
The Abiding Word

The
ABIDING
WORD

AN ANTHOLOGY OF DOCTRINAL
ESSAYS FOR THE YEARS
1954-1955

Volume Three

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Publisher's Preface

The essays in this volume were selected by the Literature Board of The Lutheran Church—Missouri Synod from those presented at the District conventions of 1954 and 1955. They are made available as a continuation of Volume I (1946) and Volume II (1947), issued under the direction of the Centennial Literature Committee and edited by Dr. Theodore Laetsch. Since the original two volumes, published under the title **THE ABIDING WORD**, are still in demand, the publisher is encouraged to make these additional essays available as Volume III of the series.

THE PUBLISHER

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The Abiding Word

The Lutheran School in the American Educational System

EVENTS following the Second World War and the Korean Conflict have brought the growing realization that the United States of America has emerged as the greatest world power with more serious responsibilities and wider opportunities than have ever been given to one nation or empire in the history of mankind. While some people may ascribe this to the fortunes of war, to the prowess of America and her dynamic institutions, which rallied to the defense of her own freedom and that of other threatened nations, yet to the Christian there comes the inescapable conclusion that here is the providence of God at work in the destiny of men and of nations.

Throughout the ages, unscrupulous rulers and governments have used power and might for their own aggrandizement, even as we have it before our eyes in the colossus on the other side of the Atlantic, an alleged union of republics but in actuality a totalitarian state reaching out her tentacles for world dominion with a cunning and ruthlessness akin to the diabolical forces of darkness.

By contrast, the American Republic is using her wealth and strength for the well-being and the independent security of other nations as well as her own. To halt the communist infiltration of the tyrannical state, America is offering and making available to the distressed nations her manifold resources to strengthen them against the forces of enslavement and to establish and cultivate within their borders the guarantee of "life, liberty, and the pursuit of happiness," so dearly wrought in her own struggle for independence.

In evaluating the position of the two opposing world powers, it is apparent that their differences are not only political, autocratically selfish on the one hand and democratically benevolent on the other, but significantly, and to a more far-reaching degree, ideological.

And what are the fundamental differences in ideology? Are they the differences between tyranny and liberty? between autocracy and democracy? Are they the differences between what is described as the communist and the democratic ways of life?

If communism is godless and anti-Christian, can we say that democracy is synonymous with Christianity? Democracy is not a religion, but it guarantees the free exercise of religion. It represents a form of government and a way of life which makes possible the practice of Christianity and assures a free course to the Gospel of Jesus Christ. On the other side, communism advocates outright hatred of God and all forms of religion, though it is in itself a religion after the manner of the state-god, and as such aims to destroy the freedom and dignity of the individual and all institutions of democratic government. Communism leaves no alternative; in its extreme practice it is both a form of government and a religion. Democracy leaves to the people the alternative to choose their own form of government collectively, and their own religion individually.

Thus it follows that a people brought under the domination and influence of a communist state would be under the influence of atheism imposed by force. And that is soul-destroying irreligion. A people under the influence of what we call a free state would have a freedom of choice in both the political and the spiritual realm. If nevertheless they choose a false path, it is their own doing, and not under compulsion.

And now both America and Russia are endeavoring to exert an influence over the peoples of the world, each in its own way. We have seen the results of Russian tactics. We are participants in the American effort. What will be the outcome? And what has all this to do with our subject? Just this:

The global thinking of America has by the grace of God been turned to generosity instead of selfishness. She has given her friends as well as her former enemies food and clothing and materials for rehabilitation, even weapons for defense, in rich and unprecedented measure. But material things are not enough. They must be accompanied by the global action which our Lord not only advised but commanded 1900 years ago when He said: "Go ye into all the world and preach the Gospel to every creature."

And again: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

This is something the government cannot do, but it is something that we as American Christians must do. How necessary this is will become evident when we consider that the people abroad have eyes to see and ears to hear as well as hands to receive. With the gifts we send them to demonstrate the values of democracy we also release to them the Hollywood film, which so often gives a distorted view of the much-heralded American way of life, and depicts conduct to avoid rather than to emulate. What advantage is it to the cause of America, and more particularly to the cause of Christ, to have an open door to the non-Soviet nations of the world (and eventually to the Soviet itself) if we give them examples of lawlessness rather than righteousness, of ungodliness rather than godliness, of liberty turned to license?

And what will the European and the Asiatic think of us when he reads that we are spending five billion dollars annually and are maintaining a ten-billion-dollar investment in facilities for education, and yet in one average year during the past decade there were more than a million major crimes committed, with a total destructive cost of fifteen billion dollars? A fifteen-billion-dollar investment in education and a fifteen-billion-dollar yield in crime!

No, the government cannot do it all, and the public schools are deprived of the means whereby it can be done. The issue is squarely before us as American citizens and as American Christians. If we believe that this is God's hour, that it is God who has placed America into the position she now occupies in the world, then we as Christians must exercise our responsibilities and seize our opportunities by helping our nation with the corollary of a vital Christianity. We will keep in view the worldwide mission which America has set for herself and the worldwide mission which Christ has set for us. We will begin at home by taking an inventory of what we have done with our liberties, how we have cultivated our spiritual resources, and how well we are equipped to bring to others the light of Truth which has been given to us.

Our first excursion will be to discover how the American pioneers exercised their newly found liberties in the education of their children, examine their principles and policies in the light of Scripture, and finally endeavor to apply divine precept and human experience to our present situation.

I

The principles of education brought to the New World were those which emerged from the Lutheran Reformation and were woven into the fabric of American institutions from Colonial days to the establishment of the Federal Union.

To understand the spiritual thinking of our American forebears, the jealous guardianship of their human rights, and the concern for the religious education of their children, we must measure them against their European experiences and traditions. For almost a thousand years a corrupted church had obscured the pure light of the Gospel and thereby made impossible also the free institutions which its proper application would have espoused. The common people were kept in ignorance so that they could be the more easily misled and exploited by unscrupulous men. Under the guise of piety these same men taught the masses false doctrines which were calculated to enslave the people still further and to bring material gain to their masters. This was true of the rulers in the church as well as the state.

When God's time had come to set His people free, He sent Luther to expose the false doctrines and malpractices of the civil and ecclesiastical tyrants and to reinstate the principles of government and human conduct and personal faith as revealed in His Word. To old and young, Luther brought the knowledge of a personal Savior, of personal faith, of direct personal access to God, freedom of conscience, and the meaning of the priesthood of all believers.

As the Reformation progressed, Luther addressed himself to the magistrates of the cities and the rulers of the states for proper government; to the parents for a God-pleasing management of their homes; to the clergy for salutary service to the emancipated congregations. Thus it was Luther's concern that church and home and state were to be apprised of the privileges and responsibilities of their respective spheres and to carry out the duties incident to their stations according to the will of God.

All of this meant Christian education in all its forms: elementary, secondary, and higher; for child, youth, and adult. What Luther accomplished for his country, and subsequently for the world, in this regard is so universally recognized, and especially to a Lutheran audience so well known that the mere mention of it is sufficient emphasis. His writings on the subject of Christian education are clear, specific, and comprehensive, and are commonly quoted by educators and historians as the farsighted pronouncements of the Father of Popular Education, who is as modern today as he was four hundred years ago.

While Luther under God achieved a spiritual revival reminiscent of the days of Israel, when darkness gave way to light and oppression gave way to freedom, he also had a God-given understanding of history and human nature, which caused him to express a warning which was so prophetic that we shall quote it here and pause to observe how almost literally it was fulfilled.

In his "Letter to the Mayors and Aldermen of All the Cities of Germany in Behalf of Christian Schools," Luther points out that the neglect to give children a Christian training is a scheme of the devil to destroy the Gospel, the church, and the faith of the individual.

Luther continues:

Yet no one thinks of this dreadful purpose of the devil, which is being worked out so quietly that it escapes observation; and soon the devil will be so far advanced that we can do nothing to prevent it. People fear the Turks, wars, and floods; for in such matters they can see what is injurious or beneficial; but what the devil has in mind no one sees or fears. Yet where we would give a florin to defend ourselves against the Turks, we should give a hundred florins to protect ourselves against ignorance even if only one boy could be taught to be a truly Christian man; for the good such a man can accomplish is beyond all computation.

Therefore I beg you all in the name of God and of our neglected youth not to think of this subject lightly, as many do who see not what the prince of this world intends. For the right instruction of youth is a matter in which Christ and all the world are concerned. Thereby we are all aided. And consider that great Christian zeal

is needed to overcome the silent, secret, and artful machinations of the devil. If we must annually spend large sums on muskets, roads, bridges, dams, and the like, in order that the city may have temporal peace and comfort, why should we not apply as much to our poor neglected youth in order that we may have a skillful schoolmaster or two? . . . Let this then be the first consideration to move you, that in this work we are fighting against the devil, the most artful and dangerous enemy of men.

Continuing his letter — and here let us make special application to the Lutheran Church and to America — Luther says:

Another consideration is found in the fact that we should not, as St. Paul says, receive the grace of God in vain and neglect the present favorable time. For Almighty God has truly granted a gracious visitation and favored us with a golden opportunity. . . .

Since God has so richly favored us and given us a great number of persons who are competent thoroughly to instruct and train our young people, it is truly needful that we should not disregard His grace and let Him knock in vain. He stands at the door; happy are we if we open to Him. He calls us; happy is the man who answers Him. If we disregard His call so that He passes by, who will bring Him back?

Let us consider the wretchedness of our former condition and the darkness in which we were enveloped. I believe Germany has never heard so much of the Word of God as at the present time; history reveals no similar period. If we let the gracious season pass without gratitude or improvement, it is to be feared that we shall suffer still more terrible darkness and distress.

My dear countrymen, buy while the market is at your door; gather the harvest while the sun shines and the weather is fair; use the grace and Word of God while they are near. For know this, that the Word and grace of God are like a passing shower, which does not return where it has once been. The divine favor once rested upon the Jews, but it has departed. Paul brought the Gospel into Greece, but now they have the Turks. Rome and Italy once enjoyed its blessings, but now they have the Pope. And the German people must not think that they will always have it, for ingratitude and neglect will banish it. Therefore seize it and hold it fast whoever can; idle hands will have an evil year. (F. V. N. Painter, *Luther on Education* (St. Louis, 1889), pp. 173–176)

The terrible result of Germany's disregard of Luther's warning is even now before our eyes in her most recent punishment, but already a hundred years ago this nation relinquished the freedom won by her stalwart son and substituted for it the dictatorship of reason, which in its final effect on the human soul was no better than the tyranny of ignorance and superstition.

Knowing that the Gospel would again be despised in the very land of its restoration, and that many evils would result from the neglect of it, God already in the days of Luther began the preparation of America as a new home for the Gospel with its charter of freedom from the slavery of sin and Satan and their allies. To this end He so guided events in the exploration, colonization, and the eventual formation of government that all hindrances were removed and favorable avenues for the progress of the Gospel were established.

The territorial claims of Spain and France were nullified by their elimination as contending powers, thus preventing America from becoming a Catholic country. While Protestant England eventually gained the supremacy and laid claim to most of North America, yet control under this nation would not have provided a free course for the Gospel because of the tyranny and intolerance of the government and the false doctrines of the Established Church of England, which would have become the state religion of the New World.

So it was that the Lord permitted the American colonies to become independent of their arrogant mother country and to establish on this continent a form of government which guaranteed to each individual the free exercise of those human rights which He Himself intended for man at the time of creation. The principles on which the new government was founded were those enunciated by Luther in the Reformation, which in turn were the reiteration of the pronouncements by the prophets and apostles of the will of God for mankind.

II

The founding fathers of America believed that religion and education are inseparable. The schools which they established, though different in type, were religious in character.

III

During the first two centuries of American history the education of children was committed chiefly to private, parochial, and church-state schools, with religion as the basic subject and the dominant influence.

The social, political, and religious upheavals following the Reformation made the New World a welcome refuge for countless Protestants who wished to escape persecution or who for other reasons found it desirable to seek a new home under surroundings free from oppression. Among the Protestants who came to America were Dutch and English Calvinists, and Lutherans from Holland, Sweden, Finland, Denmark, and the German countries. Both Calvinists and Lutherans settled on the eastern shores of America.

While superficially written textbooks have given predominance to the Pilgrims who arrived on the *Mayflower*, magnified to the point of making them the progenitors of all Americans and everything that is American, the careful student of history knows that there were worthy delegations of Protestants elsewhere at about the same time.

The Danish Lutherans who landed on the shores of Hudson Bay a year before the *Mayflower* did not establish a colony, but they did take possession of the country in the name of the King of Denmark and called it Nova Dania, and after the manner of the times reported it to their sovereign as a Lutheran land in the New World.

There were Lutherans among the first Dutch settlers in New York in 1623. Even though he was in Dutch employ, it was the German Peter Minit who bought Manhattan from the Indians for the reputed twenty-four dollars' worth of trinkets. In 1638 a colony of Swedish Lutherans settled on the upper Delaware and there built Fort Cristina, now called Wilmington, and developed it into a flourishing colony. German Lutherans emigrated to Pennsylvania in such large numbers that for a while it seemed as though Penn's Land would become a predominantly German colony. Large contingents of Lutheran Protestants made their homes in Virginia, North and South Carolina, and particularly in Georgia, where the Salzburger built their historic and romantic Ebenezer.

Thus the New England, middle, and southern colonies were a mixture of Reformed and Lutheran elements, with a sprinkling of Catholics, Quakers, and a few other sects, not to speak of atheists and freethinkers, who are at the moment not a part of our consideration. What we desire to point out is that religious schools were established by the Christian colonists, who wished to perpetuate their beliefs to their children.

In the case of the Calvinists, the state or the civil authority became the agent of the church and made provisions for the education of the young in tax-supported religious schools. This was true particularly in Massachusetts and the other New England colonies, which resulted in a system of church-state schools, the church fixing the standards and the state enforcing support. The schools in Virginia and other southern colonies, the Lutheran schools excepted, derived their support from private sources, meaning that they were neither state-supported nor church-supported. They were either private schools for the wealthy, or charity schools for those who declared themselves paupers. The College of William and Mary was established for the training of ministers.

Either Luther's or the Westminster Catechism was used by most of the religious schools as the basis for Christian instruction, and the more advanced students read the Bible for both spiritual values and practice in reading. The most widely used and best known of the textbooks in colonial schools was the famous *New England Primer*, which superseded the very simple *Horn Book*. The *New England Primer* was more than a mere beginner's book as the term is employed today, for in addition to a phonetic treatment of the alphabet and word studies (the majority with religious connotations), it contained the Lord's Prayer, the Creed, the Shorter (Westminster) Catechism, prayers, religious poetry, a "Dialogue between Christ, Youth, and the Devil," and answers to questions on various aspects of everyday life.

A few years ago the firm of Ginn and Company published a reprint of the *New England Primer*, which makes it possible for us to gain an insight into the thinking of the religious-minded New Englanders, and to admire the principles which prompted them to make the content of their instructions almost entirely religious not

only in point of actual instruction but also by correlating religious thought with secular material. A copy of the *New England Primer* is available for examination.

IV

The Lutheran Christian day school was one of the distinctly American institutions established during the Colonial period as an agency supported by and functioning for the parents and members of local congregations for the Christian education of their children.

The schools of the Lutheran Swedes, Germans, and Dutch were different in type from their Calvinistic neighbors insofar as they were supported by the congregations independently of the civil government. Where the population was exclusively Lutheran, of course, there was no need for any differentiation, but where the population was mixed, the Lutheran schools were maintained by the parents and the local congregation. While the distinction between the community and church government was not clear-cut throughout, yet there gradually developed the practice which put into effect the principle of separation between church and state long before it became a tenet of the Constitution.

Because of the differences in language there were frequent misunderstandings between the Swedes, Dutch, Germans, and the English, but there was no question about their unanimity of purpose as colonists and pioneer builders. While the Lutheran schools were considered chiefly representative of the family and of the congregation, they included in their teaching all matters relating to the third divinely appointed institution, the civil government, in whatever form it might be found.

When the time came for the colonies to declare themselves free from English dominion, the Lutherans were conspicuous among those who were willing to give their services, their possessions, and their lives for the acquisition of those rights which the colonies claimed to be theirs in the Declaration of Independence.

The pages of history and of literature are replete with the heroic deeds of Lutherans of all nationalities during the difficult days and the momentous battles of the Revolution. While the private soldier often remains unnamed, yet the names of the leaders reflect the deeds of their compatriots, and in this case their coreligionists.

The activities of German and other Lutherans during the Revolutionary period are but an example of the sense of duty, the civic pride, and the patriotism which flowed from their religious convictions and which formed then, and has formed ever since, an essential outcome of the Lutheran school curriculum.

By way of illustrating the contribution which Lutheran schools seek to make to the civic and social life of the community and to the welfare of the country in general, let us pause for a moment to review some of the Lutheran associations with persons and events of the Revolutionary period and the formation of the American republic. Among the best-known names are those of the Muhlenbergs.

Pastor Henry Melchior Muhlenberg was easily the leading educator of his time. In addition to founding churches and schools, and himself doing much of the preaching and teaching, he found time to make the acquaintance of the prominent public men of his day, to join them in public projects, and thus to give his illustrious sons an example of integrated service to church and state. In fact, Muhlenberg was the man who encouraged Benjamin Franklin in the establishment of the Academy of Philadelphia, acted as trustee for the public schools, and furnished a son for the presidency of Franklin College at Lancaster, Pennsylvania.

When the Revolutionary War broke out, Muhlenberg and his three sons, also ministers, urged their congregations to take an active part in the struggle of the colonies for independence.

Peter Muhlenberg grew up as an intimate friend of George Washington, and his love for the cause of freedom was so intense that it brought him to the conclusion that he could serve his country better by fighting than by preaching. His dramatic act of removing his ministerial robe to stand before his congregation at the close of the service in a colonel's uniform is immortalized by Thomas Buchanan Reed in the poem "Freedom's Call," which may be found in the standard textbooks of elementary schools. Colonel Muhlenberg rose to the rank of Major General Muhlenberg. He was in charge of a regiment consisting chiefly of Lutherans whom he himself had recruited. General Lee said of Muhlenberg's regiment that it was the most complete, the best armed, the best clothed,

and the best equipped for immediate service. It is in the capacity of Major General that Muhlenberg's statue stands in front of the City Hall in Philadelphia, and as the visitors to the "City of Brotherly Love" pass by and salute him, perhaps they, too, are wondering whether "there is a time to speak and a time to act," and the time to act had now come.

Peter Muhlenberg continued serving his country as United States Senator from Pennsylvania and as Representative in the First, Third, and Sixth Congress.

Peter's brother Frederick Augustus became the first Speaker of the House, and as such affixed his signature to the first Articles of Amendment to the Constitution, known as the Bill of Rights. Where is the history book that records the fact that the first Speaker of the newly elected Congress in the newly formed republic was a former Lutheran minister? A facsimile of the Bill of Rights showing Muhlenberg's signature next to that of John Adams is reproduced on page 55 of *Heritage of Freedom*, the official book containing reproductions and explanations of the basic historical documents carried by the Freedom Train to all the major cities of the United States during the year 1948. It may be obtained from the American Heritage Foundation in New York City, and should be made available in school libraries to every child and youth in the land.

Transferring our attention from persons to places, we may observe in passing that Zion Lutheran Church in Philadelphia, built under the direction of the senior Muhlenberg in 1769, became the scene of many public historic events. In it were held a thanksgiving service after the surrender of Cornwallis, attended by Congress; the funeral service for Benjamin Franklin in 1790; the memorial service for George Washington, attended by the Senate, the House of Representatives, the Supreme Court, the generals of the army, and other prominent persons, on December 26, 1799. It was upon this occasion that Lighthouse Harry Lee first coined the famous phrase "First in war, first in peace, and first in the hearts of his countrymen."

Among the most ardent supporters of Christian education in parish schools were the Salzburger who came to Georgia in 1734.

One of the graduates of their schools was Georgia's governor John Adam Treutlen. He upset the British plans to subjugate Georgia and South Carolina, and he served as quartermaster general under Anthony Wayne.

While the examples adduced above may properly be looked upon as falling more into the history of society and government than into the history of education, yet they may illustrate one phase of service to public life which has always been a part of the program of the Lutheran school. We may well ask ourselves to what extent our Lutheran men and women are willing to choose a career in public service as a regular vocation, or at least to enter in upon a greater participation in public life than seems to be the current practice. Shortly before and after the Revolutionary period the number of Lutherans in America comprised approximately one twelfth of the population. Today the Lutheran membership of the Missouri Synod is about one hundredth (or one per cent) of the total American population, and if the Lutherans of all synods were added, the figure would, of course, be proportionately larger.

We do not know the number of Lutheran men and women serving as teachers in the public schools of our various states. But retaining the ratio of one per cent of the American citizenry, is it fair to suggest that the Missouri Synod Lutheran constituency demonstrate its concern for public education by furnishing at least one per cent of the million plus public school teachers in the land?

And parenthetically, it may be pointed out as a good sign that Lutheran pastors and church leaders are keeping themselves informed about the program and function of the public schools in their communities so that they may be able to give concurrent spiritual guidance to the children in attendance from their own congregations. Should anyone question the interest in public schools on the part of Lutheran citizens far beyond the payment of taxes, may it be kept in mind that two out of every three Lutheran children are students in public elementary schools, even though the Missouri Synod ardently advocates the establishment and maintenance of Lutheran schools.

A similar principle deserves application to other forms of public service. The number of Lutheran citizens serving as mayors,

magistrates, state senators and representatives, members of the National Congress, not to speak of diverse offices, could be appreciably increased for the benefit of the public welfare.

Why do we emphasize Lutheran participation in public life and Lutheran service in influential positions? It is not for the purpose of giving the Lutheran Church prestige, but it is to discharge a duty which every Christian has toward the civic and social community. The American flag will remain as beautiful as it is to every patriot regardless of whether it was designed by a Catholic, a Methodist, or a Jew, but it does give one a sense of satisfaction to know that it was Sara Austin and other members of the Gloria Dei Lutheran Ladies' Aid in Philadelphia who sewed the first official American flag to receive the salute of a foreign government; the flag which saw action on the battleships *Ranger* and *Bon Homme Richard* under John Paul Jones and which is now preserved in the National Museum in Washington.

It has been and always shall be one of the aims of Lutheran schools on all academic levels to lay the foundation for such service as a part of this training program. It is not only the giving of life for one's country, but the living of a life for the service of others which constitutes true patriotism. On this aim of Lutheran schools and Christian education, the Great Reformer included a lofty thought in his Sermon on the Duty of Sending Children to School. The pertinent paragraphs follow:

Now in civil government it is the jurists and scholars who uphold this law and thereby maintain secular authority; and just as a pious theologian or sincere preacher in the kingdom of Christ is called a messenger of God, a savior, prophet, priest, steward, and teacher, in like manner a pious jurist or a faithful scholar in the government might be called a prophet, priest, messenger, and savior. On the other hand, just as a heretic or hypocritical minister in the kingdom of Christ is a devil, thief, murderer, blasphemer, in the same way a corrupt and unfaithful jurist in the government of the emperor is a thief, rogue, traitor, devil.

When I speak of jurists, I do not mean the doctors alone, but the whole body of civil officers — chancellors, secretaries, judges, advocates, notaries, and whatever else belongs to the civil administration.

Such great works can your son do, and such a useful person can he become, if you direct him to the civil service and send him to school; and if you can become a sharer in this honor, and make such good use of your money, ought it not to be a great pleasure and glory to you? Think of your son as a messenger in the empire, an apostle of the emperor, a cornerstone and foundation of temporal peace on earth! Knowing, too, that God looks upon the service in this light, as indeed it deserves to be! For though we cannot be justified and secure salvation by such works, it is still a joyful comfort that these works are well pleasing to God, especially when such a man is a believer and a member of Christ's kingdom; for in that way we thank Him for His benefits and bring Him the best thankoffering and the highest service. (Painter, *Luther on Education*, pp. 245 ff.)

Thus we have seen that the Lutheran Church and the Lutheran school as organizations were charter members of the American republic. They were among the first established on the American continent, and in colonial times in many areas the largest. The members, young and old, were not only present but active in the upbuilding of the country. It is well for the members of The Lutheran Church — Missouri Synod to keep this in mind, because not too many years ago they were looked upon as a foreign-language church, to be associated with Europe rather than America. For the same reason the Lutheran school was called in many regions the German school, and that concept was not erased in the minds of some public officials even twenty years after the German language had ceased to be used or taught in these schools.

It is also well for us to remember that the Lutheran school was an American institution beginning with the early pioneer days, because in the celebration of our various centennials we have used the word "century" so often that some of our people may have gained the impression that the Lutheran Church and the Lutheran school in America are only one hundred years old, whereas they can point with pride to their beginnings as far back as three hundred years.

And finally, even as the principles of the Lutheran Reformation were woven into the fabric of colonial institutions, so they became basic in the formation of the new government and the Constitution

providing for its organization. The Declaration of Independence itself sounded like a blast by Luther against tyranny, and the Bill of Rights appended to the Constitution is a calm statement of the fruits of Luther's labor in wresting from prince and pope the enslaved conscience and will of man.

V

The advent of tax-supported and state-controlled public schools brought about an attempted divorce between religion and education, with a consequent confusion of aims and disappointment in outcomes.

Before the War of Independence, several of the colonies had established state churches, some of them Anglican or Episcopalian, and some Congregational. In setting up a federal government after the peace treaty was signed, the framers of the Constitution wisely refrained from establishing a national church or a national church-school system; in fact, no mention is made of any school system, thus leaving the matter of education to local option within the individual states.

To reassure anyone who might in future doubt the intent or fear the usurpation of power in the spiritual realm by any branch of the government, the very first Amendment to the Constitution (the first article in the Bill of Rights), provided that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances." That this article has been subject to many interpretations, even by the United States Supreme Court, is well known to those who have acquainted themselves with judicial decisions, down to the recent opinion in the famous McCollum-Champaign case. However, it has been a safeguard of the free exercise of religion in the personal life of the individual and in the education of his children.

Lest anyone advance the contention that the clause respecting the exercise of religion was inserted primarily by atheists who desired a guarantee to remain unmolested by the churches, let us recall the Christian influences we have hitherto mentioned, and point simply to the Treaty of Peace with England and the United

Colonies, which bore the superscription "In the Name of the most Holy and undivided Trinity" and was signed by John Adams, Benjamin Franklin, and John Jay.

While the First Amendment prohibited Congress from making laws respecting an establishment of religion, it did not thereby indicate that the Federal Government or any government was to be unconcerned about religion or education. In the very same year in which the Constitution was framed, Congress incorporated the following policy in the Northwest Ordinance of 1787: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." The identical wording of the Northwest Ordinance clause was carried over into the constitutions of the various states created out of the Northwest Territory. The Preamble to Michigan's Constitution, for example, recognized dependence upon God for its future prosperity when it stated that "We, the people of the State of Michigan, grateful to Almighty God for the blessings of freedom and earnestly desiring to secure these blessings undiminished to ourselves and our posterity, do ordain and establish this Constitution."

Thus the builders of the new republic laid the foundations for a free church in a free state, each supreme in its own sphere, and working harmoniously together in the achievement of its specific objectives. Although Congress wisely refrained from legislating on education in any form, it gave indirect support and promotion to educational endeavors by land grants to the individual states, which later proved a considerable impetus to the establishment of schools, especially in the new territories. The policy of the Federal Government in our day has been extended to the rendition of considerable financial aid to education, perhaps more than many thoughtful citizens and taxpayers consider necessary or wise.

Since the national Constitution was silent on the subject of education, this was passed by inference to the people of the local communities, as indicated by the Tenth Amendment: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively,

or to the people." The people took this literally by continuing their schools as they had heretofore. Communities which had previously supported church schools by public taxation continued to do so.

Eventually the idea of tax-supported church schools led to dissatisfaction and contention. People felt that if one denomination was entitled to tax money and land endowments, the others had an equal claim. Parents not belonging to any church resented being taxed for the teaching of a religion which they did not want. There was political maneuvering to get officeholders elected who would favor this or that form of education. The endless litigation and dissension led to a realization that schools must be either supported by a religious denomination outright or be made public in the sense of being open to the public with public support and with merely a "public" or secular instruction.

During all this confusion the Lutheran schools went serenely on their way, supported by contributions from parents and members of congregations, and in spite of the general poverty even increased in number. In the year of the framing of the Constitution, there were 73 Lutheran schools in the colonies, which were now states; 139 ten years later, and by 1820 they had increased to 342. In the same year there were 700 Lutheran congregations in the various Lutheran synods.

The preservation and growth of Lutheran schools was in strange contrast to the general condition in the country, where for more than a quarter century following the Revolutionary War the schooling of children was largely neglected by the church as well as by the civic community. In many areas the ravages of war had so impoverished the people that they were unable any longer to maintain schools or support teachers, either by tuition or by taxation.

It was under these conditions, then, that courageous leaders like Horace Mann finally aroused the populace to the general realization that the civil government of a heterogeneous people must bestir itself to look after the education of the children if the new country was to thrive and hold a respectable place among the cultured nations of the world. This was accomplished only after much public agitation and propaganda; after many attempts to secure the necessary legislation; after many bitter controversies between church and private-school interests, which felt that they were being

deprived of their vested rights; and after much debate between the proponents and the opponents of free schools for all the children.

Finally, about one hundred years ago there originated the public school system, which gradually developed as we now see it as one of the most far-reaching undertakings of the American people, and presently the largest American industry. Pertinent statistics, available from the Department of Education in Washington as of 1952, reveal that there were 627,285 teachers employed in kindergarten and elementary schools, 329,173 teachers in secondary schools, and 156,217 in colleges and universities, making a total of 1,112,675 teachers employed in public educational institutions. According to present estimates, the number has gone to at least 1,300,000 teachers. Students being taught by this grand army of teachers in 1952 numbered 28,997,425 in full-time study, plus an additional 2,840,000 in part-time study, making a total student population of 31,830,425. So we have a grand total of 33,130,425 people engaged in imparting and receiving an education in the public schools of the land, and the number is bound to increase tremendously at the present birth rate.

VI

The secularization of instruction created educational problems which placed the public schools at a disadvantage for the achievement of the ever-mounting tasks expected of them.

The religious leaders who relinquished their control over the church schools to make them public never dreamed that this would necessitate a divorce of religion from the teaching of the common school branches, yet this is what came to pass, and the one-time religious institution of colonial days was transformed into the secular public school.

And why is it that the public school became secular, that religion was removed as a subject of study as well as an integrating force in the curriculum? The answer may be found in the constitutions of the various states, as it is set forth, for instance, in Section 3 of Article 2 in the Declaration of Rights in Michigan's constitution: "Every person shall be at liberty to worship God according to the dictates of his own conscience. No person shall be compelled to attend or, against his consent, to contribute to the erection or support of any place of religious worship, or to pay tithes, taxes,

or other rates for the support of any minister of the Gospel or teacher of religion. No money shall be appropriated or drawn from the treasury for the benefit of any religious sect or society, theological or religious seminary; nor shall property belonging to the state be appropriated for any such purpose. The civil and political rights, privileges, and capacities of no person shall be diminished or enlarged on account of his religious belief."

When we trace the development of the American public school system and compare the legislation of the various states relating to it, we cannot ignore the expressed intent of legislators and jurists that the tax-supported public schools of the land are to confine themselves to instruction relating to subjects dealing with the experiences and achievements of mankind, useful arts and sciences and culture, without the teaching of revealed religion. This is a vital omission, but under the circumstances the laws could not be otherwise.

What the results of the divorce between religion and education have wrought is so apparent and has been so often publicized that it requires no repetition. The schools have been accused of being responsible for practically every form of civic unrighteousness, ranging from juvenile to parental delinquency, from petty theft to misappropriation of funds in high office, from disloyalty to treason, from destruction of public property to widespread crime. Certainly we see round about us every flagrant disregard of law and order, impurity and vice, turning liberty into license, but whose fault is it? We cannot join the critics who decry such conduct as an evidence of failure on the part of the public schools to train our children, our youth, and our adults. How can we hold the public schools responsible for something they have been denied the means to achieve?

No, let us not blame the public schools and their serious-minded teachers and willing pupils. Let us blame ourselves for a condition which we have deliberately brought to pass and which we are just as deliberately permitting to continue.

The professional educators are cognizant of their plight, and they have exhorted one another to ever loftier aims and higher ideals, but all their attempts at character formation, moral training,

or whatever the designation may be, can only result in an outward veneer of a possible civic righteousness which will not stand the test of a severe trial. We can only say with G. Stanley Hall in the words of his address before the National Education Association many years ago in San Francisco, and we quote them even though they have been oft repeated: "I am really sorry for you people; you are now going home to your schools with roseate hopes. You believe that your work will be a blessing and that the welfare of the country depends upon your work. But I repeat, I am sorry for you. You cannot *educate* in the public schools, because *the Word of God is lacking*. Your work simply consists in training the *reason* of the children entrusted to you."

Even as the professional educators set up the aims of the public schools (and they are under constant scrutiny and revision), so they critically appraise their own results. The evaluations are not always complimentary, but they are usually an honest attempt at self-analysis for the purpose of improvement. A late contribution of this nature is gathered in the volume entitled *Christ in Education*, by Rev. Bernard Iddings Bell, a one-time grammar school teacher, student of education, professor at a university, and president of a college. The subtitle is "A Challenge to American Complacency" and strikes at the heart of complacency with a challenge to action as well as thought. Bell begins by asking whether American education is good; finds that religion needs to be given its proper emphasis by the church and the home; and ends by offering first steps for a reformation. As an illustration of opinions frequently pronounced by leading educators on the subject at hand, we offer three quotations from Bell:

Americans have made a tragic mistake in education by creating a cleavage between religion and secular learning. Such a divorce cuts off our people in their formative years from the contemplation of human limitations, discourages them through sheer fear from facing up to the unavoidable frustration of earthly ambition and the inevitability of death, prevents humility and compassion, without which no man can be called in any true sense a citizen or human.

It is undeniable that the young men and women now coming of age in America are for the most part not religious, realize next

to no obligation to love and serve God. They are not opposed to religion; they simply do not know enough about religion to have discovered that it has relevancy to life, that it throws light on the meaning of things, that it involves anything much that is of importance to individuals or nations. Anyone who has known our young people in the armed forces, anyone who looks at them in colleges and universities or in social life, sees this only too well. (Page 138)

As the American school system is now conducted, more and more conducted, there is no such thing as religious liberty in American education. There is liberty only to be unreligious. "In God we trust" we still put on our coins; we cannot entrust our children to Him. If the public schools must "leave religion out," then the only decent thing is to permit religious groups to run their own schools. (Page 222)

Quotations of a similar nature could be multiplied from countless other sources, including current magazines and newspapers, but these will suffice to illustrate the plight of the secularized public school.

VII

The elimination of religion from the public school curriculum centered attention upon the home and the church as the institutions primarily responsible for the education of youth.

Having recognized the impracticability and impossibility of the public school as an agency for the teaching of religion and the use of God's Word as an educative medium, the honest inquirer will search the Scriptures to discover which of the estates have been entrusted with the commission to educate children. He will find the Bible replete with commands, exhortations, admonitions, and directions to fathers as heads of natural families, and to pastors as shepherds of the local church families; he will find similar directives to the families themselves, both to families consisting of father and mother and children, and to the spiritual family composed of all Christians in a local congregation, whose Shepherd is Christ. "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). "Go ye and disciple all nations . . . teaching them to observe all things whatsoever I have commanded you" (Matt. 28:18-20).

These are instructions to natural and spiritual parents. To the pastors Jesus says: "Feed My lambs"; and again as Paul says to Timothy: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). These and similar pronouncements of Scripture are not merely quotations of wisdom, but they are written by inspiration of God for our instruction and learning and as our specific directive in carrying out His will.

What the Lord says to the individual pastor, the individual congregation, the individual family, and the church at large, is certainly to be carried out by each unit individually or by all of them together. When this is done, the gathering together of children under the tutelage of one or more teachers is called a school. Thus a school of religion is an agency which is designed to carry out the commission given to the parents and to the congregation, in addition to the separate activities of each, even as it is brought to bear in the privacy of the family and in the assembly of the congregation in worship.

When the parents and the congregation pool their efforts for the education of the youth, they are at liberty (where the public school is not) and are even commanded (where the state is not) to use the means of grace in the education of the child. The means of grace are the Word and the sacraments in their unadulterated form. The Word is to be taught in its truth, purity, fullness — the whole counsel of God. There is not to be a dilution or abstraction, either from the pulpit or the school platform. The whole counsel of God is to be taught, with, of course, the necessary adaptations to understanding and age level, but it is to include everything needed for salvation and Christian living.

Emphasis is placed upon the whole counsel of God here because it means the Christian religion, and the Christian religion is the only means which can be effectively used at home or in school for the education of children, youths, or adults. The whole counsel of God includes a recognition of the depravity of human nature, the sinfulness of man, his actual daily transgression, his condemnation under the Law, the source of forgiveness, the acceptance of God's grace for a renewal of life, in short, an understanding of

the truths and concepts which are summarized in the Small Catechism. When any of these essentials are omitted, religion is an adulterated and diluted thing, and the teaching of it is a watered-down and ineffectual process. These are the principles upon which we need to be agreed before discussing the place of religion in education and the question of religion in the public school.

Ever since the divorcement of religion from the public school curriculum, earnest men have not only lamented its removal, but they have proposed its restoration. There have been waves of movement in this direction which have ebbed and flowed with the tide of high and low moral conduct or responsive and unresponsive public sentiment. At this very moment there is a revival of individual and concerted effort to demonstrate that religion should be returned to the public schools as a subject of study as well as an applied spiritual force in the training of all children committed to the public schools.

Even if it were the Christian religion which our well-meaning friends have in mind, one would be compelled to question the legality of this procedure in tax-supported institutions in the light of everything that has been said about the guarantees to every individual in the Federal and state constitutions.

A question of still greater consequence relates to the kind of religion which could be taught in a community school attended by children from the homes of Catholics, Protestants, Jews, and atheists. The seemingly innocent but vicious answer given is to find a common core acceptable to all and to teach it as a common denominator, leaving the "doctrinal detail" to the churches and the homes. The children would thus become acquainted with religion and gain a respect for it, and it would become a salutary influence in their lives. This is, in essence, a proposal made by the doctors of education, the doctors of divinity, the doctors of philosophy, and the majority of those who have expressed themselves on the subject in writing. A man frequently quoted is Luther A. Weigle, dean of the Divinity School of Yale University whose judgments are considered authoritative by a large following of learned men and women. As a summary of what current literature has to say upon the matter of introducing religion into the public school

curriculum, the following may serve as a sample. It is taken from page 9 of a reprint by the International Council of Religious Education, entitled *Public Education and Religion*, written by Dr. Weigle:

Underlying all our differences, America has a common religious faith — common not in the sense that everybody shares it, for there are some among us who deny or ignore God; but in the sense that it is common to the three great religious groups — Protestant, Catholic, and Jewish — to which the great majority of American citizens profess to belong. These citizens — Protestant, Catholic and Jew — worship the one God, Creator of all things and Father of men. They believe that His will has been revealed in the life and literature of the Hebrew people, as this is recorded in the Bible, and that it is discernible in nature about us and in conscience within. They acknowledge the principles of human duty set forth in the Ten Commandments, in the teachings of the Hebrew prophets, in the Golden Rule, and in the law of love to God and to fellow men.

This is the common core of religion which Dr. Weigle proposes as the foundation for religious teaching in the public schools. He is supported by another eminent clergyman and speaker, Harry Emerson Fosdick, whose article on "Our Religious Illiterates" in the magazine *School and Society* was condensed in the February 1949 issue of the *Reader's Digest*. Agreeing in the main with Dr. Weigle, Fosdick goes on to say:

It is we, the churches, who by our mutual jealousies have so far shut out religion from our schools; it must be we, the churches, who by our co-operation put it back again. Someday Roman Catholics, Jews, and Protestants will feel so deeply the tragedy to which our suicidal policy has brought us that we will get together and produce books for the various ages of students that will do two things. First, they will present the common core of our spiritual heritage on which we all are agreed; secondly, they will present fairly and factually the diverse faiths that characterize the various religions. If the leaders of Roman Catholicism, Judaism, and Protestantism — our three leading faiths from which, for example, our military and naval chaplains are selected — would produce such books, a step would be taken of incalculable importance to the nation's youth.

Dr. Fosdick reasons soundly when he recognizes the responsibility of the churches, but his conclusions, as those of Weigle, must be

questioned when they propose that the churches get together on a common core of religion *to be taught in the public schools*, as though, again to quote Weigle, "the common religious faith of the American people, as distinguished from the sectarian forms in which it is organized, may rightfully be assumed and find appropriate expression in the life and work of the public schools."

In contrast to the current theories, the Lutheran view is that home and church responsibilities in the education of youth by means of God's Word should not be discharged through the public schools, but by institutions of the Christian home and the Christian church which teach *all things* whatsoever Christ has commanded, and not merely a mythical common denominator.

Little as any form of religion should be taught in the public schools, so improper and illegal would it be to assume that atheism and irreligion should have a place in the public school classroom. Here we agree with the late President Nicholas Murray Butler of Columbia University, who said in a report twenty years ago (1934):

"So far as tax-supported schools are concerned, an odd situation has been permitted to arise. The separation of church and state is fundamental in our American political order, but so far as religious instruction is concerned, this principle has been so far departed from as to put the whole force and influence of the tax-supported school on the side of one element of the population, namely, that which is pagan and believes in no religion whatsoever."

As American citizens, we protest rightfully and vigorously against any teaching which is either an outright denial or a disparagement of the whole counsel of God as revealed in Holy Scripture. If Moses will not be accepted by the public school teacher as a spokesman for the Creator and Lawgiver who revealed Himself to him, we may insist that Moses be accepted at least as a historian in his own right and with as much authority as any Greek and Roman writer. No public school teacher has the right, in the name of liberty, to teach either religion or irreligion, but he does have the duty to instill in the minds of his pupils a respect for the religious beliefs of others, and a sympathy for their lack of any belief.

Thus we accept the thesis that the responsibility for a religious education — and that means Christian education — of youth is the

responsibility of the home and the church, and that the practical application of it cannot be delegated to the schools supported by taxpayers for all the people, among whom are those who will not accept God's Word as revealed truth and whose convictions we may not attempt to change by compulsory attendance in a pseudo-religious public school.

VIII

The Lutheran Christian day school returned to its distinctly American traditions and principles by combining religious and secular training into a harmonious educational pattern which together with the church and the home contained all elements necessary for a solution of America's educational problems.

We are now ready to return to the Lutheran school of colonial days and to the Lutheran school of modern days as that institution for the Christian training of children in the name of the church and the home as the nearest solution that can be found for America's educational problems. It is an American school because its traditions are rooted in America's beginnings; it is an American school because it is conducted in the spirit and the letter of the American Constitution; and it is an American school because it trains its students in attitudes and habits which express themselves in an intelligent participation in the life of our American social structure.

We could begin by relating how the child is taught the Ten Commandments, the Golden Rule, and the Sermon on the Mount as a guide to noble moral conduct and high-minded citizenship. However, a training in Christianity and citizenship goes much farther and strikes its roots much deeper. A Christian education concerns itself with the purpose for which God created man and the world as his home, and with his ultimate destiny. An education on this premise for American citizenship is necessary, because in the heart of God there is also a purpose for America and her citizens in His eternal plan for the salvation and welfare of mankind. If it is true that God has prepared America as a new home for the Gospel, so it is also true that He has a purpose for every one of His children and those who are to become His children in a land which He has kept free from the tyrannical oppressions of men.

The program of a Lutheran school for training in Christian and American citizenship will, therefore, seek its educational goal in the purposes of God for man and his environment as revealed in His Word. These revelations are manifold and specific and are well known to members of Christian congregations. For the sake of brevity they may be summarized in the doxology of the prayer which our Lord Himself has taught us: "For Thine is the kingdom and the power and the glory forever and ever." Whether in America or Europe or Asia or Africa or Australia, the Christian recognizes God as King of his life and the Supreme Ruler of the country in which he resides. His is the power over physical and spiritual life, and His is the glory which the Christian must seek in his everyday living, with his family, with his neighbors, with friend and with foe.

A Christian education to God's glory in America, therefore, rests upon divine principles and verities which must be recognized and understood by those who are commissioned to do the educating and by those who are being educated. To ignore them or to circumvent them for the sake of compromise and expediency would be disastrously resultant in miseducation and failure of purpose.

And what is God's glory? God's glory rests in the very fact that He is the living God, with perfect and infinite attributes. It has pleased Him to manifest His glory in His marvelous works of creation, redemption, and sanctification, and further to reveal it to us in His inspired Word. The purpose of His revelation is to make us partakers of the blessings radiating from His glory. To this end He demonstrates to us not only His wisdom and power, His holiness and justice, His goodness and love, but particularly the glory of His grace in Christ Jesus. He shows us not only His holy will and the consequences following its violation, but also His gracious will in restoring to us the divine favor which we lost. He discloses to us His plan for our salvation, with priceless gifts and treasures for a transformed life of service in His kingdom in this world and the next.

Since we cannot acquire any of the spiritual blessings emanating from God's glory by our own strength, let alone by our own merit, God has ordained His Word and sacraments as the means whereby He conveys His grace to undeserving sinners. When God thus confers His grace upon us in effecting our regeneration and sanc-

tification, He brings about the accomplishment of His purpose in our lives. "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). "Thine is the glory" therefore means that the Holy Spirit by His Word gives us His grace to know God as He has revealed Himself in Jesus Christ, our Savior, to believe in Him, to fear and love Him, to trust and rely in Him, to have peace and joy in Him, to serve and obey Him, to praise and worship Him as our Lord and King now and forever. Called Christians by the name of Christ, our King, we are now "His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness." That is the goal of our life in time and eternity.

Our life in Christ's kingdom will reach its perfection when His image is completely restored in us and when His glory is fully unfolded to us in heaven. What we shall enjoy there by sight, we now have by faith, for Christ has established His kingdom in our hearts and rules our lives by His grace through His Word. As He has begun in us the renewal of His image in knowledge and righteousness and holiness, so He wants all our faculties of soul, mind, and body "to grow up into Him in all things," "unto the measure of the stature of the fullness of Christ." All of this is called our sanctification or daily renewal or spiritual growth. It is made possible only by God's grace, which comes through His Word and sacraments. Therefore He has ordained that His Word is to dwell in us richly in all wisdom so that we may "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." (2 Peter 3:18)

This process of growth, and the divinely appointed use of the means for the promotion of such growth to God's glory, is called Christian education. Whether we use the Word by reading and study and meditation, whether someone applies it to us by preaching and teaching and writing, or whether we seek its grace at the Lord's Table, its object is to keep us conscious of the bitter reality and consequence of sin, to effect our daily contrition and repentance, to nourish and strengthen our faith, to fortify us against temptation, and to equip us ever more fully for a God-pleasing life on our heavenward journey.

The extent of our education is not a matter of indifference. As God has established the goals of life, so He has determined the aims and the scope of Christian education in terms of His glory: "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." (Eph. 3:16-19)

To be filled with all the fullness of God refers not only to our worship in the sanctuary, but it embraces all our thoughts and desires, our words and deeds, the very whole of life in every association and in every moment of work and play. Christian education therefore aims not only to give knowledge and direction, but to create attitudes, to form interests, to develop abilities, to train habits, to inculcate viewpoints, to attune our entire being to a happy fulfillment of life's purpose in accord with the divine plan, as St. Paul writes in 1 Thess. 5:23: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." If God's Word is to penetrate every phase of our being, it must extend to all our activities throughout life until the Lord completes our education by translating us into the Kingdom of Glory.

This, then, is the Lutheran philosophy of life, and it forms the end and aim and content of our Christian educational endeavors in the Lutheran schools. The word "education" is loosely used with various meanings, but a Christian education cannot omit any of the factors enumerated. For the purpose of our discussion we shall define education as *the consistent application of God's Word for a complete and harmonious development of the Christian's spiritual, intellectual, and physical powers for a happy life of willing service to the glory of God.* It will be observed that only a Christian can be educated, and therefore education presupposes regeneration, which is accomplished by the Holy Spirit through His Word, and if we take God at His Word, the regenerated sinner becomes a new being with a new life in Christ, and that determines

his Christian ethics, and that means a life in God or, still better, God's power at work in man. "He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." (John 15:5)

How God becomes operative in the heart of a child to motivate and actuate a life in conformity with His will is an act of the Holy Spirit which we cannot see but which nevertheless is present. In His sight it marks the difference between a child of God and the man of the world, who may be adjudged by his fellow citizens as a paragon of civic righteousness even though his heart is not attuned to God. Herein lies the answer to the question as to why there is not always an observable difference in conduct between Christians and non-Christians. The one conducts himself uprightly according to the natural moral law because of the expected approbation or reward of society, or perhaps the fear of penalty for wrongdoing. With the Christian it is a joyful attunement of his will to that of God's will and his identification with God's purpose working itself out in his life. It is a vital distinction, known only to God and the Christian in whom He works, but it is the difference between living to His glory and the seeking after one's own glory.

Based upon this philosophy, then, the Lutheran school becomes and remains an effective agency of the church and the home in helping to discharge the educational responsibility entrusted to each. It is a responsibility which cannot be delegated to the secular public school for reasons extensively advanced.

IX

The Lutheran Christian day school is universally recognized by statesmen and educators today as making a laudable contribution toward the national welfare, with an accepted program offering educational advantages which include a thorough preparation for the privileges of home and church membership, for the duties of loyal American citizenship, and for intelligent participation in the life of a democratic society.

Accepting our previous thesis on the use of God's Word for the education of the young Christian, someone at this point may say, "That is all very well, but what has it to do with the teaching of *language and science* in a full-time elementary school?"

The careful and judicious application of God's Word has everything to do with the teaching of the arts and sciences, because a life to His glory includes a God-pleasing use of *all His gifts* to man. This purpose was already revealed in Paradise when God said to our first parents: "Be fruitful and multiply, and replenish the earth and *subdue it; and have dominion* over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth." (Gen. 1:28)

Even though man has fallen from his original state of holiness and perfection, in which he knew the purpose of God's creation and all that was necessary to subdue the earth and to have dominion over its creatures, the command and the promise of God still hold. Therefore man must learn from God the divinely appointed use of creation, and acquire the science necessary for the mastery of the world in which he lives. For this reason the curriculum of the Lutheran school includes the revealed knowledge of God as well as the natural knowledge which man has gradually regained over the years as a kit of tools to help him carry out his assignment on earth. To apply the word "secular" to all science or knowledge not in God's Word is merely a matter of convenient terminology. To the Christian child, the so-called secular branches of learning are also sacred, because they are tools and skills put to use in a life consecrated to God.

By the same token it is insufficient to say that the Lutheran school teaches God's Word *in addition to* the secular branches of learning. The fact is that all knowledge is integrated and unified under the discipline and illumination of God's Word. Thus it would be more correct to say that the Lutheran school teaches the Word of God for a correct understanding and use of all branches of learning, or that the common school branches are taught under the penetrating ray of God's Word. It is true, of course, that the historical and doctrinal facts of Scripture are taught as a regular school subject, but the truths of Scripture are applied to all knowledge and to all conduct throughout the day.

Another reason for cautioning against the "in addition to" is to avoid the impression that the so-called secular branches are offered in the Lutheran school simply for the convenience of having

children together so that they might learn religion daily and diligently. While that might be a laudable aim, it is inadequate and misleading. With the Word of God as a base, all manner of knowledge is imparted in a Lutheran school, because Christ says we are to "teach them *to observe* all things whatsoever I have commanded you." This means not only the actual words, but their application to knowledge and skill. In Phil. 4:8,9 the apostle says: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, *think on these things*. Those things which ye have both learned and received and heard and seen in me, *do*; and the God of peace shall be with you."

From this quotation it is apparent that we must teach the Word so that the children know the facts of Scripture in what is true and honest and so forth, and what is not. This takes comparison and analysis and reference to other texts of Scripture. Then we are to teach children to think on these things, to evaluate them in terms of their own lives; and finally to train them to act on the knowledge received. Certainly this requires application to literature and the arts, and other subjects in the curriculum.

Again, Paul says in Eph. 4:28: "Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Here the act of stealing is condemned as a sin, and labor commended as a good work, but to understand the full implication of these words the child must be shown what dishonest practices are and how they may be avoided; what honest labor is and how it may be performed. Does this not lead us into history and civics and mathematics as branches of study to which God's Word is applied, and which branches must be known so that wisdom and understanding may be established in the light of God's will?

How the religion-permeated course of study of the Lutheran school reaches into every area of the child's participation in American life is exemplified in the specific and detailed statements of aims and objectives in the curriculum of every subject taught in the elementary grades. These are well known to the teachers and

are used by them as a guide in applying God's Word to all pertinent situations and in so presenting the materials that they serve the Christian purpose of instruction. A few examples will suffice for purposes of illustration.

Arithmetic: Recognition of numbers and ability in their use as gifts of God which can and should be used to His glory. A growing understanding in which numbers can be used in the service of God. The habit of scrutinizing problem situations and business transactions in the light of God's Word.

Art: The ability and disposition to recognize and enjoy the significance of order in God's creations and in works of man which reflect His glory. The disposition and habit of enriching Christian endeavors through art and of placing art activities into the service of the Lord.

Citizenship: Recognition of God as the good and gracious Ruler of the universe. Appreciation of the need and purpose of divinely ordained human authority. A willingness to accept social and civic responsibilities as Christian duties within community and state.

History: Discerning the hand of God in guiding the events of men and of nations. Application of this principle to our country and to ourselves.

Reading: Christian judgment of source, purpose, and value of reading matter. Practice in reading Scripture as the revelation of God and as the best literature for the Christian.

Science: A fuller appreciation of nature as a wonderful manifestation of the love, wisdom, and power of God. A grateful attitude toward God for the manifold provisions He has made for man in nature. Realization of the need for stewardship and economy in the use of God's gifts in nature. The disposition and habit of subjecting human reason to the Word of God.

Thus we could continue to analyze and scrutinize the entire curriculum of the Lutheran school, and each factor reviewed would simply strengthen the conviction that to the Christian there is in reality no secular subject, because every exploration into God's world is merely a relearning of what was once directly given to our first parents in creation. Even as the child cannot be divided

into segments of intellectual, spiritual, and physical units, so knowledge itself is interrelated. When it is permeated by the truths of God's Word to make a unified whole, and when the child is looked upon as a *unified* being, then education becomes a unitary process. And that is why all branches of learning are necessarily taught in Lutheran schools, and that is why they are making so effective a contribution to the Christian and the American way of life.

Lutheran schools in all states of which we know are accredited to their local public school systems, whether city, village, or rural, so that pupils transferred or graduated from Lutheran schools are accepted without examination for a continuation of their studies in the public schools.

The quality of work performed by Lutheran students entering public schools, as well as their diligence and conduct, have won the approbation of their teachers and supervisors. It would occupy too much time and space to quote from the many testimonials at hand, but since the efficacy of instruction and performance is sometimes questioned by well-meaning people, let them be assured that we have the word of responsible officials that the Christian day schools of the Lutheran Church play an efficient and welcome part in the American educational system.

To answer those who may say that acceptable and even superior pupil performance in Lutheran schools is of recent date, let us direct attention to the Louisiana Purchase Exposition held in St. Louis during the year 1904. Among the exhibits from the prominent nations of the world at that time were educational displays from England, France, and Germany, the most cultured countries of Europe, and from all the states of the Union.

The Lutheran schools of the Missouri Synod had also been invited to place exhibits at the exposition, and they responded with an excellent display of schoolwork done by the pupils in all branches of study, ranging from religion to the arts and sciences. A selected jury of prominent men and women from the educational world critically examined the hundreds of volumes of written work, and were so well pleased and so highly impressed with the product of the Lutheran schools that they adjudged them worthy of a gold

medal. That was 51 years ago, and we believe that the same comparison will hold true today with other American schools as well as those of European countries.

About the time of the Louisiana Purchase Exposition there were five hundred thousand public school teachers in the land, of whom only ten per cent had any professional training. During those same years practically all Lutheran teachers were men who had received five years of training professionally integrated in the academy and the college, and others were pastors with still more academic years of preparation. In 1909 the training course for teachers was extended to six years, which meant an integration of two years of college with four years of high school. This was far in advance of what most public school teachers had by way of professional preparation until the late twenties. As the training courses for public school teachers advanced, so those for the Lutheran teachers were likewise extended until now the two Concordia Teachers Colleges offer a full four-year college program leading to the Bachelor of Science degree in Education.

Realizing that a school is primarily not a building but a congregation of pupils and teachers, it is a comfort to know that our church is placing the necessary emphasis on the thorough preparation of its Christian day school teachers. By the same token the state may be assured that the education program in Lutheran schools is being carried forward by competent men and women.

These facts are adduced because comparisons are frequently made between the internal functions of Lutheran schools and those of public schools, sometimes comparing the one of today with those of a quarter century ago. When the comparisons are made by an uninformed public, they sometimes need to be corrected; they are seldom made to disadvantage by school people, because they know each other and respect each other's work.

How far a misguided public can be led astray is illustrated by unwarranted attacks made upon Lutheran schools in the past by certain fanatics whom Satan used as tools against an institution which he hates most viciously because of inroads it makes on his kingdom of darkness. Such attacks occurred intermittently since 1890 in Wisconsin, Illinois, Nebraska, Michigan, and Oregon, when finally the United States Supreme Court made a pronouncement

which reaffirmed the constitutional rights of parents in regard to the education of their children in standard schools of their own choice. That the opponents of Christian schools were un-American in their propaganda is apparent from the history we have recounted and from the developments which have since then taken place. Today the Lutheran schools are not merely tolerated as a necessary concession to personal liberty, but they are welcomed and commended in every corner of the land as a laudable contribution to the welfare of the community.

By way of illustration, a Government report by the Committee on War and Religious Outlook paid a tribute to the Lutheran Church and the Lutheran school when it said: "Few men enlisted and drafted in the World War knew anything definite about the religion they professed except the Lutherans. We attribute this to their parochial schools and catechetical classes."

Another indication that the Government is benevolently disposed toward the continuation of religious schools is the fact that it lists Lutheran school superintendents and chairmen of District Boards of Education in the Educational Directory of county and city school officers, issued by the Federal Security Agency of the United States Office of Education.

It is evident that this section of our topic could be expanded into a book, but we believe that the burden of our present thesis has been amply demonstrated.

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The Lutheran school, together with its auxiliary part-time agencies, looks forward to a glorious future of expanded service to church and home and state in a measure consonant with the blessings of God and the tangible support of American Lutheran Christians whose faith is alive to the opportunities which lie ahead in a world yearning for peace and truth and light.

To apply our hearts unto wisdom for the future, let us take a lesson from the pages of the past. The flourishing Lutheran schools of the East gradually declined with the advent of the tax-supported public school, not only because of the inherent temptation to receive something apparently free instead of purchasing it at personal cost, but because insufficient provisions were made for the training of

pastors and teachers in America so that there need not be a continued dependence on the mother countries for their supply.

During the period of decline in the East, a new wave of immigration brought Lutheran settlers to the Middle West. Combined with the western movement, this immigration served to establish new branches of the Lutheran Church in Ohio, Indiana, Illinois, Michigan, Wisconsin, Missouri, and other states. When many of these congregations combined to form the Missouri Synod, the Lutheran school cause received a new impetus. From small beginnings in the 1830's, these institutions have grown into a system now comprising some 1,310 schools, 120,000 pupils, and 3,900 teachers. This is truly a remarkable growth, and it is marvelous in our eyes. By the grace of God the Missouri Synod avoided the mistakes of the earlier Lutherans, continued on a true course, and great is her reward.

Will it be possible, desirable, and necessary for Lutherans to maintain and extend their school system at the same rate and with the same enthusiasm in the future as they have in the past? From everything that has been said in this essay, which is only a fragment of what needs to be said, the answer is a decided yes. While we are proud to have the approbation of American citizens and educators and statesmen, it gives us greater satisfaction to believe that we have heeded the admonition of our Lord and from Him will receive our reward of grace. Therefore the key answer to our question is the word of our Father in heaven when He says to us in Isaiah 54:13: "All thy children shall be taught of the Lord; and great shall be the peace of thy children." Based on this command and promise, we shall follow the program He outlines in the second verse of the same chapter when He tells us: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes."

We need to lengthen our cords and to strengthen our stakes for the sake of our own children and for those of our fellow citizens. Having heard the will of our God, the Author of liberty and the Supreme Ruler of our land, let us hear a word from the elder of our two living ex-Presidents. The Children's Charter drawn up by President Hoover's White House Conference on Child Health and

Protection contains in its first article the following goal: "The Conference, recognizing the rights of the child as the first rights of citizenship, pledges itself to these aims for the children of America: for every child spiritual and moral training to help him to stand firm under the pressure of life." Of this article and the rest of the Children's Charter, former President Hoover has this to say:

These questions are a complicated problem requiring much learning and much action. And we need have great concern over this matter. Let no one believe that these are questions which should not stir a nation; that they are below the dignity of statesmen or governments. If we could have but one generation of properly born, trained, educated, and healthy children, a thousand other problems of government would vanish. We would assure ourselves of healthier minds in more vigorous bodies, to direct the energies of our nation to yet greater heights of achievement.

These are serious thoughts expressed by a respected public figure who spent a long life in distinguished national and international service. Perhaps Mr. Hoover was thinking of the millions of children in our land who sing in our national anthem, "And this be our motto: In God Is Our Trust." And in the other anthem: "Our fathers' God, to Thee, Author of liberty, to Thee we sing." And reading on their coins the inscription: "In God We Trust." Mr. Hoover may have wondered about these children, even as we ask, Do they know who that God is? Do they know Him as the Triune God, and is it He in whom they put their trust? We are told that up to 50 or 60 per cent of America's population does not know Him, let alone follow Him.

And yet we are the nation to lead others. Very well, then, let us accept our responsibility as American citizens of Lutheran persuasion. Let us begin at home by lengthening our cords to reach as many children as are without the sound of the Gospel. That is commonly called mission work. But let us combine missions with education by strengthening our stakes — giving a Christian training to those who have been gained together with those who are already in the tent. For thus, as we said in the introduction, if America is to become a force for good in the world, we must train up citizens who represent Christianity as the American way of life. If perchance they are to be merchants, travelers, soldiers

who go abroad, we must so train them that they carry in their hearts and act out in their lives the lessons of the Triune God they have learned in their homeland. We must train them in Christian schools to know how and to show how to be citizens of Christ's kingdom and so bring honor to God and respect to their country.

In rendering service of this kind to both church and state, we will help to complete the unfinished pyramid under the all-seeing eye of God as portrayed on the Great Seal of the United States. Beneath and above the pyramid are Latin inscriptions which may be translated, "A New Order of the Ages" and "He hath prospered our beginnings." The symbol of the unfinished pyramid may apply to the free institutions of the nation, including the church and her institutions of Christian training. Our contribution to the completion of that pyramid will be an unrelenting pursuit of the goal before us, confident that He who hath prospered our beginnings will also give prosperity to our future.

While it may not be possible with the best of our efforts to provide Christian schools for *all* our children, yet those which we do establish and maintain will stand as fortresses on the walls of Zion. They will be rallying centers, training camps, and proving grounds for those who can avail themselves of the best in educational practice. We will supplement the regular full-time school, or where it cannot be established, approach it as nearly as feasible with all manner of part-time agencies of religious instruction, and we will make them as effective as possible under the circumstances.

An important extension of the Lutheran elementary school has been the Lutheran secondary or high school. This progressive institution has experienced an unprecedented expansion during the past decade. Usually maintained by an association of congregations, their number has grown to 13 schools, ranging in geographical location from Michigan to California and from Wisconsin to Texas. The enrollment of students taught by 250 instructors has passed well beyond the 5,000 mark. When it is realized that the majority of parents sharing the cost of Lutheran high schools are also giving financial support to Lutheran elementary schools, the contribution to the cause of a full-time Christian education must be accounted

highly commendable and exemplary. Certainly the religious education of adolescents in an atmosphere of reverence to God is an investment which yields rich dividends, and together with the Lutheran elementary school is the best answer that can be given to the youth-delinquency problem of the nation.

And so the Lutheran church schools have been and will continue to be a blessing to their students and a salutary influence in their communities. May they grow and prosper and serve under the church flag and the American flag, and may the Lutheran school always remain an integral part of the American educational system.

We conclude our essay with a quotation of matchless beauty pertinent to our theme. It is written by the late J. Gresham Machen in "The Necessity of the Christian School," where he says:

I cannot bring this little address to a close without trying to pay some sort of tribute to you who have so wonderfully maintained the Christian schools. Some of you, no doubt, are serving as teachers on salaries necessarily small. What words can I possibly find to celebrate the heroism and unselfishness of such service? Others of you are maintaining the schools by your gifts, in the midst of many burdens and despite poverty and distress. When I think of such true Christian heroism as yours, I count everything that I ever tried to do in my life to be pitifully unworthy. I can only say that I stand reverently in your presence as in the presence of brethren to whom God has given richly of His grace.

You deserve the gratitude of your country. In a time of spiritual and intellectual and political decadence, you have given us in America something that is truly healthy; you are to our country something like a precious salt that may check the ravages of decay. May that salt never lose its savor! May the distinctiveness of your Christian schools never be lost; may it never give place, by a false "Americanization," to a drab uniformity which is the most un-American thing that could possibly be conceived!

But if you deserve the gratitude of every American patriot, how much more do you deserve the gratitude of Christian men and women! You have set an example for the whole Christian world; you have done a thing which has elsewhere been neglected, and the neglect of which is everywhere bringing disaster. You are like a city set on a hill; and may that city never be hid! May the example of your Christian schools be heeded everywhere in the

church! Above all, may our God richly bless you, and of His grace give you a reward with which all the rewards of earth are not for one moment worthy to be compared!

And so we pray in the words of Psalm 90 to the God of our fathers, the holy and indivisible Trinity: "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."