

**MANUAL FOR
TRAINING
IN WORSHIP**

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Manual for Training in Worship by Hugh Hartshorne

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HUGH HARTSHORNE

**MANUAL FOR
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IN WORSHIP**

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By

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PREFACE

For ten or fifteen years, interest in children's worship has been steadily increasing. Pastors have more commonly introduced children's story sermons into the morning worship. Young people's societies have tried to find means for the adequate expression of the religious life of youth. They have prepared special collections of hymns to be used for this purpose. Denominational boards have also been printing Sunday-school hymnals, and in these increasing attention is being paid to orders of worship, to selections of Scripture, and to unison prayers. Individual church schools have been trying to transform their "opening exercises" into services of worship for children, and have developed special programs for their own use. For some years the Union School of Religion has been carrying on a scientific study of children's worship. The Religious Education Association has for three years had a Commission on Worship which has been working at the problem in various ways. Numerous articles have appeared in *Religious Education* and other magazines dealing with the words and tunes of hymns, the use of music, and similar subjects.

Out of this accumulating body of experience comes *The Book of Worship* of the Church School. It is an attempt to provide, for training children to worship, material and methods that reflect the foremost religious and educational consciousness of the day. The selection of the items is made primarily according to standards of *religious education*—not standards of historical completeness, nor mature systems of theology, nor Sunday-school custom. The one great purpose underlying the book is that of training children in the intelligent appreciation and use of common worship, both for their own sakes and for the sake of the Church of Christ whose work and worship they are to carry on.

The Book of Worship includes a set of Scripture passages for unison or responsive use; a set of prayers (with spaces for the addition of others) for common use; a set of hymns, representing the best that exist.

and chosen because of their appropriateness to the religious life of children and youth. Many great hymns are not included, simply because they cannot be regarded as the best spiritual food for children.

The material to be used by the children is bound separately in *The Book of Worship*. The *Manual for Training in Worship* provides the material which the *leaders* need for the conduct of worship, such as orders of service, prayers, stories, benedictions, sentences, bibliographies of stories and sources for stories, lists of appropriate scripture passages, organ selections and choir anthems.

Recognizing that the person who has to lead the children in worship has not usually had special training for this work, the book describes in detail the practical ways by which the modern principles of children's worship can readily be put into practise by any intelligent man or woman.

There is thus brought within reach of every school, no matter how small or how large, whether well or ill equipped, the means for the adequate training of the children of the church in the highest of all human acts—the worship of God.

Acknowledgments of copyright privilege appear in the text and in the Preface of *The Book of Worship*. Many thanks are due to the Reverend George Harris, D.D., for the use of certain prayers appearing in *Evening Worship*, and to others, also, who have generously allowed the printing of stories or prayers written or owned by them.

H. H.

NEW YORK, November, 1915.

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MANUAL

FOR

TRAINING IN WORSHIP

I

WORSHIP AND CHARACTER

True worship arises out of and satisfies certain universal human needs. Some of these are the need for an ideal companionship, the need for moral reinforcement, the need for inner harmony or peace, the need for forgiveness and moral recovery, the need for moral leadership, the desire for the preservation of all values.

All these needs could be summed up as the need for the organization of the will. In worship the individual will meets and recognizes the Universal Will and seeks to become identified with it. The result is the ordering of life's purposes and ideals around some supreme purpose, which one takes to be the will of God.

The great problem in the formation of character is not how to cultivate certain specific qualities, such as courage, nor certain specific habits, such as honesty, but how to make all one's acts and attitudes the expression of some self-chosen purpose to which all else in life is subordinate. The essence of character is the organization of purposes and plans.

It is only a step from morality to religion. The religious life is the one that seeks such organization. The level of religious attainment is measured both by the degree of organization and by the quality of the ideals and purposes that control the life. The Christian character is the one that is organized consciously around the will of the Christian God. In fellowship with the Father, the Christian finds the renewal,