

we find a liturgical service developed rapidly. With this comes the specialized service and these are many and varied.

- c. Therefore when we speak of the "worship meeting" we are not suggesting that other meetings do not have worship or that every aspect of this meeting is totally worshipful. We mean that at this point we have set aside a particular meeting for worship built around the remembrance of the Lord. The love feast and the meeting for edification will come some other time

4.2

- 2. The Participant in the public meeting for worship...and we note a few "qualifications."

- a. It is assumed the participant is a believer.
- b. As a believer the participant's life must be well ordered..
- c. And there needs to be a reality of peace with other Christians (Texts behind these concepts are in 1 Cor. 11 and Matthew 5, et al.)
- d. And there must (or should) be a respectful attitude towards others.

NOTE: By participant we mean one who will publicly take part in the meeting. Actually everyone in the room is a participant but we are using the term in a more restrictive or limited sense.

- e. The importance of these things should be self-apparnt. Obviously one who is not "right" in a biblical way is not very well qualified to direct and lead the worship of others. But the participant must not be taken up with himself! His chief occupation is the Lord. He should have previously "examined himself" and so be able to participate with wholeness of heart.

4.3

- 3. The Participant: leading in worship..

- a. What is he going to do? Just this:
 - (1) Express praise, worship, to the Lord...
 - (2) Express it in such a way that others are led to join him in heart. They give, so to speak, a silent "Amen" to what he has said. In this sense the public participant leads others in worship.
 - (3) Express it in a way preparatory for others...he opens the thought or heart of the community and in this way gives cause for expression on the part of others.

These are important and, again, the participant must not be occupied with himself but with his subject.