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THE YOUTH WORSHIP SERVICE
AS A MEDIUM FOR THE TEACHING OF CHRISTIAN DOCTRINE

By

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A Thesis

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To

My Mother and Father

Who by Precept and Life

Rooted My Faith

in the Doctrines of Christianity

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INTRODUCTION

INTRODUCTION

A. The Subject

Two of the most important facets of the program of the Christian Church are provision for worship and instruction in doctrine. In the words of the psalmist, "Strength and beauty are in his sanctuary."¹ In the words of Jesus, "God is a Spirit: and they that worship him must worship in spirit and truth."² That these two elements of the Church's program are interrelated and interdependent is brought out by Shaver and Stock:

Most programs of religious education for young people involve the elements of instruction, worship, service and recreation. These terms correspond to fundamental needs of the individual and of society. No one of these is adequate in itself. They are closely interrelated. The best instruction rests upon or creates the spirit of worship. The most profitable worship results when the participants have a clear understanding of the realities behind the forms.³

It is with a particular phase of this relationship that this thesis deals -- the necessity for a strong emphasis upon doctrine for young people and the part the youth worship service may play in the meeting of that need.

B. Delimitation and Definitions

This thesis deals, generally, with the entire age span of youth (twelve to twenty-four years). But wherever particularization

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1 Psalm 96:6.

2 John 4:24.

3 Shaver, E. L., and Stock, H.T.: Training Young People in Worship, p.14.

or specialization is necessary, the study will limit itself to the Senior group (fifteen to seventeen years).

The thesis will deal with the type of worship which is a planned experience in a formal setting, rather than spontaneous or informal worship. In treating the worship services of youth, the study will center in those occasions which are planned for them exclusively, especially the worship periods of their Church School hour and their weekly meeting.

The definition of "doctrine" expressed by Bernard Iddings Bell will be here accepted:

The dictionary tells us that doctrine is 'a principle, or the body of principles, in any branch of knowledge.' Doctrinal preaching has to do with the theory, the beliefs, the principles, the chief tenets, on which is built that branch of knowledge which is the Christian religion: the knowledge, that is to say, of God, of man in the light of God, of God and man in the light of Jesus Christ.¹

C. Sources

Authors from a number of realms have contributed to the development of this thesis. The majority of them are well-known leaders and writers in the field of Christian education of youth. Several of these are specialists in the program of worship. Authorities in Christian theology and apologetics form the second class of those whose works have been examined. Several thinkers who are well versed in the more general realms of sociology and philosophy have also been consulted.

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1 Bell, Bernard Iddings: "More Dogma, Please," Article in The Atlantic Monthly, October, 1938.

D. Procedure

The subject will be treated by a view, in Chapter I, of the need of doctrinal training for the stabilizing of the young people of today, and the significance of this need for Christian education. Chapter II will point out the unique and distinctive educative value of the worship service as an instrument for the transmission and "activating" of this doctrine. In Chapter III, a selected list of widely-used worship service series will be analyzed, to discover the extent to which they are built about doctrinal centers and the principles which they use in making doctrine vital in the lives of young people.

CHAPTER I

THE SIGNIFICANCE OF DOCTRINAL TRAINING

FOR YOUTH

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THE SIGNIFICANCE OF DOCTRINAL TRAINING
FOR YOUTH

A. Introduction

Examination of a number of authors in the fields of Christian education, theology, philosophy, and sociology reveals their emphasis upon certain factors which have significance in the consideration of youth and doctrine. They lay stress upon the necessity for belief; they are aware of certain general elements in twentieth century America which are destructive to orthodox belief; and they recognize the invaluable contribution of belief in the great doctrines of the Christian faith to youth in such a day as this. These three factors will therefore be considered, and their significance for Christian education stated.

The purpose to bring together in this chapter current thinking upon each of these subjects demands that authors be allowed to speak for themselves; therefore, much of the material included will be in the form of direct statements from their works.

B. The Demand for Belief

As in the days of the Apostolic Church when "believe" was a key word, and in the Reformation when the belief in great re-discovered doctrines remade the Church, so today, belief in "Christian verities" is essential for a dynamic, vital Church.

Scripture abounds with calls to belief. Abraham, the Father of Israel, "believed in Jehovah; and he reckoned it to him for righteousness."¹ Isaiah, the Prophet to a people in circumstances and character comparable to modern America, warns: "If ye will not believe, surely ye shall not be established."² John, the Apostle, writes a Gospel intended to bring life through belief.³ Paul, the Missionary, writes in the doctrinal book of Romans: "For Christ is the end of the law unto righteousness to every one that believeth."⁴

Modern echoes of the message of Scripture are the pleas of many leaders and students of modern Christian society, for well-defined beliefs and more emphasis on the doctrines of the faith:

Even if (people) did not like it (doctrine), it would be the preacher's duty to give it to them. As Canon Newbolt has lately remarked, 'No teacher of a serious subject gives people what they like, but something much better which they will learn to like.'

.....

The modern preacher is more and more compelled, by the pressure of public demand and by the impulsions of his own integrity, with definiteness to preach about such things as these: Who, what, and where is God? . . . Who and what is Jesus Christ? What are redemption, justification? . . . What must we do to be saved?

. . . It is the ancient faith that first he (the preacher of today) must know himself and then must teach, showing forth the rational, logical bases of Christian belief and action.

The world has no time, in these days, to listen to preaching on less vital matters. 'Apply Christianity to modern problems!' So the preachers cry, and rightly. The world replies, 'All right; but first of all you will have to tell us, clearly, what the Christianity is that you wish to see applied.'⁵

* * * * *

Many laymen wish to hear doctrinal sermons. They want to know the meaning and value of the Christian verities. . . . This trend

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- 1 Genesis 15:6.
- 2 Isaiah 7:9.
- 3 Cf. John 20:31.
- 4 Romans 10:4.
- 5 Bell: op. cit. (Article).

towards doctrinal preaching is perhaps the most promising aspect of Protestantism today.¹

* * * * *

The need of definite belief becomes still more apparent when we consider our attitude to the existing institutions of religion. However it came to be, the church is here. . . . And the church that is here is a church with a creed. . . . To treat belief as negligible is to shut our eyes to the facts.²

* * * * *

There is probably no greater need in the Christian church today than that its members should be made acquainted with the fundamental facts and doctrines of the Christian faith.³

* * * * *

The orthodox believer may be mistaken as to the facts in which he believes. But he is not mistaken in thinking that you cannot, for the mass of men, have a faith of which the only foundation is their need and desire to believe. The historic churches, without any important exceptions, I think, have founded faith on clear statements about matters of fact, historic events, or physical manifestations.⁴

* * * * *

If we could put the same keen intelligence and careful judgment into the revival of faith and the discovery of the proper objects of faith that we now put into the production of magnificent machines, man's life on this earth might come into a new and glorious day.⁵

Strong beliefs in adequate doctrines are essential, as these prophets, ancient and modern, testify. Leaders of today who have their fingers on the pulse of the world, say to modern America what the Apostle Paul said to two young ministers, Timothy and Titus: "Hold the pattern of sound words which thou hast heard from me . . ."⁶ and ". . . Speak thou the things which befit the sound doctrine."⁷

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- 1 Blackwood, A.W.: Evangelism in the Home Church, p. 26.
- 2 Brown, W.A.: Beliefs that Matter, p. 10.
- 3 Evans, Wm.: The Great Doctrines of the Bible, p. 7.
- 4 Lippman, Walter: A Preface to Morals, p. 33.
- 5 Trueblood, D.E.: The Predicament of Modern Man, p. 19.
- 6 II Timothy 1:13.
- 7 Titus 2:1.

C. Elements Destructive to Orthodox Beliefs in the Modern World

The subject of the unique need of young people of today for a grounding in doctrinal beliefs could hardly be treated without a background picture of factors in modern society which must needs be battled in this effort. Wilbur Smith gives the following as his reason for beginning his book, Therefore, Stand, with a chapter on the factors which assail the Christian faith:

No man goes into battle without attempting to ascertain as accurately as possible the strength of the enemy and the nature of the weapons that the enemy will be expected to use.¹

America is in the grip of an appalling skepticism on every hand. Trueblood says: "The signs of the decay of the Christian faith are so great on every side that only wishful thinking can deny it."² Again, in the words of Smith:

Probably at no time since the beginning of the Christian church could we discover so many powerful forces working together for the creation and deepening of religious skepticism and unbelief as in the last quarter of a century.³

A view of some of the most potent of these "forces" follows.

1. "Lost Landmarks"

In A Preface to Morals, Walter Lippman makes this statement: "The American people, more than any other people, is composed of individuals who have lost association with their old landmarks."⁴ Trueblood speaks of "the Western democracies, where we still pay lip

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1 Smith, W.M.: Therefore, Stand, p. xiv.

2 Trueblood: op. cit., p. 21.

3 Smith: op. cit., p. 184.

4 Lippman: op. cit., p. 61.

service to the moral and religious principles of Christendom but have actually lost a great part of this heritage."¹ The very roots of America were planted in new soil. Religious traditions and creeds, as well as habits of living, tend to disappear or lose their grip upon life in a society built on freedom and individuality -- democracy. In becoming "Americanized," people, and especially youth, with their restless yearning for independence, take on ever new and often revolutionary ideas. Also, as Lippman points out, "the deep and abiding traditions of religion belong to the countryside,"² and America is predominantly urban or suburban in nature. In this connection, Smith quotes Ralph Gabriel as saying, "Churches do not dominate urban America as they once did the countryside and the rural village."³

Another figure expressing this instability of heritage is used by Trueblood in The Predicament of Modern Man:

The terrible danger of our time consists in the fact that ours is a cut-flower civilization. Beautiful as cut flowers may be, and much as we may use our ingenuity to keep them looking fresh for a while, they will eventually die, and they die because they are severed from their sustaining roots.⁴

According to Lippman and Smith, the loss of "sustaining roots" of truth makes for unbelief:

. . . Without piety, without a patriotism of family and place, without an almost plant-like implication in unchangeable surroundings, there can be no disposition to believe in an external order of things.⁵

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1 Trueblood: op. cit., p. 14.

2 Lippman: op. cit., p. 62.

3 Smith: op. cit., p. 111, quoting Gabriel, Ralph H.: The Course of American Democratic Thought, p. 407.

4 Trueblood: op. cit., pp. 59-60.

5 Lippman: op. cit., p. 63.

* * * * *

It is not amazing that unbelief today is so general. It is impossible for it to be anything else, for if people do not know the truth they cannot believe, and seeing and hearing perverted truth only makes them hate the truth about which they truly know nothing.¹

2. The Scientific Spirit

Wilbur Smith speaks of science as "being almost worshiped as a god today by our young people."² The method of science is questioning, and in our age nothing escapes its scrutiny. The modern man imbibes a spirit which makes everything seem incredible until proved by the testing of human reason. Brown states:

. . . The questioning habit, which is an integral part of the technic of science, has insensibly become for many of our contemporaries their dominant attitude toward life as a whole.³

This spirit does not leave orthodox Christianity untouched. Critics attack the Scripture and traditional beliefs, attempting to pour them also into the test tubes of logical and historical reason. The chronic attitude of incredulity and skepticism extends into the realm of religious creeds and theological beliefs, as Lippman, Brown, and Palmer, respectively, point out:

The modern man is not incapable of faith, but he has within him a contrary passion, as instinctive and often as intense as faith, which makes incredible the testimony of his faith.⁴

* * * * *

The generation that is drawing to a close has been trying on an unprecedented scale the experiment of a creedless religion. . .

. . . A major cause is the spread of the scientific spirit,

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1 Smith: op. cit., p. 173.
2 Ibid., p. 163.
3 Brown: op. cit., p. 6.
4 Lippman: op. cit., p. 54.

which has led men to question fixed beliefs and to base conviction upon experiment rather than upon authority.¹

* * * * *

The scientific atmosphere of the day, with its rejection of any external authority and its refusal to consider any question as finally closed beyond the possibility of reconsideration, creates a strong presumption in the minds of young people against the acceptance of any authoritative creeds whose propositions are not open to question. We need in some way to cultivate a conception of the creed as a slogan and a battle cry rather than as a "No Trespass" sign in the world of thought.²

In contrast to this spirit of incredulity, the nature of Christianity is shown in the words of Lewis and Wickendon:

Christianity asks for a commitment without providing absolute demonstration prior to the commitment. Certainty does not precede the commitment, but follows it.³

* * * * *

Christianity affirms the truth of (certain) propositions, despite the fact that they cannot be demonstrated completely, and it calls upon men to act upon these propositions as though they were most assuredly true.⁴

For young people saturated with the habit of questioning and unbelief, this is difficult.

3. Humanistic and Materialistic Philosophy

In prosperous, urban America, the supreme worth of man, his achievements, and the "abundance of the things which he possesseth"⁵ find a place of preeminence. In Smith's book, it is put thus: "Man today is fixing his attention wholly upon a horizontal plane to the exclusion of the vertical."⁶

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1 Brown: op. cit., p. 5.

2 Palmer, L.D.: Youth and the Church, p. 80.

3 Lewis, Edwin: The Practice of the Christian Life, p. 26.

4 Wickendon, A.C.: Youth Looks At Religion, p. 50.

5 Luke 12:15.

6 Smith: op. cit., p. 161, quoting Watkin, Edward: Theism, Agnosticism, and Atheism, pp. 23, 24.

Underlying much of modern philosophy is Kant's, and of it Smith says:

Thus we discover . . . that philosophy, and that the most important, the profoundest, the most influential philosophy of modern times (Kant's), is diametrically, in every important sphere, opposed to the great fundamental truths of the Christian faith by which alone man can ever be redeemed.¹

Coming to our own day,

. . . there has arisen a school of philosophers which attempts to justify it (the change). Far from being a loss, the abandonment of fixed beliefs in religion seems to them a gain. For thought, they tell us, exists not for its own sake as a guide to ultimate truth, but as an instrument for enabling us to deal practically with existing conflicts in our lives. Professor Dewey, who is the most distinguished representative of this type of thinking, has no place in his view of the world for the absolute standards of the older faiths. He bids us live for to-day, or at most for tomorrow.²

Such "horizontal" philosophy deifies man, and crowds out any belief in a personal God, His supernatural revelation to man, or His authoritative doctrines.

In the realm of ethics and morals, man tends to subject himself only to himself. Freedom from extraneous restraint or inhibition characterizes progressive education. Man becomes his own authority. Trueblood points out the danger of this:

The most dangerous of all philosophical ideas in our time is that of ethical subjectivism, according to which right is merely our own human creation and not part of the objective order. . . . If morality is merely a matter of subjective wishes or changing fashion, why is not one fashion as good as another?³

Material matters tend in our day to take on the supreme importance, and crowd out attention to spiritual or supernatural

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1 Smith: op. cit., p. 15.

2 Brown: op. cit., pp. 6-7.

3 Trueblood, D.E.: Foundations For Reconstruction, p. 17.

matters. Of this, Trueblood says:

. . . We have not been . . . emancipated from the belief that economic and technical reconstruction are enough. We suppose, quite naively, that the problem of spiritual reconstruction will take care of itself or that it can be left to the experts as a departmental matter.¹

In the words of Smith, "our movies make for absorption with things."²

And Trueblood tells us that public schools give themselves to teaching children much about the present modern world, but very little about "the spiritual sources of our civilization."³

A humanistic and materialistic outlook in a man-made and man-controlled society are in direct contradiction to loyal belief in the tenets and laws of the spiritual Kingdom of God.

4. "Vague Religiosity"

On the part of many in America who would not admit having given up a religious or spiritual outlook, their faith has become so diluted that it cannot be called Christian, and often scarcely even religious. Trueblood tells us that "the only live alternatives to the church are the pseudo-religions of totalitarianism or vague religiosity."⁴ It is the second of these "pseudo religions" that characterizes much of America. The above author says, again:

Twentieth century man, if pressed for an answer, admits that he believes in a moral order, that he believes in religion, and that he believes in the Christian religion, but there he stops. He is trying to live in the midst of the world storm, not as an adherent of paganism and not as an opponent of the Christian faith, but as one who adheres to that faith in the most vague and tenuous manner

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1 Trueblood: The Predicament of Modern Man, p. 17.

2 Smith: op. cit., p. 160.

3 Trueblood: op. cit., p. 18.

4 Ibid., p. 72.

conceivable. He claims to be a shareholder in the Christian corporation, but the stock has been watered almost to the vanishing point and is held, moreover, by absentee owners.¹

In a later book, he speaks even more strongly:

In the victorious democracies it (the breakup of the spiritual inheritance of the West) takes the form of an actual paganism combined with lip service to the ancient faith or, at any rate, an unwillingness to deny it.²

The Protestant Church in America is not guiltless on this point. Bernard Iddings Bell, in the challenging article previously quoted, "More Dogma, Please," also has something to say about the matter of "vague religiosity":

The preacher of dogma endeavors to teach that which Christian men have come to agree upon as true about God and themselves, not his own likes and prejudices.

. . . 'Why is there so little preaching of such doctrine?'

First of all, the whole Protestant world and much of Anglicanism are still under the spell of Matthew Arnold's definition of religion as 'morality tinged with emotion.' . . . Nowadays, when the mass of people, fortunately, accept no religious truth except after skeptical examination (as opposed to Matthew Arnold's day, when "religion implied belief as the source of morality and religious emotion"), if we say, or assume, that religion is 'morality tinged with emotion,' we seem to the world to be admitting that religion is only sentimental rubbish.

. . . Christianity is a doctrine, to be believed, concerning a God, to be believed in; or it is not worth bothering about. The general public, finding next to no doctrine taught from Christian pulpits, and weary of beautiful ideas and sentiments spun out of the void, has simply stopped going to church.³

Edwin Lewis adds to this the fact that modern religion is tending to become "too exclusively external," and that undue formality "is but an evidence of spiritual poverty."⁴

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1 Trueblood: The Predicament of Modern Man, p. 69.

2 Trueblood: Foundations For Reconstruction, p. 3.

3 Bell: op. cit. (Article).

4 Lewis: op. cit., p. 44.

Judging by the foregoing quotations, Lippman is not unjustified in the following indictment: ". . . It is plain that we have succeeded only in substituting trivial illusions for majestic faiths."¹

5. Factors in Secular Education

Recent education has been colored, to a great extent, by the "progressive" view of education, stimulated largely by the humanistic philosophy of John Dewey, to which reference has already been made.² Smith says of him, further:

John Dewey . . . is an atheist as everyone agrees. That one holding such atheistic beliefs should be at the same time the most influential single force in American education in the last forty years is a tragedy in the history of American thought.³

Smith emphasizes at some length in his book the opposition of modern education to the Christian faith:

The reason so many of our young men today are not embracing the Christian faith . . . is not because they are so well informed about the facts of the Christian faith, and find them impossible of acceptance, but because they are so ill-informed, or misinformed, due, principally, to the fact that during the most formative years of life, and years of study in high school and college, they have been almost exclusively under the tutelage of those who hold anti-theistic, agnostic, or atheistic views.⁴

. . . Instead of our educational institutions pouring into our American life, as they once did, streams of spiritual truth and life for the renewal of faith, they now have become, for the most part, fountains of skepticism, pouring forth the muddy waters of unbelief and atheism. . .⁵

Perhaps the effect of progressivism, humanism, and atheism in educa-

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1 Lippman: op. cit., pp. 7,8.

2 Ante, p. 9.

3 Smith: op. cit., p. 69.

4 Ibid., p. xii.

5 Ibid., p. 112.

tion may be best stated by excerpts from a letter sent by an undergraduate of one of our greatest Eastern universities to the president of that institution. It is used in an article by Dorothy Thompson, and of it, she says: "Better than anything else I have read, it sums up the dilemma of our 'educated' youth":

"You, sir, were brought up from earliest childhood in an atmosphere of traditional Christianity and democracy.

.....

"But what about us, the youth of America? What have we been taught to revere in the university you direct and in other similar institutions throughout the land?

"In the modern college it is probably fair to say that Christianity has progressively lost its grip on young minds.

.....

"Personally, I fail to understand how you, or any other college president, can expect us to become ardent Christians and democrats when the vital postulates on which these faiths are supposed to rest are daily undermined in the classroom.

"One thing seems certain, and I state this with all the solemnity of which I am capable: You and other educators the country over are now rearing a brood of potential fascists! The sacredness of the old ideals is fast being abolished, and no alternative outlook has been proposed. . . .

"Isn't it palpably obvious to you that at the root of the trouble lies an apparent contradiction between the implications of our studies and the ideals we are expected to revere? Of course we are apathetic, discontent, reluctant to assume the responsibility of thinking and acting.

.....

"If we are to be saved, our elders must assist us to harmonize our education with the old faiths. . . ."¹

The words of "one spokesman for a floundering generation" are all too indicative of the destructive calibre of much of modern-day education.

6. Factors in Religious Education

Trends antagonistic to Christian belief have not halted at the boundaries of the secular school, but have, to a great extent,

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1 Quoted by Thompson, Dorothy: "Youth Challenges Education," article in His Magazine, February, 1947, reprinted from The Ladies' Home Journal.

infiltrated religious education, to the point of the loss of vital content and authority in "religious" teaching. It is far more than a rendering unpopular the study of the Catechism. In the emphasis upon "creative" teaching, methods often tend to rob progressive religious education of the central message and dynamic which make it religious at all. Smith tells us that:

In 1926 Dr. Walter S. Athearn, the distinguished leader in the school of religious education in Boston University, and the author of a number of important books in religious education, confessed with shame and regret before a large assembly of religious leaders that "a naturalistic humanism is sweeping almost unimpeded through educational and religious circles. There is rapidly developing a cult of Christian atheists, persons who say that they accept the ethical program of Christ, but who deny the existence of Christ's God, upon whom that ethical program is based. Our greatest task today is to keep religious education religious. . . ."1

Mary Alice Jones, an expert in the field of religious education of children, recognizes the "diluted" religion of present-day religious education. In her book, Faith of Our Children, she presents the need for a return to vital, well-defined truths of the faith in teaching children. The failure of religious education in our day is illustrated further by an experience of Bell's:

. . . I was called on to devise and teach a course for freshmen in a university, a course designed to help them correlate religion with those new truths to which they were being introduced, day by day, in science and philosophy. Experience, over a period of two years, showed that such a course of study was ridiculous, not because it is impossible, or even very difficult, to correlate religion with science and philosophy, but because the young men -- almost all of them the products of Christian Sunday schools, many of them church members and used to receiving pulpit admonitions -- had no religion that was sufficiently choate to be related to anything at all.

. . . On the one hand were precise, definite science and logical, thought-provoking philosophy; on the other, only a vague emotion-

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1 Smith: op. cit., p. 71.

ality, or it might be, the half-forgotten memory of a former emotionality. The course had to be abandoned. . . . What I had to do, instead, was to take those charming but spiritually illiterate undergraduates and put them through a brief but competent course in fundamental theology. They were immensely interested in it, for it was all new to them; and they found, and I found, that when they knew what Christ actually is and does teach they were able to make their own correlations, without much help from others.

Nor have my many and delightful contacts with university professors revealed that the situation with them is different from that among the students.

. . . I blame the teachers and pastors in religion who never, when they had the chance, taught these good people the ABC's of faith.¹

Palmer says that one respect in which elementary religious education in the Church today is almost universally deficient is:

There is a failure to impart definite and systematic knowledge of religious truths. How many of our Church School pupils and teachers have anything like a clear and adequate idea of even the most fundamental Christian doctrines?²

Liberal theology largely took control of the field of religious education in the twentieth century. H. Shelton Smith, "one of the outstanding authorities on this . . . subject of religious education,"³ says:

. . . At no point did liberalism come to more marked expression than in the twentieth-century movement of religious education. This is demonstrated, for example, in the earlier writings of George A. Coe, who, by common consent, is America's most distinguished living philosopher of religious education.⁴

Of Coe's views, Wilbur Smith asserts the following:

This low conception of the Word of God is at the basis of Professor Coe's vicious assertion that it is not necessary for our children to know anything particularly about the Bible. "The aim of instruction is not to impose truth, but to promote growth. The instruction may be emptied of its traditional implications, of

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1 Bell: op. cit. (Article).

2 Palmer: op. cit., p. 74.

3 Smith: op. cit., p. 38.

4 Smith, H.S.: Faith and Nurture, p. 27.

telling pupils what to believe. To impose such beliefs upon a child is not to promote the growth of a full personality. . ."
. . . Incidentally, however, Coe denies to teachers of the Bible and religion that which is insisted upon as fundamental in the teaching of other branches of knowledge. Imagine a teacher of history being told that he must not impose beliefs upon his pupils!¹

A word must be said of theological institutions, and their contribution to the spirit of unbelief. Wilbur Smith quotes A. H. Strong as saying:

" . . . Professor (Kirsopp) Lake is quite right: If there is no divine revelation, there can be, not only no systematic theology, but no theology at all.

"What is the effect of this method upon our theological seminaries? It is to deprive the gospel message of all definiteness, and to make professors and students disseminators of doubts. . . . Having no system of truth to teach, he (the professor) becomes a mere lecturer on the history of doctrine. . . . He does not conceive it to be his duty to furnish his students with any fixed conclusions as to doctrine but only to aid them in coming to conclusions for themselves. The apostle Paul was not so reticent. . . . He even pronounced his anathema upon any who taught other doctrine. . . ."²

Bell tells of the following indictment made against the American theological school:

(One) reason why there is so little preaching of doctrine is that a great many preachers themselves do not know what the great, agreed teachings of Christianity really are.

That is partly the fault of the institutions which prepare preachers for their jobs. I recall the remark made not long ago by a distinguished European scholar who had traveled observantly in this country. 'The American theological college,' he said, 'pays little attention to theology. Instead, it gives a disproportionate deal of time to two things: "religious education" and "Christian social service." . . . There is no fault to be found with religious education, provided one has a religion in terms of which to educate. Nor is Christian social service a thing to be neglected, provided one has a Christian philosophy on the basis of which one desires to construct and manage society. As derivatives of theology both have

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1 Smith, W.M.: op. cit., p. 66.

2 Ibid., pp. 123-4, quoting Strong, A.H.: A Tour of Missions, pp. 189, 191.

meaning; as substitutes for theology, they are empty wind.¹

Thus much of "religious education" in our day has lost its grounding in the bed rock of dynamic Christian truth.

These, then -- "lost landmarks," the scientific spirit, materialistic and humanistic philosophy, "vague religiosity," and factors in both secular and religious education -- are some of the factors which make for a lost faith in the modern world, and point up the need for a stronger emphasis in Christian education upon the basic doctrines of the Christian faith. In the words of Wilbur Smith:

If the next fifty years should reveal in western civilization an apostasy from the Christian faith, and a weakening of its hold upon thinking people, as great as the last fifty years have witnessed, true believers will then have become hardly more than a persecuted remnant, the church for the most part nothing more than an institution devoted to the welfare of men, and a true knowledge of the Bible rarer than a knowledge of Greek myths. God grant that other forces than those arising from the darkened, self-centered, proud, God-hating hearts of men may soon begin to powerfully manifest themselves in the midst of our increasingly irreligious era . . .²

D. The Contributions of Doctrinal Beliefs in the Lives of Youth

Christian leaders of today cannot but be disturbed by the lack of knowledge on the part of youth regarding the basic tenets of the Christian faith. Much to the concern of these leaders, the destructive factors viewed in the previous section have worked havoc with convictions. One of these educators, Wilbur Smith, prefaces his convincing work, Therefore, Stand, with this statement:

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1 Bell: op. cit.(Article).

2 Smith, W.M.: op. cit., pp.101-102.

The main purpose which the author of this work has had in mind throughout its writing is that from its perusal some of the present generation of young men, whose faith in God and in the Bible has been shaken or destroyed, by the years spent in collegiate institutions and universities where the Christian faith is under constant attack and ridicule, and those who have come under the power of the spirit of skepticism and irreligiousness of our present unbelieving age, might be persuaded to consider fairly, without prejudice, as they would any subject offered in college, the evidences which support and confirm the great elemental truths of the Christian faith, and find, in this reconsideration, or perhaps new consideration, a solid foundation on which a real and abiding faith might be built.¹

1. General Contributions

That beliefs and convictions make a difference in life is indisputable evidence of their importance for consideration in the Christian education of youth. And beliefs do make a difference.

Mayer insists that "intelligent conduct cannot grow out of faulty instruction."² Moore, in dealing with senior young people, says:

It is what grows up with one, especially, that becomes a vital and integral part of one's individual character, a permanent possession, and a controlling force in life.

This principle is a basic and fundamental law in all systems of training. It applies to moral and religious training, for things do not just happen in the realm of the spiritual any more than in the realm of natural science. The church has the obligation and no less the opportunity and privilege of training the youth of the land in the understanding and appreciation of spiritual values.³

Brown notes the unsatisfactory results of an experiment on the part of some in recent years to dispense with religious belief altogether, and concludes:

This at least may be said that thus far the results of the experiment have not been wholly satisfactory. Judged from the point of

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1 Smith, W.M.: op. cit., p. xi.

2 Mayer, H.C.: The Church's Program for Young People, p. 22.

3 Moore, M.A.: Senior Method in the Church School, p. 9.

view of practice alone, a religion without definite belief leaves much to be desired. Activity, to be effective, must spring from conviction. Otherwise, lacking motive and sanction, it becomes aimless and leads nowhere.¹

Gray, in A Theology for Christian Youth, puts it:

Belief and action belong together. All of us need to believe. Indeed we cannot escape it. . . . An airplane navigator who did not believe in weather charts and maps, but trusted his intuition, the stars, and landmarks, would be an unsafe guide. His beliefs would influence his action.²

In the words of Wickendon, who is writing of youth:

There are "beliefs that matter." . . . It makes a tremendous difference . . . whether one believes this to be a God-ruled world, or a Godless world. It makes a difference what one believes about the character of God . . . It makes a difference whether one believes that a moral order expresses itself in this world . . . It makes a difference for life what men believe about the nature of human destiny. It is the business of religion to supply the highest possible truths in answer to these important queries and the task is one that calls for the exercise of the highest intelligence.³

Trueblood takes issue with Matthew Arnold's observation that conduct is three-fourths of life, and would place belief in that position, "because belief includes within it so many of the springs of conduct."⁴

It is here that the application of Christian theology is important. As the springs of action in all of life reside in belief and conviction, so Christian belief is translated into action, and a person's theology guides his Christian course. This relation of theological belief to life is stated in the following quotations:

The importance of theology consists in the fact that it helps us to define the beliefs which make a difference for life.⁵

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1 Brown: op. cit., p. 9.

2 Gray, H.D.: A Theology for Christian Youth, pp. 15-16.

3 Wickendon: op. cit., pp. 19-20.

4 Trueblood, D.E.: The Essence of Spiritual Religion, p. 19.

5 Brown: op. cit., p. 4.

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Since belief is a free act of the mind, it will follow that we cannot subscribe to a belief -- especially such great beliefs as go with Christianity -- and remain unaffected thereby.¹

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The map is only colored paper, but there are two things you have to remember about it. In the first place, it is based on what hundreds and thousands of people have found out by sailing the real Atlantic. In that way it has behind it masses of experience . . . In the second place, if you want to go anywhere, the map is absolutely necessary. . . .

. . . Doctrines aren't God; they're only a kind of map. But that map's based on the experience of hundreds of people who really were in touch with God. . . . And secondly, if you want to go any further, you must use the map. . . .

In other words, Theology is practical: specially now.²

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If Christian young people are to act rightly in this complex and trying day in which we live, right belief is essential. Every great movement in history has had behind it ideas and men.

. . . Conviction precedes action. . . . That theology (a Christian theology -- an orderly, reasoned statement of our basic convictions) will be the spring out of which comes the river of action on the morrow.³

2. Specific Contributions

In a number of vital areas in the lives of youth, doctrinal beliefs reach the springs of action, and may contribute immeasurably to Christian growth and development. According to a number of authorities, they meet needs in the following realms.

a. Intellectual Organization

The way a youth thinks is important, for, in the words of Wickendon:

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1 Lewis: op. cit., p. 29.

2 Lewis, C.S.: Beyond Personality, p. 2.

3 Gray: op. cit., pp. 16-17

. . . If the emotions represent the power plant, then the intellect represents the pilot who should set the course that life shall take, that the energies of life be devoted to reasonable ends.¹

Gray gives as the first of the "practical uses" of Christian theology the following:

It verifies our deep religious experience intellectually, particularly as we test each experience by three means: the revelation of the Bible, the experiences of others, and our own total experience.²

The relation of doctrine to a number of the intellectual characteristics of youth must be considered.

1) Expanding Mental Powers

There is, in the study of Christian doctrine, much to match and challenge the intellectual powers of youth. Ligon mentions "the capacity for philosophical reasoning" and "the capacity for organization"³ as being outstanding mental traits of this age. These require content for their development which gives food for expansive thought, but may be organized and classified. Christian doctrine meets this standard. Ligon points out the natural interest of philosophizing youth in Christian theology:

There is a real need for a book on a theology for youth. Those who have had the privilege of a theological education and who then listen to high school and college young people discuss all these same philosophical problems in their naive uninformed groups realize how enthusiastically these same young people would receive training in a theology prepared especially for them. . . . Listen to bullpen sessions among college students or to arguments within a crowd, and many of them center around precisely these same problems (of which theology consists). The great contribution of any religion is its concept of the universe. Christianity is no ex-

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1 Wickendon: op. cit., pp. 19, 20.

2 Gray: op. cit., p. 17.

3 Ligon, E.M.: Their Future Is Now, pp. 264-265.

ception to this, and youth ought to know its fundamental tenets.¹
Another mental characteristic of youth which implies a need for grounding in correct Christian beliefs at this period is their interest in knowledge as a tool for experience and living, rather than as mere information.²

2) Intellectual Doubts

Palmer states the problem of adolescent doubts thus:

And so we see that the youth, making the necessary transition from passive acceptance of inherited beliefs to active determination of his own religious faith, in an atmosphere saturated with the critical spirit and dominated by the method of exact science, and on a background (usually) of utterly inadequate religious training in home, Church School, and Church, without clear-cut knowledge of Christian teachings and without training in conclusive religious thinking -- the youth, thus conditioned and environed, is almost certain to pass through a period of intellectual doubt and religious questioning.³

Sound Christian doctrine can prove constructive in this matter. This is the firm conviction of Mayer, Palmer, and Wyckoff:

Doubt is the very basis of science. It has been the foundation for philosophers and theologians. . . . To the Christian doubt ought to be the fire which burns dross and leaves the pure gold of steadfast conviction and high purpose. . . . No belief will ever be worth much until it has gone through testing and has been really made a part of the person. Doubt is not to be branded as bad, but as a sign of individual thinking. We shall do well to help young people to think clearly as they go through this period. There is no need to force them. Christianity is the truth. Truth cannot be held down.⁴

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It is customary to look upon the religious questionings of adolescence as constituting one of the major problems, and in a sense

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- 1 Ligon: op. cit., p. 269.
- 2 Cf. Moore: op. cit., p. 6.
- 3 Palmer: op. cit., p. 75.
- 4 Mayer: op. cit., p. 314.

this is true. But the problem is in us rather than in youth. The real problem is not in the youth, who is rightly and properly keen to understand the real meaning and value of his religious inheritance, but in his elders by whose attitude of sympathy or suspicion the youth's reaction will be largely determined.¹

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Doubt is a peculiar mental, chemical solvent that has the power to soften beliefs and ideas so that they are capable of being remoulded. When in this plastic condition it is not a difficult task to remould such beliefs and ideas into useful beliefs, or into unbelief.²

3) The Scientific Attitude

The fact that Christian doctrine may be taught scientifically places it in a possible position of good standing with science-saturated youth; opens a door into their confidence; and gives it the opportunity to contribute immeasurably to their stability. Suggestions as to the way in which Christian truth meets and matches the challenge of scientific methods are here presented by two authorities -- Wyckoff and Palmer:

The knowledge that one may fearlessly open one's mind to all of the assured findings of modern science and philosophy and have one's belief in God strengthened instead of weakened in the process, brings surprising relief to the mind of the young person suffering from acute unbelief.³

If the adolescent is going to be held, or won back, to religious faith, more romance must be put into believing. The deductive theological reasoning which fascinated our fathers, and attracted the finest minds of their day to its service, makes little appeal to the modern mind. The scientific thinking of inductive reasoning makes the corresponding appeal to-day. There is something in the inductive method that inspires intelligent confidence and encourages the attitude of belief.⁴

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1 Palmer: op. cit., p. 69.

2 Wyckoff, A.C.: Acute and Chronic Unbelief, p. 25.

3 Ibid., p. 37.

4 Ibid., p. 38.

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(In dealing with the religious perplexities of youth) urge the scientific procedure of accepting Christianity as a working hypothesis and then giving it a fair trial.

Religion asks nothing more; science can offer no less. To a young man who finds difficulty in accepting some fundamental Christian position, propose frankly that he treat it purely as one of several possible hypotheses, and then, in true scientific spirit, test this particular hypothesis. Tentatively and purely for experimental purposes, let him act upon it as true; for the time being, heartily accept it, reserving the right to pass final judgment upon it until after experimentation, and for a definite period give it a thorough trial; then form his judgment upon the basis of the result, just as a scientist would in dealing with any scientific problem.¹

Brown expresses the need for a "unifying principle" in thought, which religious beliefs may give: "If we are to be inwardly at peace, our thoughts must be harmonious."² It is this unifying or integrating quality which a sound system of beliefs may contribute to adolescent intellectualism, as Verkuyl points out:

The youth who learns to think of divine verities is able to follow the best of his mental inclinations. Relating life to God helps him to view facts and experiences in their completeness; not just in fractions; and it is wholesome to see things whole.³

b. Emotional Integration and Ideals

Ligon states that "no one acquainted with adolescence can fail to recognize that, emotionally, this is the most unstable age."⁴ It is an age of extremes in feeling. A very grave need of adolescence is an integrating force through which emotions may find controlled outlet. Firmly established belief in Christian verities may be the means of meeting that need. Moore speaks of instruction as being

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1 Palmer: op. cit., p. 84.

2 Brown: op. cit., p. 11.

3 Verkuyl, Gerrit: Adolescent Worship, p. 193.

4 Ligon: op. cit., p. 266.

useful in worship for "providing the intellectual, ideational centers about which the emotions may be organized."¹ Bell claims that preachers must find in Scriptural and traditional doctrine the "Christian principles which alone form a basis for sound morality and decent religious emotion."² Gray says the Christian theology "forms a bulwark in times of strain and stress, when sorrow, pain, and disappointment come."³ For the stormy and emotionally unstable age of adolescence, this is vital.

The emotional fervor of youth displays itself in attachment to ideologies. Mayer says, "The years from twelve to twenty-four, i.e., childhood to maturity, have always seen the building of life's ideals,"⁴ and he names Lincoln, Napoleon, and Shakespeare as illustrations of this fact. A vast amount of leadership and power is lost by the Christian Church in its failure to challenge youth with the vital truths of the Christian faith and so to claim this emotional enthusiasm characteristic of them. Wyckoff shows the constructive psychological value of the youthful spirit of adventure harnessed to positive beliefs:

Romance must be put back into living the faith. The psychological value of believing certain specific religious truths, and the consequent necessary struggle to believe them, and to defend them against unbelievers, and to convert unbelievers into believers, furnishes a field for adventure in the moral and spiritual realm which should appeal to the adolescent spirit. . . . Those who were with our soldier boys on the battle fronts of France, can never forget the eagerness with which they welcomed the calls which plunged them into the thick of the fight, where danger was greatest. This same adventurous spirit should find an outlet in moral and spiritual life. There is always something wrong with the religious belief

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1 Moore: op. cit., p. 233.

2 Bell: op. cit.

3 Gray: op. cit., p. 17.

4 Mayer: op. cit., p. 24.

of an age in which there is more adventure and daring in denial than in belief. The psychologist knows that belief is positive and constructive, and unbelief is merely negative, restrictive, or destructive. The respective merits of the two experiences from the standpoint of psychological satisfaction are not even open to argument.¹

As the above quotation implies, there are grave dangers in leaving youth without the centralizing force of vital Christian beliefs. On the one hand, youth may make fanatic allegiances to causes contrary to the Christian faith. Tragic examples of this, on a large scale, are the Nazi youth of Germany and the Communist zealots of the entire world. On the other hand, youth may become emotionally confused and dissipated by the lack of all-consuming convictions. Brown says:

The effect of a creedless religion upon the emotions is still more unsatisfactory. Undirected to an object, feeling is empty and soon grows monotonous.²

A recent conversation of the writer with a veteran who saw action in Europe pointed up the fact that while the youth of Germany were fighting for definitely established convictions, America's young men, generally speaking, had no clear-cut ideals for which they were fighting. He said German propaganda scoffed at these milk-fed "children" without strong purpose. Such lethargy cannot but be detrimental to democracy, and in the same way lack of emotionalized and activated Christian convictions on the part of youth scatters and dissipates the force of the Christian Church. To put it in the words of Lippman: ". . . God is the supreme symbol in which man expresses his destiny, and if that symbol is confused, his life is confused."³

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1 Wyckoff: op. cit., p. 38.

2 Brown: op. cit., p. 11.

3 Lippman: op. cit., p. 325.

The need for emotional integration through religious truth is expressed by the Psalmist thus:

Teach me thy way, O Jehovah;
I will walk in thy truth:
Unite my heart to fear thy name.¹

c. Authority and Moral Standards

Adolescence is a time of developing independence and rebellion against authority and restraint. Wyckoff speaks of this:

The rapid development of one's personality to the point of self-conscious individuality, the sudden emergence of a new world of ideals and social responsibilities, stir up a resistance against the authority which up to this time has held the child under control. The two mightiest regulating forces against which rebellion rages are parental and religious authority.²

At the same time that youth seek freedom from the status quo, they also seem to sense a need for subjection to some authority. Lippman makes these observations tinged with tragedy:

We have come to see that Huxley was right when he said that "a man's worst difficulties begin when he is able to do as he likes."³

It is hard, and only a few heroes, saints, and geniuses have been the captains of their souls for any extended period of their lives. Most men, after a little freedom, have preferred authority with the consoling assurances and the economy of effort which it brings.⁴

What most distinguishes the generation who have approached maturity since the debacle of idealism at the end of the War (World War I) is not the rebellion against the religion and the moral code of their parents, but their disillusionment with their own rebellion. It is common for young men and women to rebel, but that they should rebel sadly and without faith in their own rebellion, that they should distrust the new freedom no less than the old certainties -- that is something of a novelty.⁵

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- 1 Psalm 86:11.
- 2 Wyckoff: op. cit., p. 14.
- 3 Lippman: op. cit., p. 6.
- 4 Ibid., p. 14.
- 5 Ibid., p. 17.

Trueblood points out that:

Our age, which began as a revolt against authority, became in short order one more addicted to authority than has usually been the case with mankind.¹

Dorothy Thompson's article, "Youth Challenges Education," to which reference has previously been made,² expresses youth's craving for solid, authoritative bases upon which to build morals and thought. It is during this paradoxical time of rebellion against restraint combined with a seeking for worthy bases of authority that a strong body of believed and experienced truth is needed to provide inner compulsion and authority.

The present confusion of young people, to say nothing of their elders, as to authoritative and unshakable moral standards is indicated by Palmer and Trueblood as follows:

Another point at which youth sometimes experiences difficulty is as to the source and validity of moral ideas. Is there any absolute standard of right and wrong, or are these simply names which we from age to age attach to conduct which meets or does not meet the approval of the dominant social group?

The extent to which the denial of any real standard of right and wrong has influenced current thinking is surprising to anyone who has not kept in touch with current literature and modern life. . . .

Many modern novelists and popular writers tend toward a relaxing of the idea of moral obligation, and this has its influence upon young people of college age. Anyone who would deal helpfully with youth today must be prepared to face this problem.³

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Though we have inherited a morality, we seem to be incapable of reproducing it in living forms which we can pass on to our children.⁴

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Those who engage in personal counseling are aware of the constant

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1 Trueblood: The Predicament of Modern Man, p. 35.

2 Ante, p. 13.

3 Palmer: op. cit., p. 78.

4 Trueblood: Foundations for Reconstruction, p. 8.

problem of the religiously detached family in which the parents are amazed at the moral bankruptcy of their children. They cannot see why their children fail to have the same standards as their own, but in truth they have denied their children any practical contact with the ongoing tradition that is chiefly concerned with keeping these alive in our culture.¹

A youth speaks:

When our elders refer to eternal verities, absolutist ethics, we are likely to recall the lesson your instructors in sociology have driven home -- that morals are relative to time and place, that what is good in one society is bad in another. Such teaching is separated only by a hair's breadth from the view that there can be no such thing as sin.²

The youth, "disturbed both by his own failures and shortcomings in achieving his ideals and by a conviction of personal guilt and condemnation growing out of acts of sin,"³ seeks an answer to his questions about moral foundations. He does not find it in mere ethics or moralizing, as Ligon and Trueblood show:

Aimless character education, based on vague generalities and meaningless platitudes, must of necessity result in purely accidental personalities.⁴

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A pragmatist like John Dewey is often good and kind. The chief criticism to be leveled at the atheistic moralist is not that he is wicked, but that he is naive. His assumption that the kind of life he prizes can stand up rootless against the contemporary storm has nothing to commend it in the actual experience of men. The impotence of contemporary moralism arises from the fact that "we are trying to maintain a political valuation of man which had roots in a religious understanding of him, when that religious understanding has been forgotten."⁵

Moralizing cannot stand against a burning faith, even when that faith is an evil and perverted one. It is almost as ineffective as an umbrella in a tornado. The only way in which we can overcome our impotence and save our civilization is by the discovery of a sufficient faith.⁶

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1 Trueblood: The Predicament of Modern Man, p. 74.

2 Quoted by Thompson: op. cit. (Article).

3 Moore: op. cit., p. 99.

4 Ligon: op. cit., p. 15.

5 Trueblood: op. cit., pp. 57-8, quoting Paton, Wm.: The Church and the New Order, p. 152.

6 Ibid., p. 64.

Neither can moral foundations be found in lip-creeds which have not become experienced or vital to the young person, as Moore points out:

Religion should become formally a vital part of life. -- Boys and girls who have been most zealous and earnest religious workers in their own home church sometimes drift aimlessly about when they go into a strange environment. This may be due to the fact that their religion has failed to become vital in their lives. . . . They are, therefore, in a constant state of unrest and uncertainty when assailed by conflicting standards and ideals.¹

This is the age when moral and spiritual influences must stand the test of being practical and reasonable and vital.²

Youth's answer is only in a "sufficient faith." Trueblood says that "it is especially in our Christian tradition that we find the power which is so conspicuously lacking in mere moralism."³ Machen once wrote that "Modernism 'is altogether in the imperative mood,' while the traditional religion 'begins with a triumphant indicative.'"⁴ It is this innate certainty and power which makes right doctrines the only protection against wrong and demoralizing conduct, and a strong anchor against tides of unrighteousness. The following statements show them to be essential, in the thinking of several authors:

Environment cannot be controlled. Habits cannot be established so firmly that Christian action is automatic. There is only one solution. Into the life of young people must go the stuff out of which they can make for themselves ideals and convictions of highest worth. If we can help them to set up such ideals as the standard of their lives, we have accomplished a thing that will hold fast anywhere.⁵

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It will not be easy for him (the adolescent) to keep his enthusiasm for righteousness in the face of the apparent success of unright-

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1 Moore: op. cit., p. 101.

2 Ibid., p. 104.

3 Trueblood: The Predicament of Modern Man, p. 62.

4 Lippman: op. cit., p. 32, quoting Machen, J.G.: Christianity and Liberalism.

5 Mayer: op. cit., p. 315.

eousness. It requires concepts of religion and righteousness which are powerful, challenging and creative to hold his interest. If negative ethics continue to hold an adolescent boy or girl, this is likely to be an evidence of weak personality and mental maladjustment.¹

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There are certain things which the man who believes in God will not do; and just because he will not do them, he saves himself from their consequences.²

The man who believes that sin is really sin -- something which affects his whole life adversely, and in particular his relations with God, and something which he may be enabled to overcome -- such a man has an anchor which otherwise he would not have to help to keep him steady amid life's confusions.³

Gray names as one of the practical uses of Christian theology: "It provides a standard by which to judge our conduct, so that we can say what is right and what is wrong."⁴

One further consideration, important for this study of doctrinal belief and its relation to moral standards, is the fact which Smith points up, namely, the reaction of morals upon belief:

Shedd then concludes his chapter with the statement that men who refuse to believe in God and a divine revelation, "thereby remove a positive restraint upon their appetites and passions and promote sensuality, either refined or gross." This is true as the history of radical unbelief testifies, but the point we are making here is not so much that unbelief leads to sensuality as that sensual sins will confirm one in his determination not to believe.⁵

d. Service and Vocational Purpose

Adolescence is the time of decision. It is here that life purposes are formulated, and concentration on training for them takes

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1 Ligon: op. cit., p. 276.

2 Lewis, Edwin: op. cit., p. 30.

3 Ibid., p. 31.

4 Gray: op. cit., p. 17.

5 Smith, W. M.: op. cit., p. 168, quoting Shedd, W. G.: Orthodoxy and Heterodoxy, p. 97.

place. Youth's zealous attachment to ideals and causes was previously mentioned, and here again this trait must be recognized. Ligon says of adolescence:

This is preeminently the age of vision. Idealism reaches its peak. It has never before been so prominent nor will it ever be again. . . . A corollary of this idealism is found in ambition.¹

Youth needs something for which to live, something into which to pour the energies and vision which are theirs. Of this, Brown says that

. . . though some professors can live happily without any religious belief, many of the young men and women whom they teach cannot. They are faced with the necessity for definite decisions as to what to do with life.²

It (religion) may begin in emotion, but it ends in deeds. . . . It makes all the difference in the world to my neighbor with what kind of belief my particular emotion is associated.³

Christian beliefs lead to service to one's fellow men. Loyalty to Christian truths can be of the utmost importance in helping young people decide about their vocations. Wyckoff, Mayer, and Palmer, leaders in the Christian education of youth, reveal concern that the Church is somehow not selling to youth the vitality and all-consuming importance of the great tenets of Christianity, to the point where their enthusiasm will be marshaled and they will align themselves in service for this cause. Reference has already been made to Wyckoff's view that "romance must be put back into living the faith."⁴

Palmer says:

A keen student and experienced worker among young people recently remarked that in his summer camps and conferences he was finding an

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1 Ligon: op. cit., p. 271.

2 Brown: op. cit., p. 12.

3 Ibid., p. 13.

4 Ante, p. 25.

increasing interest in altruistic service but a decreasing appreciation of the Church as a field for such service or as a necessary factor therein. The increasing number of channels for the service of humanity otherwise than through the Church and its ministry is tending to lessen the enthusiastic, whole-hearted, institutional loyalty and fervent devotion which the Church has enjoyed in time past.¹

Mayer points out:

The present shortage of ministers is not due so much to finance, position, or loss of prestige as it is due to lack of a systematic effort in recruiting for that profession. Young men and women have never been reluctant to enter any service, even though there might be sacrifice and hardship involved.²

It is the task of the Church to fire these young people with compelling convictions which will lead them into active Christian service.

In connection with this relation of beliefs to service, Gray gives as one of the practical uses of Christian theology the following:

It enables us to be active missionaries who are able to give a reason for our Christian faith. We know what we believe and why we believe it.³

e. Christian Experience and Philosophy of Life

The great bases of Christian truth are essential to the experience and practice of the Christian life. Psychologists recognize adolescence as "the natural time for religious decision. The largest number of conversions are experienced at this stage of development."⁴ Without a clear understanding of what Christianity involves, they cannot be expected to make intelligent commitment to Christ. In the words of Moore:

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1 Palmer: op. cit., p. 80.

2 Mayer: op. cit., p. 26.

3 Gray: op. cit., p. 17.

4 Wyckoff: op. cit., pp. 13-14.

The policy of leaving to chance or luck the probability of youth's "catching" religion is neither economic nor Christian.¹

It is important to recognize the fact that clear, valid religious concepts are necessary to lead youth into a rich fullness of personal experience.²

In a recent and significant book edited by Vieth, the relation between basic Christian beliefs and Christian experience is stated as follows:

Lesson materials will need to be built far more effectively in the light of the basic Christian positions of the churches, if from them there is to come a vital Christian experience on the part of the learners. This is not to say that the mere embodiment of theological convictions in church school literature will accomplish the whole job. It is merely to say that there needs to be some such foundation in the literature which is used if it is to come to expression in the experience of those for whom the literature furnishes the chief curriculum content.³

Edwin Lewis contends that:

There are some experiences that we cannot have unless we believe something. Say what we will, there is a body of Christian belief that is the basis of the Christian life. These beliefs have to do with God, . . . with the Bible . . ., with sin . . ., with Jesus Christ . . ., with a future life . . ., with the Church. . . . If all that has hitherto been meant by the Christian life is to continue, it can be only as these beliefs continue as well.⁴

After a youth's initial entrance into the Christian faith, the Church has great opportunity in directing him to consistent Christian living. But youth's continuing "practice" and clear "philosophy" of the Christian life are rooted in his understanding and application of Christian truth and doctrines. Edwin Lewis says of his work, The Practice of the Christian Life:

This little book has been written out of a conviction that Christian character and Christian experience are the fruit of

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1 Moore: op. cit., p. 12.

2 Ibid., p. 14.

3 Vieth, P.H. (Editor): The Church and Christian Education, p. 299. Post, p. 38.

4 Lewis, Edwin: op. cit., p. 24.

Christian faith, and Christian faith is inseparable from Christian belief. . . . It is the author's conviction that it is useless to suppose that there can be any intelligent and effective "practice of the Christian life" apart from some understanding of the reasons for the practice.¹

Of a Christian philosophy of life, Ligon says:

The fact remains, however, that if our purpose is to give them a Christian philosophy of life, this must be done in a very definite and thorough fashion. . . . The Christian philosophy is as complex and profound as that of any other theory of human life. It seems probable that one of the reasons for the decreasing influence of the Christian Church on society is that the great bulk of church members do not know and therefore cannot apply the fundamental principles of Christianity to the problems that face them.²

Gray tells us that a Christian theology "gives us a rounded Christian view of life, a philosophy which in turn affects all we think or say or do."³

Lewis concludes that

. . . if we are to raise up an intelligent, consecrated, and aggressive Christian generation, it must be on the basis of a sound Biblical and historical faith.⁴

f. Christian Worship

Inherent in the Christian religion is Christian worship.

Worship which is meaningful and conducive to inward and outward Christian experience and activity, must be undergirded by strong beliefs in the fundamentals of Christian truth out of which Christian worship grows. Underhill, in her well-known book on the philosophy of worship, says:

. . . Christian worship is . . . always conditioned by Christian belief; and especially belief about the Nature and Action of God, as summed up in the great dogmas of the Trinity and the Incarna-

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1 Lewis, Edwin: op. cit., p. 5.

2 Ligon: op. cit., p. 298.

3 Gray: op. cit., p. 17.

4 Lewis, Edwin: op. cit., p. 6.

tion.¹

McNutt declares:

What one honestly believes about the Object of worship predetermines the nature and quality of worship. Worship in the churches aspires to be Christian worship; that is to say, the worshipping group seeks some vital, life-enriching contact with the living God whom their Lord himself worshiped. Any object less worthy condemns worship to a sub-Christian level; "value" will not suffice, neither will "man" himself, nor "race," nor "state," nor "force," nor "community," nor "adjustment to whatever can help him most," nor "mobile cosmic ether," nor "certain relations having cosmic implications," nor the "absolute," nor any one of the other proposed substitutes for God, even though it be spelled with capital letters! All such proposals are symptomatic of a chilly faith void of power to move Christians in the hour of worship.²

Authorities in the field of young people's worship advocate instruction in religious truths as essential to fruitful worship.

Among these are Moore, Shaver and Stock, and Athearn:

Instruction . . . has a rightful place in the program of worship. It is valuable in providing the intellectual, ideational centers about which the emotions may be organized.³

* * * * *

Worship is not primarily a teaching process, a marshaling or studying of data. But the mind must be active . . . and it must concern itself with such information as forms the content of the service. Unless the mind as well as the heart is turned Godward, the service may produce nothing better than an emotional thrill.⁴

* * * * *

There must be some means for giving an understanding of . . . concepts which are fundamental to the content of Christian worship. It is necessary, then, to provide instruction in the great concepts which are basic to our common expression of religious truth, and it is the privilege and the duty of the church to give such instruction. The literature which is read by young people to-day is flooded with ideas and opinions which tend to give false attitudes toward the great religious heritage which is the right of every

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- 1 Underhill, Evelyn: Worship, p. 60.
- 2 McNutt, W.R.: Worship in the Churches, p. 17.
- 3 Moore: op. cit., p. 233.
- 4 Shaver and Stock: op. cit., p. 23.

youth. It is only through adequate instruction that such tendencies will be counteracted, and we may depend upon a deposit of fundamental concepts to give youth a means of expressing what they may be led to experience in worship.¹

In the meeting of the above six needs, then, -- intellectual organization, emotional integration and ideals, authority and moral standards, service and vocational purpose, Christian experience and philosophy of life, and Christian worship -- theological beliefs play an important part in the Christian education of youth. The importance of Christian belief in all of these realms of the life of youth is summarized in the words of two authors, Wyckoff and Gray:

College authorities do not seem to be sufficiently familiar with psychology to realize that the religious nature of the student is just as important an element in personality as the intellectual. In the last analysis, history has proven that religion is able to marshal all of the resources of personality, moral, physical, psychological and intellectual, and to command these in service, as no other power at the disposal of personality. For this very reason it possesses unique powers for assisting the individual and society in solving all physical, social, moral, psychological and intellectual problems.²

* * * * *

But what difference does it make what we believe? Many say that life today needs action. We may not know what we believe about God, but the needs of our neighbors and of our world are before us every day. Is it not enough to serve them? One beautiful spring day a young man asked this question in the lecture room of a famous university. He used an old example. "Beliefs," said he, "do not matter. They are just dry bones." Keen eyes flashed. The great professor leaned forward and replied, "Gentlemen, would you like to meet a person without any bones?" Even as the skeleton is required for the activities of the human body, so is belief essential for the activities of the human mind and spirit. And belief, when carefully thought out and stated in orderly fashion, is theology.³

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- 1 Athearn, L.A.: Christian Worship for American Youth, pp. 51-2.
- 2 Wyckoff: op. cit., p. 18.
- 3 Gray: op. cit., p. 15.

E. Significance of These Factors for Christian Education.

The part theological and doctrinal beliefs should play in Christian education cannot be better stated than in the words of a most significant recent book -- The Church and Christian Education. This book consists of the findings of a special committee for the study of the present status of Christian education, appointed and authorized in 1944 by the International Council of Religious Education. It is the result of the study of outstanding leaders in the field, and was edited and cast into popular form by Vieth. He says:

But it is a mistake to suppose that a pupil can create the Christian faith out of his own unguided experience. It is a part of the business of teaching to share with the pupil those bodies of truth and facts which are relevant to his purpose, so that they may make their own appeal to the mind of the pupil. . . . Christian education cannot do less than present these facts and convictions with all the weight of authority which has gathered around them because of the long Christian history which has been sustained by them and the millions of those who have lived and died by that faith. Moreover, it cannot help but impart these basic Christian convictions with such authority as grows out of their acceptance by the church of which the pupil is a part.¹

Little is to be gained by arguing or counterarguing the question of whether Christian education has been adequately founded in theology. By the theory which we have accepted, whatever is of central interest to the church is also of interest to Christian education. If the church lives by faith, it seems reasonable to expect that its work in Christian education should be permeated with that faith.²

The Bible and the total Christian heritage are essential in Christian education.³

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1 Vieth: op. cit., p. 80.

2 Ibid., p. 298.

3 Ibid., p. 147.

F. Summary

There is need in the present day for a strong emphasis, in the program of Christian education of youth, upon the doctrines of the faith. This conclusion grows out of factors discovered in the works of a number of outstanding authors.

A demand for belief is not peculiar to the modern day, having been especially prominent in Scripture. But contemporary prophets also emphasize the vital place of belief in Christian verities.

In the opinion of writers examined, many factors work against the maintenance of assured belief in the traditional and basic tenets of the Christian faith: (1) "Lost landmarks," or a failure to transmit the Christian heritage, make for forgotten beliefs. (2) The scientific spirit pushes Christian truths into the laboratory of incredulity and human testing. (3) A humanistic and materialistic philosophy saturates life and opposes attendance upon spiritual truth. (4) A mere "vague religiosity," characterizing much of the Christian Church, dilutes and dissipates its vital message. (5) Factors in secular education, such as atheism, humanism, and extreme progressivism, are destructive to traditional belief. (6) Factors in religious education, also, have led to the concentration upon methods or upon social service to the exclusion of the verities of the Christian faith.

With these conditions to battle, the authors maintained, the Christian Church must needs lay greater stress upon the great doctrines upon which its message is built. These make a difference in life, and therefore are of great importance in Christian education

of youth. They have an invaluable contribution to make to youth in a number of realms: (1) They form an organizing force for shifting adolescent intellectualism. (2) They make for emotional integration and utilization of ideals. (3) They supply youth's need for a dependable authority and a stable moral standard. (4) They provide a directive basis for selection of life purpose, vocation, and service. (5) They are essential and fundamental to Christian experience, practice, and philosophy. (6) They undergird worship, making it vital, constructive, and fruitful.

Hence, it is evident, the potentialities within Christian doctrines for marshaling and directing the forces of personality in youth call for the best effort of Christian educators in teaching such doctrines effectively and creatively to youth. Thus belief may be transformed into life and action.

The following chapters are intended to show one element of the program of Christian education into which this doctrinal emphasis must be incorporated -- that is, the worship service for youth.

CHAPTER II

THE UNIQUE VALUES OF THE WORSHIP SERVICE
IN THE TEACHING OF CHRISTIAN DOCTRINE

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THE UNIQUE VALUES OF THE WORSHIP SERVICE
IN THE TEACHING OF CHRISTIAN DOCTRINE

A. Introduction

In the previous chapter, the views of many leaders and authors were found to point to the grave need today for a strong emphasis upon the doctrinal heritage of the Christian faith in the Church's program for youth. In this chapter, the worship service will be considered as an effective medium of transmitting Christian doctrine.

A preliminary scanning of the works of authors in the realms of Christian worship and instruction revealed their emphasis upon three phases of this subject. The study in this chapter will be approached from the standpoint of each of these in turn: (1) the vital relation between worship and instruction, especially as the latter is concerned with doctrine; (2) the peculiar educative values of worship in the teaching of Christian doctrine; and (3) worship's unique and essential contribution to Christian teaching.

B. The Interdependence of Worship and Instruction

Reference has previously been made¹ to Wickendon's statement:

If the emotions represent the power plant, then the intellect

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1 Ante, p. 22.

represents the pilot who should set the course that life shall take, that the energies of life be devoted to reasonable ends.¹

Therein is stated the mutual dependence which must exist between these two elements -- worship and instruction. They are two of the elements integrated in the Church's complete program of Christian education, and are thus parts of the same whole. According to Shaver and Stock, the Church's program consists of worship, instruction, service, and recreation. These have an organic unity in the fact that all of them are required to minister to an entire personality. Each must find support and vitality in the union with the others, so that the individuals to whom the Church program ministers are well-rounded Christian personalities. When one of these elements becomes detached, vital supply lines which keep it fertile and relevant to the whole of life are cut off.² McNutt, in his Worship in the Churches, emphasises strongly the relationship between worship and instruction:

Worship without instruction has a persistent tendency to sink into endless prettiness and formalism, while instruction without worship is equally persistent in becoming wordy and as dry and scentless as a bouquet of straw flowers. Each of these stands in desperate need of the other as a saving salt. And, as we view it, that is precisely the meaning and aim of the contemporary worship movement. It is urging a restudy of the whole area involved, with a view to the fertilization of worship by instruction and of instruction by worship; unless this can be achieved, an endless sterilization is the inevitable result for both.³

One side of this mutual dependence has already been seen in the previous chapter -- that is, the need of strong Christian beliefs for effective Christian worship.⁴ Instructional (intellectual) founda-

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1 Wickendon: op. cit., p. 20.

2 Cf. Shaver and Stock: op. cit., p. 38.

3 McNutt: op. cit., p. 81.

4 Ante, p. 35.

tions underlie worship (emotional) experience. Mayer points out that "emotion depends on ideas and acts," for "there is no hope of emotionalizing a muddled idea or lifeless act. Solid knowledge must be the basis."¹ For its own vitality and fruitfulness, then, worship must maintain a close bond with instruction and must organize itself about adequate intellectual knowledge and belief.

This thesis, however, is more specifically concerned with the second phase of the relationship -- the dependence of instruction, especially instruction in doctrine, upon worship. Facts must be "emotionalized" and so be transformed into life before true learning has taken place. The worship service may, indeed, be considered an instructional method, according to Glover, who includes worship in a review of the methods of teaching;² and Hartshorne, who says:

Ideas and ideals are mediated in worship. Worship must serve for instruction as well as training in order to be effective. . . . (Ideas) are here given a concreteness and vivid reference to reality without which it is not possible to associate them with emotional dynamic.³

That the educative values which worship has to contribute are essential to creative Christian teaching is emphasized in many ways, and requires a separate section for treatment.

C. The Educative Values of Worship

That the worship service may prove effective in the creative teaching of doctrine and that it readily lends itself to this task is

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1 Mayer: op. cit., p. 227.

2 Cf. Glover, Gloria D.: Letters to a Young People's Leader, pp. 84,85.

3 Hartshorne, Hugh: Worship in the Sunday School, p. 44.

evidenced by its natural appeal and its capacities for building by the laws of teaching and learning.

1. The Natural Appeal of Worship

Worship is a "natural impulse"¹ rooted in instinctive hungers and characterizing all peoples. As stated in The Church and Christian Education, edited by Vieth,

God himself has created in man the capacity to answer the impact of his Holy Spirit on man with an attitude of humility, gratitude, reverence -- in short, worship.²

Trueblood claims:

. . . It is probable that there is no single living person who is not, at some time or other, touched by this high mood (of worship).³

Worship is the unique, established, and central factor in the program of the Christian Church. According to Vieth, "the most characteristic act of the church is the worship of God."⁴ And Palmer says:

The basic importance of worship in religious life is indicated by the fact that the Book of Psalms, which was the Jewish book of worship, is still today the most popular book in the Bible. In our churches the altar rather than the pulpit occupies the central place, and the Eucharist rather than the sermon is the central feature in our service.⁵

Worship is deeply imbedded in the Church, and is its most potent factor in the winning of people and in the dissemination of the Christian faith.⁶

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1 Vieth: op. cit., p. 93.

2 Ibid., p. 92.

3 Trueblood: The Essence of Spiritual Religion, p. 77.

4 Vieth: op. cit., p. 92.

5 Palmer: op. cit., p. 173.

6 Cf. Vieth: op. cit., p. 92.

Worship holds a natural appeal and attraction for youth. The psychological bases in youth which make this true are their capacity for deep feeling, their love of the mystical and the imaginative, their responsiveness to the appeal of heroism and altruism, and their interest in active group experience. Palmer says that "the spirit of worship is congenial to youth."¹ In the Foreword of his most practical book, The Art of Building Worship Services, McDormand makes these statements:

Out of the data which these typical church young people (seven hundred twenty-six Presbyterian young people of Pittsburg, questioned by Dr. Jacob A. Long) furnished, one fact emerged with startling vividness -- practically all the group bore witness to the fact that the church had influenced them more definitely and more helpfully through its services of worship than through any other aspect of its ministry.

.....
The young people of Pittsburg typify the widespread craving of the people of our churches for worshipful experiences of the transforming presence of God.²

Worship, rooted deep in human nature, established in the practice and purpose of the Church, and challenging in a peculiar way the psychological characteristics of the adolescent, commends itself as a natural and valuable instrument for use in meeting youth's needs for vital Christian foundations.

2. The Unique Effectiveness of Worship in Relation to the Laws of Teaching and Learning

Professor Weigle states "four principles fundamental to the teaching process" in his A Study of the Teacher.³ These will be used

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1 Palmer: op. cit., p. 173.

2 McDormand, T.B.: The Art of Building Worship Services, Foreword.

3 Quoted by Maus, C.P.: Teaching the Youth of the Church, pp. 57-67.

as a basis for organizing this study.

a. "The Principle of Self-Activity"

Modern education proceeds largely on the principle that a person "learns by doing." One of Thorndike's Laws of Learning -- the "Law of Exercise," states that a thing is learned by repeated and active practice. In worship, there is unique opportunity for participation. Each individual is responsible, in worship, for his own establishment of communion with God, and in a variety of ways this is sought and expressed. The value of such participation in the creative teaching of beliefs is expressed by Moore:

It is through actual, first-hand religious experiences in daily life that boys and girls build up a definite system of beliefs they can live by, of organized ideas permeated with strong religious emotions. Personal participation in genuine and meaningful worship, in prayer, in singing, in service, in personal devotions purifies religious sentiments and motives. The development of a genuinely religious character is thus facilitated. Personal experience in the actual every-day practice of these religious activities strengthens and clarifies religious beliefs. They may become controlling factors in determining habitual conduct.¹

Also, worship claims the values of repetition, for it is frequent and regular, and its elements and forms are similar from service to service or are used often in various connections. Habit patterns are thus established; and the content, atmosphere, and activity used and re-used acquire more and more permanent associations. Vieth says that the "principle of learning through sharing is most clearly seen in participation in worship."²

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1 Moore: op. cit., p. 101.

2 Vieth: op. cit., p. 92.

b. "The Principle of Adaptation"

By this principle, a thing is most effectively taught when interest in it is at its height and prepares the way for learning through attention. Again, one of Thorndike's Laws corresponds to this -- the "Law of Readiness," which may be stated: "When neurones are ready to act, exercise results in pleasantness; when unready to act, activity is unpleasant."¹ It has already been briefly shown previously² that worship is peculiarly suited to youth's nature. Therefore, it has a unique opportunity to captivate attention and drive home truth. Worship uses the "principle of adaptation" to youth in the emotional realm, as Shaver and Stock show:

Young people of adolescent age possess the psychological bases for worship of the highest type. Youth is highly emotional. . . . This very emotional expressiveness . . . is the raw material out of which worship is to be made.³

Again, worship meets youth at the point of their interest in the social area. Verkuyl says:

The Senior is becoming qualified to worship God in spirit and in truth, for he knows much about friendship and, as we saw, the same elements inhere in worship.
.....
The genius of all worship is social; for in it one reasonable being seeks communion with another.⁴

As in perhaps no other phase of the Church program, there is opportunity in a worship service to "set the stage" for the truth it is aimed to teach, and to create the atmosphere which will make for "readiness" on the part of the worshiper for the reception of that

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- 1 Shaver and Stock: op. cit., p. 44.
- 2 Ante, p. 46.
- 3 Shaver and Stock: op. cit., pp. 41-42.
- 4 Verkuyl, Gerrit: Adolescent Worship, pp. 41, 43.

truth. The appeal, from the prelude to the benediction, is largely to the unconscious. The element of feeling is also prominent. In these two factors the worship service has valuable assets on its side which draw together the forces of the personality and make for their concentration upon the truth presented.

c. "The Principle of Organization"

This governing principle of teaching is stated by Maus:

No single bit of knowledge or experience ever stands alone. It must, in the very nature of the pupil, be related to that which went before and that which is to follow, if it is to be of value to the individual in piecing together his scattered bits of knowledge and experience into a constructive whole.¹

Worship affords opportunity for a controlled situation, wherein all elements, conscious and unconscious, may, without distraction, be organized to point toward a single idea, and so direct it from all sides to follow straight to its mark in the thought and experience of the worshiper. Thorndike's "Law of Effect" shows that satisfaction or dissatisfaction in an experience influences its educative value. An experience that is climactic and relevant is obviously apt to be satisfying. Because it can be predicted, planned, and brought to a climax, worship more naturally qualifies to utilize the teaching "principle of organization" than many other elements in a Church's program. Hartshorne says:

One of the effects actually experienced or to be desired in public worship is the illumination of some central idea in such a way as to bring the individual to a feeling of conviction regarding its truth or value. To this end all hindrances to the free

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1 Maus: op. cit., p. 67.

and easy flow of ideas about the main idea should be removed.¹

Doctrine, in itself an organized system of ideas, may well form the central content around which a worship service is built.

d. "The Principle of Apperception"

Maus makes clear this term:

Perception means seeing with understanding. Apperception carries with it the additional meaning of appropriating, assimilating, and making one's own.²

Homrighausen says that "youth must be approached today in a way that makes the old message relevant to life's real and total situation."³

According to Shaver and Stock, worship aims at this same goal of apperception:

From the standpoint of psychology and education, the goal of those who plan services of worship may be defined as that of bringing the worshipers so to appreciate or value an idea that it becomes an ideal.⁴

Worship accomplishes this result chiefly through two means.

First, knowledge which goes beyond intellect into experience is gained through association. Lippman tells us that "the sense of authority is not established by argument. It is acquired by deep familiarity and indurated association."⁵ According to Mayer, worship provides this:

Christian worship, in its largest sense, is the process of developing rich and powerful associations around the fundamental Christian ideas and acts.⁶

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1 Hartshorne: op. cit., p. 118.

2 Maus: op. cit., p. 61.

3 Homrighausen, E.G.: Choose Ye This Day, p. 132.

4 Shaver and Stock: op. cit., p. 37.

5 Lippman: op. cit., p. 59.

6 Mayer: op. cit., p. 222.

By clustering around an intellectual center a variety of activities and factors, a single idea gains ground in human conviction and becomes one's own. Hartshorne expresses it thus:

(In worship) a tremendous impetus may be given to a movement of thought. It becomes linked up with other worthy ends of life. Its fortune is cast among the more sacred and precious desires which have already been symbolized in the ritual. All the most powerful motives of human nature may thus be enlisted to reinforce it.¹

The second means to apperception through worship is the use of emotion. Trueblood says that "conduct is often quite unchanged by mere intellectual assent, but a general mood is so deep-going that it must eventually affect an individual in countless ways."² Hartshorne lays the groundwork for this principle in the physical realm:

. . . . If a mental state is given an emotional setting or aspect, it will also make more connections with conative groups of cells and be more likely to function as cue to action if at any time recalled.³

Worship's effective use of emotion in turning knowledge into conviction and action is well stated by Shaver and Stock:

To make an idea function in conduct, it must be enlarged to provide a complete educative experience. An idea reaches only the intellect; it must in some way be made to stir the emotions and affect the organs of physical activity. Worship, therefore, has as its function the development of an attitude, or emotional act, with regard to the idea, so that it may be more likely to result in conduct. Although this added "feeling of conviction" may not go all the way in guaranteeing action, it nevertheless can provide a powerful "drive" in the desired direction. Therefore in worship we seek various ways of giving an emotional content to the central ideas with which we are concerned as teachers of religion.⁴

This emotionalizing of content, so that it is surrounded with con-

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1 Hartshorne: op. cit., p. 23.

2 Trueblood: The Essence of Spiritual Religion, p. 80.

3 Hartshorne: op. cit., p. 108.

4 Shaver and Stock: op. cit., pp. 37-38.

viction, is worship's chief educative contribution.

In summary, these words of Moore are significant:

No ready-made body of knowledge or system of action, in and of itself, can prove effective in training the youth in independent thought and ideal conduct. The discovery of any truth, religious or otherwise, will depend upon one's having a vital personal experience in which the truth is involved.¹

A worship service which utilizes to the full these capacities for capitalizing on the laws of learning provides this "personal experience with truth," and so is a potent force in the teaching of Christian verities. Emotionalizing and vitalizing of truth leads from ideas to convictions to action. This is creative teaching.

D. Worship's Essential Contribution in the Teaching of Doctrine

Thus far, this chapter has viewed the vital interdependence between worship and doctrinal instruction, and the values of the worship service as an educative factor in the teaching of doctrine. One further important element in the subject of the unique place of worship in teaching the principal tenets of the faith must be stressed -- i.e., its establishment of a spiritual communion essential to the complete understanding and experience of Christian doctrine.

The teaching of Christian doctrine requires more than human instruction. In I Corinthians 2:14, Paul says:

Now the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged.

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1 Moore: op. cit., p. 12.

A body of facts and systematized theological concepts transmitted from teacher to pupil exclusively through the medium of the intellect does not meet the test of good teaching, nor will it necessarily lead to Christian experience within the pupil. Furthermore, doctrine taught creatively, emotionalized, and applied clearly to life by a human teacher cannot necessarily create desired results in conviction and experience. There is a point at which doctrine, because it is God's revelation to man, must be taught by a Divine Teacher. Worship's function is to put man in touch with that Teacher to complete the process of transforming doctrine into life. Youth cannot worship the Father "in spirit and in truth" without an understanding of the truth. And that truth cannot be fully understood until a heart seeks and finds God and through the direction and power of God's Holy Spirit applies facts and doctrines to his own life at the point of his own need. The power of the worship service lies here. Hislop says that one "implication of the primacy of worship is epistemological." He elaborates:

In worship there is given knowledge of God. Such is the testimony of the saints, of the great mystics, of the prophets, and of humble worshippers. This is not knowledge of created things and of their relation. It is knowledge intuitive, immediate, and direct. Knowledge it is wherein man is wholly receptive, for it is knowledge given and revealed by God. Man's reason is not creative but receptive of what is given; yet the cognitive side of man's nature has the power, not only of making deductions and passing judgments and forming abstract conceptions, but also of grasping the essence of things. This latter function of knowledge belongs to worship, for in worship man, through adoration, knows the unity and the harmony of all existence. This is not his discovery or his invention, but it is given by God.¹

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1 Hislop, D.H.: Our Heritage in Public Worship, p. 25.

All the educative factors of the worship service may converge to lead a mind to receive the truth; it may "emotionalize" an idea and so bring conviction or a desire to act upon it; but its greatest and final step is that of establishing a communion with the "Author of our Faith."

The fact that this knowledge and experience are imparted exclusively by worship make it a central instrument in the teaching of doctrine. In Glover's words:

Whoever introduces this subject (of the relationship between teaching and worship) should point out, as does Doctor Vieth,¹ that worship is the primary factor which distinguishes Christian education from secular education; that worship is not an experience that stands alone, but one which imparts a distinct quality to all other experiences. Worship, as someone has said, enables us to have "a sense of the co-operating companionship of the Divine." If these statements are true -- and I believe they are -- worship becomes the very heart of any life-centered Christian teaching.²

E. Summary

The worship service, as one of the elements in the Christian education program for youth, was seen, in the foregoing study, to be an essential channel for instruction in Christian doctrines.

Worship and instruction bear an organic interrelationship and interdependence, being parts of the same whole -- the program of Christian education. Worship depends upon doctrinal instruction for its vitality and central content. Conversely, the complete process

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1 In How to Teach in the Church School, Chapter XIII.

2 Glover: op. cit., p. 125.

of doctrinal instruction must include the channel of worship for its ultimate realization.

Worship, it was further discovered, is an educative factor in the teaching of the Christian faith. It bears a recognized and established place in human nature, in the Church, and in the inclinations of youth, and so is a natural instrument of instruction. Furthermore, the worship service is in a position to capitalize upon the laws of teaching and learning in unique and distinctive ways; and it is especially potent as a means of "emotionalizing" doctrine and leading to insight and conviction regarding its truth.

The chief contribution which the worship service has to offer to the program of teaching Christian doctrine to youth was found to be the opening of the doors of a life to the light and power of the Divine Teacher, Who alone can finish the process of instruction by transforming revealed truth into spiritual experience and life. This contribution is exclusive to worship and vital to complete teaching.

Thus, Christian education, concerned with life-centered teaching, must include in the worship services of youth an emphasis upon Christian doctrines, which are vital in the development of Christian young people, and which are made completely effective only through the medium of worship.

CHAPTER III

ANALYSIS AND EVALUATION OF SELECTED WORSHIP SERVICES

TO DISCOVER

EXTENT AND METHODS OF TEACHING DOCTRINE

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A. Introduction

The need of youth for instruction in doctrine, and the vital interrelation of doctrine and worship having been considered, the next step is an examination of present-day worship materials, to discover and evaluate both the extent to which they center in doctrine and the methods by which they teach and incorporate doctrine.

Three sources of youth worship services have been selected for this study. The International Journal of Religious Education is a source widely used by all denominations, and is lent authority by the organization which publishes it -- the International Council of Religious Education. Worship Services for Youth is the most recent of the books by Mrs. Alice Bays, whose youth worship services have met with great popularity among youth leaders. The third source -- The Art of Building Worship Services, by Thomas B. McDormand -- though containing only five prepared services, has been chosen because of the extremely practical and workable nature of its contents and suggestions, which gives evidence of a basis of the wide experience on the part of the author, who is an authoritative Christian educator.

B. General Analysis of Three Series of Worship Services
for Doctrinal Content

1. Bases of Evaluation

It is necessary, before analyzing young people's worship services for doctrine, to determine what are the basic doctrines of the Christian faith which youth should be taught. A comparison of the main subject titles in the Tables of Contents of eleven authoritative books in the field of Christian theology¹ revealed their agreement upon eight basic doctrines, which may be taken as a basis for this survey. To this list, one or two authors added one or more of the following as major doctrines: Christian Ethics, the Kingdom of God, Cosmology, Angelology, and Human Society. But it was found that in most of the books, these were omitted or subsumed under the other doctrines. The major doctrines upon which they, as a group, agreed as holding a central place in the Christian faith were the following:

- a. Theology -- the doctrine of God (including the doctrine of the Trinity).
- b. Christology -- the doctrine of Christ.
- c. Pneumatology -- the doctrine of the Holy Spirit.

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- 1 Brown: op. cit.
Curtis, Olin A.: The Christian Faith.
Evans: op. cit.
Gray: op. cit.
Hodge, A.A.: Outlines of Theology.
Hughes, H.M.: Basic Beliefs.
Lewis, Edwin: Great Christian Teachings.
Macpherson, John: Christian Dogmatics.
Moule, H.C.G.: Outlines of Christian Doctrine.
Strong, A.H.: Outlines of Systematic Theology.
Whale, J.S.: Christian Doctrine.

- d. Anthropology -- the doctrine of Man and Sin.
- e. Soteriology -- the doctrine of Redemption and Salvation.
- f. Ecclesiology -- the doctrine of the Church (including the doctrines of the Ministry and the Sacraments).
- g. Eschatology -- the doctrine of Last Things.
- h. Bibliology -- the doctrine of the Scriptures.

Upon the authority of these eleven writers, these may be considered the core of basic tenets of the Christian heritage. To these, then, the loyalty of Christian youth should be directed in worship.

Glover warns against sacrificing "virility to beauty."¹ These services have been tested for Christian "virility," as that term may apply to the quality which makes a service truly Christian, as distinctive from other religious worship. Services on the "horizontal" level which aimed merely at noble living, beautiful thinking, and social service were not considered doctrinal, because these do not incorporate the basic and underlying doctrines of the Christian religion. Selection was made not merely on the basis of the inclusion of some doctrinal elements or some indirect teaching of doctrine, for almost any service uses the Scripture and traditional hymns in which some doctrine resides. Rather, the service was considered doctrinal on the basis of its centering in, being built around, and directly teaching a theme included in one of the Christian doctrines listed above.

Shaver and Stock suggest, for the program of youth worship:

Whatever method is used in choosing worship themes and in inte-

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1 Glover: op. cit., p. 129.

grating them into the general young people's program, certain considerations should be borne in mind and checked occasionally in order that the content of the worship periods may make the largest contribution to the religious life of youth.¹

These authors then list Christian beliefs as one form of content which should be covered in youth worship.² This principle was used in a general evaluation of each series. When each service had been analyzed and classified, examination of the whole series was made to discover the extent to which these eight doctrines were covered in the series.

2. Results of Analysis and Evaluation

The majority of themes in the services of all of these sources was found to be centered in society, ethics, or aesthetics, and could not be called "doctrinal" in the sense of building on one of the eight doctrines named above. However, out of these three series, some services have been culled on the basis of their centering in and being built around a theme included in one of the Christian doctrines listed; and the doctrines with which they deal are indicated.

a. The International Journal of Religious Education Series

The following chart of this series records the findings of a study of worship services written for the Senior and Young People's Departments in each issue from May, 1946, through April, 1947. They have been charted by month rather than by week, because in each case the same general theme and type of content carries through an entire month of services.

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1 Shaver and Stock: op. cit., p. 81.

2 Cf. Ibid., p. 83.

MAGAZINE ISSUE	MONTHLY WORSHIP SERVICE THEME	DOCTRINES EMPHASIZED						
		Theology	Christology	Pneumatology	Anthropology	Soteriology	Ecclesiology	Eschatology
May, 1946	"At the Name of Jesus"		x		x	x	x	
June, 1946	"O Come, Let Us Sing"	x						
September, 1946	"Christ Must Be Made Known"	x	x	x	x	x		
October, 1946	"Let Us Give Thanks"	x						
February, 1947	"Christ Our God and King"		x					
March, 1947	"The Law of Nature, the Law Divine"	x	x					
April, 1947	"We Have Been Entrusted"							x

In the International Journal of Religious Education series, then, seven monthly series out of twelve were centered in doctrinal themes. It may be seen that the major doctrinal emphases are in the realms of Theology and Christology; and that all the other doctrines received little or no emphasis in an entire year's worship series.

b. Series in Worship Services for Youth, by Bays.

Each one of the thirty-four services in this book was examined, and the ones centering in doctrinal teaching are indicated on the following chart.

NUMBER OF SERVICE	THEME OF SERVICE	DOCTRINES EMPHASIZED							
		Theology	Christology	Pneumatology	Anthropology	Soteriology	Ecclesiology	Eschatology	Bibliology
8	"A Lamp Unto Our Feet"								x*
10	"Practicing the Presence of God"	x							
12	"Beside Still Waters"	x							
14	"Let This Mind Be in You"		x						
15	"I Believe in Man"				x*				
16	"I Believe in the Church"						x*		
17	"I Believe in the Kingdom of God"	x							
18	"I Believe in Jesus"	x	x*	x		x	x	x	x
19	"I Believe in God"	x*	x			x			
20	"The Hand of God in the Affairs of Men"	x							
27	"Love Came Down at Christmas"	x	x						
29	"This Do in Remembrance of Me"	x	x	x	x	x*	x		
30	"Along the Way"		x						
33	"Building the Sanctuary"						x		
* Indicates a Complete Service Devoted to One Doctrine									

Thus, fourteen of Mrs. Bays' thirty-four programs may be considered as having doctrinal framework. In these, she gives place to, and centers at least one complete service in, each of the doctrines except Eschatology and Pneumatology. These two are merely touched upon in services centering in other themes.

c. Sample Services in The Art of Building Worship Services, by McDormand.

McDormand includes only five complete worship services in his book, and of these, the following could be considered doctrinal:

PAGE	THEME OF SERVICE	DOCTRINES EMPHASIZED						
		Theology	Christology	Pneumatology	Anthropology	Soteriology	Ecclesiology	Eschatology
103	"The Word of God"							
122	"The Exalted Christ"		x					
								x

Hence, McDormand uses doctrine as the skeleton about which two out of his five services are built, and the doctrines covered are Christology and Bibliology.

General conclusions resting upon the findings of this study are the following: (1) Less than half of all the services studied may be considered doctrine-centered. (2) In these, Theology, Christology and Soteriology receive the major emphasis. The other doctrines are touched upon only occasionally, and in these instances could not be considered adequately treated. Doctrines particularly neglected are Pneumatology and Eschatology. (3) Christianity, viewed through these services, would appear top-heavy on the side of ethics and social service. Its central message of God and His redemption through

Christ would be recognizable, but there would be only hints as to other mighty truths bound up in the Christian faith and essential to the Christian education of youth.

C. Analysis of Selected Doctrinal Worship Services
for Methods of Presenting Doctrine

Despite the inadequate emphasis upon the complete set of doctrines of the Christian faith in the three sources of youth worship studied, these authorities in certain individual services demonstrate the possibilities of making doctrine "live" for young people through the instrument of the worship service. Five of their doctrinal services have been selected for study and analysis, to discover the means by which these experts in worship-planning accomplish this end.

For this was required a basic understanding of the instructional, emotional, and devotional elements that constitute a worship service with their particular contributions to the teaching of doctrine. These elements will be surveyed briefly. Each of the services then selected stresses a different central instructional measure or element around which the worship is built.

These services, selected from the three sources previously surveyed, were analyzed for (1) their application of the laws of teaching in the presentation of a doctrine, and (2) the methods by which they point the worshipper to the Divine Teacher for spiritual fruition of the doctrines stressed.

It is not the purpose of this section to study or criticize

the doctrinal content as such, nor to show the vitality which comes to the worship service because of the doctrinal element present. However, it must be kept in mind that there is here an interrelation which underlies not only the creative teaching of a doctrine through worship, but also the immeasurable vitalizing of the worship service through its doctrinal foundations.

1. Elements in a Worship Service and their Particular Contributions to Doctrinal Emphases

Authors dealing with the building of worship services show that a worship service is constituted of certain elements brought together to form a body of content and designed to lead to an experience of worship. As these elements make up the organization of the worship services to be here selected and analyzed, they must be named and their general contribution to the transmission of doctrine clarified. They may be classified under three general types -- instructional or intellectual, emotional, and devotional. Obviously, there is overlapping, and one element, such as a story or a hymn, may include all three of the above appeals. However, for example, a story is usually chiefly instructive, and the appeal of a hymn, because of its music, is usually an emotional one; for this reason the story and hymn are placed in these respective categories.

- a. Instructional, or Intellectual, Elements

Especially significant in doctrinal services are the instructional elements, appealing to the intellect, for doctrine is, first of all, rational, and requires systematic organization of

mental processes for its understanding. Included in this category are the following:

- 1) The story, which may be Scriptural, fictional, historical, or biographical.
- 2) The talk, sermonette, or art study.
- 3) The creed and litany.
- 4) The Scriptures.

Through these vital elements are found rational bases for doctrinal convictions.

b. Emotional Elements

The arts are expressions of emotional experience and meet with emotional response. Beethoven is said to have stated of his "Mass in D Minor": "Out of my heart it has come; to the heart may it go." So in worship, music, poetry, and art are stimuli of feeling and of non-rational experience. In these are found instruments for emotionalizing doctrinal ideas, rooting them in the "mighty unconscious," and making them a part of inner life. A worship service leans heavily upon the emotional elements for fruitful worship experience.

c. Devotional Elements

The very heart of worship is prayer. The communion of a soul with God is an experience without which a worship service may not be considered worship. Prayer, whether silent or audible, spoken or sung, is the chief devotional element in a worship service. Without its influence, worship might lead to intellectual persuasion and to emotional feeling regarding doctrines, but would be impotent to

lead to the vital spiritual experience and growth for which revealed truths of the faith are designed.

These, in general, are the elements which constitute a worship service. Although they are all vital to the complete process of teaching doctrine, the instructional agency seems to be given chief emphasis in the planning of doctrinal services. For this reason, this phase of the services has been given special scrutiny, and each of the services selected for analysis centers about a different central method of instruction and teaches, through it, a different doctrine.

2. The Methods of Teaching Doctrine Used in Selected Services

Previously, in this study, the worship service was presented as an effective instrument for the transmission of doctrine because of its natural appeal; its use of the principles of teaching -- "Self-activity," "Adaptation," "Organization," and "Apperception"; and its distinctive contribution to spiritual experience.¹ The last two of these have been the basis for the analysis of these five services, two of which are from the International Journal of Religious Education, two from Worship Services for Youth, by Bays, and one from The Art of Planning Worship Services, by McDormand. Factors unique and distinctive to each service studied will be pointed out, without repetition of general factors characterizing all worship services.

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1 Ante, pp. 46ff.

a. "What Do We Have to Share With the World?"¹

This service gathers together all the basic Christian doctrines and uses a creedal litany as its chief instructional element. It is the first in a series in the International Journal of Religious Education, the month's theme being, "Christ Must Be Made Known."

1) The Service

Theme: "What Do We Have to Share with the World?"

Piano Prelude: "Draw Thou My Soul, O Christ"

Silent Prayer:

As the pianist finishes playing the hymn suggested above, the leader should request a period of absolute silence for individual prayer. After one minute, the pianist should play again, softly, the same hymn, with the leader reading the first and third verses to the background of music.

Call to Worship: "Unto whomsoever much is given, of him shall much be required." -- Luke 12:48.

Hymn: "Now in the Days of Youth"

Scripture: Matthew 5:38-48.

Leader:

Christ must be made known. He must be made known to our friends, to our neighbors, and to the world. . . .

What do Christian young people have to give to the world?

". . . the Christ, the son of the living God," (Matthew 16:16) . . .

The world needs young people who will live as Christ lived, practicing in daily living the things in which he believed. If we would live as we profess; if we would do the things we say we believe in, then the world could and would be changed. What are these beliefs that can change the world?

Litany of Belief

(Note: The following is a creed concerning Christian doctrine which may be revised in light of the position held by the church using this program. This may be desired in connection with the statement of the theory of the atonement, which is one of a variety of views held by individuals and churches.)

Leader: In God the Father who is Creator and Father of all men, ruling in justice and in love,

Group: We Believe!

Leader: In God the Son who took human form in the person of Jesus Christ and thus became both God and man,

Group: We Believe!

Leader: In God the Holy Spirit who is working through us as the presence of God the Father and God the Son in our hearts,

Group: We Believe!

Leader: That God made man in his own image, for fellowship with him, free and able to choose between good and evil, and forever.

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1 Brookmiller, Edith, International Journal of Religious Education, September, 1946, pp. 24-25.

responsible to his maker and Lord,

Group: We Believe!

Leader: That Jesus Christ came to bring us salvation,

Group: We Believe!

Leader: That he died on the cross that he might take upon himself our sin and suffering that results from that sin,

Group: We Believe!

Leader: That God made man in his own image, that he could love us as his children and we could love him as our Father and we could love each other as brothers,

Group: We Believe!

Leader: That God requires of every man so to live in all honesty, purity, and charity that our lives shall testify to Christ,

Group: We Believe!

Leader: That we must discover God's will for our lives and do it,

Group: We Believe!

Leader: That it is our commission to go into all the world and make disciples of all nations,

Group: We Believe!

(Note: The response to the creed may be given by the choir, by four or five voices, or by the entire group, but it is important that the response be made immediately after the leader gives the last word in the sentence. Even a slight delay in the response will lose the effectiveness of the chant. Also, "We Believe!" should be given with great emphasis and power.)

Prayer:

"Teach us, good Lord, to serve thee as thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing that we do thy will; through Jesus Christ our Lord. Amen." (Book of Common Worship, Presbyterian Church, U.S.A., page 97.)

Hymn: "God of Grace and God of Glory"

2) Application of the Laws of Teaching

Self-activity is especially pronounced in the litany of this service, in which the response, "We Believe!" is to be "given with great emphasis and power."

The principle of adaptation is evident in the appeal to youth for allegiance to, and sharing of, their Christian heritage. It is directed specifically to youth, answering the question, "What do Christian young people have to give to the world?" It presents to them a challenge distinctively theirs because of opportunities and

privileges. Immediate "readiness" for the challenge is produced by the Call to Worship. The response, "We Believe!" expresses the group consciousness of youth, who like to feel themselves part of an active whole.

The principle of organization is seen in the orderly and logical arrangement working toward a single impression -- the central theme expressed in the Call to Worship. The fact that "the world needs young people" is followed with the Litany giving expression to "the beliefs that can change the world," and the closing Prayer and Hymn make it a personal responsibility.

The service makes for apperception by its direct, personal call for action and service on the basis of one's beliefs. The beliefs are not exclusively intellectual and so divorced from the whole personality; but are organically united, in this entire service, with responsibility for their practice and dissemination throughout the world. The Litany begins with God as Creator, and ends with God as Commissioner. When the youth, made to feel this essential unity, is led to the point of truly praying, "Teach us . . . to serve . . .," he experiences more than "perception." The beliefs have been given hands and feet, and become a part of his life. This is apperception.

3) Factors Conducive to Spiritual Experience

The eyes of the young people are turned, through the closing Prayer and Hymn, to the One Who has been at the center of their creed just expressed, for His teaching and leading in acting upon their beliefs. The challenge is thus given Divine impetus and dynamic for accomplishment.

One additional feature must be noticed about this service. Its place in its series is significant. From this foundational emphasis on the doctrinal beliefs of the Christian Church, the series moves on through a missionary challenge in two services, to the final service on "Here Am I; Send Me." This appeal for allegiance to the faith and to the task of telling it abroad makes the teaching of doctrine in this series truly life-centered and personal.

b. "Christ, Our Priest."¹

The series in the International Journal of Religious Education in which this service is placed is centered in "Christ, Our God and King." In five services, various aspects of Christ's nature are presented. This one, centering in His priesthood and its related doctrine of forgiveness and salvation through Him, uses the story as its chief instructional agency.

1) The Service

Theme: "Christ, Our Priest"

Prelude: "God So Loved the World," by Spainer

Call to Worship:

Since . . . We have a great high priest . . . Jesus, the Son of God, let us hold fast our confession.

He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; he did this once for all when he offered up himself.

Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

-- Hebrews 4:14; 7:27; 4:16, Revised Standard Version.

Prayer: Of thanksgiving that we, through Christ, have the right to talk to God in prayer; that we have an assurance through him of the forgiveness of our sins.

Scripture: Psalm 103:1-5, 10-14.

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1 Thompson, Henrietta, International Journal of Religious Education, February, 1947, p. 23.

Hymn: "All Hail the Power of Jesus' Name!"

Stories: "The Great High Priest"

(These stories might be illustrated with shadow pictures or living pictures, if the mechanical arrangements are handled well so as not to distract from the worship.)

First story: I am a Hebrew boy living during the time of wanderings of the Israelites in the wilderness of Sinai. Sometimes out here it is easy to think of God as the stars come out at night and sprinkle the heavens. Or when the cloud God set as a sign of his presence comes to rest over the tabernacle, I know he is with us. I cannot go into the tabernacle, and my father can go only into the outer court. The priest offers our sacrifices for us. Only the High Priest, once a year, goes into the holy of holies to offer sacrifices for his own sins and those of our people.

Second story: I am a Jewish girl living in Jerusalem in the year 935 B.C. It is lovely here in the sun this morning. Jerusalem looks peaceful and the Temple glorious in the bright light. That Temple is a magnificent building -- just like one King Solomon would erect. Mother said this morning that in seven days from today one of our feast days would be here. Then we'll take our very best lamb as a sacrifice for the priest to offer to God for us. How responsible he must feel in talking to God for so many of us!

Third story: I am a woman of Jerusalem in the year 39 A.D. We had a dark cloud today and a terrible storm, and I thought again of the day Jesus died on the cross. I did not go to Golgatha that time, but stayed at home with little Sarah who was sick. I had wondered about this Jesus and wished I could see him closely -- he might even have made Sarah well, I had thought -- but now he was being killed. And then that storm! I've never experienced one like it. My husband, Joseph, rushed in looking frightened as the lightning and thunder crashed outside the slammed door. Then, after the storm was over, we realized. We heard the veil of the Temple had been split in two. Joseph saw the truth first after the resurrection, and then I, too, believed. Men could now come to God through the crucified and risen Christ, our sacrifice and priest! The Cross of Christ meant our access to God: the resurrection meant our communion with him always.

Fourth story: I am a boy of the year 1947 in America. I believe in the fact that Christ died that I might not have to come to God through a priest and through sacrifices. He died on the cross as the sacrifice once and for all for the sins I or anyone else might ever commit. All I need to do is accept what he offers. But, even though I can pray to God and talk with him as I would with anyone here with me, I forget to pray. I forget just what a great thing Christ did for me! God forgive me for my negligence!

Hymn: "There's a Wideness in God's Mercy"

Prayer:

"I bless Thee, O most holy God, for the unfathomable love whereby Thou hast ordained that spirit with spirit can meet and that I, a weak and erring mortal should have ready access to the heart of Him who moves the stars."

--John Baillie

2) Application of the Laws of Teaching

Participation on the part of individual youth leaders is here provided. The four stories are written in the first person, and encourage a placing of one's self in the situations they relate.

The stories are adapted to the age group to which they speak by their youthful characters, their dramatic quality, and their solution of deep personal needs known to youth. Doctrines are thus made to "fit" youth. "Readiness" is encouraged by the Prelude and Scriptural Call to Worship, which draw together the phases of the theme of the entire service, including both the doctrine of Christ's priesthood and that of its significance for life and worship. Especially significant for young people is the use made in this Call to Worship of the Revised Standard Version of the Scripture, which greatly facilitates their understanding of the passage.

The principle of climax is outstanding in the organization of this service. After the facts of the sacrifice of Christ and the forgiveness of God are presented through Scripture, a series of four stories clarifies and applies these great facts to the "speakers" from four periods of time. Suspense heightens as they progress, building one on another, until all the facts of the doctrine are brought to bear on the experience of a boy in 1947, and the youth see that "Christ died for me," and "I" have access to God through Him.

The door to apperception is opened by this very clear personal emphasis which is brought to bear on the truths of Christ's sacrifice and mediation. In this service, it is clearly shown to the youth to have significance for life.

3) Factors Conducive to Spiritual Experience

This doctrine of the high-priestly work of Christ is one which automatically leads to prayer. The youthful worshiper gives assent to the truth through the closing Hymn, well-chosen for this subject, and applies it by actual communion with God in the closing Prayer. The doctrine thus becomes spiritually real to him.

c. "I Believe in God"¹

This is the final service in Series Three of Worship Services for Youth, by Bays. The series is titled, "Credo." The author chooses, as her central means of presenting this first and basic doctrine, the talk or sermonette.

1) The Service (in part)

"I Believe in God"

Prelude

Call to Worship: "Gather us in: we worship only thee; . . .

Hymn: "Still, Still with Thee"

Invocation:

. . . grant us a sense of thy presence. . . . Lead us into a closer fellowship with thee. Amen.

Affirmation of Faith: (in unison)

We believe that God is Spirit, and they that worship him must worship him in spirit and in truth.

We believe that God is Light, and that if we walk in the light, as he is in the light, we have fellowship one with another.

We believe that God is Love, and that everyone that loveth is born of God and knoweth God.

We believe that Jesus Christ is the Son of God, and that God hath given to us eternal life, and this life is in his Son.

We believe that he is the Resurrection and the Life, and that whosoever believeth on him, though he were dead, yet shall he live.

We believe that we are children of God . . .

We believe that if we confess our sins, he is faithful and just

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1 Bays, A.A.: Worship Services for Youth, pp. 138-145.

to forgive us our sins, and to cleanse us from all uncleanness.

We believe that the world passeth away and the lust thereof, but he that doeth the will of God abideth forever. Amen.

Solo: "Whither Shall I Go from Thy Spirit?" by MacDermid, or

Hymn: "Holy, Holy, Holy," or
"Lord of All Being, Throned Afar."

Poem: (On love, zeal, wisdom, life of God)

Talks: "What God Means to Me"
(Explanation of the universe, Companion and Father of all men, and a source of inward help and hope for the future)

Poem: (On the greatness of God)

Hymn: "The Spacious Firmament on High," or
"O God, Our Help in Ages Past."

"I Believe in God"

(God an active presence manifested in Jesus)

"How May I Find God?"

(Through moral law, love, brotherhood, good will)

Poem: (On God in all things)

Scripture:

O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

To see thy power and thy glory, so as I have seen thee in the sanctuary.

Because thy lovingkindness is better than life, my lips shall praise thee.

Thus will I bless thee while I live: I will lift up my hands in thy name.

Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

My soul followeth hard after thee: thy right hand upholdeth me.

O give thanks unto the Lord, for he is good: for his mercy endureth for ever.

Hymn: "Now on Land and Sea Descending," or
"There's a Wideness in God's Mercy."

Benediction:

Now unto him who is eternal, immortal, invisible, the only just and all-wise God, be glory and honor, dominion and power, now and forever. Amen.

2) Application of the Laws of Teaching

Self-activity is not distinctive nor pronounced in this service, except as there is participation in hymns and prayer, and individual leadership of the varied elements.

The service would appeal to youth, for they seek a personal and intimate relationship with God. The total service seems designed to this end. The first person is used even in the titles of the Talks which teach what God is like. It is "my" experience with "Him" that is important here.

A doctrine as broad in scope as that of Theology is difficult to present in an effective manner in one service. Although it is the opinion of the writer of this thesis that some of the author's teaching about God here is not vital nor even true to traditional Christian theology, the material which she does include is commendably organized and psychologically presented. The Prayer, Affirmation of Faith, Hymn, and Poem combine the character of God with the desirable response from His children. The series of Talks re-emphasize these phases, going from what God is to a conviction regarding Him to an actual seeking for Him. The elements of fact, and response to the fact, are repeated again in the Poem and Scripture at the close of the service. In these three "cycles," the author organizes and drives home this great doctrine. The well-chosen and relevant Benediction seals this worship experience, and gives it "finish" and "dynamic."

Apperception hinges closely upon organization here, for it is this personal response and direction of the forces of a youthful personality to act upon the truth which has been presented, for which the principle of apperception strives.

3) Factors Conducive to Spiritual Experience

The groundwork in truth about God has been laid; the personality has been conditioned, and the ideas emotionalized by a presenta-

tion of the need for personal response; now the climax is reached in the direction of the soul to God in prayerful, majestic words of Scripture, the Hymn, and the God-directed Benediction.

d. "A Lamp Unto Our Feet"¹

Bays builds this service on the doctrine of Bibliology, around a biographical sketch of Tyndale.

1) The Service (in part)

"A Lamp Unto Our Feet"

P Prelude

Call to Worship: "O Word of God Incarnate, . . ."

Hymn: "Break Thou the Bread of Life," or

"My Soul, Be on Thy Guard."

Responsive Reading:

Leader: For the prophecy came not in old time by the will of man:
but holy men of God spake as they were moved by the Holy
Ghost.

Group: A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age;
It gives, but borrows none.

Leader: All scripture is given by inspiration of God, and is
profitable for doctrine, for reproof, for correction,
for instruction in righteousness.

Group: The Hand that gave it still supplies
The gracious light and heat;
His truths upon the nations rise:
They rise, but never set.

Leader: These were more noble, . . . in that they received the
word with all readiness of mind, and searched the
scriptures daily.

Group: Let everlasting thanks be thine
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day.

Leader: It is written, Man shall not live by bread alone, but
by every word that proceedeth out of the mouth of God.

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1 Bays: op. cit., pp. 61-68.

Group: My soul rejoices to pursue
The steps of him I love,
Till glory breaks upon my view
In brighter worlds above.

Prayer: (Gratitude for the preservation of God's word, and for
truth and light revealed therein)

Hymn: "Book of Books," or
"A Glory Gilds the Sacred Page," or
"O Word of God Incarnate"

Leader:

We are inclined to take for granted many contributions to our
heritage. . . . As we learn more of the tedious task of transcrib-
ing by hand, translating, and preserving the Bible, we grow in our
appreciation of it as the Word of God and a guide for daily living.

We shall hear the story of one whose life was devoted to the
task of giving the English-speaking peoples the Bible in their
native tongue.

Story: "William Tyndale, Translator of the Bible"

Hymn: "Soldiers of Christ, Arise," or
"A Mighty Fortress Is Our God," or
"Are Ye Able?"

Poem: "Where Are You Going, Greatheart?"

Litany:

Leader: O God, thou who hast caused the Scriptures to be written
for our instruction, help us to give heed to thy com-
mandments,

Group: We beseech thee.

.
Leader: May we value this heritage and grow in understanding of
the Bible. May its truths enter into our experiences,
guide and control our actions,

Group: In Jesus' name, we pray. Amen.

Benediction: May the peace of God remain with you. Amen.

2) Application of the Laws of Teaching

The principle of self-activity is applied in this service
by a Responsive Reading near the opening of the service, and a Litany
near its close. Both are pertinent to the theme and so make possible
"learning by doing." Participation provided by the Litany is especially
important, for this is the climax and personal application of the theme.

Mrs. Bays' services, as this one demonstrates, apply the
principle of variation, an attractive feature in adaptation to alert
youth. Each service is composed of many, often-changing elements

-- all of them aiming at the central message -- which hold a youth's attention and interest. The Responsive Reading in this service is a demonstration of this principle. Scripture verses and poetry stanzas are alternated pleasingly and effectively. The historical sketch of Tyndale is written to appeal to youth's love of adventure and heroism.

A study of the principle of organization used in this service may be centered in the above idea of variety. The service moves from one element to another rather rapidly, but each part contributes to the same central theme of the worth of the Scriptures, so that a single impression is left in the mind of the worshiper without monotony or loss of interest.

Apperception would come to a young person through this service by means of the elements which present the Bible as something for which men have given, and will give, their lives. Its authority is presented in several of the elements of the service, and the appeal made for heroism in loyalty to it. An attitude is thus acquired, which is more than factual knowledge.

3) Factors Conducive to Spiritual Experience

Following the knowledge and attitudes built up throughout the service, there comes, at the close, a Litany Prayer, which is designed to lead to the devotional expression Godward, arising out of the sense of loyalty to His word.

e. "The Exalted Christ"¹

This service on Christology, from The Art of Building Worship

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1 McDormand: op. cit., pp. 122-125.

Services, by McDormand, uses the Scripture as its chief form of instruction.

1) The Service

Theme: "The Exalted Christ"

Organ Prelude: "All Hail the Power"

Prayer: . . .

Story: Some years ago a lecturer in Toronto, naming a list of great men, included the name of Jesus. From the gallery the voice of a young preacher, William Ormiston, cried out, "Jesus has no peers! My Jesus has no peers! Paul's Jesus has no peers! Our Christ has no peers! He is the peerless Christ, the pre-eminent Christ, the Christ above all glory seated, King eternal, strong to save."

Hymn: Let us sing with our minds and our hearts, "Jesus, Wondrous Saviour"

Scripture Reading: Leader, in announcing the Scripture lesson, says: "In the Gospels we find that in every period of Jesus' life there were those who were led to praise him. Let us hear the praise of his birth:

Reader: Luke 2:8-11, and 25-32

Let us hear the praise of his boyhood:

Reader: Luke 2:47-48, and 52

Let us hear the praise of his baptism of dedication:

Reader: Luke 3:21-22

Let us hear the praise of the disciples, voiced by Peter:

Reader: Matthew 16:13-16.

Let us hear the grudging praise of heedless men . . .

Reader: Luke 23:4,47; John 7:46.

Let us hear the praise of the inhabitants of heaven itself:

Reader: Revelation 5:11-13.

Silent Meditation as a picture of Christ is placed before the group.

Litany of Faith in Christ

Leader: Let us declare our faith in Christ as the divine Son of God and the Saviour of the world.

All: We believe in our hearts, O God.

Leader: Let us declare our faith in Christ as the revelation of the highest truth that can govern human life -- the truth that makes men truly free.

All: We believe in our hearts, O God.

Leader: Let us declare our faith that in Christ Jesus life appears at its noblest and best, furnishing those who believe with the supreme pattern by which their lives are to be shaped by the work of the Holy Spirit in their hearts.

All: We believe in our hearts, O God.

Prayer by Leader: Hear this solemn declaration of our faith in thy Son, O Father, and strengthen us as we undertake to live in the light and by the power of this saving faith. Through Jesus Christ, thy matchless gift to us. Amen.

Story: In the Church of Our Lady at Copenhagen, Denmark, stands the world-famous statue by the sculptor, Thorwaldsen. It depicts Christ looking down upon the world of men with arms outstretched in loving entreaty and welcome. Dr. E. Stanley Jones bears witness to this personal experience in the presence of the sculptured Christ:

"As I walked up the aisle I was almost overcome with awe as I saw the figure, with the soft light upon it, dominating the whole cathedral. But as I walked along a Danish friend whispered, 'You will not be able to see His face unless you kneel at His feet.' So I knelt at His feet, and, lo, His face was looking into mine."

Let us bow prayerfully in the presence of the Christ at this moment, and as we pray let us expect to look into the face of him who loves us and saves us unto everlasting life. (Prayer)
("Jesus, Lover of My Soul" sung softly)

Leader: "Amen" at the close of the stanza, or the soloist sings an "Amen."

Hymn: "O Jesus, I Have Promised."

Benediction

2) Application of the Laws of Teaching

Short portions from Scripture and a Litany of Faith in Christ give unique opportunities for expression and self-activity, both for individuals and for the group. The opportunity to give audible expression to doctrinal facts heightens the learning experience.

Two short stories, strong in emotional feeling, enclose the Scripture readings and add color to the service, thus strengthening its adaptation to sensitive youth. Also, this service is full of people doing things, and so matches youth's social consciousness and activity. There is appeal to the emotions in the picture of Christ suggested.

From the Title to the Benediction, this service presents "the exalted Christ." The note of praise permeates it. Christ is exalted first by a contemporary, then by Scripture characters, then by the worshiping group ("we"), and then by "me." It is organized so that the feeling tone is gradually softened from that of exultance to

that of quiet dedication, all centering in the Person and Work of Christ.

This service seeks to make this doctrine of Christ one's own through the emphasis upon persons and their reaction to Him as a Person, and the emotional appeal of His worthiness and response to men's praise and loyal dedication.

3) Factors Conducive to Spiritual Experience

The Story at the end of the service shifts the view from a youth's praise and belief in Christ to Christ's actual presence and awareness of him. The soul is at this point prepared and invited to "bow in the presence of Christ." A recognition of what He is, and a promise to follow Him, both addressed to Christ Himself, open the door of a worshiping heart for His ministry. Only through such spiritual relationship with Him does Christ become more than a doctrine.

3. General Conclusions

From the study and analysis of authorities in the field of young people's worship-planning, a number of principles for the building of effective doctrinal worship have been gleaned.

a. Elements Employed

Instructional, emotional, and devotional elements are needed for a complete worship experience, but in the strictly doctrinal type of service, central emphasis is laid upon the instructional element. All others are brought to bear upon the content of this foundational factor.

b. Application of the Laws of Teaching

There is a variety of ways to apply each of the laws of teaching in a doctrinal service, as the five services analyzed reveal. Self-activity is induced by allowing for expression, both individually and as a group, of doctrinal ideas and affirmations; and "readiness" is made possible by careful preparation of opening parts of the service. The principle of adaptation is applied by a continual mindfulness of the nature of youth, so that elements of the service conveying doctrine are chosen to appeal to them and meet them at the point of their need. A service fulfils the principle of organization by its orderly and progressive arrangement of a variety of materials, so that a single impression regarding the doctrine taught is made prominent and driven deep into experience from a number of angles. Apperception is gained by associating with the intellectual view of the doctrine a cluster of emotional and devotional experiences designed to lead to personal action regarding it.

c. Pattern of Progression

The pattern of arrangement and progression in each of the services analyzed, and a principle for the planning of fruitful doctrinal services, was found. There are three rather distinct parts of each service, each accompanied by distinctive feeling tones. There is, first, the presentation of a doctrine as fact and authority, utilizing youth's intellectual powers, reasoning, and organization. Secondly, there is a strong emphasis upon the response and commitment of a person called for by this doctrine; this is surrounded by both intellectual and emotional factors and tones. Finally, there

is the climax of the experience where the worshiper has affirmed the truth of the doctrine, is convicted of the loyal response it asks of him, and turns to the Author of his faith in worship and dedication. This provision for turning the eyes of the soul to God alone reaches its peak at the close of each service.

D. Summary

A study of the bearing of the youth worship service on the teaching of doctrine must include the analysis of actual services being used, to discover the extent to which they center in doctrinal themes, and the principles they follow in the presentation of doctrine.

The series chosen for this study were contained in three well-known sources: The International Journal of Religious Education, Worship Services for Youth by Bays, and The Art of Planning Worship Services by McDormand.

As criteria for a general analysis of these series, eight basic Christian doctrines were named: Theology, Christology, Pneumatology, Anthropology, Soteriology, Ecclesiology, Eschatology, and Bibliology. Services were called doctrinal on the basis of direct doctrinal teaching in terms of a central theme dealing with one of the eight basic doctrines.

The survey of the thought centers of all the services of these series revealed that while all included some doctrinal teaching in the hymns and Scripture passages used, less than half taught doctrine directly, and that these were much limited in the scope of

Christian doctrines which they covered. They emphasized to some degree Theology, Christology, Soteriology, and Bibliology, but only touched upon the others.

Despite the doctrinal limitations of the entire series of services, particular doctrinal services were found to have certain characteristics in common, from which could be deduced principles of value in teaching doctrine through the worship service. These experts in the field of worship planning use in doctrinal services a wide variety of instructional, emotional, and devotional elements, with a central place given to the instructional element. The laws of teaching applied in the services place doctrine in a complete process of good teaching, leading from knowledge to conviction to experience. These services take advantage of the one chief unique opportunity inherent in worship as a medium for teaching, and invariably make provision for a spiritual climax in the direction of a prepared heart to the One Who alone can transform His revealed doctrine into spiritual life and experience.

SUMMARY AND CONCLUSION

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Worship and doctrine, the two most prominent phases of the mission and program of the Church, are interdependent for their vitality and fruitfulness. The ministry of the worship service in the teaching of doctrine is the special phase of this interrelationship which this thesis develops.

The works of leaders, who, by knowledge and experience, are well versed in various phases of the message and influence of the Church, were found to reveal an urgent demand for firm beliefs in today's world. The need for the alert attention of church leaders to this demand, especially as it relates to youth, was demonstrated by the agreement of these writers upon both negative and positive factors involved. They showed the strength and appalling victories of opposing factors in modern life which are threatening and undermining the traditional Christian faith on every hand. They made clear also the invaluable potentialities which lie within Christian doctrine adequately taught for supplying youth's intellectual, emotional, moral, vocational, and spiritual needs, and meeting with a positive offensive the forces which would destroy their faith.

The youth worship service was found to bear unique potentialities for the life-centered teaching of the Christian doctrine for which youth in today's world have particular need. It is organically related to instruction in the program of Christian education, and holds a natural appeal for youth. It possesses distinctive capacities for applying the principles of creative teaching -- "Self-

Activity," "Adaptation," "Organization," and "Apperception" -- thus leading to the emotionalizing of knowledge, which in turn directs action. However, worship's unique function, and one on which doctrine must depend for its complete work in a life, is that of establishing a communion with the Divine Author and Teacher of doctrine.

A survey of three widely-used series of youth worship services showed that less than half of these services could be considered doctrinal, judged in the light of the eight basic doctrines found to be the core of the Christian faith. Among these doctrinal services, only a few of the Christian doctrines were emphasized.

Among the doctrinal services analyzed, five were selected with a view to discovering the principles followed by experts in the field of building youth worship services. They presented facts and aspects of doctrine through a variety of elements in the service. They applied the laws of teaching necessary to a complete learning experience. The final step was, in every case, a direction of the worshiper to God, for His provision of spiritual life and growth, the purpose and end of revealed truth and doctrine.

By the alchemy of the educatively constructed worship service, doctrine may be transformed into life. The possibilities revealed by this study for the building of fruitful doctrinal worship services, to the vitalizing of both worship and doctrine, are great and varied. However, the three worship series studied, taken as a whole, indicate that Christian educators of youth are not "possessing their possessions," or making full use of the worship service -- a vital medium for the transmission of the very truths which make

Christianity. The potentialities of worship as an instrument to this end constitute a challenge for sponsors of youth worship to incorporate a more extensive doctrinal emphasis, giving special place to the more unfamiliar and neglected doctrines, that youth may have a strong and adequate Christian foundation upon which to build in today's world.

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