PROGRMS FOR WORSHIP IN SCHOOLS AND COLLEGES

CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

BULLETIN No. 17

23 YUEN MING YUEN ROAD
SHANGHAI
1926
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IN
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FOREWORD

This bulletin is published with a twofold purpose: first, to furnish a basis of study and discussion on "Worship" in the Summer School of Religious Education to be held at Kuling in July; second, to familiarize school teachers with better ways of conducting school worship that have been actually tried in China.

The materials in this bulletin were contributed by many friends who are deeply interested in and who have carefully studied the problems of school worship. Most of the programs are the result of gradual growth. Much thought and many prayers have been spent on them.

It will be well if these programs can be considered only as a beginning in the movement toward improving school worship. This can be done and good progress expected only if school teachers try to find out the principles involved in the programs and from them carry on further experimentation. Suggestions, criticisms and reports will be greatly appreciated by the Council of Religious Education whose function is to promote new experiments and collect new data.

Special thanks are due Dr. Edward James and Mr. R. M. Cross who have helped us in collecting most of the materials.

C. S. MIAO.

Shanghai,
March 16, 1926.
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I. WORSHIP IN SCHOOL

LUELLA MINER, LITT.D.

How can school worship be reformed? One suggestion is that more care be taken in assigning the responsibility for it. Usually this is in the hands of the principal, who may have qualifications for it, and the time to spare from his administrative duties and his own specialized line of teaching; but in many cases his abilities are executive, and conducting worship is only one item in a full program, often the last one to make insistent demands on time and thought. When responsibility for chapel worship is delegated to another faculty member, too seldom can it be to one who has had special training in conducting worship, or even to one who will make this his chief concern in planning his weekly schedule of work. He may consider his duty discharged when he has arranged that several teachers shall lead in rotation, or has prepared a list of those who are to lead. Sometimes the responsibility of this list is laid on the secretary to the principal, who may not even be a Christian, who never attends chapel, and who appoints the leaders in total disregard of their qualifications.

The most urgent need of our schools today is for directors of worship, who will take this as their chief work, perhaps in several schools in a large center. This by no means implies that the director should himself usually conduct worship. His greatest service may be in preparing orders of worship, and in helping faculty members and the students themselves to do it. The biology teacher has his distinct contribution to make when with deep reverence for multiform life he leads his students to worship the Creator of life. The teacher of history not only should have a special message for the school at the worship period, but his teaching for the entire week may be spiritualized because his mind is on the message which he is preparing to give out of his own study and experience. This may seem an impossible ideal, but how can the connection between worship and the whole life of the pupil be made unless those who conduct worship have first made it for themselves?

An appeal is made to our theological schools to train directors of religious education, and to include in their training a study of indigenous and ethical ideals, and adaptations to Chinese psychology and culture. We will not let medical service be rendered for the bodies of our children unless physicians have had from five to seven years of highly specialized training, but we put sensitive souls into the hands
of those who have neither special training nor acute spiritual
perceptions for the sacred task, often without furnishing
guidance or suggestions as to how worship should be conducted.

Another suggestion is that the address, which now in the
minds of most chapel leaders, in the expectations of the
students, and in the proportion of time taken, often claims
four-fifths of the time, be curtailed or dropped out entirely
until the mental and spiritual values of worship without it are
realized. With younger pupils brief comment on the Bible
passage read, or story-telling, is usually desirable, but it should
have only a small share in the program.

Two other requisites of worship are mentioned by Thomp­
son, unity and pupil participation. "Unity and coherence
should be preserved. A theme or idea should be chosen, around
which the entire program may be built... The hymns, the
scripture, the special feature, should all deal with this central
theme... Any materials used in the worship period which
tend to distract from things spiritual, or to destroy an atmos­
phere of inspiration and sincerity, are a positive detriment to
any worship service. Furthermore there should be some
progress in the development of the theme, so that the persons
involved shall move steadily forward to the point at which the
service is completed. Sufficient time must be provided for the
accomplishment of the goal set for the worship period. On
the other hand no theme or objective too large for accom­
plishment in fifteen or twenty minutes should be chosen for young
people.

"Worship is a matter of personal participation. The
leader may gather up and express the aspirations, hopes,
adoration, gratitude, needs, of those before him, but only
those in the group who think along with him are conscious of
the full value of such worship. Hymns may be sung and
responses read, but only those who consciously participate in
these receive the full benefit of such a service. However the
worshipful attitude of mind and heart, the silent communion,
the unspoken participation must also be recognized."

We preface a more radical suggestion as to a way of
reforming worship in higher primary and middle schools by
stating three aims which are now seldom attained. (1) Our
students should really worship God in spirit and in truth.
This means that spirit communes with Spirit. There is actual
contact in the realm of the spirit, a sense of being in the
presence of God, and of receiving a message or strength from
Him. (2) Worship should be a time when the whole life, its
problems, purposes, occupations, joys, temptations, victories,
and defeats, are brought into the presence of God and related
to His will and impelling power. One old ideal of worship
was that we left our business and recreations at the chapel
door, and went in empty and clean for a vision of God.
Perhaps one reason why our students begrudge the time given to it is because its practical value, its potential dynamic, has not yet been experienced by them. (3) The group life and its problems should in worship, be included in such a way that true spiritual fellowship results. Most of our worship is too vague, and unrelated to the daily life of the group with which we work. Worship should emotionalize, motivate, and unify, its ideals, purposes, and cooperative tasks.

Of the above aims the last is perhaps the least important, yet because the suggested way of reforming worship is closely connected with it, we will treat it more fully. Cope says: "Common worship moves the feeling, enriches and widens the sympathies, lifts men out of the individual and solitary into the social and universal; the group becomes conscious of a common purpose, and the fact of the common purpose enhances its value and power." In worship there should be "social utilization of the accumulated spiritual life, the use of the emotions and aspirations of the many for the life of each. Social impulses, stimuli, and realizations are stronger than individual ones." To how many of our students does worship mean not only fellowship with God in Christ, but also fellowship with the whole worshipping group in Christ? Perhaps today China needs the brother-consciousness as much as the God-consciousness. One of the problems of religious education is how to cultivate spiritual group fellowship. I am convinced that it is usually lacking in the communion service, and almost universally lacking in the chapel service, and that in order to cultivate it we must begin with a smaller, more homogeneous group, perhaps not as small as the two or three among whom Jesus declared he would make his presence known, but one not larger than six with children and fifteen with adolescents. Once this sense of fellowship, Divine and human, is attained, its extension in the larger group, and even the great assembly, becomes only a question of careful planning on the part of the director of worship, and the large, reverent assembly deepens both experiences of fellowship.

It is earnestly suggested that until that God-consciousness in worship, and that wide group fellowship have been attained, middle school students be divided into groups for the daily chapel at least three or four days of the week, that a room large enough for a group be reserved entirely for public and private worship and fitted up as beautifully and suggestively as possible, and that there the groups meet at different hours of the day. Into the planning of that worship period and the problem of securing pupil participation should go the best thought of the member of the staff most gifted in leading in worship, or in training others for it, and, still more important, in closest touch with the daily needs of the students. Is not one reason why worship is not valued because into it are not
brought the real problems and practical difficulties in the lives of our students, especially the human relationships problems? If we use the problem-project method in religious education, in well-chosen groups, the worship period will be the natural time for getting God’s help in the solving of the problem and meeting the difficulty. These same groups would meet at other times for curriculum Bible study, and expressional activities. In the worship period the use of prayers chosen or prepared by the group will assist in forming the close fellowship, for these prayers will express the common ideals and purposes which the group have formed in part from their class study, and in part from the work or projects in which they have cooperated. The excuse that space and funds are too limited to provide the room and furnishings needed should not stand for a moment. Church schools have funds for anything which is considered vital in the life of the school. To this fact our laboratories witness, and the amount expended annually to provide English instruction which will enable our students to pass university entrance examinations. In our chapel worship too long has it been our custom “to offer to God of that which cost me nothing,” nothing financially, nothing mentally, nothing spiritually, and the leanness in the souls of our students is the price we have paid for our penury and apathy.

Cannot our worship be made more beautiful? The soul craves beauty as the physical life craves food and the mind craves truth. For the Good, the True, and the Beautiful are all expressions of God, and through them He comes seeking his own. . . . Our young people need guidance and initiation in the art of reaching the unseen and real through the beauty and significance of that which is seen and heard. Processions and recessions should sometimes be a part of worship. This stately approach into the presence of God, the reverent and praiseful withdrawal, greatly helps in cultivating the sense of the presence of God as well as the sense of corporate worship.

The effective utilization of silence and contemplation as vital elements in worship would seem to the inexperienced to be easy of attainment in the Orient, but I am convinced that in nothing have our Christian schools and churches in China failed more utterly. One reason for this may be the atmosphere of rush which the busy administrator or pastor seems to carry with him even into the presence of God. Another reason may be the instinctive aversion of most Chinese to what they consider the empty meditation of Buddhists, with its atmosphere of superstition. With some the cause may be a critical classification of the bowing of the head on entering church, and similar acts of silent worship, as mere western forms, shells of worship which it is not necessary to import
Into China. Sometimes even the moment of silence after the benediction seems vocal with the preparation for the leap from the chapel seat at the first breath when it can be made with decency. This betokens a lack of spiritual appreciation of its value. To tell students of its value is easy, but how shall we make it felt, make the moment contentful with God, and with a sense of commission? Perhaps some of our students, if they were honest, would say of even two minutes of silence, "It seemed so long, so empty, that I wanted to scream." It is a long way from that attitude to the one which says, "It was so vocal, so meaningful, that I could not have spoken a word," but it is a way up which we must lead our students if God is to have any dynamic connection with their daily lives. Modern psychology is teaching us how essential silence is both to creative thought and to the life of the spirit, and is giving us in new language, the technique of the approach of the human spirit to meet the Divine, in the sacredness of that silence when the soul reaches up for a vitalizing touch with the Infinite. At the same time there may come a sense of full fellowship with all in the silent group which palpitates with life. Perhaps one secret of our failure to realize spiritual group consciousness lies in the neglect of the dynamics of silence.

In conducting worship some of us have been too afraid of emotion, and some too distrustful of intellect. Until they unite as they did perfectly in Christ, who loved the Father with his whole heart and mind, religion will lack the potency and joyfulness which alone can root it in China.

Into the lives of how many of our students has worship entered as a mental and spiritual dynamic to such an extent that on the morning of a day when there is to be an especially critical examination they would say, "I must not miss chapel today"? How can we say, especially in our middle schools, make evident the vital truth of that mental power, like every other, rises to its height only when in direct contact with its divine source, and that the eye of the mind is never so keen as when the vision of God has quickened it?
II. MIDDLE SCHOOL WORSHIP

CHAS. F. JOHANNABER, S.T.D.

William Nast Middle School, Kiukiang

A study of Middle School worship with fifteen students of William Nast Middle School yielded some interesting results. These fifteen boys ranged from second year junior middle to second year senior middle. They represent, therefore, the heart of the middle school age. Of course this investigation was limited, but it is not at all certain that a wider study would have changed the results radically. It may be added that these fifteen boys were Christians.

These students manifested a great interest in songs and singing. Evidently this should be stressed in making up our middle school programs. While it cannot be said that boys always know what is best for them, we must nevertheless follow the bent of their interests, especially when these are wholesome. These boys were very strongly in favor of the talk by the leader as a part of the service of worship. But the talk must be short and in all cases vital and interesting. How these youngsters are after reality! They hold that prayer must not be a mere mumbling of words, something read from a sheet of paper, but a vital effort on the part of a vital Christian. It was interesting to note that they suggested that older students be asked to help lead in prayer. In every school no doubt there are some students who can do this. We must not forget that these programs are not only for worship, but also for training in worship. The boys feel that chapel services are more interesting to them if students are asked to take part. The older ones can take such parts as selecting hymns to be sung, singing hymns by classes or by the school as a whole, reading the Scriptures, and leading in prayer. But in all these efforts, preparation beforehand should be stressed. These parts should not be the inspiration of the moment. A great deal here will depend upon the teacher who is the leader. He must have everything in readiness beforehand so that the whole service will run off smoothly. These fifteen boys unanimously disapproved the set, uniform type of program, the “liturgical” service. For them it is too unvarying, too mechanical. Then, too, they want the fresh, vital message that can be brought to them through the chapel talk. These boys testify to the value of worship for character and conduct, for daily living. They want a chapel program that is short, but vital and effective. All but one of the fifteen said that higher primary and middle school chapel services should be separate.
III. PROGRAMS OF WORSHIP BASED UPON OUR EXPERIENCE AT PEKING UNION MEDICAL SCHOOL

Y. Y. Tsu, Ph.D.

General Secretary of Religious and Social Work
Peking Union Medical School

Here every Sunday morning we have a service of evangelical type attended on the average by about two hundred and fifty people. The congregation is made up of members of the college community, such as students and faculty and their wives, and residents of the city, western and Chinese. A good number of "returned students" join us in the worship. Ecclesiastically it is an inter-denominational group with a certain number who are not Christians, but who find Christians good company. By nationality, Chinese and westerners are about evenly matched. It is a distinctly college group with the majority belonging to educational institutions, and a small number that are business men and government officials. Our aim is to provide a common medium of worship, simple, dignified and helpful, which will make us increasingly conscious of certain basic human interests and aspirations that unite us in a kinship transcending racial or cultural divisions.

Our first concern is that the service should be deeply devotional and reverent. It should be conducive to meditation and worship. It should help the worshipper to rise into the presence of God and enable him to feel His comradeship in life. It should help him to see beyond the seen and realize his oneness with the eternal forces working for righteousness. This mystical consciousness of being with God should result in buoyancy and serenity of spirit, greater vitality and strength sufficient for the duties and opportunities of life.

In the second place, we aim to make the service satisfying to the esthetic sense and refreshing to body and mind. This is a legitimate function. "Come ye that are heavily laden and I will refresh you" is spoken not merely to the sin-conscious penitent but also to bodies and minds weary with the labors of daily life. The church is a house of rest, and an atmosphere of restfulness should pervade therein. The service itself should be such as to suggest harmony and the fitness of things, eliminating as far as possible every unnecessary interruption or discordant note.
In the third place, we aim to provide food for the mind, that is, to make the service intellectually stimulating. For this we rely largely upon the sermon but not wholly so. A prayer carefully thought out and framed in beautiful language is as stimulating to the mind as it is inspiring to the heart. A sermon may be a learned dissertation, but if it does not link up with the vital interests of the audience it will not strike fire. It is merely "highbrow stuff," intellectually unstimulating. But when the preacher starts people thinking along hitherto unfamiliar paths, makes them critically look over their views of life and standards of conduct, and keeps them moving until they reach new and higher orientations, he has not only stimulated the mind but also moved the heart to action. His message acquires moral worth.

One other thing we keep in mind. A congregation worshipping together does not necessarily acquire unity of spirit. This should be deliberately cultivated through the power of suggestion and corporate acts. Fellowship with God should bear fruit in fuller consciousness of human fellowship. In other words our common worship should help men and women to become more sympathetic, more humane and brotherly, more sensitive to the needs of others and willing to serve them. Unless this is accomplished, the service has not been a success.

The mechanism of the service is fairly simple. It varies little from Sunday to Sunday. Here is an actual programme:

PEKING UNION MEDICAL COLLEGE DIVINE WORSHIP

Sunday, November 15, 1925

Prelude.
Doxology.
Sentences of Scripture.
Invocation and the Lord's Prayer.
Hymn No. 17: "Awake, my tongue, thy tribute bring."
Scripture Lesson.
Solo by Miss Myra Bancroft Olive.
Prayer.
Hymn No. 472: "We've a story to tell to the nations."
Address: "The Upheaval of Youth,"
Mr. Allan Hunter.
Hymn No. 354: "O brother man, fold to thy heart thy brother."
Benediction.
Postlude.

The printed programme, which is our custom, has the advantage of helping the audience to follow the service without the necessity of making announcements. Music contributes
greatly to the enrichment of the service, and fortunately we have a fine organ and an excellent organist in the person of Mr. Virgil F. Bradfield. Preceding the "long prayer" is a short selection of instrumental or vocal music which prepares the worshippers to enter more fully into the spirit of prayer. The usual practice of emphasizing the sermon and minimizing the importance of the prayers in the service is a deplorable weakness in the evangelical churches. The stately and beautifully worded prayers of the more ritualistic churches are an invaluable asset and aid to the act of worship. The drawback of the latter is the lack of spontaneity of read prayers that have grown stereotyped with long use. It is the minister's highest privilege to lead the congregation in adoration and intercession, in the contemplation of eternal truths and in the expression of universal human aspirations, hopes and needs, and he should consider it the vital core of a service. A few years ago on Sunday morning the writer visited the City Temple in London and heard a prayer by the minister of the church, which made a profound and lasting impression. He made us feel our oneness and all differences of race or sect melted away like winter frost before the warm breath of spring. He helped us to rise upward into the very presence of God and there we derived spiritual refreshment and a sense of peace which dissolved all discords without and within. We came out feeling that we had been with God and determined to be better men and women. Not a word was mentioned about personal wants of a material kind. It has ever stood out as a model of public prayer.

A word about the physical equipment. We have found that an auditorium large enough to hold the congregation but not too large helps in creating the feeling of "at-home-ness" and of oneness. An empty church is depressing while an over-crowded building is enervating. Simple but dignified architecture, harmonious and subdued colors contribute to the spirit of worship. The pulpit and one or two chairs are the only objects on the platform. The choir is put in the balcony at the back of the church and so not visible to the audience. To have too many pieces of furniture or too many persons on the platform reminds one too much of a theatre and so diminishes the impressiveness and solemnity of worship. A hospitable lobby at the entrance of the church where friends may loiter before and after the service is a valuable asset.

Worship, like life, is a great art which cannot be made to order but grows by cultivation. It is a cause for joy that the Christian churches in China are beginning to pay more attention in the matter of evolving a programme of worship that is on the one hand consonant with the culture and religious heritage of China and on the other expressive of the spiritual longings of the race.
IV. PRIMARY SCHOOL WORSHIP PROGRAMS

1. MORNING DEVOTIONS (8.40-9.00)

Goodrich Girls' School—T'unghsien, Chihli

1. Opening.
   "Father We Thank Thee" sung as a prayer or the Doxology or some other hymn.
2. Scripture Repetition. Generally the same passage until the quicker students have memorized it. The following passages have been memorized: Psalms 23,103; Matt. 5:3-10; Luke 1:46-55, 2:8-20; John 15:1-17; Romans 12; I Cor. 13; Ephes. 4:20-32; I Thess. 5:12-24; Isaiah 6:1-8.
3. Talk by the teacher in charge.
4. Prayer.
5. Hymn.

NOTE. About one year in three the principal leads all of the morning devotionals. The other years the teachers take turns, having regular days. This plan gives variety, but the other plan that of having one leader for the year gives continuity and an opportunity to work out a theme or to study long Bible passages.

The devotion periods come the first thing in the morning. There are no announcements at that time. These are made at assembly which is at twelve o'clock.

There are also evening devotions for the boarders after evening study hall. These consist of a number of hymns and a few prayers, generally led by the students.

2. SUNDAY MORNING SERVICE

R. M. CROSS

Children (1-4 grades)

1. Prelude—"The Lord is in His Holy Temple."
   (Children's choir sings from the entry to the church with the doors closed. The audience responds by repeating the chorus.)
2. Choir processional to the platform.
   Hymn No. 35 "Praise Him."
(The hymn is changed from time to time as soon as it becomes familiar to the audience. It may then be used as a hymn in another part of the service.)

3. Response.
   "Lift up your hearts."
   (Led by the choir with response by the audience.)

4. Union Prayer.
   (All repeat together and the choir sings "Amen.")

5. Hymn, selected according to the story theme.
8. Story
   (Choir at the front, the audience singing as they move out.)

Notes and suggestions—This form of service for the Sunday worship of 200 boys and girls is the result of a long period of experimentation. It is the result of a gradual growth.

The color is an absolute essential. It meets once a week and learns new hymns. A hymn is then sung several weeks in succession and gradually the audience picks up the chorus and then the verses until they, too, can sing it. A hymn may then be used for several months. The leader constantly thinks up something new and novel for the choir to do.

The story is an important feature of the service. "Midas' Golden Touch" and the "Happy Valley" which gives an occasion for introducing verses of thanksgiving from the Psalms are a good type of story. Something has been done along the line of dramatization by the children. For instance, they spent two Sundays dramatizing "Why the Chimes Rang," and have used "Abraham Entertaining the Heavenly Guests" as a dramatic introduction to a lesson on hospitality.

The close of the service is important. For a while, the custom of having the choir go out singing first was tried and, the audience following after the singing was ended. This resulted in confusion in leaving the church. Now the choir remains behind singing and the audience passes out singing as they go.

3. JESUS AND YOUNG PEOPLE

   EDWARD JAMES

1. Song.
   "I think when I read that sweet story of old,
   When Jesus was here among men,
   How he called little children like lambs to his fold,
   I should like to have been with them then."
"I wish that his hands had been placed on my head,
That his arm had been thrown around me,
And that I might have seen his kind look when he said
'Let the little ones come unto me.'
"Yet still to his footstool in prayer I may go,
And ask for a share in his love;
And if I thus earnestly seek him below,
I shall see him and hear him above."

2. Responsive Reading.
L. Then were brought unto Jesus little children that he
should lay his hands on them and pray.
R. But when the disciples saw it they rubuked them.
L. Jesus was displeased at the disciples, and said, Permit
the little children to come unto me, and forbid them
not, for of such is the kingdom of God.
R. Truly, I say unto you, whosoever shall not receive the
kingdom of God as a little child, he shall not enter
therein.
L. And he took them up in his arms and blessed them;
R. And he laid his hands upon them and departed thence.

3. Silence (moment), Unison Prayer (followed by a moment
of silence). "We thank thee our God, our Father, because
there is place for children in thy kingdom. We thank thee
for Jesus who came to help us to understand the Fatherly
heart and will of God. Like as Jesus gathered the children
in his arms, and the children loved him; so help us now to
feel thy Fatherly love and care, and to love thee in return.
Our Father God, help us to be good today. Amen."

4. Song.
"Stand up, stand up for Jesus."

5. Five Minute Talk, based upon some one of the following,
(1) The growing child, Luke 2: 40-52
(2) Hear father and mother, Prov. 1: 7-19
(3) Father and children, Matt. 7: 7-12.
Direct this talk so as to lead naturally to the closing prayer.

6. Brief Prayer of Consecration, followed by the Lord's
Prayer in concert.

7. Silence, with bowed heads (a moment), and dismissal.

Notes.
1. This whole service, including the talk, should not exceed
twenty minutes.
2. Whoever has responsibility for conducting a worship ser­
vice, let him reflect deeply upon the meaning of it, and
thoroughly prepare heart and mind to approach, and lead
others, to the throne of divine grace.
3. Children naturally enjoy being led into reverence and religious experience. They will respond to intelligent approach.

4. **AT HOME IN GOD’S WORLD**

**EDWARD JAMES**

1. Silence

2. Call to worship

   O come, let us worship and bow down,
   Let us kneel before the Lord our Maker.

3. Song.

   “My God, I thank thee who hast made
   The earth so bright,
   So full of splendor and of joy,
   Beauty and light;
   So many glorious things are here,
   Noble and bright.

   “I thank thee, too, that thou hast made
   Joy to abound;
   So many gentle thought and deeds
   Circling us round;
   That in the darkest spot on earth
   Some love is found.

   “I thank thee, Lord, that thou hast kept
   The best in store;
   We have enough, yet not too much
   To long for more;
   A yearning for a deeper peace,
   Not known before.

   “I thank thee, Lord, that here our souls,
   Though amply blest,
   Can never find, although they seek,
   A perfect rest;
   Nor ever shall, until they lean
   On Jesus’ breast.”

4. Unison Prayer:

   “Our Father God, maker of heaven and earth, we thank thee for this wonderful world in which we live. Wherever we look we see thy wisdom and thy power. The beautiful birds of the air, the many animals all about us on the land, the multitudes of fishes in the water,—all draw their life from thee, and all do their part in the world. Help us to be kind to all thy creatures, and not to give any needless pain. May we feel at home and unafraid anywhere in thy world. Help us to realize that this is God’s world, and we are here to live and work with thee. In Jesus’ name, Amen.”
5. Brief Talk based upon one of these,—
   (1) Sheep in pastures, Ps. 23: 1-6
   (2) The sea and the dry land, Ps. 95: 1-6.
   (3) Man and beast, Ps. 8: 1-9.
   leading to
7. Song.
   “Savior, like a shepherd lead us.”
8. Silence and Dismissal.

Notes.
1. The deepest and most vital truths can be presented to juniors intelligently.
2. The leader should never allow himself to forget that leading young people in and into worship will require his most sympathetic and concentrated attention.

5. LIVING WITH OTHERS

Edward James

1. Call to Worship.
   I was glad when they said unto me,—
   Let us go into the house of the Lord.

2. Song.
   "Sing them over again to me
   Wonderful words of life,
   Let me more of their beauty see,
   Wonderful words of life;
   Words of life and beauty,
   Teach me faith and duty,
   Beautiful words, Wonderful words,
   Wonderful words of life.
   "Christ, the blessed one, gives to all,
   Wonderful words of life.
   Sinner, list to the loving call,
   Wonderful words of life.
   All so freely given,
   Wooing us to heaven,
   Beautiful words . . .
   "Sweetly echo the gospel call,
   Wonderful words of life;
   Offer pardon and peace to all,
   Wonderful words of life;
   Jesus, only Savior,
   Sanctify for ever,—
   Beautiful words, . . ."
3. **Responsive Reading.** Matt. 5: 13–16.

L. **Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted?**

R. **It is thenceforth good for nothing, but to be cast out and trodden under foot of men.**

L. **Ye are the light of the world;**

R. **A city set on a hill cannot be hid.**

L. **Neither do men light a lamp and put it under a bushel, but on the stand.**

R. **And it shineth unto all that are in the house.**

L. **Even so let your light shine before men, that they may see your good works,**

R. **And glorify your father which is in heaven.**

4. **Unison Prayer.**

"Our gracious God and Father, we are glad that thou art the Father of all men, and we all are thy children. Sometimes we are disobedient, selfish, and wilful. We confess our sins, and we earnestly ask thy forgiveness. Thou dost ask us to love thee with our whole heart, and to love our fellowmen as ourselves. We thank thee for the example of Jesus our Savior. Help us to follow him faithfully, Amen."

5. **Brief Talk based upon one of these,—**

(1) **The danger of anger, Matt. 5: 21–36.**

(2) **Who are happy? Matt. 5: 3–10.**

(3) **A good neighbor, Luke 10: 29–37.**

leading to

6. **A moment of Silent Prayer, closing with “Amen.”**

7. **Song.**

"Brightly beams our Father’s mercy,  
From his lighthouse evermore."

8. **Closing sentence.**

"The Lord watch between me and thee,  
when we are absent one from the other."

Notes,

1. Dear leader, you **must** lead these young people into consciousness of the divine presence.

2. Chapel worship does not necessarily require a “chapel talk.”
6. "CHINESE CHAPEL" AT BRIDGMAN ACADEMY, PEKING

1. Processional "Stand Up For Jesus"
2. Call to Worship by the Leader. Psalm 23: 1-5.
3. Chant. No. 5 Goodrich and Blodgett Hymnal "I Will Arise." (All sing this chant after which they sit down.)
4. Hymn No. 342, verse 1, "Go Bury Thy Sorrow."
5. Talk by the Leader.
6. Hymn.

Note. The girls helped to arrange this program of worship which accounts for the choice of Hymn No. 342 above. There is a strain of sadness in student life today, especially among girls, and they like a form of worship in keeping with this mood.

This form of worship is used three times a week when all of the girls have chapel together.

7. "ENGLISH CHAPEL" AT BRIDGMAN ACADEMY
for the Senior Middle Students

1. Processional. (All of the girls march in singing)
2. Leader.
   "Oh worship the Lord in the beauty of holiness:
   "Enter into his gates with thanksgiving and into his courts with praise."
3. Singing of the Gloria (all sit down).
4. Leader.
   "O come let us worship and bow down; let us kneel before the Lord our Maker.
   For He is our God and we are the people of His pasture, and the sheep of His land."
5. Singing.
   "The Lord is in His holy temple,
The Lord is in His holy temple,
Let all the earth keep silence,
Let all the earth keep silence before Him,
Keep silence, keep silence before Him. Amen."
6. Silent prayer, followed by a word of prayer by the leader.

7. Singing.
   "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight.
   Oh Lord, my strength and my Redeemer. Amen."

8. Hymn.


11. Response. (To be sung.)
   "Peace I leave with you, my peace I give unto you:
   Not as the world giveth, give I unto you.
   Let not your heart be troubled, neither let it be afraid,
   Peace I leave with you, my peace I give unto you. Amen"

12. Benediction. (To be sung.)
   "The Lord bless thee and keep thee,
   The Lorn make his face to shine upon thee,
   And be gracious unto thee,
   And be gracious unto thee,
   The Lord lift up His countenance upon thee,
   And give thee peace. Amen, Amen."

13. Recessional.

   NOTE. This "English chapel" service is held twice a week.
The talk is brief, the whole program taking about twenty minutes. There are no announcements, the program moving along without interruption.

8. A CHAPEL SERVICE DURING THE FIRST WEEK OF SCHOOL

R. M. CROSS

1. Hymn—Work for the Night is Coming.

2. Talk —Story of the 72% Man.

   This is a true story of a student in Missouri University. He was very fond of athletics but not especially fond of studying. According to the regulations of the school he must get a grade of 70% in his class-room work in order to be allowed to play on the football team. He aimed therefore to get 70% instead of 100%. For four years he followed this plan and at the conclusion of his college course, his average was just 72%. His school-mates gave him the nick-name, "the 72% man."

   Later he entered an engineering school and although there was no football team there, the habit of just doing enough to pass was still with him and "cha pu to," approximately right, was still his motto. His grade of work was only 70% perfect.
After graduation, he hung up his sign in Kansas City as a civil engineer. About that time a geologist in Mexico had discovered a mountain on the sides of which the stones were tipped at an angle which indicated that there was a heavier material inside the mountain. He guessed this to be silver. He informed a mining company of his discovery. They bought the mountain and having heard of the civil engineer in Kansas City, engaged him to draw the blue-prints and to direct the preliminary operations in opening up the mine. “The 72% man” was given his chance.

The mine-owners said that they wanted the work to move rapidly so they instructed the engineer to draw plans so that work might start simultaneously from opposite sides of the mountains, the two-tunnels to meet in the center and thus secure a straight passage through the mountain for the removal of ore.

The engineer set to work, made his blue-prints and engaged his gangs of workmen who started travelling from the opposite sides of the mountain. When according to his estimates the two gangs were about due to meet, he invited the directors to go to Mexico for the celebration which was to attend the opening of the mine. Some of the directors entered the tunnel at the north, others going around to the south. They went as far as the workmen had gone and then listened eagerly for the sound of the pounding of the other gang. They heard nothing. For several days they lingered around but for some reason the tunnels did not come together.

The directors, being busy men, returned home disgusted. Days passed and then the directors learned that the 72% man had made a mistake in his calculations and instead of meeting “head-on,” they met like this —. The plans were 30% off. The 72% man, of course, was at once dismissed and since that time it has been practically impossible for him to get work of any importance. He had made a failure of life.

Jesus said—“Ye therefore shall be perfect as your Heavenly Father is perfect.”

3. Prayer.

“Our Heavenly Father, we thank Thee for youth and health and strength—for the chance to work, to play and to study. Help us to live at our best, to gain that mastery of our powers which shall make us of the largest usefulness to our school, our homes and our country. Amen.”

9. TO BUILD WITH GOD

CHAS. F. JOHANNABER

2. Doxology, first page of the hymnal.
3. Opening Prayer, by the leader.

"Our Father who art in heaven, we thank thee that thou art here. We thank thee that thou art working, ever working for us. We thank thee that thou art always near. We see thy handiwork everywhere, and give thanks. Help us to work today as thou dost work, not for ourselves, but for others. Grant that we may have the spirit of true builders. Forbid that we should do anything today that would tend to tear down anything that is good. Help us all, in the spirit of team work and goodwill, to build with Jesus today. Amen."

4. Announcement of the Theme of Worship.

"There is one thing that we all like to do: we all like to construct, to build, to make something. Especially do young men like to make things. This is a right instinct, for our whole life is meant to be one of building. Today let us see what God wants us to build, and then let us learn to build with Him."

5. Hymn, chosen by one of the classes, and, if desired, sung by this class alone.


7. Talk, by the leader, on "The Great Builder."

"Let us think for a while of this great builder, Nehemiah. He is one of the most admirable builders of the whole Bible. First, he was a man with ideas. He knew what could be, or had to be, done. Not only so, but he could carry out his ideas. Again, he was a man with a warm heart; he loved his people and his country. He reminds one of a still greater builder, who said that he who wishes to be great among men must be their servant. Look at the beautiful words of Nehemiah, and we do not wonder that he was able quickly to rebuild his ruined country. He says that during the twelve years that he was governor of the country he did not eat the bread of the governor, as the former governors had done. He did not lay heavy burdens upon the people, requiring heavy taxes from them, as the other rulers had done. He did not even lord it over the people as much as the former governors' servants had done. But what did he really do? He worked. And his servants had to work for the country too. That was not all; he fed at his own table great numbers of men, assistants in the work of rebuilding the nation. Because the people were already heavily burdened, he did not take the taxes he might have taken, and he paid for all this extra expense out of his private funds. And why did he do all this? He says himself that he did it because he was religious man. He did it for God's sake. What a builder was this Nehemia!
"Now China needs builders like this man! Where shall they come from? They may come from this very group in this room. All that is needed is the willingness to build with God. All that is needed is to follow Jesus day by day in the life of sacrifice and service. Jesus came, as he said, to bind up the broken, to heal the wounded, to cure the sick, to make the lame to walk and the blind to see, to set the captive free, to bring liberty, to give abundant life to all. This is great building, and this is the greatest builder! Who will want to stand aside and not help along? Who will not want to build the new China, the new China in your own heart, the new China in the hearts of other, the new world, the kingdom of heaven? This grant work will take cooperation, teamwork, team-work in the smallest details of life. The building we are doing is spiritual building, which will take clean hands and warm hearts. Love and goodwill must pervade all our actions. Let us together, with all men of goodwill the world around build this city of love in which we may all dwell together in peace forever more.

"We are builders of that city;
All our joys and all our groans
Help to rear its shining ramparts;
ALL OUR LIVES ARE BUILDING-STONES:
Whether humble or exalted,
All are called to task divine;
All must aid alike to carry
Forward one sublime design."

8. Prayer, by a teacher, or one or more students.
9. Hymn. "O master let me walk with Thee." (Seated)
10. Silence-Meditation. (School seated.) Dismissal.

10. GREAT LEADERS

CHAS. F. JOHANNABER

1. Call to Worship, by the leader:
   "O worship the Lord in the beauty of holiness,
Enter into his gates with thanksgiving, and into His courts with praise."

2. Hymn of Praise, chosen by one of the classes.

3. Announcement of the Theme of Worship.
   "We all love great leaders. We love great, good and wise men who can lead us into a better day. We love them because they call forth the best that is in us, and bring us to a full realization of ourselves. They help us to forget ourselves and to lose ourselves in great causes."
Let us admire several such men this morning, especially the greatest one of them all.”

4. Scripture Reading. II Cor. 3:12-18.
This may be read by one of the students.

5. Prayer, by the leader.

"O God, our Father, and Christ our great leader, we give thanks this morning for the succession of great leaders that has been given to men of all nations through all the generations. We thank thee for the light and the leadership they have brought. We thank thee for the great leaders that walk majestically from beginning to end through the Bible. We thank thee for the towering leaders that have through the centuries given light to China. We thank thee for the blazing light of our great leader, Christ. We pray thee to multiply wise and good leaders in every nation at this time, and to move many men in this nation to become leaders by becoming servants of all. Amen."

6. Talk, by the leader, on "The Admired Leader."

"In American literature, there is a wonderful story that all of you may read some day. It is called "The Great Stone Face." In a certain place there was a spot on the mountain side on which the stones naturally formed the likeness of a great face. This face was said to appear most exalted and benign. There was a tradition in the neighborhood that some day a child would be born in that community who would grow up to be the greatest and noblest person of the age, and that he would look exactly like the great stone face. There was a boy named Ernest in the valley who often thought about this saying. He loved the great stone face very much. He admired it, and would often sit and look at it, and it became to him like a friend. It seemed that it could almost talk to him. As the years went by, from time to time, men who had been born in the valley and who had become famous would return home, and each time the people of the valley would wonder whether now the great man had come. Each time, however, they were disappointed. At last, Ernest had become an old man. He was a common, ordinary man in the community. But he continued to admire and commune with the great stone face as much as ever. Every evening, he would gather a group of the inhabitants of the valley about him and impart to them words of great wisdom and goodness. One evening, as he was preaching to the people, they were sitting in full view of the great stone face, and, as the rays of the setting sun lit up the great face it so glorified the face of Ernest, that the people in great wonder exclaimed that it was Ernest whose face
had come to look just like the great face on the mountain side. For a life-time he had admired, and loved and communed with that face, and now his own face had become transformed in its image.

So we may admire men and become like them. Our hero may be Moses, who led his slave-people out of Egypt and made a nation out of them. It may be Sen Wen, who spent his life for China and died a poor man. Let us admire all the good men we can, but be sure that we do not miss the greatest and best of them all. Now we look again at the Bible passage read to us this morning. It says there plainly, that while Moses was a great and glorious leader, he was not the greatest. His was the glory that was passing away. His was not the most spiritual leadership, so it says. Another leader was to bring righteousness, real spirit and life. Wherever the spirit of this new leader was to come there would be liberty. And what does a young man crave more than liberty and abundant life? Who is this leader? He is Jesus Christ. Can we become like him? Paul says we can. In the last verse he says that if we keep looking at his glory, we are transformed into the same image from glory to glory. So let us today look at the glory of Jesus, and learn to look at that glory every day of our lives, then at last we shall surely be like Him."

7. Silence . . . "Practise looking to Jesus. Think of his life, his words, his work, his personality. What would he have me do today? Where would he have me go?"

8. Prayer . . . One or more prayers by students.

9. Hymn . . . "He leadeth me."

10. Benediction, by the leader.

"Now the God of Peace, who brought again from the dead our Lord Jesus, that great shepherd of the sheep, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen."

11. BUILDING THE TEMPLE OF OUR LIVES

R. M. CROSS


2. Introductory Remarks of the Leader,

"The most beautiful building in Jerusalem was the temple. It was built by the most skillful workman of that day, carpenters and those who knew how to work in brass and iron, silver and gold. Beautiful cedar and fir-trees
were brought from the forests of Lebanon, the best that could be found. These were cut to the right size. Stones, too, were shaped in the quarry so that there might be no sound of hammer and chisel in the temple. Precious stones were also gathered and when the temple had been built it was overlaid inside with gold. Everything was prepared carefully, exactly, beautifully. It was the Temple of God; so there must be no rotten wood, no wrongly squared stone, no defect of any kind. It must be perfect and when finished it was a fit place to worship the most holy God.

"Paul used this figure of the temple. He said that we are building the temple of our own lives. He felt that in the building of this temple, the foundation was most important of all."

3. Scripture Reading. I Cor. 3:10-17.

4. Story.

"A man once called his servant to him and said, 'I am going off on a journey to be gone for a year or more. While I am away I wish that you would build me a house. I want it built well and beautifully.' He then gave the servant directions as to the size and materials to use and went away.

"The servant at once set about making plans to build the house. He measured off the land and hired the workmen. When the men came to build the foundation. He saw them tamping the ground and before they had finished he said, 'That will do. You do not need to be too particular.' He thought to himself, 'Before my master comes back, the house will be completed so he will not know whether the foundation is well-laid or not.' So they stopped work and others began to lay the stones.

"As the walls went up, he thought, 'I need not use very good brick. If it looks all right on the outside I can use broken brick in the inside. When it is covered with plaster no one will know the difference.' So the walls were built carelessly.

"When it came to the floor he bought cheap boards that had rotten places in them and knots. Again he thought to himself, 'When this is painted the Master cannot detect any flaw.' The boards did not fit together very well, but no matter. The floors were soon laid.

"The carpenters who put in the windows and noticed the way in which the other work had been done so they did not take pains to have an exact fit. On still days, they were all right, but when the wind blew they rattled. The servant noticed this but he thought to himself, 'This is only a slight defect.'"
Finally the building was completed and a short time afterwards the Master returned. He asked the servant to take him around over the new house. The servant did this and the house looked satisfactory because the fresh paint and the plaster had covered up the defects and the wind did not blow that day. The servant watched the man anxiously to see what he would say.

"Then the Master turned to him and said, 'You have served me for many years and I have decided to make you a present of this house.' So he wrote out a deed of sale and handed it to the man.

"Don't you think the servant wished that he had built a good house?"

5. Silent Prayer.

Note. This story is an adaptation from one by G. A. Coe.

12. GOD, OUR BEST FRIEND

CHAS. F. JOHANNABER

1. Doxology. (First page, Blodgett and Goodrich Hymnal.)
   The school standing.

2. Opening Prayer by the leader, the school standing.
   "Our Father, Thou God of life and youth, before we begin our day's work we would meet with thee and behold thy face. May we in this short service commune with thee, and gain strength and courage for today's tasks. We come to thee now with all our needs. Wilt thou bless each one of us according to his most urgent needs. For Jesus' sake, Amen."

3. Announcement of the Theme of Worship.
   "This morning we shall think of God as the Friend in need. There is an old western saying which runs thus: "A friend in need is a friend in deed." Young men need such a friend. Let us try to find him now."

4. Song. Chosen by one of the classes. This class might be informed of the theme beforehand so as to choose the hymn more appropriately.

   Read by one of the older boys, from the platform.
   The boy should be prepared beforehand, and read well.

6. Talk, by the leader, on "The Friend In Need."
   "We have just heard the story of a boy in dire need, and how he found, or was found by, a friend to come to his aid. Upon hearing this story, you will at once wonder why this man of the Bible had more than one wife. This
practice has always been a truly Oriental one when a man's first wife failed to bear him children. So it was in Abraham's case. The ethics of the Bible are progressive, and we cannot expect the men of ancient times to have lived as in the light of Jesus.

"Even though we can thus excuse Abraham, we still must admit that this practice brought dissension into his family, and was the cause of Ishmael's being driven out of the home. He and his mother were cast out into the wilderness. When their supplies were spent, the mother cast the boy under a shrub, and went apart, as she did not wish to see him die the terrible death of starvation. She sat over against him, and lifted up her voice and wept. Certain death seemed to stare in her face.

"Then comes God, the friend in need. Note how beautifully the Bible puts it: 'God hath heard the voice of the lad where he is.' Even our fathers and mothers, our brothers and our teachers, do not understand young boys, sometimes, but God does; he finds you where you are. Here is wonderful news for young men and boys who are in doubt and distress in these days. God knows where you are, in what doubt, in what fear, in what trouble, in what danger of starvation of body, mind or soul. Let us cry to him this morning, and tell him all our difficulties. Everything was going against Ishmael, but God was FOR him. And if GOD be for us who can be against us? One writer in the Bible says: 'When my father and mother forsake me, then God will take me up.'

"Please note that this boy was not merely saved from starvation, but that God helped him to become a NATION! 'Arise, lift up the lad, and hold him in thy hand, for I will make him a great nation,' So God spoke to Hagar, the mother. 'And God was with the lad, and he grew.' God is willing not only to spend a moment's energy in saving us, but to stay with us, and help us to grow. But there is another point here that needs to be emphasized. We have said that God will stay with us. But, are we willing to stay with God? Only if we stay with him can he help us grow. Why did God hear Ishmael? Was it not because the boy cried? The boy made his need known. Shall we not come to God now and make our needs known to him? Shall we not tell him definitely what our needs and difficulties are? Let us learn to cry unto God and to go to him often.

"The eternal is thy dwelling-place, and underneath are the everlasting arms.' With this trust let us go through the day, and all the days to come, for the message of the Christian Gospel is: 'Fear not: God comes to help
us in the need in which we find ourselves, and He will take care of us.'

"There is a great old hymn which has been called the hymn for young people. It is No. 94 in the Hymnal. Let us sing it as we are seated, prayerfully, thinking of the meaning of the words.

"What a friend we have in Jesus,
All our sins and griefs to bear.
What a privilege to carry
Everything to God in prayer.
Oh, what peace we often forfeit.
Oh, what needless pains we bear
All because we do not carry
Everything to God in Prayer."

   The leader reads the stanza quoted above, before singing.

8. Prayer, by one or more of the older boys.
   The boys should be informed beforehand and learn to pray along the line of theme of the day.


10. Benediction, by the leader:
   "The Lord bless us and keep us;
   The Lord make his face to shine upon us and be gracious unto us;
   The Lord lift up his countenance upon us, and give us peace. Amen."

13. WORLD PEACE

   EDWARD JAMES

1. Silence.

   L. And it shall come to pass in the latter days that the mountain of the Lord's house shall be established in the top of the mountain, and shall be exalted above the hills; and all nations shall flow to it.
   R. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob.
   L. And he will teach us his ways, and we will walk in his paths;
   R. For out of Zion shall go forth his law, and the word of the Lord from Jerusalem.
L. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into ploughshares, and their spears into pruning hooks.

R. Nation shall not lift up sword against nation; neither shall they learn war any more.

3. Hymn. "Stand up, stand up, for Jesus."

   "O God our Father, who hast made of one blood all nations of men, help us to live together as brothers. Cleanse our hearts from selfishness, pride, hate, covetousness, and everything that sets one man against another. As thou hast given us this beautiful world, with its abundance for all our needs, so help us to deal justly and love mercy. Forgive us our sins, and help us to live in harmony with all men, for Christ's sake, Amen."

5. Choice of Scripture Readings.
   1. The second mile, Matt. 5: 38-48
   2. The law of forgiveness, Matt. 18: 21-35
   3. The great commands, Matt. 22: 34-40
   4. The highest place, Mark. 10: 35-45
   5. Christ the Lord, Luke 2: 8-14
   7. Made of one, Acts 17: 22-31
   8. Flesh or spirit Gal. 5: 16-26
   9. Put on the armor, Eph. 6: 10-20
   10. Causes of war, Jas. 4: 1-10

6. Prayer, by the leader, or student.
   "The peace of God which passeth understanding shall guard your hearts and thoughts in Jesus Christ."

8. Dismissal.

14. A SERVICE OF SONG AND SCRIPTURE

   EDWARD JAMES

1. Call to worship.
   "The Lord is in his holy temple,
   Let all the earth keep silence before him." Hab. 2: 20.

2. Silent prayer (not to exceed one minute).

   Hymn, "O come, all ye faithful."

   Hymn, "What a Friend we have in Jesus."
5. Scripture reading, Matt. 13: 44-46
   Hymn, "I love thy kingdom, Lord."
   Hymn, "Christ receiveth sinful men."
7. Scripture reading, Matt. 7: 24-29
8. Prayer, followed by the Lord's Prayer.

Notes.
1. The Scriptures are to be read in unison, or responsively; — all present are to take part.
2. Every person must have use of a hymnal and a New Testament. This is exceedingly important for the conduct of group worship. This greatly helps to obviate inattention.
3. More or less of the hymn may be sung, according to the progress of time.
4. Evidently this type of program may frequently be used, — but the leader should have definite aim and purpose in preparing his program.
5. Carelessness or inattention is deadly. The leader, even though he has the help of a prepared program, must himself be prepared.
6. Time permitting, and other reasons justifying it, the leader may take occasion of any one of the hymns or Scriptures to offer such explanations, exhortations or instructions as he wishes, but this sort of program does not contemplate much talk.
7. The above program will, I think, take about twenty minutes.

15. GOD IN HISTORY

   EDWARD JAMES

1. Call to Worship.
   "O come let us worship and bow down,
   Let us kneel before the Lord our Maker." Ps. 95:6.
2. Silence.
4. Hymn, "While with ceaseless course the sun."
5. Unison Prayer.
   "Our God and Father, we thank thee for thy continuous hand in the affairs of men. Thou art infinitely wise and good. Thou dost know what is for our good better than we know. Help us to trust thee. Help us to obey thee. We beseech thee for thy guidance and protection now in the affairs of China. Help us to love righteousness
and depart from iniquity. May thy kingdom come in our hearts, and thy righteousness prevail in our land. We pray thee to hasten the day when all men shall love and serve as brothers. In Jesus' Name. Amen.”

6. Choice of Scripture selections.

1. Thousand years as a day Ps. 90:1-10
2. Make known his doings Ps. 103:1-8
3. The wrath of men Ps. 76:1-12
5. God our refuge, Ps. 46:1-11
6. Visiting iniquity Ex. 34:1-7
7. The everlasting God Isa. 40:27-31
9. Of every nation Acts 17:22-31

7. Litany (adapted).

"Let us praise God for the glory and warmth of the sun, for the stir of life, and for honest toil that wins food and rest.

God be praised for the Day.

"For the Earth, the sustainer of life, for its richness and beauty,

God be praised for the Earth.

"For the Sky, for the shifting clouds, for the sunrise and sunset,

God be praised for the Sky.

"For the Sea, which serves mankind so wonderfully, in stillness, or in storm.

God be praised for the Sea.

"For our Food, and the pleasure we have in getting and using it,

God be praised for our Food.

"For our Home, and its shelter from wind and weather, and for all its hallowed associations,

God be praised for our Home.

"For our Clothing, whether for protection or for beauty. May we gladly share our blessings with others.

God be praised for our Clothing.

"For our Fathers and Mothers, for all they have done for us all our lives,

God be praised for our Fathers and Mothers.

"For Life, health and strength, for pleasure of play and joy of work. Help us gladly to share our blessings with others.

God be praised for Life.
"For all the helps and inspirations of high ideals. Help us to follow them, and make them practical in our lives.

To the praise of Jesus Christ our Lord, Amen."

"May the merciful loving-kindness of the Most High, and His Holy protection be with the sick, the suffering and the sorrowful; be with us, and with all whom we love, now and in every time of need,

To the praise of Jesus Christ our Lord, Amen."

8. Doxology. "Praise God from whom all blessings flow."

9. Closing Sentence. "So teach us to number our days that we may get us a heart of wisdom. Ps. 90: 12.

10. Dismissal.

Note.

Probably not all of this program could be given. If the Litany is used, the unison prayer can be omitted. Or the opening sentences may be omitted.
VI. COLLEGE WORSHIP PROGRAMS

16. COLLEGE ATTITUDE OF MIND

EDWARD JAMES

1. Silence.
   "Open thou our lips,
   And our mouth shall show forth thy praise."

2. Hymn. "We would see Jesus."


   "Almighty God; we come to thee through Jesus Christ,
   for he alone is the Way, the Truth, and the Life, and
   there is none other. What wonderful mysteries are here,
   beyond the power of our thought to penetrate. We bless
   thee for thy word. Help us to be modest in our self-
   assertion, firm in self-renunciation, and where we cannot
   understand may we reverently accept in faith and trust.

   'May we have the open mind and heart. Save us
   from vain imaginings. Deliver us from pride of mind.
   And help us in all simplicity, with the love of heart and
   the pureness of soul which receives heaven's gifts, to wait
   upon the Lord, yea, to wait patiently for him.

   'Great Teacher, teach us thy way; show us thy paths.
   Amen."

5. Responsive Prayer.
   L. For our land in this time of turmoil, darkness, and
      uncertainty, and need of divine guidance,
   R. Send us the help of thy countenance.
   L. For all those in positions of authority and responsibility
      in the service of government, industry, religion, education,
   R. Send us the help of thy countenance.
   L. For the students in all schools, eager of spirit, and
      ready to do and dare,
   R. Send us the help of thy countenance.
   L. For the many millions of the toiling masses, whose
      lives are so narrowed by poverty and ignorance,
   R. Send us the help of thy countenance.
L. For the fathers and the mothers, whose is the supreme privilege and task,
R. Send us the help of thy countenance.
L. For the great brotherhood of all nations, and peoples, and tongues, to bring in the kingdom of God,
R. Send us the light of thy countenance. Amen.

7. The Address.

17. STUDENT ATTITUDE OF MIND

EDWARD JAMES

1. Silent Prayer.
   "I will lift up mine eyes unto the hills, whence cometh my help."


3. Hymn, "Father, whate'er of earthly bliss."

   "Our Father God, our times are in thy hand. How can we desire any greater assurance. Not only our ways and walks, our daily doings, but also our thought life, our emotions, desires, and purposes are all known to thee. Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit.
   "If we are listless and weak in the discharge of duty, we ask forgiveness, and the strengthening of our wills. If we lack in patience and love, if we are hasty and harsh in our judgment of others, we ask forgiveness, and thine abundant patience for ourselves.
   "Do thou so move upon our hearts that we shall desire to serve rather than to be served; and shall find more joy in giving than in receiving. Gracious Spirit, whose work it is to lead men in the ways of truth and righteousness, we seek thy leading. Spirit of Jesus, make us daily more like unto him who loved us and gave himself for us. Amen."

5. Responses.
L. O Lord, open thou our eyes, that we may behold wondrous things out of thy law.
R. Hear us and help us, O Lord.
L. Incline our hearts unto thy testimonies and not to covetousness.
R. Hear us and help us, O Lord.
L. Teach us good judgment and knowledge, for we have believed in thy commandments.
R. Hear us and help us, O Lord.
L. Uphold us according to thy word, and let us not be ashamed of our hope.
R. Hear us and answer us, O Lord. Amen.

7. The Address.

18. CHRISTIAN ACTIVITY

EDWARD JAMES

1. Silence.
The Lord is in his holy temple,
Let all the earth keep silence before him.


3. Hymn. "Hark the Voice of Jesus Calling."

"Almighty God, by thy grace once more a new day lies before us. We thank thee for these continued opportunities and tasks. This our life thou dost fill with blessing, not the least of which is to serve thee in the service of our fellow-men. As we go out today to touch other lives, we pray thee to make us friendly toward all the world. Take from our hearts all hatred, scorn, contempt, and malice. Help us to cheer the suffering by our sympathy, and to give new strength, courage, and hope to those who toil under heavy burdens.

"May we have grace to forgive all who do us wrong.
May we rejoice in others' progress, and be glad to give ourselves in unselfish service. Save us from coldness of heart toward God and man. Satisfy us early with thy mercy; and may we find our chief joy in fellowship with thee, and our glory in thy service. Amen."

5. Responsive Prayer.
L. In seeking to find our place and path in life,
R. May we have the mind of Christ.
L. When tempted to selfishness in any form,
R. May we have the mind of Christ.
L. In all our relations to those in higher or in lower place,
R. May we have the mind of Christ.
L. Toward the weak, the needy, the sorrowful,
R. May we have the mind of Christ.
L. Toward home, education, religion, government, and all the necessary institutions of society,
R. May we have the mind of Christ.
L. Toward the whole great commonwealth, with all its needs,
R. May we have the mind of Christ. Amen.
The Address.

19. DIRECTED PRAYER FOR A COLLEGE GATHERING

(After each call for prayer there will be a half minute for silent prayer and meditation. Any of the worshipers should feel free to engage briefly in audible prayer after any of the petitions.)

Let us pray:

1. For China. That she may be true to her past and to her future destiny, and responsive to the guidance of God's spirit.

2. For the Students of China. That their hatred of wrong and injustice may find expression in positive ways; that they may attack existing moral evils; that they may desire to build up a fairer society; and that they may be conscious of God's spirit working with them.

3. For the Christian Church in China. That it may be unshakably founded on the Rock; that it may bear unflinching witness to the truth; that it may be the agent of God for the accomplishment of His purposes in this land.

4. For this University. That it may be a place where truth is sought and found; where youth is seized by the ideal of service and learns how to serve its country and its God.

5. For the Church Universal. That it may have vision of the brotherhood of man, and faith in the ultimate triumph of the Kingdom, and an earnest purpose to bring peace among men and justice to all.

6. For Ourselves. That we may have minds open to God's spirit, keenness of vision, high courage and tireless patience, that His purposes may be accomplished through us for this institution, for this land and for the world.

E. W. WALLACE.

20. EDUCATIONAL SUNDAY
MAY 13, 1923

Intercession

Let us pray:

For the children in our homes, for the children in the homes about us, for all children the world over, that they may
live happy natural lives, that they may grow strong and pure, that they may know Jesus the friend of children, and that they may love Him, and love to help Him to help others.

*Let us pray:*

For all who have to do with children,—their parents and their teachers, that they may have patience and understanding to help the children in their problems and their undertakings, knowledge and skill to introduce them into life's richest and most useful experiences, and that relation to the Father of us all that will attract children to Him and to His service.

*Let us pray:*

For this university and its schools, and for all Christian schools in this province and throughout China, that they may be truly Christian in their teaching and in all their activities, so that their students may go forth to serve China and Christ by working for the establishment of the Kingdom of God in China; and for all schools in China and in every land, that they may become centres of life and of light, living sources of goodness and of truth, which spring from God alone and whose pursuit should lead back to Him, of Whom and through Whom and unto Whom are all things. *Amen.*

E. W. WALLACE.
VII. A SELECTED LIST OF CHAPEL THEMES

(SHANGHAI COLLEGE)

<table>
<thead>
<tr>
<th>Sept.</th>
<th>11</th>
<th>Opening Exercise.</th>
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<tbody>
<tr>
<td></td>
<td>12</td>
<td>Song Service.</td>
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<td>13</td>
<td>Ideals and Purposes of Shanghai College.</td>
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</tbody>
</table>
|      | 15-20 | Thrift Week.  
|      |     | Your Budget—time and money.                |
|      |     | Song Service.                              |
|      |     | Devotional Service.                        |
|      |     | Share with Others.                         |
|      | 22-27 | Reverence.  
|      |     | Reverence from the Chinese Point of View.  |
|      |     | Song Service.                              |
|      |     | Devotional Service.                        |
|      |     | Reverence from the Christian Point of View.|
| Oct. | 6-9 | National Week.                             |
|      |     | A Review of Present Conditions in China.   |
|      |     | Song Service.                              |
|      |     | Devotional Service.                        |
|      |     | Christian Patriotism.                      |
|      | 12-16 | Preserving Chinese Ideals.  
|      |     | Contributions of Confucius.                |
|      |     | Song Service.                              |
|      |     | Devotional Service.                        |
|      |     | Confucius’ Birthday.                       |
|      | 20-24 | “Back to the Village.”  
|      |     | The Significance of this Movement.         |
|      |     | The Need of Village Teachers Today.         |
|      |     | A Survey of Sung Ka Hong.                  |
|      |     | Devotional Service.                        |
|      |     | County Fair Day.                           |
| Nov. | 17-22 | War Relief Week.  
|      |     | Outside speakers telling actual conditions.|
|      |     | The Story of the Samaritan Woman.          |
|      |     | Devotional Service.                        |
|      |     | Tag Day.                                   |
|      | 24-27 | Thanksgiving Week.  
|      |     | Meaning of Thanksgiving.                   |
|      |     | Song Service.                              |
|      |     | Thanksgiving Day.                          |
Feb. 23-28 Scientific Thinking.
   What it is.
   Song Service.
   Devotional Service.
   The Single Heart and Open Mind.
March 2-7 Abundant Life.
   Large Interests.
   Helpfulness.
   Song Service.
   Devotional Service.
   A Worthy Purpose at Life's Center.
March 31 to April 5 Passion Week.
   Each day read an event of that particular day.
April 7-13 Easter Week.
   New Life in Spring.
   Song Service.
   Devotional Service.
   "Be Born Anew"
   Decision Day.
May 11-16 Christian Home Week.
   18-23 Vocational Guidance Week.
June 1-6 Good Book Week.
VIII. BIBLIOGRAPHY

1. Worship.


Baldwin, Josephine L. *Services and Songs*. Abingdon Press, N. Y. Service of worship for a year of Sundays. In general it contains all the music suggested for use in each program with the service. For use with Juniors.

Berg, Mary Kilpatrick. *Primary Worship Programs*. Doran, N. Y. Thirty-nine worship programs planned for use in the primary department of the church school.


Hartshorne, Hugh S. *Book of Worship of the Church School*. Scribners, N. Y. Contains hymns, Scripture readings, and prayers adapted for the public worship of boys and girls under twelve years of age.

Hartshorne, Hugh S. *Stories for Worship and How to Follow Them Up*. Scribners, N. Y. Provides material and suggestions for the leader.

Hartshorne, Hugh S. *Worship in the Sunday School*. Teachers College, Columbia University, N. Y. The purpose of worship is here defined and studied in terms of social relationships and attitudes of planning and conducting services and securing results are discussed.


Stowell, J. S. *Story Worship Programs for the Church School Year*. Doran, N. Y.


James, Edward. Training in Worship. China Sunday School Union, Shanghai. Developed out of many years of experience in China and given at the first Summer School of Religious Education at Kuling. Tries to show that worship has tremendous dynamic force.

James, Edward. Program of Worship for Young People in Schools. (In Chinese.) Sold at cost by the compiler. Contains twenty worship programs that have grown out of experience. Planned chiefly for use in higher primary and middle schools.


2. PRAYERS.


Dietz, Mrs. William H. Selections of Prayers for Children. Dietz, Chicago. A pamphlet contains a very good selection of prayers from various sources. Suitable for children from three to thirteen years of age.


Mumford, Edith E. Read. How can We Help Children to Pray. Longman, Creen, N. Y. The prayer life of children treated in a sympathetic and understanding manner.

readings, memory work, as well as hints how to teach these prayers.


3. **MUSIC AND THE FINE ARTS.**

Bonsall, Elizabeth Hubbard. *Famous Hymns with Stories and Pictures.* Union Press, Phila. An inspirational book, showing great possibilities in hymn interpretation. Some notes on the life of the composers or on how the hymns came to be written or added.

*Association Hymnal.* (In Chinese.) Association Press, Shanghai. Best adapted for the use in the middle school and college.

*Choir Selections.* (In Chinese.) Kwang Hsueh Publishing House, Shanghai. Translation of the best songs in the West. May be used in school and church choir.


*Scholars' Hymnal.* (In Chinese.) R. T. S., Hankow. One hundred hymns for young people selected from the complete hymnal.


Vogt, Von Ogden, *Art and Religion,* Yale University Press. A fascinating treatment, written from the historical approach, of the relation of church architecture, music and liturgy to worship.
### BULLETINS OF THE

**CHINA CHRISTIAN EDUCATIONAL ASSOCIATION**

**1924**

<table>
<thead>
<tr>
<th>No.</th>
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<tbody>
<tr>
<td>1.</td>
<td>College and University Finance in China</td>
<td>10 cents</td>
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<td></td>
<td>By E. H. Cressy, B.D.</td>
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<td>2.</td>
<td>Criteria of a Standard College</td>
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<td></td>
<td>By N. Gist Gee, M.A.</td>
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<td>5.</td>
<td>The Place of Private Schools in a National System of Education</td>
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<td></td>
<td>By E. W. Wallace, M.A.</td>
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<td></td>
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<td>Christian Education in Japan</td>
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<td></td>
<td>By R. C. Armstrong, Ph.D., &amp; C. J. L. Bates, B.D.</td>
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<td>9.</td>
<td>Tentative Standards for Christian Middle Schools</td>
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<td>By H. B. Graybill, M.A.</td>
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<td>Bibliography of Textbooks for the Primary School</td>
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<td>By Y. P. Tien, B.A.</td>
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<tr>
<td>12.</td>
<td>The State and Christian Education in India</td>
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<td>13.</td>
<td>Bibliography of Religious Education for Schools and Colleges.</td>
<td>20 cents</td>
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<td></td>
<td>(With annotations)</td>
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<td></td>
<td>By C. S. Miao, Ph.D.</td>
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<tr>
<td>14.</td>
<td>Handbook of Christian Colleges and Universities, 1926</td>
<td>20 cents</td>
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<tr>
<td>15.</td>
<td>Costs of Christian Higher Education in China</td>
<td>20 cents</td>
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<td></td>
<td>By E. H. Cressy, B.D.</td>
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<td>16.</td>
<td>The Christian College in the New China</td>
<td>50 cents</td>
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<td>17.</td>
<td>Programs for Worship in Schools and Colleges</td>
<td>30 cents</td>
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<td>18.</td>
<td>Desired Bible</td>
<td>60 cents</td>
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<td>By Dorothy Dickinson Barbour, B.S.</td>
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