for God and love for man. Loving God will result in serving man.

#### E. The Technique of Worship

The effectiveness of a worship period depends much upon the program followed. The program should not be just a haphazard throwing together of materials, but a building up of materials on a good plan. Those who prepare programs should prayerfully consider their specific aims for some given period of time, then decide upon a central theme of vital significance and sub-themes to help develop that central theme. After the themes are chosen, materials must be selected which will work together to develop the desired attitudes and convictions. Whether it is a song, scripture, story, or any other material discussed above, it is always well first to question its value and see if it will contribute to the development of the theme, and, above all, to the religious growth and spiritual development of the children. The materials must be unified by the theme and each contribute to the making of a proper impression on the minds of the children, for

attitudes are not created by any arguments or teachings, but come through impressions made by the materials attractively presented. It is well to avoid long Scripture references, and only hymns which are reasonably familiar should be sung. All the materials mentioned need not be used every time. At different times different materials may be used, and thus give variety to the programs. One very important thing is that the materials used be adapted to the needs, interests, and capacities of the worshippers. There are progressive stages in the physical development of children. As their school work is graded, so should their worship be graded, for different ages have different interests and abilities and see life from different viewpoints.

#### 1. Graded Worship

It is best to have the juniors worship apart from the rest of the school, for their leaders need the time to establish and enrich their personal relationship with the Heavenly Father. If the juniors are not brought to feel the conviction of the worth and the vital meaning in connection with worship, they will be indifferent, irreverent, and careless the rest of their lives. Therefore, the junior age is very important. The themes for juniors may be such as are readily illustrated and largely objective, for the

junior is much interested in moral heroism and adjustment to those round about him. The story should fill a large place in junior worship. Since the junior age is the "wiggly" age it is quite important that their activity be used. Participation in the program through rising and sitting for hymns or prayers is a help. Praying a prayer or reading a Scripture reference in unison will use up some excess energy. However, although variety is needed, confusion in the program must be avoided; the leader should have the pupils prepared so they follow step by step without having to take their minds off the thought to follow the program.

The intermediates and seniors may worship together, but here, too, separate services are very valuable. The themes for intermediates may be enlarged and the aim, to a great extent, should be to lead them to personal decision, stimulate them to consecration to Christ, and show them the source of power for more Christian living. The ideal of service should predominate. Their songs and prayers should have a wider interest and content. The story still should have a large place, especially the idealistic story. Short poems will be very valuable. Then, too, they should be given an opportunity for self expression when they show a desire to do so. A certain amount of

ritual and ceremony is always attractive to intermediates.

The program for seniors should be forward-looking, hopeful, enthusiastic, and full of the martial spirit - the fight against evil. The seniors long for action. But the program should lead to clear thinking on practical questions, should help to settle any doubts that might be in their minds, and through their share in leadership should be the direct training for future Christian service.

## 2. Program Arrangement

The arrangement of a program is very important. The opening sets the atmosphere of the service; so, it should be very carefully selected. Then all items should be in sequence and should lead up to a climax.

## 3. Program Evaluation

After programs are built up, the leader may think it through with the following questions in mind: Is it vital and appealing? Will the outward expressions parallel the inward experiences sought? Will it give the worshippers a sense of God's presence, a sense of their being in touch with him? Will it lead to a realization of the value of high ideals? Will it provide them with a dynamic for right living? Will it lead to dedication to God's service? Will it give definite training in worship experiences?

#### 4. Memorization of Worship Materials

It has been seen that it is unwise to read Scripture in unison unless the worshippers are familiar with it,<sup>1</sup> that memorized portions were best suited for unison work, and that unfamiliar songs are useless in worship. These facts lead to the conclusion that it is wise to have some period other than the worship period in which Scripture may be explained and memorized and in which new songs may be learned. Granted that such a period be found, the following suggestions are given so that the period may be used to the best advantage. When the leader wants to teach a new song she should proceed in this manner: First, she should sing it through herself while the children listen; second, she should converse with them about the thoughts expressed therein, the occasion of its writing, and her's and others' experiences with the hymn; third, she should read it through and ask the children to be looking for what thoughts they like best or what words they think most beautiful; fourth, she should sing it through again; fifth, she should talk about it further and see that the main points stand out; sixth, she should let the children read it in various ways - once the boys, then the girls, then perhaps responsively; seventh, she should let all sing with their books;

. . . . .

1. Cf. Present Study p.47



eighth, she should make any corrections that are necessary; and ninth, all should sing it without the books. In this way children will be able to memorize the hymn, and so the leader and children will be free from the ordinary drudgery of drill. The manner of singing will be learned by the children through hearing the teacher, without any direct instruction.

Bible passages and ritual can be memorized in much the same way. First, the leader should know them herself and be very enthusiastic about them. Second, she should repeat them herself while the children listen. Third, if Bible passages, she should tell who first spoke the words, to whom they were spoken, what effect they had on the first audience, and how they have influenced men through the centuries; if ritual, how it grew into usage, the length of time used, and its points of beauty. Fourth, all should read in unison. Fifth, any difficult words or meanings should be explained. Sixth, different groups should repeat, using books if necessary. Seventh, it should be firmly fixed in mind by telling to others outside of the class.

#### F. Conducting the Worship Service

There are several things that the one who conducts the program should keep in mind: the immediate

physical preparation; the creation of atmosphere; and, the actual process of conducting. The success of the service depends much on these processes.

### 1. The Immediate Preparation

Before the worshippers assemble it is very important that the room be conveniently arranged and that it be made comfortable. The decorations should be appropriate and anything that might be distracting should be removed.

Those who are to participate in the program should be present early, and during the worship service no one should be allowed to enter the room. The idea of "opening exercises" will thus be changed into something more meaningful.

### 2. Creating Atmosphere

The atmosphere depends much on the attitude of the leader.

"The thought of God should always be in the leader's mind and should pervade the service. Talking with God cannot be an integral part of the service unless the pupils feel that God is a reality, that he loves his children and wants them to talk with him." <sup>1</sup>

The leader should be filled with the spirit of worship, interested, expectant, full of enthusiasm, and yet perfectly poised and quiet in manner. There should be no

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1. Jones, M. A.: Op. Cit. p.76

outside thought which would interfere with her own personal response. If this is true, there will be a quiet, happy, anticipatory, and reverential atmosphere with the world shut out and all attention centered on God.

### 3. The Mechanics of the Program

In her previous preparation the leader has planned on just what is to take place in the service. She should now come to the service with all the steps of the program visualized in her mind and provisions made for every step. She should not allow the mechanics of the program to detract from the thought. Mimeographed programs are very helpful in keeping things going smoothly. Conversation can also be used to keep up the continuity of thought. A sentence announcement of a hymn or a bit of conversation before a prayer may lead the way from one part of the program to another and finally to some "highest point" "which will make the thought of the program very clear and definite and specific and will express the pupil's reaction to the program." <sup>1</sup>

#### G. Summary

In this chapter worship has been shown to be a universal fact among all people both old and young. The nearest human relationship which might describe worship

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1. Jones, J. A.: Op. Cit. p.169

is friendship; it is friendship with God. It includes ascribing of "worth" to God; describing "worth" of God in praise; and inscribing his will within men. Worship aims to give people the right idea concerning God; to create the proper attitudes toward God and toward one's fellow-men; to lead to decision; and to promote spiritual growth and final perfection. The materials of worship are: music, prayer, the Scripture, talks or stories, ceremony and symbols, and vital activities. These materials should be used to develop the given aims of worship and are most effective when carefully chosen, properly graded, and well arranged in successive correlated programs.

CHAPTER III

AN EVALUATION OF THE WORSHIP  
IN THE HIGHER ELEMENTARY SCHOOLS OF  
THE UNITED LUTHERAN CHURCH MISSION IN INDIA

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In this chapter the writer will endeavor to evaluate the worship which in a preceding chapter was described from the answers to the questionnaires. This evaluation will be made in the light of the principles of worship which are set forth in Chapter II. In addition to the questionnaire data the writer will call upon her knowledge of the Indian situation resulting from four years of experience in these mission schools.

A. The Need of Adequate Worship

The difficulty of keeping the programs from becoming mechanical or stereotyped was mentioned by the Managers and Headmasters of a large number of schools. This problem reveals the fact that a more adequate program is needed. Related to this need are the problems of varying the worship programs, adapting the materials of worship to the comprehension of the age groups participating, and making for reality in worship.

The problem suggested by the respondents which is entirely basic is the lack of trained and adequate

leadership. This shows the need of leadership training study in which the principles of worship will be taught so that more adequate worship programs may be brought to the schools. The difficulty presented in the outline of services under specific subjects and the correlation of these programs, a matter of technique, is also related to the problem of leadership and so strengthens the need for leadership training courses. One manager mentioned the need of more intimate correlation of worship with personal problems. This, too, can be referred to the leadership training curriculum for a study of childhood and adolescent psychology.

One school presents a difficulty in the presence of a high percentage of pupils from Hindu and Mohammedan homes. The writer knows that this is true of many of these schools, especially the boys' schools. This does not affect the morning and evening prayers as they are mostly "Day Students", but shows the need of separate school prayers for those who are not able to participate in the regular prayers. It especially shows the need of real worshipful living and conduct on the part of the Christian children, since "actions speak louder than words."

Another school brings in the problem of

shortage of hymnals. It is true that the children cannot afford to buy books, so that there is the necessity of a separate period to be set aside regularly for the memorization of worship materials. The need for some preparation before worshipful singing should be brought in here. This preparation would lead the children to worship in their singing. The fact that very loud singing is not worshipful needs to be emphasized by the leaders.

One of the greatest needs which the writer has observed from experience is the correction of certain ideas concerning prayer. Sometimes children are found bargaining with God in prayer. They are often unable to receive negative answers and keep faith. The seeking of signs is prevalent in some places. The element of superstition is sometimes present and so takes away true sincerity in prayer.

Among the problems presented by the respondents was that of creating an atmosphere of worship. In this problem the lack of symbolism is inherent. An altar, signifying the "Presence", a Cross, symbolic of Christ's great sacrifice for man, and the "Light", a challenge to serve mankind, are helpful to the creation of a worship atmosphere. The idea of "opening exercises"



does not lend to a worshipful atmosphere. This opening program needs to be changed to a "worship service". Tardiness on the part of leaders who participate in the program, and the interruptions by late comers, destroy the atmosphere of worship. These need careful attention.

A final problem one school mentioned is the lack of suitable chapels. This is a need which faces many of the schools but one which might resolve itself into the shaping of a lump of mud into an altar, the whittling of a bit of wood into a cross, the spending of a few pennies for two candles, and a bit of stimulation to creative planning on the part of the leader.

#### B. The Aims of Worship

A good list of aims was given by the Managers and Headmasters of these schools. These the writer has classified under the five headings: Christian living; worship; leadership training; instruction; and, decision. These show the keen interest that most of those in authority have in worship, and their great desire to develop and enrich the spiritual lives of the school children. Some of the aims are broad enough to comprehend the total task of religious education. For instance, the part of instruction and, to a large extent, the leadership training,

should be carried out in the regular Bible classes in school and the Luther League organizations. The goals mentioned by some few, such as learning Telegu lyrics in an indigenous way, and memorizing hymns and stories, should be carried out in some time which is separate from the actual periods of worship. The other aims, if carefully carried out, should give the worshippers a true idea of God, should create the proper attitudes toward him and toward their fellow men, should lead to their decision to dedicate themselves to him in service, and should result in spiritual growth with perfection of life as its goal.

### C. The Materials of Worship

The questionnaire data reveal the use of plenty of music in the prayer programs. This shows that the leaders are aware of the value of music in worship. However, the type of hymns and the fitness of tunes are not revealed. The writer is aware that Telegu words are often fitted to tunes that are neither appropriate nor worshipful. Caution must be taken in the selection of hymns.

Prayer also seems to be given its proper place in the worship programs. The leaders must therefore

realize that prayer is an essential element in worship. It is not stated who does the praying, whether the leaders or children or whether it is praying in unison. The writer knows that the Lord's Prayer is often repeated several times a day and fears that it is too frequently a mechanical repetition of words. If these times of prayer are carefully planned and supervised and are sincere it is certain that those children will develop into genuine Christians.

One can easily see that the programs are largely Bible- and Christ-centered. This is well and should develop characters who will love God's word and hear him speak through it, characters who believe in Christ and who will follow his teachings.

A good list of subjects for talks were submitted by some of the schools. These, if carefully worked out, should lead to the development of the stated aims. A few schools omit talks and stories. Most authorities on worship would consider this a mistake, as for example Miss Jones who says,

"It is through the love which will be inspired by the stories of the courage and gentleness, the fearlessness and the humility of Jesus that we may hope to win the pupils to a definite determination to try to live as befits the children of such a

Father as Jesus has shown us." 1

How Doctor Burgess feels about stories has already been quoted on page 51. Dr. McKibben says "The story should have a wider use in Intermediate Department worship services than it has had." 2

The place of ceremony and symbols did not seem to be very important in the programs as presented by respondents. However, the use of the Matins and Vespers services by one of the schools is significant for the value of ritual. The repetition of the Christian pledge by one school may be considered as ceremony. The problem of creating an atmosphere may be said to imply in part the lack of symbolism in these programs.

The part of vital activities in connection with worship was only mentioned by one school. Those boys are taken out for street preaching. Some such aims as the making of religion practical in life and work, leading children into right relationship with one another, guiding children to realize that Jesus wants to use them in helping others and in the bringing in of his Kingdom, which were mentioned in the questionnaire data infer activities and expressions which would result in better behavior,

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1. Jones, M. A.: Training Juniors in Worship, p.56
2. McKibben, F. M.: Op. Cit. p.169

finer attitudes and service to God and fellowmen.

#### D. The Technique of Worship

From the information received the writer was not able to gather much about the technique of worship in these services of "prayers". The usual program arrangement given was: Hymn, Scripture, talk, prayer. In studying the programs one is led to feel that there is a lack of variety.

Most of the respondents say that there is no correlation in these programs but that there is an attempt to correlate them with the Sunday School lessons, at least to the extent that the Sunday School daily Bible readings are read at one or the other of the hostel prayers. One manager does not think that these worship programs should be correlated with each other. Most authorities on worship indicate the importance of the correlation principle in worship.

Only two schools make any attempt at grading the pupils in worship. One school has the children of the first three standards meet together for morning prayers. At this time they are taught songs and prayers. Another school divides the children into a junior and senior section for the school prayers. The inference

from this is that they also grade their materials. Grading is quite essential for when little children are made to worship with older pupils they are not able to really understand the things that they are saying and doing and thus have no real participation in the worship service. Then mechanical worship is imminent and all the values of worship are lost. On the other hand, if they are led to know God as a loving Father who is present in the service and with whom they may talk, they will enter into the spirit of worship with joy, and appreciate the real worth of religious services.

#### E. Summary

This evaluation of the questionnaire data reveals the fact that those in charge of these schools realize the value of vital worship and are desirous of more adequate worship services. The list of aims given by the schools was all inclusive, and if properly carried out should develop strong Christian characters who would be powers for good in the world. Most of the essential materials of worship found place in the programs presented by the respondents. The lack of symbols may account in part for the problem of worship atmosphere. If the materials presented are well used in a worshipful atmosphere,

effective worship is bound to be the result. The study of the data did not reveal much of the technique used in these worship programs. The lack of variety and correlation were evident.

CHAPTER IV

SUGGESTIONS FOR THE IMPROVEMENT OF WORSHIP IN  
THE HIGHER ELEMENTARY SCHOOLS  
OF THE UNITED LUTHERAN CHURCH MISSION IN INDIA



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The study of the questionnaire data revealed the fact that the Managers and Headmasters of the Higher Elementary Schools of the United Lutheran Church Mission in India realize the value of vital worship, and that most of them are desirous of improving their program. The following quotation from one of the respondents may be said to express the feeling of the group. "We know of no better or more acceptable or worthwhile program. This is the way it has always been done. If anyone can show us something better, we'll be glad." The writer faced the problem of the present study while she herself was in charge of one of these schools and so now, after this fresh study of the situation, feels that the following suggestions for the improvement of worship will be acceptable to those in charge of these schools.

A. The Points of Need

In Chapter III the study of the problems reported in the questionnaire data, along with those that the writer

has found in her experience, revealed the several points of need in reference to worship. These have largely to do with program building, with the grading and learning of materials, with the correlation of the programs to life situations and the creation of a worshipful atmosphere. The correction of ideas related to prayer and music as worship materials will need to be treated in order to make worship vital to children and youth.

B. Principles of Worship Which Need Emphasis

1. Principles Relating to Program Building

a. The Determining of the Aim

It has been seen in Chapter II that the effectiveness of a worship period depends largely upon the program followed. It is therefore quite essential that leaders should consider what attitudes or impressions they desire to create and then select in advance themes and sub-themes for the programs which are to be used for a certain period of time. <sup>1</sup>

b. The Choice of Materials for the Programs

The next step must be a careful selection of materials to be used in the development of those themes. In chapter II the following materials of worship are listed and have

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1. Cf. Present Study p.26-27

been treated: music, prayer, Scripture, stories or talks, ceremony and symbols, and vital activities.<sup>1</sup> Not all of these need to be used every time but those which contribute most to the development of the given theme should be chosen. Materials must never be used simply to fill up space in a program; they must be of value in carrying out the purpose of the program. Sometimes their value depends upon their adaptation to the age and interests of the worshippers. For instance, songs for juniors should be simple and pictorial. They should deal only with those aspects of life which the child appreciates and understands. Prayers for juniors should be short, simple, vital and concrete, and should be spoken from the standpoint of the child and composed of child thought expressed in words familiar to them. They must deal with definite situations, as developed on page 36 of the foregoing study. The Scripture passages for juniors should be short and present concretely and definitely what God does for us. The story should play a large part in junior worship. Stories about what Jesus did, how he lived, how he treated his friends, and how he served those who needed him will awake within juniors a love for him and a desire to be like him, courageous, gentle and humble. Through Jesus

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1. Cf. Present Study, p.28-47

they will learn to know God the loving Father. A list of ideas which juniors can grasp and understand and which the leader should look for and use in all the materials was quoted in the foregoing study.<sup>1</sup> Definite carry-overs of better behavior and stimulation to kind words and deeds should be the desired result in every worship period.

Adolescents have different interests and abilities and see life from view-points unlike <sup>those of</sup> juniors. It is therefore essential that they have materials suited to their needs. Their hymns should provide a satisfactory means for expressing their thoughts and feelings concerning personal religion and their relation to God and Christ. They should set forth ideals of duty and service. Their prayers should show an intimate relationship between themselves and God, the Friend who is ever ready to guide them in the solution of their problems, to help them in making their choices, and to strengthen them in their battles with temptations. Through their prayers a love should be awakened which will be a driving power for good in their lives. Personal meditation and prayer should be emphasized for them so that they can have that quieting and steadying experience of seeing their own thoughts and deeds in God's light. The Scripture readings chosen for youth should be those

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1. Cf. Present Study, p.31

which are practical, those which will be guides for Christian conduct and which will stimulate to service. The best portions are mentioned in Chapter II of the present study.<sup>1</sup> It has been seen<sup>2</sup> that McKibben feels that the story is useful in the intermediate worship. Great truths and principles live when given in story form, and so when properly selected and told, the story will help in developing the theme and carrying out the aim. Youth responds readily to the beautiful in art, music, and poetry. Hence, at times the interpretation of a picture, the history of a hymn, or a short idealistic poem will be helpful in a worship program. The response of adolescents to ceremony and symbols has been presented.<sup>3</sup> An effective leader will at times make use of these in worship programs. Since for youth the ideal of service should be present,<sup>4</sup> activities may be provided them in the planning of the program. It is thus seen how the value of the materials chosen depends upon their suitability to the interest and comprehension of the age group worshipping.

In choosing materials the leader must also think of the physical characteristics of the age group for whom

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1. Cf. Present Study, p.46
2. See Present Study, p.72
3. Cf. Present Study, p.52
4. Cf. Present Study, p.58

the program is being prepared. She must remember that the junior cannot concentrate for a very long period of time. She must remember, too, that this is the "wiggly" age and so provide variety and movement. And for the adolescents she will choose materials and plan in accordance to their characteristics and needs.

c. Unity, Coherence and Emphasis in the Program

After considering the suitability of the materials to the age group, the leader must remember that all the materials used should be unified. There must be a sequence and coherence in the materials which will lead up to a climax. The success of a worship period depends on the impression made upon the minds of the worshippers. Impressions can only be made by the effect of a unified program whose emphasis is brought to a climax. This point of climax may come in a song, a prayer, a silent moment of quiet in which the worshipper may make his promise to God or surrender himself to him, or make his decision to enter into some vital activity. The same thing must be true in a series of programs arranged for the purpose of developing a desired aim. They must have unity and should be correlated one with the other so that the emphasis brought out in each program will develop the aim of the series in bringing about the desired result in

the lives of the worshippers.

d. Variety in the Program

In the junior program variety is needed in order to hold attention. In the adolescent program, due to rapid change within them, they too should be provided change and variety.<sup>1</sup> Variety may be secured through the change of materials of worship in the different programs, as well as through variation in the arrangement of the materials in the different services. However, in the securing of variety through the latter means, the leader must be careful not to cause distraction from the thought of the program by the greater demand on the attention of the worshipper to the mechanics of the arrangement.

e. The Pupils' Share in Program Building

In adolescence it is often wise to enlist a worship committee of youth to work together with the leader in constructing the worship program. This will help them to understand the principles of worship, and will help the leader to understand the thinking of the pupils. It will also create in them a feeling that it is their own and so they will be more ready to co-operate when it comes to actual service. They will be a nucleus having the feeling of worship which will help create an

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1. Cf. McKibben, F. M.: Op. Cit. p.90

atmosphere for worship.

2. Principles Relating to the Preparation for Worship

a. Understanding the Materials of Worship

It has been seen that the materials of worship must be graded for their effectiveness in worship. Even when properly graded, it is often necessary to explain some things so that they can be understood. Some small portion of such explanation may take place in the worship service, but it has been recognized that it is best to set aside a special period for the explanation of procedure and parts of the program and the memorization of materials.<sup>1</sup> In this period the erroneous ideas related to prayer may be corrected.<sup>2</sup> For example, the writer has observed at times that prayer seemed to the pupils to be a matter of bargaining with God. In other instances it was the seeking of signs.

In Chapter III of the present study the manner of singing and the appropriateness of tunes to words has been mentioned.<sup>3</sup> School children must be taught that very loud singing is not only a strain on the voice but also that it is not worshipful. Leaders must be careful in the choice of both hymns and tunes.<sup>4</sup> The foregoing chapter

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1. See Present Study, p.61
2. See Present Study, pp.42-43, 68
3. See Present Study, pp.68, 70
4. Cf. Present Study, pp.32-34



considers the presentation of Bible passages so that they will be understood by children and thus add to their devotional value for the worship service.<sup>1</sup>

b. Memorization of Materials

It has been shown that the value of some of the materials is enhanced by their memorization.<sup>2</sup> The problem of the shortage of hymnals as presented by one manager, and the fact that the writer knows this situation to be prevalent in practically every one of these schools, also emphasizes the need for the memorization of hymns. No one mentioned the scarcity of Bibles, but this is another factor which requires more memorization. An effective method of presenting and teaching these materials has been shown in Chapter II of the present study.<sup>3</sup>

c. Physical Conditions

A very important factor in the effectiveness of worship is found in proper physical conditions. The room should be comfortable and its appearance should lend to a worshipful mood. All things which might distract from the thought of worship should be removed, and such things as would add to the thought should be obtained. An altar with a cross and candle sticks would lend much to the

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1. See Present Study, p.48-50
2. Cf. Present Study, p.48, 60
3. See Present Study, pp.59-60

creation of a worshipful atmosphere.<sup>1</sup>

d. Spiritual Conditions

So often these "prayers" are thought of simply as "opening exercises". Leaders must help the children to see the difference. On the other hand the atmosphere of worship depends largely upon the attitude of the leaders.<sup>2</sup> If they are leaders who come to worship with an attitude of joy and expectancy their joy and expectancy will be contagious and will soon be reflected in the attitudes of the children.

3. Conducting the Program

One of the first things that those in charge of worship services should look after is tardiness. Leaders themselves must surely be there on time and they must see that those who might come late are not permitted to interrupt the worship service. Provision must be made for keeping late-comers outside until the service is over or until there is a suitable time in the program for their entrance.

The leader herself must have her program so well in mind that nothing can disturb her or detract her attention. She must have everything so arranged that it will go smoothly. If there is to be any reading or praying in

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1. Cf. Present Study, pp. 52-54, 68-69  
2. Cf. Present Study, pp. 35, 46-47, 60-64

unison she should take the lead and keep the group together. If there is to be any rising or kneeling she should give the proper signal at the proper time so there will be no doubt or hesitation on the part of the worshippers. To insure the continuity of the materials she may use some few sentence announcements. Through her guidance the expected climax must be reached and thus the desired impression left on the minds of the worshippers.

**C. Provisions for Effecting Adequate Worship**

**1. Teacher Training Study**

The problem suggested by the respondents which is evidently basic showed the need for leadership training courses in which the principles of worship might be taught.<sup>1</sup> If only one course can be taken, it should consist of four parts which could be presented in eight study sessions, as follows:

- a. Study of the Child
- b. Study of the principles of Worship
  - (1) The Nature and Aims of Worship
  - (2) The Principles of Worship
- c. Study of the Materials of Worship
  - (1) Prayer
  - (2) Hymns

. . . . .

1. See Present Study, p.66-67

(3) Scripture and Story

(4) Ceremony, Symbols and Vital Activity

d. Study of the Qualifications of Leadership

The present study was prepared to be sufficient for the presentation of such a course, but additional materials may be found in such books as are listed in the Bibliography found herein. The managers of the Bible Training Schools on each side of the Mission could invite all the leaders of these schools on their side and teach the course in a three or four day period. If this does not seem practical, each missionary could teach one part of the course once a month when his or her workers come in for Nelesary. Another suggestion is that a place be given in the program of the Annual Workers' Meetings which each district holds for this course with perhaps one of the Bible Training School Managers invited to take charge of it.

2. Creation of Atmosphere

The lack of suitable chapels and symbolism was found inherent in the problem of the creation of a worshipful atmosphere.<sup>1</sup> It is very true that one feels more like worshipping when in the House of God, but what is there in it that creates in one such a feeling? Is it not an

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1. See Present Study, p.68-69, 72

Altar which signifies the Presence of God, a Cross which is symbolic of Christ's great sacrifice for man, and the Light which is shining forth and challenging men? In India where such a great use is made of mud it would be very easy to construct an altar in the Study Hall where these prayers are usually held.<sup>1</sup> With a cross and two candlesticks placed on the altar, an atmosphere of worship could be created in the humblest of schools.

### 3. Grading of Children

Two schools which responded to the questionnaire indicate making some attempt at the grading of the children.<sup>2</sup> The one grouping standards 1-3 for morning prayers and the other dividing them into a junior and senior group. An examination of the chart found on page 9 of the foregoing study shows that the ideal situation would be to have a separate worship service for each of these age groups. However, since this is practically impossible for most schools the writer would suggest that there be made at least two divisions for the services. Since the number of boarders in the 6-8 year old group is very small in comparison to the other groups it may be well to combine the 6-11 year old pupils into what might be called

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1. Cf. Present Study, p.69
2. Cf. Present Study, p.73

the junior group. It would be best to have separate services for the intermediates and seniors, but these may be combined into a group called the senior group. The division of the pupils into these groups will allow for the grading of the materials and activities and so procure a more adequate program of worship.

The question of the presence of a large number of non-Christians in the schools' prayers has been brought out.<sup>1</sup> The statistics show that these are usually "day students" and so are present only for the school prayers. It would be wise to have a separate program for them, especially those who are new and cannot participate in the other programs to any advantage.

#### 4. Teaching Materials

In the above study, page 85, memorization of materials was treated. It was found in this entire study that a separate period is necessary for the memorization of materials. Here the writer would suggest that part of one of these prayer periods be set aside for this purpose, preferably the evening period.

. . . . .

1. Cf. Present Study, p.67

D. Summary

This chapter has shown the points of need in reference to worship in the Higher Elementary Schools of the United Lutheran Church Mission in India; and presented those principles related to program building, to the preparation for worship, and to the conducting of the worship service. This consideration was followed by practical suggestions for effecting more adequate worship. These suggestions related to a Teacher Training Course, the creation of a worshipful atmosphere, and the setting aside of separate periods for the memorization of materias. In the chapter which follows, there will be presented suggested programs for a week of junior and senior worship in the said schools.

CHAPTER V

SUGGESTED PROGRAMS FOR ONE  
WEEK OF WORSHIP IN THE HIGHER ELEMENTARY  
SCHOOLS OF THE UNITED LUTHERAN CHURCH MISSION IN INDIA



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SUGGESTED PROGRAM FOR ONE  
WEEK OF WORSHIP IN THE HIGHER ELEMENTARY  
SCHOOLS OF THE UNITED LUTHERAN CHURCH MISSION IN INDIA

In order to make practical the foregoing suggestions, the writer has constructed a series of programs for the guidance of leaders in the worship of both juniors and seniors in the Higher Elementary Schools of the United Lutheran Church Mission in India. These programs embody the principles of worship which have been determined in Chapter II of the present study. They are planned for a full week of worship, caring for the early morning worship, the pre-school worship and the evening worship in these schools.

In regard to the time of these services, two fifteen minute periods and one five minute period have been planned. Since it has been decided that there should be a memorization period, the writer feels that this period should be in the evening, and so makes the evening worship period only five minutes long and thus allows a ten minute worship drill period. As has been noted before, a few minutes of genuine worship is better than many minutes of worship with unfamiliar materials.

In regard to correlation, the leaders at present feel that it is impossible to correlate worship with the Sunday School lessons except for the Bible readings. Since various age groups are studying different lessons and do not really use these Bible readings, the writer feels that effective correlation with them is impossible. However, she does feel that these three programs in themselves should be correlated.

The writer suggests that the pupils in these schools be divided into junior and senior worship groups. She therefore has made a series of programs for both groups based upon the book of Nehemiah. In making them she studied the book and determined the materials that were suitable for juniors and adolescents. She then decided upon the aims and themes and chose suitable materials to bring about unity, coherence, and emphasis in the programs. In carrying them out it must be remembered that the general aim is not to teach the book, but to make impressions and create attitudes by means of the book of Nehemiah.

The theme for the week is given on the first page of both the junior and senior series. Before each day's program is a page which explains the pupil life needs to be met, the aim, and the theme for the day.

The leader should study these and make a conscious effort to carry them out during that day. Because there are outside students who come to school, the main lessons are brought out each day in the pre-school programs. The morning and evening programs are correlated with this service. If it is impossible to have the candles lighted for the pre-school worship period, be sure to have this at least in the early morning worship period.

With reference to the calls to worship, the responses, versicles, chants and benediction, the writer suggests that on the first day the leader may read them but that as soon as possible they should teach them to the children in the evening memorization period. Then they can easily be repeated as suggested on the programs. Some of the versicles and responses have been taken from our Matins service. In time the tunes can be learned and they can be sung with a more beautiful effect. Some senior groups may later enjoy learning and using the Matins and Vespers services in their entirety.

At first, only the hymns found in the Telugu Church Book can be used, but since there is a need for more Telugu hymns suitable for juniors, the leaders are urged to translate the new ones suggested and teach them

to the pupils as soon as possible. Most of the new hymns are taken from the Hymnal for American Youth (HAY), the Children's Hymnal (CH), and the Parish School Hymnal (PSH). In the programs hymn numbers are given with the first letters of these books. Hymns which are designated "Prayer Hymns" should be sung prayerfully.

The prayers written out should at first be read by the leader but gradually these, too, can be learned and repeated in unison as a part of the ritual. The pupils will enter more whole-heartedly into the prayers if composed by themselves, so it would be well to have them make and learn their own prayers. Often the writer has only given points which should be incorporated into the prayer whether made by leader or child. The leaders are urged to take part of a memorization period to make the Lord's Prayer meaningful for use in the periods of worship.

In regard to the reading of the Scriptures the writer urges the leaders to prepare themselves before reading and at times to prepare to have pupils read them.

There are usually points given to be brought out in talks or steps for the progression of the story. The writer feels the Indian leaders are skilled in story

telling and so will make good use of these. However, since the evening periods are very short, the leaders should barely mention the points.

In conducting these programs, leaders may use a bit of conversation to see that the sequence is followed and the pupils feel like making their prayer of commitment which is the climax in most of the programs. It is well to allow the seniors to conduct the junior programs sometimes, as well as their own.

In the building of future programs many of these materials, such as hymns and responses, may find a fitting place. The leaders may choose committees of pupils to help in the planning of other programs and thus they will insure a more hearty co-operation on their part and also train them as future leaders.

**JUNIOR WORSHIP**

**Theme for the week: Great Things From The Book Of Nehemiah**

**FIRST DAY OF THE WEEK**

**Pupil Life Needs:** The juniors are away from home in boarding school for nine months out of the year. They grow somewhat away from their village environment and so are tempted to forget the hardships of their village friends, and often of their own parents. Sometimes on Visitor's Day they talk rudely to them, and when they return to their villages for vacations they are tempted to neglect helping their parents and sympathizing with others in need.

**Aim:** To stimulate unselfishness and to instil sympathy for the less privileged.

**Theme:** A Great Love

### EARLY MORNING WORSHIP

**Call to Worship, by leader:** The Lord is in his holy temple. (Ps. 11:4a)

**Response, by pupils:** Let all the earth keep silence before him. (Hab. 2:20)  
(Kneel in silence, to meditate upon God's presence)

**Versicle, by leader:** O come, let us worship and bow down: let us kneel before the Lord our maker. (Ps. 95:6)

**Response, by pupils:** For he is our God; and we are the people of his pasture, and the sheep of his hand. (Ps. 95:7)  
(Rise to sing hymn)

**Hymn:**<sup>1</sup> "When Little Samuel Woke," (p.400, TCB)

(Bow heads and fold hands)

**Prayer, by leader:** Dear Father, we thank thee for the quiet rest of the night and thy care over us. We thank thee that thou art here with us now, and we pray that thou wilt be with us today to help us to do the things we should, to be kind and good in our work, at school, and at play. For Jesus' sake we pray. Amen.

**Chant:** "Hear Our Prayer, O Lord" (p.99, CH)

**Scripture, by leader:** Hebrews 11:24-26

**Talk, by leader:** Moses Gives Up Palace Life

(Points to be touched:

1. Moses' life in the palace
2. Moses seeing his brethren in distress
3. Moses' choice of affliction with his brethren rather than palace pleasure)

(Rise to sing hymn)

**Hymn:** "Master, No Offering Costly and Sweet" (p.206, HAY)

.....

1. **Alternate Hymns:**

Father We Thank Thee For The Night (p.181, CH)  
We Are But Little Children Weak (p.401, TCB)

PRE-SCHOOL WORSHIP

Call to Worship by leader: The Lord is in his holy temple.  
(Ps. 11:4a)

Response, by pupils: Let all the earth keep silence before  
him. (Hab. 2:20)

(Bow heads in silent meditation upon God's presence)

Hymn:<sup>1</sup> "Love Thyself Last" (p.204, HAY)

Scripture, by leader: Nehemiah 1:3; 2:4b-6

Story, by leader: Sad News From Home (Based upon  
Neh. 1:1-2:8)

(Points to be brought out:

1. Nehemiah far away from home
2. News through travellers met in the bazaar
3. Anxiety for brethren - weeping, fasting, sorrow before the king.
4. Nehemiah gave up his job to go help his brethren)

(Stand and bow heads)

Prayer, by leader:

(Points to be touched upon:

1. Thanksgiving for the life of Nehemiah
2. Praise to God for giving such fine qualities to Nehemiah
3. Petition for such qualities in children's lives
4. Petition for strength to work and then play
5. Petition in behalf of friends and family
6. Petition for God to show places where children may be unselfish and serve others
7. Petition for forgiveness for any wrong doing)

(Pause for a moment of silence in prayer of commitment)

Chant: "Hear Our Prayer O Lord" (p.99, CH)

(Remain standing to sing hymn)

Hymn:<sup>1</sup> "Would You Make This Dark World Bright" (p.139, CH)

.....

1. Alternate hymns:

- "Master, No Offering Costly And Sweet" (p.206, HAY)  
"God Make My Life A Little Light" (p.397, TGB)



### EVENING WORSHIP

Call to Worship, by leader: The Lord is in his holy temple. (Ps. 11:4a)

Response, by pupils: Let all the earth keep silence before him. (Hab. 2:20)

Scripture, by leader:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)

Talk, by leader: God's Great Love

(Points to be brought out:

1. Nehemiah knew about Moses, so Moses must have been his inspiration. /Refer to Neh. 1:7,8/
2. God's sacrifice for mankind)

Prayer Hymn: "Now The Light Has Gone Away" (p.188, GH)

**JUNIOR WORSHIP**

**Theme for the week: A Great Love**

**SECOND DAY OF THE WEEK**

**Pupil Life Needs:** The junior often has problems which he feels he cannot tell to adults lest he be laughed at. He needs to realize that God is a friend who will hear when he speaks and will lead him in the most difficult situations.

**Aim:** To lead to a knowledge of God as a friend and guide in every situation of life.

**Theme: A Great Guide**

EARLY MORNING WORSHIP

Call to Worship, by leader: The Lord is in his holy temple. (Ps. 11:4a)

Response, by pupils: Let all the earth keep silence before him. (Hab. 2:20)

(Kneel in silence, to meditate upon God's presence)

Versicle, by leader: O come, let us worship and bow down: let us kneel before the Lord our maker. (Ps. 95:6)

Response, by pupils: For he is our God; and we are the people of his pasture, and the sheep of his hand. (Ps. 95:7)

(Rise to sing hymn)

Hymn: "When Little Samuel Woke" (p.400, TCB)

(Bow heads and fold hands)

Prayer, by leader: Dear Father, we thank thee for the quiet rest of the night and thy care over us. We thank thee that thou art here with us now, and we pray that thou wilt be with us today to help us to do the things we should, to be kind and good in our work, at school, and at play. For Jesus' sake we pray. Amen.

Chant: "Hear Our Prayer, O Lord" (p.99, GH)

Scripture, by leader: Nehemiah 2:4b; 2:8b,18a,20; 7:5a

Talk, by leader: God, Our Guide

(Points to be touched:

1. God speaks to us, through our hearts
2. His hand is upon us
3. He will prosper us)

(Rise to sing hymn)

Hymn: "Daily Strength" (p.65, TCB)

PRE-SCHOOL WORSHIP

Call to Worship, by leader: The Lord is in his holy temple. (Ps. 11:4a)

Response, by pupils: Let all the earth keep silence before him. (Hab. 2:20)

(Bow heads in silent meditation upon God's presence)

Hymn:<sup>1</sup> "In Our Work And In Our Play" (p.78, CH)

Scripture, by leader: Nehemiah 2:17-20

Story, by leader: What to Do! (Based on Neh. 2:1-20)

(Steps in the progression of the story:

1. Guidance in yesterday's story. (vs 4, "so I prayed, etc")
2. God moved the heart of the King to give permission to go, to give letters, and to provide body guard
3. The night ride
4. The meeting
5. Plans made regardless of ridicule)

(Stand and bow heads)

Prayer, by leader:

(Points to be touched upon:

1. Thanks for God who is a Friend and a Guide
2. Thanks for the story of how God led Nehemiah
3. Petition for ability to trust God for guidance in all difficult situations, such as doing required work regularly
4. Petition for guidance in overcoming temptations
5. Petition for strength to disregard ridicule
6. Petition for guidance in knowing what to say in Luther League meetings.
7. Petition for forgiveness for any wrong done)

(Pause for a moment of silence in prayer of commitment)

Chant: "Hear Our Prayer, O Lord" (p.99, CH)

(Remain standing to sing hymn)

Hymn:<sup>1</sup> "Saviour, Like A Shepherd Lead Us" (p.350, TCB)

.....

1. Alternate Hymns:

- "Feeble, Helpless, How Shall I?" (p.360, TCB)
- "Daily Strength" (p.365, TCB)
- "What A Friend We Have In Jesus" (p.355, TCB)
- "He Leadeth Me" (p.160, HAY)

EVENING WORSHIP

Call to Worship, by leader: The Lord is in his holy temple. (Ps. 11:4a)

Response, by pupils: Let all the earth keep silence before him. (Hab. 2:20)

Scripture, by leader:

Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. (Neh. 9:19)

Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day. (Ps. 25:5)

For this God is our God for ever and ever: he will be our guide even unto death. (Ps. 48:14)

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. (Prov. 3:5,6)

Prayer Hymn: "Father Lead Me Day By Day" (p.364, TCB)

**JUNIOR WORSHIP**

**Theme for the week: A Great Love**

**THIRD DAY OF THE WEEK**

**Pupil Life Needs:** There is very much fear in the minds of the Indian children. They need to be taught to be brave in the darkness and in face of troublous times. They also need moral courage.

**Aim:** To inspire physical and moral courage.

**Theme:** A Great Task

**EARLY MORNING WORSHIP**

**Call to Worship, by leader:** The Lord is in his holy temple. (Ps. 11:4a)

**Response, by pupils:** Let all the earth keep silence before him. (Hab. 2:20)

(Kneel in silence, to meditate upon God's presence)

**Versicle, by leader:** O come, let us worship and bow down: let us kneel before the Lord our maker. (Ps. 95:6)

**Response, by pupils:** For he is our God; and we are the people of his pasture, and the sheep of his hand. (Ps. 95:7)

(Rise to sing hymn)

**Hymn:**<sup>1</sup> "When Little Samuel Woke," (p.400, TCB)

(Bow heads and fold hands)

**Prayer, by leader:** Dear Father, we thank thee for the quiet rest of the night and thy care over us. We thank thee that thou art here with us now, and we pray that thou wilt be with us today to help us to do the things we should, to be kind and good in our work, at school, and at play. For Jesus' sake we pray. Amen.

**Chant:** "Hear Our Prayer, O Lord" (p.99, CH)

**Scripture, by leader:** Daniel 1:8; 6:22

**Story, by leader:**

(Points to be brought out:

1. Daniel would not defile himself with wine
2. Daniel's protection from lions)

(Rise to sing hymn)

**Hymn:** "Dare To Be Brave, Dare To Be True" (p.132, CH)

.....

1. **Alternate Hymns:**

- Father We Thank Thee For The Night (p.181, CH)  
We Are But Little Children weak (p.401, TCB)

PRE-SCHOOL WORSHIP

Call to Worship, by leader: The Lord is in his holy temple. (Ps. 11:4a)

Response, by pupils: Let all the earth keep silence before him. (Hab. 2:20)

(Bow heads in silent meditation upon God's presence)

Hymn:1 "Dare To Be Brave, Dare To Be True" (p.132, GH)

Scripture, by leader: Nehemiah 4:8,9,14,15,19,20,21; 6:9b-13

Story, by leader: A Wall To Be Built (Based on Neh.3:1-4:23; 6:1-13)

(Steps in the progression of the story:

1. Enemies round about /from Review/
2. Each family building a part of the wall
3. Ridicule from enemies, and conspiracy
4. Courage through prayer
5. Hard work accompanying prayer
6. Nehemiah would not go into the temple for safety. /He, a layman would not dare to go into the inner court of the temple. If he had gone in it would have been counted as sin/
7. The wall completed)

(Stand and bow heads)

Prayer, by leader:

(Points to be touched

1. Thanks for God's protection in past
2. Petition for courage in all life's experiences
3. Petition for power to do the right thing regardless of cost
4. Petition for forgiveness for any wrong done)

(Pause for a moment of silence in prayer of commitment)

Chant: "Hear Our Prayer, O Lord" (p.99, GH)

(Remain standing to sing hymn)

Hymn:2 "Oft In Danger, Oft In Woe" (p.197, HAY)

. . . . .

1. Show picture "David as a Good Shepherd" by Madame Bongerueau
2. Alternate Hymns:
  - "God Will Take Care Of You" (p.16, Orders of Worship, HAY)
  - "Fight The Good Fight With All Thy Might" (p.209, HAY)
  - "Soldiers of Christ, To Arms" (p.295, PH)
  - "God's Always Near Me" (p.155, GH)



**EVENING WORSHIP**

**Call to Worship, by leader:** The Lord is in his holy temple. (Ps. 11:4a)

**Response, by pupils:** Let all the earth keep silence before him. (Hab. 2:20)

**Scripture, by all in unison:**

The Lord is my shepherd, I shall not want.  
He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.  
(Ps. 23)

(Rise to sing hymn)

**Prayer Hymn: "Saviour, Like A Shepherd Lead Us"** (p.350, TCB)

**JUNIOR WORSHIP**

**Theme for the week: A Great Love**

**FOURTH DAY OF THE WEEK**

**Pupil Life Needs:** The junior does not appreciate the difference between the Bible and other books and so needs to be taught the distinction.

**Aim:** To lead the pupils to a realization of the wonderfulness of God's Word and to reverence it.

**Theme: A Great Book**

EARLY MORNING WORSHIP

Call to Worship, by leader: The Lord is in his holy temple. (Ps. 11:4a)

Response, by pupils: Let all the earth keep silence before him. (Hab. 2:20)

(Kneel in silence, to meditate upon God's presence)

Versicle, by leader: O come, let us worship and bow down: let us kneel before the Lord our maker. (Ps. 95:6)

Response, by pupils: For he is our God; and we are the people of his pasture, and the sheep of his hand. (Ps. 95:7)

(Rise to sing hymn)

Hymn:<sup>1</sup> "When Little Samuel Woke" (p.400, TCB)

(Bow heads and fold hands)

Prayer, by leader: Dear Father, we thank thee for the quiet rest of the night and thy care over us. We thank thee that thou art here with us now, and we pray that thou wilt be with us today to help us to do the things we should, to be kind and good in our work, at school, and at play. For Jesus' sake we pray. Amen.

Chant: "Hear Our Prayer, O Lord" (p.99, CH)

Scripture, by leader: I Peter 1:25; James 1:22a; Psalms 119:105  
Psalms 119:11

(Rise to sing hymn)

Hymn: "Lord, Be Thy Word My Rule" (p.52, CH)

Sentence prayers, by pupils:

Hymn: "Holy Bible, Book Divine" (p.53, CH)

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1. Alternate Hymns:

"Father We Thank Thee For The Night" (p.181, CH)

"We Are But Little Children Weak" (p.401, TCB)

PRE-SCHOOL WORSHIP

Call to Worship by leader: The Lord is in his holy temple. (Ps. 11:4a)

Response, by pupils: Let all the earth keep silence before him. (Hab. 2:20)

(Bow heads in silent meditation upon God's presence)

Hymn:<sup>1</sup> "How Precious Is The Book Divine" (p.298, TGB)

Scripture, by leader: Nehemiah 8:3,5,6,9-12,17b,18

Story, by leader: A Festive Occasion (Based upon Nehemiah 5:1-19; 7:70-8:18)

(Steps in the progression of the story:

1. The wall restored
2. Need for the restoration of religion / wickedness of nobles in Chapter 5/
3. Money given for the temple
4. A large assembly
5. The reading of the Law
6. The reverence of the people
7. The results of the reading
8. The obedience and joy of the people)

(Stand and bow heads)

Prayer, by leader:

(Points to be touched upon:

1. Praise for the Bible, God's wonderful gift to man
2. Petition for power to understand and follow God's commands in his Word
3. Express desire to reverence the Bible, and ask for the Holy Spirit to keep this desire within us
4. Petition for forgiveness for any wrong done)

(Pause for a moment of silence in prayer of commitment)

Chant: "Hear Our Prayer, O Lord" (p.99, GH)

(Remain standing to sing hymn)

Hymn: "O Excellent Book" (Telugu Lyric)

. . . . .

1. Alternate Hymns:

- "Holy Bible, Book Divine" (p.53, GH)
- "Lord, Be Thy Word My Rule" (p.52, GH)

### EVENING WORSHIP

**Call to Worship, by leader:** The Lord is in his holy temple. (Ps. 11:4a)

**Response, by pupils:** Let all the earth keep silence before him. (Hab. 2:20)

**Scripture, by leader:**

They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. (Rev. 4:8b)

**Story, by leader:**

(Points to be brought out:

1. Our Scripture reference the inspiration for a hymn. Can you think what hymn it might be?
2. "Holy, Holy, Holy", written by Reginald Heber who once was a missionary in Calcutta
3. Picture the heavenly host bowing to God in reverence, and praising him
4. We are going to sing it now, let us see if we cannot do it with reverence just as those angels must have sung it)

**Prayer Hymn:** "Holy, Holy, Holy" (p.296, TCB)

**JUNIOR WORSHIP**

**Theme for the week: A Great Love**

**FIFTH DAY OF THE WEEK**

**Pupil Life Needs:** The pupils very glibly repeat the Ten Commandments but often do not obey them. They must realize that these are orders from God, and that good juniors are always obedient to God.

**Aim:** To stimulate reverence for God and obedience of him.

**Theme:** A Great God

EARLY MORNING WORSHIP

Call to Worship, by leader: The Lord is in his holy temple. (Ps. 11:4a)

Response, by pupils: Let all the earth keep silence before him. (Hab. 2:20)

(Kneel in silence, to meditate upon God's presence)

Versicle, by leader: O come, let us worship and bow down: let us kneel before the Lord our maker. (Ps. 95:6)

Response, by pupils: For he is our God; and we are the people of his pasture, and the sheep of his hand. (Ps. 95:7)

(Rise to sing hymn)

Hymn:<sup>1</sup> "When Little Samuel Woke," (p.400, TCB)

(Bow heads and fold hands)

Prayer, by leader: Dear Father, we thank thee for the quiet rest of the night and thy care over us. We thank thee that thou art here with us now, and we pray that thou wilt be with us today to help us to do the things we should, to be kind and good in our work, at school, and at play. For Jesus' sake we pray. Amen.

Chant: "Hear Our Prayer, O Lord" (p.99, CH)

Scripture, responsively: Psalm 136:1-9,25,26

Talk, by leader: Our God, a Great God

(Points to be touched:

1. What reasons do we find here for giving thanks?
2. What do we know about God from these verses?)

Lord's Prayer, by all

. . . . .

1. Alternate Hymns:

- "Father We Thank Thee For The Night" (p.181, CH)  
"We Are But Little Children Weak" (p.401, TCB)

PRE-SCHOOL WORSHIP

Call to Worship, by leader: The Lord is in his holy temple. (Ps. 11:4a)

Response, by pupils: Let all the earth keep silence before him. (Hab. 2:20)  
(Bow heads in silent meditation upon God's presence)  
Hymn: 1 "Holy, Holy, Holy" (p.296, TCB)

Scripture, by leader: An Interesting History (Based on Neh.9:6-10:39)

(Steps in the story:

1. God the Creator and Preserver
2. God worshipped by the heavenly host
3. God's covenant with Abraham
4. Deliverance from Egypt
5. God's leading in wilderness and his provisions
6. The Ten Commandments given by God
7. Disobedience of fore-fathers
8. Conquest of Canaan
9. Sin and disobedience in the time of the Judges
10. Present plight recognized as the result of their sin and an appeal for mercy on ground of God's attributes
11. A covenant made )

(Stand and bow heads)

Prayer, by leader:

(Points to be touched:

1. Thanks for rich history
2. Petition for stimulation to be as reverent as the heavenly host
3. Petition for a willingness and power to obey the Ten Commandments
4. Petition for forgiveness for times of disobedience)

(Pause for a moment of silence in prayer of commitment)

Chant: "Hear Our Prayer, O Lord" (p.99, CH)

(Remain standing to sing hymn)

Prayer Hymn: "May We Thy Precepts, Lord, Fulfil" (p.281, PH)

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1. Alternate Hymns:

- "O Worship The King" (p.245, PH)
- "O, We The Little Children" (p.83, CH)
- "Lamb Of God, I Look To Thee" (p.82, CH)



EVENING WORSHIP

Call to Worship, by leader: The Lord is in his holy temple. (Ps. 11:4a)

Response, by pupils: Let all the earth keep silence before him. (Hab. 2:20)

Scripture, by leader:<sup>1</sup> Psalm 119:9-16; 103:1,2

Chant: "Hear Our Prayer, O Lord" (p.99, CH)

. . . . .

1. Let us worship as those people did that day in Nehemiah 8:5,6  
As the leader leads Psalm 119:9-16, let all stand; after finishing the reading the leader may repeat "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." (Ps. 103:1,2)  
On finishing, the group should lift up their hands and say "Amen, Amen". Then each should bow his head and say a sentence prayer to God with his face to the ground.

**SENIOR WORSHIP**

**Theme for the week: Lessons From The Book Of Nehemiah**

**FIRST DAY OF THE WEEK**

**Pupil Life Needs: The growing adolescents are faced with many problems which to them seem unsurmountable.**

**Aim: To give youth God's help in overcoming obstacles.**

**Theme: Overcoming Obstacles**

EARLY MORNING WORSHIP

Call to Worship, by leader: The Lord is in his holy temple. (Ps. 11:4a)

Response, by pupils: Let all the earth keep silence before him. (Hab. 2:20)

(Bow heads for a moment of silence to meditate upon God's presence)

(Rise to sing first stanza of hymn)

Hymn: "Worship The Lord In The Beauty Of Holiness"  
(p.6, Orders of Worship, HAY)

(Kneel reverently)

Versicle, by leader: O come, let us worship and bow down: let us kneel before the Lord our maker. (Ps 95:6)

Response, by pupils: For he is our God; and we are the people of his pasture, and the sheep of his hand. (Ps. 95:7)

(Rise to sing second stanza of hymn)

Hymn: "Worship The Lord In The Beauty Of Holiness"  
(p.6, Orders of Worship, HAY)

(Remain standing)

Versicle, by leader: The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. (Ps. 145:18,19)  
Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. (Ps. 96:8)

(Sing last stanza of hymn)

Hymn: "Worship The Lord In The Beauty Of Holiness"  
(p.6, Orders of Worship, HAY)

(Be seated)

Scripture, by leader: Psalm 121

Talk, by leader: Our Sure And All Sufficient Help

(Points to be brought out:

1. The Psalms, Hebrew hymnal
2. Jerusalem, the holy city to which all Jews made pilgrimages for special feast days, meant the place of God.
3. Jerusalem on a hill, thus as they came toward the hill they sang such words as we find in this Psalm
4. The perfect trust of the Jews in God's care and protection
5. God is our sure and all sufficient help)

(Stand to sing hymn)

Prayer hymn: "I Am Trusting Thee, Lord Jesus" (p.130, HAY)

Benediction: God be merciful unto us, and bless us; and cause his face to shine upon us. Amen (Ps. 67:1)

**PRE-SCHOOL WORSHIP**

**Call to Worship, by the leader: Make a joyful noise unto the Lord, all ye lands. (Ps. 100:1)**

**Response, by pupils: Serve the Lord with gladness: come before his presence with singing. (Ps. 100:2)**

**Versicle, by leader: Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him, and bless his name. (Ps. 100:4)**

**Response, by pupils: For the Lord is good; his mercy is everlasting; and his truth endureth to all generations. (Ps. 100:5)**

**(Bow heads for a moment to meditate on God's goodness)**

Hymn:<sup>1</sup> "Jesus, Saviour, Pilot Me" (p.148, HAY)

Scripture, by leader: Nehemiah 1:3-11; 2:4b,17-20

Story, by leader: Nehemiah's Challenging Task (Based on Neh. 1-4)

(Steps in the progression of the story:

1. Sad plight of relatives
2. Nehemiah tied down to a job.
3. His prayer
4. His release on pay /Neh.5:14-19/
5. His difficult journey
6. The night ride - seeing hugeness of task
7. His own people convinced of necessity of task
8. God's hand upon them
9. Ridicule overcome
10. Their building plans
11. Working under difficulties
12. Trust in God)

(Stand and bow heads)

Prayer by leader:

(Points to be touched:

1. Thanking God for Nehemiah's faith and example
2. Petition for greater faith to trust and initiative to go ahead in faith
3. Any specific requests
4. Forgiveness for any wrong doing)

(Pause for a moment of silence in prayer of commitment)

Chant:<sup>2</sup> "Hear Us, Our Father" (p.23, HAY)

Hymn:<sup>1</sup> "We Bear The Strain Of Earthly Care" (p.145, HAY)

. . . . .

1. Alternate Hymns:

"Jesus, Thou Divine Companion" (p.210, HAY)

"I Am Trusting Thee, Lord Jesus" (p.130, HAY)

2. One verse only

EVENING WORSHIP

Call to Worship, by leader: The Lord is in his holy temple. (Ps. 11:4a)

Response, by pupils: Let all the earth keep silence before him. (Hab. 2:20)

(Bow heads in a moment of silent meditation upon the presence of God)

Scripture, by leader:

The Lord is nigh unto all them that call upon him. (Ps. 145:18)

Certainly I will be with thee. (Ex. 3:12a)

Blessed be the Lord who daily beareth our burden, Even the God who is our salvation.

God is unto us a God of deliverances. (Ps. 68:19,20a)

Trust in Jehovah with all thy heart and lean not upon thine own understanding. (Prov. 3:5)

Response, by pupils:

Behold God is my salvation: I will trust, and not be afraid, for the Lord Jehovah is my strength and my song. (Is. 12:2)

(Bow heads and sing one stanza of hymn)

Prayer Hymn:<sup>1</sup> "Abide With Me, Fast Falls The Eventide"  
(p.385, TCB)

. . . . .

1. Alternate Hymn:  
"Abide With Us, Our Saviour" (p.218, TCB)

**SENIOR WORSHIP**

**Theme for the week: Lessons From The Book Of Nehemiah**

**SECOND DAY OF THE WEEK**

**Pupil Life Needs:** Adolescents are faced with many temptations to do the wrong or to be complacent in situations where they should put the weight of their influence and effort on the side of the right.

**Aim:** To stimulate youth to do the right with God's help.

**Theme:** Standing for the Right



EARLY MORNING WORSHIP

(FOR THE FIRST PART OF THIS PROGRAM SEE PAGE 118)

Scripture, by leader: I Chronicles 12:1,2,8,14-18

Talk, by leader: Who Is On My Side?

(Steps in the progression of the story:

1. David made king over Israel
2. Gathering together men on whom he could depend
3. Mighty men came to him - some came whom he did not know whether friends or enemies so questioned them
4. Their answer: "Thine are we, David, on thy side, thou son of Jesse."
5. Inspiration to young girl in England who wrote poems, saw some children playing on a playground who did not play as though they were on the Lord's side and so wrote hymn, "Who Is On The Lord's Side?"

(Rise to sing hymn)

Hymn: "Who Is On The Lord's Side?" (p.184, HAY)

Lord's Prayer, by all

PRE-SCHOOL WORSHIP

(FOR THE FIRST PART OF THIS PROGRAM SEE PAGE 120)

Hymn:<sup>1</sup> "Onward, Christian Soldiers" (p.414, TCB)

Scripture, by leader: Nehemiah 5:7-13; 6:9,11,12

Story, by leader: The Accomplishment Of The Task  
(Based on Neh. 5-6)

(Points to be brought out:

1. Injustice of rulers, courage of conviction
2. Kept at building in spite of plots against life, fearlessness
3. Did not seek refuge in God's house, overcoming temptation)

(Stand and bow heads)

Prayer, by leader:

(Points to be brought out:

1. Thanks for Nehemiah's courage and example
2. Thanks for help in the past in standing for the right
3. Confession of times when we have not stood for the right
4. Petition for fresh courage to do the things we should do
5. Petition for help in work which has been committed to us to do)

(Pause for a moment of silence in prayer of commitment)

Chant:<sup>2</sup> "Hear Us, Our Father" (p.23, HAY)

(Remain standing to sing)

Hymn: "Father Hear The Prayer We Offer" (p.194, HAY)

.....

1. Alternate Hymns:

- "Dare To Be Brave" (p.132, CH)
- "Who Is On The Lord's Side?" (p.184, HAY)
- "Stand Up, Stand Up For Jesus" (p.416, TCB)
- "Yield Not To Temptation" (p.174, HAY)

2. One verse only

**EVENING WORSHIP**

**Call to Worship, by leader:** The Lord is in his holy temple. (Ps. 11: 4a)

**Response, by pupils:** Let all the earth keep silence before him. (Hab. 2:20)

(Bow heads in a moment of silent meditation upon the presence of God)

**Scripture, by leader:** Ephesians 6:10-18

**Talk, by leader:** Paul, Overcoming Obstacles

(Points to be touched:

1. Paul, a hero
2. Paul overcame obstacles of great proportions - storms, beatings, etc.)

(Bow heads and sing one verse of the following hymn)

**Prayer Hymn:** "Abide With Us, Our Saviour" (p.218, TGB)

**SENIOR WORSHIP**

**Theme for the week: Lessons From The Book Of Nehemiah**

**THIRD DAY OF THE WEEK**

**Pupil Life Needs:** The pupils seem to consider the Bible as just another book. They do not reverence and study it as they should.

**Aim:** To help youth realize how much of a treasure the Bible is, and to stimulate reverence for it and study of it.

**Theme:** Finding A Treasure

EARLY MORNING WORSHIP

(FOR THE FIRST PART OF THIS PROGRAM SEE PAGE 118)

Scripture, responsively:

All: The Word of the Lord endureth forever. (I Pet. 1:25)

Leader: All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. (II Tim. 3:16)

All: Search the scriptures; for in them ye think ye have eternal life, and they are they that testify of me. (John 5:39)

Leader: Faith cometh by hearing, and hearing by the word of God. (Rom. 10:17)

All: Is not my word like a fire, saith the Lord; and like a hammer that breaketh the rocks in pieces? (Jer. 23:29)

Leader: The word of God is quick, and powerful, and sharper than any two-edged sword. It is a discerner of the thoughts and intents of the heart. (Heb. 4:12)

All: Be ye doers of the word, and not hearers only. (Jas 1:22)

Leader: Thy word is a lamp unto my feet, and a light unto my path. (Ps. 119:105)

All: Blessed are they that keep his testimonies, that seek him with the whole heart. (Ps. 119:2)

Leader: Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. (Eph. 6:13)

All: Thy word have I hid in my heart, that I might not sin against thee. (Ps. 119:11)

I will delight myself in thy statutes: I will not forget thy word. (Ps. 119:16)

(Rise to sing hymn)

Prayer Hymn:<sup>1</sup> "Break Thou The Bread Of Life" (p.67, HAY)

. . . . .

1. Before singing, the leader could tell the pupils that the hymn was composed for a group of Bible students attending a conference on the shore of a lake by a young girl who heard the Spirit tell her to consecrate her gifts of writing poems to God. The appropriateness of this hymn for the group by the lakeside should be brought out.

PRE-SCHOOL WORSHIP

(FOR THE FIRST PART OF THIS PROGRAM SEE PAGE 120)

Hymn: <sup>1</sup>"Lord, Thy Word Abideth" (p.119, PSH)

Scripture, by leader: Nehemiah 8:1-3,5,6,9-12,17b

Story, by leader: Finding A Treasure (Based on Neh. 8:1-17)

(Points in the progression of the story:

1. A large assembly
2. People's request for the reading of the law
3. Reverence for the law
4. Results of reading the law - joy
5. Joyfulness helps us to keep the Law)

(Stand and bow heads)

Prayer, by leader:

(Points to be touched:

1. Praise and thanks for our treasure, the Bible
2. Petition for forgiveness for irreverence and neglect
3. Petition for strength of soul)

(Pause for a moment of silence in prayer of commitment)

Chant: <sup>2</sup>"Hear Us, Our Father" (p.23, HAY)

(Remain standing to sing)

Hymn: "How Precious is The Book Divine" (p.298, TCB)

.....

1. Alternate Hymns:

"Break Thou The Bread Of Life" (p.67, HAY)

"O Excellent Book" (Telugu Lyric)

"Holy, Bible, Book Divine" (p.53, CH)

2. One verse only

**EVENING WORSHIP**

**Call to worship, by leader: The Lord is in his holy temple. (Ps. 11:4a)**

**Response, by pupils: Let all the earth keep silence before him. (Hab. 2:20)**

**(Bow heads in a moment of silent meditation upon the presence of God)**

**Scripture, by leader:<sup>1</sup> Psalm 78:1; 33:1-9; 1:1-6**

**(Stand and bow heads)**

**Lord's Prayer, by all:**

• • • • •

1. **After reading the first reference the leader should tell the group to listen in the next Scripture for reasons for inclining our ears. After reading the second she should let the pupils tell reasons. Then she should tell them to listen for the blessings resulting from inclining in the next Scripture and converse a minute about it afterwards.**

**SENIOR WORSHIP**

**Theme for the week: Lessons From The Book Of Nehemiah**

**FOURTH DAY OF THE WEEK**

**Pupil Life Needs:** The pupils need to be led to the place where they see that their sins stand between them and God, and that they need to repent and receive forgiveness.

**Aim:** To lead youth to sincere repentance

**Theme:** Guilty Or Not?



EARLY MORNING WORSHIP

(FOR THE FIRST PART OF THIS PROGRAM SEE PAGE 118)

Scripture, by leader: Isaiah 59:1-4,7-12

Talk, by leader:

(Points to be brought out:

1. God's arms not short nor ears heavy
2. Iniquities separate us from God, sins hide his face
3. Some specific sins mentioned)

(Rise and bow heads to sing prayerfully)

Prayer Hymn: "O Thou That Hearest When Sinners Cry"  
(p.329, TCB)

PRE-SCHOOL WORSHIP

(FOR THE FIRST PART OF THIS PROGRAM SEE PAGE 120)

Hymn: <sup>1</sup> "Lord Thou Hast Searched And Seen Me Through"  
(p.223, TGB)

Scripture, by leader: Nehemiah 8:18-9:3,5b; 8,17b,20,21,31-38

Story, by leader: Under The Search Light Of God  
(Based on Neh. 8:18-9:38)

(Points in the progression of the story:

1. People continued reading the Law
2. Reading brought feeling of guilt
3. Repentance and fasting for sins
4. Confession of sin
5. Recognition of sin as a cause of their desperate condition
6. Appeal for mercy in light of the attributes of God)

(Rise and bow heads)

Prayer, by leader:

(Points to be touched:

1. Thanks for a loving merciful and just God
2. Thanks that people of old had courage of their convictions and for their example to us
3. Confession of sins:  
Indifference  
Lack of reverence to God  
Times we have been disobedient  
(be definite)
4. Show us what separates us from God
5. for power to keep from sin - that I may so hide God's word in my heart, that I might not sin against thee)

(Pause for a moment of silence in prayer of commitment)

Chant: <sup>2</sup> "Hear Us, Our Father" (p.23, HAY)

Hymn: "Just As I Am" (p.335, TGB)

.....

1. Alternate Hymns:

- "O Thou That Hearest when Sinners Cry" (p.329, TGB)
- "My Faith Looks Up To Thee" (p.345, TGB)

2. One verse only

EVENING WORSHIP.

Call to Worship, by leader: The Lord is in his holy temple. (Ps. 11:4a)

Response, by pupils: Let all the earth keep silence before him. (Hab. 2:20)

(Bow heads in a moment of silent meditation upon the presence of God)

Scripture, by leader: Psalm 139:1-6, 23, 24

Talk, by leader: Search me!

(Points in the progression of the talk:

1. God has searched me and known me
2. Psalmist wants God to search, cleanse and then to lead him in the way everlasting)

(Stand and bow heads)

Prayer, by all: Psalm 139:23, 24

Chant: "Hear Our Prayer, O Lord" (p.99, CH)

**SENIOR WORSHIP**

**Theme for the week: Lessons From The Book Of Nehemiah**

**FIFTH DAY OF THE WEEK**

**Pupil Life Needs:** The pupils are growing to the age when they should take their own baptismal vows and thus dedicate themselves to God.

**Aim:** To stimulate the youth to a full surrender of themselves and all of their possessions to God.

**Theme:** A Decision Made

EARLY MORNING WORSHIP

(FOR THE FIRST PART OF THIS PROGRAM SEE PAGE 118)

Scripture, by leader: Psalm 32:1-5; 103:12; 116:12  
Romans 12:1

Talk, by leader:

(Points in the progression of the talk:

1. God both forgives and blesses a repentant heart
2. There is no joy with a guilty conscience
3. God removes our sin from his mind
4. What then shall we render unto him?
5. Paul's suggestion)

(Bow heads humbly)

Prayer: (Silent prayer of commitment)

Chant:<sup>1</sup> "Hear Us, Our Father" (p.23, HAY)

. . . . .

1. One verse only

PRE-SCHOOL WORSHIP

(FOR THE FIRST PART OF THIS PROGRAM SEE PAGE 120)

Hymn: 1 "True-hearted, Whole Hearted, Faithful And Loyal"  
(p.163, HAY)

Scripture, by leader: Nehemiah 10;28,37, 39b; 11:2

Story, by leader: The Covenant With God (Based on  
Neh. 9:38; 10:28-11:2)

(Points in the progression of the story:

1. God's justice recognized /in review/
2. Covenant to walk in God's law
3. Covenant to observe and do all commandments
4. Covenant to separate themselves from heathen
5. Covenant to keep Sabbath
6. Stewardship of money - 1/3 of shekel for service  
of God's house  
time - to gather wood  
goods - first fruits to ministers  
self - to do as church asks /11:2/)

(Stand and bow heads)

Prayer, by leader:

(Points to brought out:

1. Thanks for a just, merciful and forgiving God
2. Thanks for example of these people in days of old
3. Petition that we may be humble in light of past mistakes and grateful for forgiveness
4. Inspire our hearts to give all of self, with its time, energy and money to God)

(Pause for prayer of commitment)

(Remain standing)

Prayer Hymn: "Take My Life And Let It Be" (p.367, TCB)

.....

1. Alternate Hymns:

- "O Jesus I Have Promised" (138 HAY)
- "Have Thine Own Way Lord" (p.171, Hymns of Blessing  
for the Living Church)

EVENING WORSHIP

Call to Worship, by leader: The Lord is in his holy temple. (Ps. 11:4a)

Response, by pupils: Let all the earth keep silence before him. (Hab. 2:20)

(Bow heads in a moment of silent meditation upon the presence of God)

Scripture, by leader:

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. (Matt 4:18-20)

Hymn:<sup>1</sup> "O Master, Let Me Walk With Thee" (p.205, HAY)

. . . . .

1. To be sung standing with heads bowed, in a semi-circle around the altar

**GENERAL SUMMARY**



## GENERAL SUMMARY

The problem of the present study was to investigate the worship services as they are now conducted three times daily in the Higher Elementary Schools of the United Lutheran Church Mission in India; to analyze the principles fundamental to adequate worship; and to evaluate the programs which are being used at present in the schools in India. A presentation of suggestions for the improvement of worship, as well as programs for one week of junior and senior worship are included.

The questionnaire method was employed to make a survey of the programs at present in use in these schools. Then through the data received in answer, these programs were evaluated in the light of the major principles of worship related to them. In this evaluation, the points where improvement is needed were revealed.

Seeing these points of need, the writer has made both theoretical and practical suggestions. The programs found in Chapter V should be helpful in serving as a guide for future program building. The study of these suggestions by leaders in India will make for better worship in these schools and will result in greater appreciation of Christian worship, better learning of Christian truth, and personal character and development on the part of the pupils.

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