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THE CHRISTIAN NURTURE OF CHILDREN
AS SET FORTH IN LUTHERAN PUBLICATIONS
ON CHRISTIAN EDUCATION

By

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INTRODUCTION

THE CHRISTIAN NURTURE OF CHILDREN
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ON CHRISTIAN EDUCATION

INTRODUCTION

A. Statement of Problem

The Lutheran Church has always prided itself on its educational emphasis in training the youth of the church. From the days of the Reformation she has laid stress upon the necessity of teaching children the truths of the Bible and the doctrines of the Church. The Bible and Luther's Catechism have been the primary sources for the instruction. The Church has centered all of its doctrines and teachings on the Word of God and has continually emphasized its importance. W. E. Schramm in his book, What Lutherans Believe, brings out this idea in these words:

In our Lutheran Church it is a fundamental principle that the Scripture is the supreme authority in all spiritual matters. We reverently bow to this authority and we refuse to submit to any other. Our motto has ever been, and, please God, it ever shall be: "The Bible, the whole Bible, and nothing but the Bible."¹

The Catechism has been the most direct means by which doctrines of the Bible have been taught to the youth of the

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1. W. E. Schramm: What Lutherans Believe, p. 13.

Church. The objectives of the Catechism have been a part of the educational objectives of the Church: namely, to teach the way of salvation as revealed in the Bible and to help children grow spiritually. The Church has clear objectives in its program of child nurture. These are inherent in the Catechism itself. But the question is whether or not the teachers of the church schools are aware of the objectives and the implications of the doctrines of the Church in relation to Christian education.

Because of its doctrine of infant baptism and its practice of confirmation, the Lutheran Church has a distinct approach in teaching the child in its church school. The objectives of Christian education are closely related to the doctrines and practices of the Church, especially with respect to baptism and to confirmation. Baptism occupies the central position in all Lutheran teachings. As Luther states, "Baptism is the beginning and foundation of all the sacraments, without which none of the others may be received."¹ Confirmation also holds an important place in the educational program in that it is thought of as the means through which the process of Christian growth is brought to a climax.

No matter how sound and worthwhile are the doctrines of the Church, their efficacy in the lives of people is dependent on the manner in which they are taught. The

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1. Martin Luther: Three Treatises, p. 171.

objectives of a church must be translated into action through the lives and work of teachers in order for these objectives to become realities. That the objectives of the Lutheran Church are not reaching their goals is revealed in the great loss of youth after confirmation. It is an accepted fact that for many young people confirmation means graduation from the church. Instead of bringing them into a conscious personal faith in Christ, their early years of Christian nurture and their period of confirmation instruction have turned them away from the faith that was implanted in their lives in baptism. Many factors may account for the loss of young people after confirmation. Whatever may be the outside factors, the church has had a part in influencing the youth both negatively and positively. The teachers with whom the youth have had contact have been a vital influence one way or another. The materials taught, the manner in which they were taught, the attitudes created through the teaching--all must have been factors. Recognizing the importance of good teaching, the leaders of the Church today are doing much serious thinking about the problem of training people to be better teachers. Re-evaluation of books and methods is being made. Greater emphasis is being placed on the training of teachers. More books are being written on the subject of Christian education.

In the light of the above it is the purpose of this thesis to examine the books on Christian education published

by Lutheran publication houses in order to discover what their contributions are to the field of Christian education.

B. Source of Data

The publications which are to be examined have been chosen from the pamphlet called Lutheran Publications for 1950-1951. This is a complete listing of books in print, published by the eight leading Lutheran publishing houses in America.

C. Basis for Selection

From the Lutheran Publications, the books selected for study are those that pertain directly to Christian education of children. Church school courses are not to be examined, nor are any of the books on the method of teaching a specific subject, such as teaching the Catechism. The books about the Catechism have not been chosen because in most Lutheran churches the minister is responsible for the catechetical instruction given in preparation for confirmation. The Catechism will be used as a source in the discussion of the doctrine of baptism. Books on the Christian education of young people past confirmation age have also been eliminated. The books to be examined are those in the field of Christian education that have been written with the purpose of giving the lay teacher a background of knowledge, methods, principles, and techniques which will enable him

to be a better teacher.

For the preliminary study of baptism and confirmation in the Lutheran Church, in addition to the Catechism, those books dealing with Lutheran doctrines and with confirmation have been chosen from the same source, Lutheran Publications.

D. Method of Procedure

In the consideration of this subject the first chapter will set forth the doctrine of baptism and the rite of confirmation, as taught and practiced in the Lutheran Church. The implications involved in each will be considered in relation to Christian nurture as a whole.

In the second chapter the results of the survey of the books on Christian education will be given. Each book will be analyzed in turn and its emphases compared with those of the other books. On this basis, dominant emphases in the publications as a group will be discovered.

The third chapter will be devoted to an evaluation of the material in terms of the implications set forth in chapter one.

CHAPTER I

IMPLICATIONS FOR CHRISTIAN NURTURE
IN THE LUTHERAN DOCTRINE OF BAPTISM
AND PRACTICE OF CONFIRMATION

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A. Introduction

A church's approach to Christian education is interwoven with its doctrines and the latter very often determine¹ the procedure of the former. As has already been stated, the doctrine of baptism as a means of grace holds a central position among the Lutheran doctrines and is basic in the approach to the Christian nurture of children. Confirmation instruction also holds an important place in the educational program in that it is considered a means through which the growing process in Christian nurture is brought to a climax.

With baptism and confirmation given such a vital place in the salvation of children, Christian nurture cannot be understood without considering the meaning and the implications of baptism in relation to the child and in relation to confirmation. The purpose of this chapter is to discuss the basis for the doctrine of baptism, the different phases of baptism and the purpose of confirmation in order to understand their implications for Christian nurture. It is not

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1. Ante, p. v.

the purpose of the writer to defend the position of the Church in regard to these rites, but to state the many beliefs concerning them.

As to procedure, the writer aims first to set forth the Lutheran doctrine of baptism and its implications for Christian nurture, and secondly, to set forth the practice of confirmation and its implications. In the discussion of baptism the following aspects will be discussed: basis for doctrine of baptism, meaning of baptism as given in the catechism, position of the Church regarding infant baptism, implications for Christian nurture. Similar aspects will be discussed in relation to the practice of confirmation, such as: purpose of preparatory instruction for confirmation, meaning of the vow, privileges resulting from confirmation, implications for Christian nurture. General implications concerning both will be included in the summary.

The sources for this study have been chosen from the Lutheran Publications. Books and pamphlets dealing directly with the baptism and confirmation are the principal sources. A few other selected books on Lutheran doctrines have also been examined. Luther's Catechism will be used in defining baptism because this is one of the most direct means through which children are taught Lutheran doctrines. Although Luther formulated the first Catechism, Lutheran theologians down through the years have written explanations to his Catechism which have become as acceptable as the original

production. In quoting, the writer will use material from Luther's small and large Catechisms and from present day explanations of the Catechism.

B. The Lutheran Doctrine of Baptism and Its Implications for Christian Nurture

1. The Basis for the Doctrine of Baptism

The doctrine of baptism has its roots in the belief of original sin or the natural depravity of man as is revealed in the Scriptures. Article II of the Augsburg Confession gives the Lutheran viewpoint:

Also they teach, that since the Fall of Adam, all men begotten according to nature, are born with sin, that is, without fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born again through baptism and the Holy Spirit.¹

This view held by the Church is based on teachings in the Scriptures:

Then let us go "to the law and to the testimony;" to the source and fountain of all truth, the inspired Word of God. Listen to its sad but plain statements. Job xv. 14: "What is man that he should be clean? and he which is born of a woman that he should be righteous?" Ps. li. 5: "Behold I was shapen in iniquity, and in sin did my mother conceive me." John iii. 6: "That which is born of the flesh is flesh." . . . These are a few of the many clear, plain statements of the divine Word. Nowhere does it teach that children are born pure, righteous and fit for heaven.²

Thus it is seen that the basic doctrine concerning

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1. Augsburg Confession, p. 8.
2. G. H. Gerberding: The Way of Salvation in the Lutheran Church, p. 27.

man is that he is born into the world a sinner. The newborn babe is considered lost, not saved. Since the Church holds this view concerning the natural depravity of man, much stress is laid upon baptism as the means by which the child may be brought into the kingdom of God. This is clearly revealed by the emphasis baptism received in the confessions of the Church at the time of the Reformation. Article IX of the Augsburg Confession reads:

Of Baptism, they teach, that it is necessary to salvation, and that through Baptism is offered the grace of God: and that children are to be baptized who, being offered to God through Baptism, are received into His grace.¹

2. The Meaning of Baptism as Given in the Catechism

The Small Catechism by Luther gives a concise picture of the Lutheran doctrine of baptism, its meaning and benefits. Only the brief statements concerning the doctrine will be quoted. The explanations and the supporting Bible verses stated in connection with each question and answer will be omitted.

Baptism is considered both a Sacrament and a Covenant: a Sacrament because it "is a holy act instituted by Christ in which by visible means He gives and seals His invisible grace";² a Covenant because it "is a covenant between God and us, for God gives us grace and life, and we confess that

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1. Augsburg Confession, p. 11.

2. Henry P. Grimsby: An Explanation of the Catechism, p. 95.

we renounce the devil and all his works and all his ways, and that we believe in the Father, the Son and the Holy Spirit."¹

The following questions explain the meaning of baptism as is given in the Catechism:

- I. What is Baptism? Baptism is not simply water, but it is the water used according to God's command and connected with God's word.²
- II. What gifts or benefits does Baptism bestow? It works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe, as the word and promise of God declare.³
- III. How can water do such great things? It is not the water, indeed, that does such great things, but the word of God connected with the water, and our faith which relies on that word of God.⁴
- IV. What does such baptising with water signify? It signifies that the old Adam in us, together with all sins and evil lusts, should be drowned by daily sorrow and repentance, and be put to death; and that the new man should daily come forth and arise, to live before God in righteousness and holiness for ever.⁵

As has been stated, Luther's Catechism has been supplemented with many explanations. These add further light on the meaning and interpretation of baptism, especially in relation to children. Grimsby in his Explanation of the Catechism has the following statements concerning baptism in relation to children:

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1. Ibid., p. 99.
2. Martin Luther: Luther's Small Catechism, p. 18.
3. Ibid., p. 19.
4. Loc. cit.
5. Ibid., p. 20.

What does it mean to be baptized into the name of the Triune God? It means that in Baptism the Triune God made me His child, and that I shall inherit all His gifts of grace.¹

Why do we baptize little children? We baptize little children because they must be born again to come into God's kingdom where Jesus wants them.²

Can little children believe? The Holy Spirit gives them faith in Baptism, and Jesus says expressly that these little ones believe on Him. (Matt. 18:6)³

Why does Baptism save the believer from sin, death and the devil? Baptism saves the believer because it brings him into union with Christ to receive His full salvation.⁴

When will you renew your baptismal covenant? I will renew my baptismal covenant at confirmation, when I receive the blessing of the church and admission to the Lord's Supper.⁵

Is it possible to keep your baptismal covenant? By God's grace it is possible to keep my baptismal covenant.⁶

What must you do to remain in your baptismal grace? To remain in my baptismal grace I must watch and pray, and diligently use God's Word and the Sacrament of the altar.⁷

3. The Position of the Church Regarding Infant Baptism

a. Reasons for Belief in Infant Baptism

The answers as given in the Catechism and its Explanation distinctly reveal the Lutheran position on baptism.

Through these answers a child is taught that he becomes a child of God in baptism, receiving forgiveness of sins and

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1. Grimsby, op. cit., p. 96.

2. Loc. cit.

3. Ibid., p. 97.

4. Loc. cit.

5. Ibid., p. 99.

6. Loc. cit.

7. Loc. cit.

regeneration. Some of the answers in the Catechism have been the subject of much controversy; among the most controversial has been the subject of regeneration in infant baptism. The issue centers on the question of whether an infant can have the faith and thus receive the benefits of baptism. The aim of this thesis is not to enter into the controversy and try to prove the validity of infant baptism nor to defend the view that regeneration takes place through baptism, but merely to state some of the reasons for the stand upheld by the Lutheran Church. The following are the main reasons for infant baptism as given by Lutheran theologians:¹

1. Christ's baptismal command includes children. (Matt. 28:19)
2. Children need regeneration. (John 3:3,5)
3. Jesus wants children brought to Him. (Matt. 19:14)
4. Children are entitled to enter the kingdom of heaven because of Christ's declaration, "To such belongeth the kingdom of God." (Mark 10:14-16)
5. Promise of God's grace is given to children as well as adults. (Acts 2:39)
6. Baptism has taken the place of circumcision.
7. The apostles baptized whole families. (Acts 16:15,33)

b. The Lutheran Conception of Faith in Relation to
Infant Baptism

One of the main arguments against infant baptism has been based on the question of whether an infant is capable of faith. The Lutheran Church upholds the belief in the

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1. Cf. George Lueke: *Distinctive Doctrines and Customs of the Lutheran Church*, pp. 25-26; Martin Luther: *Large Catechism*, pp. 172-73; W. E. Schramm, *op. cit.*, pp. 139-42; Joseph Stump: *Luther's Catechism with an Explanation*, Rev. Ed., pp. 146-47.

two aspects necessary for salvation: faith and baptism; but she contends that there are several interpretations of faith. The Church holds the position that the infant is capable of receiving the gift of salvation through baptism although he has no conscious faith at that time. Bringing children into conscious faith is to be the ultimate aim of Christian education. Luther maintained that the efficacy of baptism was not dependent on faith but on the Word of God. He says in his Three Treatises:

In contradiction of what has been said, some will perhaps point to the baptism of infants, who do not grasp the promise of God and cannot have the faith of baptism; so that either faith is not necessary or else infant baptism is without effect. Here I say what all say: Infants are aided by the faith of others, namely, those who bring them to baptism. For the Word of God is powerful, when it is uttered, to change even a godless heart, which is no less deaf and helpless than any infant. Even so the infant is changed, through the prayer of the Church that presents it for baptism and believes, to which prayer all things are possible.¹

Much has been written on the subject of faith in relation to infant baptism. O. Hallesby in his book Infant Baptism and Adult Conversion states the following interpretation:

How, then, does the child receive the Kingdom of God?

It, of course, has no idea of what is taking place in the moment of Baptism. It cannot think, consequently neither repent nor believe as we adults do. But it can do something that we adults first learn through repentance and faith; it remains passive, not opposing the grace of God. Jesus gains unimpeded access to this little human life with all His grace and gifts.²

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1. Luther: Three Treatises, p. 187.

2. O. Hallesby: Infant Baptism and Adult Conversion, p. 25.

The writer has gone into detailed discussion concerning the meaning of baptism, the reasons for infant baptism and the relation of faith to infant baptism in order to lay a foundation for what is to be said in regard to implications for Christian nurture of the baptized child. The Lutheran conception of baptism has tremendous significance in terms of the individual life of the child and the manner in which he is to be nurtured.

4. The Implications of Baptism for Christian Nurture

According to the Lutheran conception, Baptism is more than an external rite; it is the means by which children become members of the kingdom of God. They have become a part of the covenant in which God says, "Thou art my child. Thy sins are forgiven. My salvation is yours."¹ God promises to remain true to His covenant even though man does not keep his part. One of the significant elements of baptism is that the baptized child has the possibility of choosing to remain in the kingdom all of his life or to leave it.

As Mattson puts it:

Man may turn away from God but God's covenant, made in baptism, abides forever. God never changes and when man falls away the door is always open for him to enter in again through the covenant of grace once entered into in baptism.²

Although this child has become righteous in the sight

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1. A. D. Mattson: The Meaning of Baptism for a Lutheran, p. 12.

2. Ibid., p. 11.

of God, it does not mean that he "is thereby a saint completely and at once."¹ Rather it signifies that a great responsibility is placed upon those about him, those in his home and in his church, to help² him live the life that he now has potentially in Christ. Baptism is the beginning of a new life that holds tremendous possibilities. Not only this, it is often spoken of as "the sacrament of initiation into the Christian church, wherein the Christian life is to be nurtured in order that it may become conscious, grow and develop."³

Theoretically it is not so difficult to consider the question of baptism in relation to Christian nurture, but practically it is much more difficult. Man cannot really say what takes place within the little child in baptism; therefore, a consideration of the conscious life in relation to the unconscious life might help in the understanding. It is an accepted fact that human life consists of two kinds of life, the conscious and the unconscious. Much of what man learns is first experienced in the unconscious. The unconscious is the root of the conscious and the latter⁴ is dependent on the former.

Life with God also consists of the conscious and the

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1. Conrad Bergendoff: Living in the Grace of Baptism, p. 6.
2. Cf. Ibid., pp. 6-7.
3. Mattson, op. cit., p. 9.
4. Cf. Hallesby, op. cit., pp. 29-32.

¹
unconscious. Hallesby feels that in order to understand the implications of infant baptism, a person must consider the effect of the unconscious life on the conscious. The unconscious life is the first to function. It is in this area that God touches the life of the child with His Spirit. Hallesby says:

The child cannot as yet deny the grace of God access. Therefore, God can, unhindered, give the infant a part in the finished salvation. Through Baptism the child is grafted into Christ, and thus it gains access to receive the full salvation which is included in the person of Christ. But for the time being it can neither apply nor make use of all the life and vitality with which it has become connected. The living relationship takes place, for the time being, only in the unconscious life. For the child has as yet only this life.²

The problem of Christian nurture is to help this child make the transition from the unconscious to the conscious. The process involves both the home and the church, for very early in life the child should begin receiving impressions concerning the meaning of salvation. Implanting the right impressions in the child's unconscious mind is one of the most important phases in Christian nurture because the condition of the unconscious later affects the conscious.³

In a discussion on the subject, Hallesby states:

Then it is well to know the subconscious life and realize that all the impressions we leave with them, both the conscious and the unconscious, through our actions, our words, our being, and our spirit, are all accumulated

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1. Cf. Ibid., pp. 32-45; Bergendoff, op. cit., pp. 6-7; Mattson, op. cit., pp. 15-17.
2. Hallesby, op. cit., p. 37.
3. Cf. Ibid., pp. 42-54.

in the subconscious, and not one is lost. And while they live their conscious life thoughtlessly and frivolously, their subconscious is working quietly but surely with the impressions received. Some fine day it will send the result up into the conscious life in the form of a thought of God which will have such peculiar power that it will concentrate the whole soul life about itself. Then we say that the person concerned is awakened.¹

Growth should be the mark of the normal life in Christ, but in the process there are some definite stages. In the transition from an unconscious faith to a conscious faith there must be a period of what is often called "an awakening." The child must become conscious of two opposing factors in his life: the life he should live as a child of God and the life his selfish nature desires to live. The awakening period in the life of the child is a crucial time. No chronological age can be set, because the awakening depends on the spiritual development of the child, but early adolescence seems to be the usual time. If there is proper Christian nurture, the Spirit working in the subconscious gradually brings into the conscious the reality of sin and the personal implications of salvation. Conflicts begin to arise within the youth between the Spirit's desire for full possession of the heart and Self's desire for supremacy. The world and its pleasures begin to tempt him from outside and make the struggle more intense. The awakening period is one of struggle which involves choices and the choices made during this period will determine pretty much the

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1. Ibid., p. 43.

spiritual pattern of the person's life.¹

The work of the Spirit in the subconscious has as its primary purpose to create a state of conviction in the heart of the child.² The child may choose either to permit the Spirit to rule his heart and thus remain in his baptismal grace or to reject the Spirit and "decide to leave the Father's house for the life of the world."³ The awakening period may be a gradual unfolding of the spiritual life or it may be characterized by a crisis. Bergendoff in his booklet, Living in the Grace of Baptism, emphasizes the necessity of a spirit of repentance for a child to remain in his baptismal grace:

To persevere in baptismal grace means to live a life of repentance. This repentance is the work of the presence of God promised in baptism, and it characterizes the daily life of every true Christian. . . It is possible for a child in the Father's house to grow into a conscious state of repentance and to remain in that state.⁴

. . .

If the heart has opened slowly to the truth that it has a heavenly treasure to safeguard in the midst of daily enemies, then growth is from faith to faith, from the unconscious dependence on and faith in God, to a conscious, resolved, enduring trust in Him. . . As a child he may be carried on it by the arms of faithful parents and congregation. There comes, however, a time when his feet must be directed by himself, either on the same path of righteousness or onto paths that lead to destruction. He may not always know just when his feet began to bear his weight, and when he entered on a self-determined

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1. Cf. Ibid., pp. 59-66; 69-83; Bergendoff, op. cit., pp. 5-15; C. S. Eastvold: Confirmation, pp. 5-8.
2. Hallesby, op. cit., p. 44.
3. Bergendoff, op. cit., p. 8.
4. Ibid., p. 13.

faith. But he should know, when he ceased to be a child, that he is now walking in repentance, in grace.¹

The Lutheran Church does not believe in the doctrine of eternal security. The members are taught that it is possible for a Christian child or adult to reject the Spirit within and turn his back on the grace he has received in baptism. If this happens "there is no return except by the way called 'conversion'-- a full complete, turning around, a 're-turn' to the Father."²

The Church is also aware of the fact that there are many within the Church as well as without that are in need of conversion. Although they have not openly broken with the Church, they have rejected the Spirit's convictions and have refused to submit to them in sincere repentance.³ The result has been hardening of the hearts. Baptism is not a guarantee of eternal security; it is a means of grace by which a child begins his life in God. There comes the time when he must consciously choose if he is to remain in the covenant. Bergendoff concludes his discussion on the subject with these words:

Yes, there is a possibility of perseverance in the grace of baptism. And the Lutheran Church is audacious enough to proclaim that this should be the normal experience. Our Church knows well enough that not all follow that path, and in her teaching she includes God's provision for the guilty sinner who comes home. But fondly

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1. Ibid., p. 14.

2. Ibid., p. 9.

3. Cf. Bergendoff, op. cit., pp. 11-12; Hallesby, op. cit., pp. 74-79.

she hopes that many a child will never leave the Father's home. Her ideal is that child of whom the Evangelist writes, "And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him."¹

C. The Practice of Confirmation and Its Relation to Christian Nurture

1. Purpose of Confirmation Instruction

Because of the implications in infant baptism and because of the Church's awareness of the necessity of instructing children in the Way of Salvation, confirmation instruction has been strongly emphasized. This truth is revealed by the great number of books published on the subject of catechetical instruction and on methods for teaching the catechism.² The instruction itself is to be a guide for the youth during his early adolescent years, a time when he is most susceptible to spiritual influence. If as a child he has been receiving proper Christian nurture in the ways and meaning of the Christian life, the Spirit has been working in the subconscious and gradually has been bringing into the conscious the implications of the Christian life: the need for conscious repentance over one's sins and conscious acceptance of what God has to offer him in Christ.³

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1. Bergendoff, op. cit., p. 15.
2. Cf. Lutheran Publications: There are listed thirty-one authors who have written books about the catechism. The books cover such subjects as explanations of the catechism, methods for teaching it, and its value in Christian nurture.
3. Cf. Eastvold, op. cit., pp. 5-8; Hallesby, op. cit., pp. 69-72.

In his adolescent years the youth has reached the place where he must consciously choose to live the life of the Spirit or to reject it. The purpose of confirmation instruction is to bring to a climax the early years of instruction and to challenge the youth to choose to remain in the covenant he entered upon in baptism. Its aim is to bring the youth into a conscious personal faith.¹ Ideally, through the instruction there should be "a gradual awakening of the individual to the consciousness of his relation to God, his dependence upon Him and the fulness of life in Him."² A sense of sin and a deep realization of what Christ has done for him should be a part of the experience.

2. The Meaning of the Confirmation Vow

The rite of confirmation which follows the period of instruction is not a sacrament but a ceremony during which time the youth gives a public confession of his faith in Jesus Christ and of his desire to renounce the devil and the world. The rite does not add anything to the Sacrament of Baptism for that is complete in itself, but in confirmation "the child is expected to confirm the baptismal covenant through the confession of a living faith."³ Joseph Stump in his explanation of the Catechism states:

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1. Cf. Mattson, op. cit., p. 16; Eastvold, op. cit., p. 15; Gerberding: The Lutheran Pastor, pp. 307-10.
2. Eastvold, op. cit., p. 6.
3. Mattson, loc. cit.

In confirmation the catechumen makes no new promises, but repeats with his own lips the confession of faith and the promise of faithfulness to Christ which were made for him by his sponsor at his baptism.¹

3. Privileges Resulting from Confirmation

Confirmation enables the catechumen to participate in the full privileges of church membership. It does not make him a member of the church for he became a member through baptism, but it admits him to communicant membership in the church.²

4. Implications of Confirmation for Christian Nurture

Confirmation has its implications for Christian nurture even as baptism does. Theoretically, it should be a climax in the life of the Christian youth, a time when he testifies publicly to the living faith that has been unfolding in his life through proper instruction. Practically speaking, it is too often merely a formal ceremony for the participant. The instruction has not achieved its aim and the vow is given superficially. This, of course, is not true of all. Many make their confirmation pledge in all sincerity. They have permitted the Spirit to work in their hearts and have responded to His promptings in true repentance and faith. Others make the pledge sincerely, but are too immature spiritually to understand its full meaning.³

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1. Joseph Stump: Luther's Catechism with an Explanation, p. 154.
2. Cf. Loc. cit.
3. Cf. Eastvold, op. cit., pp. 15-18; Gerberding: The Lutheran Pastor, pp. 315-17.

The objectives of confirmation instruction and of the confirmation rite are fundamentally basic to Christian growth. There is a definite need for instruction as a part of Christian nurture. There is also a need for encouraging young people to make public confession of their faith in Christ. Both are needed and play a vital part in establishing a conscious faith in the hearts of youth. But their failure to achieve these objectives is due to poor teaching and faulty assumptions.

Confirmation has become so universal in the Lutheran Church that it is assumed that all baptized children will be confirmed.¹ Even though parents take no other interest in the church, they want their children to be confirmed. Because it has become so traditional, the real purpose and meaning has been lost by many parents and even teachers. According to Gerberding:

The true aim and end of all catechetical instruction in the Sunday school, in the family, and especially in the pastor's class, should ever be a penitent, believing and loving heart in each catechumen.²

Too often knowledge of doctrines has been the major objective rather than personal faith. Teachers of confirmation classes often have assumed that all of the members were Christian. They have not taken into consideration that every class has several types of pupils: those "where there

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1. Cf. Eastvold, op. cit., p. 16.

2. Gerberding: The Way of Salvation in the Lutheran Church, p. 98.

has been an uninterrupted enjoyment of baptismal Grace, more or less clear and conscious,"¹ and those "where the seeds of baptismal Grace have been neglected, where the germs of the new life lie dormant or asleep, or where there never has been an implanting of Grace through Word of Sacrament."²

In order to do effective teaching, the teacher of the confirmation class must be aware of all these implications. His aim should be two-fold: to deepen the spiritual life of the Christian children, and to awaken and bring about repentance in the hearts of the backsliders and the impenitent. The ultimate aim should be to bring the youth into a full commitment to Christ.³ Personal evangelism as well as imparting of knowledge should be foremost among the objectives of the catechetical teacher.

D. Summary

The aim of this chapter has been to discover the implications for Christian nurture found in the Lutheran doctrine of baptism and practice of confirmation. In the discussion of baptism it was pointed out that the belief in infant baptism is based on the Lutheran doctrine of the natural depravity of man. Through baptism the little child

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1. Gerberding, op. cit., p. 98.

2. Ibid., p. 99.

3. Cf. Ibid., pp. 96-100; The Lutheran Pastor, pp. 306-10.

is brought into the kingdom of God, receiving forgiveness of sins and regeneration. The spiritual life of the child is at first in the unconscious state. The purpose of Christian nurture is to help the child progress from an unconscious to a conscious state of faith in which he personally appropriates all that he received in baptism.

Confirmation instruction was discovered to be one of the means by which the child is to be helped in his spiritual growth. Its main objective is to lead the child into a personal faith. The confirmation rite is to be a public expression of his desire to remain in his baptismal covenant with God, a personal re-affirmation of the baptismal vows made for him by his sponsors.

The implications of both baptism and confirmation, it was found, place heavy responsibility on the church and the home. The spiritual growth of the child depends on the type of instruction which he receives. The teacher in the church must be mindful of the kinds of children he has before him and their varying degrees of progress. He must be aware of the dangers involved in over-stressing doctrine. The teacher is in need of much help in order to be effective in his work. Christian education books are one means of aiding the teacher in his important task.

The purpose of the next chapter is to analyze the Lutheran books on Christian education in order to discover what they have to contribute.

CHAPTER II

ANALYSIS AND COMPARISON OF OUTSTANDING EMPHASES IN THE SELECTED LUTHERAN PUBLICATIONS ON CHRISTIAN NURTURE

CHAPTER II

ANALYSIS AND COMPARISON OF OUTSTANDING EMPHASES IN THE SELECTED LUTHERAN PUBLICATIONS ON CHRISTIAN NURTURE

A. Introduction

In making this analysis and comparison of outstanding emphases in selected Lutheran publications on Christian nurture, twenty-five books have been examined. As was stated¹ in the Introduction, the books were selected from the publication called Lutheran Publications for 1950-1951. Only those books which deal with the subject of Christian education in general were chosen. The books divide themselves into five classes. The following is a list of the classes and the books under each:

1. Books emphasizing the nature and needs of the child

Haentzschel, AD.: Learning to Know the Child
Haker, Milton Albert: Understanding Our Pupils
Locker, Mabel Elsie and Hoh, Paul J.: Human Nature
Olson, Raymond M.: The Child in Your Midst
Schmieding, Alfred: Understanding the Child

2. Books on methods for specific age groups

Alexander, Reba Shue: Methods for Workers with
Juniors
Gouker, Loice E.: Methods for Workers with Beginner
Children
Haker, Milton Albert: Methods for Workers with
Seniors

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1. Ante, p. vii.

Spees, Erwin S.: Methods for Workers with Inter-mediates

Stelzner, Eleanor M.: Methods for Workers with Nursery Children

Weissling, Ruth B.: Methods for Workers with Primary Children

(All of these listed are pamphlets, each 32 pages in length.)

3. Books on methods for all age groups

Kramer, William A.: Religion in Lutheran Schools

Kretzmann, Paul E.: The Teaching of Religion

----- What Lutheran Sunday-School Teachers Should Know

Kuehnert, Theo.: Directing the Learner

Olson, Ove S.: Methods of Teaching in the Church School

Storvick, Hortense: We Learn to Teach

4. Books with a special purpose

Nolde, O. Fred, and Hoh, Paul J.: Christian Growth
Unto the Fulness of Christ

----- My Materials

----- My Preparation

----- My Progress

Stellhorn, A. C.: Manual for Lutheran Saturday-Schools,
Summer-schools, and Week-Day Religious Instruction

----- The Beginning Teacher

5. Books for administration of Church schools

Bruce, Gustav M.: Ten Studies on the Sunday School

Kraeft, W. O.: Working Together

The authors vary a great deal in approach, content, and emphases in their consideration of the many phases of Christian education. Because of this wide variation, it has not always been easy to classify all of the aspects accurately. In this chapter the study has been confined to analysis and comparison of the main emphases revealed in the books, with no attempt to evaluate the content.

In general the material in the books arranges itself

into the following major classifications: objectives of Christian nurture; the child, his nature and needs; methods and materials; administration and organization. These four major classifications will be used as the general outline for the chapter.

Since the purpose of this thesis is to evaluate the books on Christian education in relation to the implications of baptism and confirmation for Christian nurture, as set forth in Chapter I, the major portion of the study will be devoted to analyzing the emphases placed on objectives for Christian education and on the aspects of child study, his nature and needs. Only brief summaries will be given of emphases related to methods, materials, organization and administration. A chart will be included at the end of the chapter to show the results of the study in terms of major emphases.

B. Objectives of Christian Nurture

Objectives are implicit in the subject matter of all of the books, but not all authors list specific aims. Seventeen out of the twenty-five books include some reference to objectives for Christian education, but the treatment varies considerably. The approach ranges from the listing of one or two general objectives to the listing of many pages of

objectives as do Kramer¹ and Ove Olson.² Only Olson lists objectives for the different age levels. All of the other authors give general aims for all ages, except those whose books are written for a specific age group.³ Six of the books⁴ have no definite objectives listed for Christian education of children. This does not mean that objectives are not inherent in some of their discussions, but the authors do not give definite statements in terms of aims. Locker and Hoh in their book, Human Nature, intimate objectives in their discussion of the needs and development of the child in that they emphasize the importance of building Christian faith in the life of the child.⁵

1. General Objectives

Although the authors vary in emphasis, they do not disagree in content. To teach the way of salvation and to train children for Christian living are the two dominant

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1. Cf. William A. Kramer: Religion in Lutheran Schools, pp. 15-22.
2. Cf. Ove S. Olson: Methods of Teaching in the Church School, pp. 84-94.
3. Cf. Reba Shue Alexander: Methods for Workers with Juniors, pp. 4-5; Ruth B. Weissling: Methods for Workers with Primary Children, pp. 10-12.
4. Cf. Loice E. Gouker: Methods for Workers with Beginner Children; Milton Albert Haker: Methods for Workers with Seniors; Mabel Elsie Locker and Paul J. Hoh: Human Nature; O. Fred Nolde and Paul J. Hoh: Christian Growth Unto the Fulness of Christ; Alfred Schmieding: Understanding the Child; Eleanor M. Stelzner: Methods for Workers with Nursery Children.
5. Cf. Locker and Hoh, op. cit., pp. 65-74.

features found in all discussions. The following are typical of some of the general statements:

Its purpose [the Sunday school] is therefore to instruct the children in the Way of Salvation as set forth in the Word of God and to train them for Christian life and living.¹

. . . .

The ultimate goal of our teaching must be to lead pupils to accept Christ and live Christian lives.²

. . . .

The ultimate aim of teaching is not to increase the learner's knowledge, but to direct and establish his heart and will, to mold his character, to train him.³

Some of the authors based their general objectives on words of Scripture. Matthew 28:19,20 was quoted by two⁴ as a central basis for objectives. Thus the chief purpose of Christian education is to "make disciples" and "to teach them to observe all things whatsoever I have commanded you."⁵ Kramer⁶ and Kretzmann⁷ also use 2 Timothy 3:15-17 as a basis for objectives. In these verses there are such suggestions as "to make us wise unto salvation"⁸ and "that the man of God may be perfect, thoroughly furnished in all good works."⁹

Kramer brings out a thought-provoking idea in relation to objectives. He says that Christian teachers cannot in

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1. Gustav M. Bruce: Ten Studies on the Sunday School, 1st ed., p.22
2. Alexander, op. cit., p. 5.
3. A. C. Stellohorn: The Beginning Teacher, p. 8.
4. W. O. Kraeft: Working Together, p. 2; Nolde and Hoh: My Materials, p. 11.
5. Kraeft, loc. cit.
6. Kramer, op. cit., p. 15.
7. Paul E. Kretzmann: The Teaching of Religion, Vol. V, 2nd ed., p. 59; What Lutheran Sunday-School Teachers Should Know, p. 8.
8. 2 Timothy 3:15.
9. Ibid.

the true sense achieve the real aims of Christian education. If the aim is to make men wise unto salvation and perfect in the sight of God, this work can be accomplished only through the work of the Holy Spirit. Kramer calls Christian teachers "co-workers of the Holy Spirit in achieving the objectives of Christian education."¹

Two books indicate objectives in a rather indirect manner. Raymond Olson in The Child in Your Midst lists² motives of the church for studying child psychology. In his motives he includes two general objectives used by so many: "that they be saved and come to the knowledge of the truth"; "that the developing life shall possess the best qualities of Christian character."³ The other book, My Progress by Nolde and Hoh, includes no objectives but gives⁴ expected results. The statement of these results reveals the authors' basic objectives which are given in a direct⁵ form in another book.

2. Specific Objectives

In considering specific objectives presented by the authors, such a variety of approaches is made that it is difficult to make an accurate comparison. Although one author may list many definite objectives, another may

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1. Kramer, op. cit., p. 13.
2. Cf. Olson, op. cit., pp. 2-6.
3. Ibid., p. 2.
4. Cf. Nolde and Hoh: My Progress, pp. 41-52.
5. Cf. Nolde and Hoh: My Preparation, pp. 25-44.

present the same ideas in one statement.

¹
Six books have only general discussions on objectives. Some of these are lengthy and include the same ideas as those who list specific objectives, but they do not attempt to formulate their ideas in definite statements. Kretzmann in The Teaching of Religion presents the most extensive discussion on the aim and scope of religious training. His main emphasis is the relation of man to God and Christ, stressing sin and grace in the life of the person. The importance of the Bible in the training receives special stress.²

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Eleven of the books have lists of definite objectives of four or more. No two have the same type of list although all have similar emphases. Nolde and Hoh in My Preparation differ the most in approach because they give as their main

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1. Cf. AD. Haentzschel: Learning to Know the Child, pp. 41, 61, 64; Theo. Kuehnert: Directing the Learner, pp. 8, 17, 57; Kretzmann: The Teaching of Religion, pp. 57-63; Nolde and Hoh: My Materials, pp. 11-12; Erwin S. Spees: Methods for Workers with Intermediates, p. 9; Stellhorn: The Beginning Teacher, pp. 8-9, 12-13, 24-26.
2. Cf. Kretzmann, loc. cit.
3. Cf. Alexander, op. cit., pp. 4-5; Bruce, op. cit., pp. 22-24; Milton Haker: Understanding our Pupils, pp. 77-80; Kraeft: Working Together, pp. 1-8; Kramer, op. cit., pp. 9-22; Kretzmann: What Lutheran Sunday-School Teachers Should Know, pp. 8-12, 51-54; Nolde and Hoh: My Preparation, pp. 25-44; Ove S. Olson: Methods of Teaching in the Church School, pp. 84-94; Stellhorn: Manual for Lutheran Saturday-Schools, Summer-Schools, and Week-Day Religious Instruction, pp. 20-24, 33, 39, 43; Hortense Storvick: We learn to Teach, pp. 25-30; Weissling, op. cit., pp. 10-12.

objectives pupil knowledge, pupil attitudes, pupil habits,
 motives, and vocabulary.¹ Typical examples are listed under
 each major aim.² Rather than being considered as specific
 objectives, these aims are to be used as measuring sticks
 for determining what is being accomplished.

Stellhorn in his Manual also differs from the rest in
 his presentation of aims. Although he includes many, they
 are listed in relation to definite subjects such as aims for
 teaching the catechism,³ the Bible,⁴ and memory work.⁵ His
 aims within these classifications center on knowledge of
 salvation, importance of the Bible, growth in Christian char-
 acter.

The objectives listed in the other ten books arrange
 themselves in the following general classes: relationship
 of the child to God, to Jesus Christ, to a personal faith,
 to character growth, to worship, to knowledge of the Bible
 and other Lutheran literature, to the church, to the home,
 and to his fellowmen. Added to this list are subordinate
 ideas such as: knowledge of Lutheran confessions and ma-
 terial in the catechism, state of sinful man, place of repen-
 tance and forgiveness, preparation for death, use of the
 sacraments, leadership training, fruit of faith in terms of

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Cf.

1. /Nolde and Hoh, op. cit., pp. 27-29.
2. Cf. Ibid., pp. 30, 32-33, 35-36.
3. Cf. Stellhorn, op. cit., pp. 23-24.
4. Cf. Ibid., p. 39.
5. Cf. Ibid., p. 33.

inner peace, joy, and sense of security, attitudes and habits in relation to development of character.

Although the books were written by Lutherans and for Lutheran teachers few of them allude to the fact in their objectives. Even though baptism is central in the Lutheran doctrine and should influence writers in forming objectives, only a few of the authors refer to the rite and include a reference to it in their objectives.¹

Bruce alone gives a concise picture of the Lutheran conception of the child² and states specific aims in relation to this fact.³ In his discussion on the purpose of the Sunday School, he says:

Lutheran child training has its inception and basis in Holy Baptism. Baptism, therefore becomes the starting point normally for Lutheran child training both in the home and in the school. The spiritual life of faith implanted in the infant by Baptism is to be nourished, unfolded, strengthened, and trained, the unconscious faith being translated into an active and conscious faith and the child taught and trained to observe all things whatsoever the Lord has commanded.⁴

He emphasizes this idea in his first objective:

1. To develop in the baptized child a conscious knowledge of God and His will and an active, conscious faith and trust in Him through Jesus Christ our Lord and Savior in order that he may grow into mature manhood and womanhood without having known himself to have been anything but the child of God. .⁵

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1. Cf. Bruce, op. cit., pp. 22-23, 52-53; Kretzmann: The Teaching of Religion, pp. 21-22; Locker and Hoh, op. cit., p. 28; Storvick, op. cit., p. 26.
2. Bruce, op. cit., pp. 52-53.
3. Ibid., pp. 22-24.
4. Ibid., pp. 22-23.
5. Ibid., p. 23.

Although he does not bring out the idea in his objectives, elsewhere in a discussion he speaks of the three types of children in the Lutheran Sunday School: the baptized child who has remained in his baptismal grace, the baptized child who has fallen away, and the unbaptized child.¹ In relation to these three types, he gives an exhortation which could be considered as another objective:

The unbaptized child of teachable age is to be given the necessary preliminary instruction and be baptized, while the one who has gone astray is to be led back to Christ by admonition and instruction.²

Because Bruce gives the most direct list of objectives in relation to Lutheran Christian education, his complete list will be used as basis for comparison of others in terms of emphasis. His major points are:

1. To develop conscious knowledge of God and conscious faith in God through Jesus Christ.
2. To teach Christian views of life and train for right relations and attitudes in life.
3. To mold Christian character and develop Christian habits.
4. To train in worship, private and public.
5. To train for Christian home life, church life, and social life.
6. To promote study and appreciation of Bible, Lutheran confessions and Christian culture.
7. To train leaders for the church.
8. To train for service in missionary activities.

Alexander and Weissling do not list as many objectives but, except in two points, cover about the same subject

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1. Bruce, op. cit., p. 52.
2. Loc. cit.
3. Ibid., pp. 22-24.
4. Cf. Alexander, op. cit., pp. 4-5.
5. Cf. Weissling, op. cit., pp. 10-12.

matter. Neither gives training in worship or training for leadership as aims.

Haker and Kraeft are even less specific than Alexander and Weissling. Haker lists six aims: knowledge, faith, character, attitudes, personal habits, life service. Under each topic he gives a general explanation as to its meaning.¹ Like Haker, Kraeft's emphasis is general. He lists education, missions, Christian service, and worship as objectives. In his discussion he stresses the importance of the Bible in accomplishing the aims.²

Storvick's objectives³ are given in the form of questions in relation to God's will and His way in the Christian life. Her emphasis is on the relation of the child to God and Christ in terms of faith, rebirth, repentance and forgiveness, Christian growth, freedom from sin, inner joy, peace and strength. The importance of the Bible, training in stewardship and churchmanship are also included in her objectives, but her emphasis is mainly on the subjective aspect of Christian growth.⁴

In contrast, Kretzmann emphasizes its objective aspects. He presents the aims of the Sunday school rather than aims of Christian education. Although the latter are

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1. Cf. Haker, op. cit., pp. 77-80.
2. Cf. Kraeft, op. cit., pp. 1-8.
3. Cf. Storvick, op. cit., pp. 25-30.
4. Cf. Kretzmann: What Lutheran Sunday-School Teachers Should Know, pp. 10-12.

included in the former, three of his five basic objectives have to do with the expansion of the Sunday School. His five basic objectives are: indoctrination of the fundamentals of the Christian religion; training for church membership; extending the mission activities; supplementing the educational activities; training workers for church work. Only in the first two, does he bring in the personal relationship of the child to God.

The most extensive list is given by Kramer¹ in his manual. His main points are relationship to God, character growth, love for fellow men, devotional life, Christian life, stewardship. Under each main division he lists many subdivisions. His discussion is so comprehensive that he touches on all aspects of Christian education.

As has been stated before,² Ove S. Olson in his book on methods³ is the only author who lists objectives in terms of the various age levels. First he gives eight general objectives for all and then adds special ones for each Sunday School department. His general statements include all of Bruce's points with additional emphasis on knowledge. His suggestions for the different departments are progressive in character with divided emphasis on relationships and knowledge.

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1. Cf. Kramer, op. cit., pp. 9-22.

2. Ante, p. 24.

3. Cf. Ove Olson, op. cit., pp. 84-94.

Olson closes his discussion on objectives with a statement that is no doubt suggestive of the sentiment of all of the authors concerning their purposes:

These lists of objectives are neither exhaustive nor final. . . . The writer has had but two purposes in mind: to stimulate thought along the most effective lines for creating a church school that shall be truly conducive to the nurture and spiritual growth of children, as well as to develop active, informed, loyal, and well-balanced Christian personalities. To these ends all church instruction should be directed.¹

C. The Child, His Nature and His Needs

As indicated in the introduction to this chapter,² only five of the books are written with the specific purpose of discussing the child from the standpoint of his nature and his needs. The other books touch on the subject, some more thoroughly than others, but none of them make any attempt to give an extensive study. The writers approach the subject from many various angles. The topics discussed group themselves into eight general classes: need for understanding the child; reasons for differences; general growth; emotional growth; mental growth; social growth; religious growth; and general development of the whole personality.

1. Need for Understanding the Child

Many of the authors allude to the need for

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1. Ibid., p. 94.

2. Ante, p. 21.

understanding the child by making incidental references,¹ but only eight¹ discuss the subject to any great extent. Of these Haker, Locker and Hoh, Schmieding, and Storvick make the most extensive study. All four list methods for² studying the child. Schmieding² gives the most complete analysis in which he emphasizes the psychological approach. He includes such methods for studying the child as analyzing incidental information, making systematic observation, conducting interviews, studying the products of children, using tests, questionnaires and check lists, experimenting with the use of laboratory studies, and employing the clinical³ method. The other three³ approach the subject more informally and do not go into great detail. Storvick's list is typical of the others. Her suggestions for understanding pupils include: using Scripture and prayer, recalling one's own childhood, keeping permanent records, using questionnaires, making home contacts, reading, and observing a child in real life.

2. Reasons for Differences in Children

The general reasons for differences in the development

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1. Cf. Haentzschel, op. cit., pp. 1-4; Haker: Understanding our Pupils, pp. 7-21; 36-46; Locker and Hoh, op. cit., pp. 7-16; Raymond Olson, op. cit., pp. 11-20; Schmieding, op. cit., pp. 5-38; Spees, op. cit., pp. 6-7; Storvick, op. cit., pp. 13-18; Weissling, op. cit., pp. 7-8.
2. Cf. Schmieding, op. cit., pp. 10-38.
3. Cf. Haker, op. cit., pp. 15-21; Locker and Hoh, op. cit., pp. 12-16; Storvick, loc. cit.

of children are set forth by ten¹ of the authors. Heredity, environment, home training, adult contacts, school and community are all included as elements which cause differences in growth. Only Haentzschel, Haker, Raymond Olson, and Schmieding discuss the subject at any great length. Of these Haker and Schmieding make the most extensive studies. Haker lists six causes or sources of differences in people: inheritance, environment, race, age, sex, and personal experiences.² Besides discussing these sources, Haker shows³ how each child is influenced by specific urges and needs.

Haker further describes the general types of pupils to be found in church classes and attempts to lead the teacher into a sympathetic understanding of each type. The six types he discusses are the precocious youngster, the retarded pupil, the unco-operative pupil, the listless, daydreaming type, the over-aggressive type, and the timid type.⁴ Schmieding also describes various types of children in his chapter on the child of special needs.⁵ He shows how a teacher may help children who have special difficulties,

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1. Cf. Haentzschel, op. cit., pp. 5-9, 69-77; Gouker, op. cit., pp. 7-8; Haker, Understanding Our Pupils, pp. 23-52; Kretzmann: What Lutheran Sunday-School Teachers Should Know, pp. 34-37; Kuehnert, op. cit., pp. 19-20; Locker and Hoh, op. cit., pp. 7-16; Raymond Olson, op. cit., pp. 13-14, 21-22, 71-77; Schmieding, op. cit., pp. 99-105, 129-237; Storvick, op. cit., pp. 13-22; Weissling, op. cit., p. 7.
2. Cf. Haker; Understanding Our Pupils, pp. 23-37.
3. Cf. Ibid., pp. 41-46.
4. Cf. Ibid., pp. 47-52.
5. Cf. Schmieding, op. cit., pp. 143-61.

such as those with language and speech difficulties.

Most of the authors approach the problem of individual differences in a rather general way and do not make the effort that Haker and Schmieding do to understand the basic reasons for differences in children.

3. General Growth

The general growth of the child and its various aspects is discussed in fourteen of the twenty-five books examined. Twelve of these give individual characteristics¹ for the different age groups. Six of the twelve include² characteristics for all age groups and six of the books contain characteristics for one specific age. The remaining³ two treat the subject from a general viewpoint. The authors vary a great deal in their discussions of child growth. Two general types of approaches are made. Some separate the material into divisions such as general development, physical growth, emotional growth, mental growth, and spiritual growth. Others treat all aspects of growth together without emphasizing the different phases.

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1. Cf. Haker: Understanding Our Pupils, pp. 52-57; Kretzmann: The Teaching of Religion, pp. 67-81; What Lutheran Sunday-School Teachers Should Know, pp. 43-48; Raymond Olson, op. cit., pp. 22-29; Schmieding, op. cit., pp. 169-76; Storvick, op. cit., pp. 87-104.
2. Cf. Alexander, op. cit., pp. 6-7; Gouker, op. cit., pp. 4-7; Haker: Methods for Workers with Seniors, pp. 4-5; Spees, op. cit., pp. 5-8; Stelzner, op. cit., pp. 4-6; Weissling, op. cit., pp. 4-7.
3. Cf. Haentzschel, op. cit., pp. 10-12; Locker and Hoh, op. cit., pp. 20-25, 34-39.

Of the five authors whose specific purpose is to present the nature and needs of the child,¹ Haentzschel, Locker and Hoh, Raymond Olson, and Schmieding consider the various aspects separately. Haker makes only two divisions: age group characteristics² and aspects of learning.³

Haentzschel's divisions emphasize the early development of the child,⁴ memory,⁵ intellectual traits,⁶ the emotions,⁷ desire,⁸ will and action,⁹ the Christian child. His stress is on the mental and the emotional growth rather than the physical.

Locker and Hoh present about the same divisions but place more stress on the aspects of physical growth and the need for understanding it. Their book contains chapters on physical growth,¹⁰ emotional growth,¹¹ intellectual growth,¹² spiritual growth,¹³ and relationship of actions to growth.¹⁴ Olson includes similar aspects in his chapters, but differs from all the rest in that he arranges his material within each chapter according to age groups. For instance, in his

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1. Ante, p.21.
2. Cf. Haker, op. cit., pp. 52-60.
3. Cf. Ibid., pp. 61-75.
4. Cf. Haentzschel, op. cit., pp. 10-19.
5. Cf. Ibid., pp. 20-31.
6. Cf. Ibid., pp. 31-42.
7. Cf. Ibid., pp. 43-53.
8. Cf. Ibid., pp. 54-64.
9. Cf. Ibid., pp. 65-76.
10. Cf. Locker and Hoh, op. cit., pp. 19-40.
11. Cf. Ibid., pp. 41-52.
12. Cf. Ibid., pp. 53-64, 95-105.
13. Cf. Ibid., pp. 65-83.
14. Cf. Ibid., pp. 84-94.

chapter on emotional growth¹ as well as in his chapter on the physical,² he gives the typical characteristics for each age.

Schmieding's presentation of growth in children is the most psychological. He aims to show relationships between the physical, mental, and emotional. He traces general growth and its relationship to sensory and motor skills and abilities.³ Behavior patterns⁴ and reasons for unbalanced personalities⁵ are also considered. Because of the manner in which he has organized his material, it is difficult to separate that which refers only to physical growth, with the exception of his section on the development according to age levels.⁶

Kretzmann is the only other author who discusses in some detail the physical development of children.⁷ All of the others give only short discussions.

4. Emotional Growth

Since the majority of the authors consider rather generally the different aspects of development, only Haentzschel, Locker and Hoh, Raymond Olson, and Schmieding

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1. Cf. Raymond Olson, op. cit., pp. 31-36.
2. Cf. Ibid., pp. 21-29.
3. Cf. Schmieding, op. cit., pp. 41-56.
4. Cf. Ibid., pp. 99-121.
5. Cf. Ibid., pp. 122-42.
6. Cf. Ibid., pp. 169-76.
7. Cf. Kretzmann: The Teaching of Religion, pp. 67-91; What Lutheran Sunday-School Teachers Should Know, pp. 43-48.

analyze emotional growth. Others¹ indicate emotional characteristics to be found at various age levels but do not go into the study of the nature of emotions and their implications. The importance of proper emotional reactions is implied by many authors.

² Raymond Olson discusses emotions in terms of specific age groups. Both he and Schmieding have rather general discussions, but the latter does include some practical suggestions for guiding the development of desirable emotions.³ His chapter on moral and social behavior does bring out the implications of emotions in relation to behavior and results in the lives of individuals.⁴

⁵ Haentzschel and ⁶Locker and Hoh make the most detailed studies and relate the implications to Christian nurture. Both discuss the nature and importance of emotions and aim to reveal their place and value in teaching Christian truths. Both give warnings as to dangers if emotions are not considered in the development of Christian attitudes. Haentzschel states:

One of the saddest and yet one of the commonest complaints voiced by those who have the welfare of the kingdom of God at heart is that so many who have been thoroughly

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1. Cf. Kretzmann: The Teaching of Religion, pp. 67-81; What Lutheran Sunday-School Teachers Should Know, pp. 43-48; Storvick, op. cit., pp. 87-104.
2. Cf. Raymond Olson, op. cit., pp. 31-36.
3. Cf. Schmieding, op. cit., pp. 124-29.
4. Cf. Ibid., pp. 129-42.
5. Cf. Haentzschel, op. cit., pp. 43-53.
6. Cf. Locker and Hoh, op. cit., pp. 41-52.

taught the Scriptural doctrine and who can give a correct account of it still remain emotionally so untouched by it.¹

Locker and Hoh bring out the same idea:

While Christian leaders are aware of their responsibilities for helping their pupils to develop a knowledge and understanding of Christian facts and truths, many of them do not seem to be aware of the fact that they have an equal responsibility and opportunity to help their pupils develop truly Christian feelings. And yet a person's feelings are at least as important as is his knowledge; for generally speaking, feelings influence as much of man's behavior as does knowledge.²

5. Mental Growth

Many more authors include discussions on the development of the mental capacities. Most of them refer to the subject in relation to methods and learning activities, but only a few make special study of mental growth. Haentzschel,³ Locker and Hoh,⁴ Haker,⁵ Kretzmann,⁶ Kuehnert,⁷ and Schmieding⁸ present the most detailed studies. Of these Schmieding again makes the most psychological approach. He describes the five ways of motor learning⁹ and shows the relationship of mental growth to physical growth.¹⁰ He traces the development of the various abilities and skills¹¹ and brings out

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1. Haentzschel, op. cit., p. 48.
2. Locker and Hoh, op. cit., p. 45.
3. Cf. Haentzschel, op. cit., pp. 13-19, 31-41.
4. Cf. Locker and Hoh, op. cit., pp. 53-64, 95-105.
5. Cf. Haker: Understanding Our Pupils, pp. 61-75.
6. Cf. Kretzmann: The Teaching of Religion, pp. 87-96.
7. Cf. Kuehnert, op. cit., pp. 12-33.
8. Cf. Schmieding, op. cit., pp. 57-95.
9. Cf. Ibid., pp. 52-56.
10. Cf. Ibid., pp. 57-85.
11. Cf. Ibid.

the relationship of knowledge to experience, reasoning,
¹ imagination, and memory. Locker and Hoh also discuss the
² relationship of learning to these other factors.

All seven of the authors discuss the basic laws of learning and try to show their importance in the learning process. Although all do not list the laws as such, they emphasize the importance of securing attention and interest of the child in order to teach him.

Besides these seven, there are several authors who have some material on mental growth. Storvick³ does not discuss the psychological aspects of mental growth, but does emphasize the laws of learning and their application. Raymond Olson⁴ gives the mental characteristics for each age group. Nolde and Hoh⁵ give various methods for developing knowledge.

Although memorizing is an important aspect in mental growth and in Christian education, only a few of the authors discuss the subject in any great detail. The majority allude to the importance of memorizing material but only a few show how the process is to be accomplished.

⁶ Haentzschel makes the most complete study on the subject of memory. He covers such phases as importance and

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1. Cf. Ibid., pp. 85-95.
2. Cf. Locker and Hoh, op. cit., pp. 57-63.
3. Cf. Storvick, op. cit., pp. 41-47.
4. Cf. Raymond Olson, op. cit., pp. 37-40.
5. Cf. Nolde and Hoh; My Preparation, pp. 59-62.
6. Cf. Haentzschel, op. cit., pp. 20-30.

and nature, ways to memorize, place of retention, recall and recognition, training in and value of memorization.

¹
Kuehnert covers about the same material but has a different approach. Haentzschel's discussion is more from the psychological viewpoint and Kuehnert's from the practical. Kuehnert emphasizes the place of memorization and its relationship to the teaching of religion.

²
Kretzmann in his two books has short discussions on the subject, but these are general in character. Stor-
³ vick ⁴ and Ove Olson include only the ways by which children can be taught to memorize. ⁵
Stellhorn in his Manual has a more lengthy discussion in connection with planning lessons for the Saturday school. Besides giving general suggestions ⁶
he includes aims for memorizing.

In the various discussions on mental growth, a few of the authors point up dangers involved in too much emphasis on intellectual growth apart from emotional growth and too little emphasis on relating knowledge to real life. Haentzschel touches on some of the dangers in his chapter on ⁷
intellectual traits. He says:

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1. Cf. Kuehnert, op. cit., pp. 47-60.
2. Cf. Kretzmann: The Teaching of Religion, p. 89; What Lutheran Sunday-School Teachers Should Know, pp. 77-78.
3. Cf. Storvick, op. cit., pp. 47-51.
4. Cf. Ove Olson, op. cit., pp. 26-30.
5. Cf. Stellhorn: Manual for Lutheran Saturday-Schools, Summer-Schools, and Week-Day Religious Instruction, pp. 32-38.
6. Ibid., p. 33.
7. Cf. Haentzschel, op. cit., pp. 31-40.

There is a reason to fear that many children fail of a real understanding of the purpose of Scripture because their teachers treat the sacred teachings as if they were only a kind of knowledge which one is some how expected to acquire and of which one should be able to give an account . . . He regards religion as something to study and discuss and answer questions about rather than as something that should be woven into the texture of his own daily existence.¹

Kuehnert brings out the same idea:

It is perfectly clear to an informed Christian teacher that he cannot be satisfied with mere knowledge of the Scriptural truths on the part of his pupils but that he must constantly strive to have this knowledge applied by his pupils, so that they give evidence of their faith in their daily conduct.²

6. Social Growth

But little emphasis is placed on the subject of social growth in any of the books. That there is a need for teaching social relations is implied but not so definitely discussed as other topics. Social growth is included in the discussions on general growth by some authors.³ Raymond Olson in The Child in Your Midst⁴ is the only author who has a chapter on the subject of social adjustment. As he does with all of his topics, he divides his material according to age groups and gives characteristics and problems faced.

Nolde and Hoh in My Materials⁵ have some suggestions

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1. Ibid., p. 40.
2. Kuehnert, op. cit., p. 57.
3. Cf. Kretzmann: The Teaching of Religion, pp. 67-81; Schmieding, op. cit., pp. 170-76.
4. Cf. Raymond Olson, op. cit., pp. 41-49, 73-74.
5. Cf. Nolde and Hoh: My Materials, pp. 63-69.

as to materials to be used in planning church fellowship parties and include a list of standards for selecting materials. Locker and Hoh also discuss social relationships according to age groups. They describe fellowship activities for children¹ and for young folks.² The others³ who include suggestions concerning social relationships emphasize the recreational aspect. A few of the authors touch on the subject in their discussions on the general development of the whole personality.

7. Religious Growth

In the analysis of the objectives of Christian education it was found that the two major ones underscored by all authors are: conscious faith in God and in Christ, and growth in Christian living.⁴ In spite of the emphasis on these objectives, however, in the majority of the books there is little emphasis on the development of religious growth as a subject in itself. The authors discuss the subject in relation to other topics such as objectives, outcomes, emotional and intellectual growth, and methods. In analyzing the dominant emphases, three phases will be considered: emphasis on worship; emphasis on prayer; and emphasis on general religious development.

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1. Cf. Locker and Hoh; op. cit., pp. 112-15.
2. Cf. Ibid., pp. 124-26.
3. Cf. Alexander, op. cit., pp. 26-27; Haker: Methods for Workers with Seniors, pp. 24-25; Mueller, op. cit., pp. 63-64; Spees, op. cit., pp. 22-24.
4. Intra, Chapter II, pp. 23-33.

a. Emphasis on Worship

To teach children to worship is one of the major objectives indicated by many authors, but worship itself is not a major emphasis in the books. Some authors give brief exhortations on the importance of teaching worship,¹ but only a few treat the subject extensively and give helpful suggestions. Locker and Hoh include discussions on worship activities for both the child² and youth.³ They state the characteristics for both groups, but denote especially the need for understanding the youth and the importance of worship in his life. They say:

For many young folks the early adolescent years are years of inner confusion and strain. . . . What these young folks need is God and the assurance of His reality and presence, of His love and sympathy, of His mercy and forgiveness, of His understanding and helpfulness. Worship, more than anything, can meet this need: for it is in worship⁴ that man comes into closest conscious contact with God.

Stelzner⁵ and Gouker⁶ give general suggestions for teaching worship to nursery and beginners.⁷ Nolde and Hoh in My Materials have a chapter devoted to materials for worship, but present only general suggestions for training⁸ in worship. Storvick,⁹ Weissling,¹⁰ Alexander, and

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1. Cf. Bruce, op. cit., pp. 78-79; Spees, op. cit., p. 20.
2. Cf. Locker and Hoh, op. cit., pp. 107-09.
3. Cf. Ibid., pp. 119-21.
4. Ibid., pp. 119-20.
5. Cf. Stelzner, op. cit., p. 24.
6. Cf. Gouker, op. cit., pp. 23-25.
7. Cf. Nolde and Hoh: My Materials, pp. 29-41.
8. Cf. Storvick, op. cit., pp. 81-84.
9. Cf. Weissling, op. cit., pp. 28-31.
10. Cf. Alexander, op. cit., pp. 18-22.

¹
Kraeft are the only authors who give definite suggestions for training children in worship. They present the need for such training; describe elements of worship, such as use of Scripture, music, offering, prayer, visual aids, and meditation; and suggest ways to build up worship programs, using student participation.

b. Emphasis on Prayer

Emphasis on prayer can hardly be analyzed apart from worship and objectives. The few authors who discuss prayer at all do so in relation to worship or in terms of objectives. Although many authors refer to the importance of prayer, very few include methods for teaching children to pray.

Gouker briefly discusses ways of teaching prayer to ²beginners. Kraeft suggests ways to guide children in developing their private prayer life. ³Alexander includes a few ideas for developing prayer life in juniors. ⁴Nolde and Hoh in My Preparation give one of the longest discussions on prayer in connection with their aims. ⁵They show how training in prayer involves the development of knowledge, attitudes, habits, and motives. In My Progress they use ⁶prayer as a means of measuring a student's progress. But

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1. Cf. Kraeft, op. cit., pp. 71-74.
2. Cf. Gouker, op. cit., p. 24.
3. Cf. Kraeft, op. cit., pp. 73-74.
4. Cf. Alexander, op. cit., pp. 18-19.
5. Cf. Nolde and Hoh: My Preparation, pp. 27-29.
6. Cf. Nolde and Hoh: My Progress, p. 45.

on the whole the discussions on prayer are not very comprehensive.

c. Emphasis on Religious Development

In analyzing the authors' emphasis on religious development, objectives and outcomes must also be considered. Some of the authors give their greatest emphasis in relation to the objectives. Ove S. Olson in his book on methods makes this approach. His whole emphasis is tied¹ up with his list of objectives.

Of all of the authors Locker and Hoh give the most complete analysis of religious development in relation to factors in the spiritual life and to aspects of faith. The meaning of the soul and the factors in the spiritual equipment of life such as internal factors, inherited capacities,² and religious capacity, are all emphasized. These authors maintain that man is not born with a positive faith, but with a capacity for faith. Man lost his God-given faculty for God through sin; therefore he must be stimulated by God through the Word in order to develop faith. They bring out the relation of baptism to the little child and the responsibility of the church toward him. They state:

The babe, then, at birth has a capacity for God. . . . It is the responsibility of the Christian Church . . . to see that the child is brought under the influence of the divine Word in order that this inner spiritual life

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1. Cf. Ove S. Olson, op. cit., pp. 84-94.

2. Cf. Locker and Hoh, op. cit., pp. 25-29.

may be born in accordance with the will and purpose of God. The child himself cannot find God but God through his Word finds the child and brings him into relationship with himself through Jesus Christ, so that his Holy Spirit can awaken and guide the whole of his life.¹

Locker and Hoh also include a detailed discussion on faith, showing its meaning and nature, the process of building it up, development of Christian faith and relationship of faith to the physical elements, to experience, to knowledge, to feeling.²

Only a few of the authors analyze the religious capacity of children according to age levels. Raymond Olson in The Child in Your Midst refers to the religious capacity of childhood³ and of adolescence.⁴ Kretzmann in The Teaching of Religion⁵ touches on the subject for primary,⁶ juniors,⁷ intermediates,⁸ and adolescents.⁹ Kramer has a section called "Primary Religion",⁹ but its main emphasis is on methods rather than on religious development.

Haentzschel does not discuss religious development as such, but injects ideas into his discussions on other subjects. In his discourse on emotions, he emphasizes the need for relating emotions to the teaching of religion.¹⁰

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1. Ibid., p. 28.
2. Cf. Locker and Hoh, op. cit., pp. 65-74.
3. Cf. Raymond Olson, op. cit., pp. 63-65.
4. Cf. Ibid., pp. 65-67.
5. Cf. Kretzmann: The Teaching of Religion, p. 69.
6. Cf. Ibid., p. 74.
7. Cf. Ibid., p. 78.
8. Cf. Ibid., pp. 80-81.
9. Cf. Kramer, op. cit., pp. 110-117.
10. Cf. Haentzschel, op. cit., pp. 48-52.

He also shows the relation of action to religious growth.¹

He states:

It is the object of Christian teaching to bring those who have not yet found God to a knowledge of their sin and of the Saviour from sin. Those, however, who through faith in Christ have gained forgiveness and peace and have become children of God and love their heavenly Father for His mercy toward them, Christian teachers must try to guide, so that they will earnestly seek to bring all that they are and do into agreement with the will and pleasure of God, all their thoughts and desires, all their words and actions.²

In relation to his discussion of action and religious growth, Haentzschel points out the temptations that face a young Christian and suggests ways for a teacher to help the child to overcome temptation.³ He also includes a reference to the place of conscience in religious development and concludes his discussion with an objective:

The training of the consciences of children so that they will speak faithfully and accurately in accordance with the revealed will of God is one of the important aims of true Christian education and one of the most blessed results.⁴

Raymond Olson in The Child in Your Midst devotes one chapter to the relationship of religion to the child's life.⁵ He first indicates the elements which influence the child's Christian life. He mentions home, adults, aspects of the Sunday school such as leaders, atmosphere, lessons, worship,

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1. Cf. Ibid., pp. 54-64.

2. Ibid., p. 61.

3. Cf. Haentzschel, op. cit., pp. 61-64.

4. Ibid., p. 64.

5. Cf. Raymond Olson, op. cit., pp. 61-70.

and the Bible.¹ His main emphasis is placed on the factors involved in the religious development of the adolescent. Olson is one of the few writers who discusses varieties of Christian experiences and their relation to spiritual growth.²

Although many of the authors touch on the matter of sin in relation to religious development, Schmieding is one of few who analyzes sin in relation to concepts of moral behavior.³ He presents the various views held by educators concerning children and their behavior: the view that the child is fundamentally good; the view that the child's personality is disturbed by outward sin and needs moral training; the view that conduct is determined by environment; and finally the view of the unregenerate man. He shows the relationship of Christ to the unregenerate man and the relationship of sin to the regenerate man.

Statements of desired outcomes sometimes reveal an author's emphasis on religious development. Storvick presents outcomes as foundation stones for the permanent structure of a life full-grown in Christ. The foundation stones she describes are: "the habit of daily renewal"; "love for Christ's church and the habit of regular worship therein"; "love for God's people"; "a glad giving of self

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1. Cf. Ibid., pp. 61-64.

2. Cf. Ibid., pp. 67-70.

3. Cf. Schmieding, op. cit., pp. 129-31.

and time and money in kingdom service."¹

Kuehnert also expresses his emphases in terms of² outcomes. He says that the objective of Christian training is twofold: "not only to impart knowledge to the child but also strive to guide the pupil so that this knowledge functions in his life."³ Through a series of questions he points out the evidences of a living faith which should be seen in⁴ the lives of children.

Kraeft uses the same means as Kuehnert. He maintains that by evaluating the spirit of a Sunday school you can⁵ evaluate the results of your teaching. He lists factors⁶ which reveal the wrong kind of spirit and factors which⁷ develop the proper spirit. Kraeft is one of the few authors who points up weaknesses in Christian education that prevent⁸ religious growth.

8. General Development of the Whole Personality

Because the authors handle the subject of the nature and needs of the child from so many angles and with such varied emphases and approaches, in any attempt at classification there is naturally some overlapping. Such subjects

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1. Cf. Storvick, op. cit., pp. 131-36.
2. Cf. Kuehnert, op. cit., pp. 75-88.
3. Ibid., p. 76.
4. Cf. Ibid., p. 77.
5. Cf. Kraeft, op. cit., pp. 88-99.
6. Cf. Ibid., pp. 91-93.
7. Cf. Ibid., pp. 93-96.
8. Cf. Ibid., pp. 91-93.

as growth in action, relationship of desire and will to action, general development of the personality, importance of learning by doing, the building of proper habits, attitudes, behavior patterns are all topics which are approached in various ways. Some authors consider them separately; some discuss them in the learning process; some discuss them in the general development of personality; others, in relation to methods and to objectives.

¹Haentzschel² and Locker and Hoh³ are the only authors who make a comprehensive study of the nature of actions and relationships involved. The place of desire and will in relation to action is emphasized by both, but they differ in application. Locker and Hoh speak more in terms of the moral quality of actions while Haentzschel brings in the spiritual relationships. He relates action to Christian growth, showing that Christian teaching must result in right actions to be effective in the lives of children.⁴ He also shows the place of guidance in personality development and gives reasons for lack of integration.⁵

Schmieding makes the most thorough and psychological study of the general development of the child, showing how all areas of the personality must be integrated and what prevents integration.⁵ He shows the trends of child

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1. Cf. Haentzschel, op. cit., pp. 54-64.
2. Cf. Locker and Hoh, op. cit., pp. 85-112.
3. Cf. Haentzschel, op. cit., pp. 61-64.
4. Cf. Ibid., pp. 71-76.
5. Cf. Schmieding, op. cit., pp. 114-80.

interests and their relationship to behavior.¹ He discusses order and disorder in the personality and the relationship of Christian teachings to developing the personality.² As has been stated before,³ he describes the child of special needs⁴ and gives suggestions for meeting these needs.

⁵Kuehnert stresses the importance of learning by doing, especially in relation to Christian development. He states:

We must at all times strive to train our pupils so that their conduct will reflect the faith that is in them. . . . Christian virtues, the result of faith, are to be woven into the very fabric of life and are not to be mere ornaments which are only occasionally displayed.⁶

Nolde and Hoh in My Preparation include methods for⁷ developing attitudes⁸ and methods for developing habits. These are in line with the aims they give for Christian education:⁹ to develop proper attitudes and proper habits.

D. Methods and Materials

Because of the importance of objectives and child development in relation to the implications of baptism and confirmation for Christian nurture, the major portion of

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1. Cf. Schmieding, op. cit., pp. 105-21.
2. Cf. Ibid., pp. 122-42.
3. Ante, pp. 35-36.
4. Cf. Ibid., pp. 143-61.
5. Cf. Kuehnert, op. cit., pp. 34-46.
6. Ibid., p. 40.
7. Cf. Nolde and Hoh, op. cit., pp. 62-64.
8. Cf. Ibid., pp. 65-67.
9. Cf. Ibid., p. 28.

this thesis has been devoted to a consideration of these emphases. At this point, because they are of secondary importance, only brief space will be given to methods and materials as found emphasized in the books studied. In the books themselves, the opposite is true. Aside from those¹ dealing with the psychological aspects of child study, the dominant emphasis in the majority of the books is on methods, organization, and administration.

The books contain discussions of methods of all types. The following general types are included: the aspects of story-telling² and lecturing,³ the art of questioning and conducting discussions,⁴ the planning of student projects and socialized lessons,⁵ the use of supervised study,⁶ and the place of tests for measuring outcomes.⁷ The authors emphasize the need for variety in the class session and indicate the value of visual aids and expressional work for securing variety.⁸ Methods for teaching the Bible,⁹ catechism,¹⁰ music,¹¹ dramatics,¹² and choral reading are

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1. Cf. Ante, p. 21.
2. Cf. Storvick, op. cit., pp. 53-56; Ove Olson, op. cit., pp. 31-38.
3. Cf. Ibid., pp. 39-43.
4. Cf. Ibid., pp. 45-51; Storvick, op. cit., pp. 57-62; Kretzmann: The Teaching of Religion, pp. 138-46.
5. Cf. Ove Olson, op. cit., pp. 54-61; Storvick, op. cit., pp. 71-72.
6. Cf. Ibid., pp. 20-22, 123-24.
7. Cf. Ibid., pp. 136-38; Kuehnert, op. cit., pp. 79-88.
8. Cf. Ibid., pp. 63-71; Storvick, op. cit., pp. 63-74.
9. Cf. Ove Olson, op. cit., pp. 75-83; Kramer, op. cit., 30-39.
10. Cf. Kretzmann: The Teaching of Religion, pp. 105-12.
11. Cf. Ibid., pp. 112-13.
12. Cf. Storvick, op. cit., pp. 74-81.

also given. Although many types are referred to, not all of the authors discuss all of them.

As to content, the majority of the discussions on methods are general in character. Kramer, Kretzmann, Kuehnert, Ove Olson, Stellhorn, and Storvick present the most detailed discussions.

Few of the authors give much space to the subject of materials. My Materials by Nolde and Hoh is the only book written specifically for the purpose of discussing materials.

E. Organization and Administration

Several of the books have as their major purpose to present the aspects relating to the organization and administration of a church school. Typical in this group are Ten Studies on the Sunday School by Bruce, and Working Together by Kraeft. Subjects considered in these books include general organization,¹ duties and qualifications of officers and teaching staff,² arrangement of classes and departments,³ handling of records and reports,⁴ types of equipment,⁵ and suggestions for improvements.⁶ Many

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1. Cf. Kraeft, op. cit., pp. 1-15; Bruce, op. cit., pp. 26-33.
2. Cf. Ibid., pp. 34-48; Kraeft, op. cit., pp. 15-27.
3. Cf. Ibid., pp. 27-38; Bruce, op. cit., pp. 50-68.
4. Cf. Ibid., pp. 78-87; Kraeft, op. cit., pp. 52-64.
5. Cf. Ibid., pp. 39-51; Bruce, op. cit., pp. 69-78.
6. Cf. Kraeft, op. cit., pp. 64-78.

other books include discussions of these matters also.

Special reference is made by almost all of the authors to the place and importance of the teaching staff. Such aspects as qualifications of the teacher, need for careful preparation, and methods for training him are emphasized in the books by Nolde and Hoh. Christian Growth unto the Fulness of Christ has as its primary purpose to help teachers grow in their spiritual life. My Preparation aims to guide the teacher in his preparation for the class, and My Progress helps the teacher measure his results.

Several of the authors¹ emphasize the spiritual qualifications needed in a teacher. Jesus as a teacher is² used as an example by some in the way of motivation. The problem of training teachers is treated by several of the authors. Kraeft includes a program for teachers' meetings, giving many suggestions for improving meetings and solving problems.³ Others besides Nolde and Hoh emphasize preparation.⁴ Storvick⁵ and Kramer⁵ each include a lesson plan to encourage teachers to make their own. The relationship of⁶ the home and the church is presented in several books.

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1. Cf. Haentzschel, op. cit., pp. 79-85; Ove Olson, op. cit., pp. 13-20; Kuehnert, op. cit., pp. 95-96; Bruce, op. cit., pp. 42-48; Kraeft, op. cit., pp. 16-18.
2. Cf. Storvick, op. cit., pp. 9-10; Ove Olson, op. cit., pp. 95-102; Kuehnert, op. cit., pp. 9-10, 31-32.
3. Cf. Kraeft, op. cit., pp. 64-87.
4. Cf. Storvick, op. cit., pp. 105-16.
5. Cf. Kramer, op. cit., pp. 69-109.
6. Cf. Stelzner, op. cit., pp. 27-30; Gouker, op. cit., pp. 27-31; Weissling, op. cit., pp. 12-13; Alexander, op. cit., pp. 29-31; Raymond Olson, op. cit., pp. 51-60.

Need for teacher and parent cooperation, home visitation, and parent-teacher meetings are some topics discussed.

F. Summary

The purpose of this chapter has been to analyze and compare the outstanding emphases in selected Lutheran publications on Christian nurture. Twenty-five books were analyzed.

The major portion of the analysis has been devoted to the emphases the books placed on objectives for Christian nurture and the aspects of child study, his nature and needs.

In the consideration of objectives, general objectives were first discussed and then a comparison was made of major emphases regarding specific objectives found in all of the books. In this study it was noted that the two primary objectives emphasized by all are a conscious faith in God and Christ and growth in Christian living.

In analyzing the references to the child, his nature and needs, the aspects found considered were: need for understanding the child, reasons for differences, general growth, emotional growth, mental growth, social growth, religious growth, and general development of the personality. It was found that only the five books whose primary purpose is to discuss the aspects of child development strongly emphasize this. The other books do not stress child development so much as methods, various teaching aspects,

organization and administration. The majority of the discussions on these subjects were found to be general in approach. Only brief summaries were included of emphases found in relation to methods, organization, and administration.

		Objectives + Outcomes			General Development							Religious Development				
Subjects Books		Objectives	Measuring Outcomes in Christian Life	Measuring Outcomes with Tests	Needs and Ways for Understanding Child	Reasons for Differences	General Growth	Emotional Growth	Mental Growth	Memory Ways	Social Growth	Development of Whole Personality	Religious Development	Lutheran Concept of Child	Worship	Prayer
Study of Child	Haentzschel Learning to Know the Child	/	xx		xx	xx/ xx	x	xx	xxx xx	xx/ xx		xxx xx xx	xx xx xx			
	Haker Understanding Our Pupils	x/ /			xxx xx/ xx	xxxx xxx/ xxx/	x		xxx xx			x	x/ /		/	
	Locker-Hoh Human Nature		x		xxx xx/ xx	x	xx x	xxx/ xxx	xxxx xxx		xx	xxx xx	xxxx xxxx xxxx	/	xx	
	Olson Child in Your Midst		xx xx		xx xx x/	xx xx x	xx x/ x	x /	x		xx x	x/ /	xx xx xx			
Methods - Specific Ages	Schmieding Understanding the Child		xx		xxxx xxx/ xxx	xx x/ x	xxxx xxx x	x	xxx x38x xxx			xxx x46x xxx	xx xx xx			
	Alexander Methods with Juniors	/					x				x				xx /	
	Gouker Methods with Beginner					x	x								/	/
	Haker Methods with Seniors						/				/					/
	Speas Methods with Intermediates	/			x		x				x				/	/
	Stelzner Methods with Nursery						x								/	
Methods - All Ages	Weissling Methods with Primary	x/ /			/	/	xx								x x	x
	Kramer Religion in Luth. Schools	xxx xx xx							/					/		xx xx
	Kretzmann Teaching of Religion	x x x					xxx xx xx		xxx xxx xxx				x	/		xx xx
	Kretzmann What Luth. Teachers Should Know	xx xx x		x		x x	x/ x		x x			x		/	/	xx xx
	Kuehnert Directing the Learner	x/ x x	x xx xx	xx xx x					xxx xxx xxx	xx xx/ xx		xx x	xx /		/	x
	Olson Methods in Church School	x/ /		xx xx					xx xx	/						x
Special	Storwick We learn To Teach	x x x	xx/ x x	xx xx xx	xx/ x x	x x	xxx xxx xxx		xx/ x x	x /			/		x x	xx xx
	Nolde / Hoh Christian Growth															
	Nolde + Hoh My Materials	x									xxx xx				xx/ xx xx	xx xx
	Nolde + Hoh My Preparation	xxx xxx xxx							x /			xx x			x	xx
	Nolde + Hoh My Progress		xxx xx xx	xx xx x											/	
	Stellhorn Manual	x/ x x	x /							x						
	Stellhorn Beginning Teacher	x x							/	/		xx xx				
	Bruce Ten Studies on S.S.	x x		/									x	/		
Administration	Kraeff Working Together	xx xx x	xx xx x/						/						xx	

Chart Summarizing the Major Emphases

Key:

One page /
Two pages x

Religious Development

Materials + Methods

Administration

Development of Whole Personality	Religious Development	Lutheran Concept of Child	Worship	Prayer	Curriculum	Bible	General Methods	Story-Telling	Lecturing	Discussion - Art of Questioning	Student Projects Socialized Lessons	Supervised Study - Assignments	Expressional	Dramatics - Choral Reading	Music	Visual Aids	Teacher Qualifications	Teacher Preparation	Teacher Training Meetings	History of Sw. School Educational Agencies	Administration - Organization	Home and Church
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Emphases in the Books on Christian Education

CHAPTER III

EVALUATION OF THE BOOKS ON CHRISTIAN EDUCATION IN THE LIGHT OF THE LUTHERAN DOCTRINE OF BAPTISM AND THE PRACTICE OF CONFIRMATION

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A. Introduction

As the first chapter of this study presents the beliefs of Lutheran theologians concerning the need for Christian nurture inherent in the doctrine of baptism and the practice of confirmation, so the second chapter presents the attempts of Lutheran educators to meet the needs. The purpose of this chapter is to evaluate the material found in the twenty-five books on Christian education.

First the significance of the implications found in baptism and confirmation will be discussed. Then, in terms of these implications, first general and then specific evaluations will be made.

B. Significance of Implications Found in the Lutheran Doctrine of Baptism and the Practice of Confirmation

In the study of the doctrine of baptism and the practice of confirmation it was found that there were many implications relating to the Christian nurture of children in the Lutheran Church. As was thus¹ stated, baptism is

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1. Cf. Ante, pp. 4-15.

considered a means of grace through which infants become members of the kingdom of God. At first the spiritual life exists only in the realm of the unconscious, but gradually through proper nurture there should be the transition to a conscious state of faith. The purpose of Christian education is to guide the child in this spiritual development until this new life he received in baptism becomes a living, vital reality in his own consciousness.

As an aid in the development, confirmation instruction is given a dominant emphasis during the crucial years of early adolescence. The instruction is thought of as a means through which the spiritual development is brought to a climax. Through careful guidance the youth is to be led into a personal relationship to Christ as his Saviour and Lord; and at the confirmation rite he is to confess publicly his personal faith in Him and his desire to remain in His kingdom.

Baptism and confirmation are closely linked together, with weighty implications for Christian nurture. The ideal possibility does not always materialize. Between the two lie a dozen years at least during which time the child receives various types of instruction and impressions. What happens during these years will determine the spiritual condition of the child and the quality of his religious experience during his confirmation instruction. He may have a gradual growth into a conscious, personal faith in

Christ or he may gradually grow away from that faith. The pattern of his growth and the outcomes greatly depend on the influence of the adults in his life--those in his home and those in his church.

In order for a teacher to be properly prepared to guide children in Christian nurture he needs to be aware of the implications of baptism and confirmation and alert to their significance. The study of baptism and confirmation revealed a number of factors which have vital significance in helping a teacher determine his objectives and his means for attaining them. An insight into some of the following is of great importance: an understanding of the process involved in the development of faith from the unconscious to the conscious state; the relationship of the unconscious to the conscious in the learning process; the significance of proper impressions implanted in the early years; the reason for an "awakening period" in the life of a child and its relationship to the growing process; the possibility of the child's choosing to remain in the covenant grace or to leave it; the importance of the child's own conception of the Christian life; the varying degrees of spiritual life found in the children in the church school and catechetical class; the need of guiding youth into making definite and positive choices; the possibility of youth making insincere confirmation vows; the dangers of stressing knowledge rather than experience and doctrines rather than life.

These are some of the important implications revealed in the study. The Lutheran theologians are positive in their convictions that the Christian life begins in baptism and that the ultimate goal of Christian education is personal faith and Christian living, but they do not discuss the means by which the goal is to be attained. This is left to the leaders in Christian education, whose writings are now to be evaluated.

C. General Evaluation of Lutheran Books on Christian Education

Aside from discussions by Locker and Hoh¹ and Bruce,² few of the other writers present a distinct picture of the relationship of Christian education to the Lutheran doctrine of baptism. A few³ make brief references to baptism in relation to teaching small children. Kramer⁴ gives a whole teaching unit on the subject but the purpose of this is to instruct children in the meaning of baptism rather than to show teachers its relationship to Christian education. As a teaching unit this study has real value, and should give a teacher a deeper insight into the meaning and importance of the doctrine, but it does not point up the implications for Christian education.

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1. Ante, p. 47.

2. Ante, pp. 29-30.

3. Ante, p. 29.

4. Cf. Kramer, op. cit., pp. 78-109.

Confirmation does not receive much more emphasis.

A few authors present reasons for the loss of youth after confirmation.¹ Kretzmann² discusses the importance of confirmation and gives warning against over-stressing doctrines and memorization in the preparatory instruction. Otherwise few of the books give the church school teacher an insight into the real purpose of confirmation and its importance in relation to Christian growth. However, that confirmation receives little consideration in these books is easily understood in the light of the many books specifically written about catechetical instruction, which have not been included in this study. Yet, only a limited number of the teachers make use of these books on confirmation instruction, and the rest are handicapped by the lack of emphasis in the books on Christian education. Surely the child's spiritual development would be furthered in the years leading up to confirmation if his teacher had this strategic step in mind and contributed toward vitalizing the experience.

Since few of the writers make their basic approach to Christian education in the light of baptism and its relationship to confirmation, they do not point up the implications for Christian nurture nor do they present their material in relation to these. No author gives a

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1. Cf. Spees, op. cit., pp. 28-29; Haker: Methods for Workers with Seniors, pp. 29-33.

2. Cf. Kretzmann: The Teaching of Religion, pp. 50-51, 107.

clear picture of the process involved in the development of faith from the unconscious state to the conscious. Much emphasis is placed on the need for training children in Christian doctrine, for guiding them into a personal relationship with Christ and for relating their faith to Christian living; but the means for accomplishing these objectives are not clearly defined. Child development, methods of teaching, principles of organization and administration are all discussed, but the material presented is general in character. Even in the discussions on spiritual development, there is little that is definite and concrete.

D. Evaluation in Terms of Major Emphases as Revealed on the Chart

In making a study of the chart in the second chapter,¹ significant factors are revealed. An analysis of emphases may be made from two angles: noting the number of books which include discussions on certain subjects and noting the number of pages given to each subject. The following list shows the degree of emphasis placed on different subjects, as revealed by the number of books in which they are discussed:

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1. Ante, p. 59.

TOPICS	NUMBER OF BOOKS
Objectives	17
Qualifications of teachers	16
Mental growth	14
General growth	14
Discussions and art of questioning	13
Administration and organization	12
Visual aids	12
Curriculum	11
Worship	11
Reasons for differences in children	10
Teacher preparation for class	10
Development of whole personality	9
General teaching methods	9
Measuring outcomes in Christian life	9
Student projects and socialized lessons	9
Story-telling	9
Home and church relationships	9
Need for understanding the child	8
Teacher training	8
Methods for teaching the Bible	8
Nature of memory - ways of memorizing	7
Religious development	7
History - educational agencies	6
Social growth	6
Measuring outcomes with tests	6
Dramatics and choral reading	6
Prayer	6
Music	6
Supervised study and assignments	5
Lecturing	5
Expressional activities	5
Lutheran concept of the child	5
Emotional growth	4

This next list shows the emphasis given to the subjects in terms of total number of pages. The numbers are approximate. No distinction was made between whole and half pages. Anything less than a whole page was counted as one page.

TOPICS	NUMBER OF PAGES
Mental growth - memorization	202
Administration and organization	168
Development of whole personality	117
General growth of child	108
Qualifications of the teacher	106
Objectives	94
Need of understanding the child	84
Religious development	78
Reasons for differences in children	76
History - educational agencies	70
Curriculum	69
Teacher preparation for class	68
General methods for teaching	56
Measuring outcomes in Christian life	53
Teacher training	49
Methods for teaching the Bible	45
Worship	42
Discussions and art of questioning	43
Emotional growth	40
Visual aids	37
Measuring outcomes with tests	35
Student projects and socialized lessons	31
Social growth	29
Story-telling	29
Home and church relationships	26
Supervised study and assignments	16
Dramatics and choral reading	14
Lecturing	10
Prayer	9
Expressional activities	9
Music	8
Lutheran concept of the child	6

Much could be said concerning the above lists, but only a few of the most significant relationships will be noted. The fact that only a few of the subjects are discussed in more than half of the books reveals that the authors themselves are not in agreement as to what are the most important elements in Christian education. Another significant feature is the contrast between the emphasis

placed on mental and general growth and that placed on emotional growth. While discussions on mental growth head both lists, emotional growth is discussed in few books. Not only does emotional growth receive little emphasis but subjects which contribute to or are affected by its development also receive little emphasis. Religious development, expressional activities, experience-centered lessons, music, dramatics, social growth, worship, and prayer are all topics which receive relatively little consideration. Discussions of the Lutheran concept of the child come at the bottom of both lists.

Thus it is evident that although some of the authors¹ warn against the danger of emphasizing knowledge rather than experience in teaching, the books on Christian education by their own emphasis tend to promote this practice.

E. Evaluation in Terms of Objectives

In the analysis of objectives² it was found that the authors are in agreement that the two ultimate goals for Christian education are to lead the child into a conscious faith in God and Christ and to train him for Christian living. Many other specific objectives are listed and discussed which contribute to and support these major goals. The majority of the writers emphasize the need for definite

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1. Cf. Ante, pp. 39-40, 42-43.

2. Cf. Ante, pp. 24-33.

goals in teaching and state objectives that are generally in accordance with the implications of baptism and confirmation for Christian nurture.

These objectives in themselves are standards for evaluating the content of the books. They are not a means toward an end, but they indicate direction and purpose. Material in books on Christian education should reveal ways by which the objectives they set up can be accomplished. Since the many aims given by the authors of the twenty-five books have vital significance, some of the most representative will be used to evaluate the contribution of the books.

Because Bruce is the only writer who lists his objectives in relation to the Lutheran concept of the child, some of his aims will be used. Although his aims are not so comprehensive as some, they are representative of the majority. His first objective is:

To develop in the baptized child a conscious knowledge of God and His will and an active, conscious faith and trust in Him through Jesus Christ our Lord and Saviour in order that he may grow into mature manhood and womanhood without having known himself to have been anything but the child of God.¹

This first objective involves several factors related to teaching: development of the baptized child both physically and spiritually; conscious knowledge of God and His will; conscious faith and trust in Him through Jesus Christ; personal acceptance of Jesus as Lord and Saviour; implications

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1. Bruce, op. cit., p. 23.

and meaning of the term "child of God." The teacher who is to accomplish all that is involved in this first objective needs help in many directions. He needs to understand what is implied in the development of the baptized child and what is meant by conscious knowledge of God and His will and conscious faith and trust in Him through Jesus Christ. He must be able to discern whether "conscious knowledge" and "conscious faith" are the same at every age level and if not, what is the difference. If this child is to grow into "manhood and womanhood without having known himself to have been anything but the child of God", the teacher should be aware of the normal Christian experiences common for each age level. He must also be aware of the possibility of this child's not knowing that he is a child of God and the possibility of his not being a child of God. The teacher needs insight to discern the spiritual needs of his children and the ways to meet them.

Many of the authors underscore the ideas presented in the first objective, but few give an answer for all of the needs of the teacher. The topic of physical growth is treated extensively, with fourteen books containing information on the subject, but discussions on religious growth are neither so many nor so well-defined. There are many references to desired outcomes and many exhortations regarding the need for leading children into a definite personal

faith,¹ but no author attempts to trace the development in a concrete manner.

Of all of the authors, Locker and Hoh make the greatest contribution. Their analysis of the soul,² their discussion of the religious capacity in man and its relation to spiritual development, their emphasis on the place of baptism, and their presentation of the nature and development of faith, all have real value in helping a teacher gain insight into the aspects of religious development.

Raymond Olson includes a chapter on "Religion Is a Part of His World",³ but the treatment of the material is general in character. Kretzmann in The Teaching of Religion gives briefly the religious characteristics of the different age groups,⁴ but his main emphasis is on knowledge. Ove Olson's list of objectives for the different departments⁵ is good and gives some insight as to what can be expected from the different age groups. The six booklets, Methods for Workers, have little on religious development.

Although Bruce's first objective is excellent, the books in general have little to offer in the way of helping the teacher accomplish some of the most important aspects of this objective. The basic factor of the whole objective,

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1. Haentzschel, op. cit., pp. 61-64; Schmieding, op. cit., pp. 19-28; Kramer, op. cit., pp. 9-14.
2. Ante, pp. 47-48.
3. Ante, pp. 49-50.
4. Ante, p. 48.
5. Ante, p. 47.

to help a child know he is a child of God, is not discussed at all. No author tries to analyze what is involved in a child's knowing himself as a Christian nor does anyone present the steps necessary in order to bring a child into the knowledge. The objective, accepting Jesus Christ as Saviour, is emphasized, but not in terms of definite means related to specific age levels.

Bruce's second objective is:

To teach the child the Christian views of life and to train the child to sustain the right relations and attitudes in life in its various moods and conditions in accordance with Christian principles.¹

This objective involves the subjective aspect of emotions in relation to attitudes and behavior. As has been stated before,² emotional development receives little emphasis.³ Haentzschel,⁴ Locker and Hoh,⁵ Raymond Olson,⁶ and Schmieding, are the only authors who include discussions of the subject. Of these Haentzschel and Locker and Hoh make the most extensive studies. They show the relationship of religious development to emotions and stress the need for considering the emotional reaction in teaching. Many authors discuss the need for developing proper attitudes but the approach is usually general in character.

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1. Bruce, op. cit., p. 23.
2. Ante, p. 39, 68.
3. Ante, p. 39.
4. Ante, pp. 39-40.
5. Ante, p. 39.
6. Ante, p. 39.

The third objective is: "To form and mold Christian character and develop Christian habits of thought and action."¹

The development of the whole personality is a subject of consideration by several authors. Haentzschel,² Locker³ and Hoh,⁴ and Schmieding all emphasize the need for the integration of all aspects of the personality. The building of Christian character is an objective underscored by the majority of the authors. They refer to it in connection with methods as well as with child development, but here again the discussions are usually general. Experience-centered lessons, pupil-planned projects, socialized classes, expressional activities--the very methods which are basic for building character--are not emphasized by the authors.

The fourth objective is: "To train in worship, both private and public, in order that the Christian life may be sustained, nourished, unfolded, and perfected."⁵

Private and public worship have close relationship to growth in the spiritual life, yet little is presented on either subject. Locker and Hoh,⁶ Alexander,⁷ Weissling,⁸

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1. Bruce, loc. cit.
2. Ante, p. 52.
3. Ibid.
4. Ante, pp. 52-53.
5. Bruce, loc. cit.
6. Ante, p. 45.
7. Ante, pp. 45-46.
8. Ibid.

Storvick,¹ and Kraeft² are the only ones who discuss worship to some extent. Prayer receives but little emphasis. That children should be taught to pray is indicated by many, but no one really makes a study of the method. Nolde and Hoh³ in My Preparation give the most on the subject.

The fifth objective is: "To train for true Christian home life, church life, social life."⁴

Relationship between home and church is referred to by nine authors but only Raymond Olson makes a real study of it.⁵ Gouker⁶ and Stelzner⁷ give suggestions for creating better home and church relations but the others include only brief references. Social life receives even less consideration. Raymond Olson includes a chapter on the place of the social life in the growth of the child.⁸ Locker and Hoh⁹ describe fellowship activities for children and youth. A few of the other authors discuss the social life from the standpoint of recreation and physical growth. Training for church life is a subject that is treated incidentally along with other topics. The idea of service is referred to by some.¹⁰

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1. Ante, pp. 45-46.

2. Ante, p. 46.

3. Ante, pp. 46-47.

4. Bruce, loc. cit.

5. Ante, p. 56.

6. Ibid.

7. Ibid.

8. Ante, p. 43.

9. Ante, p. 44.

10. Cf. Locker and Hoh, op. cit., pp. 112-15, 126-28; Kraeft, op. cit., pp. 67-71.

The sixth objective is: "To foster and promote the study and appreciation of the Bible, the Lutheran confessions, and general Christian culture in the congregations."¹

This objective is given some emphasis in the books as a whole. Eight authors discuss the methods to be used in teaching the Bible and all of the authors refer to the Bible in relation to other methods. It is assumed that the Bible is to be the background for all lesson activities. Some discussion is given to the catechism, but, as previously stated,² it receives its main emphasis in other books. These books refer mainly to its importance.

Although there are other objectives, the comparison of these six is sufficient to indicate how inadequate the books are in achieving their own aims.

F. Summary

As a background for the evaluation of the twenty-five books studied, a review of the meaning of baptism and confirmation was given. The significance of their implications for Christian education was shown in relation to the needs of the church school teachers. Some of the needs pointed out were an insight into the process involved in the development of faith, an understanding of the varying

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1. Bruce, op. cit., p. 24.
2. Ante, p. 64.

degrees of spiritual life found in the children, a knowledge of the place of decision and commitment in the life of the youth and of the reasons for a youth making negative as well as positive choices.

A general evaluation was given of the content of the books, revealing that aside from Bruce and Locker and Hoh, few of the authors present a clear picture of the relationship of Christian education to the Lutheran doctrine of baptism or to the practice of confirmation. They do not point up the implications nor do they discuss their material in relation to them.

Specific evaluations were made by comparing major emphases as recorded on the chart in the previous chapter¹ and by comparing content with the objectives presented in the books themselves. In this analysis it was found that the main emphasis is on knowledge and general methods. There is little emphasis on emotional growth and spiritual development. The comparison of content with objectives revealed that the books do not adequately achieve their own aims.

Thus, it was found that the books do not meet the teachers' needs for understanding the implications of baptism and confirmation for Christian nurture, nor do they give adequate help in solving the problems inherent in these implications.

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1. Ante, p. 59.

CHAPTER IV

SUMMARY AND CONCLUSION

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A. Summary

Many books are being written today on the subject of Christian education, with a view to improving the leadership in church schools. The purpose of this thesis has been to examine the books written by Lutherans and to analyze and evaluate their content in the light of Lutheran doctrines and practices and their implications for Christian nurture.

In the first chapter the doctrine of infant baptism and the practice of confirmation were considered. It was shown that the doctrine of infant baptism, as set forth in Luther's Catechism, has its roots in the concept of original sin. Using Scripture as its basis, the Church teaches that the child is born into the world a sinner and, therefore, is in need of regeneration. It is through baptism that a child receives the new life in Christ and is brought into the kingdom of God, receiving forgiveness of sins and salvation.

Since infant baptism has been a controversial subject, reasons were stated which support the Church's viewpoint. It was shown that the Church takes exception to the statement that children cannot receive the benefits of baptism because of their inability to believe. The Church leaders claim

that the efficacy of baptism is not dependent on faith but on the Word of God, and that infants can receive the grace of God because they do not hinder its work through resistance and unbelief.

The implications of baptism for Christian nurture were shown to be many. Although the baptized child is a Christian, his spiritual life is at first in the unconscious state. Through proper Christian nurture there must be the transition to the conscious state of faith in which he personally appropriates all that he received in baptism. This places a great responsibility on those about him, in his home and in his church, to see that this new life is properly nurtured so that it will grow and mature. In the process will be the "awakening" period in which the child must make conscious decisions. One of the major implications revealed in the study was the possibility of the youth making negative choices as well as positive ones.

Because of its close relationship to baptism, the meaning of confirmation and the purposes of catechetical instruction were discussed. It was pointed out that this instruction comes during the crucial years of a child's life and has as its main purpose to bring the child into a conscious, personal faith in Christ and to challenge him to choose to remain in the covenant he entered upon in baptism. The implications of confirmation were also revealed. It should be a time when the youth publicly testifies to the

living faith which has been developing in his life, but too often the preparatory instruction does not achieve its aim and confirmation vows are made superficially. The teachers of the classes have not been aware of the implications and therefore have not taught with related objectives in view. In the study of baptism and confirmation it was found that their implications for Christian nurture place a heavy responsibility on the church and on the home. The growth of the child and the choices he makes depend on the type of instruction he receives. The teacher is in need of much help in order to be effective in his work.

In the second chapter the results were given of the survey of the twenty-five books written by Lutherans on Christian education. The books studied classified themselves into five groups: five dealing with the psychological study of the nature and needs of the child; six with methods for specific age groups; six with methods for all age groups; six written for a special purpose; and two dealing with the principles underlying the administration and the organization of the church school.

In analyzing the material in the books, four major divisions were used: objectives of Christian education; the child, his nature and his needs; methods and materials; administration and organization. Since the third and fourth have little bearing on the subject of this study, only the first two divisions were treated extensively.

Seventeen of the books were seen to include references to objectives for Christian education, but only eleven of them list four or more definite aims. All of the authors agree on the two ultimate objectives of Christian education: to teach the way of salvation and to train children for Christian living. Some of the specific objectives they list are relationship of the child to God, to Jesus Christ, to a personal faith, to character growth, to knowledge of the Bible, to the church, to the home, and to his fellowmen. It was found that although the books were written by Lutherans, few list their objectives in relation to the doctrine of baptism. Bruce was found to give the most concise picture of the Lutheran conception of the child.

In the analysis of the material on the study of the child, his nature and his needs, the following topics were discussed: need for understanding the child; reasons for differences in children; general growth; emotional growth; mental growth; social growth; religious growth; and general development of the whole personality. It was discovered that aside from the five who wrote books on child psychology, the authors do not discuss any of the topics extensively. In terms of emphases, mental growth receives the greatest stress and social and emotional growth the least. The majority of the discussions on religious development of the child are general in character. Few of the authors try to show specific stages in the development. Worship and

prayer were found to receive little emphasis by the majority of the authors.

Only a brief analysis was included of the emphases on methods, materials, organization, and administration found in the books. The study revealed that these subjects received more emphasis than does child development, but that the discussions are often general in approach. As a final step, the findings of this chapter were summarized in the form of a chart.

In the third chapter the content of the books was evaluated in the light of the implications for Christian nurture found in the doctrine of baptism and the practice of confirmation. First a review of the meaning of baptism and confirmation was given. The significance of their implications for Christian nurture was discussed in relation to the needs of the church school teachers.

Both general and specific evaluations were made. It was shown that apart from Bruce and Locker and Hoh, few of the authors present a clear picture of the relationship of Christian education to the doctrine of baptism and the practice of confirmation. In the specific evaluations, two comparisons were made: one comparing the emphases shown on the chart in the second chapter; the other comparing the subject matter with the specific objectives for Christian education set up by the authors themselves. These comparisons revealed that the major emphasis in the books is on

knowledge and general methods. There is little emphasis on emotional growth and spiritual development. Although several authors include extensive discussions on spiritual development, the content is general rather than specific. In measuring the books by their own objectives, they were found to be inadequate in helping a teacher accomplish the objectives the authors themselves set forth.

B. Conclusion

The survey of the twenty-five books on Christian education reveals that the books do not adequately help the teachers understand the implications of baptism and confirmation for Christian nurture, nor do they give sufficient specific aid for the accomplishing of the objectives set forth.

The study also reveals a real need for more literature on the subject of the spiritual development of children. If teachers are to become effective in leading children into a vital faith, they need help in considering some of the following issues: a study of the meaning of the doctrine of baptism and the practice of confirmation in relation to their implications for Christian nurture; a careful analysis of the general characteristics of each age group with special emphasis on the religious capacity of each age group; a study of the spiritual experiences to be encountered by a child as he progresses from an unconscious to a conscious state of

faith; a consideration of more specific methods in worship, prayer, and other activities which lead to spiritual growth; discussions of the place of evangelism, decision, and full commitment in the Christian nurture program; warnings as to the possibility of the child's making negative rather than positive decisions.

The Lutheran theologian is definite in his belief in the need for Christian nurture. The Lutheran educator should be equally definite in providing ways for meeting the need.

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