

GREETINGS

Fraternal Greetings were received from the Minnesota, Dakota-Montana, North Wisconsin, West Wisconsin, and Michigan Districts.

EXPRESSION OF APPRECIATION

The local pastor, Rev. Arthur Sydow, was thanked for the hospitality and was asked to convey the thanks of the convention to the St. Paul's Congregation. It was further resolved to have an expression of appreciation appear in the District Report.

NEXT CONVENTIONS

The time and place of the Delegate Convention for 1947 was left to the presiding officer. The committee of the district on a Lutheran High School is to report at this convention. The committee is to be chosen by the president.

The time and place of the regular District Convention for 1948 was likewise left to the presiding officer. The committee on visitation is to report at this convention, the committee to be chosen by the president.

ADJOURNMENT

The convention adjourned at 2:45 P. M. on Thursday, June 20, 1946.

WM. LUECKEL, President.
ALBERT G. EBERHART, Secretary.
Pacific Northwest District.

WISCONSIN LUTHERAN SEMINARY

Lithany

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HOW ARE CHILDREN BEST REARED SO THAT THEY MAY GROW IN WISDOM AND IN TRUTH?

by F.W. Meyer

The parting words of the risen Savior to His disciples were, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost parts of the earth." With these words the Lord commanded the Church to carry out its one and only mission, namely, to preach the Gospel to all people, both young and old, and to teach them to observe all things whatsoever He has commanded so that all may inherit the kingdom which He has prepared for them. Of this we all are convinced, whether we be preachers, teachers, or laymen. Neither will anyone among us voice any other opinion as to the ultimate aim of our existence, nor in general to the manner in which it is to be attained, namely, by the power of the Word of God.

It appears, however, that we are not quite so unanimous regarding the manner in which this teaching and preaching should be done, especially with respect to our children. They should, of course, be reared in the nurture and admonition of the Lord. That no one will deny. But we ask ourselves the questions: What does that imply? How ought this to be done? How can it best be carried out? What attitude should we take toward the one or toward all of the methods and institutions which are employed in the rearing of children? These are questions which we as Christians must weigh and consider most conscientiously if we would be worthy of our name and that our children of elementary and high school level are brought up in such a manner that they, too, may grow in wisdom and in truth.

There are two great school systems at work in America. The one, and by far the larger and more elaborate, is that of the state. The other is that of the Christian Church, in particular that of the Lutheran Church. Both systems are based on certain views of life but have little or nothing in common. The first named system is based on the wisdom and understanding of man. The other is based on the infallible, the unchangeable Word of God. These two points of view are diametrically opposed to each other. This, sad to say, is not realized by all.

The lack of understanding what Christian education is and the conviction of its great necessity and eminent worth is responsible for the absence of many children from our

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schools. This condition is also responsible for the absence of Christian Day Schools in many of our congregations, as well as the absence of Lutheran high schools in strategic Lutheran centers. To help bring about an expansion of our Christian educational system, both elementary and secondary, is not only the obligation of our pastors and teachers. We also should and must have the support of our congregation members in this undertaking. However, before this work can be carried out successfully and efficiently, it is necessary that first of all we acquaint ourselves thoroughly with our own philosophy of education and then also thoroughly acquaint ourselves with the conditions in the educational world of today, the educational principles in vogue, and then clearly visualize the results either system has on its pupils.

Let us consider at this time.

How Are Children Best Reared So That They May Grow in Wisdom and in Truth?

It is well that at the very outset we make a few explanatory remarks lest we are misunderstood. It is evident that during the course of reading this essay statements will be made concerning public education and the results it has on the child. Furthermore, a comparison will be made with certain vital educational issues as set forth in the two systems of education. This, however, is not done in a spirit of antagonism, to knock the public school. Far be it from me to do this. The public school has a definite place in the educational systems of our country. We as Christian should leave this system to those for whom it is intended. The statements that follow are to show the difference between the two systems of education and are to show that no matter how efficient any public school may be, it can never be good enough for our Lutheran boys and girls because it fails to teach them the One Thing Needful.

The Sure Foundation

The Christian Church is built on the one and only sure foundation, the Word of God. All the activities of the Church are based on it. This same Word of God is also the only safe guiding line in education. In Ps. 33:4 we read, "For the Word of the Lord is right and all His works are done in truth." Furthermore, Christ says John 14:6, "I am the way, the truth, and the life." The Christian accepts these Biblical truths without any reservation. Therefore, in our Christian

philosophy of education we accept the following statement as basic in education:

The Bible is the inspired Word of God, the sole authority on faith and conduct. It cannot contain errors or contradictions, but is in all its parts and words the infallible truth, even in those parts which refer to history, geography, education, science, or other secular matter. Any educational principle or any conclusion arrived at in any other field that contradicts Scripture is a lie or a theory that cannot be proved and makes all teaching futile and dangerous.

This statement is the key to all education because all true education is based on Scripture. There was no need for education, if for any development at all, before the fall of man into sin. By this we understand an education by means of the Word of God. Adam and Eve were perfect children of God with a full and blissful knowledge of Him and a perfect righteousness and holiness of character. The fall of man has changed this blissful condition. Man's perfect knowledge, righteousness, and holiness were gone. From that time forth he was totally depraved, both body and soul, by nature an enemy of God and subject to temporal and eternal death. Hence the need for education as we know it today came with the fall of man. It now was necessary that he be brought back to God, accepting from Him the gracious and free gift of eternal life. That need has continued to this day. There is nothing that a sin-sick world needs more today than the pure Word of God, Law and Gospel, and the whole training and education following out of it by the power of the Holy Spirit. The ultimate goal to be reached in education is then the restoration of man to his original state of perfection, which, of course, necessitates God's own intervention, and which is accomplished only partly in this life, but fully in heaven. The goal in education can then be briefly summed up in the short word, LIFE. This outcome can only be achieved in that system of education in which the Bible, God's inspired Word, is the sole authority on faith and conduct. It can only be accomplished by a Christian teacher in a Christian school. And only in that educational system are children able to grow in wisdom and in truth.

A Christo-centered Education

It goes without saying that the first period of the day is the most important one in our Christian Day Schools. It

is devoted exclusively to the teaching of God's Word. However, the religious instruction in our schools is not confined to the first period of the day. It goes far beyond the formal religious lesson period. It is the vital core in the teaching of all so-called secular branches of learning. Time does not permit to show how this is done in the various school subjects. Let me carry out briefly how it is done in the teaching of geography and history.

The study of geography we begin with Genesis 1:1, "In the beginning God created the heaven and the earth." The basic truth in the study of geography is and always must be that God is the Creator of all things. When geography first appears on the program, it is not merely put there that the pupils gain geographic information and knowledge. In beginning with home geography which deals with the familiar surroundings of the child, attention is called to those items which Luther sums up in the explanation of the First Article, "clothing and shoes, meat and drink, house and home, wife and children, land, cattle, and all my good, and all that I need to keep my body and life; defending me against all danger, and guarding and protecting me from all evil." It is then pointed out that all these things that are mentioned here do not come to us as a matter of rights (The world owes me a living!) but purely as gifts of God. The outcome of the study of home geography will, therefore, be as Luther again says, "For all of which it is my duty to thank and praise, to serve and obey Him."

In the upper grades the study of geography takes on a different form and widens its scope. The basic truth, however, that God is the Creator of all things remains unchanged. This will exclude giving all honor and glory to man for his achievements. Evolution says that it required centuries of struggle and sacrifice on the part of man to make this world a fit place in which to live. However, Scripture tells us, "And God saw everything that He had made, and, behold, it was very good." This statement gives all honor and glory to God for what He has done for man's comfort and well-being. Thus throughout the entire course of geography the Creator's power and might as well as His loving care and consideration for mankind receive special attention. Instead of teaching the well-known phrase, "What hath man wrought!" it must be, "What hath God wrought!"

Now let us briefly view one period of the history of our country and show what we mean by a Christo-centered teaching of this subject.

Our Christian point of view in teaching history is based on the following statement:

"Our Lord and Savior Jesus Christ holds the destiny of all peoples in His hands, and He so directs their course that even the doings of the ungodly, unconscious to themselves, must contribute to His glory and the welfare of His kingdom."

When we teach our pupils the history of our country, it is not merely our aim to teach them a certain number of historical facts, dates, etc. We strive to show them how God in His grace and mercy made the United States of America the seat of His Gospel and how in His grace and mercy He has retained it as such to the present day.

The first century of American history belongs to Catholic Spain, Portugal, and France. Through exploration and colonization they laid claim to practically all of the New World. Thus it became Catholic and this was a menace to the spreading of the pure Gospel. In 1588, however, the defeat of the Spanish Armada changed this condition. Protestant England became the leading power of the world and made good its claim upon North America and began to settle. God now used Protestant England to eliminate Catholic France, the then greatest power in America, thus preventing our country from remaining Catholic. Next followed a series of wars, known as the French and Indian Wars, by which England came into possession of our country.

The next period in our country's history is devoted to English colonization which resulted in the Thirteen American Colonies. However, England with its state church, even though protestant, was also a hindrance to the spreading of the Gospel. Among the first English settlers who came to our country we find the Puritans who wanted to reform all things by law. As all such reformers, they were the most intolerant and wanted all to accept their religious ideas. Those who refused to submit to their demands were either persecuted or banished from the colony. This action again was a hindrance to the spreading of the Gospel.

The next period in history brings us to the American Revolution. The colonies broke away from England and established their own government. According to Scripture we cannot condone this action of the colonists. As the new nation was organized, one of the main provisions in our constitution grants each and every citizen religious freedom. Everybody is permitted to worship according to the dictates

of his own conscience. This would not have been possible under the Catholic rule of Spain, Portugal, or France, nor under the rule of Protestant England. Thus the Lord directed the doings of men, unconscious to themselves, to do His bidding so that the United States of America became the seat of His Gospel.

These few examples from geography and history show clearly what is meant by teaching secular subjects from a Christian point of view. Be the subject what it may, Christian education has as its foundation the Word of God. This must of necessity be the case if the salvation of our children is to be safeguarded and that their Christian home training is not undermined by man's corrupt philosophy of life. It is only by means of a Christ-centered education that children may grow in wisdom and in truth.

All Education Is Religious

There are many people who are of the firm opinion that the education as offered in the public school is strictly non-religious. Therefore, we hear frequently, also in our midst, statements that any teacher, regardless of his or her religious conviction, can teach our children the secular branches of learning. In view of what was carried out before regarding the teaching of geography and history, can one still say that any teacher, regardless of religious convictions, can teach Christian children secular subjects so that they properly understand the subject material as God would have them understand it? To this we emphatically say, NO! The divergent religious views one or the other holds forbids this, and where it is carried on, it is a dangerous practice. There are two things that we cannot entrust to the unregenerate world — the entertainment and the education of our children. Furthermore, some maintain that the necessary Christian slant on secular subjects, as well as Christian training in general, can be supplied by means of the Sunday, Saturday, and summer school, and by the Christian home training given the child. However, the proponents who advocate this plan do not realize how little part time Christian educational agencies can devote to this work, (Full school term ca. 954 hours, summer school — 6 weeks, 150 hours, Sunday school at its best 52 hours). They do not realize how ineffective they are to contradict anti-Christian tendencies that are implanted in the child attending a non-religious school. They do not recognize that the intellectual and spiritual training of the child cannot be divided to be effective. It must of neces-

sity form a coherent unit, one undivided whole, "and the true religious idea permeating all instruction so that the work in all the various subjects will aim for the same end: the moulding of Christian character. Where this welding of the various subjects into one well balanced scheme is not attained, supplementary week-day religious instruction will not remedy the situation." Where the education, secular and religious, is divided, it might even serve to emphasize that the two subjects are by nature unlike and incapable of harmonization. We fully recognize that the school of the mother's lap is the most important educational institution. On the other hand, we also know that it is the most neglected educational agency. Can we today still look upon the home as the same powerful training agency it has been in former years? I fear not. Hence we dare not expect too much that the home will counteract the evil tendencies imbibed by the child in public education.

Can education ever be strictly non-religious? Our answer is, NO! Some people have the erroneous idea that education has mainly to do with the mind and in some degree with the body of the child. Therefore, some people are of the opinion that a school which does not teach formal religion as we do in our Christian Day School develops only the mind and the body of the child and does not react on the soul. Such a thing is impossible. The rational soul of man is the most important faculty which makes education possible. The mind is merely the agent of the soul which receives, retains, or recalls the sense impressions, examines them and makes something of them. Without a live soul present in the body — as in a corpse — there are no sense impressions, no mind functions, and, hence, no education is possible. The soul is the heart and center of all education. Therefore, all education is directed to the soul and effects the soul. Consequently, education can never be purely intellectual; and since religion in its last analysis is but the soul's attitude toward life and God, whether right or wrong, education can never be non-religious.

Scripture tells us that God gave man a rational soul. It is further revealed to us in Holy Writ that everybody has a knowledge of God. These Biblical truths are clearly set forth in our Christian philosophy of education and we are using a quotation taken from an article entitled, "Das rationelle Wissen um Gott," which appeared in the "Quartalschrift" in January, 1941. It is as follows:

Every human being has a "religion," that is a belief of how he is going to square himself with his Creator whose existence he cannot deny and whose day of reckoning he cannot escape. (Rom. 1:18-25; Rom. 2:14-15.)

Since God wrote His Law into the hearts of men, so even today all people have a knowledge of God. In the regenerate this knowledge is more profound because they permit the Holy Spirit to work in their hearts. In the unregenerate this knowledge of God is very fragmentary and corrupt, because they resist the Holy Spirit's working in their hearts. The result is that they fabricate their own religion according to their own corrupt understanding and knowledge of God. Hence we find what is summed up in the following statement as taken from the Appraisal:

Fundamentally there are only two religions: The God-given religion as revealed in Scripture and a religion devised by men who hold the truth in unrighteousness, (Rom. 1:18), as we find is expressed in the philosophies of the world, and also in the teachings of the religious sects, cults, and denominations falsely claiming to be Christian.

Our contacts with people will bear out the truth of this statement. As was stated before, every human being has a religion, therefore, he clings either to the God-given or to a man-made religion. As a result of this, his philosophy of life is shaped accordingly. Therefore,

Every man's feelings, thoughts, words and actions are an expression of his belief. The whole attitude of man towards God and his fellow men is based upon some religious point of view, some philosophy of life. Every answer to the problems of life, death, and the hereafter is given from some such point of view.

From what has been stated, it becomes evident that we are standing face to face with opposite issues in the educational sphere, namely, with the God-given religion and with a man-made religion. Like fire and water the two are bitter enemies toward each other. Whatever my stand, my conviction is on any issue with which I am confronted in life, I can't help but reveal it to others. I speak of it to others. Even though I might want to suppress my opinions and convictions, they are bound to come into the open at one time or

another. And those who associate with me will absorb them, at least in part. The teacher's religious views are no exception but are bound to come into the open sooner or later; they are bound to be absorbed by his pupils. If such a thing were possible that a teacher could keep his personal views, feelings, and religious belief out of his instruction, we could perhaps with some degree of safety assume that his instruction would pertain principally to the mind and the body of his pupils. This, however, is impossible since no one can eliminate that personal element, the soul, of the teacher from the instruction, least of all in character and behavior training. This is not only true with respect to the teacher, it applies in like manner to the pupil who has a rational soul which demands this treatment in order to be educated. Let us again emphasize a former statement: Education is primarily a matter of the soul. Therefore, all education is religious.

We Christians are not isolationists by having this conviction. It is definitely shared by authorities in the field of public school education. In fact we have never been able to read a book on education in which this was not evident in some form or manner. However, in earlier years they have not come out with such definite, clear-cut statements as they have in recent years. Today their stand on this matter is clearly crystallized in the following statement made by John W. Studebaker, U. S. Commissioner of Education, in "School Life," March, 1941:

"The secularization of education is secularization only in the sense that public schools cannot preach sectarian dogma. But insofar as religion is inextricably intertwined with the daily affairs of men, it is not absent from any life-like curriculum in these (public) schools. Separation of church and state in America may be a price we must pay for religious tolerance. It need not mean that education, even secular education, should be without its motivating religious core."

A further statement that substantiates this fact is the following:

"It may be concluded then that, since the essence of religion permeates the philosophy and structure of the public school system, it has given rich consent to the teaching of those principles of character, which, by ennobling individual lives, in turn ennoble soci-

ety." (Character Education, The Department of Superintendence, Tenth Yearbook, p. 4. Also read p. 35: Character as Life in Accord with some Religious Dogma.)

Allow me to quote another recent expression with regard to teaching religion in the public schools. The statement was made in Milwaukee before the fourth and fifth districts of the Wisconsin Congress of Parent and Teachers by Mrs. Myrtle Hooper Dahl, a former president of the National Education Association. The main point of her address was the spiritual side of education. Two pertinent statements made by Mrs. Dahl that interest us in this connection were, 1) "The spiritual side of education has been neglected in the past but is now being given attention. The spiritual side is the foundation of all living since it involves the teaching of self-respect." 2) "A minister expressed surprise at my saying we should teach the spiritual side of life. He said, 'You're teaching religion and you can't do that in the public schools!' I answered, 'Yes I'm teaching ethics, a code of living, and that, to me, is religion.'"

What is this religion that they teach? It is a man-made religion. It is a religion with which all are supposed to agree. It is a religion that presents no particular stumbling-block to anyone, regardless if he is an atheist or professes any man-made religion. It is simply this: Take out whatever appeals and fits the flesh and discard the balance. This is nothing else but the lodge religion.

It is no secret to us that the public school is influenced by the Masonic Lodge. It is not within the scope of this essay to dwell on this point in detail. However, we do want to quote one statement that deals with the teaching of religion in the public school. In his tract "Masonry vs. Parochial Schools" Mr. B. M. Holt writes as follows: "In the perusal of late reports of various Masonic Grand Lodges we find that a strong movement is on foot to introduce a Masonic monotheism as a basis for national religion. And the public school is the very agency through which Masonry hopes to operate in her establishment of 'religion in which all differences of opinion will be eliminated.'" To this we add: No other religion will do as a public religion because the God-given religion does not allow sufficient leeway for the "broad-minded" and supposedly religious folk. Masonry does all within its power to staff the public schools with teachers who belong to their order, or with those who share their religious

views. Lutheran children attending these schools are being fed this man-made and soul-destroying religion in small but sure doses and in all too many cases this poison has not missed its mark. As a warning to our Christian parents and to their children we further add: Let those beware who want to save their souls!

A religion to which all are supposed to agree at once eliminates it from Christianity and truth and classifies it as a falsehood. This sort of religion eliminates the Bible, Christ, and salvation by faith. A religion to which all agree is the smoothest vehicle to carry souls to eternal destruction. Such a religion is the devil's most ingenious device to blind the child of God and thereby undermine all that we are building with our preaching and teaching. This is doubly true since the home is in many instances surrendering to the school, the club, or some other institution or organization the greater part, if not all, of the responsibility for the child. Thus the home does not counteract the evil.

Character Development

People have varied notions about what they want their children to acquire in school. But on one thing all serious minded parents, both in the church and in the world, are agreed, namely, that the training of their children should build a fine character. Also Christian and public education assent to this that character building and training is more important than imparting to the child a great deal of knowledge and teaching it many skills.

In view of the child's welfare, a devout parent will among other things want to have the question answered: What is the difference in character training in the Christian Day School and in the public school? The views held by the two educational systems is as follows:

| Public Education | Christian Education |
|--|--|
| Character is the product of man's own reason and strength and environment plus other material influences brought to bear upon him. | Character that is approved of God is a creation of the Holy Spirit in the heart of the believer by the Word of Life. |

Let us review these statements more closely.

The teacher of the state controlled school is trained to look upon character as the product of man's own reason and work. Therefore, all through the process of developing

character man stands in the foreground. He is the controlling force of all development within him, and will, therefore, assume all glory of success for himself. He considers himself a self-made man.

The Christian teacher's conception of character differs vastly from the aforementioned. He views character that is approved of God as a creation of the Holy Spirit in the heart of the believer. Consequently Christian character is the new-born man in Christ, the man as Christ would have him be. He will consistently express by his habits, speech, and entire mode of living what he is — a child of God.

The teacher in the public school has pitifully weak means to train and build character in his pupils. Even some of the staunchest friends of the state system readily admit that it has produced very unsatisfactory results in this field. The crime wave that is sweeping over our country gives further testimony to this fact. What is the reason for this failure? To train character the teacher in these schools is compelled to resort to ineffective means. For example, he must rely upon social customs, upon sentiment, and upon self-respect; he must stress the civil law and the consequences one suffers if he becomes entangled in its meshes. Furthermore, in the ethical and moral training of the children the lives and achievements of great men who led an outward decent life are held up to the pupils by the teacher as a model and an example worthy of emulation. To this the admonition is added: Do as these men did, and all will be well with you.

On the other hand, the Christian teacher has the one and only true means of training character. It is the Word of God. This has stood the test of all times. Where all other means and methods have failed to train true character, the Word triumphs as is evident from the life of the Apostle Paul. The persecutor of Christians at the risk of his life became the most zealous missionary and preached the Word of Life far and wide. And children who are instructed in the Word look up to Christ their Savior as the one and only model and example to follow, be it in life as well as in death. The pride of leading an outward decent life, the acclaim of fellow-citizens, and the possible fear of punishment will not be the motivating force of a child of God to lead an exemplary life, but it is the fear and love of God that constrains him to do this.

It is evident that even the unbeliever does not want his child to lead a vile life, to steal, to curse. So also the teacher of the public school is desirous that his pupils lead an outward

decent life in all manner and in all places. However, all this not because he believes and feels that doing otherwise would offend God, but merely because he believes it is improper, because it reflects upon his school. Furthermore, it would mar his pupil's as well as his own social standing in the community. On this basis some outward results may be ascribed to moral and ethical training since it touches the sentimental feeling of the child. However, this training does not make a deep and lasting impression on the child. As a result it soon wears off and all outward achievements come to naught. In the final end the purpose of all moral and ethical instruction aims at an externally virtuous life and materialistic ends. It is to result for all in an abundant life as the highest good.

Children who are trained by means of God's Word and the power of the Holy Spirit working in their hearts learn to believe that they cannot by their own reason or strength accomplish anything good. They believe that it is God who directs their destiny and grants them all their success. The outcome of training character in this manner will be an abundant life in Christ here on earth and hereafter in eternity. The Word will grip the heart of the youthful hearer to bring about lasting results.

Involuntarily the question comes to mind: How does either training effect the child? Moral and ethical training teaches the child to lead an outward decent life and thus trains him to become a proud self-righteous Pharisee. He believes that he is master of his own destiny and is able to meet fully whatever demands his conscience, society, or a possible supreme being may make on him. He glories in his self-righteousness and achievements.

The child who is taught according to the precepts of God believes that he cannot by his own reason or strength accomplish anything good. He ascribes all that he is to the grace of God. He further has the assurance: I am redeemed of God. Instead of seeking honor and glory for himself, it will be the child's inmost desire to thank and to praise, to serve and obey Him.

Human Nature

Another vital issue in education on which the two school systems are at variance is on human nature. The basic statements for each are as follows:

Education based upon a religion devised by unrighteous man:

The present tendency is to assume that the child has by nature a vast complex of stored-up readiness to do good, provided the correct environment allows this readiness to function.

The two views expressed on human nature are diametrically opposed to each other. The one is based on the Bible, the only infallible guide. The other is based on human philosophy which leads to gross errors. Let us contrast the prevailing ideas on human nature.

Scripture gives us an honest picture of human nature. It is as true today as it was on the day when holy men of God wrote as they were moved by the Holy Ghost. An education based upon the God-given religion teaches that the child is by nature dead in trespasses and sin. We read in Ps. 51: 5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Another passage from Gen. 8:21, also confirms this truth, "The imagination of man's heart is evil from his youth." These passages suffice to show clearly man's depravity, his woeful, his sinful condition.

What can be done about this sinful condition of man? The cure for it is not found in external means, in man-made rules and regulations, in man-made schemes and devices. Acts 4: 12 tells us, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." The Christian knows that this one and only name is the name of Jesus. The salvation wrought by Him is made the child's own when he is brought to the faith in Christ that justifies. Furthermore, the child will then also be sanctified by the working of the Holy Ghost and will be thoroughly furnished unto all good works.

Teaching the child these fundamental truths, sin and grace, he will by the grace of God be led to confess, first, that he is a sinner, and secondly, also to learn that he need not despair because of his sin. The child has learned that he has a gracious Savior by whom he has been redeemed and who will accept all penitent sinners coming to Him.

Education based upon the God-given religion:

The child is by nature dead in trespasses and sin and only when it is raised up to the faith in Christ that justifies will he be sanctified by the working of the Holy Ghost and thoroughly furnished unto all good works. (2 Tim. 3: 15-17.)

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Over against this Scriptural truth natural man according to his worldly wisdom says that the child is by nature good and only tends to do good. The proviso is added that it must be placed into wholesome surroundings, into good environment to allow this readiness to function.

This statement flagrantly denies the Scriptural truths quoted above. It denies original sin. Since this statement contradicts Scripture, we as Christians dare never permit that such a principle be used as a guiding line in the education of our children. Even though proponents of this view repeat this statement ever so often and emphasize it ever so vehemently, God's Word will remain truth; man is conceived and born in sin, his imagination is evil from his youth.

Despite all vigorous efforts that are made to provide such environment for the child, including the lavish expenditure of money to establish and maintain social centers and supervised playgrounds, it is evident to all that this does not bring the desired results. If we look about in our community and observe the life of American youth, we do not find that the child is inherently good and that he tends to be good. On the contrary, we are horrified to note the ever increasing number of delinquents that crowd the juvenile courtrooms. That all these innovations are no cure for the depravity of the human race is also substantiated by judges of juvenile courts who have frequently made statements to this effect: There is only one cure for delinquency and that is to give the child a thorough Christian training. How true are these words!

The Teacher's Influence

Let us briefly pause here and view the effect the teacher's conviction has upon his pupils. The teacher is the child's model, his ideal. Whatever he does or says, the child will imitate and will say. The teacher exercises a tremendous influence over his pupils. Let us never underestimate this. According to his religious conviction he is either an influence for good or he is an influence for evil. How far-reaching, how blissful, or how disastrous this may be, no one can estimate. The school years, especially the elementary grade years, of the child are the most impressionable years of his life. Therefore should these years of the child's life be zealously guarded lest the child's religious convictions are undermined, lest false impressions regarding life, death, and the hereafter, yes, false doctrines become deep-rooted in the child's heart.

What every real teacher tries to do, if he is worthy of

his profession, regarding his point of view, his philosophy of life, we state as follows:

Scripture answers and philosophy tries to answer three fundamental questions: Whence are we? Whereby do we live? Whither do we go? The necessity of discovering the answers to these questions has been the motivating force in all educational systems since creation and every true educator will, therefore, shape the belief and conduct of his pupils according to the answers he has found. These spring from his own religious point of view, from his philosophy of life, which is either Biblical or anti-Biblical. There is no neutrality in teaching; there is no "religiöse Erziehung."

From all that has been stated, it is evident that there are only two kinds of education: the one leads to God and the other away from Him. There is no third, no neutral kind. If an education is not to God, it is away from Him; it is against Him. The Lord made this very plain to His hearers that men are either for Him or against Him and that nobody can stand on neutral ground. "He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad." (Matt. 12:30.)

Results of Christian Education

Before we close let us ask ourselves the question: What should be the outcome of education? That depends upon whether we want to give our children an education, or whether we want to give them a training. This is to say, is it our principal aim to fill the minds of our children with book knowledge, to prepare them for this life only, or have we set as our ultimate goal to train our children in the Lord's ways and prepare them for life, death, and the hereafter. By doing the latter the results of our teaching with the Lord's help and blessing upon our work will then be

We aim to train a generation of children who believe that they cannot by their own reason or strength accomplish anything good. "Not that we are sufficient of ourselves; but our sufficiency is of God." (2 Cor. 3:5.)

They also believe that it is God who directs their destiny and grants them all their success. "Except the Lord build the house, they labor in vain that

build it; except the Lord keep the city, the watchman waketh in vain." (Ps. 127:1.)

In trials and tribulation they know that "all things work together for good to them that love God." (Rom. 8:28.)

As to the last day, they have no fear, for they have their faith anchored in the Lord, who says, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." (Is. 43:1.)

What unspeakable joy and comfort these words have brought to each and every Christian in the hour of death that the Lord said to him, "Fear not; thou art mine."

Conclusion

The above is the situation in the educational world of today. What are we to do? We must stress Christian education whenever and wherever we have an opportunity, not once a year in a so-called "Schulpredigt", but in the same measure in which we further our people in any other phase of Christian knowledge. We must make our hearers, especially the parents, conscious of the existing conditions in the educational world so that they see the necessity of educating their children from the God-given religious point of view. The pastor and the congregation must use every available agency — Christian Day School, confirmation instruction, Sunday school, Bible class — to counteract these man-made religious tendencies in education. The programs of these agencies must not consist of generalities only, but must be pointed to the specific dangers to which our children are subject in a man-made religious education. In this manner with the Holy Spirit's working, our Christians will soon realize the inadequacy of educating children according to a man-made religion and become more and more inclined to establish Christian Day Schools.

In the past years we have done more in this direction than formerly. The results are visible. The Lord has blessed our labors bountifully. In recent years a number of new schools have been established in our congregations and others are in progress. Furthermore, where the enrollments in the public schools show a sharp decline, our enrollments are not only holding their own, but are above those of former years. As soon as our people see eye to eye with us in educational matters, our present school buildings will be far too few in number and the existing ones will be far too small to accom-

moderate the vast throng that asks for admission. If we faithfully perform our duty, the Lord will do His part and bless our labors. He is not a "slacker."

Why do we make such slow progress in establishing Christian Day Schools? Only about twenty-five per cent of our children attend Christian schools. It is true, there are legitimate reasons why some congregations do not have a Christian Day School. Unless circumstances simply make it utterly unavoidable, Lutheran parents should not consider the state schools for their children. When it is necessary, redoubled efforts in the home training are necessary because it must be realized that a foreign agency — and a powerful one — has come into Lutheran education.

The establishment of Christian Day Schools is also frequently hindered by

1. Indifference toward spiritual matters,
2. Lack of understanding of the principles and blessings of Christian education and the dangers and harm of a non-Christian education,
3. Unwillingness to be disturbed in one's complacency regarding existing conditions,
4. The fear of the consequences of working for a Christian Day School, and of facing the practical problems connected with the opening of a school,
5. Lack of trust in the power of God's Word to make members willing to found and support a Christian Day School.

As to the last point, are not the Lord's words in place here, "Why are ye fearful, O ye of little faith?" Our Lord who hears prayers will show us ways and means that we can found and support schools which are nurseries of useful knowledge and Christian virtues. According to His promise (Matt. 6:33), "Seek ye first the kingdom of God and His righteousness, and all these things will be added unto you," He will enable us to overcome the seeming difficulties that we can establish and maintain Christian schools.

If we actually believe that the Christian Day School is one of the most important agencies the Lord has given us to carry out His great missionary command in these chaotic times, we will then in the fear of the Lord adopt as our slogan: A Christian Day School in each congregation. Let us remember that children are "not merely so many little

humans, but gifts of God, endowed by God with an immortal soul, loved by God from eternity, wanted by God for eternity so earnestly, that He bought them with holy precious blood, the life blood of His dearly beloved Son." What a weighty responsibility rests on parents regarding the training they give their children! Let us then fervently pray to the Lord to strengthen our faith and grant us the courage to carry out His command as to the little ones so that we give them a training whereby they may grow in wisdom and in truth.