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FIFTY DEVOTIONAL SERVICES

FIFTY
DEVOTIONAL
SERVICES

FIRST SERIES

By

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President, West Liberty State College



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Preface

Fifty Devotional Services, First Series, was prepared as a manual for use in conducting short worship services. A single copy in the hands of the layman or minister in charge of such devotional periods will suffice, but responses and unison prayers will be possible only if copies are available for all participants.

The devotional exercises for which this manual is intended are often of a preliminary nature. In church schools (Sunday schools or Bible schools) the instructional period is always preceded by a short service of worship, usually conducted by a layman. School and college assemblies are frequently opened with a brief devotional service conducted by a student, a teacher, the principal or president, the chaplain, or by a visiting minister. Women's organizations of many kinds, both church and community groups, observe the custom of beginning their meetings with a short devotional period conducted by one of their members. Each week thousands of young people's meetings are opened with a brief worship service. Among these youth groups are the Y.M.C.A., the Y.W.C.A., the Hi-Y, the Y-Teen, the Boy Scouts, the Girl Scouts, the Future Teachers of America, the 4-H Club—to single out some of the best known—in addition to the Methodist Youth Fellowship, Christian

Endeavor, Baptist Youth Fellowship, Luther League, Westminster Fellowship, and other young people's organizations. Custom provides many other opportunities for short devotional services of a preliminary character: commencements, conventions and assemblies, community patriotic meetings, and services in summer camps. *Fifty Devotional Services* was compiled primarily to aid leaders of such types of worship.

Not all worship services, of course, are preliminary in character. Church services, school or college chapel services, baccalaureate services, community thanksgiving services, watch-night occasions, chapel services in military establishments, services in summer camps—all these are public gatherings in which worship is the sole purpose. With the addition of (1) a talk or sermon; (2) appropriate music by a soloist, quartet, or choir; (3) another hymn; and (4) a benediction, the services of worship in this volume will provide material for full-length services.

Fifty Devotional Services is not intended merely to save the time of worship leaders, though it should do that. The purpose has been to bring together in usable form materials needed for modern Christian worship. The young man who is invited to lead the devotional service at the next weekly assembly may not have at hand a library of worship materials. He knows that a selection from the Bible is expected. But the Bible is an immense book, and he may need help in making an appropriate choice of a passage to be read. He knows that a prayer is expected, but he may hesitate to attempt an extemporaneous prayer in public. Yet suitable written prayers may not be available. Even the choice of hymns presents problems. *Fifty Devotional Services* should give confidence to an inexperienced leader of worship.

It should for different reasons be of help to a professionally educated minister of religion. Few ministers are in position to buy all the worth-while books of worship that are published, yet ministers know that without them keeping worship fresh and interesting is difficult. There is also the problem of time. Devotional services fall into the routine of "Holy, Holy, Holy," the Twenty-third psalm, and the Lord's Prayer not simply because the leader is lazy but often because truthfully he does not have time to prepare himself for the conduct of public worship.

"The Word of Truth" will be found in most of the services in this volume. Intended as a substitute for a talk or sermon in these brief services, each "Word of Truth" is a carefully chosen piece of non-Biblical inspirational writing. Most of the selections are of such quality that they should become familiar to people who worship. When the leader of worship prefers, a short talk may replace "The Word of Truth." In this case he may find helpful material for the talk in the "Word of Truth" chosen for the service.

Fifty Devotional Services was not thrown together in a few winter evenings. Rather, it represents the study, reading, experience, and thinking of fifteen years. My doctoral dissertation was in the field of worship. For seven years I was a college chaplain. Many times have I wished that someone who has made a study of worship and who has combined this study with practical responsibilities of leadership in worship would prepare a modern manual of ready-to-use worship services. In *Fifty Devotional Services, First Series*, I hope that I have met, in part at least, the needs of many regular and occasional leaders of public worship.

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Worship the Lord in the beauty of holiness.

I CHRONICLES 16:29

FIFTY DEVOTIONAL SERVICES

The Purpose of Worship

Worship is to the spiritual nature of man what food, exercise, and sleep are to the physical. Though man is indeed made in the image of God, with neglect the image will fade and seem to disappear.

Our days are spent mainly in the more or less compulsory routine of life: earning or preparing to earn the necessities of existence; being companionable with neighbors, friends, and relatives; seeking relaxation from strains and tensions. What we do is largely determined for us by daily pressures upon our time.

The purpose and the tone of our activities are the result of our creed. Sometime in life, usually in our teens, we accept a religious faith. All the remainder of life, we learn eventually, is required for a full comprehension of this faith. Worship is the means whereby we keep in sight of the goals of our faith: love, brotherhood, justice, and mercy—harmony with God and man.

Our religious experience begins when we first consciously base life on the fact of God. We need not argue the var-

ious definitions and explanations of God. However Christians think about God, they agree to this: Something within or without is constantly challenging the selfishness of men, punishing injustice with a heavy sense of guilt and eventual failure, rewarding purposeful sacrifice with satisfaction. On this faith in the reality and the power of God—disclosed most clearly in the birth, life, death, and resurrection of Jesus Christ—Christian worship is based.

Worship consists of three parts:

1. Praise of God—the Wholly Good, the Ideal, the Perfect.
2. A sincere expression of man's dissatisfaction with himself when contrasted with God, the Wholly Good.
3. A determined resolution to close the gap between the actual and the potential, the worshiper and his God.

The outcomes of worship will be seen readily to depend upon the worshiper's conception of God. Whatever changes in life are produced by worship are the result of becoming "more like the Master." If one's God is the personification of a power-mad nation, the product of worship will be fanatical patriotism and hatred of "foreigners." If one's God is actually the ideal of selfish satisfaction, the product of worship will be egotism, irresponsibility, and boredom. If one's God is the God of Jesus Christ, worship will fan the tiny inborn flame of concern for others until narrowness and selfishness are consumed in the great fire of genuine brotherhood.

Dwight Bradley is the author of this statement: "Worship is not primarily a mode of expression. It is primarily a mood of aspiration." Men and women who have worshiped truly will agree that "aspiration" is the key word in any description of the worship process. Human beings aspire naturally to noble living, beautiful thoughts, truth and honor.

Christian worship is the celebration of these values in human life and a conscious effort to attain them through faith in God as revealed by Jesus Christ.

If the worship services in this volume are classified, it will be seen that they fall into two principal categories. Many could be termed ethical. Through a vision of the ideal and a consequent sense of shortcoming, such worship services should tend in the sincere worshiper to cause a revision of sub-Christian attitudes and habits. Each "ethical" service begins with a strong statement of a Christian ideal, continues with the mood of penitence, and ends with some type of consecration to the ideal.

The ethical possibilities of worship are being emphasized in our time. As Christian idealism attacks ill will—racial, national, religious—it is important that the powerful force of worship be utilized. Sincere and thoughtful worship can help to overcome the personal sins that are common to all men and all times as well as the collective hatreds and intolerances that sometimes seem to be the special curses of our generation.

The second type of devotional service in this book may be termed appreciative. The encouragement of a genuine zest for living is one of the fundamental purposes of worship. It is not an uncritical or undirected zest for aimless or useless living, of course; it is the very will to live and do and be. This will, alas, sometimes runs low; it may even be exhausted. Since religion has a ministry to both the soul and body of man, the building and bolstering of a zest for purposeful living is one of its most important tasks. Religion can assist by resolving those conflicts that destroy peace and happiness. It can also help to develop a wide expanse of appreciations, to get people to count their blessings, to

"name them one by one." People need to be impressed with the beauty and worth-whileness of life, its possibilities for heroism, service, and joy. Worship, though not ignoring the evil in the world, aims to get people to look up, to smile, to be happy; in short, to tackle the adventure of life with an unquenchable zest.

Many services in this volume combine the ethical and appreciative goals of worship. Among the types of services with combined objectives are: "Services for the Beginning of a Day," "Services for Patriotic Occasions," "Services for Schools and Colleges," and "Services for Ash Wednesday, Holy Week, Advent, and Christmas."

In several ways worship is like art and music. Worship, art, and music are all inherent in human nature; all belong to primitive as well as advanced society; and all have gradually developed a large body of knowledge and technique. No one denies that despite lack of education in art, people may experience certain artistic satisfactions, nor that considerable pleasure may be derived from rhythm and melody by people who have never studied music.

Worship is likewise natural and spontaneous. No study of worship will be fruitful unless this basic truth is accepted. Though worship, like art and music, has its cultural levels, it is as fundamental in human nature as the uplift of soul that accompanies a glorious sunrise or the remorse that follows unkindness. Experience in worship is for all people who know, or who are willing to learn, the spiritual value of a planned "mood of aspiration."

THE LEADERSHIP OF WORSHIP SERVICES

Guiding Principles

1. A leader of public worship must be a person of acknowledged Christian character. He should make a good appearance when he comes before the group he is to lead. He should have a speaking voice that is pleasant and easily heard. He should be able to read expressively, speaking distinctly but without affectation. He should be able to form good sentences, and to do so without annoying hesitation when he speaks or prays extemporaneously.

2. The leader of worship should carefully avoid the appearance of attempting to "manipulate" the group. Evidence of the mechanics of a service is not only poor taste, but is disastrous to the spirit of worship. Signals between the organist and leader, or the leader and the person who controls the light switches, are as inartistic as would be a dying actress' motion for a slow curtain. If the leader desires special effects in his services, let him see to it that those who are to assist are well practiced. If that is impossible, it would be better to sacrifice the special plans than the service.

A spirit of reverence cannot be imposed on a worshipping

group. A leader may encourage and cultivate such a spirit; he cannot demand it. It should be recognized also that attempts in worship services to harangue, to shame, or to coerce people with regard to their conduct or their beliefs will probably result only in ill will.

3. Successful leadership of worship requires preparation, and preparation takes time. Before he can make any plans a leader should know the time, the place, the group, and the occasion. With these facts in mind he can proceed to select a theme, assemble materials, and make necessary preparations. These are the usual steps in preparing to lead a devotional service:

- a. Select a theme appropriate to the group and the occasion.
- b. Assemble the materials: hymns, readings, prayers, etc.
- c. Organize the materials into a service that has unity, progression, and a climax.
- d. Make in advance the necessary arrangements with the organist, the janitor, the singers, and any who are to take part by reading or praying.
- e. If the order of service is to be printed or mimeographed, make arrangements in time.
- f. Make certain that the place of worship is ready for worship: clean; in order; properly heated, ventilated, and lighted; hymnals and orders of service properly distributed or ready for distribution.
- g. Get ready physically and spiritually. The leader should be rested, not tired out from late hours the night before. He should dress appropriately, bearing in mind that what is appropriate for a summer camp will not be appropriate for a Gothic chapel. He should himself attain a worshiping mood before the service begins.

4. Neither an unnatural sanctimoniousness nor the atmosphere of a religious "pep" meeting should be the lead-

er's goal. The middle ground may be sought through love of the beautiful, the colorful, and the animate.

5. Quoted materials of worship should either be familiar to most of the group or should be easily comprehensible through ordinary oral reading. It is obvious that poems and prose readings that are not understood have not served the purpose for which they were selected. Because of their condensed nature or the depth of their subject matter, some of the finest things in literature are not suited to oral reading in worship services. Quotability, however, should afford no excuse for cheapness.

6. The materials of worship should not presume too much on the worshipers' intellectual attainments, literary knowledge, or even on familiarity with the traditional language of religion. The basis of worship is the yearning of the human soul for God. This yearning does not depend upon education. Worship, though it is the dedication of life to the Best, should not give the impression of being high-brow.

7. The values of the worship period should not be dependent on religious concepts, Biblical references, or personal opinions that are doubted or disbelieved by any considerable proportion of the worshiping group. This suggestion is not an invitation to silence doubt. It is not so much the breeding of doubt that is feared as the loss of an opportunity to renew inner strength and peace and to dedicate the self to great purposes. There are many places to discuss religious doubts; indeed a place of worship is one of them. What is advised against is the unnecessary introduction into the worship period of references and allusions that disrupt the spirit of worship and transform that spirit into one of argument.

8. The leader of worship should bear in mind the strong modern emphasis on practical Christianity. If a devotional service does not imply moral (ethical) outcomes to religious faith, many worshipers will not be satisfied.

9. The leadership of worship is not a solo performance. The leader is not *exhibiting* piety, reverence, praise, confession, dedication; he is trying to stimulate and guide these elements of worship. He is like the driver of an automobile filled with passengers. All in the car are making the trip, sharing both its pleasures and its dangers—but one of the traveling group, presumably the most capable, is entrusted with the special responsibility of driving the vehicle. Worship also is a shared experience.

10. To lead human beings in the worship of God is the noblest experience that can come to any man or woman, boy or girl. No one should ever conduct even a short devotional service without a sense of privilege and responsibility. Man's moments of high aspiration are rare in this busy world, and those who are chosen to inspire them and direct them are charged with the most exalted of all types of leadership.

Environment

Though church members are sometimes assumed to believe that worship takes place only in church buildings, true churchmen believe no such thing. All the houses of worship on earth cannot contain the presence of God, for God is everywhere. Jesus found the Samaritan woman at Jacob's well holding the common belief that God lives in "temples made with hands." Assuring her that "God is Spirit," He followed logically with the assertion that worship must be "in spirit and in truth." If this is true, He told

the inquiring woman, all the old debates over where God should be worshiped lose their point.

Fifty Devotional Services is for people who believe that worship may occur wherever and whenever a "mood of aspiration" exists. By long tradition the mood of worship is associated with chapels, churches, temples, and cathedrals. This is proper, but we repeat the mistake of the woman of Samaria if we neglect other manifold opportunities for worship.

Jane Addams dedicated her life to the glory of God from the top of a London sight-seeing hack, when she was shocked and shamed by the poverty of the West End masses. In the wilderness Jesus conquered the last temptation that barred the way to Messiahship. On the Damascus road Saul of Tarsus in truth saw the Light of righteousness and heard the Voice of God. In all ages men and women have run squarely into the challenge of God in most unexpected places—all the way from Moses "out in the fields with God" to the soldier in his foxhole. Worship, the confronting of human life with the goodness of God, happens whenever and wherever a soul is stirred to nobility of aspiration.

Leaders of devotional services, of course, are subject to definite limitations of time and place. They seek to be channels for the spirit of God, but they claim no exclusiveness in this respect. If a member of a woman's club is asked to lead devotions at the opening of a meeting, she understands that the entire membership, by mutual agreement, wish to dedicate their time together to the Highest and Best. This is the significance of opening exercises. Some occasions that are not opened with prayer could properly be so begun, but to open some functions with prayer might be hypocritical. The test of propriety in opening anything

with a devotional service is sincerity. Every now and then a football team is given publicity for its habit of prayer before a game. Is such a habit proper? The answer involves the question of sincerity. Does the prayer seek cheap publicity, or does it seek clean sportsmanship? Whenever any group sincerely desires to commit itself to God and His holy purposes, a worship service is in order.

It follows, therefore, that devotional services may be held almost anywhere. Since this is true, a description of the optimum environment for worship must begin with the mood of the worshipers. The mood should not be described as either solemn or enthusiastic, quiet or loud, but simply as sincere in the desire for beauty of life as opposed to ugliness, for decency as opposed to indecency, for justice as opposed to injustice, for appreciation of the opportunities of life as opposed to cynicism resulting from its perplexities. These are essential elements of the worship mood. People who come together for worship each Sunday morning should develop these elements by periodic cultivation. There is no reason, however, why normal men and women, both young and old, cannot worship with sincerity on any day and at any hour they desire to do so. The one indispensable factor is the common "mood of aspiration."

Certain factors in the physical environment contribute definitely to the establishment and maintenance of the spirit of worship. Music is foremost, but its consideration has been deferred for more extended treatment later. Nearly every service in this book begins with "The Prelude." The reason is simply that appropriate music is the generally accepted mode of establishing a mood, whether for worship, for athletics, for marching, or for dramatics. The selec-

tion of music for worship is one of the leader's greatest responsibilities.

The selection of the place for a devotional service is likewise important. For many leaders the place is predetermined; it will be the church, the assembly room, the chapel, the auditorium, or the club house. Though the leader may have no choice of place, he does have considerable responsibility for the proper preparation of the room for worship. Even a dance floor can be transformed into a temporary chapel if the leader of devotions has imagination and a will. Usually the chairs or pews are best arranged in straight rows. The rows should form a rectangle with the leader at the narrow end facing the audience. The reasons for this arrangement are that: (1) the human vocal apparatus is directional, like a radio loudspeaker, and can better be heard by people in front than at the side; (2) this arrangement suggests church or chapel, in contrast to the usual arrangement of seats in a theater; and (3) the eyes of the worshipers are naturally focused on either the pulpit or the altar. When the sole purpose of a gathering is worship, even in a school or club, the leader's lectern or pulpit should be placed at one side. This arrangement makes possible the giving of central place to the symbol of our faith—the cross. Through centuries of experience Christians have learned that nothing better typifies our religion, or serves better to focus attention and create reverence in worship, than the cross between lighted candles.

Other considerations with regard to the place of the devotional service include (1) the removal of distractions and (2) attention to proper heating, lighting, and ventilation. Distractions can take such forms as the leader's hat and coat draped over the piano or organ console; irrelevant pic-

tures or certificates around the walls; conspicuous running around by the organist or leader before the service begins; careless or inappropriate dress; and dusty chairs or pews. A room that is too warm or too cold is another kind of distraction.

Lighting a room for a devotional service is to be considered not only from the standpoint of reading the hymns but also of the mood desired. Brilliant lighting is generally not so suitable for worship as more subdued lighting. The traditional "dim, religious light" is not necessary for every devotional occasion, nor is bright light always ideal. Services of a joyful, festival character naturally demand the aid of more brilliant light than memorial, Lenten or Good Friday services. The lighting of chapels and churches should be so arranged that a variety of effects—not theatrical, but devotional—may be obtained. A sense of the fitness of things is a vital part of the equipment of a devotional leader. In preparing the environment for worship, this sense of fitness will be fully tested.

Services held out-of-doors are often memorable. On a hilltop or mountaintop, along a lake or ocean, in a forest—"God's first temple"—devotional services of singular impressiveness, beauty, and meaning have often been conducted. The environment in such instances cannot easily be spoiled by a leader's ineptness. Yet the leader of an outdoor devotional service must give careful thought to the details that make up the service. Where shall the worshipers sit to obtain the maximum benefit of the location? What exact spot is not only of compelling beauty but is free from such distractions as passers-by? Will a rustic altar arrangement aid in the attainment of a devotional mood? Will instrumental music be an aid to worship or a hindrance?

Order of Service

Most of the services in this book have been planned as follows:

1. Preparation for worship
 - a. A prelude of devotional music
 - b. An invitation to worship [an invocation, poem, response, or statement of theme]
2. Adoration of God or a declaration of a Christian ideal [a hymn, psalm of praise, or other statement of the ideal]
3. Confession of failure to live ideally with particular regard to the theme of the service [usually a prayer or a hymn]
4. Resolution to live closer to the Ideal [a prayer, hymn, creed, or declaration of intention so to live with God's help].

A few services in this volume follow a somewhat different order:

1. Preparation for worship
 - a. Prelude
 - b. Invocation or call to worship
2. Statement of the problem that is the theme of the service
3. Development of the problem, suggesting a way or ways of dealing with it
4. Dedication to the most Christian solution of the problem.

All of the services are intended to have (1) unity, (2) progression, and (3) a climax. Unity is meant to be the cure for the monotony that sometimes passes for worship. A haphazard exercise of hymns, prayers, announcements, special music, and public speaking may not result in genuine worship. Unity should assign to each feature of public worship a special responsibility. In a devotional service there is no arbitrary place for a hymn, or a reading from the Bible, or

a prayer. Every item of the service should fit into the accepted order of service. A hymn may be one of preparation, adoration, confession, or resolution; likewise with a prayer, reading, or anthem. Though the whole service is devoted to a specific topic (such as Easter, world fellowship, or the beginning of a new year), progression—movement—assures variety of mood. Through preparation, adoration, and confession, each service moves to its climax—resolution, a term that has for its religious synonyms the words consecration, submission, and dedication. Without this element of dedication to new or renewed ideals a service of worship is not complete.

Music

Religion makes use of all the arts, but music is the art considered by most people to be essential to public worship. Even the simplest of services includes the singing of hymns. Since the organ is the instrument best suited to religious expression, a place of worship is usually thought to be incomplete until an organ has been installed.

In most cases the devotional services in this volume include only two forms of music: preludes and hymns. This is because the services are intended to be simple enough for use in school assemblies, meetings of young people's organizations, and many other occasions when there may be no choir and even no organ. In such instances the total musical resources will be a piano, a pianist, and hymnals or hymn sheets. Such limited musical assistance is not ideal, but a capable leader can mold it into a satisfying service characterized by unity, dignity, and appropriate simplicity.

The leader of a short worship service should plan for a swift, intense treatment of some worthy theme, much in

construction like a one-act play. The music must not be outside the plan of unity, even if the music is only a prelude and one or two hymns. Review the section of this chapter on "Order of Service." Nowhere, you will notice, does an order of service call for special music. What is required is the development of moods of preparation, adoration, confession, and resolution—and in this order.

Music may be helpful in any of these steps of worship. Here are a few illustrations. For *Preparation for Worship* an instrumental prelude suited to the mood of the service is a well-established practice. As a transition from Preparation to *Adoration* some such hymn as "We Gather Together to Ask the Lord's Blessing" is appropriate. For pure Adoration the well-known "Holy, Holy, Holy" is excellent. Hymns (and solos, quartets, anthems) expressing the mood of *Confession*, repentance, moral weakness are abundant. Good examples are, "Spirit of God, Descend upon My Heart; Wean It from Earth" and "Breathe on Me, Breath of God, Fill Me with Life Anew." Nor is there any shortage of hymns and anthems of *Resolution*, such as, "Onward, Christian Soldiers," "A Charge to Keep I Have," and "O Master, Let Me Walk with Thee." Organ or other instrumental selections may also create or intensify any of these four moods of worship.

It is clear, therefore, that unity cannot be achieved in an order of service unless every detail of the music is included in the planning. There is really no question as to who is responsible for this planning. Despite all the conflicts that have raged about this issue, it is agreed that the leader of worship—pastor, chaplain, chairman—is ultimately responsible for the service. The unfortunate fact is that few leaders of worship are qualified to arrange the musical part of their services. Since the leaders are not, in any case, going

to play the preludes, direct the choirs, and accompany the hymns, the remedy for their deficiency is in co-operation with those who are in direct charge of the music. This type of solution is greatly hindered, however, by the fact that not all musicians, indeed not all organists and choirmasters, are church musicians. This point requires brief elaboration.

Not all good music well performed is appropriate for devotional purposes. Anyone who has ever seen the opera *The Tales of Hoffmann* shudders when he hears a church organist play the "Barcarolle" as a prelude for a Sunday evening service. Music for worship should evoke the noblest, most spiritual, least earthy of all human impulses. "Pretty" music is not suitable for worship. Much of it, like the "Barcarolle" from *The Tales of Hoffmann*, is music of erotic mood. Strangely, much of the music sold to church organists is of this type. Think of the times these compositions have been played as a prelude or offertory in church: "Erotik" by Grieg, "The Rosary" (a love song) by Nevin, "Melody of Love" by Engelmann, "O Thou Sublime, Sweet Evening Star" by Wagner, "Romance" by Rubinstein, or "The Londonderry Air." To hear music of this type at the opening of a public meeting suggests "Moonlight and Roses"—the popular title given another atrocity sometimes committed in the name of church music. The music of romantic love is scarcely what we want when we worship.

Nor is shallow music the basis for an expression of a profound faith. Church bulletins abound in organ voluntaries bearing such titles as "Evening Dreams," "Moonlight Meditation," "To a Lily," "Under the Leaves," and even "Orientale."

The fact that there is a literature of music for worship is often ignored. It is music that is not romantic, martial, sym-

phonic, folk, or dramatic. It is *religious* music, and its moods are as variable as the steps in divine worship. Hymns are religious music—and they are not monotonous. The spirit of good hymns ranges from the joyful “All Creatures of Our God and King” to the mournful “There Is a Green Hill Far Away.” At Easter-time a devout Christian expresses his joy in “Christ the Lord Is Risen Today. Alleluia!” In moments of solemn self-searching the Christian sings, “A Charge to Keep I Have, a God to Glorify.”

The great hymnology of the Christian religion has been debased in the last century by the use in Sunday schools and other gatherings (once or twice in church services, the writer has heard) of religious songs as distinguished from hymns. The poem is often mere doggerel, the music more fitted to stir the feet than the heart and head. The so-called gospel song is the enemy of good religious music. To be sure, it is often as singable as the latest popular hit of the day. Good hymns are singable, too, if worshipers once become accustomed to the use of worshipful music in worship.

The hymns in *Fifty Devotional Services* have been chosen with care. Gospel “jingles” have not been listed. On the other hand, hymns that should be right, theoretically, but are almost unknown, have not been chosen. It is doubtful that a totally unfamiliar hymn has much value in a worship experience, though this fact should not limit the choice to the cycle of two dozen hymns used by many churches. Some of the hymns listed in *Fifty Devotional Services* may not be found in all good hymnals, but leaders will surely feel free to make substitutions.

In the selection of hymns the author was guided by the following considerations:

1. Does the hymn fit the need of the service, *i.e.*, for a hymn of preparation, adoration, confession, or resolution?

2. Is the hymn generally familiar?
3. Are the words of the hymn expressive of modern devotional moods?
4. Are the harmony and the melody simple enough for untrained singers, yet rich enough and beautiful enough to satisfy the ears of the musically sensitive?

A musical prelude is recommended as part of the preparation for worship. The ideal instrument for the prelude is the organ, for many generations the instrument of worship. A string ensemble or a small orchestra is sometimes used for the prelude to a devotional service and often with satisfaction. Frequently, however, orchestral instruments are bothersome and annoying in religious services. The tuning-up, or the lack of it, is at times nerve-racking. Moreover, instrumental players are often so placed that they attract attention to themselves, whereas an organist at a console is, or should be, out of sight of the worshippers and hence removed as a distraction to the mood of devotion.

The purpose of the prelude is simply the preparation of the people for worship. Preludes may be useful for this purpose, but most of us know that they are not always effective for the simple reason that at times they can scarcely be heard above the talking of the congregation. The prelude is helpful in fostering the spirit of worship when combined with other factors. The most important of these is the disposition of the congregation to participate in the service. Other important factors are the impressions conveyed by the room in which the service is being held, and the conduct of the leader during the prelude.

The organist's task may be simplified by this one question: "Do my preludes tend to foster a spirit of reverence in the congregation?" A prelude to a service of worship is not an organ recital. It is not to entertain, not to teach music ap-

preciation, not to startle and amaze. Its sole task is to add to the unity of the service.

The organist of good taste, however limited his instrument and his technique, will have no difficulty finding appropriate music. Let him play religious voluntaries that have dignity and conviction, not mere loudness or sentimentality. Let the organ registrations be "solid." Let him distinguish between the two basic moods of worship: the festal and the quiet. One final suggestion for service preludes: let the prelude begin as the worshipers begin to assemble—not when everyone has arrived. About fifteen minutes of appropriate music should be expected before the hour announced for the service.

For many services the leader will want more organ music than a prelude and accompaniments for the hymns. He may want interludes at one or more points in the service. He may want quiet organ music as a background for the reading of a poem, psalm, or prayer. He may want quiet, devotional music during a period of silent or conducted prayer. He will likely want organ music at the close of the service, and not a gaudy showpiece. A postlude should sustain the closing mood of the service, usually the mood of solemn responsibility and quiet determination.

If a piano must be used, the pianist should think of himself as an organist. The playing should be *legato*—organ-like. The selections should be of the type that could be transferred naturally to the keyboard of an organ.

Music and its place in worship is a subject big enough for a book. This chapter section can only state principles. One thing is certain: if the people who use the services in this volume do not match the high level of the quoted materials with music of equal quality, the result will be inconsistency and a definite loss in inspiration for worship.

Prayers

Nowhere in *Fifty Devotional Services* is extemporaneous prayer called for. Any leader of worship who wishes to substitute a "free" prayer for one or all of the written prayers is, of course, at liberty to do so. Complete prayers are furnished for every part of every service where prayer is listed.

The reasons for supplying printed prayers are these:

1. The author believes that written prayers of good literary quality are at least equal in their worship values to the average spontaneous prayer. This is not a criticism of the latter type of prayer, though the triteness and occasional crudity of extemporaneous prayer are often grounds for criticism.

2. Protestants not in the liturgical churches are becoming more and more accustomed to written prayers. No longer are Methodists, Baptists, Presbyterians, and others intolerant of written prayers. The Protestant churches that do not employ in their worship services one or more written prayers in addition to the Lord's Prayer are probably now in the minority. Laymen in their church organizations and young people in their devotional services both in school and in church make general use of written prayers.

3. The so-called long prayer is gradually coming into disfavor among ministers and churchmen. The prayer that was expected to recapitulate every mood of the church service is now felt by many to fail of its purpose. At any rate, inattention among worshipers during the long prayer is usually obvious. If worshipers are not led into the spirit of prayer by the leader's prayer, something vital is missing. One answer is to break up the long prayer into short prayers, each dealing with one aspect of worship, and to place these prayers in the service according to the four steps in

worship: preparation, adoration, confession, and resolution. When this is done, need is found for all the great heritage of Christian prayer and for all the splendid modern literature of prayer.

4. Mention should be made of the common observation that spontaneous prayer is seldom as spontaneous as it appears when heard the first time. Both laymen and ministers in their public prayers tend to repeat their aspirations in very similar if not identical language. Readers will likely be reminded of someone who always opens his prayers with certain habitual phrases and always finds his way to the "Amen" by the same recital of blessings and needs.

5. A further reason for the use of formal prayers in *Fifty Devotional Services* is the fact that many young or inexperienced leaders of worship hesitate to engage in extemporaneous public prayer. They fear a slip of the tongue or the embarrassing situation of not being able to think of anything to say. Written prayers give such leaders confidence and poise. They prepare them for the day when "free" public prayer, beautified and enriched by contact with great devotional literature, will be the natural outpouring of their faith.

Readings

Fifty Devotional Services contains an interesting collection of readings—quotations both Biblical and non-Biblical, prose and poetry. These readings constitute an anthology of idealism and the Christian religion.

Bible Readings. Selections from the Bible in most instances are from the King James version. This is not because of any copyrights on other versions, but because the King James version is preeminently the version for public read-

ing. Bible quotations that are fixed in the memories of millions are almost inevitably from the King James version. "The Lord is my shepherd" (King James) is surely preferable to "Jehovah is my shepherd" (American Standard). While other versions may be superior for study, for public worship no version of the Bible is as suitable as the King James version. The so-called modern versions, useful as they are in their place, are generally out of place in the pulpit or in any devotional service. "The Eternal shepherds me" (Moffatt) is a good translation, but it has no devotional value to a generation nurtured on a heritage of more than three hundred years' living contact with the simple, strong assertion, "The Lord is my shepherd."

"The Word of Truth." The use of non-Biblical readings in *Fifty Devotional Services* is not an innovation. For a number of years there has been a growing tendency to supplement Bible readings with the finest and noblest that has been written by non-canonical authors. This tendency is in no sense a disparagement of the contemporary worth of the Bible. It is rather an acknowledgement that the Spirit of God still moves the pen of inspired men and women. We have no ecclesiastical authority to tell us what is inspired among non-Biblical writings; we can only report what writings have inspired us—and there is no better test of inspiration.

"The Word of Truth" is the heading selected for the choice examples of inspiring literature used in nearly every service in this volume. Such quotations have been chosen with a view to oral reading. Without descending to the choice of ephemeral writing, the author has tried to assemble worth-while material that can be grasped by an ordinary audience at a single hearing.

The author hopes that whenever possible more than one

person may share the leadership of the services which follow. All services are so constructed that one person may conduct them. Some of the services, however, call for a first reader and a second reader. Even more than two people may participate effectively in many of the services. This plan should be used where training in leadership is part of the purpose of the devotional service.

Silence

"More frequently the Meeting is broken up without a word having been spoken. But the mind has been fed. You go away with a sermon not made with hands. . . . You have bathed with stillness." Thus Charles Lamb described "A Quakers' Meeting."

Many attempts have been made to attain in non-Quaker worship the values of silence. The atmosphere of the Quaker meetings is distinctive, however, and what passes for silence in non-Quaker Protestant worship is often of doubtful value.

Silent worship is suggested in several services in this book. Usually the silence is in connection with guided prayer or meditation. This type of silence in worship, to be sure, is not the Quaker kind, for in a Quaker meeting anyone may at any time interrupt the silence. Quaker silence is not passive; it is an active waiting for inspiration or guidance. Any leader is at liberty to turn his devotional service into a Quaker-type meeting if he and his congregation are willing. No volume such as this is necessary for such an experiment in worship.

The author does recommend strongly that periods of silence be introduced into devotional services in whatever ways prove most beneficial to the worshippers. The first step

in this direction may be the familiar brief period of silent prayer "covered" by soft organ music. In such an environment no one will become self-conscious, as many a non-Quaker has been at his first Quaker meeting. Another type of silent worship is the practice of having the leader suggest topics for meditation or prayer, with or without background organ music. Some leaders of worship request complete silence immediately before or after a prayer.

The value of silence as a part of worship seems to lie in the combination of fellowship with silence. To "be still and know that I am God" appears to strengthen "the tie that binds our hearts in Christian love." There may be too much talking and singing in our worship. Perhaps, when the Lord is in His holy temple, we should do well once in a while to keep silence before Him.

SERVICES FOR THE
BEGINNING OF A DAY*

I

A Morning Service of Supplication

THE PRELUDE

THE INVOCATION:

O God, who hast folded back the mantle of the night to clothe us in the golden glory of the day; chase from our hearts all gloomy thoughts, and make us glad with the brightness of hope, that we may effectively aspire to un-won virtues, through Jesus Christ our Lord. Amen.¹

THE HYMN OF PRAISE:

“Holy, Holy, Holy! Lord God Almighty!”

THE READING OF THE SCRIPTURES:

Out of the depths have I cried unto thee, O Lord.

Lord, hear my voice: Let Thine ears be attentive to the voice of my supplications.

If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

* Also Services 18 and 48.

But there is forgiveness with Thee, that Thou mayest be feared.

I wait for the Lord, my soul doth wait, and in His word do I hope.

My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.

Let Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption.

And He shall redeem Israel from all his iniquities.

Psalm 130

THE CHRISTIAN CREED:

We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ, his Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men.

We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood.

Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into

the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.²

THE PRAYER FOR THE DAY:

O Lord, we have a busy world around us. Eye, ear and thought will be needed for all our work to be done in the world. Now, ere we again enter upon it, we would commit eye, ear and thought to Thee. Do Thou bless them and keep their work Thine, that as through Thy natural laws our hearts beat and our blood flows without any thought of ours for them, so our spiritual life may hold on its course at those times when our minds cannot consciously turn to Thee to commit each particular thought to Thy service. Hear our prayer for our Redeemer's sake. Amen.³

THE HYMN OF NEED:

“Lead Us, O Father, in the Paths of Peace,” by William H. Burleigh.

2

A Morning Service of Dedication

THE PRELUDE

THE CALL TO WORSHIP:

God is a Spirit, and they that worship Him must worship Him in spirit and in truth.

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

God is Light, and the Father of Lights in whom is no variableness neither shadow that is cast by turning.

O Lord, send out Thy light and Thy truth, let them lead us to Thy holy hill.

God is Love, and he that dwelleth in love dwelleth in God and God in him.

O Thou who makest the outgoings of the morning and evening to rejoice, keep us in Thy love this day and forevermore. Amen.⁴

THE HYMN OF FAITH:

“Still, Still with Thee, When Purple Morning Break-eth,” by Harriet B. Stowe.

THE PRAYER OF CONSECRATION:

Father,
Who gavest this radiant morning,
Whose own is its beauty on shore and sea,
Whose hand has made us,
Whose love sustains us moment by moment,
By whose great life we live,
Unto whom we go;

Forever we are utterly unworthy of Thy grace,
Yet forever Thou art close and tender and forgiving:

Send us forth through this day, we beseech Thee,
Consecrated, ordained,
To serve Thee faithfully,
To love Thee in Thy little ones whole-heartedly:

We give Thee ourselves once again,
Work through us Thy will, and make us Thine own,
That now and forever, in all that we do,
We may please, to our little power,
Thy Father-heart. Amen.⁵

THE WORD OF TRUTH:

Whether one is twenty, forty or sixty; whether one has succeeded, failed or just muddled along; whether yesterday was full of sun or storm or one of those dull days with no weather at all, Life Begins Each Morning!

Life is a day—this day. All past days are gone beyond

reviving. All days that still may come for you or me are veiled in the great mystery, and for all we know, there may not be another for either of us. Therefore, this day is Life, and Life begins anew with it.

There is no stated age or period of which it can be said, "Here is the dawn of Life's day." Today is the dawn of that day. Take and use it as best you can or as you choose. It is your life, and if you prefer to loll it away or waste it, that is your privilege, though it be unwise and unprofitable.

However you have used gone days, you can start afresh each morning, if you so desire. You can use this day for consolidating past gains of spirit, brain and hand, or you can use it for tearing down the old structure of self and laying the foundations for a new building. Each night of Life is a wall between today and the past. Each morning is the open door to a new world—new vistas, new aims, new tryings.

The greatest fact in Life is this, that it never is too late to start again. History overflows with startling examples of this truth. And if we had access to the vast number of unrecorded lives, we would find an overwhelming mass of supporting testimony.

However discouraging your days may have been thus far, keep this thought burning brightly in your mind—*Life Begins Each Morning!*⁶

THE PRAYER OF DEDICATION:

Since it is of Thy mercy, O gracious Father, that another day is added to our lives; we here dedicate both our souls and our bodies to Thee and Thy service, in a sober, righteous, and godly life: in which resolution, do Thou,

O merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ. Amen.⁷

THE HYMN OF RESOLUTION:

“Rise Up, O Men of God,” by William Pierson Merrill.

SERVICES FOR
WATCH NIGHT AND NEW YEAR'S DAY

3

A Service for the End of a Year

THE PRELUDE

THE CALL TO WORSHIP:

We are fellow pilgrims, approaching another milestone of our journey, pausing here a moment to cast a backward glance over the way already trod and to peer forward as best we can to that which lies ahead. . . . We have known victory and defeat, laughter and tears, self-approval and self-reproach. We have glimpsed the unattained and have at once been uplifted and disheartened. Our course has been lighted by Hope and darkened by Fear. Love has given us of its radiant strength and Duty has shared with us its solemn joy.

May the hour we spend here at this trysting-place of the spirit make us more understanding, more compassionate, stronger to resist the evil and to do the right.⁸

THE HYMN OF PRAISE:

“We Gather Together to Ask the Lord's Blessing.”

THE WORD OF TRUTH:

Until a season changes, or a day passes into night, or a year closes, we are almost unaware of the passing of time. But with the beginning and ending of definite periods on the calendar, we are shocked into an awareness that time moves quickly and relentlessly on its endless way, and we wonder what we have done with it and what we have learned both within our own lives and within the broader scope of our generation and century. It is apparent that we have learned many important things and that we have failed to learn some which are of greatest importance. We have learned to travel at the speed of sound. We have learned to move about under the seas on missions of great destruction. We have learned to prolong the span of life with our medical science and to sweep a whole populace off the face of the earth with our warfare. We have learned to bring down music and speech from the apparent nothingness of the heavens above. We have learned to counterfeit the products of nature—to make rubber, to make silk, to make plastics which in some respects prove to be superior to the natural products. We have learned to sustain the beat of the heart long after it has been removed from a living organism. We have learned to treat and to cure many diseases—but not to change the human frailties and social practices that cause their growth and their spread. We have learned to weigh and to measure and to analyze the stars, to raise a plant without soil, to harness energy that does the work of a million slaves; and we have learned to bring before our very eyes the living, moving image of a friend who may be many miles away.

Having learned so much, does it not seem a strange thing that men collectively have not learned to live at peace with their neighbors and have not found the secret of an abiding and untroubled happiness within themselves? Does it not seem a strange thing that having learned so completely the importance of observing the laws of science to the smallest detail in order to bring about a given result, we seem not to have learned to observe the laws of human happiness found both in the record of our experience and in the revealed word of God? For this purpose the year now passed is hopelessly gone, but the year that lies broadly before us could see the ideals of mankind well within reach if we would sincerely give ourselves to the human and eternal values to the same degree that we have given allegiance to our material progress, which, without its moral and spiritual counterpart, is a curse and not a blessing.⁹

THE CONFESSION OF FAITH:

In the Master's name let us make our Confession of Faith: O Lord, we believe in the beauty, dignity and immortality of human life. Into each one of us Thou hast put a spark of divinity which makes us akin to Thee. Time is the measure of our mortality; also the open door through which we may march to eternity. We believe as the years come and go they should increase our strength of character, our grasp of truth, our abilities for service and our powers of communion with Thee.

O Lord, help us to treat this gift of Life as a sacred possession; a token of Thy love and mercy.

We stand upon the threshold of a new year, with opportunity beckoning us onward. We believe that the spirit of everlasting youth can prevail, as long as we are

working and praying for better things. Too often have we stumbled in the upward way; but we are confident that through worship and consecration we can rise upon the steppingstones of our shortcomings to the higher levels of nobler thoughts and achievements.

Our Father, give us the vision of new victories to be won. Inspire us with the pilgrim's faith, the reformer's zeal, the prophetic fire. Make us soldiers under the banner of the Cross, following the leadership of the Man of Galilee.

We know not what the new year may bring of joy or sorrow, conquest or defeat, sin or righteousness, life or death; but we know Thy grace can be sufficient for every need.

*Grant that as Life leads us onward we may grow in wisdom and in favor with God and man. Amen.*¹⁰

THE READING OF THE SCRIPTURES:

Bless the Lord, O my soul: and all that is within me, bless His holy name.

Bless the Lord, O my soul, and forget not all His benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment for all that are oppressed.

He made known His ways unto Moses, His acts unto the children of Israel.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

He will not always chide: neither will He keep His anger forever.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is His mercy toward them that fear Him.

As far as the East is from the West, so far hath He removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear Him.

For He knoweth our frame; He remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children;

To such as keep His covenant and to those that remember His commandments to do them.

The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all.

Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word.

Bless ye the Lord, all ye His hosts; ye ministers of His, that do His pleasure.

Bless the Lord, all His works in all places of His dominion: bless the Lord, O my soul.

THE PRAYER FOR THE NEW YEAR:

For dreams we cherish, God, we ask fulfillment,
 For plans we weave, we ask your aid today,
 For near paths or for far trails we must follow,
 We ask again a lamp to light our way.
 We do not pray for scepters or for glory,
 And not that every battle shall be won,
 But God, we ask for courage that shall conquer
 Each fear we meet until the year is done.

For violets in the time of purple blossoms,
 And bonfires down the road on autumn nights,
 We ask Thee, and for quest of searching visions,
 And trust of migrant birds in winter flights.
 And give us rain and scent from lilac bushes,
 And give us hearths and give us work to do,
 And give us bugles tuned to high adventure,
 Dear God, we need the lilt and challenge, too.

And grant us hope to keep our hearts still singing,
 When doubt would come with shadows, dim and gray,
 Oh, may all other years that we remember,
 Teach us that nothing real can pass away.
 We ask for songs to sing, and love and laughter,
 So much we want—but if the thing we crave
 May not be ours—then God, one thing we ask Thee,
 Throughout another year may we be brave!¹¹

THE HYMN OF FAITH:

“O God, Our Help in Ages Past,” by Isaac Watts.

4

A Service for the Beginning of a Year

THE PRELUDE

THE THEME OF WORSHIP:

The tugging ship is unmoored; her sails are filling with the breeze; she sniffs the spray with her nostrils; her rigging grows taut like giant muscles; the course is set; the pilot is at the helm—the New Year is outward bound!

We, too, are a ship.

Each New Year we sail forth upon a sea heretofore untraveled by our humankind.

The winds of ambition fill our sail, and the waves of adversity dash upon our decks.

We touch at ports of call—the old familiar duties; but, O, the new ports with wealth of experience and color and adventure!

Sail out, O soul of mine!

That which alone matters is that the pilot has enough faith to trust the unknown!¹²

THE HYMN OF FAITH:

“O God, Our Help in Ages Past,” by Isaac Watts.

THE READING OF THE SCRIPTURES:

Lord, Thou hast been our dwelling place in all generations.

Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by Thine anger, and by Thy wrath are we troubled.

Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.

For all our days are passed away in Thy wrath: we spend our years as a tale that is told.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

Who knoweth the power of Thine anger? Even according to Thy fear, so is Thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

Return, O Lord, how long? And let it repent Thee concerning Thy servants.

O satisfy us early with Thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil.

Let Thy work appear unto Thy servants, and Thy glory unto their children.

And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.

Psalm 90

THE PRAYER:

Bless Thou this year, O Lord!
 Make rich its days
 With health, and work, and prayer, and praise,
 And helpful ministry
 To needy folk.
 Speak Thy soft word
 In cloudy days;
 Nor let us think ourselves forgot
 When common lot
 Of sorrow hems us round.
 Let generous impulse shame the niggard dole
 That dwarfs the soul.
 May no one fail his share of work
 Through selfish thought;
 Each day fulfill Thy holy will
 In yielded lives,
 And still the tumult
 Of desires
 Debased.
 May faith, and hope, and love
 Increase.
 Bless Thou this year, O Lord! Amen.¹³

THE ACT OF DEDICATION:

We pledge ourselves

To follow through the coming year

The Light which God gives us:

The Light of Truth, wherever it may lead;

*The Light of Freedom, revealing new opportunities for
individual development and social service;*

*The Light of Faith, opening new visions of the better
world to be;*

*The Light of Love, daily binding brother to brother and
man to God in ever closer bonds of friendship and af-
fection.*

Guided by this Light,

*We shall go forward to the work of another year with
steadfastness and confidence.¹⁴*

THE HYMN OF CONSECRATION:

*"O Master, Let Me Walk with Thee," by Washington
Gladden.*

SERVICES FOR
PATRIOTIC OCCASIONS

5

A Service for Lincoln's Birthday

THE PRELUDE

THE INVOCATION:

Our fathers' God, Author of liberty, to Thee we pray. We honor this day the memory of a great American citizen, Abraham Lincoln. Impress upon our hearts, O Father, those qualities of his which we should imitate. We thank Thee that in the midst of a national crisis we were given for our leader a man of love and sympathy and humility, and yet a leader of wisdom and power. A grateful nation, O God, renders thanks for Abraham Lincoln.

Amen.¹⁵

THE NATIONAL HYMN:

"America," by Samuel F. Smith.

THE WORD OF TRUTH:

Let us be thankful for great men. They are the glory of any nation, the hope of the human race. They inspire us by their deeds to strong endeavor; by their characters they rouse us to be our nobler selves.

May the strength of rugged manhood be America's continual possession. In the city's stress and strain may we keep the straightforwardness and simplicity of the men of the woods, the plains, the mountains, and the sea. May honesty mark us, as it marked him whom we remember today. May we be free from sophistication and diplomacy and double-dealing. May we be saved from narrow sympathies, and pride of race or class. May our love for humanity find ways to make itself felt in the ends of the earth and to the end of time.

Our stricken race calls out for saviours; in its bondage it cries for an Emancipator. As Lincoln came with hardy courage and an understanding heart, may we come, each to do his part to set humanity free.

And first of all, may we be free ourselves, free from fears, and inner conflicts, and evil habits, and every injustice and disloyalty, that we may be men upstanding, masters of man's greatest problem, that of living with others, for others, and through others, in relations of kindness, justice, honor, and peace.¹⁶

THE WORD OF TRIBUTE:

How shall we honor Lincoln? Shall we sing
His splendid fame, and build fair shrines of stone
To tell our children of our chosen king?
Yes, let us build these shrines, and thus atone
For all the scorn and hate his people gave;
And let us build his highway to the sea,
To serve the nation which he came to save;
And let us speak of him continually.
So honor him! But all is vain display
If we forget the work that he began:
To end all slavery, to find a way

To life and happiness for every man.
His voice still speaks: *O set my people free
From chains of gold, from greed-born tyranny!*¹⁷

THE PRAYER OF DEDICATION:

Almighty God, our heavenly Father, who by Thy providence doth lead men to positions of trust and responsibility, we thank Thee for the rugged honesty, the fidelity and manliness that were manifested in the life of our martyred President Lincoln. Help us to appreciate the liberty and the unity he upheld and to give to our country the service of unselfish lives. Make us, like him, true lovers of our Fatherland. Help us to keep the promise our country has made to the world, the promise to be the home of freedom and brotherhood and justice for all. Help us in our lives to keep this promise. Help us in our happiness and in our strength to keep in mind the pleasures and rights of others. Make us individually and as a people to be brave and truthful and fair. Keep us in our successes free from boasting and conceit. Help all our people to become noble and great-hearted citizens, an honor to our nation and a spring of hope to our neighbors. Graciously hear our prayer and accept us, we ask in the name of Jesus Christ, our Lord. Amen.¹⁸

THE HYMN OF BROTHERHOOD:

"America the Beautiful," by Katherine Lee Bates.

6

A Service for Washington's Birthday

THE PRELUDE

THE THEME OF THE SERVICE:

Long are the years since he fell asleep
Where the Potomac flows gently by,
There where Mount Vernon's green stretches sweep
Under the blue Virginia sky.

Warrior and statesman and patriot true,
Well had he wielded both sword and pen.

Truly, they said as they laid him to rest,
"First in the hearts of his countrymen."

Long are the years—and the land that he loved
Stands among nations, grown strong and great;

True to his visions of long ago,
Proud of the hand that so shaped her fate.

Time but adds splendor to fame so fair,
Years but test greatness—and now as then

Sleeps he in peace on Mount Vernon's hill,
"First in the hearts of his countrymen."¹⁹

THE HYMN OF PRAISE:

"God of Our Fathers, Whose Almighty Hand," by Daniel C. Roberts.

THE WORD OF TRUTH:

Here we cherish the ideal. Beyond the world that is we glimpse the world as it ought to be, and as our optimistic faith tells us it may be. Beyond the imperfect selves we know and regret, we see in vision the selves we desire to become. Always we are uneasy and haunted with discontent. Within us, real and ideal, present and future, hope and realization wage a ceaseless conflict.

For this conflict we are grateful. It is a sign and token that we have not yet become inert, blasé, philistine. We are not yet calloused and insensitive to the higher possibilities of human life; its sunrise glory has not yet faded into sullen, sodden fog and heavy, hopeless gloom.

For all unconscious ministers to our discontent we offer our thanksgiving. For those who, going about life's business in ordered ways of common duty and simple integrity, have won their neighbor's confidence and affection; for all who by their quiet strength have, unknown to themselves, become a staff and a support to others; for all those about whom fond creative fancy has woven the filmy texture of myth and marvel, we are grateful. They have become ideals incarnate.

We, too, each in his place, belong to the inspiring company of heroes. About us faith and affection, ever building, construct an aura, a second self, better than the self we inly know, and perhaps more nearly true and real.

To these two ideals we would approach: to the inner and the outer vision, the ennobled self of our spiritual

ambition, and the enhanced and glorified creation of those who believe in us and love us.

May we, like Washington, become symbols of some one of humanity's hopes; the visible incarnation of some virtue; the unconscious ministers of discontent; personalities about whom creative fancy may weave its fadeless fabric of the ideal.²⁰

THE PRAYER (*copied by George Washington when he was twenty years of age*):

Almighty God, and most merciful Father, who didst command the children of Israel to offer a daily sacrifice to Thee, that thereby they might glorify and praise Thee for Thy protection both night and day; receive, O Lord, my morning sacrifice which I now offer up to Thee; I yield Thee humble and hearty thanks that Thou hast preserved me from the dangers of the night past, and brought me to the light of this day, and the comforts thereof, a day which is consecrated to Thine own service and for Thine own honor. Let my heart, therefore, Gracious God, be so affected with the glory and majesty of it, that I may not do mine own works, but wait on Thee, and discharge those weighty duties Thou requirest of me; and since Thou art a God of pure eyes, and wilt be sanctified in all who draw near unto Thee, who dost not regard the sacrifice of fools, nor hear sinners who tread in Thy courts, pardon, I beseech Thee, my sins, remove them from Thy presence, as far as the East is from the West, and accept of me for the merits of Thy son, Jesus Christ, that when I come unto Thy temple, and compass Thine altar, my prayer may come before Thee as incense; and as Thou wouldst hear me calling upon Thee in my prayers, so give me grace to hear Thee calling on me in Thy word,

that it may be wisdom, righteousness, reconciliation and peace to the saving of my soul in the day of the Lord Jesus. Grant that I may hear it with reverence, receive it with meekness, mingle it with faith, and that it may accomplish in me, Gracious God, the good work for which Thou hast sent it. Bless my family, kindred, friends and country; be our God and guide this day and forever for His sake, who lay down in the grave and rose again for us, Jesus Christ, our Lord. Amen.

THE NATIONAL HYMN:

“America,” by Samuel F. Smith.

7

A Service for "I-Am-an-American Day"

THE PRELUDE

THE THEME OF WORSHIP:

We comprehend that a nation is a spiritual reality, an ideal, not merely a certain area of land. And we know that America means more than cities and open country, mountains and plains, rivers and lakes and sea—it is an ideal, a spirit. To the true spirit of America—its chivalry to the weak, its offer of a second chance—its welcoming brotherliness—its hope, and vigor, and optimism—its enriching and ennobling of human life—may we be true who with a reverent pride as in a sacred responsibility dare to say: "I am an American citizen."²¹

THE NATIONAL HYMN:

"America," by Samuel F. Smith.

THE WORD OF TRUTH:

Faith is the substance of things hoped for, the evidence of things not seen. For by it the fathers obtained a good report. Columbus sailed through unknown seas for many

days, mid perils of wind and perils of water, mid perils from faint hearts, mid perils from false brethren, and revealed a new world, and died knowing not what he had seen. By faith Puritanism, beginning even as a grain of mustard seed, brought forth Eliot and Hampden and Cromwell and Milton and Vane and planted New England. By faith the Pilgrim Fathers, when they were called to go out into a place which they should receive for an inheritance, obeyed; and they went out, not knowing whither they went. By faith they sojourned in the land of promise, as in a strange country, with Winthrop and Cotton and Roger Williams, heirs with them of the same promise.

By faith Samuel Adams refused to admit of bondage, and was not afraid of the King's commandments. By faith Washington drew his sword, and Jefferson saw that which was invisible. By faith independence was declared by a nation that was not yet a nation. By faith the farmers stood at Bunker Hill, by faith they endured at Valley Forge, by faith they conquered at Yorktown.

And what more shall I say? For the time would fail me to speak of Lafayette and the faith that worked mightily for us in other lands; of Franklin and Madison and Hamilton, who by faith brought us out of confusion into order; of Lincoln, also, and the noble army of those who have redeemed the land from slavery; of Garrison, who worked mightily with the newspaper, of Phillips on the platform, and Parker in the pulpit, and Whittier with the song, and Sumner in the Senate, and John Brown on the scaffold; of America in the council of nations, of faithful soldiers coming up from lowly homes and lying down in unknown graves; of faithful women giving up brothers and sons and husbands. And some had trial of bonds and

imprisonment, being destitute, afflicted, tormented. These all, having obtained a good report through faith, labored for our welfare and to safeguard democracy throughout the world; and posterity has entered into the fruits of their labor.

Wherefore, seeing we are compassed about with so great a cloud of witnesses, and that with so great a price freedom has been purchased, let us lay aside every weight of selfishness and sloth, and the sins of partisanship and pride, which so easily beset us, let us walk worthy of our great inheritance, let us be creditors of the future even as we are debtors to the past; and let us know that the spirit of history is the God of nations, whose other name is Justice.²²

THE RECITAL OF RIGHTS AND DUTIES:

UNISON: *It is my duty as an American to prove myself worthy of the freedoms guaranteed by the Bill of Rights. For every one of my privileges I have a corresponding duty.*

LEADER: Because I have the right to express my opinion orally or in writing in criticism or in praise of public officers and on public issues, to listen and to read, to assemble peaceably with others, and to discuss openly such questions as are worthy of serious attention—

RESPONSE: *It is my duty to study problems and social issues carefully and to listen and read with discrimination before expressing an opinion, to tolerate the views of others as being as worthy of consideration as my own, to make my criticism constructive, to withhold judgment until*

the evidence is reviewed, and to refrain from loose talking which may injure another or jeopardize my countrymen.

LEADER: Because I have the right to vote for whom I choose in the election of those who will hold office in our representative form of government—

RESPONSE: *It is my duty to use my right to vote as intelligently as possible, and to respect and support public officers in the honest performance of their duty.*

LEADER: Because I have the right to worship according to the dictates of my own conscience—

RESPONSE: *It is my duty to accord this same privilege to others and to respect the sacredness of religious faith.*

LEADER: Because I have the right to petition my government for redress from wrongs, to state a grievance, or ask relief from oppression—

RESPONSE: *It is my duty to ask no more for myself than I would give to all others with similar problems, and to remember that personal interest must be subordinate to the public good.*

LEADER: Because I have the right to own property which cannot be taken from me except by due process of law, to hold my home inviolate from unlawful search and myself from illegal seizure, and to establish my own integrity—

RESPONSE: *It is my duty to respect the property and personal rights of others, to refrain from trespass,*

and to avoid slander, knowing that a person's good name is his legal right.

LEADER: Because I have the right to be tried by a jury of my fellow citizens if I am legally charged with a crime, to be assured that I cannot be punished more than once for the same offense, to refuse to testify against myself, to be free under bond except for a capital offense—

RESPONSE: *It is my duty to remember at all times that a person accused is deemed to be innocent until proved guilty, to abstain from passing my own judgment until the court has made its decision, and to assist the courts by serving as a witness or as a juror when called upon to do so.*

LEADER: Because I have the right to follow without interference the lawful occupations of peacetime, to own and bear arms legally, to serve in military organizations voluntarily—

RESPONSE: *It is my duty to serve my country well at all times, to cherish and protect it from its enemies within or without, and serve under arms when called in an emergency, sacrificing my life and property if need be that this nation may live.*

LEADER: Because I have the right to exercise my rights as a citizen under the Constitution of the United States and the laws of the state and of the community in which I live; to engage in whatever occupation I may lawfully follow; to be free to travel, to educate myself, and to strive for my own occupational competence and happiness—

RESPONSE: *It is my duty to preserve, protect, and defend the Constitution of the United States, to obey its laws, to make myself personally competent, to conduct myself at all times as an honorable citizen of a great nation under whose flag mankind has reached its highest state of freedom.*²³

THE PRAYER FOR THE NATION:

Our Father in heaven, make us true lovers of our country; make us true Americans. Help us to keep the promise which our country hath made to the world, to be the home of freedom and brotherhood and justice for all. Enable us in our lives to keep this promise. In our happiness and in our strength, put us in mind of the pleasures and rights of others. Make us brave, and truthful, and fair. In our play and in our work, keep our successes free from boasting and conceit. And when we fail and are defeated, give us a higher courage and a stauncher strength. Help us to become noble and great-hearted citizens, an honor to our nation, and a spring of hope to our neighbors; through Christ, our Saviour. Amen.²⁴

THE HYMN OF RIGHTEOUS PATRIOTISM:

“Lord, While for All Mankind We Pray,” by John R. Wreford.

8

A Service for Memorial Day

THE PRELUDE

THE CALL TO WORSHIP:

God is the source of life, the fountain of all good. He has given us dear ones and we rejoice in their love, grow strong through their care, and are ennobled by their influence. He has also fixed an end for life and earthly companionship. Ofttimes we cannot fathom His purpose, yet we trust in Him. Though the longing within us seems more than we can bear, we know that our grief is according to our blessing. The sorrow of separation is the inevitable price of days and years of precious love; tears are the tender tribute of yearning affection for those who have passed away but cannot be forgotten.

Death is not the end; the earthly body vanishes, the immortal spirit lives on with God. In our hearts, also, our loved ones never die. Their love and memory abide as a lasting inspiration, moving us to noble deeds and blessing us evermore.

In humble gratitude for their life and love, and with steadfast faith, let us sanctify God's name.²⁵

THE HYMN OF PRAISE:

"We Gather Together to Ask the Lord's Blessing."

THE WORD OF TRUTH:

Yes, we would honor our heroic dead,
 Would lay a wreath on each heroic head.
 They all have perished for their dream of truth,
 Died with the dare of youth.

They are not dead: Life's flag is never furled;
 They only passed on lightly, world to world.
 Their bodies sleep; but in the Better Land
 Their spirits march under a new command.

But there is something nobler yet—to live,
 Live gallantly, to give and to forgive.
 Yes, there is something nobler than all war—
 To make our country worth our dying for—
 To lay the beams of justice on the earth,
 And call the Brother Future into birth.

This is a day that is dear,
 A day when God is near—
 The day when battles ended for a space.
 Let it become the conscience of the race.

O sons of time and tears,
 The skies are weary of these screaming shells,
 The fields are weary of these battle hells:
 Send a new vision on the coming years.
 Set this great day as a holy day apart.

For dreams of peace, the wisdom of the heart.
Yes, let this day, omen of earth, become
The dawn-rise of a new millennium.

O friends of Christ, this is our dream; for we
Must strive on toward the Brotherhood to be—
'Toward that great hour of God's ascending sun
When all shall love and all shall lift as one.²⁶

THE PRAYER IN MEMORIAM:

O God, we thank Thee for the lives, the service, and the sacrifice of those who died for our country. May their memory be precious to us, and may we never forget what they did nor why they did it. They met their test, and gave the last full measure of devotion, and so our country was saved.

Help us in our day, we beseech Thee, to build for them the best kind of memorial in a movement which seeks to remove forever the need of any more sacrifice like that. Help us to build monuments for them in the lives of our generation and those to come. On a Memorial Day may we remember the needs of the future, as well as the glories of the past. We bless Thee that Thou hast given our country men of consecration, courage, bravery, and unselfishness, and we ask that Thou wilt not fail our country in its need of meeting the crises of the present hour. May it be that all these men may not have died in vain because we live to bring about a day of peace and brotherhood and more abundant life, through the influence of the life and teachings of Thy Son, Jesus Christ. Amen.²⁷

THE NATIONAL HYMN:

"America," by Samuel F. Smith.

9

A Service for Flag Day

THE PRELUDE

THE INVOCATION:

O Thou, whose commandment is life eternal, we confess that we have broken Thy law, in that we have sought our own gain and good rather than Thy gracious will, who willest good unto all men. We have sinned by class injustice, by indifference to the sufferings of the poor, by want of patriotism, by hypocrisy and secret self-seeking. But do Thou in Thy mercy hear us. Turn Thou our hearts that we may truly repent, and utterly abhor the great and manifold evils which our sins have brought upon the nation. Break down our idols of pride and wealth. Shatter our self-love. Open our eyes to know in daily life, in public work, that Thou alone art God. Thee only let us worship, Thee only let us serve, for His sake, who sought not His own will but Thine alone. Amen.²⁸

THE HYMN OF PATRIOTISM:

"God Bless Our Native Land," by Siegfried A. Mahlmann.

THE READING OF THE SCRIPTURES:

And they sent unto Him certain of the Pharisees and of the Herodians, to catch Him in His words.

And when they were come, they say unto Him, Master, we know that Thou art true, and carest for no man: for Thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

Shall we give, or shall we not give? But He, knowing their hypocrisy, said unto them, Why tempt ye Me? bring Me a penny, that I may see it.

And they brought it. And He saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's.

Mark 12:13-17a

THE WORD OF TRUTH:

True Americanism means in equal measure freedom of opinion, respect for the opinion of others, and submission in conduct to the opinion of the majority while it lasts.

True Americanism requires that each man, while firmly holding to his own views, shall concede that others are equally sincere in their views.

True Americanism is as broad and kind as it is firm and brave. There is no bigotry in its creed. It is a civic religion of patriotic brotherhood, too noble and generous to exclude any group of loyal Americans from its communion. True Americanism is the expression of that

brightest word in the vocabulary of human freedom—liberalism.

When true Americanism shall have furnished its creative work and a new and homogeneous people shall appear among mankind, it will form a nation related to every other nation of the Occident. Thus it and it alone will be fitted to lead all the peoples of our blood to that union which must come if Western civilization is to advance or even to survive.

True Americanism trusts the common people. It believes that their heart is sound, their conscience clean, their instinct true; and that the only passion of their lives is love of America and devotion to the flag. They have proved these truths by patient toil in peace and whole-hearted sacrifice in war. Abhorring conflict, the common people of America never yet have flinched from battle in the cause of liberty or in the defense of American rights.

True Americanism knows that at the fireside of the plain people dwell the strength and hope of the Republic and the promise of the grander America that shall be. On that rock we build our house. . . .²⁹

THE PRAYER FOR FLAG DAY:

Almighty God, our heavenly Father, we bless Thee that Thou hast cast our lot in this land of civil and religious liberty. We bless Thee for the flag that stands as a symbol of such exalted privileges. We pray, O God, that wherever the flag of this nation is unfurled it may be indeed the emblem of liberty, justice and truth. Give to all who enjoy its protection the blessings of progress, of peace, of education and religion. May its white speak to us of purity, its red of that glowing zeal which pleaseth Thee, and its blue of the eternal home beyond the stars.

May it help all humanity toward the attainment of the true brotherhood, and so hasten the time when the power of the Gospel shall bring all nations and kindreds and people under the dominion of Him who is the King of kings and Lord of lords. We ask all in the name of Christ.
Amen.³⁰

THE HYMN OF CONFIDENCE:

“Battle Hymn of the Republic,” by Julia Ward Howe.

10

A Service for Independence Day

THE PRELUDE

THE INVOCATION:

Our Father, we give thanks for the cradle and rock of our liberty. For all that is worthy and noble in the fair name and broad fame of America we rejoice. Take us to Thy heart on this day of commemoration, that we may be mindful of the divine providences upon which the highways of the past have been built. May we assuredly believe that the nation which knows its God is alone enduringly strong. Thou who holdest our land in the hollow of Thy hand, pity us in our weakness, cleanse us from our sins, save us from pride, refine our gold (which is much and threatening). Grant us power to see anew the commandments that secure our foundations, the wisdom that safeguards our government, the righteousness that protects our democracy, and the spirit that begets peace, here and in all the world. We pray in the name of the Prince upon whose shoulders is the government of all the universe. Amen.³¹

THE NATIONAL ANTHEM:

"The Star-Spangled Banner," by Francis Scott Key.

THE READING OF THE SCRIPTURES:

Rejoice in the Lord, O ye righteous: for praise is comely for the upright.

Praise the Lord with harp: Sing unto Him with the psaltery and an instrument of ten strings.

Sing unto Him a new song; play skilfully with a loud noise.

For the word of the Lord is right; and all His works are done in truth.

He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.

He gathereth the waters of the sea together as an heap: He layeth up the depth in storehouses.

Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him.

For He spake, and it was done; He commanded, and it stood fast.

The Lord bringeth the counsel of the heathen to nought: He maketh the devices of the people of none effect.

The counsel of the Lord standeth forever, the thoughts of His heart to all generations.

Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance.

THE WORD OF TRUTH:

Ever since Stephen Decatur defined the arrogant patriotism of war the world has waited for a universal conception of the patriotism of peace.

The point too seldom stressed is that such a patriotism has its roots in simple things—in trees and earth and rivers, in homes and children, the schools we go to and the jobs we work at.

All of us are quick to associate patriotism with the mood of an heroic moment—watching an endless file of troops marching on and ever on, down to death and glory; seeing the flag go by, or cherishing the last dying note of “taps” echoing away on the horizon. We reserve our feelings for public occasions and let them burst in swelling triumph at an Inaugural, or the observance of Armistice Day and the Fourth of July.

It should be understood that these moments bear testimony to intensely brief and triumphantly desolate interludes in our country’s history. The patriotism of peace plays no part in them. It cannot be encompassed in a firecracker, nor betrayed in a flight of oratory. It cannot be limited to a day, nor yet a year. It is a matter of the spirit, expressed in action, throughout our lives.

It is the spirit which moves men to go calmly and quietly about the task of conserving our waning forests, our minerals, our water power; harnessing the destructive power of floods; cleansing our rivers; embracing our new citizens; improving the cities in which we live and the industries in which we labor; creating healthier and happier and more prosperous homes; bringing education and enlightenment to young and old, to rich and poor.

These are the campaigns of peace, waged quietly, often unheroically. Victory holds no fruits of undying fame nor everlasting glory for the leaders—no fame but the happiness of our fellows, no glory but the glory of progress.³²

THE PRAYER FOR LIBERTY:

Lord,
Who hast set in men's hearts Thine ideal of liberty,
Illumine all mankind with the knowledge of that truth
which maketh free.

Lord,
Who hast set in men's hearts Thine ideal of equality,
Reveal unto all mankind that in common sonship to
Thee,
And in this alone, is the inalienable right of equal man-
hood.

Lord,
Who hast set in men's hearts the ideal of brotherhood,
Make known unto all mankind
That in drawing closer to Thee,
And in this alone can they draw closer to their brethren.

Lord,
Who, throughout the ages,
Hast set working terribly amid the peoples of the earth
The leaven of Thine ideals,
So that ancient wrongs are swept away,
Ancient barriers broken down,
Ancient oppressions shattered,
Look down in mercy upon our land.
Send forth among her millions, with new power, these

Thy great and revolutionary ideals,
Thy liberty, Thine equality, Thy brotherhood.
Amen.³³

THE HYMN OF PRAISE:

“God of Our Fathers, Whose Almighty Hand,” by Daniel C. Roberts.

11

A Service for Labor Day

THE PRELUDE

THE INVOCATION:

We thank Thee, O God, for the worship of this day and for the restoration of the body and soul which comes to us through communion with Thee. We rejoice that Thou hast permitted us to be coworkers with Thee in the unfolding of Thy divine plan. Thou hast set Thy blessing upon labor, and hast enabled us to promote the well-being of all by the faithful work we do. Strengthen in us, O God, the spirit of service and sacrifice. May we never be tempted to profit by impoverishing and degrading the lives of others. Make us realize the wrong of letting others hunger while we are surfeited with the bounties of nature. Implant in our hearts, we pray Thee, a sense of responsibility and comradeship. Reveal to us the divine glory that abides in every soul, and the high dignity that invests all honest labor. Help us so to live that, by our own endeavors, we may hasten the day when all shall toil and serve side by side as brothers; when love and

sympathy shall stir every heart, and greed and want no longer mar the beauty of Thy creation. Amen.³⁴

THE HYMN OF PRAISE:

“Lift Up Our Hearts, O King of Kings,” by John H. B. Masterman.

THE WORD OF TRUTH:

It is the plain man of the street to whom Jesus addressed Himself. It is to the common mind of the world that He gave His message. He was called a “friend of publicans and sinners.” And it is His gospel that has always been the force that has upset tyrannies, overthrown privilege, and enabled the common man to get a chance.

For Democracy, of course, does not mean so silly a thing as equality. Men were not created equal but with varying gifts and capacities. All Democracy implies is an equality of opportunity.

There are superior people under Democracy, but when a pure Democracy shall come, superiority will depend upon real ability and not upon the hazard of birth or privilege or any such thing.

Jesus believed in the people. And it seems to me that it is not fantastic to say that a belief in the people, in their goodness, and in their wisdom, is quite as essential to being a Christian, as the belief in the wisdom and goodness of God.

We have wars, we have industrial quarrels, we have family difficulties, all because we do not believe in each other. It is not so much that we do not have faith in God; the difficulty is we do not have faith in Man.

After two thousand years the world still finds it absurd to believe in Mankind. Behind the gospel of Christ is the

startling and revolutionary idea that the people, the great gray mass of common men and women, have really more goodness than any exclusive set that has withdrawn from it, far more wisdom than those who would teach them, and far more common sense than their leaders.

Jesus is the Saviour of the world because He is the founder of Democracy. For it is only Democracy, only a profound belief and confidence in the people, that shall save the world.³⁵

THE PRAYER FOR LABOR:

O God, Thou art Thyself the great Creator, the Master Workman. Hast Thou not also revealed Thyself to us in Jesus the carpenter, whose roughened hands bear eternal testimony to the dignity of toil?

We sense Thy presence in the upward surge of the masses, who with the awakened self-respect of children of God, have through the centuries cast off the shackles of slavery and serfdom, and stand now gazing toward the dawn of a greater freedom.

We praise Thee for those brave spirits who have led the way; who have dared to risk even their children's bread in organized endeavor to improve the lot of all; who for their unselfish devotion have been condemned as outcasts of society; endured prison; sacrificed their lives as martyrs to the cause.

Help Thou the labor movement of our day to be worthy of its heritage. Unite in high purpose the workers in the factory and on the farm. Preserve them from temptation to selfish complacency in partial gains for any favored craft or race or nation. Guard their leaders from lust for personal power. Guide them in the service of the common good.

Help the workers of all lands to stand shoulder to shoulder for justice and peace among the nations. Save them from the sin of selfish nationalism. Give them a wider vision of world government with justice and liberty for all.

Grant to labor the wisdom to seek a world of peace and plenty by means of organization and the ballot, keeping their movement free from hate and violence, building into the co-operative commonwealth those spiritual values which alone can make it endure.

Bring, at last, all workers by hand or brain into world-wide brotherhood; into closer fellowship with Thee, O God, the Father of us all. Amen.³⁶

THE HYMN OF BROTHERHOOD:

“We Bear the Strain of Earthly Care,” by Ozora S. Davis.

12

A Service for Armistice Day

THE PRELUDE

THE CALL TO WORSHIP:

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

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; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Isaiah 2:1-4

THE HYMN OF ASPIRATION:

"These Things Shall Be: A Loftier Race," by Addington Symonds.

THE WORD OF TRUTH:

The earth is weary of our foolish wars.
Her hills and shores were shaped for lovely things,
Yet all our years are spent in bickerings
 Beneath the astonished stars.

April by April laden with beauty comes,
Autumn by Autumn turns our toil to gain,
But hand at sword-hilt, still we start and strain
 To catch the beat of drums.

Knowledge to knowledge adding, skill to skill,
We strive for others' good as for our own—
And then, like cavemen snarling with a bone,
 We turn and rend and kill. . . .

With life so fair, and all too short a lease
Upon our special star! Nay, love and trust,
Not blood and thunder shall redeem our dust.
 Let us have peace!¹³⁷

THE PRAYER FOR PEACE:

"Lord of all being, throned afar," by whose universal laws suns and stars move surely in their appointed ways, and by whose indwelling Spirit men may, if they will, as surely dwell together in amity and accord, grant, we beseech Thee, to men everywhere Thy will to peace.

Remove from our minds all malice and prejudice born of past wars. Free us from impatience for power and the greed of gain. Restrain us from all vain boasting and that provincial conceit which remoteness can create.

And if we must arm, may this strength be used but to police and preserve the world's needed peace. Mercifully grant that the free will which Thou hast given to all men may be turned away from that which destroys to that which saves.³⁸

Grant, O God, the long-awaited gift of universal and enduring peace to a world weary of hatreds and strife. . . . Help us to transform the world with our faith, our strength, and our enthusiasm, that it may more fully and gladly do Thy will and reflect the spirit of Thy Son.

In honored memory we hold all those who nobly fought for our country in time of crisis and war. They were called to dare much and sacrifice even unto the uttermost. Help us to carry on the work of today and tomorrow with equal courage and faith and sacrifice. We thank Thee for those who dealt gloriously with the crises of the past, and beseech Thee that Thou wilt be with us as with them. Amen.³⁹

THE HYMN OF PEACE:

"In Christ There Is No East or West," by John Oxenham.

13

A Service for Thanksgiving Day

THE PRELUDE

THE CALL TO WORSHIP:

Out of the past the present; out of the present the future. We are the heirs of those who have gone before. From them comes our heritage of good and ill. Inevitably we shall pass on also our gift of weal or woe to succeeding generations. May we meet our task with courage, and create somewhat of worth that may enrich the future.⁴⁰

THE NATIONAL HYMN:

"America," by Samuel F. Smith.

THE WORD OF TRUTH:

Some regard the settling of New Plymouth as the sowing of the seed from which the crop of Modern America has grown. For all the Mayflower's sailing there is, perhaps, little existing in modern England or America "according to the Primitive Pattern in the Word of God." It would be healthful could either country see herself

through the eyes of those pioneers, or see the pioneers as they were. The Pilgrims leave no impression of personality on the mind. They were not "remarkable." Not one of them had compelling personal genius, or marked talent for the work in hand. They were plain men of moderate abilities, who, giving up all things, went to live in the wilds, at unknown cost to themselves, in order to preserve to their children a life in the soul.⁴¹

A MEDITATION ON AMERICA:

Under the guiding hand of God, our pilgrim fathers crossed the sea, and founded upon this continent a nation dedicated to liberty, equality and the brotherhood of man.

We are grateful today for their spirit of adventure in a new world, and for their daring experiment in the then untried ways of government by the people.

As with changing times, we too face new worlds, are we not ever in need of fresh courage to launch out again in bold adventures of faith, adopting such new forms as may be necessary to fulfill the larger purposes for which our country came to birth?

Deep within us, do we not feel the stirrings of those heroic virtues which marked the pioneer? Shall not we also lift up our eyes to new horizons? Shall we not once more press forward to extend the frontiers of freedom for the common man, fulfilling in economic and industrial democracy as well as in our political life, the sacred traditions of government by the people?

Shall we not lift up our eyes also to ultimate horizons, and see the coming of the dawn of peace through a parliament of man, and the federation of the world?

Is not the hand of God revealed in human history: in the gradual advance of the idea of government from family and tribal groups, and from limited geographical areas to wider national boundaries, and finally to the entire world?

May not the larger fulfillment of the American dream lie just before us? Shall we not press forward now to help establish a world government of the peoples, by the peoples, and for the peoples of the earth? Shall we not take our rightful place as a member state in such a government, in order that under God, we may help establish justice among the nations, assure peace and tranquility in all the world, and promote the general welfare of mankind?⁴²

THE PRAYER FOR OUR COUNTRY:

Almighty God, Who hast given us this good land for our heritage; we humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will. Bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogancy, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in Thy Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to Thy law, we may show forth Thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer

not our trust in Thee to fail; all which we ask through
Jesus Christ, our Lord. Amen.⁴³

THE HYMN OF PRAISE:

“O God, Beneath Thy Guiding Hand,” by Leonard
Bacon.

SERVICES FOR
MEMORIAL OCCASIONS*

14

A Service in Memory of Departed Comrades

THE PRELUDE

THE THEME OF WORSHIP:

All you who mourn the loss of loved ones, and at this hour remember the sweet companionship and the cherished hopes that have passed away with them, give ear to the word of comfort spoken in the name of God. Only the body has died and has been laid in the dust. The spirit lives in the shelter of God's love and mercy. Our loved ones continue, also, in the remembrance of those to whom they were precious. Their deeds of lovingkindness, the true and beautiful words they spoke, are treasured up as incentives to conduct by which the living honor the dead. And when we ask in our grief: Whence shall come our help and our comfort? then in the strength of faith let us answer with the Psalmist: My help cometh from God. He will not forsake us nor leave us in our grief. Upon Him we cast our burden and He will grant us strength according to the days He has apportioned to us. All life comes from Him; all souls are in His keeping.⁴⁴

* Also Services 8 and 12.

THE HYMN OF HUMAN NEED:

"Abide with Me," by Henry F. Lyte.

THE WORD OF TRUTH:

"Good night, sleep well!" we say to those we love
 And watch dear faces glimmer on the stair,
 And hear faint footfalls in the rooms above
 Sound on the quiet air,
 Yet feel no fear, though lonely they must go
 The road of slumber's strange oblivion.
 Dark always wears to dawn,
 Sleep is so gentle, and so well we know,
 Wherever they have gone,
 They will be safe until the morning light,
 Good night, good night!

Good night, sleep well, beloveds, when the last
 Slow dusk has fallen, and your steps no more
 Make music on the empty upper floor,
 And the day is fully past.
 We who so lightly let you go alone,
 Evening by evening, from our trustful sight
 Into the mystery of sleep's unknown—
 We need not fear tonight,
 Death is so gentle—dark will break to dawn . . .
 Love will be safe until the morning light.
 Sleep well, good night!⁴⁵

THE READING OF THE SCRIPTURES:

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

The first man is of the earth, earthy: the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

I Corinthians 15:45-50

THE WORD OF TRUTH:

A little thing is our earth,
Slung, by a thread unseen,
In a tiny trail round a lesser star:
Beyond it—Infinitude,
Universe beyond universe,
Bright, estranged, unknowable,

A little thing is our Earth,
And beyond it is Infinitude.

A little thing on our Earth is a home—
A home where love dwells and grows fairer day
after day—
Beyond it are the unending multitudes,
The swarming millions of humanity,
Knowing and caring nought that it lives.

A little thing is a home,
And bounding it close is Death.

Yet the love that dwells there
Is not little,

Nor is it bounded by Death.
It is lord of all worlds:
Deathless it is, and incorruptible.

For Life it is of God's Life,
Who is Love.⁴⁶

THE PRAYER OF THANKS FOR THE BLESSED DEAD:

Lord of all worlds,
We thank Thee for all those who are now perfected in Thee.
We thank Thee that now they are released from their apprenticeship,
And behold Thee face to face at last,
Dwelling forever in light and joy with Thyself.
We thank Thee for their lives here on earth,
For their devotion to duty and right,
For their courage, their self-sacrifice, their love.
We thank Thee for their steadfast faithfulness,
For their loyalty and trusty friendship,
For their ready answer to Thy call.
We thank Thee for their great blessedness
In that their probation was short,
And now they are gone forward to their perfect reward in Thee.
We thank Thee for the high inspiration of their example,
For the hope which is given us, as we think of them,
That we also—though our probation here be longer—
May like them be faithful and self-denying, pure,
humble, and loving,

That so we may all, in heaven and earth,
Be bound together into one new creation in
Thyself. Amen.⁴⁷

THE HYMN OF CONFIDENCE:

“Strong Son of God, Immortal Love,” by Alfred Ten-
nyson.

15

A Service in Memory of a Departed Friend

THE PRELUDE

THE CALL TO WORSHIP:

When cherished ties are broken and fond hopes shattered, only faith and confidence can lighten the heaviness of the heart. The pang of separation is hard to bear, but to brood over our sorrow is to embitter our grief.

The Psalmist said that in his affliction he learned the law of God. Indeed, not unavailing will be our grief, if it send us back to serve and bless the living. We learn how to counsel and comfort those who, like ourselves, are sorrow-stricken. Though absent, the departed still minister to our spirits, teaching us patience, faithfulness and devotion. Within the circle of the daily association, we often failed to discern their worth and their loveliness. In the remembrance of their virtues and affections, the best and purest part of their nature lies eternally enshrined. Let us lift our head in hope, and summon our strength for duty. We dwell in the shelter of the Almighty, for He is our refuge and our fortress.⁴⁸

THE HYMN OF TRUST:

"A Mighty Fortress Is Our God," by Martin Luther.

THE WORD OF TRUTH:

They are not gone who pass
Beyond the clasp of hand,
Out from the strong embrace.
They are but come so close
We need not grope with hands,
Nor look to see, nor try
To catch the sound of feet.
They have put off their shoes
Softly to walk by day
Within our thoughts, to tread
At night our dream-led paths
Of sleep.

They are not lost who find
The sunset gate, the goal
Of all their faithful years.
Not lost are they who reach
The summit of their climb,
The peak above the clouds
And storms. They are not lost
Who find the light of sun
And stars and God.

They are not dead who live
In hearts they leave behind.
In those whom they have blessed
They live a life again,
And shall live through the years
Eternal life, and grow
Each day more beautiful

As time declares their good,
 Forgets the rest, and proves
 Their immortality.⁴⁹

THE HYMN OF REMEMBRANCE (*sung by soloist, quartet, or congregation*):

"It Singeth Low in Every Heart," by John W. Chadwick.

THE WORD OF TRUTH:

They never quite leave us, our friends who have passed
 Through the shadows of death to the sunlight above;
 A thousand sweet memories are holding them fast
 To the places they blessed with their presence and love.
 The work which they left and the books which they read
 Speak mutely, though still with an eloquence rare,
 And the songs that they sang, the words that they said,
 Yet linger and sigh on the desolate air.
 And oft when alone, and oft in the throng,
 Or when evil allures us, or sin draweth nigh,
 A whisper comes gently, "Nay, do not the wrong,"
 And we feel that our weakness is pitied on high.⁵⁰

THE PRAYER FOR TRUST:

O Thou who art from everlasting to everlasting, in whom there is no variableness, neither shadow cast by turning, we look up from the transitory world of our finite being and worship Thee. For a little space we see our fellows walking beside us along life's road, and then they are gone into the unknown. Our spirits face the bounds of life with questioning and sometimes with fear. We see life's inequities, its incompleteness and its tragedy. We think we were not made to die, yet know that no mortal can escape the final summons.

Teach us so to live that we may come to understand the meaning of Eternity in Time. May we comprehend that the measure of the fullness of life is not quantity but quality. May we know that an hour can hold more than a slow span of years, when the spirit is at one with Thy spirit.

We would learn to trust Thee as our loving Heavenly Father. We know that Thou hast made us for Thyself and that our hearts are restless until they find their rest in Thee. So give us the sure knowledge that nothing can happen to the soul of man which he need dread, save that which comes out of cowardice or dishonor or selfishness. May we trust Thee and Thy loving wisdom so utterly that there may come into our souls the sense of oneness with Thee, knowing that to be one with the Eternal is to share something of That which is beyond the power of death.

Forgive us if we think that we can earn immortality. May we ever view it as Thy free gift to those who follow Him in whom alone standeth our hope of eternal life, even Jesus, who lived and died and rose again that man might never die. We ask it in His name. Amen.⁵¹

THE HYMN OF THANKSGIVING:

“For All the Saints Who from Their Labors Rest,” by
William W. How.

SERVICES FOR
SCHOOLS AND COLLEGES

16

A Litany for Teachers of Children

THE PRELUDE

THE INVOCATION:

O Lord of Life and God of Love,
Make us to know, we ask,
The beauty of the trust we bear,
The glory of our task!

Strengthen our hands and cleanse our hearts,
Lighten our eyes, and make
Us worthy of our calling, for
The children's Master's sake! Amen.⁵²

THE HYMN OF SUPPLICATION:

"Master, No Offering Costly and Sweet," by Edwin P.
Parker.

THE LITANY:

I. THANKSGIVING

O God, our Father, we praise and thank Thee for children; for their simple-mindedness, their spirit of wonder,

their unexpectedness, their affection, their appreciation of beauty and fun and the goodness of life,

We thank Thee, O Lord.

For the love and reverence of children among the roughest men and women,

We thank Thee, O Lord.

For those engaged in education that have the child-like heart and are holding up to teachers the ideal of believing in and waiting upon the child,

We thank Thee, O Lord.

For the awakening of the nation to the need for the education and care of her children,

We thank Thee, O Lord.

For all the unknown faithful service of teachers and others to destitute children,

We thank Thee, O Lord.

For the wise love of parents and for all happy, healthy homes where children grow up loving what is fair and good,

We thank Thee, O Lord.

II. REPENTANCE

Because through our hurry and impatience we lose our love of simple things,

O God, forgive.

Because so often we prize subtlety of intellect more than the simple heart; pride and self-assertion more than humility; the artificial pleasures of civilization more than

the purity and beauty that is to be found near to the heart of nature and in children,

O God, forgive.

Because we have been so slow to serve the children of the nation, so blind to the needs of their growth and development, so little awake to the spiritual nature of education,

O God, forgive.

Because we have failed to recognize the rights of all children, and have desired more than their share for the children we know and love,

O God, forgive.

III. INTERCESSION

Let us pray for children.

For all children who are handicapped by hard circumstances; for those who are being brought up in homes in which there is no beauty or joy or love; for the sick, incurable, and mentally deficient; for the wayward, and for those who are misunderstood,

We beseech Thee to hear us, O Lord.

Let us pray for teachers.

For those now in college, that they may have eyes to see the greatness of their vocation,

We beseech Thee to hear us, O Lord.

For those with no love for children or teaching, that they may have the courage to cut the bonds which tie them to the profession; or if that cannot be, to believe that Christ can give them that change of temperament which they need,

We beseech Thee to hear us, O Lord.

For those who have just left college and are faced by lack of sympathy with high ideals, or are disheartened by the conditions under which they work, that they may have strength and courage to keep their vision, and perseverance to work it out.

We beseech Thee to hear us, O Lord.

For all teachers, especially for those who find it hard to keep the eternal youth and freshness which children demand, that they may find in Christ a continual renewal and deepening of personality.

*We beseech Thee to hear us, O Lord. Amen.*⁵³

THE HYMN OF CONSECRATION:

“Lord, Speak to Me, That I May Speak,” by Frances R. Havergal.

17

A Service Dedicated to True Sportsmanship

THE PRELUDE

THE INVOCATION:

For sheer delight in living we praise Thee, dear God, for vigor in youth and well-being in age. You give us mountains to climb and surf to ride and zest in sport and the sporting spirit in work. We want to play the game, Great Captain. We aim to keep in training our whole life long—live clean, drive hard, win out. We mean to stay fit to welcome happy hardships that harden us. Exult with us in our success. Stiffen our pluck in defeat. Keep us watching the signals. And hearken, O Lord, to this our plea for our chance in this good, glad world. Amen.⁵⁴

THE HYMN OF LOYALTY:

“True-Hearted, Whole-Hearted,” by Frances R. Havergal.

THE READING OF THE SCRIPTURES:

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway.

I Corinthians 9:24-27

THE WORD OF TRUTH:

Coaches are fond of saying, "I want you boys to fight and keep on fighting." If asked to explain his precise meaning, the coach would undoubtedly answer with complete sincerity, "I told them to play hard." But it does not always work out that way. Only too often the instructions are taken all too literally. Football grows cleaner, but Spotless Town is still a long march ahead. And when a young man deliberately injures an opposing player by the use of foul tactics, there are accessories before the fact.

Graduates who insisted loudly that "Dear Old—" must have a winning team, and coaches who said that defeat would sully the honor of the institution, must share in the blame. It isn't possible to rouse impressionable youth up to the point of being ready to die for "Dear Old—" and not have a few of them, in the heat of battle, come to the decision that some of the foe ought at least to be maimed for the same good cause.

In spite of the stiff penalty provided by the rules, slugging continues. The officials can't see everything. Again and again players are tackled after they have crossed the sidelines and the whistle has blown. Men who are down get jumped upon. To be sure there is a difference between hard football and dirty football. When one watches

the big games from way up on the rims of bowls and stadia, he is likely to have a good deal of trouble in detecting just where honest ardor ceases and foul play begins. I have observed, however, that star players tend to get injured a little more often than those of slighter worth. To be sure, the burdens of attack and defense fall more frequently to the stars, but this is not the only reason. Football, even under strict observance of the rules, permits the practice of disarming the enemy by injuring his most conspicuous players.

And in addition to physically dirty play there are other devices not wholly glamorous. A great college coach taught his scrub team to curse the varsity players most foully through an entire week of practice. "It worked well," explained the veteran of that eleven. "When we got into the big game that Saturday I never paid any attention to the names they were calling me. I don't care about being called names like that, but the practice made me used to it. The coach told us not to listen to anything but the signals and to go through with our assignments. They did all the cursing and we won the game. . . ."

Only once did I ever hear of an official football speech which met with my entire approval. It was made by a Harvard captain. His team had lost to Yale, but by a smaller score than was expected. It had been a fast and interesting game. At the dinner when the team broke training the captain said, "We lost to Yale, but I think we had a satisfactory season. We have had fun out of football, and it seems to me that ought to be the very best reason for playing the game."⁵⁵

THE PRAYER OF A TRUE SPORTSMAN:

Dear Lord, in the battle that goes on through life

I ask but a field that is fair,
A chance that is equal with all in the strife,
A courage to strive and to dare;
And if I should win, let it be by the code
With my faith and my honor held high;
And if I should lose, let me stand by the road,
And cheer as the winners go by.

And Lord, may my shouts be ungrudging and clear,
A tribute that comes from the heart,
And let me not cherish a snarl or a sneer
Or play any sniveling part;
Let me say, "There they ride, on whom laurel's bestowed
Since they played the game better than I."
Let me stand with a smile by the side of the road,
And cheer as the winners go by.

So grant me to conquer, if conquer I can,
By proving my worth in the fray,
But teach me to lose like a regular man,
And not like a craven, I pray;
Let me take off my hat to the warriors who strode
To victory splendid and high,
Yea, teach me to stand by the side of the road
And cheer as the winners go by.⁵⁶

THE HYMN OF ENTHUSIASM:

"Rejoice, Ye Pure in Heart," by Edward H. Plumptre.

18

A Morning Service for Students

THE PRELUDE

THE CALL TO WORSHIP:

“The day will bring some lovely thing,”
I say it over each new dawn;
“Some gay adventurous thing to hold
Against my heart when it is gone.”
And so I rise and go to meet
The day with wings upon my feet.

I come upon it unaware—
Some sudden beauty without name;
A snatch of song—a breath of pine—
A poem lit with golden flame;
High tangled bird notes—keenly thinned—
Like flying color on the wind.

No day has ever failed me quite—
Before the grayest day is done,
I come upon some misty bloom
Or a late line of crimson sun.

Each night I pause—remembering
Some gay, adventurous, lovely thing.⁵⁷

THE HYMN OF PRAISE:

“O Splendor of God’s Glory Bright,” by Ambrose
Milan.

THE WORD OF TRUTH:

Charles Kingsley wrote:

Do the duty that lies nearest to you. Every duty that is bidden to wait returns with seven fresh duties at its back. Thank God every morning when you get up that you have something to do which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle will never know. Be not anxious about tomorrow. Do today’s duty, fight today’s temptations, and do not weaken or distract yourself by looking forward to things which you cannot see and could not understand if you saw them. . . . The men whom I have seen succeed best in life have always been cheerful and hopeful men who went about their business with smiles on their faces, took chances and changes of this mortal life like men, facing rough and smooth alike as it came, and so found the truth of the old proverb, that good times and bad times and all times pass over.

THE PRAYER FOR THE DAY:

Our Father, we thank Thee for this day, for its work and its pleasures, for the zest of our youth and the joy of living. May no mean word or foul act cloud our satisfaction or humble our pride when this day is done.

Grant that we may do our day’s work with a willing heart, looking forward to the larger tasks of our life in

the days to come, and may we go to meet the future years with a trained body and mind, well able to do a man's work.

May no idleness or love of easy ways, no hidden vice or flaw of character weaken our youth, lest when we strain to run the race of life, we be forced to drop out before the goal is reached.

Make us loyal to our friends, our teammates, our school and our teachers, and lovingly loyal to our parents and the dear folks at home. Save us from bringing to shame the hope and pride with which they think of us.

Give us a brave heart to say what is true and do what is right, even to our own hurt, following in the footsteps of the great Captain of our life, Jesus Christ, in whose name we make our prayer. Amen.⁵⁸

THE ACT OF DEDICATION (*read by the leader or responsively*):

I will start today serenely
 With a true and noble aim;
*I will give unselfish service
 To enrich another's name.*

I will speak a word of courage
 To a soul enslaved by fear;
*I will dissipate drab discord
 With the sunshine of good cheer.*

I will be sincere and humble
 In the work I have to do;
*I will praise instead of censure
 And I'll see the good in you.*

I will keep my mind and body
 Sound and flexible and pure;

*I will give my time and study
To the things that long endure.*

I will do what I am able
To advance a worthy cause;

*I will strive to lessen evil
And obey God's righteous laws.*

I will pray to Him to guide me
In the straight and narrow way;

*I will shun false pride and folly:
I will live my best today.⁵⁰*

THE HYMN OF CONSECRATION:

“God’s Trumpet Wakes the Slumbering World,” by
Samuel Longfellow.

19

A Service of Dedication to Worthy Friendships

THE PRELUDE

THE INVOCATION:

O Thou great Teacher of men, with Whom are hid all the treasures of wisdom and knowledge, look down upon us, we beseech Thee, a company of students who are trying to feel our way a little farther into the mystery of Thy world. Open our minds to every new insight; make our spirits sensitive to every fresh impression. Suffer us not to lose the whole in the parts—to sacrifice the distant for the near; but speaking truth in love, may we grow up in all things unto Him whom Thou hast given us for our model, the Christ who is the way and the truth and the life. Amen.⁶⁰

THE HYMN OF PRAISE:

"Come, Let Us Tune Our Loftiest Song," by Robert A. West.

THE READING OF THE SCRIPTURES:

A. In the book of Ecclesiasticus is found this tribute to friendship:

A faithful friend is a strong defence: and he that hath found him, hath found a treasure.

Nothing can be compared to a faithful friend, and no weight of gold and silver is able to countervail the goodness of his fidelity.

A faithful friend is the medicine of life and immortality: and they that fear the Lord, shall find him.

He that feareth God, shall likewise have good friendship: because according to him shall his friend be.

Ecclus. 6:14-17

B. The book of Ruth is a beautiful story of friendship and love. In the first chapter is this account of Ruth's decision to remain with Naomi:

And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law.

And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.

When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

So they two went until they came to Bethlehem.

Ruth 1:14-19a

THE WORD OF TRUTH:

You ought to be fine for the sake of the folks

Who think you are fine.
 If others have faith in you doubly you're bound
 To stick to the line.
 It's not only on you that dishonor descends:
 You can't hurt yourself without hurting your friends.

You ought to be true for the sake of the folks
 Who believe you are true.
 You never should stoop to a deed that your friends
 Think you wouldn't do.
 If you're false to yourself, be the blemish but small,
 You have injured your friends; you've been false to them
 all.

For friendship, my boy, is a bond between men
 That is founded on truth:
 It believes in the best of the ones that it loves,
 Whether old man or youth;
 And the stern rule it lays down for me and for you
 Is to be what our friends think we are, through and
 through.⁶¹

THE PRAYER FOR WORTHY FRIENDSHIPS:

Dear Unseen Friend, we thank Thee for the gift of
 friendship that makes people care for one another, for
 the power of love that drives out that which is greedy and
 mean in human hearts.

We thank Thee for those who make our lives happy.
 May we give them comradeship and love in return. Keep
 us from being fickle, and make us dependable and loyal.

Guide us in our friendships that we may choose high-
 minded and worthy companions, whose association will

make us better men and women and who will be our life-long friends. Amen.⁶²

THE HYMN OF HUMAN NEED:

“Lead Us, O Father,” by William Henry Burleigh.

20

A Service of Thanksgiving for Work

THE PRELUDE

THE THEME OF WORSHIP:

Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like it or not; it is the first lesson that ought to be learned; and however early a man's training begins, it is probably the last lesson that he learns thoroughly.⁶³

THE HYMN OF CHALLENGE:

"Come, My Soul, Thou Must Be Waking," by Friedrich R. L. von Canitz.

THE READING OF THE SCRIPTURES:

Go to the ant, thou sluggard; consider her ways, and be wise:

Which having no guide, overseer, or ruler,
Provideth her meat in the summer, and gathereth her
food in the harvest.

How long wilt thou sleep, O sluggard? When wilt thou
arise out of thy sleep?

Yet a little sleep, a little slumber, a little folding of the hands to sleep:

So shall thy poverty come as one that travelleth, and thy want as an armed man.

Proverbs 6:6-11

I went by the field of the slothful and by the vineyard of the man void of understanding;

And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

Then I saw, and considered it well: I looked upon it, and received instruction.

Yet a little sleep, a little slumber, a little folding of the hands to sleep:

So shall thy poverty come as one that travelleth; and thy want as an armed man.

Proverbs 24:30-34

THE WORD OF TRUTH:

Bob Burdette wrote:

My son, remember you have to work. Whether you handle pick or wheelbarrow or a set of books, digging ditches or editing a newspaper, ringing an auction bell or writing funny things, you must work. Don't be afraid of killing yourself by overworking on the sunny side of thirty. Men die sometimes, but it is because they quit work at 9 P.M. and don't go home until 2 A.M. It's the intervals that kill, my son. The work gives you appetite for your meals; it lends solidity to your slumber; it gives you a perfect appreciation of a holiday. There are young men who do not work, but the country is not proud of them. It does not even know their names; it only speaks of them as So-and So's boys. Nobody likes them; the great, busy

world doesn't know they are here. So find out what you want to be and do. Take off your coat and make dust in the world. The busier you are, the less harm you are apt to get into, the sweeter will be your sleep, the brighter your holidays, and the better satisfied the whole world will be with you.

Thomas Carlyle wrote:

Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life purpose: he has found it, and will follow it. All true work is sacred; in all true work, were it but true hand-labor, there is something of divineness. Labor, wide as the earth, has its summit in heaven. Sweat of the brow; and up from that to sweat of the brain, sweat of the heart; which includes all Kepler calculations, Newton meditations, all sciences, all spoken epics, all acted heroisms, martyrdoms—up to that “agony of bloody sweat” which all men call divine! O brother, if this is not “worship,” then I say, the more pity for worship; for this is the noblest thing yet discovered under God's sky.

THE PRAYER FOR WORK TO DO:

Master,

Give us this day hard work to do,

Work that will tax us and strain us.

Work that will stretch our muscles and engross our
minds,

Work that will employ all our powers of body and intel-
lect and heart,

Work—above all—that will further Thy cause in the
world.

If our work appointed this day be study and training for
life,

Reveal unto us our responsibility unto Thee for the future:

Show us that we are debtors to Thyself and to our fellows;
Teach us that every faculty of body and mind must be faithfully prepared,

So that, when our time comes, we may go forth fit instruments for Thy service,

Weapons polished and keen, ready suited to Thy grasp,
Wherewith Thou mayest fight the battles of righteousness and truth,

Vanquishing error, oppression and wrong.

If our work be the teaching and training of others,
Then make our minds pure and humble before Thyself,

That no stain of selfishness or lethargy,

Of mean purpose or of low ideals,

May mar this weighty and honorable service

Which Thou in Thy loving favor hast been pleased to commit to our charge. Amen.⁶⁴

THE HYMN OF LOYALTY:

“O Son of Man, Thou Madest Known,” by Milton S. Littlefield.

21

A Service of Dedication for Students of Music

THE PRELUDE

THE CALL TO WORSHIP:

Praise ye the Lord. Praise God in his sanctuary: praise Him in the firmament of His power.

Praise Him for His mighty acts: praise Him according to His excellent greatness.

Praise Him with the sound of the trumpet: praise Him with the psaltery and harp.

Praise Him with the timbrel and dance: praise Him with stringed instruments and organs.

Praise Him upon the loud cymbals: praise Him upon the high sounding cymbals.

Let every thing that hath breath praise the Lord. Praise ye the Lord.

Psalm 150

THE HYMN OF PRAISE:

“O Worship the King,” by Robert Grant.

THE PRAYER OF THANKSGIVING:

Thou who wast well pleased when the morning stars sang
together,
When the floods rejoiced and the valleys danced and sang,
Who hast put deep into the human heart
The instinct to praise Thee with lip and instrument,
Teach us how to express our thanks for the gift of music.
We praise Thee for crude expressions in the childhood of
the race,
For modes and moods of men of varied culture and race.
For garret manuscripts stained with tears,
For gentle lullabies,
For love songs whispered in the ear,
For sonorous symphonies,
For the silver voice of violin,
The many splendored beauty of the organ,
For those who hold multitudes by the spell of voice or
hand,
For gay black men on river sides,
For Highland lament
And fiery Southern dance,
For Welsh chorus, for Celtic pibroch,
For Volk's Lieder,
For Russian liturgy,
For wild Czigany rhapsodies
And students singing to the night,
For all who have expressed for us
The ecstasy, the wonder, the beauty and the travail of
life,
For all who wash our souls clean in clear, sweet streams
of beauty,
We thank Thee, Lord. Amen.⁶⁵

THE WORD OF TRUTH:

Listen! It is a symphony concert. Far below, the soloist with his violin stands a little apart from the great orchestra. From his frail instrument pours forth a flood of notes that seem to be the very music of life itself. Weary people forget the workaday grayness of their lives, and faces light up with new hope, while eyes grow luminous under the spell of beauty.

The God who said, "Let there be light," said also, "Let there be music." And musicians who catch in their listening spirits the caroling of birds, the singing of winds in the tree tops, the melody of brooks, the lilt in the voices of little children, the singing of the spheres in space, and put them down in black marks on white paper, that others may read and bring forth again on piano or violin or 'cello, are in very truth co-workers with God. And any musician who brings in through the walls of a hot, crowded city building the beauty of brooks and waterfalls, mountains and great distances, winds and soaring birds, setting free the spirits of weary people "that they may have life more abundantly," is, consciously or unconsciously, a co-worker with God.

Then what of one's daily practice hour—what can it mean?

And what of blaring jazz and cheap suggestive songs? What place can they honestly hold in a world in which God says, "Let there be music," and dwells in the heart of beautiful things?⁶⁶

THE PRAYER OF DEDICATION:

O Thou, who art the God of David the psalmist, in whose worship and adoration music has ever been a servant: Help us to keep our noble art always a means of in-

spiration and enlightenment, that it may cheer and uplift the human soul and lead us on to higher endeavor. Guard it from the onslaught of degrading tendencies. Bless the fellowship of those who seek to perpetuate and spread abroad the beautiful, aspiring ideals of music. This we ask in the name of Him who, on the eve of His supreme sacrifice for humanity, sang a hymn in company with His disciples and retired to the stillness of the garden to feel His Father's presence.⁶⁷

THE HYMN OF CONSECRATION:

“O Gracious Father of Mankind,” by Henry H. Tweedy

22

A Service for the Close of a School Year

THE PRELUDE

THE INVOCATION:

Our Father who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the Power, and the Glory, forever. Amen.

O Thou present Christ who hast taught us to say, Our Father, help us to pray that prayer after Thee. As we draw near to the close of the term and begin to count the days before we must separate, help us to realize more vividly our unity in Thee. Forgive us for our carelessness and our blindness, our wandering thoughts and our lost opportunities, and help us to use the hours that remain in ways that are worthy of Thee. Above all, grant us Thy consciousness of the unseen Father of whom Thou art ever reminding us, that trusting Him as Thou didst trust Him, we may find in Him what Thou didst find. Amen.⁶⁸

THE HYMN OF GUIDANCE:

"Saviour, Like a Shepherd Lead Us," by Dorothy A. Thrupp.

THE READING OF THE SCRIPTURES:

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned: and in keeping of them there is great reward.

Who can understand his errors? Cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength, and my Redeemer.

Psalm 19:7-14

THE PRAYER FOR GUIDANCE:

O Thou God of love, who art seeking to save that which is lost, and who, through Jesus Christ, dost invite us to share Thy ministry of reconciliation, look down upon us, we beseech Thee, this company of friends and

fellow students, so soon to separate for the summer. Be with each one of us in the unknown experiences which lie before us. Go with those of us whose work here is finished, and fit us for the new work and larger responsibilities we are taking up. Return with those who shall return, that we may bring with us treasures of insight and sympathy which we have received from Thee. Whether we go or whether we return keep us ever an unbroken company, one in faith in Thee, one in love for man. May we determine to know nothing save Jesus Christ and Him crucified, that knowing Him, we may know Thee, from Whom He came forth, and the men for whom He came. Amen.⁶⁹

THE CREED OF FRIENDSHIP (*in unison*):

I would be true, for there are those who trust me;
 I would be pure, for there are those who care;
 I would be strong, for there is much to suffer;
 I would be brave, for there is much to dare.
 I would be friend of all—the poor—the friendless;
 I would be giving and forget the gift;
 I would be humble, for I know my weakness;
 I would look up—and laugh—and love—and lift.⁷⁰

THE HYMN OF FRIENDSHIP:

“Blest Be the Tie That Binds,” by John Fawcett.

23

*A Devotional Service Preceding the Annual Sermon
to a High School Graduating Class*

THE PRELUDE

THE HYMN OF PRAISE:

“From All That Dwell Below the Skies,” by Isaac Watts.

THE INVOCATION:

Great Spirit,

Who art the life of all our living,

The light of all our seeing,

The strength of all our striving,

And the love of all our loving,

Who art invisible,

Yet round about us all and within us each,

We would open our hearts and minds,

Every door and window of our being

We would open to the intaking and the outgiving of the
breath of life,

Until it shall seem that each one of us is born anew,

And that this place is filled with Thy mysterious and
mighty presence. Amen.⁷¹

THE READING OF THE SCRIPTURES:

In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

And Solomon said, Thou hast shewed unto Thy servant David my father great mercy, according as he walked before Thee in truth, and in righteousness, and in uprightness of heart with Thee; and Thou hast kept for him this great kindness, that Thou hast given him a son to sit on his throne, as it is this day.

And now, O Lord my God, Thou hast made Thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

And Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people?

And the speech pleased the Lord, that Solomon had asked this thing.

And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days.

And if thou wilt walk in My ways, to keep My statutes and My commandments, as thy father David did walk, then I will lengthen thy days.

I Kings 3:5-14

THE PRAYER FOR GUIDANCE (*read by the class in unison*):

O God, we know that the end of our training in an institution is but the beginning of the larger life of service and the application of what we have learned. May we ever remain learners, never seeking to graduate from the disciplines of life, and ever pressing on to new goals and discovering new truths. We are grateful for the wisdom and the friendliness of those who have guided us through this course of study, and who in their own lives show us something of the way to live the best kind of life. Forgive us for the times when we have been lazy and indifferent and careless during our days of training. May we never make the same errors or follow the same follies again. Our education, we know, is just beginning, and we ask that Thou wilt ever guide our feet on paths of wisdom and constructive life, that we may know what real life is. Help us, we beseech Thee, to repay those who have made possible our training. Help us also to remember our duty to our families and our communities, for Jesus' sake. Amen.⁷²

THE HYMN OF CONSECRATION:

"Take My Life," by Frances R. Havergal.

24

A Devotional Service Opening and Closing a High School Commencement

THE PROCESSIONAL

THE INVOCATION:

Our Father, we rejoice before Thee in the achievements of those who have come to this turning point. Thus far Thou hast led them in the way that leads to wisdom. Go with them, we pray, in what lies ahead.

We thank Thee for the example of the young man Jesus, who increased in wisdom and stature and in favor with God and man. May these, likewise, grow in all that is good. Keep their minds ever open and eager, and deliver them from the temptation to rest in what they have now achieved. We rejoice in the friendships that have enriched their lives. As they separate, may the bonds of affection still be warm and may their spirits reach out toward an ever-widening circle.

Give them, O Lord, strength of body and soul for the living of these days. Deliver them from self-distrust and from over-confidence. Guard them from false standards

of success and the love of wealth and comfort. Save them from surrender of their ideals, and help them to find abounding joy in service to Thee and their fellow men.

Let this time which is the outward mark of a new maturity bring a new awareness of Thy presence. May they henceforth commit their lives to Thy keeping as now we commit them to Thee. Amen.⁷³

THE BENEDICTION:

May the blessing of God Almighty, the Father, the Son, and the Holy Spirit, rest upon us, and upon all our work and worship done in His name. May He give us light to guide us, courage to support us, and love to unite us, now and for evermore. Amen.

25

*A Devotional Introduction to a College
Baccalaureate Sermon*

THE PROCESSIONAL

THE HYMN OF PRAISE:

“Ancient of Days,” by William C. Doane.

THE INVOCATION:

Father of lights, in Whom there is no shadow,
Giver of every good and perfect gift!
With one accord we seek Thy holy presence,
Gladly our hearts to Thee in praise we lift.

Glad for the cause that binds our lives together,
Thro’ Thee united, worshiping as one:
Glad for the crowning gift that Thou hast given,
Sending, to light the world, Thy only Son.⁷⁴

THE READING OF THE SCRIPTURES:

But where shall wisdom be found? and where is the
place of understanding?

Man knoweth not the price thereof; neither is it found
in the land of the living.

The depth saith, It is not in me: and the sea saith, It is not with me.

It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.

No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.

The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

Whence then cometh wisdom? and where is the place of understanding?

Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

Destruction and death say, We have heard the fame thereof with our ears.

God understandeth the way thereof, and He knoweth the place thereof.

For He looketh to the ends of the earth, and seeth under the whole heaven;

To make the weight for the winds; and He weigheth the waters by measure.

When He made a decree for the rain, and a way for the lightning of the thunder:

Then did He see it, and declare it; He prepared it, yea, and searched it out.

And unto man He said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

Job 28:12-28

THE PRAYER OF CONSECRATION:

O God, Thou eternal Spirit within our spirits, Thou

who hast never forsaken us even though we have forsaken Thee, we pause again before Thee, as one stage of life concludes and another begins. Awaken us to the realization that Thou hast a purpose for each one of us to fulfil, that life is fraught with august and sacred meaning, that Thou art not only the God of the rolling spheres and of nature's mantle of beauty, but that Thou art the God of the inner summons, of quiet confidence, and of enduring companionship. O God, we stand hushed before Thee, seeking Thy face, awaiting Thy guidance, and eager to do Thy will.

O Thou Giver of every good and perfect gift, we are grateful for each opportunity which Thou hast placed before us. For the loyalties of home, the awakenings of school, the friendships of youth, we praise Thee. For the insistent quest of an awakening mind, for the soul's demand for the beautiful, for every inner call to righteousness, we thank Thee. For laughter and music, for sport and discipline, for youth's comradeship with age, for the great intangibles of college experience, for the haunting sense of voices speaking from the dead, we thank Thee. For the inspiration of noble character and of lofty achievement which the life of Yale and her sons [*Amend to suit the occasion.*] has brought to us, we thank Thee. Hallowed by Thy Spirit, and from generation to generation, may this university [*Amend to suit the occasion.*] inspire men with the vision of Thy being and beauty. We pray thee to bless her officers, her teachers and her students.

O Thou eternal Believer in men, Thou who canst make all things new, forgive us, we beseech Thee, our misusings of Thy good gifts—the opportunity neglected,

the half-truth accepted, the superficial judgment meted out, the enjoyment of cynicism. Forgive us the unkind word, the unsympathetic heart, the false ambition, and every unworthy purpose which has ruled our lives. May the white light of Thy truth, and the purifying fires of Thy love cleanse us and send us forward once again upon the path where life flows deep and pure and true.

O Thou great Companion of our future as of our past, make us patient before every uncertainty that awaits, courageous in defeat, uncompromising where life's deeper issues are involved. Grant us grace to surrender the prizes of the earth for spiritual peace within. Rest our lives, through the unfolding years to come, upon the assurance that neither life nor death, neither things present nor things to come, nor height nor depth nor any other creature can separate us from the love and the wisdom of God which is in Christ Jesus our Lord. It is in the name of Him who alone has revealed to us the life of mastery that we pray. Amen.⁷⁵

THE CREED (*said in unison*):

We believe in the kingdom of Truth as a revelation of the Almighty, open to those who patiently and lovingly study the pages of life and experience.

We believe in the unity of Truth; that the messages of faith and science come from the one God, with whom is neither variableness nor shadow of turning.

We believe in the progress of Truth and the continuance of revelation; in the unchanging God, who has given His children an increasing capacity to understand His ways and purposes.

We believe in the application of Truth; that the denial of wisdom, through foolish deeds and selfish living, is a

*sin against our brethren and our Father who is in heaven. We believe in education as a lifelong process; that it is our privilege and duty to understand wherever knowledge is possible, and to have faith in the realms beyond our sight, trusting in the evidence of things not seen.*⁷⁶

THE HYMN OF FAITH:

“O Master, Let Me Walk with Thee,” by Washington Gladden.

26

A Devotional Service Opening and Closing a College Commencement

THE PROCESSIONAL

THE INVOCATION:

Thou who art the way, the truth, and the life, we ask Thy blessing upon the proceedings in which we are now engaged. Bless, we pray Thee, [*name of college*] and all who teach and study therein. May we here today be drawn into one noble fellowship, a company of those who desire with the highest ideals to serve their fellow men.

We invoke Thy richest blessings upon the young men and women who graduate today from this institution. May Thy protection be upon these who now, leaving their school days behind, are about to go forth to meet the sterner duties of maturer life. Direct them in all their doings with Thy most gracious favor and further them with Thy continual help. May they feel their kinship with that proud company who have graduated from this college in other years, and who are now giving their lives

in unselfish service to their day, or who have passed through things temporal to an eternal reward. Through Jesus, our Lord. Amen.⁷⁷

THE PRAYER AND BENEDICTION:

Master, give us this day hard work to do,

Work that will tax us and strain us,

Work that will stretch our muscles and engross our minds,

Work that will employ all our powers of body and intellect and heart,

Work—above all—that will further Thy cause in the world.⁷⁸

The Lord bless you and keep you. The Lord make His face to shine upon you, and be gracious unto you. The Lord lift up His countenance upon you, and give you peace, both now and evermore. Amen.

SERVICES IN HONOR OF
MOTHERS, FATHERS, AND CHILDREN

27

A Service in Appreciation of Christian Mothers

THE PRELUDE

THE THEME OF WORSHIP:

To this age and civilization it may be said: Your schools are doing much toward giving our youth a rich store of classified knowledge and methodical habits of thinking. Your churches are doing much toward maintaining religious traditions and preserving a consciousness of reverence and the fundamental virtues. Your other social institutions are all helping in their way to keep the world livable. But you moderns—with all your creative ingenuity—have never brought forth a substitute for a good home or a virtuous mother. So long as children are taught truth and honor and reverence by the family fireside, this world we know and love, despite its weaknesses, is safe.⁷⁹

THE HYMN OF CONSECRATION:

“Take My Life, and Let It Be,” by Frances R. Havergal.

THE WORD OF TRUTH:

A. Overhead a star, radiant in an unearthly glory, hovers as if to announce a miracle. The simple shepherds push through the door, standing in awe before an event they can only dimly comprehend. Three Wise Men from the East, bringing gifts of gold and myrrh and frankincense, kneel in adoration.

But Mary, perhaps, is thinking not of the star, nor of the shepherds, nor yet of the Wise Men. She is dreaming of the years when He shall be hers to care for—to nurse—to protect.

Of the years when the two shall romp together over the uneven floor of a little house. Of the years when He shall grow in strength and wisdom and she shall find herself saying in her mother's pride, "This is my Son."

And then of the day when He shall come to man's estate ready to do His work in a man's world—remembering the precepts He learned at her knee—holding to a vision of what is good, even though it lead to a cross.

Only to a mother is it given to know wholly the beautiful story of the Nativity. Only a mother can know the pain—the hopes—the fears. Only a mother can know the care and patience and love and understanding that Mary gave and was hers to give.

For, after all, isn't there in every mother something of Mary—and isn't there in every child something of the divine?⁸⁰

[*A moment of silence.*]

B. There is, perhaps, no woman, whether she have borne children, or be merely potentially a child-bearer, who could look down upon a battlefield covered with slain, but the thought would rise in her, "So many

mothers' sons! So many young bodies brought into the world to lie there! So many months of weariness and pain while bones and muscles were shaped within! So many hours of anguish and struggle that breath might be! So many baby mouths drawing life at women's breasts—all this, that men might lie with glazed eyeballs, and swollen faces, and fixed, blue, unclosed mouths, and great limbs tossed—this, that an acre of ground might be manured with human flesh, that next year's grasses or poppies or karoo bushes may spring up greener and redder, where they have lain, or that the sand of a plain may have the glint of white bones!" And we cry, "Without an inexorable cause, this must not be!" No woman who is a woman says of a human body, "It is nothing!"⁸¹

THE PRAYER:

Courage for the conflict,
 Patience for the long striving,
 Love enough to forgive,
 Grant us these things
 For our life's venture, we implore Thee.
 We ask no release from the cries of the homeless
 Until we have built the shining cities of Thy dreams, O
 God.
 Spare no pain,
 Lighten no load,
 For we would share in Thine anguish for men.
 We shall yet build a world
 Safe for the dreams of motherhood,
 With Thy help, O Lord, our God. Amen.⁸²

THE HYMN OF ACCEPTANCE OF OBLIGATION:

"A Charge to Keep I Have," by Charles Wesley.

28

A Service in Appreciation of Christian Fathers

THE PRELUDE

THE INVOCATION (*in unison*):

Our Father who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen.

THE HYMN OF PRAISE:

"My God, I Thank Thee, Who Hast Made," by Adelaide A. Proctor.

THE WORD OF TRUTH:

When Hamlin Garland wrote of his "Pioneer Mother," his purpose was to honor both pioneer mothers and fathers. He wrote:

To see an old father or mother sitting in loneliness and poverty dreaming of an absent son who never comes,

or a daughter who never writes, is to me more moving than Hamlet or Othello. If we are false to those who gave us birth we are false indeed.

Most of us in America are the children of working people, and the toil-hardened hands of our parents should be heaped to overflowing with whatever good things success brings to us. They bent to the plow and the washboard when we were helpless. They clothed us when clothing was bought with blood, and we should be glad to return this warmth, this protection, an hundredfold. Fill their rooms with sunshine and the odor of flowers—you sons and daughters of the pioneers of America. Gather them around you, let them share in your success, and when someone looks askance at them, stand beside them and say: "These gray old heads, these gnarled limbs, sheltered me in days when I was weak and life was stern."

Then will the debt be lessened—for in such coin alone can the wistful hearts be paid.⁸³

THE PRAYER OF APPRECIATION:

Our heavenly Father, show us the real beauty and love and power that are bound up in fatherhood and the blessedness of being children of noble parents. Help us to recognize and reward their love and care before the sunset comes and the shadows fall. Teach us gratitude, appreciation, and affection, that we may make known our feelings for them, and keep them from loneliness, disappointment, and a sense of failure. May we ever be above mere thoughtless impulses, rebellions, and obstinacies. May we ever work for the unity and welfare and sweetness of our homes and try to repay our parents somewhat for all they have done for us. Take away any false shame we may have over showing our feelings to them or doing

little kindnesses or helping our younger brothers and sisters.

Help us, O God, to keep from offending or hurting without cause those who best love us. We would reserve the best for them, and try to make things easier and happier and more hopeful for them. We would try to live the lives they would have lived, and would like us to live. We would never wound or shame Thee, whose children we are. We would never yield to selfishness, arrogance, and a false sense of independence and to irresponsibility. In Jesus' name we pray. Amen.⁸⁴

THE HYMN OF GRATITUDE:

"Faith of Our Fathers," by Frederick W. Faber.

29

A Service for Children's Day

THE PRELUDE

THE THEME OF WORSHIP:

So long as there are homes to which men turn
At the close of day;
So long as there are homes where children are,
Where women stay—
If love and loyalty and faith be found
Across those sills—
A stricken nation can recover from
Its gravest ills.

So long as there are homes where fires burn
And there is bread;
So long as there are homes where lamps are lit
And prayers are said;
Although a people falter through the dark—
And nations grope—
With God Himself back of these little homes—
We have sure hope.⁸⁵

THE HYMN OF PRAISE:

“Joyful, Joyful, We Adore Thee,” by Henry Van Dyke.

THE READING OF THE SCRIPTURES:

Then were there brought unto Him little children, that He should put His hands on them, and pray: and the disciples rebuked them.

But Jesus said, Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven.

And He laid His hands on them, and departed thence.

Matt. 19:13-15

THE WORD OF TRUTH:

A. One thing is especially hard to get through the head of a grownup, and that is that the most important thing going on in the world at any particular time is going on in the mind of a child—a boy or a girl! When it does finally penetrate, it makes the grownup feel so funny that he is very slow admitting it out loud.

But it's true just the same; and, what's more, it's easy enough to prove:

Take the beginning of the nineteenth century—you know—the early eighteen hundreds: What was the most important thing going on in the world then? Was it the United States Ship *Constitution* capturing the *Guerriere*? Was it Napoleon's defeat at Waterloo? No, indeed! The most important thing in the world then was going on in the mind of a lad in the Middle-West wilderness of the United States—Abe Lincoln was dreaming of a better day in America.

Or take the middle of the fifteenth century—what was the greatest thing going on in the world then? Was it the War of Roses in England or the squabble between the two kings, Charles of France and Maximilian of Germany? It was not. The most important thing in the world of that day was going on in the mind of a boy on the docks

of Genoa in Italy. Columbus was dreaming of what might be out there beyond the ocean's horizon.

And it was so in the first century. The most important thing then was not going on in the court of the imperial Cæsar Augustus, in Rome, the capital of the world of that day; history will tell you now that the most important thing going on in the world in the far-off first century was going on in the mind of a boy in Nazareth: Jesus was dreaming of a better way than His fathers knew of teaching people about God and about how to get along with each other.⁸⁶

B. This reading suggests a famous statement by an unknown author. It is headed "What Is a Boy?"

What is a boy? A boy is a person who is going to carry on what you have started.

He is to sit right where you are sitting and attend when you are gone to these things you think are so important.

You may adopt all the policies you please, but how they will be carried out depends upon him.

Even if you make leagues and treaties, he will have to manage them.

He is going to sit at your desk in the Senate, and occupy your place on the Supreme Bench.

He will assume control of your cities, states and nations.

He is going to move in and take over your prisons, churches, schools, universities, and corporations.

All your work is going to be judged and praised or condemned by him.

Your reputation and your future are in his hands.

All your work is for him, and the fate of the nation and of humanity is in his hands.

So it might be well to pay some attention to boys.

THE PRAYER FOR CHILDREN EVERYWHERE:

O God, our Father: We give Thee thanks for the manifold blessings that have come to us because in Thy wisdom Thou hast caused the peoples of earth to dwell together in families, where parents and children are dependent upon each other, bound one to another with bonds of love and mutual devotion.

We bless Thee for the assurance that to little children belongs the kingdom of heaven, and for the faith that every one, of whatever age, may by Thy grace continue in, or regain if it be lost, the trusting, teachable spirit of childhood.

We pray for the children of our own homes. Be merciful to us to whom as human parents and teachers has been entrusted responsibility for their instruction and guidance amid the confusion and multiplied temptations of a troubled world. Give us wisdom and discernment, patience and understanding as we seek by precept and by example to lead them into paths of righteousness and to equip them by every possible means for creative, useful living.

We pray not only for the children of our own land, but for all children everywhere. We pray especially for the homeless, hungry, suffering little ones of earth. Surround them with love, provide for their needs, keep them from fear. Assist their elders as they seek to assure for them an inheritance of knowledge, experience, and high purpose with which to continue the task of building a better world, a world in which Thy will shall prevail in the desires and counsels of all mankind. Amen.⁸⁷

THE HYMN OF ALLEGIANCE TO GOD:

"True-Hearted, Whole-Hearted," by Frances R. Havergal.

SERVICES FOR
ASH WEDNESDAY, HOLY WEEK, AND EASTER

30

A Service for Ash Wednesday

THE PRELUDE

THE INVOCATION:

Our Father, with humble and contrite spirit we enter the glorious portals of another holy season. Our needs are concrete; therefore our desires and expectations are definite, for Thy promises are sure, and Thou dost desire only our good. Graciously lead us into the divine mysteries of our Lord's Passion. Grant us patient endeavor and heart-searching devotion to follow Him in the journey toward the Cross. Make each of us to know: "It was for me He died." In Jesus' name. Amen.⁸⁸

THE HYMN OF PRAISE:

"I Heard the Voice of Jesus Say," by Horatius Bonar.

THE WORD OF TRUTH:

Another Lenten season is here. All over the world Christian men and women are reminded of the forty dark days preceding the Crucifixion.

It all happened such a long, long time ago, and in such

a faraway country. To the people then alive, large and important events were in progress. There was money to be made, trading to be done, taxes to be gathered, and wars to be fought. As today, fame, glory, love were sweet.

A strange man called the Nazarene was reported to be saying foolish things. In a universe of competition and hate, He spoke of love. In a land bristling with soldiers, He talked of peace. Where the rich and powerful were masters, He emphasized the dignity of the humble and the poor. Cruelty, greed, ambition, arrogance, lust and all manner of evil spread a blackness over the then known earth. In its midst for a short while, a Light glowed—Jesus walking among men.

Then, when men had scourged, mocked and crucified Him, nothing happened. He was gone, and things appeared to be as usual. The friends who loved Him most began to forget the miracle of the Resurrection. The old evil life of the Romans went on.

Yet nearly 2000 years later other men of other races speak of those days with a catch in their throats. Their hearts move with mysterious longing. Now and then, some memory of that time returns to haunt them and their souls yearn for the love of which the Nazarene spoke. A resurgence of the ancient hope lightens their spirits. For down the years and through the mists of time, they hear the echo of a Voice that said—

“To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth My voice.”

Yes, the Lenten season is here again. And He whom we call our Saviour endures once more the ancient agony. While the few weep, the many crucify Him.⁸⁹

THE HYMN OF DEVOTION:

“My Faith Looks Up to Thee,” by Ray Palmer.

THE READING OF THE SCRIPTURES:

Jesus said:

I am the true Vine, and My Father is the Husbandman.

Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.

If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is my Father glorified that ye bear much fruit; so shall ye be My disciples.

As the Father hath loved Me, so have I loved you: continue ye in My love.

If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.

These things have I spoken unto you, that My joy might be full.

This is My commandment, that ye love one another, as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends.

Ye are My friends, if ye do whatsoever I command you.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you.

Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you.

These things I command you, that ye love one another.

John 15:1-17

THE PRAYER:

Almighty God, Father everlasting, be near to us in this Lenten season of meditation and communion. May our hearts be open to every affection, and ready to receive and cherish every sacred memory and serious impression. Give us to know the power of that life and death which the season commemorates. Let a portion of the Spirit which led our Saviour to the Cross descend upon us and fill our hearts with love to God and man. Here and now may every selfish passion and desire be stilled and may the peace of God which passeth all understanding keep our hearts and minds in Christ Jesus, our Lord.

Amen.⁹⁰

THE HYMN OF DEVOTION:

“Rock of Ages,” by Augustus M. Toplady.

31

A Service for Palm Sunday

THE PRELUDE

THE CALL TO WORSHIP:

And the multitudes that went before, and that followed, cried, saying: "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord. Hosanna in the highest."

THE INVOCATION:

Our Father, as on this day we keep the special memory of our Redeemer's entry into the city, so grant, O Lord, that now and ever He may triumph in our hearts. Let the King of grace and glory enter in, and let us lay ourselves and all we are in full and joyful homage before Him; through the same Jesus Christ, our Lord. Amen.⁹¹

THE HYMN OF PRAISE:

"Ride On, Ride On in Majesty," by Henry H. Milman.

THE READING OF THE SCRIPTURES:

And when they drew near to Jerusalem and came to

Bethphage, to the Mount of Olives, then Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; untie them and bring them to Me. If any one says anything to you, you shall say, 'The Lord has need of them,' and he will send them immediately." This took place to fulfill what was spoken by the prophet, saying,

"Tell the daughter of Zion,
Behold, your King is coming to you,
humble, and mounted on an ass,
and on a colt, the foal of an ass."

The disciples went and did as Jesus had directed them; they brought the ass and the colt, and put their clothes on them, and He sat thereon. Most of the crowd spread their clothes on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before Him and that followed Him shouted, "Hosanna to the Son of David! Blessed be He who comes in the name of the Lord! Hosanna in the highest!"

Matt. 21:1-9
(Revised Standard Version)

THE WORD OF TRUTH:

We stand in awe before the Great One of the ages. His wisdom and compassion, courage and confidence evoke admiration and adoration. Yet He was born in an obscure village of a distant province of a vast empire, the son of a peasant woman. He lived among people who knew the pangs of hunger and the pinch of poverty, victims of manifold forms of injustice and tyranny. Acquainted with grief and familiar with sorrow, He absorbed in Himself the agonies of His enslaved countrymen. Surrounded by angry flames of hatred and retaliation, He emerged

unscarred by enmity. Deaf ears He turned to the appeal of the dagger and the sword, and to the seductive whisper of compromise He did not respond. That the end justifies the means He never believed. So He sought to usher in the reign of God on earth by living every day as a wise and affectionate Son in a Father's home. None of the symbols of pomp and power did He possess. Penniless and propertyless, in hours of crisis He had not where to lay His head, although the foxes had holes and the birds had nests. The insignia of public office was never bestowed upon Him, nor were honorary degrees of higher learning ever attached to His name. He went about doing good, relying utterly upon kindness and forgiveness and sacrifice, although fearless in denunciation of evil in high places. When hunted as a revolutionist because popular response to His appeal threatened to undermine prevailing customs and existing institutions, He remained calm and resolute in the face of a furious storm of opposition and persecution. Even the desertion of His dearest friends did not cause Him to despair. Nor was He swerved by the knowledge that His relatives thought that He was out of His mind. From the agony of Gethsemane, the mockery of a trial before high authority, the ordeal of bearing a heavy cross to Calvary, and the shameful cruelty of crucifixion, He emerged triumphant. No wonder His name is plowed into history! No wonder His disciples on countless occasions have turned the world upside down! The ideal is here incarnate in the actual. He is the way, the truth, and the life!⁹²

THE PRAYER FOR THE KINGDOM:

With reverent and hopeful hearts we would come before Thee this triumphal day, our Father. We would join

even the children of the olden time in saying, "Blessed is He that cometh in the name of the Lord. Hosanna in the highest."

We come also conscious of our sins, our Father. We have not been helpers of Thy kingdom as much as we should have been. We have failed of making Thy cause our cause, Thy kingdom our kingdom, Thine interests our interests. But we thank Thee that there is forgiveness with Thee that Thou mayest be feared. Show us Thy mercy, O Lord, and grant us Thy salvation. Enter not into judgment with Thy servants, for in Thy sight shall no living man be justified.

But, O our Father, we would pray Thee especially on this day so prophetic of triumph, hasten the coming of Thy kingdom upon earth, and draw the whole world into willing obedience to Thy blessed reign. Overcome all the enemies of Christ, and bring low every power that is exalted against Him. Cast out all the evil things that cause wars and fightings among us, and let Thy Spirit rule the hearts of men in righteousness and in love. Establish every work that is founded on truth and equity; let Thy kingdom come and Thy will be done on earth as it is done in heaven, and fulfill all the best hopes and desires of Thy people. We ask in the name of Christ, our Saviour. Amen.⁹³

THE HYMN OF PRAISE:

"All Glory, Laud, and Honor."

A Service for Monday before Easter

THE PRELUDE

THE HYMN OF PRAISE:

"Brightest and Best of the Sons of the Morning," by
Reginald Heber.

THE READING OF THE SCRIPTURES:

These are the events of the Monday before the Crucifixion as recorded by St. Matthew:

And Jesus entered the temple of God and drove out all who sold and bought in the temple, and He overturned the tables of the money-changers and the seats of those who sold pigeons. He said to them, "It is written, 'My house shall be called a house of prayer'; but you make it a den of robbers."

And the blind and the lame came to Him in the temple, and He healed them. But when the chief priests and the scribes saw the wonderful things that He did, and the children crying out in the temple, "Hosanna to the Son of David!" they were indignant; and they said to Him,

"Do you hear what these are saying?" And Jesus said to them, "Yes; have you never read, 'Out of the mouths of babes and sucklings thou hast brought perfect praise?'" And leaving them, He went out of the city to Bethany and lodged there.

Matt. 21:12-17

(Revised Standard Version)

THE WORD OF TRUTH:

Jesus was not primarily a teacher. He was a reformer. He came not only to *say* something but to *do* something—to call His nation to repentance, to cleanse the synagogue of its sterile conventionality and the temple of its abuses, to open the gates of salvation to folk who were forgotten or despised, to usher in a new age of righteousness. Whatever else was in His mind, this much was there, and it made of Him not so much a rabbi, founding a school, as an active reformer insisting on change. It is easy now to conceive Him as a religious philosopher and to arrange His teaching in systematic order, but no contemporary could so have pictured Him. He was actively proposing revolutionary changes in the religious life and practice of His people. His offense was not simply "new teaching"; what He said they might with difficulty have endured, but what He did was unendurable. . . . From the day He first defied the sabbath laws to the day He cleansed the temple in Jerusalem he was a doer, not a speaker only.

In the lush days when faith in progress—even inevitable progress—was prevalent, Jesus was sometimes interpreted as a social reformer, striving by gradual processes to reconstruct society and bring in the divine utopia. That such a picture of Him is unjustified modernization has long since been evident. He did not attack "social

problems" in our modern sense. He did not conceive His mission as reconstructing the government, dethroning Cæsar, changing the economic system, or even abolishing slavery by progressive means. He shared the hope which was real to His people's tradition—a divine intervention in history that would bring the kingdom in. The idea of evolutionary progress was nowhere present in the ancient world, and not long-drawn-out amelioration but sudden catastrophic intervention was the vivid hope of the Jews in Jesus' generation. Nevertheless, to deny that Jesus was a social reformer and then to substitute the idea that He was a wistful, expectant dreamer, merely awaiting God's apocalyptic action, is to put one falsehood in the place of another. Not a social reformer in our modern sense, He was certainly a reformer. He would not give the *status quo* in Israel a moment's rest. At one point after another he attacked it—the economic evils of proud and greedy wealth, the social evils of class prejudice, the ruthless tyranny of rulers like "that fox," Herod, the blasphemy of commercialism in the temple courts, the unfairness to women of the current laws concerning divorce, and with tireless vigor and insistence the religious failures of Pharisaic legalism. Moreover, wherever the opportunity opened, He not only talked but acted.⁹⁴

THE PRAYER FOR A SHARE IN THE WORK OF REDEMPTION:

Saviour divine,

Who perpetually for suffering humanity

Dost bear the burden,

The dread, relentless burden of redemption,

We pray Thee that we Thy servants today

May with these weak hands

Uplift a little corner of the weight which crushes Thee.

Grant unto us that we may share in Thy holy mystery of pain,

Thy sacrament of agony,
Which redeemeth the world.

Give us courage of heart,

That we may drink with Thee a little of Thy cup,
Thy bitter cup of humiliation, of loneliness, of suffering.

Help us to see Thee as Thou art,

Incarinate in the starving, the disease-stricken, the hopeless;

Give us grace in serving them to serve Thee.

In our own loneliness and pain—

If Thou bestowest upon us these the tokens of Thy fellowship—

Help us to pay honestly, unstintingly and bravely

Our part of the great price,

Which of old and forever Thou, O our God,

Payest in man for man.

Ennoble us this day with a share in Thy work of redemption. Amen.⁹⁵

THE HYMN OF CONSECRATION:

“O Jesus, Thou Art Standing,” by William W. How.

33

A Service for Tuesday before Easter

THE PRELUDE

THE INVOCATION:

O God, who hast made the most glorious name of our Lord Jesus Christ, Thy Son, to be precious and lovely to Thy children, grant that this service of worship may give us a deeper knowledge of Him who is our Lord and Master, and inspire us to praise Him not only with our lips, but in our lives, by giving up ourselves to Thy service and by walking before Thee in holiness and righteousness all our days. Amen.⁹⁶

THE HYMN OF DEVOTION:

"In the Cross of Christ I Glory," by John Bowring.

THE READING OF THE SCRIPTURES:

These are the events of Tuesday in the week before the Crucifixion as recorded by St. John and St. Matthew:

And Jesus answered them, "The hour has come for the Son of man to be glorified. Truly, truly, I say to you, un-

less a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life. If any one serves Me, he must follow Me; and where I am, there shall My servant be also; if any one serves Me, the Father will honor him.

"Now is My soul troubled. And what shall I say? 'Father, save Me from this hour'? No, for this purpose I have come to this hour. Father, glorify Thy name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." The crowd standing by heard it and said that it had thundered. Others said, "An angel has spoken to him." Jesus answered, "This voice has come for your sake, not for Mine. Now is the judgment of this world, now shall the ruler of this world be cast out; and I, when I am lifted up from the earth, will draw all men to Myself." He said this to show by what death He was to die. The crowd answered Him, "We have heard from the law that the Christ remains forever. How can You say that the Son of man must be lifted up? Who is this Son of man?" Jesus said to them, "The Light is with you for a little longer. Walk while you have the Light, lest the darkness overtake you; he who walks in the darkness does not know where he goes. While you have the Light, believe in the Light, that you may become sons of Light."

John 12:23-36

(Revised Standard Version)

When Jesus had finished all these sayings, He said to His disciples, "You know that after two days the Passover is coming, and the Son of man will be delivered up to be crucified."

Then the chief priests and the elders of the people gathered in the palace of the high priest, who was called Caiaphas, and took counsel together in order to arrest Jesus by stealth and kill Him. But they said, "Not during the feast, lest there be a tumult among the people."

Then one of the twelve, who was called Judas Iscariot, went to the chief priests and said, "What will you give me if I deliver Him to you?" And they paid him thirty pieces of silver. And from that moment he sought an opportunity to betray Him.

Matt. 26:1-5; 14-16
(Revised Standard Version)

THE WORD OF TRUTH:

To live day by day as a good member of God's home is an extremely dangerous procedure. Such a manner of life is so radical that it arouses fears and enmities. Society is more afraid of the prophet than of the criminal. Stoning the innovator is an ancient way of attempting to preserve the existing social order.

As Jesus went about doing good, He aroused furious opposition. When He treated Samaritans as brothers and equals, He stirred up the same bitter passions that are engendered in many white communities today by the suggestion that Negroes should be regarded as brothers and equals. The "upper classes" looked with abhorrence upon Jesus' practice of mingling freely with all kinds of common people—fishermen, artisans, tax-collectors and prostitutes.

Jesus' attitude toward ceremonial worship caused Him to be regarded as a dangerous radical. That God could be approached direct and that the whole paraphernalia of temple ritual could be dispensed with was considered

revolutionary doctrine. It threatened the foundations of vested interests. The teachings of Jesus to the Samaritan woman at the well contained dynamite: "Believe me, the time is coming when you will worship the Father neither on this mountain nor at Jerusalem. . . . But a time is coming—it is already here!—when the true worshipers will worship the Father in spirit and sincerity, for the Father wants such worshipers. God is spirit, and his worshipers must worship him in spirit and sincerity." Rarely in history have men watched with equanimity a movement which threatened the sources of their income, prestige and power. And so Jesus faced the relentless opposition usually directed against heretics who threaten the existing system.⁹⁷

THE PRAYER FOR COURAGE:

O God, teach us how to thank Thee through our lives for Thy Son. From our childhood we have loved to think of the Babe of Bethlehem, cradled in a manger, and we have delighted to make a pilgrimage, at least in spirit, to it. But teach us also to walk the upward way to Calvary and bear our cross. We can go there because Thou wilt give us strength. We shall find a Young Man there, too, for when Thy Son was still just beginning His wonderful life men crucified Him, and they await us today if we live His kind of life. Help us to walk with this sublime Young Man, even unto Calvary. Let us take courage because of His example and His love. If He did not fear death, we need not fear it. If He dared lose His life in order to find it with His Father, so shall we. His early days were days of service and sacrifice and wonderful deeds, and they thrill us with their strength and courage and faith in Thee.

Show us, too, O God, the sundered tomb. O that we too might meet Him upon the way! Let us cherish the victory He won for us, and value the life He showed us how to live. Amen.⁹⁸

THE HYMN OF DIVINE CHALLENGE:

“Jesus Calls Us,” by Cecil F. Alexander.

34

A Service for Wednesday before Easter

THE PRELUDE

THE THEME OF WORSHIP:

The Idolaters are worshipers
Of the things that are,
Eagerly crucifying the Prophets of the Soul.
Though a Christ died daily,
They would not understand.
Always by Law Christs will be crucified.
Always by comfortable Order prophets will be stoned.⁹⁹

THE HYMN OF CRUCIFIXION:

"There Is a Green Hill Far Away," by Cecil F. Alexander.

THE READING OF THE SCRIPTURES:

"When the Son of man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. Before Him will be gathered all the nations, and He will separate them one from another as a shepherd separates the sheep from the goats, and He will place the sheep at

His right hand, but the goats at the left. Then the King will say to those at His right hand, 'Come, O blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you welcomed Me, I was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.'

"Then the righteous will answer Him, 'Lord, when did we see Thee hungry and feed Thee, or thirsty and give Thee drink? And when did we see Thee a stranger and welcome Thee, or naked and clothe Thee? And when did we see Thee sick or in prison and visit Thee?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these My brethren, you did it to Me.' Then He will say to those at His left hand, 'Depart from Me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, I was a stranger and you did not welcome Me, naked and you did not clothe Me, sick and in prison and you did not visit Me.' Then they also will answer, 'Lord, when did we see Thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to Thee?' Then He will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to Me.' And they will go away into eternal punishment, but the righteous into eternal life."

Matt. 25:31-46

(Revised Standard Version)

THE WORD OF TRUTH:

A. *First reader:*

We find ourselves often quoting from the prophets,

and lest there be some doubt as to what a prophet is, we submit that a prophet is one who, under the appointment and inspiration of the Lord God, speaks truth as the Spirit moves him, regardless of what the world is thinking, and regardless of what men would like to hear. And, therefore, a prophet is seldom popular, and the cost of being a prophet is always great: for he may be called upon to say those things which are not pleasing, even unto himself; he may find himself fighting against a tide of mass misconception, and, as history records, he may be stoned, crucified, banished, ridiculed or shunned—for the truth is not pleasing unto all men, and time has proved that majorities are not always right.¹⁰⁰

B. *Second reader:*

There is a close companionship of pain,
 There is a clinging brotherhood of woe,
 That children of success may never know,
 That darlings of the world may never gain.

There lies in misery a subtle tie
 Only the brokenhearted understand;
 Look feeds on look, hand waits for trembling hand,
 Unnoticed of the careless passer-by.

And they, the sons of Failure, sit around,
 And in Life's antechamber sleep and wait,
 As day melts into night. It grows too late:
 No bed or board on earth for them is found.

Sometimes the doorstep is at midnight crossed.
 Follows a muffled movement on the stair:
 Jesus, the Son of Heaven, enters there
 And takes the lowliest seat among the lost.¹⁰¹

THE PRAYER FOR A REALIZATION OF THE MEANING OF THE
CROSS:

Master,

Teach us today to love our fellow men aright,

Teach us to give ourselves unstintingly for them,

To win them joy, at cost of sorrow to ourselves,

To live for them, regarding not ourselves at all:

Teach us this truth,

That love gives youth, joy, health, possession, home, and
life.

With reckless prodigality,

Stripping itself of all it has for others,

And at the end naught caring that itself

Has nothing left, is old and worn, empty and desolate:

Teach us to love our fellows

For love's own sake,

Rejoicing in the cost, the care, the grief:

Teach us the inmost secret of Thy being,

That love, true love,

Means gloriously, despairingly, forever,

The Cross,

The Cross, whereon Christ cried,

"My God, my God, wherefore hast Thou forsaken Me?"

Amen.¹⁰²

THE HYMN OF CONSECRATION:

"O Jesus, I Have Promised," by John E. Bode.

35

A Service for Thursday before Easter

THE PRELUDE

THE THEME OF WORSHIP:

The earth cries loud for blood; for never grew
One saving truth amid the human stress,
That withered not in barren loneliness
Till watered by the sacrificial dew.

Red are the prophets: see how Athens slew
Her mortal sage for his immortal guess:
A thousand Golgothas to God confess
The cross, the crypt, and, oh, the crimson hue!

Through cloud and whirlwind, agony and flame,
Man goes to God, a glory round his head:
Some one must bleed or else the world will die!
O ye who dare the shadow and the shame,
Red is the road to freedom. With our dead,
We build the steps of life into the sky!¹⁰³

THE HYMN OF ASSURANCE:

“How Firm a Foundation.”

THE READING OF THE SCRIPTURES:

When Jesus had thus spoken, He was troubled in spirit, and testified, "Truly, truly, I say to you, one of you will betray Me." The disciples looked at one another, uncertain of whom He spoke. One of His disciples, whom Jesus loved, was lying close to the breast of Jesus; so Simon Peter beckoned to him and said, "Tell us who it is of whom He speaks." So lying thus, close to the breast of Jesus, he said to Him, "Lord, who is it?" Jesus answered, "It is he to whom I shall give this morsel when I have dipped it." So when He had dipped the morsel, He gave it to Judas, the son of Simon Iscariot. Then after the morsel, Satan entered into him. Jesus said to him, "What you are going to do, do quickly." Now no one at the table knew why He said this to him. Some thought that, because Judas had the money box, Jesus was telling him, "Buy what we need for the feast"; or, that he should give something to the poor. So, after receiving the morsel, he immediately went out; and it was night.

John 13:21-30

(Revised Standard Version)

Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, "Take, eat; this is My body." And He took a cup, and when He had given thanks He gave it to them, saying, "Drink of it, all of you; for this is My blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

And when they had sung a hymn, they went out to the Mount of Olives.

Matt. 26:26-30

(Revised Standard Version)

THE WORD OF TRUTH:

A. Jesus' death upon the cross was not enough; there must be many more crosses raised before the world can be redeemed. Within the heart of every Christian there must be a cross upon which he crucifies the evil desires of his own soul. Within every church there must be a cross upon which the congregation crucifies its worldliness. Within every nation there must be a cross upon which the people crucify their un-Christian attitudes. Salvation cannot come to any man until he raises his own cross.¹⁰⁴

B. On this day when we celebrate the establishment of the Lord's Supper it is fitting to hear this quotation from "The Vision of Sir Launfal":

And the voice that was softer than silence said,
"Lo, it is I, be not afraid!
In many climes, without avail,
Thou hast spent thy life for the Holy Grail;
Behold, it is here—this cup which thou
Didst fill at the streamlet for Me but now;
This crust is My body broken for thee,
This water His blood that died on the tree;
The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me."¹⁰⁵

THE PRAYER FOR THE SPIRIT OF CHRIST:

Our hearts burn within us as we follow the bleeding feet of Thy Christ down the centuries, and count the mounts of anguish on which He was crucified anew in His prophets and the true apostles of His spirit. Help us

to forgive those who did it, for some truly thought they were serving Thee when they suppressed Thy light, but oh, save us from the same mistake! Grant us an unerring instinct for what is right and true, and a swift sympathy to divine those who truly love and serve the people. Suffer us not by thoughtless condemnation or selfish opposition to weaken the arm and chill the spirit of those who strive for the redemption of mankind. May we never bring upon us the blood of all the righteous by renewing the spirit of those who persecuted them in the past. Grant us rather that we, too, may be counted in the chosen band of those who have given their life as a ransom for the many. Send us forth with the pathfinders of humanity to lead Thy people another day's march toward the land of promise.

And if we, too, must suffer loss, and drink of the bitter pool of misunderstanding and scorn, uphold us by Thy Spirit in steadfastness and joy because we are found worthy to share in the work and the reward of Jesus and all the saints. Amen.¹⁰⁶

THE HYMN OF HUMILITY:

"When I Survey the Wondrous Cross," by Isaac Watts.

36

A Service for Good Friday

THE PRELUDE

THE HYMN OF SUFFERING:

“’Tis Midnight; and on Olive’s Brow,” by William B. Tappan. (*First and second stanzas.*)

THE READING OF THE SCRIPTURES (A):

Then Jesus went with them to a place called Gethsemane, and He said to His disciples, “Sit here, while I go yonder and pray.” And taking with Him Peter and the two sons of Zebedee, He began to be sorrowful and troubled. Then He said to them, “My soul is very sorrowful, even to death; remain here, and watch with Me.” And going a little farther He fell on His face and prayed. “My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt.” And He came to the disciples and found them sleeping; and He said to Peter, “So, could you not watch with me one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing but the flesh is weak.”

Again, for the second time, He went away and prayed. "My Father, if this cannot pass unless I drink it, Thy will be done." And again He came and found them sleeping, for their eyes were heavy. So, leaving them again, He went away and prayed for the third time, saying the same words. Then He came to the disciples and said to them, "Are you still sleeping and taking your rest? Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, My betrayer is at hand."

Matt. 26:36-46
(Revised Standard Version)

And immediately, while He was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. Now the betrayer had given them a sign, saying, "The one I shall kiss is the man; seize Him and lead Him away safely." And when he came, he went up to Him at once, and said, "Master!" And he kissed Him. And they laid hands on Him and seized Him.

Mark 14:43-46
(Revised Standard Version)

THE HYMN OF SUFFERING:

" 'Tis Midnight; and on Olive's Brow," by William B. Tappan. (*Third and fourth stanzas.*)

THE READING OF THE SCRIPTURES (B):

Then they led Jesus from the house of Caiaphas to the prætorium. It was early. They themselves did not enter the prætorium, so that they might not be defiled, but might eat the passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered him, "If this man were not an evil-doer,

we would not have handed Him over." Pilate said to them, "Take Him yourselves and judge Him by your own law." The Jews said to him, "It is not lawful for us to put any man to death." This was to fulfill the word which Jesus had spoken to show by what death He was to die.

Pilate entered the praetorium again and called Jesus, and said to Him, "Are You the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about Me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have handed You over to me; what have You done?" Jesus answered, "My kingship is not of this world; if My kingship were of this world, My servants would fight, that I might not be handed over to the Jews; but My kingship is not from the world." Pilate said to Him, "So You are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears My voice." Pilate said to Him, "What is truth?"

After he had said this, he went out to the Jews again, and told them, "I find no crime in Him."

John 18:28-38
(Revised Standard Version)

AN INTERLUDE OF SILENT MEDITATION (*with soft organ music if desired*)

THE WORD OF TRUTH (A):

One of the most significant encounters in all history was the meeting of Pilate and Christ. When that encounter took place, all the advantage seemed to be on the side of Pilate. He had wealth, position, power—power of life and death. He had everything except truth and right.

And that accused Galilean who stood before him so strangely silent had nothing except truth and right. Pilate could appeal to a power which seemed to be final, the power of the sword. Jesus could only appeal to a power which to most people does not seem to be power, the power of the spirit. And when night came, Pilate had triumphed; Jesus was dead.

That is what always happens when Pilate encounters Christ. From dawn to dark the sword always conquers the spirit. In any given twenty-four hours truth and right are no match at all for wealth, position, and military power. But notice what happened after that first day's darkness fell. Four hundred years later the name of Pontius Pilate had been rescued from oblivion solely because of that one day's association with Christ. Four hundred years later it was Imperial Rome that was dying and truth and right that were marching on. That, too, is what always happens when Pilate encounters Christ. In the end, as even Napoleon appears to have suspected before he died, it is the spirit that conquers; it is truth and right that prevail.¹⁰⁷

AN INTERLUDE OF SILENT MEDITATION (*with soft organ music if desired*)

THE READING OF THE SCRIPTURES (C):

And when they came to the place which is called The Skull, there they crucified Him, and the criminals, one on the right and one on the left. And Jesus said, "Father, forgive them; for they know not what they do." And they cast lots to divide His garments. And the people stood by, watching; but the rulers scoffed at Him, saying, "He saved others; let Him save Himself, if He is the Christ of God, His Chosen One!" The soldiers also mocked Him,

coming up and offering Him vinegar, and saying, "If You are the King of the Jews, save Yourself!" There was also an inscription over Him, "This is the King of the Jews."

One of the criminals who were hanged railed at Him, saying, "Are You not the Christ? Save Yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong." And he said, "Jesus, remember me when You come in Your kingly power." And He said to him, "Truly, I say to you, today you will be with Me in Paradise."

Luke 23:33-43

So the soldiers did this; but standing by the cross of Jesus were His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw His mother, and the disciple whom He loved standing near, He said to His mother, "Woman, behold your son!" Then He said to the disciple, "Behold your mother!" And from that hour the disciple took her to his own home.

John 19:25-27

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, "Eli, Eli, lá ma sa-bach-thá ni?" that is, "My God, my God, why hast Thou forsaken Me?"

Matt. 27:45-46

After this Jesus, knowing that all was now finished, said (to fulfill the scripture), "I thirst." A bowl full of sour wine stood there; so they put a sponge full of the wine on hyssop and held it to His mouth. When Jesus had received the wine, He said, "It is finished."

John 19:28-30a

It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun's light failed; and the curtain of the temple was torn in two.

Then Jesus, crying with a loud voice, said, "Father, into Thy hands I commit My spirit!" And having said this He breathed His last.

Luke 23:44-46
(Revised Standard Version)

THE HYMN OF THE HOLY PASSION:

"O Sacred Head, Now Wounded."

THE WORD OF TRUTH (B):

No sad heart called it Good that day—or dreamed
Of song. Against the nails He hung quite still,
And through those faith-engulfing hours it seemed
The universe had died upon a hill.

Those flamelike dreams, where He had lighted fire—
Swift fire of hope in startled souls—were spent
And blazeless now, cold ashes in a mire
Of doubt and shame and love's bewilderment.

Then—up that hill of darkness, storm and loss
The Dawn came blowing, sweet with lily-bloom,
And out of anguish man's new song was born.
He who has spent Good Friday by a cross
And watched Death roll his stone against a tomb,
Sings no mere lip-hosannas Easter morn.¹⁰⁸

THE BENEDICTION:

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep

through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

THE POSTLUDE

37

A Service for Saturday before Easter

THE PRELUDE

THE CALL TO WORSHIP:

There are dreams stronger than death.

Men and women die holding these dreams.

Yes, "stronger than death": let the hammers beat on this slogan.

Let the sea wash its salt against it and the blizzards drive wind and winter at it.

Let the undersea sharks try to break this bronze murmur.

Let the gentle bush dig its root deep and spread upward to split one boulder.

.
There are dreams stronger than death.¹⁰⁹

THE HYMN OF LOVE:

"Alas, and Did My Savior Bleed," by Isaac Watts.

THE MEDITATION ON THE EVENTS OF GOOD FRIDAY (*organ background if desired*):

The day between Good Friday and Easter must have

been a day of vivid recollections. Simon, for instance, wondered why he had volunteered to carry the cross for an unknown criminal. He thought:

He never spoke a word to me
And yet He called my name.
He never gave a sign to me
And yet I knew and came.

At first I said, "I will not bear
This load upon my back—
He only means to place it there
Because my skin is black."

But He was dying for a dream,
And He was very meek;
And in His eyes there shone a gleam
Men journey far to seek.

It was Himself my pity bought;
I did for Christ alone
What all of Rome could not have wrought
With bruise of lash or stone.¹¹⁰

Among the crowds on Good Friday many must have been impressed as was the Roman soldier who declared, "Surely this man was the Son of God." One such thoughtful witness of the Crucifixion reflected:

And all the while they mocked Him and reviled,
And heaped upon Him words of infamy,
He stood serenely there, and only smiled
In pity at the blind intensity
Of hate; for well He knew that Love alone
Can cure the ills of men—of nations, too—

Though unregenerate mobs their prophets stone,
 And crucify the gentle Christ anew.
 So He but smiled, and drained with quiet grace
 The bitter cup for lips too eloquent,
 And dauntless, took the soul-degrading place
 Designed for thieves—this Prophet heaven-sent!
 And when the throng at length had hushed its cry,
 Another cross loomed dark against the sky.¹¹¹

A child's meditation on the climb to Calvary is full of thought for us all:

Dear God, I wonder, when You climbed
 The hill of Calvary—
 Where were the children that You used
 To take upon Your knee?
 Where were they? In among the crowd?
 And did they, too, not care
 What happened to You, God, dear God,
 But only came to stare?
 Where were the children that You loved?
 They do not seem to be
 Around as You begin to climb
 The hill of Calvary!
 O God, I wish that I had been
 A child that day! I might
 Have done some little thing for You
 To make the Cross more light!
 I might have given You a glass
 Of water on the way—
 "I love You," whispered, as You passed,
 "I love You so today!"
 I might have done this—and yet—O!
 Perhaps I would have hid

Among the people and done just
What other children did.¹¹²

AN INTERLUDE OF SILENT MEDITATION

THE PRAYER FOR THE GRACE OF THE CROSS:

O loving and compassionate God, who in all ages hast borne the sufferings and sorrows of Thy children, we bow in adoration before Thee. Thou art holy, and in Thy sight no living thing is justified; and yet Thou art loving, and willing to redeem Thy erring children when they turn to Thee. Even when we are yet a far way off Thy love goes out to meet us. We praise Thee for the saving word of the cross.

We glorify Thy name also because of Thy love revealed in Jesus Christ, our Saviour. Beneath the shadow of His cross we find peace and forgiveness. Beneath His cross we are stirred, also, to hate all evil and to mourn the sins which forever nail Him to a tree. Help us truly to repent of our sins, and to bring forth fruits worthy of repentance.

Our hearts are deeply touched by the contemplation of the crucified Lord. Keep us, O God, from mere sentimental sorrow. May we weep, not for Him, but for ourselves and for our children. May the sight of His suffering move us to hate all wrong and to resist all evil, so that we may have no share in the sin which daily crucifies our Lord afresh. Grant that we may die unto self, and live unto Him who loved us and gave Himself for us.

Let the shadow of the cross fall upon all suffering people everywhere, bringing healing and comfort. We remember in particular those who are persecuted for their faith and those who bear their witness in the midst of fierce opposition. May the cross be their inspiration. Be

with all those who lie upon beds of pain, with those who suffer affliction and know not why, with all those whose way of life is fraught with pain and frustration. Help them to learn the ancient lesson of Thy presence in the midst of affliction, and of Thy eternal reward for faithfulness.

Grant, O God, that the iron may enter into our souls, and that we may be strengthened for anything that life may bring to us. Let the word of the cross become to us the power of God and the wisdom of God. We offer this prayer in the name and in the spirit of the Lord Christ. Amen.¹¹³

THE HYMN OF CONSECRATION:

“Beneath the Cross of Jesus,” by Elizabeth C. Clephane.

38

A Service for Easter

THE PRELUDE

THE HYMN OF REJOICING:

"Christ the Lord Is Risen Today," by Charles Wesley.

THE LITANY OF THANKSGIVING:

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks unto our Lord God.

It is meet and right so to do.

Let us pray.

Almighty and eternal God, our heavenly Father, who brought again from the dead our Lord Jesus Christ that in the presence of death we might not sorrow as those sorrow who have no hope, accept the gratitude of our hearts and the praise of our lips as we offer unto Thee our prayer of thanksgiving.

For the resurrection of our Master which has brought life and immortality to light and revealed the deathlessness of the human soul,

We thank Thee, O God.

For the joyful knowledge that death cannot destroy us,
but that because He lives we also shall live,

We thank Thee, O God.

For the joy which eye hath not seen, nor ear heard, and
which hath not entered into the mind of man to imagine,
which Thou hast prepared for them that love Him,

We thank Thee, O God.

For the glorious company of saints, apostles, prophets,
and martyrs, who have fought the good fight and have
finished the course, and are now at home in Thy house of
many mansions,

We thank Thee, O God.

For the comforting assurance that the absent ones
whom we ourselves have known and loved are not dead
but abounding in fullness of life,

We thank Thee, O God.

For the assurance brought by Christ's triumph over
death that hate and wrong cannot long endure and that
love and righteousness are eternal,

*We thank Thee, O God. Amen.*¹¹⁴

THE READING OF THE SCRIPTURES:

What shall we say then? Shall we continue in sin, that
grace may abound?

God forbid. How shall we, that are dead to sin, live
any longer therein?

Know ye not, that so many of us as were baptized into
Jesus Christ were baptized into His death?

Therefore we are buried with Him by baptism into

death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection:

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also live with Him:

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him.

For in that He died, He died unto sin once: but in that He liveth, He liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

For sin shall not have dominion over you: for ye are not under the law, but under grace.

Romans 6:1-14

THE PRAYER OF CONSECRATION:

Eternal and most holy God, we humbly pray that we may now experience the power of the resurrection. May we know that our Saviour is alive because we ourselves are lifted from the death of sin. Lead us out of the graves

of passion and worldliness into the life and light of the Lord. Help us to rise above everything that is mean and selfish to the glorious life of the saints. Mercifully deliver us from every unclean thing that holds us captive. Especially do we ask that Thou wilt redeem us from the evils which appear small but which hold us in captivity. Save us from every form of vanity and pride. Deliver us from the lust of display. May we be more concerned to receive honor of God than of man. Impart unto us a spirit of simplicity and lowliness, so that we may apprehend Thy glory. Set our minds upon things that are above. May we find that even now it is possible for us to live in heavenly places in Christ Jesus. Let the light of Thy presence fall upon our road. Even now in this service may we behold Thy strength and beauty. Break up our indifference. Wake us out of perilous sleep and may we become children of light, even as Thou art in the light. Amen.¹¹⁵

THE HYMN OF PRAISE:

“All Hail the Power of Jesus’ Name,” by Edward Peronet.

SERVICES FOR
ADVENT AND CHRISTMAS

39

A Service in Preparation for Christmas

THE PRELUDE

THE INVOCATION:

Almighty God, who in Thy providence hast made all ages a preparation for the kingdom of Thy Son; we beseech Thee to make ready our hearts for the brightness of Thy glory and fullness of Thy blessing in Jesus Christ, our Lord Amen.¹¹⁸

THE HYMN OF PROMISE:

"O Come, O Come, Immanuel." 12th Century.

THE READING OF THE SCRIPTURES:

Comfort ye, comfort ye my people, saith your God.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field:

The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass.

The grass withereth, the flower fadeth: but the word of our God shall stand forever.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him.

He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.

Isaiah 40:1-11

THE WORD OF TRUTH:

Henry Van Dyke expressed clearly the real spirit of Christmas. This is what he wrote:

Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, to think what you owe the world; to put your rights in the back-

ground, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed Life which began in Bethlehem over nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas.

And if you keep it for a day, why not always?¹¹⁷

THE PRAYER OF CONSECRATION:

O Christ of Bethlehem, let us not forget Thee on Thy birthday. In our busy preparations and our joyous festivities may we not crowd Thee out of our thoughts as Thou wast crowded out of the inn on that first Christmas. Forbid that we should spend all for transient pleasures and fail to find the deeper, richer joys that pass not away at eventide. Draw us back to thy manger cradle, rekindle our sense of wonder and worship, and grant that, finding Thee in the likeness of a little child, we may feel a new reverence for childhood and a more earnest longing for those qualities of heart which childhood incarnates. Forgive our cynicism and our pride, banish our

doubts, and restore our faith in the things we cannot see or hear: the star that shines in the souls of men, and the song of peace that lingers on in a world of war. Like the shepherds may we return to our humble tasks feeling that heaven is not so far away, and praising God that He reveals Himself not only in temples but also among the common things of life. Amen.¹¹⁸

THE HYMN OF GLADNESS:

“As with Gladness Men of Old,” by William C. Dix.

40

"For One Brief Starry Night"—Christmas Eve

THE PRELUDE

THE CALL TO WORSHIP:

For one brief starry night let us forget
The clamor of the world, our loss, our fear,
And let us light the candles in our souls
This one night of the year.

Let us be shrived of self, and let us pray
Only white prayers—white selfless prayers tonight,
Lifting clean hands up to one glorious star
That is burning with holy light.

Unfailing it has shone through all the years,
While we, God knows, have wandered strangely far;
Now for this one brief night let us forget
All but His steadfast Star;

All but the supreme high sacrifice
Of God, the Giver, sending One to lift
The burdens from our hearts, and let us reach
Glad hands to take His gift.¹¹⁹

THE CHRISTMAS HYMN:

"Silent Night, Holy Night," by Joseph Mohr.

THE CHRISTMAS STORY:

And Joseph also went up from Galilee, out of the city of David, which is called Bethlehem; (because he was of the house and lineage of David)

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let

us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning this child.

And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Luke 2:4-20

THE WORD OF TRUTH:

Christmas marks the time of year when faith, hope, and charity seem to penetrate more warmly the hearts of men, and when tolerance and brotherly kindness become something more than abstract principles, if only for a short season. It is the time when a perplexed and somewhat troubled world becomes more thoughtful and men become, for the moment at least, their better selves, and when burdened nations look toward brighter things even with that hope which found a waiting world on that night when angels sang "Glory to God in the highest, and on earth peace, good will toward men."¹²⁰

THE PRAYER FOR A CHRISTMAS BLESSING:

O Thou good Giver of all gifts,
At this hushed Christmastide,
Look on a troubled world that lifts
Her cup unsatisfied,

And brim her joylessness again
With "peace on earth, good will to men!"

Oh, shrive all hearts of greed and wrong
And whiten them with love;
Give to the sons of men a song
Like unto that above,
A Christmas song dispelling sadness,
Recharging earth with heaven's gladness—

A pæan to sweep out warring hate
From every land and race,
And heal before it be too late
A wrangling world's scarred face—
O Thou great Giver of all good,
Grant peace this day, and brotherhood!¹²¹

THE PRAYER HYMN:

"O Little Town of Bethlehem," by Phillips Brooks.

41

A Service for Christmas

THE CHRISTMAS PRELUDE

THE CALL TO WORSHIP:

Everywhere, everywhere, Christmas tonight!
Christmas in lands of the fir-tree and pine,
Christmas in lands of the palm-tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields stand sunny and bright.
Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace, like a dove in his flight,
Broods o'er brave men in the thick of the fight;
Everywhere, everywhere, Christmas tonight!¹²²

THE HYMN OF WORSHIP:

“O Come, All Ye Faithful.”

THE CHRISTMAS STORY:

Long was the road to Bethlehem,
Where Joseph and his Mary came.
They are travel-worn, the day grows late,

As they reach the town with its towered gate—
The city of David's royal line—
And the stars of eve are beginning to shine.
They must seek a place where the poor may rest,
For Mary is weary and overpressed.
And it is the sixth hour.

They come to an inn and knock on the door,
Asking a little space—no more
Than a humble shelter in their need.
The innkeeper gives them scanty heed.
Little for strangers does he care—
His house is full. They must seek elsewhere.
Fearing to find no place that day,
Heavy at heart they turn away.
And it is the seventh hour.

In weariness and sore perplexed,
To a larger house they venture next.
Joseph for pity's sake begs again
A lodging for Mary in her pain.
They are poor Galileans, plain to be told—
Their garments are worn, their sandals are old.
The fat innkeeper jingles his keys,
And refuses shelter to such as these.
And it is the ninth hour.

Where now they turn the woman is kind,
Tho the place is crowded, still she would find
Room for them somehow—moved at the sight
Of this gentle girl in her urgent plight,
Who tells of her hope and her strength far spent,
And seems to her woman's heart God-sent.

But the surly landlord roars in wrath
And sends them forth on their lonely path.

And it is the eleventh hour.

Still seeking a place to lay them down,
They come at length, on the edge of the town,
To a cattle-shed with sagging door,
Thankful for only the stable floor,
When an old gray donkey crowds to the wall
To make them room in his straw-laid stall,
And the cattle low at the stifled wail
Of a woman's voice in sore travail.

It is midnight and Mary's hour.

Over the place a great new star
Sheds glory and wonder beheld afar,
While all through the height of heaven there flies
The word of a seraph voice that cries,
"Glory to God, this wondrous morn
On earth the Saviour Christ is born."¹²³

THE HYMN OF PRAISE:

"It Came Upon a Midnight Clear," by Edmund H. Sears.

THE PRAYER:

Almighty God, our heavenly Father, in whose grace all our light is born, and in whose love is the fountain of our festivity, mercifully lead us into the holy secret of Christmas-tide. Take us into the innermost room of its holy joy. Forbid that we should remain in the outer courts, dwelling amid its merely carnal pleasures, satisfied with the merriment that dies with the day, and contented with the happiness that passes with the fading

flower and with the withering leaf. Bring us, our Father, into the eternal things of this blessed season. Bring us into the things that abide, into the love that manifests itself in unflinching good-will, into the joy that rings Christmas bells all the year round. Teach us, our Father, the full meaning of Jesus' birth. Make our hearts to glow with gladness in the great redemption Christ brings us, and with adoring love to Him, to Thee, to the indwelling Spirit, and to all humankind. From this day let our souls be so fed on Christ that we shall generate the fragrance of His lovingkindness wherever we walk. From this hour let infancy, childhood, helplessness, poverty, and all human need appeal to us with compelling power and draw us into ceaseless and effective service in the name of our Saviour.¹²⁴

And grant, O Lord, that we may so enjoy our holiday at this season, that our bodies may be strengthened, our minds renewed, and our energies quickened for the perfect freedom of Thy service; through Jesus Christ, our Lord. Amen.¹²⁵

THE CHRISTMAS DEDICATION:

In the spirit of Christmas we unite in hearty good will to all mankind. . . . Forswearing all enmities and the distinctions that divide, we commit ourselves to the building up of peace on earth and good will among men.¹²⁶

THE HYMN OF DEVOTION:

"O Little Town of Bethlehem," by Phillips Brooks.

SERVICES OF DEVOTION TO
JESUS, THE CHURCH, AND THE BIBLE

42

A Service of Praise for Jesus the Christ

THE PRELUDE

THE HYMN OF PRAISE:

"Light of the World, We Hail Thee," by John S. B. Monsell.

THE READING OF THE SCRIPTURES:

"Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his span of life? And why be anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will He not much more clothe you, O men of little faith?"

Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first His kingdom and His righteousness, and all these things shall be yours as well."

Matt. 6:25-33
(Revised Standard Version)

THE WORD OF TRUTH:

A. *First Reader:*

To Him all life was Beauty. The sun upon the hills,
The sweeping shadows, and the winding lane.
Morning He loved, with dewdrops on the flowers;
Evening, with sunset and soft, warm April rain.
Friends He found in lepers stumbling to Him,
Love in those who hate, grace in sinners' eyes.
Dawn He saw with all earth's new-born glory,
Twilight and darkness, and hope in human sighs.
Youth was His, and springtime, and music in the trees;
Life was His, and sunshine, and the murmuring of the
 bees.

Joy in healing broken hearts; manhood's noble strife;
All the wonder and the beauty of a sacred human life.

.

He walked the common lanes, the city streets He trod,
And in His heart was Beauty . . . the Beauty born of
 God.¹²⁷

B. *Second Reader:*

When Jesus of Nazareth passed by
I think the sky took on a richer blue,
That flowers gave out a sweeter fragrance,
And understanding trees bent down their branches

Caressing him with, "My son."
I think birds grew suddenly unafraid,
All sorry, dumb creatures felt His pity.
Children were enfolded to His breast,
The old, the helpless, the sorrowing found rest,
And the heart of youth under His inspiration
Flamed in sudden desire for high goals and lofty quests.
When Jesus of Nazareth passed by
I think the matchless beauty of His presence
Healed the sick.
More, healed old wounds of bitterness.
I think the magic of His breath
Blew the cobwebs of coldness and selfishness out of their
 hearts,
Leaving them fresh and glowing.
And Jesus of Nazareth still passeth by—
Whenever the heart leaps to some kindness,
To answer some challenging call to righten a world-
 wrong.
He is passing in the urge of some high ambition,
In the humblest service inspired by love.
He is passing when ignorance gives way to vision,
Ill-will to friendship, ugliness to grace.
He is passing when we pray, "Our Father,"
And in every soul see our brother's face.¹²⁸

THE PRAYER OF GRATITUDE:

O God, our Father, who didst so love the world that
Thou gavest Thine own Son that we might have eternal
life, accept our prayer of gratitude for all that Jesus has
meant to us and to all men. Give unto us, we pray Thee,
eager minds that we may learn to know Him, and open
hearts that we may learn to love Him. May He ever be

the shining Example who goes before us, and the loving Friend who walks by our side. And grant that, inspired by His example and strengthened by His spirit, we may so think and speak and act that men may mark us that we have been with Jesus and have learned of Him. In His name we ask it. Amen.¹²⁹

THE HYMN OF LOVE FOR JESUS:

“Fairest Lord Jesus, Ruler of All Nature.”

A Service of Loyalty to the Church

THE PRELUDE

THE CALL TO WORSHIP:

I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood.

THE HYMN OF PRAISE:

"Glorious Things of Thee Are Spoken," by John
Newton.

THE WORD OF TRUTH:

Dr. Frank Crane once wrote a very personal justification for maintaining his church loyalty. This is what he wrote:

What, then, are the reasons why I belong to the Church?

The first reason of all, perhaps, is that it is an institution organized to disseminate those ideas and to establish those principles which are the most important in the

world. I know of no Christian church that does not stand for righteousness, for order, for the worship of God and for the exercise of the general principles of Jesus Christ. Instead of waiting till I find some church whose creed I can entirely accept and whose regulations and ceremonies suit me, I can drop into the first church that I come to and find there a group of human beings who are trying to find out and to practice what is right, and to discover and avoid what is wrong, and that I consider to be the most vital quest of the world. If I am never going to have a family until I find a group of people who live exactly according to my notions, if I am never going to belong to a country except one that is ruled with absolute justice, and if I am never going to have any friends except those of absolute sympathy and understanding, I might as well go at once and jump into the lake. This world is no place for me.

Another reason why I belong to the Church is that I like it. I like the kind of people that go to church. Of course they are faulty as all human beings are faulty. Some of them are disagreeable. But on the whole they are not vicious, cruel, profligate nor idle. There may be some bad people in the Church, but the great mass of crooks, perverts and lawbreakers, also the majority of cynics, pessimists and intellectual mountebanks, are outside of the Church. There may be some intolerance and pharisaism among people who call themselves Christians, in fact I have found quite a deal, but I have found a thousand times more intolerance, provincialism and malice among the crowd of wild creatures that gather in the jungle outside the Church and bark at its lighted windows.

I belong to the Church because it seems to me that it,

as an institution, is keeping alive the forces most needed for human progress. The Church is undoubtedly the source from which flow the streams of the most wholesome public opinion among men. It is in the Church that we must seek the origin of every great movement for human welfare; for it was the Church and its insistent preachment of brotherhood which gave strength to those who battered down the institution of human slavery; . . . it was the Church that was the father of the public school and the university; and if war, that sum of all villainies, that last lord lieutenant of hell to hold his glittering court upon earth, that most noxious of all the holdovers of man's past ignorance and cruelty, if war itself shall ever be done away with, it will be because of the sentiment against it inspired by the Christian Church.

I value the Church not so much because of what it does directly, not so much because of its immediate regulation of conduct nor its gifts to charity, as because it keeps alive by its ritual, its prayer and song and preachment, imperfectly doubtless but doubtless also factually, the teachings, the principles and the personal influence of Jesus Christ.

These are some of the reasons why, although I may criticize the Church, I belong to it, I love it and I expect to remain a member of it so long as I can find any branch of it that will accept me.¹³⁰

THE LITANY OF LOYALTY (*or an extemporaneous prayer*):

We praise Thee, O Lord, for all valiant men and women who in days of persecution and poverty have given their lives for Thy church on earth. For all heroic dedication and willing sacrifice,

We Bless Thee, O Lord.

For those who have given their minds for the extension of Thy kingdom, who have left behind the illumination and glory of the printed page and have given instruction to the yearning spirits of men,

We Praise Thee, O God.

For all brotherly feeling, for all efforts to heal the sins or allay the sufferings of Thy people, for all those who serve Thee in school and church and hospital,

We Give Thee Our Thanks.

(*In unison*): Hear us as with ten thousand times ten thousand, of this and all ages, we praise Thee and magnify Thy holy name. Thou alone art love, Thou alone art holy, Thou alone art the Creator and the Saviour of Thy people and in Thee and in Thee alone do we put our trust; through Jesus Christ, our Lord. Amen.¹³¹

THE HYMN OF LOYALTY:

“Onward, Christian Soldiers,” by Sabine Baring-Gould.

44

A Service of Petition for Spiritual Grace for the Church

THE PRELUDE

THE CALL TO WORSHIP:

A mightier church shall come, whose covenant word
Shall be the deeds of love. Not "credo" then—
"Amo" shall be the password through the gates.
Man shall not ask his brother any more,
"Believest thou?" but "Lovest thou?" and all,
And all shall answer at God's altar, "Lord, I love."
For Hope may anchor, Faith may steer, but Love,
Great Love alone, is captain of the soul.¹³²

THE HYMN OF CHALLENGE:

"Rise Up, O Men of God," by William Pierson Merrill.

THE WORD OF TRUTH:

In the nineteenth century Theodore Parker wrote words that carry even greater meaning for the twentieth century. He wrote:

The church that is to lead this century will not be a church creeping on all fours, mewling and whining, its face turned down, its eyes turned back. It must be full of the brave, manly spirit of the day, keeping also the good of times past. There is a terrific energy in this age, for man was never so much developed, so much the master of himself before. Great truths, moral and political, have come to light. They fly quickly. The iron prophet of types publishes his visions, of weal or woe, to the near and far. This marvelous age has invented steam, and the magnetic telegraph, apt symbols of itself, before which the miracles of fable are an idle tale. It demands, as never before, freedom for itself, usefulness in its institutions, truth in its teachings, and beauty in its deeds. Let a church have that freedom, that usefulness, truth, and beauty, and the energy of this age will be on its side. But the church which did for the fifth century, or the fifteenth, will not do for this. It must have our ideas, the smell of our ground, and have grown out of the religion in our soul. The freedom of America must be there before this energy will come; the wisdom of the nineteenth century, before its science will be on the churches' side.

A church that believes only in past inspiration will appeal to old books as the standard of truth and source of light, will be antiquarian in its habits, will call its children by the old names and war on the new age, not understanding the man-child born to rule the world. A church that believes in inspiration now will appeal to God; try things by reason and conscience; aim to surpass the old heroes; baptize its children with a new spirit, and, using the present age, will lead public opinion, not follow it.

Let us have a church that dares imitate the heroism of

Jesus; seek inspiration as He sought it; judge the past as He; act on the present as He; pray as He prayed; work as he wrought; live as He lived. Let our doctrines and our forms fit the soul, as the limbs fit the body,—growing out of it, growing with it. Let us have a church for the whole man: truth for the mind, good works for the hands, love for the heart; and for the soul, that aspiring after perfection, that unfaltering faith in God, which, like lightning in the clouds, shines brightest when elsewhere it is most dark.

THE PRAYER FOR THE CHURCH:

God, we pray for Thy Church, which is set today amid the perplexities of a changing order, and face to face with a great new task. We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted. When we compare her with all other human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in pity and contrition. Oh, baptize her afresh in the life-giving Spirit of Jesus! Grant her a new birth, though it be with the travail of repentance and humiliation. Bestow upon her a more imperious responsiveness to duty, a swifter compassion with suffering, and an utter loyalty to the will of God. Put upon her lips the ancient gospel of her Lord. Help her to proclaim boldly the coming of the kingdom of God and the doom of all that resist it. Fill her with the prophets' scorn of tyranny, and with a Christ-like tenderness for the heavy-laden and down-trodden. Give her faith to espouse the cause of the people, and in their hands that grope after freedom and light

to recognize the bleeding hands of the Christ. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the Cross to a higher glory.¹³³

THE HYMN OF DEDICATION:

“Faith of Our Fathers,” by Frederick W. Faber.

45

A Service of Thanksgiving for the Holy Bible

THE PRELUDE

THE CALL TO WORSHIP:

We search the world for truth. We cull
The good, the true, the beautiful,
From graven stone and written scroll,
And all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.¹⁸⁴

THE HYMN OF THANKSGIVING:

“O Word of God Incarnate,” by William W. How.

THE WORD OF TRUTH:

In retrospect, the road traveled by the idea of God through the Bible as a whole presents a fascinating spectacle.

Beginning with a storm god on a desert mountain, it ends with men saying, “God is a Spirit: and they that worship Him must worship in spirit and truth.”

Beginning with a tribal war god, leading his devotees to bloody triumph over their foes, it ends with men seeing that "God is love; and he that abideth in love abideth in God, and God abideth in him."

Beginning with a territorial deity who loved his clansmen and hated the remainder of mankind, it ends with a great multitude out of every tribe and tongue and people and nation, worshipping one universal Father.

Beginning with a god who walked in a garden in the cool of the day or who showed his back to Moses as a special favor, it ends with the God whom "no man hath seen . . . at any time" and in whom "we live, and move, and have our being."

Beginning with a god who commanded the slaughter of infants and sucklings without mercy, it ends with the God whose will it is that not "one of these little ones should perish."

Beginning with a god from whom at Sinai the people shrank in fear saying, "Let not God speak with us, lest we die," it ends with the God to whom one prays in the solitary place and whose indwelling Spirit is our unseen friend.

Beginning with a god whose highest social vision was a tribal victory, it ends with the God whose worshipers pray for a world-wide kingdom of righteousness and peace.¹³⁵

THE PRAYER OF APPRECIATION:

O God, we thank Thee for Thy Word, in which we find the records of some of man's greatest religious experiences and visions of Thee and Thy world. We have seen how men through the ages have been developing their idea of Thee, and how they have gradually come to

a better understanding of Thy love and law. We treasure all these experiences and teachings, and ask that we may apply them to our age, and that we may see Thy Word not as a mere divine command or a book of texts or moral axioms, but as a book of life and human aspiration and quest for Thee. Thy Book has influenced almost all races and lands of our modern world, and we ask that our eyes may be opened to its true greatness and value for us, and that we may take a view of it which will be most closely in accord with the facts and which will best serve our needs and the needs of our time. Help us to read it diligently and reverently, that it may above all bring to us Thy revelation in Jesus Christ, change our lives, and imbue us with a new spirit and a new life, for His sake. Amen.¹³⁶

THE HYMN OF SUPPLICATION:

“Break Thou the Bread of Life,” by Mary A. Lathbury.

SERVICES OF
BROTHERHOOD AND WORLD FELLOWSHIP

46

A Service for Brotherhood Week

THE PRELUDE

THE THEME OF WORSHIP:

America is called the "Land of Freedom." This means that a man here is free to worship God as he pleases—but he must respect the right of others to worship God as they please. He is free to earn his living in the way he likes best—but not in a way that will hurt other people's health, comfort or morals and not in a way that will prevent them from earning their living as they like best. . . . He is free to be happy—but not to interfere with the happiness of others.¹³⁷

THE HYMN OF BROTHERHOOD:

"America the Beautiful," by Katherine Lee Bates.
Bates.

THE WORD OF TRUTH:

A. *First Reader:*

God built Him a continent of glory and filled it with
treasures untold;

He carpeted it with soft-rolling prairies and col-
umned it with thundering mountains;
He studded it with sweet-flowing fountains and
traced it with long-winding streams;
He planted it with deep-shadowed forests, and filled
them with song.

Then He called unto a thousand peoples and sum-
moned the bravest among them.

They came from the ends of the earth, each bearing
a gift and a hope.

The glow of adventure was in their eyes, and in their
hearts the glory of hope.

And out of the bounty of earth and the labor of men,
Out of the longing of hearts and the prayer of souls,
Out of the memory of ages and the hopes of the
world,

God fashioned a nation in love, blessed it with a pur-
pose sublime—

And called it America!¹³⁸

B. *Second Reader:*

This is the land where hate should die—

No feuds of faith, no spleen of race,

No darkly brooding fear should try

Beneath our flag to find a place.

Lo! every people here has sent

Its sons to answer freedom's call;

Their lifeblood is the strong cement

That builds and binds the nation's wall.

This is the land where hate should die—

Though dear to me my faith and shrine,

I serve my country well when I

Respect beliefs that are not mine.
He little loves his land who'd cast
 Upon his neighbor's word a doubt,
Or cite the wrongs of ages past
 From present rights to bar him out.

This is the land where hate should die—
 This is the land where strife should cease,
Where foul, suspicious fear should fly
 Before our flag of light and peace.
Then let us purge from poisoned thought
 That service to the state we give,
And so be worthy as we ought
 Of this great land in which we live!¹³⁹

THE PRAYER OF CONFESSION AND DEDICATION:

Eternal God and Father, we praise and exalt Thy holy name in recognition of the dignity and excellence with which Thou hast invested man and for the intelligence Thou hast revealed to his spirit that all men are of equal worth in Thy sight and must be treated as equals in any moral order of human society. Humbly and penitently we confess that despite our high calling we have failed in the great task of human brotherhood; that we have permitted the ugly forces of prejudice and suspicion, of greed and selfishness, to divide and estrange man from man, people from people, race from race, and faith from faith. We have too often forgotten our high estate and by thoughtlessness and indifference towards our fellow man have given the lie to our noble professions and high aspirations. Too often we have neglected the grave responsibility laid upon the sons of God and have failed to realize that man's dignity and honor are violated wherever

one of these least is deprived of the consideration and understanding due his personality and needs.

Thou hast disclosed to us Thy great plans for the good society, for the kingdom of God, and hast granted us the vision to see, the intelligence to plan, and the power to carry through in the performance of Thy holy will. But again and again we have allowed our baser passions to blur the vision, our ignorance to thwart our purpose, and our prejudices to lame and hinder our best intentions. We have too often hesitated where we should have acted and stopped where we should have gone forward.

Thou hast set our noblest dreams to the music of the world democracy and hast shown us that a word may become a symbol of vital truth and a prophecy of imperishable glory. We have recognized in the ideal of democracy the inspiration of Thine own spirit, because in the name of democracy the noblest of our race have died for freedom, have suffered for equality, and have become martyrs for justice, honor and peace.

Grant that in Thy name and by the guidance of Thy Holy Spirit we may experience a rebirth of democracy and a regeneration of those dynamic spiritual forces in society that make for righteousness, justice and peace. Save us from making either an empty formula or a crude fetish of democracy. Let this word remain among us the symbol of a truth so high, so exalting, so divine that only as we strive to incarnate its meaning in our daily lives as individuals and peoples shall we dare to speak its syllables reverently and to intone its music gratefully. May Thy grace move us to create day by day that order of noble living and mutual endeavor in which Thy love is

the supreme law, justice becomes the common will, and peace remains the crowning glory. Amen.¹⁴⁰

THE HYMN OF DIVINE RELIANCE:

“Lead Us, O Father, in the Paths of Peace,” by William H. Burleigh.

47

A Service of World Fellowship

THE PRELUDE

THE INVOCATION:

O God, to whom there is neither day nor night and in the wideness of whose dominion the course of the revolving sun is but a handbreadth and its journey but a moment in the eternal, do Thou lift us up out of our bitterness and hardness. Teach us that love knows no boundaries, that good will has respect for neither place nor time nor for zone or clime, and that charity leaps over all barriers of creed and race and tongue. In our narrowness and shallowness give us an intimation of the length and breadth and height and depth of the love that passeth all understanding. Amen.¹⁴¹

THE HYMN OF AFFIRMATION:

"In Christ There Is No East or West," by John Oxenham.

THE WORD OF TRUTH:

We are always in danger of forgetting how radical

Christianity is. It is the most radical religion ever preached on this earth. Whenever it is rightly understood, it turns things upside down. Its great sentences are to us commonplaces—we can handle them without a thrill, listen to them and grow drowsy. That is because they have been worn smooth by the breath of sixty generations. But if we could really understand them, if we paid attention to them, we should see down in the depths of them the red glare of volcanic fires. Whenever men truly grasp them, they work renaissances, reforms, and revolutions. The followers of Jesus ought to be the most radical people on the earth. They always are when they are baptized with the Spirit of the Lord. Take, for instance, such a commonplace idea as the Fatherhood of God. What a radical doctrine it is! Can you conceive of anything so quixotic and visionary as setting a whole world to praying, "Our Father"? There is only one doctrine more incredible than that, and that is the Brotherhood of Man. How preposterous it all is when one stops to think about it: that all the men on the face of the earth are members of one family, that they belong to one another! Yet these are the two fundamental doctrines of Jesus. If men could only comprehend them, old things would pass away, and all things would become new. But it was not because the ideas of Jesus were radical that men were disturbed and exasperated by them; it was because He carried His radicalism into action.¹⁴²

A PERIOD OF SILENT MEDITATION (*ending with this prayer*):

Our Father in heaven, wilt Thou hear us for all the sons and daughters of men? We pray that all the barriers that divide us may be submerged in the overwhelming

sea of Thy grace. Let all suspicion and misunderstanding melt away in the fires of Christian love. Let the people praise Thee, let all the people praise Thee. Amen.¹⁴³

THE WORD OF TRUTH:

Nations have their place in the evolution of social life. Nationalism is an improvement upon feudalism. But the nation idea is a half-way house and not a stopping place. For humanity is not going to be permanently organized for the general welfare until it is organized as a world for the benefit of all the people in it.

It is because we are still under the darkness of the nation myth that we have continual wars, and it is only when we shall organize the world into a Federation of Nations that we shall get rid of war. For a world of independent nations automatically produces war and a world of organized nations, where force is relegated to a representative and delegated body, would automatically avoid war.

Jesus was the one teacher tall enough to see over all the fences that divide the human race into compartments. He saw that no system of ethics can hope to be permanent unless it is based upon the whole human race. His religion and morality are bound up with no special stock; it is no more Anglo-Saxon than it is Malay or African. It is human.¹⁴⁴

A PERIOD OF SILENT MEDITATION (*ending with this prayer*):

O God, who hast made of one flesh all nations to dwell upon the earth, and who by Thy Son Jesus Christ, hast broken down the walls of partition between Jew and Gentile, slave and free, Greek and barbarian; break

down, we beseech Thee, all that divides us one from another; shame our jealousies, and lay low our pride; do away with all race prejudice, that the bonds of fellowship and mutual service may unite the East and the West, the North and the South, that we may live in peace together, in honor preferring one another; to the glory of Thy great name. Amen¹⁴⁵

THE HYMN OF CONSECRATION:

“Eternal God, Whose Power Upholds,” by Henry H. Tweedy.

SERVICES OF
THANKSGIVING*

48

A Service of Praise

THE PRELUDE

THE CALL TO WORSHIP:

Today, whatever may annoy,
The world for us is joy—just simple joy.
The joy of bright blue skies;
The joy of rain; the glad surprise
Of twinkling stars that shine at night;
The joy of winged things upon their flight;
The countless joys that ever flow from Him
Whose vast beneficence doth dim
The lustrous light of day
And lavish gifts divine upon our way.¹⁴⁶

THE HYMN OF PRAISE:

“This Is My Father’s World,” by Maltbie D. Babcock.

THE READING OF THE SCRIPTURES:

O sing unto the Lord a new song: sing unto the Lord,
all the earth.

* Also Services 13 and 20.

Sing unto the Lord, bless His name; shew forth His salvation from day to day.

Declare His glory among the heathen, His wonders among all people.

For the Lord is great, and greatly to be praised; He is to be feared above all gods.

For all the gods of the nations are idols: but the Lord made the heavens.

Honor and majesty are before Him: strength and beauty are in His sanctuary.

Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

Give unto the Lord the glory due unto His name: bring an offering, and come into His courts.

O worship the Lord in the beauty of holiness: fear before Him, all the earth.

Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: He shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof.

Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice,

Before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth.

Psalm 96

THE WORD OF TRUTH:

Take time to live;
The world has much to give,
Of faith and hope and love:
Of faith that life is good,

That human brotherhood
Shall no illusion prove;
Of hope that future years
Shall bring the best, in spite
Of those whose darkened sight
Would stir our doubts and fears;
Of love, that makes of life,
With all its griefs, a song;
A friend, of conquered wrong;
A symphony, of strife.
Take time to live,
Nor to vain mammon give
Your fruitful years.

Take time to live;
The world has much to give
Of sweet content; of joy
At duty bravely done;
Of hope, that every sun
Shall bring more fair employ.
Take time to live,
For life has much to give
Despite the cynic's sneer
That all's forever wrong;
There's much that calls for song.
To fate lend not your ear.
Take time to live;
The world has much to give.¹⁴⁷

THE PRAYER OF THANKSGIVING:

O Thou who givest to all liberally and upbraidest not,
we call to remembrance Thy loving kindness and Thy
tender mercies which have been ever of old, and with

grateful hearts we lift up to Thee the voice of our thanksgiving. For the life Thou hast given us, and the world in which we live,

We praise Thee, O God.

For the order and constancy of nature; for the beauty of earth and sea and racing cloud, for the bounty of fruitful fields,

We praise Thee, O God.

For all home blessings, for friends, and all the pure pleasures of life together; for the love, sympathy, and good will of men,

We praise Thee, O God.

For the zest of sport, and the sting of the wind and sun upon our faces,

We praise Thee, O God.

For that provision which sendeth seedtime and harvest, which scattereth the hoarfrost like ashes and setteth the fountains of the deep, which clotheth the mountains with forest and maketh fertile the spreading plain,

We praise Thee, O God.

For the sheer joy of life and the pulsing energy within our bodies,

We praise Thee, O God.

For the gift of Thy Son Jesus Christ, and all the helps and hopes which are ours as His disciples; for the presence and inspiration of Thy Holy Spirit, and for all the ministers of Thy truth and grace,

We praise Thee, O God.

*And now, O Lord, having praised Thee with our lips, grant that we may also praise Thee in consecrated and faithful lives; through Jesus Christ, our Lord. Amen.*¹⁴⁸

THE HYMN OF THANKSGIVING:

“For the Beauty of the Earth,” by Folliott S. Pierpont.

49

An Evening Service of Thanksgiving

THE PRELUDE

THE THEME OF WORSHIP:

Suddenly over the border
That shelters night from day
The sun had dropped and as quietly
Sped on its ceaseless way.
But in the West there lingered
In dapper hues and fair,
A twilight which awakened
The watcher's heart to prayer.

God, for beauties shown me,
The mauve, the crimson and gray,
That herald the advent of evening
And tell of departing day;
For clouds tinged with gold and silver,
For heaven's lanterns fair,
For all of earth and its wonders,
I offer this, my prayer.

I thank Thee for friends who are loyal,
For dear ones, for love that is true,
For home and the comfort it brings me
When day and my labors are through;
For victories won o'er the tempter,
For strength of my body of clay,
For peace in our land of freedom,
And hope—for the coming day.¹⁴⁰

THE HYMN OF PRAISE:

“O Lord of Heaven and Earth and Sea,” by Christopher Wordsworth.

THE WORD OF TRUTH:

Life has loveliness to sell:
All beautiful and splendid things,
Blue waves whitened on a cliff,
Soaring fire that sways and sings,
And children's faces looking up
Holding wonder like a cup.

Life has loveliness to sell:
Music like a curve of gold,
Scent of pine trees in the rain,
Eyes that love you, arms that hold,
And for your spirit's still delight,
Holy thoughts that star the night.

Spend all you have for loveliness,
Buy it and never count the cost;
For one white singing hour of peace
Count many a year of strife well lost,
And for a breath of ecstasy
Give all you have been, or could be.¹⁵⁰

THE PRAYER OF THANKS FOR BEAUTY AND JOY:

Creator of life and light,

We bless Thee this day for the beauty of Thy world,

For sunshine and flowers, storm-cloud and starry night,

For the first radiance of dawn and the last smoldering
glow of the sunset.

We thank Thee for physical joy,

For the ecstasy of swift motion,

For deep water to swim in,

For the goodly smell of rain on dry ground,

For hills to climb, and hard work to do,

For all skill of hand and eye,

For music that lifts our hearts in one breath to heaven,

For the hand-grasp of a friend,

For the gracious loveliness of children.

We thank Thee above all for spiritual beauty and joy

For home-love, for mother-love, for child-love,

For the instant assent of our hearts

To the truth that is spoken by prophet or poet,

For the exceeding bliss of the touch of Thy hand,

Awakening suddenly our drowsy souls

Into blessed awareness of Thy presence with us and in
us:—

For all these Thy sacraments of beauty and joy

We thank Thee, our Lord and our God.

Amen.¹⁵¹

THE WORD OF TRUTH:

The mountains with their grandeur worship God,

The seas with power, the birds that cleave the air

With flight and song, the rose and goldenrod

With loveliness, and we with love and prayer.

And what of earth but renders thanks and praise
For all the earth holds dear, for each fair goal,
For bounty, vigor, peace, and length of days?
The soul gives thanks for what God gives the soul.

Give thanks for that great voice which bids man strive
Against all evil, thrusting self aside;
Give thanks for that deep force which keeps alive
Pure zeal for truth, wherever truth may hide.

Give thanks for strength to bear whatever scathe
And grief may come with cheer and hardihood;
Give thanks for constant, death-defying faith
That some day we shall see how all was good.¹⁵²

THE HYMN OF THANKSGIVING:

“For All the Blessings of the Year,” by Albert H.
Hutchinson.

50

A Service of Thanksgiving for the Adventure of Life

THE PRELUDE

THE LITANY OF ADORATION:

Holy, holy, holy, is the Lord God, the Almighty, who was, and who is, and who is to come.

All glory be to Thee, O Lord most high.

Great and marvelous are Thy works, O Lord God, the Almighty; righteous are Thy ways, Thou King of the Ages. Who shall not worship Thee, O Lord, and glorify Thy name? For Thou only art holy.

All glory be to Thee, O Lord most high.

Oh, the depth of the riches, both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past finding out. For of Him, and through Him, and unto Him are all things.

All glory be to Thee, O Lord most high.

Now unto the King, eternal, immortal, invisible, the only God, be honor and glory forever.

*All glory be to Thee, O Lord most high.*¹⁵³

THE HYMN OF PRAISE:

"Ancient of Days," by William C. Doane.

THE READING OF THE SCRIPTURES:

Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

The Lord doth build up Jerusalem: He gathereth together the outcasts of Israel.

He telleth the number of the stars; He calleth them all wounds.

He telleth the number of the stars; He calleth them all by their names.

Great is our Lord, and of great power: His understanding is infinite.

The Lord lifteth up the meek: He casteth the wicked down to the ground.

Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God:

Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

He giveth to the beast his food, and to the young ravens which cry.

He delighteth not in the strength of the horse: He taketh not pleasure in the legs of a man.

The Lord taketh pleasure in them that fear Him, in those that hope in His mercy.

Praise the Lord, O Jerusalem; praise thy God, O Zion.

For He hath strengthened the bars of thy gates; He hath blessed thy children within thee.

He maketh peace in thy borders, and filleth thee with the finest of the wheat.

He sendeth forth His commandment upon earth: His word runneth very swiftly.

He giveth snow like wool: He scattereth the hoarfrost like ashes.

He casteth forth His ice like morsels: who can stand before His cold?

He sendeth out His word, and melteth them: He causeth His wind to blow, and the waters flow.

He sheweth His word unto Jacob, His statutes and His judgments unto Israel.

He hath not dealt so with any nation: and as for His judgments, they have not known them. Praise ye the Lord.

Psalm 147

THE LITANY OF THANKSGIVING:

For the poetry of spring, for the pageantry of summer, for the soft intonations of autumn, for the austere majesty of winter,

We lift up thankful hearts.

For all the unknown toilers in mine and field, in factory and office, whose strength has redeemed us from want, whose blood has purchased our welfare, the fruit of whose labor is our rich inheritance,

We lift up thankful hearts.

For the unsung dreamers in every land and age, whose undying faith has woven a fadeless tapestry of hope wherein we behold the pattern of a better world to be,

We lift up thankful hearts.

For the sustaining strength of those near and dear, whose understanding love brings serenity and peace to

our restless souls, and assures us that our lives have value for others,

We lift up thankful hearts.

For the enchantment of wonder, the allurement of mystery, the appeal of beauty, the challenge of goodness, the sacrificial strength of love,

We lift up thankful hearts.

For the sacrament of work, through which we have fellowship with an unending creation that maketh all things new,

We lift up thankful hearts.

For the unbought privilege of life in a world wherein human souls may attain an eternal worth, and where great dreams come true,

*We lift up thankful hearts.*¹⁵⁴

THE PRAYER OF THANKSGIVING FOR LIFE:

Lord of life and death,
 We thank Thee for the great adventure of life,
 With its untold possibilities,
 Its incalculable chances,
 Its mighty opportunities.
 We thank Thee that—if we have Thee with us—
 There is no monotony or weariness in the world:
 But we go on,—forever exploring, adventuring,
 Across new seas where ship has never sailed before;
 Through trackless forests where human foot has never
 trodden,
 Over towering mountain ranges,
 Whence we look forth upon new expanses of wonder
 Heretofore unseen by the eye of man.

We thank Thee that, for those who dwell with Thee,
Each day opens a new continent of vivid experience;
Each day shows new a world to conquer;
For Thy love is new every morning,
And life with Thee is daily born again from its begin-
ning. Amen.¹⁵⁵

THE HYMN OF THANKSGIVING:

“This Is My Father’s World,” by Maltbie D. Babcock.

Closing Prayers and Benedictions

1. O most Merciful, whose love to us is mighty, long-suffering, and infinitely tender, enable us to carry out from this place the peace and strength that here we have gained. Because we have walked here a while with Thee, may we be able to walk more patiently with man. Send us forth with love to the fallen, hope for the despairing, strength to impart to the weak and wayward; and carry on through us the work Thou didst commence in Thy Son our Brother Man and Saviour God. Amen.¹⁵⁶

2. Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that when two or three are gathered together in Thy name Thou wilt grant their requests; fulfill now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen.¹⁵⁷

3. O Lord, support us all the day long of this troublous life, until the shadows lengthen, and the evening comes,

and the busy world is hushed, and the fever of life is over, and our work is done. Then of Thy great mercy grant us a safe lodging, and a holy rest, and peace at the last; through Jesus Christ, our Lord. Amen.¹⁵⁸

4. Direct us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy name, and finally, by Thy mercy, obtain everlasting life; through Jesus Christ, our Lord. Amen.¹⁵⁹

5. Grant us, O Lord, in all our duties Thy help, in all our perplexities Thy counsel, in all our dangers Thy protection, and in all our sorrows Thy peace, for the sake of Jesus Christ, our Saviour. Amen.

6. Enlighten our understandings with knowledge of right, and govern our wills by Thy laws, that no deceit may mislead us, no temptation corrupt us, that we may always endeavor to do good and hinder evil. Amid all the hopes and fears of this world, take not Thy Holy Spirit from us; for the sake of Jesus Christ, our Lord. Amen.

7. Sanctify, O Lord, both our coming in and our going forth; and grant that when we leave Thy house we may not leave Thy presence, but be Thou ever near unto us and keep us near unto Thee; through Jesus Christ, our Lord. Amen.

8. Now may the light that shone in Jesus Christ our
Lord
Shine in our hearts and minds by the indwelling
Word;
And may the radiance which faith and hope restore
Be and abide with us both now and evermore. Amen.

9. O God, who art Love, grant to Thy children to bear one another's burdens in perfect good will, that Thy peace may keep our hearts and minds in Christ Jesus, our Lord. Amen.

10. The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you, and remain with you always. Amen.

11. May the blessing of God Almighty, the Father, the Son, and the Holy Spirit, rest upon us, and upon all our work and worship done in His name. May He give us light to guide us, courage to support us, and love to unite us, now and for evermore. Amen.

12. 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. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.

14. May the Lord God grant us His blessing and fill our hearts with the spirit of truth and peace now and for evermore. Amen.

15. May the love of God unite us; the joy of God inspire us; the peace of God enfold us; the courage of God sustain us; and the blessing of God, the Father, Son, and Holy Spirit, rest upon us for evermore. Amen.

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