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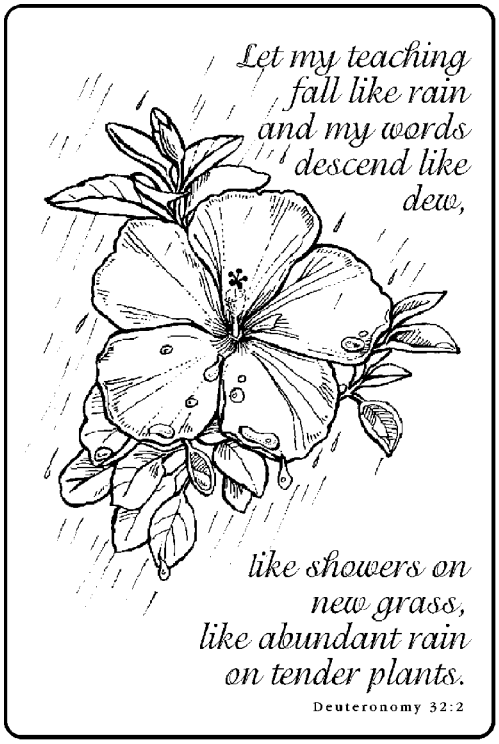

The Lutheran Educator

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DEPARTMENTS

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The Lost Sheep

You have probably seen the pictures or ones like it: a lamb is lying on a rocky ledge and the shepherd is reaching down to pull it to safety, a shepherd is carrying a lamb (presumably lost) on his shoulders, lambs are wandering off across the pasture while the sheep sensibly stay together. The point of the pictures and our mental stereotype is that a child gets lost or gets into danger and a kind, mature adult finds or rescues the child. This makes sense and does present a cute image. It's a natural for a *Precious Moments* picture.

But that is not the parable Jesus told. In the parable, you recall, sheep, not lambs, get lost. We may find that reality uncomfortable. After all, adults don't get lost. A father will drive for miles because he refuses to ask directions and admit what everyone else in the car knows: he's lost.

A lost child is a serious thing. There is that terrible moment of panic in a huge mall when the child realizes that his parents went off in one direction and he went in another. (True, there is also a sinking feeling of panic when the family has no idea where the car is parked.) A child who is lost spiritually, which is what the parable refers to, is an even more terrible situation. Our shepherd-hearts ache for the child who never hears of Jesus or the teenager who finds "freedom" from religion.

More terrible than these, however, is the sheep—the adult—who becomes lost. It is more terrible because a lost adult can lead others to the same despairing wilderness in which she or he is lost. A father's neglect of the Word is followed by his family. A pastor's false theology leads a congregation astray. A theologian's teachings destroy a church through error. And, yes, a teacher's life and teaching can be a harmful model for her students. Adults can get terribly lost and eternal harm can be brought on many, including children.

This is a depressing, albeit sobering, note to begin a new school year.

But there is more: The shepherd did find the sheep and the Shepherd finds the lost adult. Sometimes sheep are a bit harder to carry on the Shepherd's shoulders and they may kick a bit more at getting rescued, but the Shepherd is still their Savior.

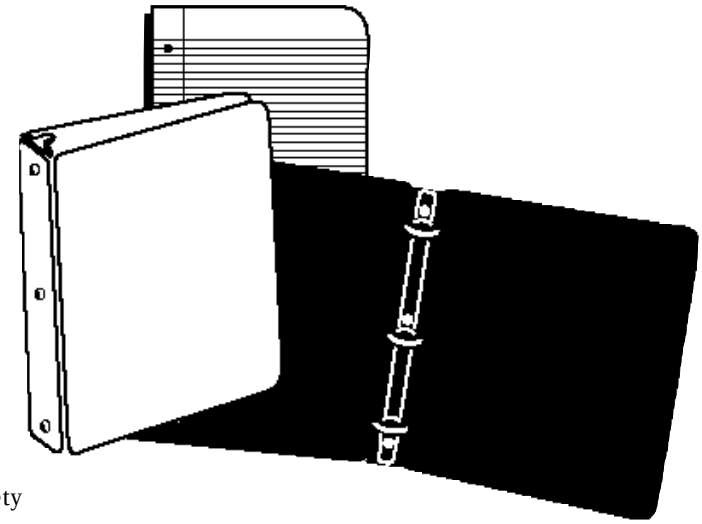
And he is yours. Yes, there is a Good Shepherd in your classroom watching over those whom you teach. He loves them with a love which is beyond our understanding and which found its fullest expression in a terrible cross. But he is not just looking at your students; he is looking at you. He is looking at you with an enduring love and an unconditional forgiveness.

Remember the lost sheep; Jesus did.

JRI

A Young Child's Portfolio

Elizabeth J. Hawkes



A DICTIONARY DEFINITION of portfolio explains it as a flat case for carrying loose papers, documents, or drawings. Just what are those "loose papers"? From our classrooms, loose papers could be a variety of things our students would experience during the course of the day. Some of these experiences could be a writing sample or a fact sheet or even a dot-to-dot page. Once the work samples are dated and collected for each child, we have an authentic assessment or a portfolio. Some educators describe a portfolio as an authentic assessment and use it to chart the young child's progress through the early years of school. This article will attempt to explain the use of the portfolio as a developmentally appropriate means of assessment for young children.

Authentic assessment refers to collecting information on what children actually do in class. This is done by collecting samples of the children's work, dating the work, and adding the samples to the portfolios, In a sense we are measuring their growth and progress. "This information not only helps a teacher individualize instruction, but the portfolio can also build self esteem and positive attitudes in young children who may not remember how much they have accomplished" (Grant, p. 79). Evaluation then uses the collected data in the child's portfolio to examine the

work samples and find value in it. "Portfolios offer a wonderful visual presentation of a student's capabilities, strengths, weaknesses, accomplishments, and progress. There is an awareness of where the child has been, what steps the child has taken, and a sense of where the child is going" (Batzke, p. 12).

The portfolio can be any container to hold the children's work samples. Some teachers use a scrap book, 3-ring binder, file folder, a box, or an accordion file to hold the children's work. Each child needs his or her own portfolio. The portfolio will show the "history" of the child. Some educators include personal biographical information, family history, discipline accounts, conference summaries, report cards, psychological evaluations, attendance records, independent study samples, reading logs, writing samples, and other classroom activities where they fit into the portfolio. The important detail is to date all the work samples that are added to the portfolio. This is critical to the history of the portfolio contents.

In collecting information on portfolios, one source cited three different types of portfolios. Teachers will want to look into the different kinds of portfolios and find which type works best for them, the students, and the parents.

The *Working Portfolio* is compiled by the teacher and the child. The child chooses work samples during the year that show the child's growth; parents contribute their comments and the teacher adds samples and other records. This portfolio tells the story of a child and daily progress is easy to view. The disadvantage could be that the teacher dominates this portfolio. The portfolio needs to be kept in a central place and equal access to ensure the child's involvement and sense of ownership (Batzke, p. 24). This type of portfolio works well for older children who are writing stories and publishing their works. Works in progress can always be viewed.

The second type of portfolio is called the *Showcase Portfolio*. This portfolio shows only the best work by the child. The child has total ownership, but the teacher may have difficulty guiding instruction from the collected work samples. Samples of the child's daily work are not included in this portfolio. This type of portfolio would work better with older children since the young child is changing more rapidly.

When the Showcase Portfolio is used, the teacher develops a second portfolio, namely, a *Record Keeping Portfolio* or *Teacher Portfolio*. This third type of portfolio includes the assessments, evalua-

tion samples, and records. Some schools ask for certain test results to be included in the portfolio kept by the teacher (Batzke, p. 24-25). This type of portfolio works very well for the young child as the work samples show what the child can actually do in a classroom. Some of the things which can be added to a young student's portfolio include work with colors, something about shapes, numbers, and something on letters, dot-to-dot, cutting, and an art project. Video recordings and tape cassettes are other methods of recording the children and their progress. These also can be added to portfolios, assuming there is room to hold the tapes.

Portfolios have many uses. They can be used to make displays or presentations. The information is very helpful at parent conferences to share the child's progress. Parents gain knowledge needed to work with their child at home. Sharing the portfolios with the next teacher for the child saves considerable time on diagnostic work. The portfolio gives a visual history of the child's progress. Curriculum needs can be addressed. Sometimes it is necessary to remove some work samples at the end of the year so there will be room to add more to the portfolio. The teacher may want to ask the child his or her opinion on the work samples that stay in the portfolio or are kept by the child.

In addition to keeping the portfolio for assessment, a report card of some type will be needed for the semester or permanent file. Social, emotional, and gross motor development are best reported by short comments. These areas are not usually contained in the child's portfolio. Instead of using letter grades, descriptive phrases can provide more information and more accurately reflect the complexity of the young children's learning process. "Phrases which focus on frequency, 'some of the time' or 'most of the time,' or progression over time, 'not yet,' 'beginning,' 'mastered,' reflect a child's development and can still be used as part of a checklist format. Other phrases such as 'needs improvement' can identify areas of concern without making permanent judgments about children's behavior or achievements" (Grant, p. 84).

When considering a change in your evaluation process try to educate yourself by finding and reviewing information. Consider what is developmentally appropriate for the age level of your students. Share your ideas with other teachers, your principal, and your school board. Finally, the parents need a presentation on portfolios. You will want to continue monitoring your new system and incorporate improvements.

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Not Even a Thread Or the Thong of a Sandal: Government Aid to our Lutheran Schools

John R. Freese

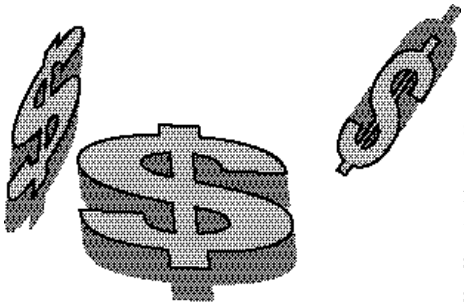
ABRAHAM IS A FASCINATING study. This hero of faith struggled with disappointments—he left his home and his father's family at the age of 75, he waited lonely decades for a promised son, he reluctantly sent away an older son he dearly loved. Abraham literally walked and talked with God—even to the point of breaking bread with him and boldly negotiating the fate of cities. This son of Terah, with the help of God, successfully endured incredible tests of faith—blindly following God through deserts "even though he did not know where he was going," conquering powerful kings with household servants, obediently being circumcised at 99 years of age, in love being willing to slaughter his long-awaited promised son. Abraham also repeatedly fell into sin—he conspired and lied because he doubted God's ability to protect him, he relied on his own reason instead of simple faith, he committed adultery, he had a blind spot for a son who mocked the chosen one of God.

One lesson that seems currently significant in regard to "the father of us all" (Ro 4:16-17) is found in Genesis 14, the account of Abram rescuing Lot and the residents of Sodom, Gomorrah, Admah, Zeboiim, and Zoar. You know the history, but you may wish to take out your Bible and read once again the details. In brief, the kings of these five cities rebelled against a ruling coalition of four other cities led by Kedorlaomer. As a result, war ensued. Sodom and the rest of the rebels were defeated and taken away as war booty. Included among the hostages was Lot, the nephew of Abram. With God's help, Abram led 318 of his household servants (and three Amorite allies—Mamre, Eshcol, and Aner) and rescued the captives with their possessions.

Beginning in verse 17, "After Abram returned ...," is an event of interest and application us to today. In the King's Valley, as Abram led back the freed hostages and their goods, two kings are mentioned. One, we are told, was Bera,

king of Sodom. Bera had fled during the original battle and apparently was not among the hostages. However, upon Abram's triumphant return, he reappeared and came out to meet the procession. The second, we are also told, was Melchizedek, king of Salem and priest of God Most High. This second king, mentioned only briefly here but described in greater detail in Hebrews 7, also met Abram upon his return. These three make for an interesting conference.

Significant distinctions become immediately apparent. Bera came out as a war refugee and empty handed—no power base, no army, no wealth. Melchizedek, as a true king and priest, brought out bread and wine—perhaps for the entire assembly, perhaps not for the entire assembly, but certainly enough for Abram. Melchizedek pronounced a blessing on Abram and praised God. Bera issued a command, "Give me the people and keep the goods for yourself." Abram enjoyed a briefly detailed, but wonderfully moving, fellowship with Melchizedek. He ate and drank the offered refreshments, he accepted the blessing, and he gave to this priest and king a tenth of everything out of love and respect. Abram did also talk to Bera, but there was no fellowship evident. In fact, there was only a cold business transaction. "I will accept nothing belonging to you, not even a thread or a thong of a sandal, so that you will never be able to say, 'I made Abram rich'" (Ge 14:23).



The difference is stark. The reason is clear. Melchizedek was a fellow believer, but Bera was an arrogant despot who, apparently, would have been all too eager to take credit for blessings Abram received only as gifts from God. There is a lesson here, and it may well have increasing significance in our work as Lutheran educators. This may especially be true given recent Supreme Court decisions.

In the case of Agostini *vs.* Felton (U.S. Supreme Court, 1997), the United States Supreme Court, albeit in a sharply divided 5 to 4 decision, ruled that Title I and other federally funded teachers may be sent into parochial schools to offer specific services to qualified children. This is a direct reversal of a 1985 Supreme Court decision on the exact point in this case, tax-financed public teachers offering services to children inside parochial schools. In just 12 years time the Court has completely reversed itself on this issue. In a closely related application announced on the same day, the Supreme Court provided an even wider window of opportunity for the government to provide educational services to K-12 religious school students. The state of Michigan earlier had been

denied, by lower court actions, the opportunity to offer "enrichment" classes on site for parochial school students. That barrier has now been removed, and whatever is entailed in "enrichment" activities apparently may legitimately be offered by Michigan in parochial schools across that state.

Reaction around the country has been split sharply. Justice Souter, and the three other dissenting justices, noted in their dissent to this case, "The human tendency, of course, is to forget the hard lessons, and to overlook the history of governmental partnership with religion when the cause is worthy." Some secular scholars see this precedent as a major break in the reluctance of government to help fund K-12 parochial schools. A. E. Howard, professor of constitutional law at the University of Virginia, sees this as a ". . . green light to generous aid for church-related schools and other social-service programs" ("High Court Rules Public Teachers Can Work in Religious Schools," *The Wall Street Journal*, 24 June 1997, p. B8). Others have received this ruling with tremendous enthusiasm and hope it leads to increased government support for K-12 parochial education, up to and including vouchers ("State Run Classes OK in Religious Schools," *USA Today*, 24 June 1997, p. 1A; *One on One* with Bill McLaughlin, Educational Television Services, 28 June 1997).

Where do you, individually, stand in regard to this debate? Were do we, collectively, stand in regard to this debate? On this issue of direct government funding of some, or potentially even more, aspects of our K-12 Lutheran system, there may be significant differences among us. While these particular cases currently involve only selected programs, a proactive approach would seem to need discussion of this and broader issues.

With that thought in mind, several issues warrant attention. Four will be listed below, but more exist. These are the four: There is an eagerness on the part of representative governments to provide large and easily identifiable groups with desired resources. With government support comes increased reliance upon and demand for even more government support. With government resources come government regulations. What the government "gives," it can most assuredly take.

First, there is an eagerness on the part of representative governments to provide large and easily identifiable groups with desired resources. Think about it. In a government that is based on regular elections, freedom of speech and petition, rewards for pleasing as many constituents as possible, and the continuing desire to justify higher levels of personnel and budget, government officials quickly reason that if they can provide a new and improved service, they can also make potential voters happy. Happy voters make their positions secure. Even in totalitarian governments, despots—such as Bera—like to point out what wealth and favors they are in position to dispense.

Second, with government support comes increased reliance upon and demand for even more government support. Think about it. Constituencies

that receive government support become attached to it, and often want even more. Agricultural programs have increased farmers' reliance upon subsidies. Entitlement programs have increased people's reliance upon subsidies. Educational programs have increased educators' and students' reliance upon subsidies. Once the checks begin to arrive, the desire for even more increases. And going back to the first point, government officials are generally eager to maintain and increase that reliance.

Third, with government resources come government regulations. Think about it. Farmers, who were happy to receive government subsidies, suddenly discovered the government was also increasingly eager to regulate prices, supplies, international trade, environmental and work conditions. Welfare recipients, the elderly, and college students, who were happy to receive government grants, suddenly discovered the government was also increasingly eager to regulate work requirements and number of children, health care payments and retirement benefits, and registration for the draft. The government can, and does, routinely attach "politically correct" mandates to its programs. Hence, government affirmative action policies and defense of gay/lesbian lifestyles.

Fourth, what the government "gives," it can most assuredly take. Think about it. The government actually only "gives" what it has already taken, or will need to take, in taxes. That funding fact aside, just as the Supreme Court ruled 12 years ago against Title I support inside parochial schools, and now has completely reversed itself, it can in the future do again.

It is vital to realize this issue is not just about Title I. Suppose for a minute the state or federal government listened to some large and easily identifiable groups and approved broader programs, maybe even a voucher program, for parents to use in K-12 parochial education. Where would you, individually, stand in regard to that issue? Where would we, collectively, stand in regard to that issue? How would we counsel our parents? The programs may well lessen, or even eliminate, funding concerns in regard to our schools. Imagine what your program could look like with, let's say, $5,000, even $10,000 in government subsidies coming into your budget for every child enrolled, and for every year thereafter. Initial reactions from parents, congregations, and others might be quite euphoric. Government agencies may even be quite happy. However, recall the following points. Parental and congregational reliance would most assuredly quickly develop. Government would have proportionately increased power to "persuade" on issues of curriculum, calling procedures, and other aspects of our very purpose for existing. And don't forget, those opposed to government support of parochial education would surely increase their efforts to stop such financing, perhaps successfully.

I am convinced the easiest way to destroy our K-12 educational system would be to accept too many government subsidies. Some in our fellowship

may be very eager to accept every penny of such support. "After all, we pay taxes and it's about time we got something back for all that money." However, the doctrine and practice of scriptural stewardship may well be diminished, if not lost. The government would have a wedge to enter into the decision-making process in our schools; such decisions could involve our doctrine and practice. Then, if such subsidies were to be taken away, even after just one or two years, it may be extraordinarily difficult to develop again the understanding and practice of Christian stewardship and parental and congregational support for Bible-based education. Too many of our schools and called workers are already fighting such battles in regard to Christian stewardship.

Perhaps this concern is too abstract. However, perhaps it has not been expressed concretely enough. One fact that we must never lose sight of, apart from all questions of receiving government subsidies, is that we are already rich. Yes, rich! The truth is, all of our K-12 schools have been richly blessed with tremendous material gifts. Some, even in the eyes of the world, are materially rich. Yet each of our schools, even those on the tightest possible budgets, are far more wealthy than Bera, or any other government entity, can possibly imagine. And no government has ever given us so much as one "thread" of this abundance. Our fortune, our true and eternal fortune, comes from God and God alone.

The question of accepting government support services will be an increasingly significant issue. Because of Agostini, this question will not stop at Title I, "enrichment," programs, lunch subsidies, secular textbooks, or bus services. As you read this article, powerful constituencies are right now at work, earnestly trying to develop programs for even more government support of K-12 parochial education. Where do you, individually, stand in regard to this debate? Where do we, collectively, stand in regard to this debate?

Whatever our personal thoughts on the debate of government support for K-12 parochial education, God help us never to lose sight of Abram's attitude expressed in Genesis 14: 22-23, "I have raised my hand to the Lord, God Most High, Creator of heaven and earth, and have taken an oath that I will accept nothing belonging to you, not even a thread or the thong of a sandal, so that you will never be able to say, 'I made Abram rich.'" Think about that.

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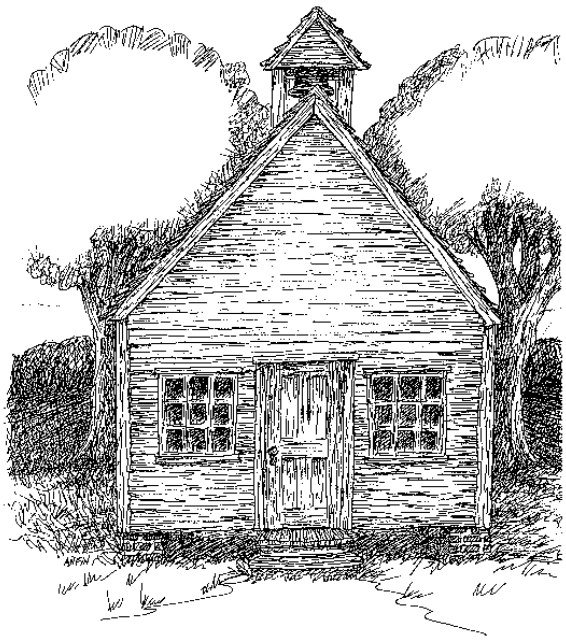
One-room Schools: Current Trends in Parochial Education

Mark W. Dewalt

THE SCHOOL, NESTLED between woods to the east and a cattle pasture across the road, is home to 24 scholars in grades 1-8. This white clapboard building has a wood stove, unpainted wood floors, wall hooks on which to hang coats, and four sets of large single-pane windows on each side of the school. The unheated front porch serves as a site to place personal belongings such as boots and lunch pails. Four rows of desks face the front of the classroom and the teacher's desk. Desks are arranged so that students in each grade sit in the same area. Each wooden desk has a place for an inkwell. There are no tape recorders, overhead projectors, VCRs, TVs, computers, or lights. The one-room school has no electricity. A black buggy, the teacher's main source of conveyance, is parked behind the school. The horse that supplies the power for the buggy grazes in the pasture. The teacher's attire reflects the beliefs of the community. She wears a long dark colored dress, a long sleeved shirt with a high neck, black shoes, and a black apron. Students, dressed in similarly conservative styles, work diligently at their desks while the second-grade scholars recite the day's reading lesson.



Most Americans would assume that the above is a historical portrayal. A one-room school of the 1880s. It is quite the opposite. It is a description of an Old Order Mennonite school in central Pennsyl-

vania, the date, October 1996. The school is similar in both structure and instruction to that of many public one-room schools in the Untied States in the early 1900s. Books and teaching materials are especially written for Amish and Mennonite schools in Canada and the United States.

Framework

The majority of private one-room schools are Old Order Mennonite or Amish. The Amish and Old Order Mennonite groups believe in formal education from age six to grade eight. All schools are in close proximity to the homes of the scholars who attend the school. Their schools stress traditional subjects such as reading, writing, and arithmetic. The education of their children does not terminate at the school house door. Children from Amish and Old Order Mennonite homes receive extensive training from their parents in farming, manual trades, and home economics. The Amish and Old Order Mennonites believe that children should not attend school above grade eight. This belief has caused problems for these groups since the 1930s.

Refusal to send students to public school above grade eight is an issue which was first confronted in 1937, when a large consolidated school was planned for Lancaster County Pennsylvania (Hostetler). Some parents were jailed. They did not want their children to attend school beyond grade eight or be educated at the consolidated school. By 1955 a compromise was drawn up which allowed the Amish to send their children to their own vocational schools. The state also allowed students engaged in farm work to apply for a permit at the age of fifteen; the permit excused them from school attendance.

Ten years later the same problem arose in Buchanon County, Iowa. On November 19, 1965, public school officials attempted to load Amish children on a bus to take them to a local public school. Photographs of Amish youngsters being chased into area cornfields by the public school officials made newspapers across the United States (Nolt). A similar encounter occurred in Wisconsin. Three men were jailed. The crime—refusing to send their children to high school (Nolt). This confrontation resulted in several court cases which eventually reached the United States Supreme Court. Because the Amish do not believe in the use of the courts to solve problems, the case was brought to the courts on behalf of the Old Order groups by a committee of concerned citizens. The Supreme Court ruled that the First and Fourteenth amendments prevented states from compelling the Amish to attend formal high school through age 16. Chief Justice Warren Burger wrote, "Amish objection to formal education beyond eighth grade is firmly grounded in central religious beliefs. They object to high school because the values it teaches are in marked variances with Amish values" (Wisconsin *v.* Yoder, 1972). This decision gave the Amish and Old Order Mennonites freedom to maintain their own schools and to limit school-based formal education to eight

grades.

Like the Amish, many Hutterite children attend one-room schools. Hostetler reports that in contrast to the Amish, Hutterite children also attend German school and Sunday school. Peters indicates that Hutterian communities realized the importance of a sound elementary education program early in their history, and thus their children attend "kindergarten" (a preschool program) from about age two and a half until they begin German school. Hutterite children begin German school at about age five and enter English school at about six years of age (Hostetler). The Hutterite colony usually builds and maintains the school, and hires and pays the salary of the teacher. Most Hutterite schools are one-room schools, although in large colonies there may be two teachers. Students usually attend English school for grades one through eight. Barker and Stanton indicate that the average enrollment at a Hutterite school is 21 students. In Montana, some Hutterite children attend public schools designed for Hutterite students. Teachers at all Hutterite schools, public or private, are college graduates and are licensed by the state.

Hostetler indicates that the Hutterites will not bear arms, use the courts to settle disputes, or accept government positions. The Hutterites are a communal people; each member gives his time and service to the community with no direct individual compensation. In return, the individual will be supported by the community.

Like the Amish and Hutterites, many Seventh-day Adventist children attend one-room schools. Knight described the origin and growth of Seventh-day Adventist schools in the United States. In 1880 there was one Seventh-day Adventist elementary school with one teacher and 15 students. By 1900 there were 220 schools with about 5,000 students enrolled. As of 1910 there were 594 schools with an enrollment of about 13,000; in 1990 there were 1,039 elementary schools with an enrollment of about 49,000 students. Roots of the Adventist educational philosophy originate with the Avondale School in Australia in the 1890s. The Bible was at the core of the curriculum which had two key components: ample opportunity to exercise the mind, and opportunity to develop marketable skills through manual labor. While Knight does not specifically refer to one-room schools, most schools are small because the Adventist population itself is scattered across the United States.

Unlike the Amish, the Adventist educational system has a hierarchical administrative structure. Teachers must be college graduates and are certified by the registrar for each of the eight regional conferences in the United States and Canada. The Adventist schools use teaching materials published by their own publishing companies as well as companies that provide textbooks for public schools.

Methodology

Information for this project was gathered in many ways: a review of literature, a survey of the Department of

Education in each state (with follow-up phone calls as needed), visits to one-room schools, analysis of state education directories, a survey of religious groups that support one-room private schools, and a phone survey to religious groups that might sponsor one-room private schools. The survey of each department of education began in the summer of 1996 and concluded in 1997. The survey requested information on the number of private one-room schools in that state for the 1995-96 school year. For this survey, a one-room school was defined as a school with one teacher and one room housing grades kindergarten or one up to grades six, seven, or eight. States which did not respond to the original survey were mailed another questionnaire. Surveys were returned by 48 of 50 states. States which did not return a survey were contacted by phone. Information on the number of Amish and Mennonite one-room schools was obtained from the *Blackboard Bulletin* (Staff 1995 and Staff 1996). Visits to one-room schools have been conducted during the last ten years; the most recent visits to LaGrange County, Indiana, and Holmes County, Ohio, occurred in May of 1997. Surveys of religious groups were conducted from December of 1996 through February of 1997. Information on Seventh-day Adventist schools was collected from each of the Seventh-day Adventist conferences in the United States.

Phone calls to religious groups which might sponsor one-room schools were made in February of 1997. Groups contacted were determined by the researcher after consulting the *Yearbook of American and Canadian Churches* (Bedell). Groups phoned included the following: Beachy-Amish Mennonite Church, Brethren in Christ Church, Church of God in Christ, Church of the Brethren, Advent Christian Church, National Catholic Educational Association, Mennonite Church, and the General Conference of the Mennonite Church.

> *The perception that one-room schools no longer exist is, in fact, a misperception.*

Results

While public one-room schools continue to decline in numbers, the growth of private one-room schools has served to stabilize the decline in the total number of one-room schools in the United States. Table 1 illustrates the growth of private one-room schools. For example, there were four Amish or Mennonite one-room schools in 1940, 467 in 1985, and 708 in 1996. Data for other private schools for years prior to 1986 are cur-

Table 1
Total One-Room Schools in the United States

Year	*Public*	*Amish or Old Order Mennonite*	*Other Private****	*Total*
1930	149,282 *	0	****	149,282
1940	113,600 *	4	****	113,604
1950	59,652 *	12	****	59,664
1960	20,213 *	71	****	20,284
1971	1,815 *	195	****	2,010
1981	921 *	384	****	1,305
1984	838 *	467	****	1,305
1986	715 **	497	91+ ****	1,303
1996	447	708	457	1,612

* = One teacher schools (Snyder)
** = data from Dewalt
*** = this column includes Hutterite, Seventh-day Adventist, Lutheran, Mennonite, and other schools
**** = Data unknown at this time. The researcher estimates other private private schools for 1986 of 300

rently not available. The researcher believes that there were, in fact, some private schools in existence for each of the years listed. This estimate is based on the current number of Seventh-day Adventist schools, some of which were probably in existence at that time. The researcher further estimates that the true number of private one-room schools (besides Amish or Mennonite) during the school years of 1981 through 1986 was between three and four hundred. A rapid increase in the number of Amish and Mennonite one-room schools occurred after public school consolidation began in rural communities and after the 1972 U.S. Supreme court case of Wisconsin *v.* Yoder, which guaranteed the right of Amish groups to limit formal education through eighth grade. It is interesting to note that as public one-room schools declined, the number of private one-room schools has increased. Table 1 further illustrates the fact that the total number of one-room schools has stabilized at about 1,600 for the years 1981-1996.

Table 1 also documents the decline of public one-room or one-teacher schools. Snyder reports that in 1930 there were 149,282 one-teacher schools, 59,652 in 1950, and 20,213 in 1960. Thus from 1930 to 1996 there were about 148,800 one-teacher schools which closed. The rate of decline in the number of public one-room schools was at the largest rate of decline between 1960 and 1970 with about 82% of the one-room schools closing during that

Table 2
Private One-Room Schools by States (1995-96 School Year)

State	Amish	Old Order Mennonite	Lutheran	Hutterite	Seventh-day Adventist	Other	Total
Alabama					2		2
Alaska					5		5
Arizona			1		9		10
Arkansas					10		10
California					31		31
Colorado					10		10
Connecticut					1		1
Delaware	8 (2)				1		9
Florida					8		8
Georgia					10	1	11
Hawaii					1		1
Idaho					9	2	11
Illinois	9 (10)				12		21
Indiana	11 (85)	3 (4)			9	1	24
Iowa	22 (8)	1	2		4		29
Kansas			2		3		5
Kentucky	11 (7)	7 (1)	1		5		24
Louisiana					2		2
Maine					2		2
Maryland	5	1 (1)			2		8
Massachusetts					5		5
Michigan	39 (11)	1 (1)	3		18		61
Minnesota	16		1	5	8		30
Mississippi					3	1	4
Missouri	31 (6)	14 (3)	1		12		58
Montana	1 (1)			23	11		35
Nebraska			5		3	5	13
Nevada					1		1
New Hampshire					1		1
New Jersey			1		0		1
New Mexico					1	1	2
New York	23 (5)	13 (3)			8		44
North Carolina	(1)				11		11
North Dakota				6	1		7
Ohio	84 (91)	4 (6)			9		97
Oklahoma	2				2		4
Oregon			2		17	2	20

Table 2 (cont.)

State	Amish	Old Order Mennonite	Lutheran	Hutterite	Seventh-day Adventist	Other	Total
Pennsylvania	260 (17)	55 (43)			10		325
Rhode Island					0		0
S.Carolina					10	1	11
S.Dakota				30	3		33
Tennessee	10 (1)				12		22
Texas					14		14
Utah					1	4	5
Vermont					5		5
Virginia	2 (1)	(5)			5		7
Washington				4	16		20
West Virginia					8	1	9
Wisconsin	69 (8)	6 (2)	3		13		91
Wyoming					4		4
Total	603 (254)	105 (69)	22	68	349	18	1165

The numbers in ( ) indicate the number of other Amish or Mennonite schools which have two or more teachers.

decade. This is a much higher rate than any decade before 1960 or after 1970.

Table 2 describes the number of private one-room schools by state as of the 1995-96 school year. The state with the largest number of private one-room schools was Pennsylvania with 325 schools, most of which were Amish. The state with the second-highest number of private one-room schools was Ohio, and again most of these were Amish. As of 1996 Amish and Mennonite schools were located in 23 states and comprised 43 percent of the private one-room schools. It is interesting to note that most public one-room schools are located west of the Mississippi River, while 68 percent of the private one-room schools are located east of the Mississippi. Most one-room schools are sponsored by Amish, Mennonite, Seventh-day Adventist, Lutheran, and Hutterite religious groups. Lutheran one-room schools are located in thirteen states with most of the schools located in the Midwest section of the United States.

One should note that the numbers in parenthesis in the Amish and Old Order Mennonite columns indicate additional schools which have two teachers and or two rooms. These schools function in much the same way as a one-room school. The difference is that one teacher will have grades one through four and the other teacher will have grades five through eight. It is also interesting to note that many of the

newer Amish schools in Indiana will have living quarters for the teacher above the school, a very practical way to provide housing for teachers who are not from that community.

Discussion

The perception that one-room schools no longer exist is, in fact, a misperception. The growth of private one-room schools has served to stabilize the total number of one-room schools.

The one-room school will remain an alternative to consolidated public schools well into the next century.

While it is true that the number of public one-room schools continues to decline, there are in fact 447 still in operation. While the number of public one-room schools continues to decline, this decline is not as rapid as in earlier decades. The opposite trend has occurred with Amish and Old Order Mennonite schools. The move to consolidate schools into larger districts, bus students to consolidated elementary, middle, or high schools, and the 1972 Supreme Court decision which guaranteed the Amish the right to form their own schools and to limit school-based education to eighth grade has had a dramatic impact on the proliferation of these schools. For example, in 1958 there were 12 Amish one-room schools, in 1988 there were 537, and in 1996 there were 708.

It is interesting to note that Hostetler and Huntington reported that the average of the composite scores for language, reasoning, and quantitative ability for Amish educated students was about the same as that of eighth grade students in similar rural areas. If one takes this into consideration with the statistics concerning unacceptable rates of violence, dropping out of school, inability to read, and drug abuse among our nation's youth, one might wish to ask a variety of questions. How has consolidation affected students socially, emotionally, and academically? What is the optimum number of students for a school? How large must a school become before a student becomes a number and not a scholar?

These questions are important in light of the fact that many drug and alcohol prevention programs, pregnancy prevention programs, and drop-out prevention programs have as the core of their curriculum the improvement of self-esteem of students. These programs also attempt to get students to realize that there are many caring adults in their community. Is a part of the need for these types of programs related to

large consolidated schools?

The *Education Digest* used the heading, "Can They Be Eliminated?" for the article "One Teacher Schools are Still Around," (Egerton). Amish and Old Order Mennonite schools will continue to grow as the school-age population of each of these groups continues to increase. In addition, the one-room school will most likely be a viable form of education for Lutheran and Seventh-day Adventist youth well into the next century. Thus, the one-room school, which many believe to be the educational setting of the past, will remain an alternative to consolidated public schools well into the next century.

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Early Childhood Education

Beverlee Haar

CHILD CARE IS A MAJOR national concern that has been highlighted in recent news magazines and primetime TV documentaries such as "This is Your Child." God's young children are of interest and concern also in the Wisconsin Evangelical Lutheran Synod. A WELS study concerning "Child Care in the Church's Future" (1993) began with a statement from "Vision 2000+" as adopted by the 1989 WELS synodical convention. This stated goal was "to assist families in our congregations and to reach out to our communities by providing Christian child care." Why are many WELS congregations and other church bodies involved in an early childhood ministry? Children are the next generation and the promise of the future. Another answer may be that the churches are attempting to meet the needs of a changing society. Family structures and lifestyles have definitely changed. Most families, even though economically, educationally, physically, and emotionally healthy, feel inadequate in trying to meet the demands of today's rapidly changing society. Early childhood programs need to offer families support as they help their children develop during the early years. God's people need to be concerned about the spiritual development of young children who are in a critical period of life for forming attitudes, values, and morals.

The care and training of young children outside the home has become almost indispensable in today's society. Scripture specifically gives parents the primary responsibility for nurturing their children. A Christian early childhood program is meant to assist parents in this task. David clearly explains the importance of training the next generation in Psalm 78:1-7.

> O my people, hear my teaching;
> listen to the words of my mouth.
> I will open my mouth in parables,
> I will utter hidden things, things from of old—
> what we have heard and known,
> what our fathers have told us.
> We will not hide them from their children;
> we will tell the next generation
> the praiseworthy deeds of the LORD,
> his power, and the wonders he has done.
> He decreed statues for Jacob
> and established the law in Israel,
> which he commanded our forefathers to teach their children,
> so the next generation would know them,
> even the children yet to be born,
> and they in turn would tell their children.
> Then they would put their trust in God
> and would not forget his deeds
> but would keep his commands.

Jesus gave his disciples admonishments and guidelines concerning young

children's training:

- John 21:15 Feed my lambs.
- Matthew 18:10,14 See that you do not despise one of these little ones, for I tell you that in heaven their angels always behold the face of my Father who is in heaven. It is not the will of my Father who is in heaven that one of these little ones should perish.
- Luke 18:15 Let the little children come to me and do not hinder them for the kingdom of God belongs to such as these.
- Matthew 21:16 "Do you hear what these children are saying?" they asked him. "Yes," replied Jesus, "have you never read, 'from the lips of children and infants God has ordained praise'?"

If the reports from our early childhood programs are true there is extra joy in heaven because the Holy Spirit does cause faith in the hearts of young children who have come to know Jesus as their Savior. It is probable that through a congregation's early childhood ministry there will be children and families whose lives have first been touched by the love and message of the Savior. Young children and their families will learn of God's love and his plan of salvation and will be provided with spiritual and educational support from pastors and teachers. Young families will also be a support for each other in a warm, caring, God-pleasing atmosphere. As we approach the year 2000, is God providing a means for us to reach out to the churched and unchurched young families in our communities?

Early childhood programs are a potentially effective evangelism tool for unchurched young families. In the same way as English as a second language in our foreign missions may serve as an outreach tool, so early childhood ministries may serve as an outreach tool in our communities. When children are young, parents are often the most receptive to parenting information. Early childhood programs should include family ministry which focuses on parenting skills. This outreach to parents focuses on their Christian responsibilities for nurturing their children in their homes.

Developmentally appropriate curriculum

The National Association for the Education of Young Children (NAEYC) in its 1997 edition of *Developmentally Appropriate Practice in Early Childhood Programs* defines and describes early childhood programs as "any group program in a center, school or other facility that serves children from birth through age eight" (Bredekamp and Copple, p. 3). Early childhood programs include child care centers, family child care homes, private and public preschools, pre-kindergartens, kindergartens, and primary grade schools. The NAEYC position statement on developmentally appropriate practice is a result of professionals making decisions about what is necessary for the well-being and education of young children. This education and training is developmentally appropriate when based on the following three important

kinds of information and knowledge:

- what is known about child development and learning
- what is known about the strengths, interest and needs of each individual child in a group setting
- knowledge of the social and cultural contexts in which children live (Bredekamp and Copple, p. 9).

Lillian Katz, past president of the NAEYC explains, "We have better research than ever on how children learn at different ages ...,"that "knowledge has many implications for schooling. We know for example that young children learn better through direct, interactive experiences than through traditional teaching, where the learner is passive and receptive" (quoted in Willis, p. 1). Sue Bredekamp, the editor of *Developmentally Appropriate Practice*, emphasized "that teachers whose instruction is developmentally appropriate do not expect all the children to learn the same things in the same way on the same day."

A young child's development will thrive in an environment with a consistent daily routine, and where specialized areas support active learning experiences with materials, manipulation, choice, and language interaction by caring adults. Active learning for the preschool child involves his or her play and work time in exploring with senses, moving, and talking through experiences. Interaction with peers and adults and engagement with all kinds of materials and activities gives young children many and varied experiences. Three- and four-year-olds are sharp, capable imitators–in the absence of quality time with adults or appropriate materials children practice and learn to become passive or aggressive. For example, television is not quality interaction with people or materials and children often become passive or aggressive as a result of extensive time in front of a television set. Active learning helps the child's cognitive development in mental concentration, emotional stability, and social growth.

Environment

An appropriate early childhood program's active learning environment needs space in which children can move, build, sort, create, spread out, construct, experiment, pretend, read, write, draw, count, store belongings, and display their work. The arrangement of this space is important because it affects everything the children do. Young children develop cognitively in a stimulating, yet ordered classroom. The room is divided into well-defined work areas where materials are logically organized and clearly labeled. This enables children to have control over their environment as much as possible and to act independently. When children make plans for their work time, they can clearly see what their choices are since each area provides a unique set of materials and work opportunities. This atmosphere of discovery and learning pervades in classrooms with the following areas:

Bible Story Area

- the stories of children from the Old and New Testaments, Bible story pictures, flannelboard Bible story peo-

ple, places and things, role-playing materials.

House Area

- pretending materials, kitchen equipment for manipulating, sorting, filling and emptying, dramatic play materials—dolls, clothes, table, chairs, brooms, dustpans, telephones, all kinds of prop boxes—grocery, carpenter's, doctor's, farm, gas station, shoe store, etc.

Art Area

- paper of different sizes, textures, colors, materials for mixing and painting, materials for holding things together and taking things apart, materials for dimensional representations, all kinds of writing and drawing utensils

Block Area

- building materials—large hollow blocks, unit blocks, cardboard boxes, carpet pieces, tubes, ropes, materials to take apart and put together, materials for filling and emptying

Quiet Area

- space for mastering and repeating fine motor skills—puzzles, dominoes, nesting blocks, pattern blocks, sorting materials—buttons, stones, materials to fit together and take apart—pegboards, nuts and bolts, magnets, board games

Literacy Area

- books, books, books, pictures, puppets, stuffed toys, role-playing materials

Discovery Area

- magnifying glass, nature materials, books, pictures, sand and water materials

Movement/Music Area

- moving in locomotor and non-locomotor ways, space positions, directions, rhythm, singing, instruments

Outside Play Area

- things to climb, balance, swing on, slide, get into and under, jump on and over things, to push, pull and ride on, things to throw, kick, and enjoy all kinds of weather

Routines

As children reach the age of three and four they begin to ask about time events and when certain things happen in his or her day-to-day life. A consistent routine helps children and adults to be free of worrying about what happens next in their lives. It is comforting for a child to know and understand that adults do not always have to direct every aspect of his or her young life. Children need to be aware of the daily routine and know the names of its parts:

Greeting Time/Story Time (As children arrive the teacher is there for greeting and also to talk with parents. Stories previously read are re-read as a beginning quite time)

Bible Story Time (children of the Bible, memory verses, and songs)

Planning Time (Consistent decision making helps to form mental images of their work plan ideas—which area will they work)

Work Time (execution of their plans, gather information through their play, interact with peers, problem solving)

Clean-Up Time (return materials and equipment to their proper storage

place—restore order)
Recall Time/Snack Time (how was the plan carried out, with whom did they work, recount problems and fun)
Small-group Time (less than 10 children) (Teacher presents activity, new material, new experience, child learns new plans and ideas and adult gives attention to topic extension)
Circle Time (10 to 20 children) (group games, movement exercises and motor skills, music and literature time)
Outdoor Time (use of large motor skills, walks, cooperative play, and science discovery activities)

Early childhood curriculum

The NAEYC has defined and explained practices that are developmentally appropriate and inappropriate for early childhood programs. How do these guidelines become a practical curriculum for an early childhood program? David Weikert, through the High/Scope Educational Research Foundation, has developed a curriculum with defined experiences based on Jean Piaget's theory of active learning. This curriculum has been used and researched for twenty-five years. These defined experiences promote the cognitive, social, emotional, and physical needs of young children. The experiences cover six curriculum areas of early childhood educational programs:
God's Word
Initiative/social relations
Creative representation (models, pictures, blocks, clay, drawings, role playing)
Language and literacy (talking, describing, story listening, poetry, writing)
Pre-math (classification, seriation, number, space, time)
Movement and music

The richer the environment and variety of experiences the greater will be young children's opportunities to develop fully as God's children. Young children not only need an environment in which to play, work, and talk about their young life happenings, but in a Christian setting they hear daily of Jesus' love for them. They learn to know their value as a child is not dependent on family structure or their own worth, but is the direct result of God's love in Jesus as their Savior from sin.

God has given us the assurance that faith in the Savior is worked in the heart of hearers as the Word is taught. The early childhood religious educator masters the art of "reading" young children and thus uses a wide range of instructional procedures and materials so young children, too, can "go and tell" the things of God that they have seen and heard. The following list gives consideration points concerning young children's developmental stages and hearing and learning God's Word.

"Faith comes from hearing the message..." Romans 10:17

- the main focus of all Bible lessons—What is God's plan of young children?
- the importance of Christian parents and teachers in the faith life for young children
- young children's understanding of story—people, time, place, and happening

- story repetition gives young children joy and confidence
- story retelling by children rather than teacher's questions through flannel figures, pictures / drawings, role-playing, blocks, play-doh, puzzles
- this "practice" retelling of Bible stories helps young children "go and tell" the truths of God's Word to their families and others.

A Christian early childhood ministry says that from the moment of birth and baptism God cares. It says that young children are a special priority. Education in the church is a lifelong process. Starks and Ratcliff quote David Elkind, a child psychologist, as he underscores the importance of religious education for preschoolers. "One reason that religious families routinely produce religious children is probably the fact that the child is exposed to a religious orientation and to religious practices at an early age. Indeed it could well be that research and evaluation of religious instruction during early childhood is the most imperative need in religious instruction today" (p. 270). Horace Bushnell wrote that the central purpose of all religious education is "that the child is to grow up a Christian and never know himself as being otherwise" (quoted in Lee, p. 175). Plass, in a footnote in his well-known compilation, asserts that Luther, "to his dying day held that waywardness and unbelief in later life were usually the results of the neglect of religious training in childhood and youth. He [Luther] would have subscribed wholeheartedly to the lines of William Cowper:

'Tis granted, and no plainer truth appears,
Our most important are our earliest years.
The mind, impressible and soft, with ease
Imbibes and copies what she hears and sees
And through life's labyrinth holds fast the clue
That education gives her, false or true."
(p. 145)

Finally, God's wisdom through Solomon still speaks to us: "Train a child in the way he should go, and when he is old he will not turn from it" (Pr 22:6).

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Papermaking: A Little Mess to Enhance Your Creative Classroom

Rachel Tacke

"Oh, I think I'll use some dried grass, some poppy seeds, some of that smelly stuff, a little bit of this flower... and I want glitter! OK. I'm ready. Can I start it now?" Expectant eyes give way to shrieks of delight while the blender swirls the mass of pulp. Ears are uncovered as the slop gently bubbles to a stop.

Whether your students are wide-eyed four-year-olds or inquisitive teens, papermaking is an intriguing process. It can be used as a simple art project or it can connect subject matter "across the curriculum." Homemade scrolls for Word of God, studying shapes or ratios in math, recycling materials, or exploring fibers and colors in science, problem solving to find the right balance of paper and sizing will put away workbooks and get your students involved in the messy, hands-on learning process that will glue a bit more knowledge into their experiences. But beware! It can be fun.

The pouring process described in this article is easily accomplished by four-year-olds. It can also be used as the first attempt by any age. For younger children, please be very cautious with the blender and sharp can-edges.

Materials needed for your mess:

- 1 large coffee can with lid
- 1 medium coffee can, both ends removed (with duct tape on the edges)
- 1 large sponge
- old towels
- blender
- a small piece of screen (duct tape on the edges)
- clean, empty plastic jars with lids (18 oz. peanut butter jars work well)
- water
- recycled paper (Do not use newspaper or construction paper.)

Let the fun begin! Demonstrate the process as you explain each step. First prepare your pulp. Tear a half sheet of paper into small pieces no larger than one inch square. Place these into the empty plastic jar. Add water. Put the lid on. Let this rest for at least 15 minutes. (This can be done the day before.)

Set up your work area. Pour the wet paper into the blender. Add extra ingredients at this time. Colors are made by using colored recycled paper. Scented paper is made by adding herbs,

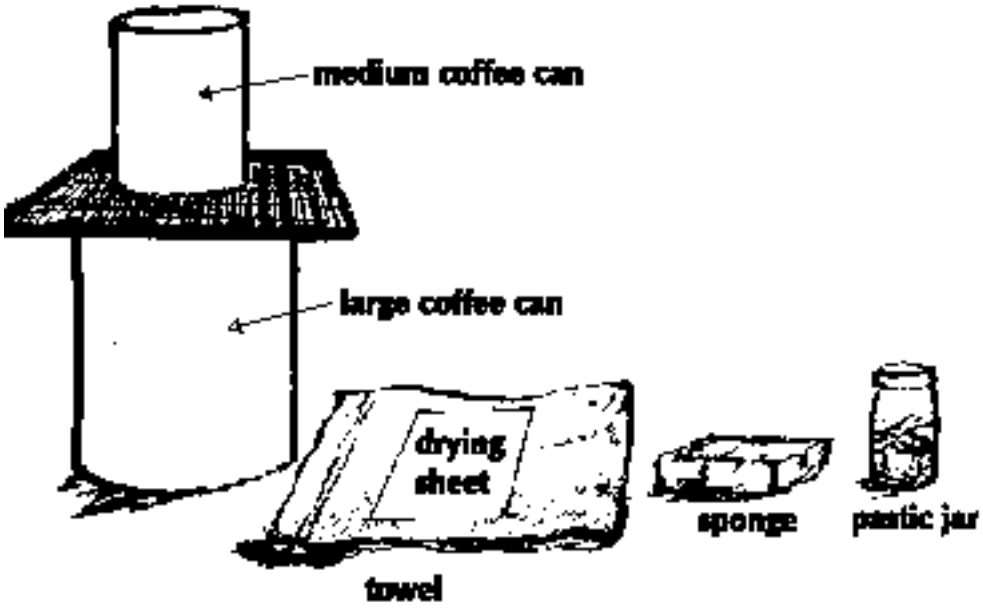
spices, or perfume. Textures come from seeds, flowers, glitter, fibers, or threads. (Delicate or stringy objects should be mixed in after the pulp has been blended.) *With the cover on*, let the blender run until the paper turns into a deliciously appealing mush. This should take less than 30 seconds. If the blender is working too hard, add more water. Pour your pulp back into the jar. Add strings, fibers, and other textures to your jar.

Now comes the juicy part. With the cans and screen set up as shown in the diagram below, hold the top can steady and gently pour in your pulp mixture. Your goal is to catch the pulp in an even layer on the screen. The excess water runs into the bottom can. If the layer is uneven, put it all back into the jar and try again. Do not touch the pulp on the screen with your fingers. This will disturb the fibers. (Oh well. No hands on, I guess.) Remove the top can.

Now you couch (kooch) it. Holding the screen with both hands, gently turn it upside down onto the clean side of a recycled piece of paper. Press a sponge on the back side of the screen, soaking up the water. This removes the excess water from your pulp so that it releases from the screen. When no more water can be removed, gently lift the screen on one side. Your new paper should remain on the "drying sheet." If it sticks to the screen, go through the sponge process again.

Set aside your "drying sheet" with your paper on it. This must lay flat or hang on a line. Let it dry overnight.

Now you have come to the difficult "hands on" part of the process. You need to peel your new piece of paper from your "drying sheet." Gently loosen an entire edge. If the edge is uncooperative, try another edge. Then



carefully peel your sheet off. If you pull too fast, your paper might tear. There, you have it! Your own sheet of paper.

Now that you have it, what do you do with it? I don't recommend taking a spelling test on it. Markers bleed. It is too fragile to erase. So what now?

Have each student make several sheets of paper. (Imagine the drying space needed.) Let them take one home. Keep the other pieces for projects throughout the year. Cards, gift tags, torn paper collages, Christmas ornaments, homemade book covers, frames for drawings or poems are just some of the possibilities.

And nowthat your interest has been ignited, expand!

Instead of using the top can, pour your pulp into a large cookie cutter.

Add scents to fit the season: allspice for Thanksgiving, pine for Christmas, chocolate for.... Make a frame for your screen and pour the pulp into a tub of water. Dip the frame in and pull up and out to catch your pulp. Couch it the same way. Now you have a sheet of paper. A 7" x 10" frame (inside measurement) makes a 5" x 7" folded card. A 5" x 7" frame makes a 3 1/2" x 5" card. (Use math to figure out how large to cut the wood for the frames to make the inside measurements right. Staple the screen on and use the magic duct tape to smooth out your edges. Make another frame the same size and you can give your paper a deckle edge. Gently fold and glue your paper and you have a gift bag. Figure out the shape and folding you need to make an envelope. Older students can add sizing and stabilizer in the right proportions so that you can use marker or ink pens without bleeding. Enlarge your drying sheet and you can overlap your couching. Make a class paper quilt. Take a look at Denise Fleming's *Count!*She puts different colored pulp into squeeze bottles and "paints" figures onto the screen before couching. Make a class mural. Try very thin layers (use less pulp) and couch them on top of each other, trapping delicate flowers in between.

The possibilities are limited only by your mind, unless you run out of school year.

And finally, what you love to do most: clean up. I would recommend setting your screen over the drain before you dump your excess water out. You could also dump it outside, but not right by the school entrance. It might be hard to explain if it stays on top of the snow. Let your cans dry overnight. Then stack the peanut butter jar inside your medium coffee can inside your large coffee can. Add the sponge and put the lid on. If you have frames and deckles, just use a large plastic tub for the dipping process and store everything inside when you are done. It's that simple.

Papermaking: a little mess, a lot of fun, a chance to learn.

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REVIEWS

Does God Know the Multiplication Table?

This really is a review of two books: *The Wauwatosa Theology* (volumes 1-3, Curtis Jahn, editor. Milwaukee: Northwestern, 1997) and Michael Behe's *Darwin's Black Box* (New York: Free Press, 1996). (The reader is wondering, no doubt, why *these* two.)

The title of this review comes from August Pieper's article in volume 1 of *The Wauwatosa Theology* ("Scripture and Reason"). The three volumes in this set describe the origin and characteristics of what came to be called the Wauwatosa theology. (If nothing else, read the excellent historical introduction by Martin Westerhaus in volume 1.) One of the distinctions of the Wauwatosa theology was that theology had to be based not on reason, as Reformed theology tends to be, nor on the teachings of the theologians of the past, as some Lutheran theology tended to be, but on what Scripture clearly teaches. This is a simple idea; Pieper calls it the theology of the farmer and the child. As simple as the idea was, it revitalized the teaching of theology at the seminary of the Wisconsin Synod in the early part of this century. It is also the view of theology that prevails in the training of persons for the teaching and pastoral ministry today.

When Scripture is the source and norm for theology, then we must "make a clean sweep of the judgeship of human reason in divine things and put reason under the seat with regard to every assertion of revelation" (Pieper, p. 153). If a thousand years are one day, or if three is one and one is three, or if bread and wine is also the body and blood of Christ, then so be it. No amount of reason will ever understand the mystery of the gospel. If two plus two does not equal four in heaven,

then it equals something else. God knows the multiplication table but he doesn't have to follow it. Scripture says that God created the world and all it contains in six days and all the words in the world cannot explain how this could be.

Which brings us to Behe's 276 page book. *Darwin's Black Box* is a masterful use of human reason. But it is human reason not in support of evolution (also a produce of human reason) but an argument to destroy evolution.

Behe proposes that there is an unexamined assumption of evolution (the "black box"). The assumption of the evolutionist is that Darwin's theory is supported at all levels of biology. Behe, a microbiologist, shows that molecular biology proves Darwin wrong.

Behe's argument is complex and fascinating. There are biological systems, he contends, which are irreducibly complex. This is a system, such as the process by which blood coagulates, wherein the removal of any one part causes the system to cease functioning. Behe uses the analogy of a mousetrap to explain irreducible complexity. If you remove one part of a mousetrap—the spring, the holding bar, the platform, or the catch—the mousetrap will never catch a mouse. It is irreducibly complex. An irreducibly complex system (which is what our bodies are on a molecular level) can never be a result of evolution because no biological mutation would result in parts that did nothing unless combined with other parts. A mousetrap could never result from a series of "manufacturing accidents." Evolution is logically wrong. The black box of Darwin shows evolution to be an untenable theory.

Behe, however, does not believe the scriptural account of creation. He believes in "intelligent design" which the reader can interpret in any way including a God who began everything in some kind of creation.

A Christian reading Behe's book might say, "Now I'm even more certain the biblical account of creation is correct because the opposing view—evolution—is logically incorrect." That would be a mistake. Some persons, who call themselves creationists, make that error. They believe the Bible needs and deserves to be supported by logical and empirical evidence. Somehow, the Bible becomes better when it is logical and reasonable, they think. Therein lies the dead end of Reformed theology—as August Pieper warned us.

Then why read Behe? First, because you'll learn some fascinating biology

which will prompt the wonder of the psalmist about how fearfully and wonderfully we are made. Second, read the book because it is instructive to watch human reason battle human reason. If Behe's view prevails, evolution will be consigned to the dustbin of discarded science (remember phlogiston and cold fusion?). You can then be a smug Christian. There would be something (probably sinfully) satisfying to watch the arrogance of Stephen Jay Gould crumble. More seriously, however, if a paradigm does shift and evolution becomes untenable, our young Christians will be better able to enjoy science classes in secular schools.

But, and this is where the Wauwatosa theology must be understood, no one will be saved and no one will be "closer" to being saved if Behe's view prevails in the scientific community. An "intelligent designer" never came into the world to live and die for sinners. That Savior is known only by faith through the revealed Word, not by reason.

"To be sure, there is nothing harder than to renounce reason. It is indeed to renounce the best and noblest and most characteristic, your own self, and to become a fool before yourself and all reasonable men.... It is the most glorious thing that the heart becomes firm in the truth of God, in the foolish gospel; but that only happens through grace. May our dear Lord Jesus Christ maintain us in that unto a blessed end!" (Pieper, p. 186-187).

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