

**A HISTORY
OF
THE CHRISTIAN DAY SCHOOL
IN
THE EVANGELICAL LUTHERAN SYNOD**

**Prepared for
the General Pastoral Conference
September 25-27, 1990
by
George M. Orvick**

A HISTORY OF THE CHRISTIAN DAY SCHOOL IN THE EVANGELICAL LUTHERAN SYNOD

Introduction

"Since the preservation of the coming generations for God's true church on earth is a matter which concerns the very survival of our Lutheran church in this country, therefore it is our Christian duty (not only in word but also in deed) to obey God also in those things which he demands of us regarding the bringing up of our children in true godliness. The synod, therefore, recommends that everything possible be done for the establishment of Christian Day Schools in the various congregations."¹ In these words the conviction of our forefathers in the Evangelical Lutheran Synod is well expressed. From the very beginning the establishment of Christian Day Schools was strongly recommended to the various congregations.

In 1928 the tenth anniversary of the synod was celebrated along with the 75th anniversary of the old synod. In a special "Jubilee Souvenir" booklet prepared especially to give an account of the Christian Day Schools in our synod, we read the following paragraph written by the committee:

The great problem of all ages has been, and will continue to be, the bringing up, the training of the children. As the children are so will the future be. The church that is satisfied with makeshift expedience in the Christian education of her children has no other future prospect than failure, while the very portals of hell shall not prevail against the church that dutifully and faithfully and regularly leads her children to the fountain of life, Jesus Christ.

One can see here, also, how seriously our forefathers took the matter of the Christian training of children. This seriousness was based upon the clear commands of the Lord concerning the proper training and care for the little ones. On the inside cover of the Jubilee booklet we find the following passages listed under the heading, "Thus Saith The Lord."

Psalm 111,10: The fear of the Lord is the beginning of wisdom.

Prov. 14,27: The fear of the Lord is a fountain of life.

Matt. 16,26: For what is a man profited if he shall gain the whole world, and lose his own soul?

Prov. 22,6: Train up a child in the way he should go; and when he is old, he will not depart from it.

Isa. 54,13: And all thy children shall be taught of the Lord;

¹Synod Report 1922, pp. 86-87.

and great shall be the peace of thy children.

Deut. 6,6-7: These words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Matt. 18,6: But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

In this paper we will endeavor to give a brief history of the development of Christian Day Schools in our midst.

Christian Day Schools in the old Norwegian Synod (1853-1917)

Two sources of information provide us with a fair evaluation of the attitude of our forefathers towards Christian Day Schools. These two sources are "The Norwegian Synod and the Christian Day School," an essay by Dr. Norman A. Madson which can be found in the Synod Report for the year 1928. Another source is found in the anniversary volume Grace for Grace. Here in chapter nine on the subject of "Elementary Christian Education" we find also an excellent summary of the efforts of our fathers in the old synod to promote the establishment of Christian schools.

In his essay Madson points out that the Christian Day School never came to occupy the place it deserved in the church of our fathers:

While the education of its youth has ever been one of the chief principles of the Norwegian Synod we deplore the fact that this institution never was given the support which it deserved in the church of our fathers. This does not mean that those early pioneers did not have sincere convictions about the importance of Christian education and the necessity of establishing Christian schools. We need to bear in mind that our forefathers came from a land where the faith was taught in the common schools of their country. These state-supported schools used the Bible, Luther's Small Catechism, the Bible History, and the Hymnbook and made them a regular part of the child's training. This was because the Lutheran church was the state church of Norway even as it is to this very day. The founders of our synod were therefore used to the idea that the principles of the Christian faith would be taught in the public schools. When they therefore came to this new land they were not sufficiently acquainted with the public school system here where the tax-supported schools could not give instruction in the Christian religion or in any other religion. For awhile they labored under the delusion that the public schools could be used for this purpose.²

²Synod Report, 1928, p. 75ff.

This was not the case with the forefathers of the Missouri Synod. They had come from a homeland in which they had suffered real persecution because of their faith. It was this persecution which prompted C. F. W. Walther and his fellow Lutherans to emigrate to America. They knew, therefore, from the very beginning that they could not expect any Christian instruction from the state schools. They therefore had the conviction that if their children were to be thoroughly instructed and grounded in the Christian faith they would have to establish their own private Lutheran schools. It was through association and affiliation with these conservative Lutherans that the fathers of our synod learned to see the necessity of the Christian Day School and to understand that in their new country the church and the state were distinctly separate. But even though the leaders had to come to this conviction they did not receive wholehearted support from the rank and file of their followers. Dr. Walter H. Beck writes in Lutheran Elementary Schools in the United States that "The public schools had very quickly come into popular favor among the Scandinavians and were considered to serve their interests and needs more adequately and effectively than a separate parochial school system. ...Consequently the Scandinavians had no fear of the public schools in their community; they often constituted a major proportion of the populace, and in such communities the schools were more or less their own and the children spoke their mother tongue on the playgrounds as freely as though the schools were conducted by the church for this particular purpose." ³

The leaders of the synod soon realized that it would be necessary to establish congregational schools. They therefore began an uphill fight to promote the Christian Day School. As early as 1855 J. W. C. Dietrichson wrote in the very first issue of the synod's official organ (then called the Maanedstidende), a strong statement urging the establishment of Christian schools. Here he shows that he has a clear understanding of the separation of church and state and that religious instruction will have to be carried on by the church.⁴ It was Dietrichson, H. A. Preus, J. A. O. Otteson, and Laur Larsen who led the struggle in testifying to the necessity of the Christian Day School.

If we look at chapter 11 of Grace for Grace, we shall also find a concise account of attempts to establish Christian Day Schools in the old synod. In 1866 a committee consisting of Rev. Nils Brandt and professors F. A. Schmidt and Laur Larsen brought a well prepared and thorough report to the synod in which they strongly urged the establishment of Christian Day Schools. We quote briefly:

Even as Christianity should penetrate and permeate the whole life, so should it also permeate the whole school in all

³Beck, Walter H., Lutheran Elementary Schools in the United States, p. 141

⁴Madson, Norman A., "The Norwegian Synod and the Christian Day-school," 1928. p. 75ff.

instruction. The instruction should be animated by a Christian spirit and the instruction in every branch of knowledge should be given in the light of Christianity. Throughout the whole instruction it should always be borne in mind and impressed upon the children that they have been grafted into Christ through baptism and that they must abide in him. The discipline in the school must therefore also be a Christian discipline....The zeal of a congregation for a Christian school will, even as it flows from the zeal and earnestness of a congregation in its Christianity, also nourish, strengthen, and further the true Christian life in its midst. Especially will it exert such an influence in the coming days that the future existence of our congregations, as far as men can judge, can well be said to depend more upon such schools than upon anything else. May God give us grace to acknowledge this and to act accordingly.⁵

In spite of such urging, no action took place towards the establishment of Christian Day Schools. Ten years later, in 1876, the sainted Rev. H. A. Preus, for many years president of the Norwegian Synod and an ardent spokesman for Christian Day Schools, complained in his report to the synod: "It is certain that something must be done--something drastic--by our church body if it shall not perish. Experience teaches us that this has been the fate of so many Lutheran denominations in this country on account of their neglect of the congregational school."⁶ The synod convention earnestly considered President Preus's words and elected a committee to consider what should be done. The report of this committee urged that the congregations establish Christian Day Schools. This report was adopted by the synod and we read: "In these schools the children should receive their whole training. The public schools should not be used except in the case of absolute necessity, for in these schools the word of God does not dominate, neither its nurture nor its admonition. In these schools they are not taught "the one thing needful," nor do they "seek first the kingdom of God and his righteousness."⁷

As a result of such appeals and admonitions a number of Christian Day Schools were established in widely scattered parts of the synod. Preus established a school in his Spring Prairie Congregation. Schools also were established at Madison, Wisconsin; in Chicago, Illinois; and in Decorah, Iowa.

After this endeavor, the election controversy came upon the church during the 1880's. This seriously hindered the work of promoting Christian Day Schools. After the controversy was over and peace had been restored the cause of the Christian Day School was again brought to the forefront. Rev. B. Harstad, who was a strong advocate of Christian

⁵Grace for Grace, p. 78.

⁶Ibid, p. 79.

⁷Ibid. p. 79.

schools, succeeded in establishing a school in his Gran Congregation in North Dakota. Other schools were also established in North Dakota, Minnesota, Iowa, and in Starwood, Washington.

Grace for Grace informs us that during the 90's up to 1903 the Christian Day School was discussed at almost every convention. The school was pointed to as the only solution for the cause of Christian training of the children. In his report to the Jubilee Synod in 1903 Pres. U. V. Koren stated: "If there is any cause that is of supreme importance for us, a cause which the synod now at the beginning of a new period should embrace with all its power and enthusiasm, it is the cause of schools for our children."⁸ This synod convention decided to set aside a fund in memory of Rev. H. A. Preus, from which congregations which needed assistance in establishing Christian Day Schools could receive support.

Up until the time of the Merger in 1917, the Christian Day School was a constant subject of discussion, both at the general conventions and at district conventions of the synod. At the time of the Merger there were 14 Christian Day Schools in the synod, many of them with large enrollment. The Merger, however, put an end to the movement towards the establishment of Christian Day Schools. After the accomplishment of the Merger all except three of the schools of the old Norwegian Synod were discontinued. These three schools were located in Parkland, Washington; Somber Congregation near Northwood, Iowa; and in the Lime Creek Congregation near Lake Mills, Iowa. These congregations continued on in our present reorganized synod.⁹

We thus learn that the valiant efforts of our forefathers to establish Christian Day Schools in the old synod did not meet with success. The final verdict regarding the Christian Day School in the old synod may be summarized in a quotation from the Lutheran Church Herald, February 7, 1928, where we read, "It may be taken for granted that we have given up the idea of establishing full-time parochial schools to take the place of the public school. While this would be an ideal condition, it would be placing a great burden upon our people which they would hardly be able to bear."¹⁰ Dr. Madson, writing in the "Jubilee Souvenir" booklet concerning Christian schools: "One of the reasons for my leaving the Norwegian Lutheran Church of America was its attitude toward the parochial school. As you all no doubt know, there is not to be found within this large church body a single Christian Day School. Our little Synod maintains at present seven such schools, and it is the earnest purpose of our synod to establish such an institution in every congregation belonging to the Synod. Because of its obedience to God's word in all matters of faith and life, the Norwegian Synod looks upon the training of the child in the way it shall go as one of its most sacred duties. And every Christian should be interested

⁸Ibid, p. 80

⁹Ibid, p. 80-81.

¹⁰"Jubilee Souvenir" booklet, 1928, p. 32

in the proper indoctrination of the young. It is our only hope for the future."¹¹

The First Ten Years 1918-1928

The first convention of the Evangelical Lutheran Synod, which met at Lime Creek near Lake Mills, Iowa, from June 14 to June 19 of 1918, was devoted primarily to the organization of a new church body. Proposals were made for the adoption of a name for the synod which was to be "The Norwegian Synod of the American Evangelical Lutheran Church." A committee was elected to draw up a constitution to be presented at the next convention.

It was at the second annual convention of the synod held in 1919 at Our Savior's Congregation in Albert Lea, Minnesota, that the subject of Christian Day Schools was strongly brought to the forefront. In his presidential address, Pres. Bjug Harstad presented a strong message in which he sets forth an excellent plea for the use of Christian schools for the children. He begins with a question: "Bor forældre sende sine born paa religionslose skoler?" (Translation: Ought parents send their children to schools where religion is not taught?) The answer: "Nei." He then goes on to set forth a powerful plea, based upon many Bible passages, to the pastors, congregations, and parents for the establishment of Christian Day Schools. He points out that it is possible to establish such schools if we proceed "ikke bare med snak og vakre ord. " (Translation: Not with only talk and beautiful words) but only if pastors, teachers and parents in devout prayer for the enlightenment of God's Holy Spirit will set themselves to the task with determination and recognition of the great need.

In response to the plea of the president the synod resolved to establish a school committee of three members. They also voted to establish a "Christian Day School Fund from which needy congregations could get support for Christian Day Schools which provide for the whole education of the child, and this fund to be administered by the school committee."¹²

It was thus that the synod took its stand in favor of the establishment of Christian Day Schools.

As we proceed through the years we find that at almost every convention serious consideration was given to this subject. At the 1920 convention meeting at Fairview Lutheran Church in Minneapolis we read the following report, "The synod is much pleased to learn that Our Savior's Church at Albert Lea, Minnesota, has resolved to establish a parochial school, and it encourages other congregations to do likewise."

¹¹Ibid, p. 15.

¹²Synod Report, 1919, p. 32

Pastor Emil Hanson preached a "school sermon" at the convention. After speaking about the Sunday School and the "Summer School" he goes on to say, "When you consider what is contained in Christ's command, 'Feed my lambs!', do you then dare to make the assertion that these schools which are conducted a few weeks in the warm summer time, when the children usually enjoy their vacation, fulfill the duties which the Lord enjoins upon us in this command? Is it in this manner that a shepherd tends his sheep, that he gives them all the nourishment they need--and almost more than they need--for six or eight weeks, and then lets them starve the rest of the year? Do Christ's words in our text leave the impression, that it is in this manner that he wants his lambs to be fed? There is only one school for children which is able to fulfill the demands contained in the words of Jesus, 'Feed my lambs!', and that is the so-called parochial school, which is conducted at the same time as the public school and gives instruction in the ordinary, common-school branches, together with daily instruction in God's Word....We ought, therefore, to make this school our goal, to establish as many of these schools as possible, one in every congregation, or at least one in every parish, which all the congregations constituting the parish may make use of." He goes on to state, "Great sacrifices are required to conduct this work. Such an institution as a parochial school is not by any means a cheap affair, and certain sacrifices are necessary on the part of the church members in order to maintain such schools. But if the members are imbued with a fervent love to the dear Savior, the means that are necessary in order to maintain such schools will not be lacking."¹³

Also at this convention the synod resolved to establish a fund for the parochial school and this was based upon a donation of \$1,000 given by Mrs. T. Larson of Parkland, Washington.

At the fourth annual convention of the synod, which was held at Western Koshkonong, Wisconsin, in the year 1921, an excellent essay on Christian Day Schools was presented by the Rev. A. J. Torgerson. In his essay Rev. Torgerson tells a fable about the birds. He asks:

Have you ever heard the fable about the birds? It is only a fable but it contains an important lesson. It states that when God created the birds, he made them without wings. And they wobbled about--some clumsy, awkward and helpless creatures. Later the Lord came to them with wings and asked them to put them on and carry them. But then the birds grumbled. They thought they had enough to carry as it was without being burdened with the wings. And they wobbled about looking askance at the wings, unwilling to comply with the Lord's request, until he reminded them of how well he had provided for their comfort and happiness, how he had fed them and clothed them and done well by them in every way, and chided them for their distrustful unwillingness to put on what he had made for them. Then the birds bowed their

¹³Synod Report, 1929, p. 112f

heads in shame and came forward, willingly ready to receive and carry the extra burden. And what was the result? Not that the birds carried the wings, but the wings carried the birds. So also the congregation, that in obedience to God's command assumes the burden of supporting a parochial school, will soon experience that it is the school that sustains the congregation.¹⁴

He concludes his essay with words, "Oh let us eagerly sacrifice all that we have, energy, money, in order that this object above all objects may be attained! We cannot more fittingly celebrate the 400th anniversary of Dr. Martin Luther's firm biblical stand at Worms than to establish Christian Day Schools, Bible Schools, in all our Lutheran congregations."¹⁵

At this convention the synod rejoiced over the fact that there were now five Christian Day Schools in its midst. They were located at Parkland, Washington; Albert Lea, Minnesota; Lime Creek, Lake Mills, Iowa; Somber, near Northwood Iowa; and Bethany, Story City, Iowa.

At the 1922 convention the committee on schools recommended that "Where it is possible pastor himself ought to establish a congregational school and become its teacher until a regular teacher could be obtained." The committee also reported that it had approached Dr. Martin Luther College, New Ulm, Minnesota, concerning the possibility of sending students there for teacher training and the possibility of establishing a professorship there.

At this meeting of the synod in 1922 an interesting speech was made by Rev. H. A. Preus, who had served as an army chaplain during the First World War.

The statement is often made that the parochial schools—regardless of what denomination to which they belong, are un-american. We Lutherans claim that those of our denomination are not un-american for we teach obedience to the authorities. Proof of this was especially in evidence during the recent World War.

The undersigned had the privilege of serving as a camp pastor or Lutheran chaplain in various army camps during 1918. There was ample opportunity to observe different types of men from various walks of life and from all kinds of religious denominations. Statistics show that the Lutherans had a larger percentage of its youth enter the service than any other denomination. It was generally noted that the Lutheran boys in larger numbers passed the physical examination and were found more free from bodily blemishes and defects, which were so common in other groups. When in training these lads soon proved themselves, because of their obedience to officers in command, to be most efficient and

¹⁴Synod Report, 1921, p 80.

¹⁵Synod Report, 1921, p. 80-81.

loyal soldiers.

Again the undersigned, toward the close of the summer, after a draft of several hundred men from Minnesota had been received into camp, worked among them in one of the regiments, seeking the Lutheran boys of whom there were many. After spending several days in the three hundred and thirty-third area, I crossed the 332nd area and met one of the captains who had not seen me for some time. He turned to me and asked: 'Chaplin, where have you been keeping yourself?' 'Working in the 333rd, looking up our Lutheran boys,' was the reply. 'Yes, I see there are a lot of your cohorts from Minnesota just arrived. They--the Lutheran boys--make fine soldiers,' said the captain, who was neither a Lutheran nor of Scandinavian descent. However he, a regular army officer, as well as many other regulars who are keen observers of material which makes for good soldiers, was ready to commend the good, sturdy, sound and wholesome qualities in our Lutheran boys.

Mark you, the majority of these Lutheran boys have received their education and training in our parochial schools. Had such wonderful results been attained in training these men; had such favorable comments been made about them by officers, if they had been the products of an un-american institution, which many in ignorance call our parochial school system? Does it not much rather appear as evidence of the soundness and stability of said school system? It cannot be otherwise for this system is founded in order to maintain and inculcate in the hearts and minds of its pupils nothing but obedience and loyalty to God, home and our country, the United States. Let us therefore cherish and promote our parochial schools as a staunch bulwark against the many evil forces which would undermine our homes and country!¹⁶

At the 1923 convention of the synod an essay on the congregational school was delivered by Pastor Henry Ingebritson. It is also to be noted that provision was made for the training of teachers. Professor Oscar Levorson was called jointly with the Wisconsin Synod to teach Norwegian and religion at Martin Luther College at New Ulm, Minnesota.

The synod, furthermore, showed its concern for helping to establish Christian Day Schools by the following: "In order that our Christian Day School program may be furthered in a practical way, the synod promises to give its aid according to ability for the establishment and maintenance of Christian Day Schools in such cases where the opportunity is given but the means are lacking. The synod encourages liberal contributions to this fund. The Christian Day School Committee shall administer these funds according to their best judgment."¹⁷

¹⁶Ibid, p. 87-88.

¹⁷Synod Report, 1923, p. 79.

When the pastors and delegates assembled for the 7th annual convention of the synod at Jerico Lutheran Congregation in 1924 it was reported that the synod had seven Christian Day Schools and 192 students. One of the essays at this convention was entitled "An Historical Overview of the Christian Day Schools in the Synod" and was presented by Rev. L. S. Guttebo. Prof. Oscar Levorson also gave a report from his new position as professor at Dr. Martin Luther College. He writes "We need boys and girls willing to prepare for this important branch of church work (Christian Day School teaching). Two of our congregations opened Christian Day Schools this year. If we are to continue to open new schools, teachers are needed. Let us therefore try to get more young men and women to prepare for work in the Christian Day School, so that we shall not be hindered in establishing these schools because we have not the teachers."¹⁸

At the 1925 convention an essay on "Christian Schools" was delivered by Rev. N. A. Madson. We quote some selections from his essay:

When we consider the history of the Norwegian Lutherans in this country, we must with shame admit that they have divorced their Heavenly Bridegroom in the matter of providing for the education of their children...

The matter of providing for the training of the child is by the great majority of church members considered the sole duty of the state. They have become so used to the order of things in the immediate world in which they live, so inoculated with the spirit of the times, that they are like the Pharisees of old. Even as they imagined that divorces were perfectly proper because they were popular, so many church people today believe it perfectly proper that their children shall be educated in an institution where, by the very nature of the case, the gospel of Christ must be excluded. That which their Lord and Savior has admonished to seek first they are satisfied in relegating to a place of minor importance.

To be sure, they want a little smattering of religion. The child shall be sent to Sunday School or have a little instruction besides, as circumstances may permit. But that the congregation should actually consider it a sacred duty to provide for the child's whole training, they can see no necessity for that. "Why aren't conditions alright just as they are? Others seem to get along with it, why can't we? And haven't even eminent men in the church said it was alright?"

The church which does not provide for the proper training of the child doesn't have to worry about the future; it has no future.

Unless we would have our children, our church, our posterity in

¹⁸Synod Report, 1924, p. 85.

generations to come, robbed of the blessed light of the Gospel, we must be ready to suffer with Christ, carry the cross which true discipleship ever brings with it.¹⁹

It is interesting to note that at this convention which was held at the Nicollet Norwegian Evangelical Lutheran Congregation in June of 1925, one essay was entitled "Judgment Day and its Pre-happening Signs." In addition to this there were no less than 14 short essays under the heading of "True Christian Progress." Many practical aspects concerning true Christian progress in home life, congregational life, and in synodical relations, were presented in these short and inspiring essays.

The committee for congregational schools pleaded for help from the whole synod to assist in financing such schools.

At the 1926 convention, which was held at the Rock Dell Congregation, there were three essays delivered in regard to Christian Day Schools. They were as follows: "The Christian Day School," by the Rev. Justin A. Petersen; "What Shall the Lambs Be Fed?" by the Rev. L. S. Guttebo; "Christ's Clear Command to His Disciples: Feed My Lambs," by the Rev. O. M. Gullerud. One can readily see that the synod was much concerned about the welfare of the young people and the establishment of Christian Day Schools.

At this convention a most crucial and far-reaching matter was presented. This was a proposal by the Bethany Lutheran College Association that the synod purchase and take over the operation of the school. Dr. S. C. Ylvisaker made a presentation to the synod offering the synod the opportunity of purchasing the school. The synod, however, was not quite ready to assume this responsibility and its response to the overture by the Association was as follows: "Without assuming any responsibility itself at this time, the Norwegian Synod nevertheless expresses full confidence in the Bethany Lutheran College Association that it will conduct the school in a true Lutheran, Christian spirit."²⁰

The tenth annual convention of the synod was held at Lime Creek Lutheran Congregation which was served by Pastor H. Ingebritson. It met from the 16th until the 22nd of June, 1927.

The president reported with much gladness that it had been resolved that a new Christian Day School would be established at the Scarville Congregation, Pastor Justin Petersen's call. He urged, "May many of our congregations follow this example which this congregation has set in this important matter." It was also reported that Western Koshkonong Congregation had recently laid the cornerstone of its new school building.

At this convention an essay was also presented entitled, "The

¹⁹Synod Report, 1925, p. 60-64

²⁰Synod Report, 1926. p. 89.

Relation of the Home to the Christian School," by the Rev. C. J. Quill. We quote briefly from his essay:

In the first place, the home needs the school. Most parents have not the time in our busy day and age to attend to the religious instruction of their children, their most sacred duty toward them, as is required of Christian fathers and mothers.... Christian parents should welcome a thousand times the much-needed assistance and service which the Christian School is most willing and anxious to render....The Christian School needs the home. It exists because of the home. It is borne out of the crying need of the home. Were it not for the home, it would not be, would not have been. It is of the home. The Christian School exists for the home. It labors and loves, suffers and sacrifices, prays and perseveres--for the home. It was brought into being for the very purpose to assist and to serve the home in her endeavors and difficulties, to discharge her sacred duties, to solve her perplexing problems and to increase in Christly zeal, influence and beauty. The Christian School is for the home.

We cannot pass over the 1927 convention without calling attention to the fact that it was one of the most significant conventions in the history of our synod. This was because the synod at this convention voted to take over the ownership and operation of Bethany Lutheran College. This would surely have an impact upon the life, the future, and the Christian Day Schools in our synod. After several days of discussion it was Pastor G. A. Gullixson, an ardent advocate of Bethany College, who finally got the floor and made the motion: "I move we take over the school." The vote was 33 in favor and 21 against. But once the decision had been made, the synod got behind the project and gave it its wholehearted support. This far-reaching decision made by our courageous forefathers at Lime Creek surely has been a tremendous blessing to our Evangelical Lutheran Synod and to the Christian Day Schools of our synod.

The next convention of the Evangelical Lutheran Synod was a festive anniversary year. "In this year of our Lord 1928, we celebrate the planting of the mother tree, the synod for the Norwegian Evangelical Lutheran Church of America, and the tenth anniversary of the second growth, the Norwegian Synod of the American Evangelical Lutheran Church. At this dual anniversary we look backward with gratitude to God not only for the bright and happy days of the past, but also for the dark and dreary ones. We look forward, hopefully, only to the extent that God's lambs are brought up "in the nurture and admonition of the Lord."

At this convention, which was the first one held at Bethany College, the theme was "The Practical Problems Which Confront us as the Logical Successors to the Old Norwegian Synod." The subject was treated as follows:

1. To stand firmly on the true Lutheran doctrine of the authority of Scripture.

2. To emphasize continually the fundamentally Christian doctrine of justification by faith in opposition to all synergistic doctrines, which are sweeping over the church today.
3. To bear clear testimony against all alliances with the world and with the erring churches, which threaten to rob us of the saving truth.
4. To endeavor, as much as lies in us, to preserve the faith of our fathers to posterity by establishing and maintaining Christian Schools.

The essay on "The Norwegian Synod and the Christian Day School" was delivered by Pastor Norman A. Madson. In the conclusion of his essay he writes:

But what of the future? Believing that it is God's will that all our children shall be taught of the Lord and that only then shall the peace of our children be great, we have no other program for the future than that which has governed us in the past. With renewed zeal in this endeavor we propose to carry on. Mindful of the faith of our true synod fathers, it is our solemn resolve on this our 75th anniversary rather to be here rededicated to the cause for which they gave their last full measure of devotion. For just as certainly as we are bound in the Word of God in all matters of faith and life, just as certainly must we remain champions of the Christian Day School. We must, however, if the future is to be ours, never nourish the vain hope that the Christian Day School will ever become popular in a world at enmity with God and in which all who will live godly in Christ Jesus shall suffer persecution. Our ideal is and must ever remain, a Christian Day School for every congregation of our synod. To that ideal we have pledged ourselves as a church body. And in the attaining of that blessed consummation we must, even as a Moses of old, be ready rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.²¹

The Committee on Education reported that at this time there were 11 Christian Day Schools conducted by the congregations of the synod. They were located at: Parkland Washington; Princeton, Minnesota; Lime Creek, Iowa; Somber, Iowa; Scarville, Iowa; Albert Lea, Minnesota; Madison, Wisconsin; Western Koshkonong, Wisconsin; Minneapolis, Minnesota; Story City, Iowa; and Gonvick, Minnesota. The Committee also requested that a whole day be devoted to the discussion of the congregational schools. It also reported that a booklet called "A Jubilee Souvenir" had been produced for this meeting. The Rev. H. M. Tjernagel was the editor. The booklet gives a very fine history of each one of the Christian Day Schools in existence at that time.

²¹Synod Report, 1928, p. 82.

"Growing Up in the Lord" 1929-1943

We have seen from the first ten years of the history of our synod that a solid ground work was laid for the establishment of Christian Day Schools. Much work had been undertaken by the young synod during those years. There were three schools in existence when the synod organized but at the end of the first ten year period there were eleven schools conducted by the congregations. Almost every convention had an essay on the importance of the Christian Day School. Again and again it was stated that the goal of the synod should be "a Christian Day School in every congregation." While enthusiasm for such schools remained high throughout the years leading up to the twenty-fifth anniversary in 1943, not much progress was made during this fifteen year period. At the end of the year, 1943, there were still only eleven schools in existence. These schools were in operation at Somber, Iowa; Western Koshkonong, Wisconsin; Parkland, Washington; Albert Lea, Minnesota; Madison, Wisconsin; (a joint school for Holy Cross and Our Saviour's); Lime Creek, Iowa; Princeton, Minnesota; Saude, Iowa; and Nicollet, Minnesota.

Why was it that the continued advance in the establishment of Christian Day Schools was thus halted? No doubt there were many reasons. Perhaps the chief reason was the onset of the "Great Depression" which severely hampered the work of the church during the 1930's. Another reason, no doubt, was that most of the congregations were quite small. Some of them were the result of splits which had taken place in the congregations of the old synod. Thus hampered by finances and small in number the congregations found it very difficult to establish and maintain their own school. While enthusiasm for schools continued to run high, and many fine speeches and essays were given on the importance of the Christian Day School, yet it did not seem to be possible to undertake any new ventures. The synod itself had taken over the operation of Bethany Lutheran College and this received much attention during those years. It was a real struggle for such a church body to keep the college going during the depression. The synod also entered into the discussion of church fellowship and had to begin to take a stand over against the Lutheran Church-Missouri Synod's love affair with the American Lutheran Church. After negotiations between Missouri and the ALC began in 1935 our "Union Committee" was kept very busy testifying against the encroachment of false doctrine. This, too, was a most necessary part of the life of the church in its efforts to maintain purity of doctrine and warn against the intrusion of error.

During this 15 year period, however, we find some wonderful essays given and strong resolutions passed with a view to continuing the establishment of Christian schools.

It appears, however, that the Board for Christian Elementary Education is beginning to wonder about whether or not there has been too much talk but not enough action. We quote from the 1943 Report.

Your board has noticed that every year at the convention much talking is done with regard to this, the best of all existing

agencies of Christian elementary education; eloquent speeches are made. And then the delegates and pastors return home, and in almost every instance little or nothing happens which would bring about the establishment of new schools. Your board would ask this question: Are we not, perhaps, satisfied with merely talking about the Christian Day School without making concrete efforts to establish one in our own respective congregations?

Again--what is being done by those congregations who have schools to advance them and build them up? The Christian Day School is not something which will run itself once it has been established, but never dying zeal is required to keep it going and progressing. We mention just one thing as an illustration of what we mean: Are we not, perhaps, paying our teachers such small salaries that we cheapen the Christian Day School in the eyes of our own people?

Still another thing--the annual Christmas Tree Offering for the Christian Day School Fund was smaller this year as compared with other years. The purpose of this fund is to offer the various congregations help in the establishing of new schools, but by giving scant support to this fund we are withholding encouragement for such projects. A surplus in the Christian Day School Fund should not deter us from giving liberally to this cause; for a good surplus can serve as an encouragement to congregations contemplating the establishment of a school.

In view of these considerations, your board urges the convention to adopt the following with regard to the Christian Day School:

Whereas, this year of the 90th anniversary of the founding of our Synod calls to the minds of all of us the blessings which God has given us through the Christian Day School and bids us examine ourselves with regard to the use which we have made of this blessing, and

Whereas, the educational philosophies that are in vogue today are such that the need for the Christian Day School is greater in our land than it has ever been before and that there is also great need for our Christian Schools to have high educational standards also in the secular subjects, be it therefore

Resolved, that the Synod earnestly urge all its congregations who do not have Christian Day Schools or the use of them to take the necessary steps NOW for providing Christian Day School training for the children in their midst, either by establishing their own schools or by working together with other congregations of our synod or of the Synodical Conference; and be it furthermore

Resolved, that the Synod earnestly urge those of its congregations who have Christian Day Schools to continue to

support them, to advance them, and to raise their standards in every way possible; and be it furthermore

Resolved, that the Synod request of the various congregations that the Annual Christmas Tree Offering be made a whole-hearted congregational affair instead of an offering by the children of the congregation only.

Your Board urges also that the best possible use be made of the various part-time agencies, such as the Sunday School, summer school, etc; for while these agencies can never take the place of the Christian Day School, yet much good can be obtained by their proper use.

With respect to the Sunday School, your Board urges the adoption of the following:

Whereas, to send untrained, unequipped workers into the vineyard of the Lord is a dangerous thing, be it therefore

Resolved, that the Synod repeat its advice to the pastors whose congregations have Sunday Schools to the effect that they take the necessary steps to see to it that regular instruction and training is provided for the teachers of the Sunday School.

With respect to the Christian training of our young people in the post-confirmation age, your Board urges adoption of the following:

Whereas, the years following confirmation are among the most perilous as far as the Christian faith of the young people in our congregations is concerned, and

Whereas, in the past the tendency among us has been to give too little attention to the continued Christian training of young people in the years immediately following their confirmation, be it therefore

Resolved, that this Convention urge the congregations of the Synod to reintroduce, wherever it is possible, the old custom of requiring the newly confirmed to continue to be instructed by the pastor during the regular Sunday services, and be it furthermore

Resolved, that the Convention urge the congregations to make use of such agencies as the Bible Class for the continued training of the newly confirmed.

In conclusion, let it be said that your Board has urged the Convention to consider the matter of Christian Elementary Education at such length only because this work is so important; for what the Synod does in general will in a large measure be determined by what it does in training its children in the Way of Life.

S. Dorr, Secretary

RECOMMENDATIONS OF THE CONVENTION COMMITTEE
ON CHRISTIAN ELEMENTARY EDUCATION, AS ADOPTED

1. The Synod thanks Almighty God for preserving in its midst the system of Elementary Christian Education.
2. The report that two Christian Day Schools were closed in the past year, the one at Pinehurst, Wisconsin, and the other at Scarville, Iowa, is received by the Synod with regret and the Synod encourages both congregations to re-open when it becomes feasible.
3. To encourage efforts for the establishing of Christian Day Schools in this our Jubilee Year, the Synod urges pastors to arrange special meetings in the congregations and to invite the Superintendent to present the cause of Christian Day Schools jointly with the local pastor.
4. The Synod urges the congregations and the supporters of Christian Day Schools to inquire into the salaries of their teachers and provide for their needs according to the Scriptural principle that "the laborer is worthy of his hire."
5. The Synod calls attention to the repeated resolutions of the Synod urging all its members to participate in the Christmas offerings for Christian Day Schools.
6. The Synod recommends that the Board mimeograph all the resolutions passed by the Synod in regard to Elementary Christian Education the past twenty-five years and mail three copies to every congregation of the Synod for their earnest consideration and enlightenment.
7. The Synod earnestly urges those of its congregations who have Christian Day Schools to continue to support them, to advance them, and to raise their standards in every way possible.
8. The Synod urges the congregation of the Synod to reintroduce, wherever it is possible, the old custom of requiring the newly confirmed to continue to be instructed by the pastor during the regular Sunday services.
9. The Synod urges the congregations to make use of such agencies as the Bible Class for the continued training of the newly confirmed.²²

We note from the above resolution that the synod asked the board to mimeograph all the resolutions passed in regard to elementary Christian education the past 25 years. We quote them here because they give us a

²²Synod Report, 1943, pp. 67-68.

good summary of the continued efforts of the synod to promote the Christian Day School.

RESOLUTIONS REGARDING THE CHRISTIAN DAY SCHOOL, PASSED BY
THE NORWEGIAN SYNOD OF THE AMERICAN EVANGELICAL LUTHERAN
CHURCH DURING THE FIRST TWENTY-FIVE YEARS OF ITS HISTORY

I. The Importance and Necessity of the Christian Day School

Since the preservation of the coming generations for God's true Church on earth is a matter which concerns the very survival of our Lutheran Church in this country, therefore it is our Christian duty (not only in word but also in deed) to obey God also in those things which He demands of us regarding the bringing up of our children in true godliness. The Synod, therefore, recommends that everything possible be done for the establishment of Christian Day Schools in the various congregations. (1922, pp. 86-87 of the Report.)

The Synod encourages to a continued and persevering indoctrination of our congregation members regarding this important branch of our work. (1923, p. 79 of the Report.)

The Synod directs an earnest request to all the congregations of the Synod to do everything possible that Christian Day Schools be established in every parish, and that the congregations of the Synod never lose sight of the fact that while we have made a good beginning, we have not yet reached the goal but must strive to reach it. (1929, p. 69 of the Report.)

May God give us the implicit faith of Abraham, that we also in this work cling unwaveringly to the promises of His divine Word, being spurred on in the knowledge that He will not fail us when He says: "Train up a child in the way he should go, and when he is old, he will not depart from it," Prov. 22,6. May this Word of promise encourage us to greater efforts, in spite of opposition, to build more schools upon the only foundation, and may pastors, teachers, and lay-people consecrate themselves anew to the cause of training our youth not only for time but for eternity. (1931, p. 128 of the Report.)

In view of the fact that even the public schools are confessing their failure to develop character and that no true character can be created without the converting power of the Christian Gospel message of an atoning Savior; in view of the fact that not only should children be instructed in doctrines of Scripture but also in Christian living; in view of the increase of juvenile crimes, of disrespect for constituted authority, the appalling gross ignorance of the masses of our country's youth in religious matters, the moral bankruptcy, the corruption of business affairs, the ensnaring charms of worldliness, the fact that we are living in the last days when there will be repetition of the days of Noah and Sodom and Gomorrah, so that our youth will be especially apt to follow in the paths of

wickedness, and a spirit of irreligion and godlessness will be prevalent because of these things, we would urge that parents of our congregations give heed to our Savior's words, "Feed My Lambs," and send their children to a parochial school if they have one in their congregation, and if they have none, that they make serious and earnest efforts to establish one, even though they must exercise self-denial and great sacrifice in so doing. At this time when God has for a season withdrawn the full bounty of His providence from us we should especially be moved to "bring up our children in the nurture and admonition of the Lord." For, according to Deut. 6, the neglect of this duty brings down the chastening hand of God, while obedience has a promise of prosperity. (1932, p. 74 of the Report.)

Since the present days of financial depression may tempt us to neglect giving to our youth the training and education which only our Christian Day Schools can give, we urge that our people, particularly our pastors, apply the Word of God diligently for the purpose of continuing our work in Christian education. We urge likewise that this be done to battle against such sins as unionism, indifferentism, and lodgism. (1933, p. 45 of the Report.)

The matter of opening Day Schools on the Home Mission fields is hereby referred to the Christian Day School and Home Mission Committees. (1935. p. 75 of the Report.)

With the present widespread and ever-increasing interest in religious instruction, which definitely indicates the present trend of thought, the Synod exhorts its congregations to renewed efforts to establish, improve, and extend Christian Elementary Schools in its midst. (1942, p. 54 of the Report.)

The Synod recommends that the Board mimeograph all the resolutions passed by the Synod in regard to Christian Elementary Education the past 25 years and mail three copies to every congregation of the Synod for their earnest consideration and enlightenment.

The Synod earnestly urges those of its congregations who have Christian Day Schools to continue to support them, to advance them, and to raise their standards in every way possible (1943, p. 68 of the Report.)

II Financial

A Christian Day School Fund shall be established, from which needy congregations may get support for Christian Day Schools which provide for the whole education of the child, and this fund shall be administered by the School Committee. (1919, p. 32 of the Report.)

The Synod transfers the management of the fund to the School Committee and authorizes it to distribute and administer whatever money may come in for the direct use of the Christian Day School. (1920, p. 113 of the Report.)

In order that our Christian Day School program may be furthered in a practical way, the Synod promises to give its aid according to ability for the establishment and maintenance of Christian Day Schools in such cases where the opportunity is given but the means are lacking. The Synod encourages liberal contributions to this fund. The Christian Day School Committee shall administer these funds according to their best judgment. (1923, p. 79 of the Report.)

The Synod recommends that the Christmas Tree Offerings each year go to the fund for Christian Day Schools. (1928, p. 103 of the Report. In nearly every report the congregations of the Synod have been reminded of this resolution.)

The Synod recommends that our congregations do not rest satisfied with giving the Christmas Tree Offerings to the Christian Day School Fund but that this fund be remembered by large and small contributions from individuals in the Synod, so that this important branch of our work can be carried on more extensively than hitherto. (1929, p. 69 of the Report.)

To move our Christians to give liberally for the maintenance of our schools we urge that the pastors as well as our people continually hold up before themselves and others the promises which God offers His Christians, when they give for His Kingdom.

Because of financial reasons congregations are tempted to close their Christian Day Schools with the intention of reopening them in the near future. But we warn against this, as past history reveals that it is much more difficult to re-open schools than it is to continue them. (1934, p. 59 of the Report.)

Congregations having schools are asked to make every effort to increase the number of contributors to the school, soliciting the active support of all their members.

Congregations receiving subsidies from the Synod Christian Day School Fund are asked to make every effort to operate without subsidy so that the limited funds at hand may be made available for the purpose of opening new schools. (1936, p. 65 of the Report.)

The Synod urges the congregations and the supporters of Christian Day Schools to inquire into the salaries of their teachers and provide for their needs according to the Scriptural principle that "the laborer is worthy of his hire." (1943, p. 68 of the Report.)

III Reports

The Synod asks all congregations who have a Christian Day School to report to the Christian Day School Committee before the Synod meets. (1927, p. 78 of the Report.)

The Synod recommends that all our schools comply with the request of the Committee to send in a report of their work on the forms to be supplied by the Committee not later than the first of April. (1935, p. 75 of the Report.)

IV Publicity

The Synod recommends that articles in the interest of these schools appear often in our church papers and requests, furthermore, that pertinent literature and pamphlets be distributed among the congregations of our Synod. (1933, p. 45 of the Report.)

The Synod urges the Christian Day School Committee to secure short articles on the work of the Christian Day School for publication in our church papers.

The Synod commends the Christian Day School Committee for its initiative in preparing a display of work done by pupils in these schools and urges that this be continued and enlarged and that preparations for this be made from the beginning of the school year. (1935, p. 75 of the Report.)

V Teachers

We would urge pastors and congregations to do all they possibly can to induce talented and Christian-minded young people to prepare themselves for work in our parochial schools at institutions within the Synodical Conference, where they may receive the necessary instruction for this work. We would urge particularly that young men be encouraged to prepare themselves for this work, since we feel that we need especially male teachers in our schools. (1931, p. 128 of the Report.)

We commend the fine spirit of our Christian Day School teachers in making God-pleasing sacrifices for the youth of the church. Surely their sacrifices will be rewarded, if not in time, then in eternity. (1934, p. 58 of the Report.)

We refer our Christian Day School teachers to the Summer School for teachers conducted each year at Concordia Teachers' College, River Forest, Ill., and we encourage them to make use of this school.

We ask the Chairman of the Christian Day School Committee to

get in contact with the teachers of schools in our synod relative to the advisability of conducting a Teachers' Conference and arrange for the time, program, etc., if the teachers desire such a conference. (1936, p. 55 of the Report.)

It is recommended that wherever possible the pastor be urged to give daily religious instruction in his Christian Day School. This is being done with blessed results in some of our schools.

That this convention commend the practice of many of our teachers who attend the Teachers' Conferences of the Missouri and Wisconsin Synods and urge that all avail themselves of this privilege.

That we refer our teachers to the Summer School for teachers conducted each year at Concordia Teachers' College, River Forest, Ill., and Concordia Teachers' College at Seward, Neb., and encourage them to make use of these schools. (1937, p. 40 of the Report.)

The Synod calls the attention of the teachers to this sentence from the report of Supt. Mueller's visits to our schools: "We must also emphasize that they (the teachers) must aim to make all their instruction as attractive and impressive as possible, especially the instruction in Bible History and the Catechism." The teachers should strive to make the study of religion the most interesting and best-liked course in school. The secretary of the standing Committee on Christian Elementary Education shall call the teachers' attention to this point of the report. (1938, p. 69 of the Report.)

VI Superintendent

In order that our interests in the Christian Day School may grow and not lag we furthermore recommend to Synod that the services of a Lutheran School Superintendent be obtained for a limited period of time. It would be the duty of Synod's standing committee on elementary education to help said superintendent outline his activities and also to report the findings at Synod's next annual convention. (1933, p. 45 of the Report.)

The Synod requests the Chairman of the standing Christian Day School Committee to arrange, if possible, to visit each Christian Day School at least once during the course of the year. (1936, p. 55 of the Report.)

That the Christian Day School Committee be authorized to provide suitable remuneration for the service of the school superintendents of the Missouri Synod who visit our schools regularly. (1937, p. 40 of the Report.)

The Synod resolves that the office of School Secretary or Superintendent be established and selected within the Christian Day School Committee. The School Secretary or Superintendent shall be authorized to investigate situations where the opening of new schools seems possible; to help work out consolidated schools; to be of help in securing teachers and teacher employment; to visit the schools of our Synod, and to do whatever he can for the improvement of Sunday Schools, Saturday Schools, Summer Schools, and the like. (1941, p. 42 of the Report.)

The Synod recommends that Bethany Lutheran College inform the School Secretary before April 1 of the names of college graduates who are qualified to teach in our schools. (1941, p. 42 of the Report.)

To encourage efforts for the establishing of Christian Day Schools in this, our Jubilee Year, the Synod urges pastors to arrange special meetings in the congregations and to invite the Superintendent to present the cause of the Christian Day Schools jointly with the local pastor. (1943, p. 68 of the Report.)

VII Text Books and Equipment

The pastors and the school boards should make every effort to provide adequate books and physical equipment for their schools and that the matter of health and sanitary conditions be carefully attended to.

The Synod recommends for use in our schools the Elementary Bible History and the Comprehensive Bible History of the Missouri Synod, published by Concordia Publishing House.

VIII Consolidation

The Synod urges its congregations again, as it has done before, earnestly to consider the possibility of cooperating with other congregations of the Synodical Conference in their neighborhood in establishing a consolidated Christian Day School, i.e., a school subsidized and used by more than one congregation. (1940, p. 62 of the Report.)

IX Part-time Agencies

The Synod instructs its Committee on Christian Day Schools to serve the cause of general education in the Synod in accordance with Supt. Mueller's Report, viz.:

- a. To aid and advise various congregations in inaugurating a thorough Sunday School Teachers' training Course.
- b. To offer suggestions to the various congregations for coordinating the Sunday Schools, Saturday Schools, and Summer Schools. (1940. p. 62.)

In view of the fact that more than 1300 children are enrolled in the Sunday Schools of the Synod, the importance of training Sunday School teachers cannot be overestimated. The Synod recommends that pastors and congregations do all in their power to train the Sunday School teachers.

To this end the Synod suggests the use of the Sunday School Teachers' Training Courses published by Concordia Publishing House or other suitable training courses. (1941, p. 41 of the Report.)

The Synod urges the congregations of the Synod to reintroduce wherever possible the old custom of requiring the newly confirmed to continue to be instructed by the pastor during the regular Sunday services.

The Synod urges the congregations to make use of such agencies as the Bible Class for the continued training of the newly confirmed. (1943, p. 68 of the Report.)

The new synod which was organized in 1918 thus reached its 25th anniversary in 1943. During the first 25 years a great deal of emphasis had been placed upon the establishment of parochial schools. As they looked forward to the future they were determined to continue with this heroic effort. We close this chapter with a quotation from the anniversary volume, Grace for Grace: "When we now are about to begin a new period in the history of our synod, may we all bear in mind that the future of our church depends upon the training that we will give our children. Never has there been a greater need for Christian Day Schools. True, such schools are not popular with the great masses, but they are precious in the eyes of the Good Shepherd, and his blessing will rest upon all those who labor faithfully to bring the little children to him by means of the Christian School."²³

"Maturing as a Church Body" 1944-1968

As we begin this new chapter we turn again to the synod reports as our source of information.

At the 1944 convention we find an essay delivered entitled, "The Importance of the Christian Day School for our Day." It was given by the Rev. C. M. Gullerud. Nine schools were in operation throughout the synod at this time. A new school had been started in Saude Congregation near Lawler, Iowa. It had 13 pupils and was taught by "Candidate Wiechmann." During the year 1943 Holy Cross Lutheran Church and Our Saviour's Lutheran Church of Madison, Wisconsin, had become part of a joint school with other congregations of the Synodical Conference. It is interesting to note that Holy Cross was the first mission congregation of the synod that was opened with a school. It is my conviction that this factor had much to do with the future development of the church. We also learn that at this time

²³Grace for Grace, p. 82.

Parkland Congregation in Tacoma, Washington, was also making use of a consolidated school operated by Synodical Conference churches.

In 1945 we read that there were ten schools in operation, some of them making use of joint schools with other congregations. We also read that Bethany Lutheran Congregation (now Mt. Olive) of Mankato, Minnesota, planned to open its own school in the fall. The school in Madison had acquired an excellent former public school building with eight rooms for its expanding enrollment. In the 1946 Synod Report we read that Bethany Congregation in Mankato had built a new building which would be ready for use in the fall. We also read that it was reported by the superintendent of schools that some of the schools had made very substantial increases in teachers' salaries. The synod at this 1946 convention stated as its policy "that the Christian Day Schools within our synod accept no financial aid from the state." This, however, was referred to the pastoral conference for study. At the 1950 convention of the synod an address entitled, "What Do We Owe Our Children?" was delivered by Dr. P. E. Kretzmann. The Rev. G. A. R. Gullixson was serving as superintendent of schools and he reported that he had visited all the schools in operation during the school year with the exception of the one in Parkland, Washington. He also recommended that teachers preparing for their calling should spend a minimum of six weeks of practice teaching under experienced teachers. This recommendation was approved by the synod.

The Rev. Theodore Aaberg delivered an essay at the 1951 convention entitled, "Christian Day Schools." He states:

"If one were to look at the reports of our past synod meetings, or to page through the old church papers, he would rightly come to the conclusion that our synod has been a strong champion of the Christian Day School. But we have nothing of which to boast on this score. It is true that we have spoken much on behalf of the Christian Day School, and some fine, stirring speeches have been made on the synod floor and elsewhere on the virtues and importance of such schools, and the Christian Day School Fund of synod has always had sufficient funds on hand for its work. But there are some 70 congregations in the synod and only 11 schools. What kind of record is this?...What is the cause of this? Much of the blame can be laid squarely on the shoulders of the pastors. It is the pastor who must take the lead in establishing such schools, and all too often we have been negligent about presenting this important matter to the people. No doubt, many more of our congregations would have schools today if their pastors had only had the energy, the courage, the willingness to "stick their necks out" and plead the cause of this blessed institution....The pastors are not the only ones to blame for the shortage of schools in our congregations. The members themselves, parents and others must also shoulder some of the guilt. Too many times we have failed to give our support to the establishment of a day school, because it costs money to run it. Others have opposed the opening of these schools because of some foolish notion that they are not American, not patriotic, or

because they valued their standing in the community and decided to keep in the good graces of outsiders more than they valued the Christian training which can be given the children in the congregation of the day school....

We soon celebrate our centennial. We have many plans for celebrating. If we would do nothing else for the centennial than this, that every pastor go home and do everything in his power to start a school in his congregation, present the cause, contact families with children, the other members too, bring it to a vote, even teach it for awhile if necessary, so that every one of us could honestly say that he has done everything in his power-- then that would be a real centennial celebration!²⁴

At the 1952 convention an essay was presented entitled, "Christian Day Schools" by Professor Alfred Fremder. The Board for Christian Elementary Education reported that 250 children of the synod were enrolled in our Christian Day Schools.

The year 1953 was the Centennial celebration of the synod. It marked the 100th anniversary of the founding of the old Norwegian Synod in 1853. Three essays were presented at this convention. The first was entitled, "The Christ Our Fathers Worshiped," by the Rev. Paul Ylvisaker. The second, "The Christ We Worship," by the Rev. A. M. Harstad, and the Christian Day School essay was entitled, "The Christ We Want Our Children to Worship," and was delivered by the Rev. M. E. Tveit. He states in his essay:

The Norwegian Synod has always been for a good, solid, and thorough training of children in God's Word. The record shows that the leaders and others have advocated and pleaded for the establishment and upkeep of Christian Day Schools, as well as for Christian secondary schools. Somehow the establishment of Christian Day Schools lagged, so that there never have been many within the Norwegian Synod. We shall not try to pass judgment upon this failure; rather, we shall study to show ourselves approved to God, pray, speak, and work for the erection of Christian Schools so that in the second century of grace we may, with God's help, establish such a school in each one of our congregations.²⁵...Let it rest upon the heart of every Christian father and mother that they are to train their children diligently, to bring them up in the nurture and admonition of the Lord so that when they seek help in training their children, they choose Christian teachers to do the work for them. That should be as natural for them as it is for them to breathe, and no other

²⁴Synod Report, 1951, pp.38-39.

²⁵Synod Report, 1953, p. 34.

thoughts should ever enter their minds than that they want Christian teachers for their children. That means Christian schools for Christian Children....To set the course of our church for the next 100 years is a serious matter. Were it left to our thinking to decide and plan we should most certainly have to decline and say: "Pray have me excused. I cannot take such a responsibility." Thank God, it is not left to us. We have the sure way in the word of Christ. "If you continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8,31-32)²⁶

At the 1955 convention of the synod we have the most comprehensive superintendent of schools report up to this time. The superintendent was the Rev. Julian G. Anderson. He reports that during the past year there were 13 Christian Day Schools in operation among the 63 congregations of our synod. About 250 children from schools of the synod were enrolled. The synod rejoiced over the fact that our newest mission congregation in Granada Hills, California, had opened its own school during the 1954-55 school year. It began with an enrollment of 24 students in grades one to three. The superintendent's report goes on to detail Christian Day School finances and matters of publicity. It reports that for the first time a synod-wide testing program had been initiated. Rev. Anderson states, "Your board feels that some such testing program is almost a necessity for any efficient and well-run school system, and that such a program as this would be of great benefit to all concerned, inasmuch as it can serve as a measuring stick of the actual quality of the work being done in our schools." The actual testing which was conducted in May of that year showed that the average child in our school system is about three months farther advanced in actual achievement than the average over the country—"factual proof that Christian Schools are not a bit inferior when compared with the public system." The synod, at this convention, resolved to adopt a permanent synod-wide, testing program for all elementary schools in the synod. The synod also resolved to set up a permanent committee made up of the superintendent of schools of the synod, the president of the synod, and the head of the education department of Bethany College for the purpose of assigning teaching calls to the graduates of the education department.²⁷

At the 1958 convention we see some statistical growth in the number of pupils enrolled in our schools. Our Savior's First Lutheran Church of Granada Hills Congregation reported an enrollment of 107 in their new school. Prof. Sigurd Lee was the principal. Holy Cross Congregation of Madison, Wisconsin, reported 42 children from its membership enrolled in Madison Lutheran School. It was also reported that the Scarville, Iowa Congregation would resume the operation of its school in the fall. Parkland Congregation, because of attendance growth, was expanding with the addition of a second teacher during the coming year. Another of our new

²⁶Ibid, pp. 39-41.

²⁷Synod Report, 1955, pp. 67-70.

missions located in Canoga Park, California also was making plans to open a new school. In Eau Claire, Wisconsin, a school association composed of members of our congregations there had been formed with the serious intention of starting a school in that city as soon as possible. We can thus see some gradual progress being made in the expansion of our Christian Day School program.²⁸ Continued interest and growth were reported at the 1956 convention. A new school had been opened by Pilgrim Lutheran of the WELS and Hiawatha Lutheran of the ELS in Minneapolis. The synod resolved at this convention "Whereas, we need a discussion of Christian Day Schools at each synod convention, Be it Resolved, that an appropriate period be reserved at the convention, as in former years, for a short paper on Christian Day Schools, and discussion thereof, and that this be arranged by the Board of Christian Elementary Education in conjunction with the officers of the synod."²⁹

It was the Rev. Grant Quill who delivered the 1957 essay entitled, "The Christian Day School." He writes: "It should inspire us to note that the last synod report announced the operation of 14 day schools in our midst. That is the most we have ever had. And we should be thrilled to realize that we have established more new schools in the last ten years than we did in the preceding two decades. We should be thankful that more children are enrolled in our Christian Day Schools now than ever before. We should be grateful in the knowledge that more teachers are serving in our congregations than at any other time....We should rejoice in knowing that we more than doubled our contributions to this fund (Christian Day School Fund) in the last ten years and quintupled our contributions of 20 years ago. Of a truth, we must be comforted and strengthened by the visible assurance of God's bountiful blessing upon the Christian Day School endeavor." He then goes on to point out that 21.5 percent of our synod congregations operate a Day School; 23 percent of the Wisconsin Synod congregations and 23.35 percent of Missouri Synod congregations do likewise. All the synods rank about equal. But he then shows that the Wisconsin Synod had 37.7 percent of day school age children enrolled in a day school and the Missouri Synod had 32.6 percent enrolled while we of the Norwegian Synod have only 10 percent of our day school age children attending a Christian Day School. He writes: "We believe this demands some consideration by each congregation and by the synod as a whole." He proceeds to try to analyze why this is. He comes to the conclusion that not enough of our synod congregations have schools to give the opportunity to a larger percentage of the children to attend. He concludes with these words, "With real, and we mean a real concerted use of the Day School, we will have future staunch laymen, able pastors and teachers, a consecrated synod membership made up of individuals who from childhood have known the Holy Scriptures which made them wise unto salvation through faith in Christ Jesus."³⁰

²⁸Synod Report, 1958, p. 63.

²⁹Synod Report, 1956, pp. 76-77.

³⁰Synod Report, 1957, pp. 42-43.

The school year 1958-1959 we see that school enrollment in some areas is beginning to grow. There were 24 enrolled at Saude, Iowa, 31 at Mt. Olive, 46 at Parkland, 103 at Granada Hills, California, and 60 from Holy Cross attending Madison Lutheran School.

Enrollment in the schools of the synod continued to grow so that as of November 5, 1959, a total of 420 children were enrolled. This was mainly due to the outstanding growth of Our Savior's First Lutheran Church of Granada Hills, California, and the opening of a new school in Canoga Park, California.

Our progress in the establishment of Lutheran schools received a serious setback in 1961. In 1955 we had suspended our fellowship relationship with the Lutheran Church-Missouri Synod. In 1961 this was reaffirmed. The synod also went on record stating that, "Whereas, it is evident that the Lutheran Synodical Conference is no longer functioning according to the prime purposes stated in its constitution,...Be it Resolved that the Evangelical Lutheran Synod direct a memorial to the 1962 convention of the Lutheran Synodical Conference to institute measures to dissolve the Lutheran Synodical Conference." It was also, "Resolved, that it is understood that the official representatives from our synod do not meet in a fellowship framework in Lutheran Synodical Conference meetings where the Lutheran Church Missouri Synod participates." These turbulent years were very traumatic ones for our ELS. Several pastors and congregations resigned from the synod because they felt we had not withdrawn from the Synodical Conference soon enough. In addition to this our Savior's Lutheran Church of Granada Hills, California, and Our Redeemer Lutheran Church of Canoga Park, California, withdrew from the synod and joined the Lutheran Church-Missouri Synod. Thus two growing schools were removed from our fellowship.

The joint school in Madison, Wisconsin, which had begun in 1943 was also seriously affected by the breakup of the Synodical Conference. The school building was sold to Immanuel Lutheran Church of the Missouri Synod in 1961. It was operated as a consolidated school for one more year. After that the operation was taken over by Immanuel Lutheran Church. A few years later it was closed. Thus ended a very successful venture in elementary Christian education on the part of the Synodical Conference congregations in Madison, Wisconsin. While this seemed like a devastating blow at the time, the Lord also caused this setback to work out for the good of Holy Cross Congregation which in 1971 would open its own school.

The convention at this time begins to recognize that it will have to promote other agencies which can help with the education of its children. It resolved that, "While the Christian Day School is the ideal towards which, we pray, every congregation is working, we also wish to commend those congregations which are making effective use of other means of Christian education, such as the Sunday School, Saturday School, and Release Time Classes, and urge them to do all in their power to increase the effectiveness and quality of the teaching in such part-time agencies."³¹

³¹Synod Report, 1961, pp. 62,63,&78.

At the 1962 convention of the synod we find that we are back down to ten schools operated by the congregations plus two consolidated operations, one in Madison, Wisconsin, and one in Minneapolis. The number of children enrolled totaled 260. A very comprehensive report on the status of our schools as given by Prof. Sigurd K. Lee who at that time was serving as superintendent. For the first time a salary scale for teachers was proposed. It was also decided that it was time to not only promote the establishment of new Christian Day Schools, but also to promote other agencies for Christian instruction. The synod therefore adopted the following resolution, "WHEREAS: we agree that the Christian Day School is the ideal toward which, we pray, every congregation is working," (1961 Synod Report, p. 78), nevertheless, it is not the only agency which the congregation can use for the spiritual training of our children; and WHEREAS: A study of recent reports by the Christian Elementary Education Board to the annual conventions of our synod reveals a lack of activity on the Board's part in other agencies; therefore be it RESOLVED: That the work of the Christian Elementary Education Board be broadened to include the promoting of other agencies in the congregation for the spiritual training of our children (Sunday School, Vacation Bible School, Release Time instruction, Confirmation classes, etc.)"³²

The number of schools operated by congregations of the synod was reduced to nine during the 1962-63 school year. It was reported that St. Mark's Lutheran School of Chicago was closed during the past year. Besides these schools we were also involved in the operations of Madison Lutheran School in Madison, Wisconsin, and Pilgrim Lutheran School, of Minneapolis, Minnesota. The Board rejoiced over the fact that Parkland Lutheran at Parkland Washington dedicated a new school building on March 24, 1963. The synod commended the Board for Elementary Education for their "Christian Education Emphasis Week" and on the helpful materials that the Board had provided.

At the 50th regular convention of the Evangelical Lutheran Synod held June 20-25, 1967, the synod took note of the 450th anniversary of the Lutheran Reformation. An excellent essay entitled, "The Indelible Mark of Luther on Education" was presented by the Rev. Hugo J. Handberg. We quote from his essay:

Not only in the classroom, then, but in the minds and hearts of parents and of Christian teachers the educational principles of Martin Luther are still at work. He has influenced education at large. His principles are at work in every secular classroom with teachers and administrators little realizing who has been the innovator of many of their methods. But Luther's mark on education is given its greatest and freest play in the unheralded and by-the-world-despised Lutheran Parochial School classroom. There God's word reigns. There the truths of eternity are taught along with the truths of life and of nature.

³²Synod Report, 1962, p. 63.

There young hearts are fashioned in the will of God. Only in the Lutheran classroom, not the secular, can children be taught to relish their blood-bought forgiveness while at the same time learning to know and understand God's magnificent but sin-damaged world.

God grant us more such schools, and an increased and enlightened interest in the schools we have. Luther said, "Where Holy Scriptures do not reign there I emphatically advise no one to place his child."...May God preserve unto us our Luther--influenced nurseries of the Gospel of Jesus Christ and of the will of God that, in Luther's words, words so simple and obvious that their meaning is lost to the world, "Society, for the maintenance of civil order and the proper regulation of the household, might have (accomplished and well-trained men and women)"³³ The synod decided to set aside the month of August as "Christian Elementary Education Emphasis Month."

The synod had finally come of age. It celebrated its Golden Anniversary at the 1968 convention. One of the essays at this convention was delivered by the Rev. James Olsen and was entitled, "The Christian Elementary School--Does it Fit?" In this essay he asks the question, "Are private elementary schools hopelessly dying out?" He answers with these words, "With jubilation we can sound the announcement that Christian elementary schools are on the increase in sectors of Protestantism where reverence is present for the divine authority and inspiration of the word, and where a Bible-centered curriculum is held to be of cardinal importance!...A Christian elementary school is not dying out! It does fit, as evidenced by its growth in other evangelical church circles!" He goes on to quote a staff member of the Board for Parish Education of the Lutheran Church-Missouri Synod on the subject of Lutheran schools acting as mission agencies. "The long-held view that the day school is just not a mission agency of the church is more and more being contradicted. In a recent study...of inner-city churches, we find the pastors saying that the churches just wouldn't be here without the schools. The reason is that the school provides the way into the homes. And we are finding this to be true also of the urban and suburban church schools."³⁴

While there remained much enthusiasm in the synod for the establishment of Christian Day Schools, by the time the synod had reached its 50th anniversary, nevertheless, not much progress in opening new schools had been made. Lakewood Lutheran Church in Lakewood, Washington, had opened a new school in the year 1967. The board reports that it is ready and willing to help congregations in the operation of other agencies for providing Christian education. We quote from the report of the school secretary in that year, Prof. Glenn E. Reichwald. "But the board has also been aware that most of the congregations of the synod use other means of

³³Synod Report, 1967, pp. 55-56.

³⁴Synod Report, 1968, pp. 71-81.

educating their youth. Articles dealing with other means of Christian education have and will be appearing in the Elementary Lutheran School. Pertinent reviews of educational materials for religion will also be appearing in the near future. The board would also be most happy to help in other areas of Christian education, for this is part of the work assigned to it."³⁵

"Growing and Developing" 1969-1990

The period of the history of Christian Day Schools in the Evangelical Lutheran Synod which we shall cover in this section is that of the years between 1969 and 1990. We shall find that this is a period of growth and development especially in the number of pupils attending our schools, the number of teachers serving and improvements in salaries and concern for teacher training and development. The Synod Report for the year 1969-70 shows that we had only nine schools plus an additional three congregations participating in joint schools. The enrollment at this time of ELS children in Christian Day Schools was 258. Over the next 20 years, however, we shall see a substantial increase in the number of pupils, the establishment of some new and larger schools, so that by 1990 the Synod Report would show a total of 64 teachers and an enrollment of 759 students plus an additional 142 pupils enrolled in seven preschools. The number of schools had not increased so greatly. There were 9 in 1969 and only 13 in 1989-90. The enrollment increase, however, is quite remarkable.

One of the problems that surfaced in 1969 was in the attempt to reach an agreement with Dr. Martin Luther College of New Ulm, whereby students graduating from Bethany in the field of elementary education could receive their final two years of training at DMLC without having to take extra courses. Negotiations for a suitable agreement regarding courses taken and credits received went on for many years before agreement was reached.

The report for 1970 does not sound very encouraging. It had not yet been possible to work out an agreement with DMLC. The state of Iowa had insisted upon a requirement that every school in that state, public and private, should have a principal certified by the state. This meant that every principal must have a master's degree in school administration. Our Board for Christian Elementary Education objected to this believing that this was excessive, especially in regard to our small one-room schools. Rev. Theodore A. Aaberg, secretary for the Board of Christian Elementary Education summed up the situation in these words:

The outlook is not bright for the continued existence of a Christian Day School system in our synod. The problems of finances and state requirements, while formidable, are not alone responsible for the difficulties in which we find ourselves. Even greater than the aforementioned problems, we believe, is that of the Old Adam, with which we are all afflicted, with its

³⁵op. cit, p. 69.

love for the things of this world rather than for the truth. "By the truth and sell it not" Proverbs 23,23. When that truth is precious to us, the cause of Christian Education must flourish on all fronts, including that of the Christian Day School. May God in His grace restore to us that love for the Christian Day School which marked an earlier generation in our synod.³⁶

At the 1970 convention a short, but very practical, paper on how to promote the school and how to recruit children for the school was presented by Mr. Larry Joecks, principal of Parkland Lutheran School at Tacoma, Washington. A memorial was received from Lakewood Evangelical Lutheran Church calling for the Board of Elementary Education to draw up a statement on a Christian philosophy of education. The synod also resolved to grant tuition rebates to WELS teachers who were assigned to teach in our ELS schools and that this fee would be on the same basis as that they would receive if they continued to teach in the WELS.

"God Left the Key at Home" was the title of "A Statement on Christian Education" by the Rev. Thomas A. Kuster. In this short essay he reminds parents of the fact that they cannot always rely on pastors, Day Schools, and Sunday Schools to provide for the Christian training of their children but that it is the parents themselves who bear the primary responsibility. During the year 70-71 the following schools were reported in operation: Lakewood, Washington - 54 pupils; Parkland, Washington - 35 pupils; Mt. Olive, Mankato - 63 pupils; Norseland, Minnesota - 14 pupils; Scarville, Iowa - 13 pupils; Jerico, Iowa - 14 pupils; Saude, Iowa - 16 pupils; Western Koshkonong, Wisconsin - 23 pupils. It was reported that Holy Cross, Madison, Wisconsin, and Holton, Michigan, were making use of Wisconsin Synod schools. We also quote from the Report: "The Board is very happy to report the opening of a new school at Holy Cross, Madison, G. Orvick, pastor. The school will begin operation this fall with grades K-4. Mr. Silas Born, Sparta, Wisconsin, has accepted the call to serve as principal. Mrs. Howard Haugen has accepted the call to serve as teacher of grades 1-2." Mrs. Joanne Bosse later accepted the call to serve as kindergarten teacher. The board reported that it had made progress in arranging to take their 3rd and 4th years of college at Dr. Martin Luther College in New Ulm. At the 1971 convention the board made an earnest plea that more funds be allocated to the cause of Christian Elementary Education.

Good news at last begins to appear in the 1972 Report of the synod. While there were still only nine schools in operation it was reported that there was an increase of about 20% in enrollment with a total of 337. This was due partly to the fact that Holy Cross School began in the fall of 1971 with an enrollment of 53 pupils and another new school, Trinity Lutheran School, West Bend, Wisconsin, with an enrollment of 44 pupils in grades 1-8 was making application for membership at the 1972 convention. At this convention a comprehensive statement on the philosophy of education of the ELS was proposed for adoption. It was considered by the convention and

³⁶Synod Report, 1970, p. 59.

referred to the congregations and to the board for further study.

In the interest of efficiency and coordination the Boards for Elementary and Secondary Education together with the Youth Board were amalgamated at the 1972 convention. At this time 11 of the synod's congregations were providing Christian Day Schools. A total of 20 teachers were serving an enrollment of over 350 children. The Rev. Dr. Thomas Kuster was serving as secretary for Christian Schools.

"Applying Our Hearts Unto Instruction" was the theme for the 1974 convention of the ELS. Three essays were delivered on the subject of Christian education. They were: "The Purpose of Instruction," by the Rev. Paul Madson; "The Task of Instruction," by the Rev. Rodger Dale; and "The Responsibility of Instruction," by Pres. Raymond Branstad. Enrollment in the parochial schools had now increased to a total of 424. These were taught by 9 male teachers and 12 female teachers. A comprehensive salary schedule for ELS teachers was proposed to the synod. Negotiations between Bethany College and Dr. Martin Luther College to provide for a smooth transfer of students from Bethany into the four-year teacher training of DMLC was reported as making progress but there were still a few areas of difficulty. Some of the larger schools were growing thus accounting for the total increase in enrollment. Mt. Olive reported a total of 78 pupils; Lakewood - 52; Parkland - 72; and Holy Cross - 115.

While the number of schools remains constant at 11 in the years 1974-75, enrollment continued to increase going up from 424 to 460. The concern now was that of finding an adequate number of teachers to serve the growing enrollment.

Throughout the years the synod had always made an attempt to subsidize those schools which were in need. In the 1975-76 school year the subsidies were reported as follows: "Mt. Olive, \$1500; Norseland, \$750; Parkland, \$1500; Scarville, \$1000; Saude-Jerico, \$1500. It was also reported that the Lakewood Congregation, which for many years had been drawing a synodical subsidy, had that year made its school self supporting. The current average teacher's salary of a male teacher that year was \$7893 plus some fringe benefits. This was up from \$5956 two years ago. Female teachers averaged \$5768 which was up from \$4963 two years previously. It was stated that the board's published salary guidelines did not discriminate between male and female teachers. Enrollment in the 75-76 school year had again increased from 460 to 490 pupils. At the 1976 convention the ELS was pleased to receive into membership Holy Trinity Lutheran Church of Okauchee, Wisconsin, and their pastor, the Rev. Robert McMiller. The congregation had recently opened a school and reported an enrollment of 32 pupils.

The 1977 annual convention was the 60th convention of the Evangelical Lutheran Synod and it also included a celebration of the 400th Anniversary of the Formula of Concord. The synod was also busily engaged in a discussion of the Doctrine of the Church. Good news was reported from the Board for Education and Youth. We quote, "The upwards surge of interest in Christian Elementary Education in our synod, already noted at last year's

convention, is still continuing." It was reported that one new school had been started at Bethany Congregation, Port Orchard, Washington, where 11 children were enrolled in the first three grades. A \$1000 grant from the synod assisted these beginnings. The statistical report shows that the total enrollment in the schools now stood at 577, which was a leap of 18% over the past year. New schools were scheduled to open in the fall of 1977 at Myrtle Creek, Oregon, and at Iola, Wisconsin. Thirty-two teachers were now serving in the schools and nine of these were helped to upgrade their skills in summer school by synodical grants of \$100 each. The synod passed the following resolution:

Whereas, the enrollment in our synod day schools has increased 18% over the last year to a total of 577, and,

Whereas, a new school with the first three grades was opened in Port Orchard, Washington, in 1976, and

Whereas, two new schools are scheduled for opening in 1977, and

Whereas, there are other evidences of an upward surge in interest in Christian Elementary Education in the Synod, therefore,

Be it Resolved, that we give praise and thanks to God for having increased the efforts that seek to provide this intensive form of Christian Education that is available through a Christian Day School, and for leading increased numbers in Synod to be willing to make use of this education.³⁷

It was reported by the Board for Education and Youth to the 1978 convention that 14 of the synod's congregations were now providing their children with an education centered in God's Word in their own Christian Day Schools. The statistical report showed that a total enrollment in the synod schools now stood at 607, an increase of 30 over the past year. Costs were also increasing. The average cost per child went up by 12% to \$585. A new school was being planned for opening in the fall of 1978 at King of Grace Congregation in Minneapolis. Several other congregations were reported at various stages in their plans to open schools in the near future. The synod teachers' roster now totaled 35, a growth of 40% over the past two years. This underscored the increasing need for new teachers. There were now 8 male teachers and 27 female teachers. A workable visitation program was again begun with each member of the board agreeing to visit one or two schools.

The theme for the 62nd annual convention of the Evangelical Lutheran Synod held June 17-22, 1979, was "Take Fast Hold of Instruction." The essayist was Dr. Bjarne W. Teigen who delivered an edifying discourse on Luther's Catechisms. The year marked the 450th anniversary of the Catechisms. Dr. Teigen closed his essay by calling the attention of the synod to "a remarkable eulogy that was written and distributed throughout the synod by convention resolution. It was penned by the sainted pastor, H. M. Tjernagel, but he did not put his name to it since he modestly felt that since others had reviewed it, it was not his work alone. But it is evident, if one knows his style of writing, that it is chiefly from his

³⁷Synod Report, 1977, p. 101.

pen." Since Luther's Catechism has for more than 460 years been the chief book of instruction for the children we quote that eulogy here:

Quadricentennial of Luther's Small Catechism
1529-1929
Norwegian Synod Convention, Mayville, North Dakota
June 6-12, 1929

A EULOGY

Luther's Catechism is unlimited in scope, extending from the beginning to the end of time, from everlasting to everlasting. Its purpose is to serve as a guiding path from the cradle to the grave and, as a bridge, to span the abyss between time and a blessed eternity. In the soul's pursuit of happiness, temporal and eternal, it gives definite and trustworthy guidance.

It is unsearchable as the deep sea, yet as sparkling clear as the North Star. What human mind can fathom its depths or fully understand the message it bears of the love of a crucified Savior? Yet it clearly and unerringly guides the storm-tossed mariner to safety in the arms of just such a Savior.

The profoundest scholar finds it an inexhaustible store of information, yet it is a child's textbook. Have the sages and philosophers pondered any important question that it does not answer so that a child may know the truth?

The bishop and the layman, the king and the subject, the parent and the child, the master and the servant, all alike may profitably use it as a textbook. All can learn from it, none can exhaust it. Not even the most learned theologian will comprehend it fully until, led by its teachings, he has crossed the bridge into the New Jerusalem. There he will behold, in sublime perfection, the beautiful conceptions which his childhood faith gained through his mother's loving instruction in the Catechism.

It is unchangeable, yet fits all ages, races, and conditions. It is not too modern for the most backward, nor too ancient for the most cultured and enlightened. No additions are made necessary by the lapse of time; no part is in danger of becoming obsolete. Revisions and substitutes have appeared only to disappear.

Luther's Catechism is all this because it is the highly concentrated, the most perfect essence of the Book of Books, God's own revealed and written Word. The author was big enough, and yet little enough, not to intrude one personal idea. In our dear, precious Catechism is not one earth-born thought.

This explains its longevity; this assures that it will live and live on and on after the end of time, and resound in song and praise "before the throne and before the Lamb" to all eternity.

The Norwegian Synod of the American Evangelical Lutheran Church in Convention assembled on this the Four Hundredth Anniversary of Luther's Catechism, solemnly rededicates itself to the diligent use, in churches, homes, and schools, of that "string of Bible pearls," the Catechism, and urges the individual member of our Synod to do likewise as he prays:

Heavenly Father, I thank Thee for giving Luther's Catechism into the hands of my father and mother. Guided by them from page to page, I learned to know sin and its consequences; the majesty and power of Thee, my Creator; the infinite love of Thee, my Redeemer; the trustworthy guidance of Thee, my Sanctifier. From my mother's lips I learned the Catechism prayers, and that I was invited to carry everything to Thee in prayer. The same little book imparted to me my first knowledge of Thy wondrous gifts of love, sonship, and forgiveness of sins, bestowed through Thy Holy Sacraments.

For my children and children's children I beg of Thee the greatest boon I know, that they may live and die in the truths of the Catechism.

For my church I pray: Save it from pastors and teachers unfaithful to the doctrines of the Catechism, and multiply the homes and schools where it is a textbook in daily use, for Christian instruction.

For my country I ask Thee, in whose hands "the king's heart is as the rivers of water:" Let the divine light of Luther's Catechism illumine the family hearths of high and low.

Heavenly Father, I beseech Thee: Let Thy Word continue to guide and bless my life; preserve me in its precious truths and let me die a Catechism Christian. In Jesus' name. Amen.³⁸

Enrollment had again increased to a total number of 689 with Lakewood having 95 enrolled, Parkland - 118, Holy Cross - 145. The opening of the new school at King of Grace had to be postponed for a year because of difficulty in obtaining a principal.

Enthusiasm was running high for Christian Day Schools at the 1980

³⁸Synod Report, 1979, pp. 57-58.

convention. It was reported that there were now 16 congregations which were operating Christian Day Schools and several others were sending children to schools of the WELS. New schools added to the list were Holy Scripture Lutheran School of Midland, Michigan; King of Grace Lutheran School of Golden Valley, Minnesota, and River Heights Lutheran School of East Grand Forks, Minnesota. A total of 41 teachers staffed these schools, full or part-time, a number up 5 from the previous year. Total enrollment was recorded at 670. A continued upgrading in the salary schedule for teachers was recommended by the Board for Education and Youth. Dr. Thomas A. Kuster has consistently provided concise and informative reports on the status of the schools and teachers' salaries. The Rev. Theodore A. Aaberg who had been a strong advocate for Christian Day Schools throughout his ministry, had been called to his eternal rest. The synod resolved to thank and praise God for the many years of Theodore A. Aaberg's faithful service. He had not only served as a parish pastor but also president of the college and president of Bethany Lutheran Seminary.

The number of Christian Day Schools in our synod reached its peak in the 1980-81 school year. It was reported that 17 congregations were operating Christian schools. New schools included in this number were Our Redeemer Lutheran School of Yelm, Washington, and Christ Lutheran School of Sutherlin, Oregon. A total of 45 teachers staffed the schools and enrollment reached an all-time high of 767 children. A comprehensive program of teacher certification was adopted by the synod. It reads as follows:

A. BE IT RESOLVED, That the following certification program be adopted.

I. Those wishing to prepare for service as a Christian Day school teacher in our Synod, may do so by pursuing either of the following courses of study:

A. The Bethany Program

1. Earn an AA at Bethany including the Christian Day School curriculum with specified religion courses, and,

2. Complete a Bachelor's degree program in elementary education from an accredited college or university and either the Bethany Summer Workshop or the evening doctrine courses at Bethany during the school year.

B. The Alternate Program

1. Earn the Bachelor's degree in elementary education from Doctor Martin Luther College, or

2. Earn the Bachelor's degree in elementary education from another college or university approved by the Board for Education and Youth.

II. Those who are already teachers, whether teaching in schools presently in our Synod, or teaching in other schools, may become certified by the Synod in any of the following ways:

A. Automatically, by

1. Having earned the Associate degree from Bethany Lutheran College, and,

2. By having earned a Bachelor's degree in elementary education from an accredited college or university, and,

3. By having taught for three years in a Christian Day School of our fellowship.

B. Automatically, by reciprocity, by

1. Having earned the Bachelor's degree in elementary education from Doctor Martin Luther College, or

2. By having earned the Bachelor's degree in elementary education from another college or university approved by the Board for Education and Youth.

C. Through post-degree work, specifically by

1. Having earned the Bachelor's degree in elementary education, and,

2. Successfully completing the Bethany Summer Program for teacher preparation.

D. Through guided upper-division coursework in concert with Bethany, specifically by

1. Completing a Bachelor's degree program in elementary education, and,

2. Concurrently satisfactorily completing the Bethany evening course for teacher preparation or the Bethany summer workshop program for teacher preparation.

E. By colloquy, specifically by

1. Holding a Bachelor's degree from a four-year college or university, or

2. By demonstrating familiarity with and loyalty to the principals of Christian education which would be the equivalent of successfully completing the Bethany Summer Workshop or evening teacher preparation program.

III. The Synod Teacher Certification program will be overseen and administered by two people, one of whom will be appointed by the president of the college, and one of whom will be appointed by the president of the Synod from the Board for Education and Youth. These men will evaluate all applications for Synod certification.

IV. Teachers will be colloquised by a Committee of Colloquy appointed by the president of the Synod. This committee will include the administrators of the Synod Teacher Certification Program and other individuals the Synod president shall appoint who are knowledgeable in the criteria underlying the teacher preparation program.

B. BE IT FURTHER RESOLVED, That those teachers already in service be encouraged to meet the qualifications for and to apply for Synod certification.

C. BE IT FURTHER RESOLVED, That if possible financial assistance be made available through grants from the Board for Education and Youth for teachers attending Bethany Summer Workshops and requiring such aid,

D. BE IT FURTHER RESOLVED, That the faculty of Bethany Lutheran College be asked to develop the teacher preparation programs.

E. BE IT FINALLY RESOLVED, That all congregations be encouraged to require Synod certification of all their Christian Day School teachers.³⁹

³⁹Synod Report, 1981, pp. 102-103.

While the number of schools reported at the 1982 convention remain the same, namely 17, the number of teachers increased to 50 which included 15 men and 35 women. Enrollment again underwent a substantial increase to a record total of 809. The synod passed the following resolution:

WHEREAS, Interest has been shown in beginning Christian Day Schools, and,

WHEREAS, Christian Day Schools are a blessing to many congregations of the Synod,

BE IT RESOLVED, That the Board for Education and Youth continue to assist the congregations of the Synod to start and support Christian Day Schools.⁴⁰

SCHOOL STATISTICS 1980-1990

Year	No of schools	No. of Teachers	Enrollment
1980	16	41	607
1981	17	48	767
1982	17	50	809
1983	15	52	790
1984	14	51	833
1985	14	49	764
1986	12	45	752
1987	14	50	723
1988	12	59	700
1989	13	69	759
1990	13	64	759

The statistics which we have cited from the last ten years of our history indicate that after reaching a peak of having 17 schools in operation the number tapered off to our present 13. Throughout the years one of the reasons for the necessary closing of some of our schools has been due to the fact that there has been a demographic shift in population from some of the rural communities so that finally there were not enough children to make it feasible to conduct a school. This happened in particular in some of our Iowa congregations which had long traditions of schools. The increasing cost of operating a school also made it difficult for some of our smaller congregations to be able to carry on this venture. The total enrollment, however, has remained quite constant in spite of the decrease in the number of schools. This is due primarily to the growth in enrollment in some of our larger schools.

Another more recent development which bodes well for the future is the establishment of 7 preschools. The 1990 Synod Report shows that a total of 142 children were enrolled in these schools. They provide a natural feeder to our Christian Day Schools and in many cases may help the congregation towards an eventual establishment of a full-time Christian Day School.

⁴⁰Synod Report, 1982, p. 94.

Some significant resolutions were passed during these last ten years, some of which we have already quoted. In addition to these resolutions we would cite the following from the 1986 convention. The first one concerns the matter of teacher certification.

WHEREAS, The Synod approved a teacher certification program at the 1983 convention, and,

WHEREAS, The guidelines for teacher certification found in the 1983 resolution were carefully studied, updated and clarified to reflect minor changes due to current conditions, and,

WHEREAS, The board has finalized the application forms for teacher certification and has implemented their distribution and evaluation, therefore,

A. BE IT RESOLVED, That the Board for Education and Youth encourage all teachers of our Synod to apply for Synod certification, and,

B. BE IT RESOLVED, That the information on these applications be compiled and made available in a summary form to those congregations who request such information in their calling process, and,

C. BE IT RESOLVED, That those teachers meeting Synod certification requirements be issued a certificate by the board, and,

D. BE IT RESOLVED, That those teachers meeting the certification requirements be specifically identified as such in the Directory of Christian Day School teachers in the annual Synod Report.⁴¹

Another particularly encouraging resolution was also passed at that convention.

WHEREAS, Our Lord has commanded us to make disciples of all nations, "teaching them to observe all things whatsoever I have commanded you," (Matthew 28:20), and,

WHEREAS, Our congregational schools are an excellent means of assisting parents in the task of rearing their children in the nurture and admonition of the Lord and an excellent means of thoroughly training them in the Holy Scriptures and in the application of God's Word to life, and,

WHEREAS, Our congregational schools give our children the opportunity to grow and learn in circumstances in which the law and the gospel are rightly divided, and,

WHEREAS, Our congregational schools can be a positive support to the overall ministry and outreach of the congregation, and,

WHEREAS, Support of congregational schools should be fostered whenever possible, particularly when congregations are founded, and,

WHEREAS, A good base of support for a congregational school is laid when the ground-level planning of a mission includes

⁴¹Synod Report, 1986, p. 84.

provisions for a school, and,

WHEREAS, Familiarity with Christian education is an asset to pastors and congregations desiring to start a congregational school and otherwise pursue work with the youth, therefore,

A. BE IT RESOLVED, That the Board for Education and Youth approach the Board for Home Missions to encourage provisions for a congregational school as part of the ground level planning of any mission, and to encourage the inclusion of the future option of a school when property is purchased, and,

B. BE IT RESOLVED, That the Board for Education and Youth approach the Board of Regents of Bethany Lutheran College and Seminary to suggest the inclusion of a course on Christian education in the seminary or pre-seminary curriculum in order to foster greater interest in Christian education, youth work and parish education.⁴²

At the 1987 convention two fine essays were presented dealing with the subject of education and youth. One of these was entitled, "The Church Can Meet a Present Crisis Faced by Teenagers." This was delivered by the Rev. Charles Keeler and was a reminder to the synod of the importance not only of Christian Day Schools but also of the confirmed teenagers who need the church. Keeler makes this striking statement, "All too frequently children are described as being the church of the future. Confirmed teenagers are much more than the church of tomorrow. They are an important part of the church today. The teenagers of our land need us and we need to serve them. They are a part of 'all nations' mentioned in the Great Commission of our Lord. And we need them too."⁴³

Also at the 1987 convention an essay on Christian education was delivered by Mr. Ray Diepenbrock. After expanding upon the nature of Christian education in our changing world he closes by reminding us of a painting of Christ with the children. He goes on to tell about a colleague who had the motto taped to her desk in her classroom, "Only that is important which is eternal."⁴⁴

The 1988 convention of the synod had this special feature that a service of recognition for our Christian Day School teachers was held. The president wrote in his report, "A group of faithful servants of the Lord and of the children of our synod is our Christian Day School teachers. They often go unrecognized. But we want them to know that they are not unappreciated. They deal directly with carrying out Christ's Great Commission and his instruction to Peter, 'Feed My Lambs.' At a service during this convention we shall express our thanks to the Lord and to the teachers for the faithful work they have done. All teachers, regardless of length of service, are to be recognized. Pastors should announce this in

⁴²op. cit, p. 85.

⁴³Synod Report, 1987, p. 43.

⁴⁴op. cit. p. 68.

the congregations in case there are teachers who do not know about the service."⁴⁵ At the service the Rev. Ed Bryant, himself a former teacher, addressed the teachers on the basis of I Thess. 5,12-13, and used the theme: "Hold Them in High Regard Because of Their Work." The Mt. Olive Children's Choir under the direction of Mrs. Ray Diepenbrock sang two numbers and teacher Leonard Engel responded on behalf of the teachers. A large number of teachers was present and they gathered on the stage at the end of the service to receive an expression of gratitude from the president on behalf of the synod.

A constant concern of the synod has been for the temporal welfare of our Christian Day School teachers. The Board for Education and Youth has been very diligent in defining and recommending salary schedules for these faithful servants. At its 1989 convention the synod again addressed this issue and made the following resolution:

WHEREAS, The Board for Education and Youth has recommended a teacher salary schedule for the 1989-90 school year, and,

WHEREAS, This schedule is intended to serve as a realistic guide for the minimum salaries of our Christian Day School teachers, and,

WHEREAS, Only 6 of 13 Christian Day Schools are meeting or exceeding these schedules,

A. BE IT RESOLVED, That the Board for Education and Youth continue to survey the synod schools below synod salary scale to determine the cause, and,

B. BE IT RESOLVED, That the synod urge the school boards of congregations to study this schedule and strive to meet it as a minimum standard for their teachers, and,

C. BE IT RESOLVED, That the synod commend the teachers for their dedication and sacrifice in educating the children and youth in our Christian Day Schools.⁴⁶

Continuing efforts to promote the cause of Christian Day Schools were again apparent at the 1990 convention. We quote from our Board's report: "Our Board endeavors to encourage the congregations of our synod to consider the benefits for the establishment of a Christian Day School within their midst. Holton Lutheran Church (Holton, Michigan) has been granted additional funds of \$700 for needed equipment for its kindergarten program. Good Shepherd Lutheran Church (Richardson, Texas) also has been granted additional funds of \$300 in support of its newly started mid-week educational program. However lack of available finances continues to be of paramount concern. As we continue to seek avenues to promote Christian Day Schools within our synod, special emphasis will be placed among our mission congregations. We will continue to seek advice from the Board for Home Missions on this matter. For those congregations interested in researching the feasibility of planning for a Christian Day School,

⁴⁵Synod Report, 1988, p. 36.

⁴⁶Synod Report, 1989, p. 107.

information is available from our secretary of schools."⁴⁷ The Subcommittee on Parish Education of the Board for Education and Youth also produced a self-study manual entitled, "Feeding the Flock." It was published to assist congregations in evaluating and strengthening their educational efforts. It was made possible through a grant from AAL. This effort was endorsed by the convention which passed the following resolution:

WHEREAS, Education is an important part of our Lord's Great Commission (Matthew 28:20), and,

WHEREAS, We need always seek to improve our educational endeavors to both children and adults, and,

WHEREAS, AAL has made the publication and distribution of the booklet, Feeding the Flock, possible, and,

WHEREAS, It is both harmonious and encouraging for congregations to enter into a self-study on the synod-wide basis,

A. BE IT RESOLVED, That all congregations of the ELS be encouraged to enter into this self-study in the fall of 1990, and,

B. BE IT RESOLVED, That the synod thank AAL for its support of this undertaking.⁴⁸

An additional impetus to the cause of Christian education arose within the Planning and Coordinating Committee. At its January 22-23, 1990, meeting a document entitled, "Take Good Care of the Children" proposed an offering in commemoration of the 75th anniversary of the synod for the purpose of starting Christian Day Schools was presented by the synod president. The Planning and Coordinating Committee approved of the idea in the following resolution: "RESOLVED, That the idea of an offering for Christian Day Schools be endorsed by the Planning and Coordinating Committee for the consideration by the 75th Anniversary Committee."⁴⁹ The Board for Education and Youth picked up on this proposal and brought the following memorial to the synod:

WHEREAS, The Evangelical Lutheran Synod will observe the 75th anniversary of its reorganization in 1993, and,

WHEREAS, A thankoffering is an appropriate expression of our gratitude for grace, and,

WHEREAS, We want to continue proclaiming the Gospel in its truth and purity to future generations, and,

WHEREAS, In 1986 and again in 1989, the synod expressed the desire for significantly greater funding for work among children, and youth through the Board for Education and Youth, therefore,

A. BE IT RESOLVED, That the congregations of the synod gather

⁴⁷Synod Report, 1990, pp. 104-105.

⁴⁸Synod Report, 1990, p. 107

⁴⁹Minutes, Planning and Coordinating Committee, January 22-23, 1990, p. 2.

a thankoffering in 1993 for 75 years of blessing, and,

B. BE IT RESOLVED, That this thankoffering be administered by the Board for Education and Youth to promote the work of Christian Day Schools, Christian education, and Christian youth ministry throughout the synod.⁵⁰

The synod discussed this memorial and took the following action:

WHEREAS, The Evangelical Lutheran Synod will observe the 75th anniversary of its reorganization in 1993, and,

WHEREAS, A thankoffering is an appropriate expression of our gratitude for grace, and,

WHEREAS, We want to continue proclaiming the Gospel in its truth and purity to future generations, and,

WHEREAS, In 1986 and again in 1989, the synod expressed the desire for significantly greater funding for work among children and youth through the Board for Education and Youth,

A. BE IT RESOLVED, That the congregations of the synod gather a thankoffering in 1993 for 75 years of blessing, and,

B. BE IT RESOLVED, That this thankoffering be for the benefit of the work of the Board for Education and Youth to promote the establishment and work of Christian Day Schools, Christian education and Christian youth ministry throughout the synod, and,

C. BE IT RESOLVED, That the board prepare guidelines for the use of this offering for consideration at the 1991 convention, and,

D. BE IT RESOLVED, That the president of the synod be authorized to appoint a committee to conduct the gathering of this offering for the 75th anniversary of the reorganized Evangelical Lutheran Synod.⁵¹

CONCLUSION

We have seen from the history of the Christian Day School in our ELS that there was a particularly strong commitment to Christian Schools during the early days of our synod. The goal was repeated again and again: a Christian Day School in every congregation. Much progress was made during the first ten years with an increase from three to eleven schools in that period. Since that time there has been a substantial growth in enrollment but not much growth in the number of schools. Of those eleven only five are in operation today. This has been largely due to declining populations in some rural areas of our country.

Over the entire course of our 72 year history there has continued to be a strong emphasis on the importance of Christian education at all levels. This is, no doubt, one of the reasons that our synod has been able to remain steadfast and faithful to the Word of God throughout the

⁵⁰Synod Report, 1990, p. 106.

⁵¹Synod Report, 1990, p. 108.

years. We have undoubtedly reaped many blessings from the Christian Day Schools which have been in operation by way of strengthening the faith and loyalty of our constituency. As one who was pastor for 32 years of a congregation which began with a school and enjoyed the blessings of a school throughout its 63 year history I can testify to the great blessings that such a congregation receives.

What shall we do as we face the future? Surely the importance of the cause has not diminished. The synod has not given up the conviction that a Christian Day School education is the best form of instruction that our children can receive. This is shown by the fact that at the last convention the synod voted almost unanimously to take up a special offering for the cause of education and youth ministry.

Are there not congregations in our midst today that could open such schools if the leadership and conviction were there? Do not some have the facilities already available to make a beginning? Where the potential exists for the opening of a new school let the pastor begin talking with certain interested individuals and then proceed from there to instructing the congregation in the importance of Christian education. It is not impossible! It can be done! It will bring great blessings for the children, the parents, the congregation and the synod.

We quote from the last paragraph in the "Jubilee Souvenir" booklet:

Let the general cry among us be: "Lord, what wilt Thou have me to do?" One of the assignments that will be given you is: "Feed My Lambs." As surely as God liveth, you shall receive the necessary wisdom and means, and you, too, shall joyously say: "I can do all things through Christ which strengtheneth me."⁵²

Soli Deo Gloria!
George M. Orvick

⁵²"Jubilee Souvenir" booklet, p. 32.

" THE PIONEERS "
SERVING OUR SCHOOLS



Our Teachers

Top row: Harriet Maakestad, Ida Ingebritson, Laura Ingebritson
Middle row: Emma Tyssen, Nora Levorson, Dena Huso
Bottom row: W. Krueger, Edna Johnson, Olina Jordahl

LIME CREEK SCHOOL
Lake Mills, Iowa

The Lime Creek Congregation has from old time on shown a distinct zeal for the Christian instruction of children, but it was first, while J. E. Thoen served as vacancy in the Congregation, that it was decided to establish a Christian School for the children.

When the Congregation again received a permanent pastor, it was by the gracious guidance of God, that he was a pastor who possessed zeal for a Christian School for the children; one who had courage enough to make it a chief concern. The newly started School therefore did not receive opposition but a powerful support from their new pastor, H. Ingebritson.

The first teachers were Sarah and Tillie Stene. More than 50 children made use of the School during the years 1911-1917 and two teachers were always on duty.

When it soon became evident that the distance of the home from the School was a hindrance for some to send their children to School, a living-house was bought and moved near the location of the School. The house was arranged and a house-mother installed so that the children from a distance could stay at the School throughout the School days of the week and still receive the needed care and food.

In the year 1917 only 18 children were enrolled and one teacher installed but no housemother. The following year a house-mother was again installed and 30 children enrolled. The number of students has remained approximately the same since that time.

In addition to those named above the following have served as teachers for a longer or shorter time: Edna Johnson, Nora Levorson, Mrs. H. Ingebritson, Laura Ingebritson and Olina Jordahl.

Pastor Ingebritson, because of a long-lasting sickness, has not been able himself to tell about his School. Therefore, for lack of anything better, we let the above incomplete description be set forth here.

The Committee

SOMBER CHRISTIAN DAY SCHOOL
Worth County, Iowa

The purpose for establishing a Christian School for children is to help the parents in their assignment to train them. All parents have the duty to train their children in the nurture and admonition of the Lord. This is God's command. All guidance, correction and admonition must be done in the name of the Lord. And this, not only in the spiritual and eternal, but also in the earthly and timely. This can be done only by the Word of God. From this it follows, then, that in the school where Christian parents can receive the help they need to train their children, the Word of God must be the rule and guide and hold the chief place. Thus Luther states: "Where the Holy Scriptures do not rule, I certainly counsel no one to send their children. Everything must perish where God's Word is not unceasingly set forth."

It is in acknowledgement of this truth that the Norwegian Synod even from the oldest (first) times has been zealous for the establishment of Christian Schools for children. But the evidence shows that there has been little fruit. In speeches and writing there was much such confession--not too much--in deeds there was very little evidence and testimony--too little. Finally, during the discussions of the school question at the Synod Convention in Minneapolis 1905, the testimony was this: "The solution to the school question is that the pastors take it to heart (take hold of themselves) and begin." And experience will prove that the statement is true. How can we expect any fruit from the pastors' speeches about and for Christian schools, all the while the pastor in action denies the witness of his mouth? It lies as a stumbling block, leading one to drawing the conclusion that the pastor really doesn't mean anything with his speeches about the necessity of having a Christian Day School, when he can be without it for his own children. The pastor must start. Either himself or by a substitute. Where the pastor will and must have a Christian School for his own children, a School where God's Word rules and the children are trained in the nurture and admonition of the Lord, there you will always find Congregational members who also want it and therefore support it. Experience has shown and will also in the future prove this to be true.

In the Somber parsonage, a Christian School for children, was set in motion in the Fall of 1905. The pastor engaged a lady teacher to conduct the school and invited families in the Congregation to send their children to the school. The school was started with 4 students--the pastor's children. After a couple of months the school population was increased by 1 student. Towards the end of the school year others came so that the school year closed with 15 children enrolled.

The second school year began with brighter prospects, though many families neglected to take part. In the meantime the school matter was set forth before God and the Congregation in prayer and speech, in a Scripture-based and courteous (evangelical) essay regarding a school for children. This helped many to see the matter in the right light. The student enrollment suddenly jumped to 52. The classes had to be divided and an assistant teacher had to be engaged.

A basement under the chief building on the pastor's acreage (parsonage) 36 X 24 X 10 was with the help of the young people, built for use as a school. Here the school was held the first 3 years. The entrance to the basement was through the family kitchen. Thus the pastor's wife had a good opportunity to learn to know the children of the Congregation.

The location for the school is often an evident and great hindrance in the beginning. But this is easily overcome when the enrollment is small. The front room in the parsonage cannot be put to a better use. Where there is heart-room there is also house-room.

At the beginning of the third year, the Congregation was asked if it was ready to take over the school. The result was that the Congregation indeed supported the school, but because of certain circumstances was not ready at this time to take over the operation. The school continued as before and students streamed in so that place (location) became too small.

The matter of the place (location) happened to be discussed with a member of the Congregation who lived 8 miles from the parsonage. He offered to give \$300.00 toward a school house if the Congregation would build. This gave new spirit. Congregational meetings were held. The matter was thoroughly discussed; a Committee was elected; a subscription was taken; and the final result was that an excellent basement, well suited for use as a school, was built under the Congregation's Church. This was put to use the fourth school year. The Congregation took over the operation of the school and enrollment increased to over 70 students.

Miss Helen Børsheim served from the beginning and for many years as teacher and principal. With her exceptional ability, faithfulness and willingness to sacrifice she won many friends and well-wishers for the school and rendered an invaluable service to the school matter.

Grandma Dina Torgerson for many years conducted a "Boarding House" for children of members who lived at a great distance from the school. Later a "boarding club" was set in motion in the location where the school was held the first 3 years.

A serious blow struck the school when the Church and School location was destroyed by fire shortly before Christmas 1916. The school was carried on in a nearby schoolhouse.

Then came the Union years of 1917. The congregation was divided in two camps. The one wanted Union on the basis of Opgjør (compromise). The other desired to hold firmly to all of God's Word and the Lutheran Confessions and refused to forsake the old ways. While that part of the Congregation which desired Union was ready to close the school, those who were faithful in their Confessions were ready to make great sacrifices in order that the school be continued. The school was continued without a break and was conducted in rented quarters. Later a dwelling house was bought and moved and added to and fixed for use as a school and the place for a "Boarding Club." Here also Worship Services have been conducted since 1918.

The following have for a longer or shorter period served as teachers: Miss

Helene Børnheim, Miss Mina Levorson, Miss Ida Pederson, Miss Anna Stene, Søren Jacobson, Miss Emma Johnson, Miss Anna Større, Miss Laura Ingebritson, Miss Sarah Stene, Miss Tina Landsrud, Oscar Levorson, Miss Edna Johnson, Rev. P. C. Forseth, Miss Dena Huso, Miss Agnes Nygaard, Miss Anna Kinden, Miss Nora Levorson and Miss Ida Ingebritson.

The seed which here is sown in the field of the heart will bear eternal harvest. Many do not understand the meaning for a Christian life given in a Christian School and do not understand how to value it highly enough. Its value cannot be counted in dollars and cents. One, who in his childhood attended this school, recently told on his death bed: "Now for the first time during my illness I have learned to set a proper value on the fact that I was able to attend a Christian School." God bless Sember Christian Day School.

A. J. Torgerson

PARKLAND CONGREGATIONAL SCHOOL
Parkland, Washington

Every observing Bible-reader must mark that there is nothing as earnestly emphasized as this one thing, that we are to hear and keep His Word. Apart from this a person does not find the way to salvation. We must hear the Law in order to understand how sorely we need God's grace and salvation, which the Gospel reveals to us in Christ Jesus.

Christ is the spirit and chief content of the prophesy. God's will is our sanctification. This is attained only by faith in the Savior. Not to hear or obey all of the Word of God is the greatest sin and imposes on man (a person) the most severe judgment (condemnation). But trust in God or obedience to His Word has promises of the life which now is and of that which is to come. This truth is easily understood from both the Old and New Testaments. We have living pictures ((examples) of this in the history of the Children of Israel, especially in their wandering in the wilderness on their way to Canaan. Clear promises and threats form the Lord as found in Deut. 28.

But along side of this we are to love and trust in God alone. There are few things that God more emphatically teaches than this that we are to share with our children a regular and living knowledge regarding sin and grace. At the fall into sin man's spiritual condition in particular became appalling, as Moses declares: a Genesis 6:5, "Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually." cf. also Genesis 8:21. But God also gave a clear promise and perfect deliverance from all evil. The old patriarchs believed this and demonstrated it in deed by teaching their children this truth. The Lord praises Abraham because he did this. Gen. 18:19.

That this is to be done, the Lord says in Deut. 6:6. And in Psalm 78:3-8 the believers confess: "Which we have heard and known, and our Fathers have told us. We will not hide them from their children, Telling to the generation to come the praises of the Lord, And His strength and His wonderful works that He has done. For He established a testimony in Jacob, and appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children; That the generation to come might know them, The children who would be born, That they may arise and declare them to their children, That they may set their hope in God, And not forget the words of God, But keep His commandments; And may not be like their fathers, A stubborn and rebellious generation, A generation that did not set its heart aright, And whose spirit was not faithful to God." So thoroughly, then, the children are to be instructed that they can tell it to others. All this in order that they can be delivered from their unbelief and rebellion. For this purpose no other means are given than God's Word, which also has the promise that it shall not return void but shall accomplish what pleases the Lord. Proverbs 22:6. Think of what honor and power Christians have received to make their children like Timothy, who received such glorious witness (Testimonial) 2 Tim. 1, because from a child he had known the Holy Scriptures (2 Tim. 3:14-15).

To all parents the Lord says: "You, fathers, do not provoke your children

to wrath, but bring them up in the training and admonition of the Lord." (Eph. 6:4) These and many other Words of God as the only salvation and means of training the Old Synod confessed and in many meetings it confessed itself obligated to follow in fact (actuality), but little was done except to talk about it as a "matter of life" and a "goal."

In spite of all this the great majority of pastors and Congregations all these years have been able, as it seems, without scruples, to send their children to state (public) schools, even though they knew that the teachers were not so trained as to be able to give instruction in religion, and which the state has not received assignment to do.

Our Country has for many years practiced this new method (experiment) to train children without religion. Now we are beginning to see where it is leading us. Even the worldly Press begins to complain bitterly over this, that it is just (exactly) the school-trained young people who are now leaders in gross crime.

It is hoped that the Christians will wake up and remember that the Lord has given His Church a teaching ministry also for the little ones, and has said: "Feed my lambs." They will have to conclude for themselves as to whether they believe that a soul, the souls of their children are worth more than if they gained the whole world. Will they then have Christian understanding and heart to furnish their children Christian schools and training in the fear of God? If not they must know that they have no prospect of or basic training in the fear of God. If not they must know that they have no prospect of or basic hope for the salvation of their children. Yes, Luther says: that the parents most easily (readily) earn for themselves hell by neglecting the Christian instruction of their children.

Some few Congregations have conducted Christian Day Schools and also provided for the secular instruction, with the Word of God as the means for discipline. But the majority excuse themselves with this that the families are too spread out to be able to conduct a school. But I wonder if that excuse avails on Judgment Day, if some child should speak up and the Church or parents had to hear the complaint (accusation) that the pure milk of the Word had not been brought them.

True believers can do all things through Christ. They can receive both wisdom and means to carry out (do) the will of Christ if they only desire to and obey Him. There are a few Congregations who have conducted and continue to conduct boarding schools for their children in the winter. Such a school has many advantages. In these the children learn to divide the time between reading (study) and play. The teacher can teach them to use their gifts (abilities) in the best manner so as to learn their lessons well. When the winter is applied (used) for school, they can apply the summer to work at home and earn back what the school has cost. Those who have conducted such schools, and still do, for their children can testify that it is not impossible even for small and poor (having little riches) Congregations to show so much earnestness in their Christianity that they indeed give their children the instruction in God's Word as said above in Ps. 78 and many other places in Scripture.

Of how much value, in God's eyes, is that Christianity which does not even have strength enough to provide for the immortal souls of children as God requires? Many are of the opinion that they have a good excuse in the truth that God requires of the parents, namely the parents to train up their children in the nurture and admonition of the Lord. Do they then insist that all are teachers? The Lord tells us that not all are teachers, but only those who are qualified and called by Christians to do it, who from the Lord have received the teacher-office and assignment of Him to administer (assign) this office to persons who are qualified. All the purely secular schools are established and conducted as a result of the parents' vote and taxes. But by this arrangement they have not at all lived up to (followed) the Lord's command regarding the training of children in the fear of God.

If we fear that we do not have the means to establish schools, where God's Word and the Lord Himself is the trainer, then let us pay close attention to the Lord's promises and threats in Deut. 28. Let us consider carefully what the Lord declares in Haggai; that He blessed the work of their hands, who obediently build the temple, and how He blows away the blessing from the disobedient. Haggai 1:2-11. By the prophet Amos He teaches us how it happens that one piece of land receives rain and another drought and burnt corn. Amos 4:7-13.

Those who desire to be real Christians, that is, show that they trust in God, must take learning from such.

The writer of these lines has in his lifetime met many young and older ones on paths of error (destruction). Some have said that in their youth their parents made them work so much that they had very little opportunity to attend school. Others said that they had received good training at home, but that they to this time had made poor use of their training. For these there is hope. At any rate the parents cannot be accused on the day of accounting. Still others have said: "My parents spent much to have me learn secular (worldly) knowledge, but regular instruction in Christianity I have not received." What shall parents and Congregations answer them?

In Parkland, Washington there has been since 1896 conducted 8-9 months Congregational school (Christian Day School) with religious instruction together with subjects in English. Our children take the same exams as those from state schools and in these do just as well as other children.

In 1903 a school house was built 48 X 48 with 4 rooms. Thereafter L. Nyhus was called as teacher. There soon were so many children that there had to be called two lady teachers. Some years there were as many as 100 children enrolled. The 4th room was used for Confirmation Instruction twice a week.

Since 1918 when the Children's Home was given over to new hands, the children in the Home were withdrawn from the Christian Day School and sent to Common School (public). Since the majority of the children in the Congregation have finished their school attendance (year) there have been about 20 children with one lady teacher.

Here on the West Coast there were at one time 6 Christian (Congregational)

Schools being conducted, but 5 of them have long since been closed. Now there is known to be one such School in Parkland.

B. Harstad

Quadricentennial of Luther's Small Catechism
1529-1929
Norwegian Synod Convention, Mayville, North Dakota
June 6-12, 1929

A EULOGY

Luther's Catechism is unlimited in scope, extending from the beginning to the end of time, from everlasting to everlasting. Its purpose is to serve as a guiding path from the cradle to the grave and, as a bridge, to span the abyss between time and a blessed eternity. In the soul's pursuit of happiness, temporal and eternal, it gives definite and trustworthy guidance.

It is unsearchable as the deep sea, yet as sparkling clear as the North Star. What human mind can fathom its depths or fully understand the message it bears of the love of a crucified Savior? Yet it clearly and unerringly guides the storm-tossed mariner to safety in the arms of just such a Savior.

The profoundest scholar finds it an inexhaustible store of information, yet it is a child's textbook. Have the sages and philosophers pondered any important question that it does not answer so that a child may know the truth?

The bishop and the layman, the king and the subject, the parent and the child, the master and the servant, all alike may profitably use it as a textbook. All can learn from it, none can exhaust it. Not even the most learned theologian will comprehend it fully until, led by its teachings, he has crossed the bridge into the New Jerusalem. There he will behold, in sublime perfection, the beautiful conceptions which his childhood faith gained through his mother's loving instruction in the Catechism.

It is unchangeable, yet fits all ages, races, and conditions. It is not too modern for the most backward, nor too ancient for the most cultured and enlightened. No additions are made necessary by the lapse of time; no part is in danger of becoming obsolete. Revisions and substitutes have appeared only to disappear.

Luther's Catechism is all this because it is the highly concentrated, the most perfect essence of the Book of Books, God's own revealed and written Word. The author was big enough, and yet little enough, not to intrude one personal idea. In our dear, precious Catechism is not one earth-born thought.

This explains its longevity; this assures that it will live and live on and on after the end of time, and resound in song and praise "before the throne and before the Lamb" to all eternity.

The Norwegian Synod of the American Evangelical Lutheran Church in Convention assembled on this the Four Hundredth Anniversary of Luther's Catechism, solemnly rededicates itself to the diligent use, in churches, homes, and schools, of that "string of Bible pearls," the Catechism, and urges the individual member of our Synod to do likewise as he prays:

Heavenly Father, I thank Thee for giving Luther's Catechism into the hands of my father and mother. Guided by them from page to page, I learned to know sin and its consequences; the majesty and power of Thee, my Creator; the infinite love of Thee, my Redeemer; the trustworthy guidance of Thee, my Sanctifier. From my mother's lips I learned the Catechism prayers, and that I was invited to carry everything to Thee in prayer. The same little book imparted to me my first knowledge of Thy wondrous gifts of love, sonship, and forgiveness of sins, bestowed through Thy Holy Sacraments.

For my children and children's children I beg of Thee the greatest boon I know, that they may live and die in the truths of the Catechism.

For my church I pray: Save it from pastors and teachers unfaithful to the doctrines of the Catechism, and multiply the homes and schools where it is a textbook in daily use, for Christian instruction.

For my country I ask Thee, in whose hands "the king's heart is as the rivers of water:" Let the divine light of Luther's Catechism illumine the family hearths of high and low.

Heavenly Father, I beseech Thee: Let Thy Word continue to guide and bless my life; preserve me in its precious truths and let me die a Catechism Christian. In Jesus' name. Amen.³⁸

TEACHERS WHO HAVE SERVED IN THE CHRISTIAN DAY SCHOOLS OF OUR

EVANGELICAL LUTHERAN SYNOD

1918-1990

Aaberg, Theodore A.	Bukowski, William	Fehr, Mrs. Linnette
Aaberg, Sarah	Bukowski, Mrs. Sherri	Fehr, Lee
Aaberg, Marie	Burcel, Mrs. Jen	Fehr, Mrs. Roger
Aasheim, Gladys	Buss, Faye	Ferch, Sue
Andersland, Mrs. Debra	Campbell, Mrs. Delaine	Ferrin, Mrs. James
Anderson, Orla	Carlson, Grace	Fevig, Violet
Anderson, Paul G.	Carlson, Gary	Fickau, Sharon
Anderson, Donald	Carter, Mrs. Doris	Fillner, Douglas
Andreson, Marie	Carvey, Sandra	Finster, C. H.
Annexstad, Gudrun	Chartier, Lori	Finster, Mrs. Marjorie
Annexstad, Clara	Clausen, Willis	Fisher, Mrs. Ramona
Anthony, Jeanette	Cook, Hal	Forseth, P. C.
Augustine, Dorothy	Cook, Mrs. Harold	Fossen, Kenneth
Ausen, Eileen	Crews, Leonard	Galstad, Martin
Bahn, Loel	Cuklanz, Jolene	Gauger, Mrs. Gail
Bahr, Maureen	Dale, Morris O.	Gawrisch, Wilbert
Bartels, Mrs. Dawn	Daley, Evelyn	Geistsfeld, Ernest
Bartsch, Elroy	Dalke, Dale	Gilbo, Joan
Bartsch, Mona Lee	Dashcund, Camilla	Goetzke, Robert
Becker, Mrs. Patricia	Dentler, Sharon	Gooderum, Diane
Beilke, Steven	Diepenbrock, Ray	Graham, Mrs. Michael
Bell, Norma	Diepenbrock, Mrs. Ina	Granke, Mrs. Warren
Bergquist, Mrs. Audrey	Dierson, Harry	Greibrook, Alette
Bernard, Mrs. Carolyn	Dixson, Mrs. Edith	Greibrook, Ragnhild
Bey, Mrs. Greg	Dodge, Norma	Greibrook, Lydia
Bieber, Twilla	Doelger, David	Groening, Steven
Bilich, Andrew	Doepel, Martin	Gronna, Norma
Birkholz, Naomi	Dohrmann, Reinhold	Grunst, Carol
Bjelland, Julie	Dobberstein, Thomas	Guldberg, Catherine
Bloedel, Ardella	Dorn, Wilbur F	Gullerud, Lois
Blundell, Merle	Dorn, Mrs. Jean	Gullerud, C. Monrad
Bly, Susan	Dorr, Rebecca	Hagen, LeVine K.
Bode, Shirley	Dorr, Stuart A.	Halverson, Lyle
Boderius, LaVonne	Douglas, Jill	Halverson, Adela
Boehm, John	Dubberke, Vernice	Handberg, Marshall
Born, Silas	Dudly, Mrs. Marjorie	Hansen, Mrs. R.
Born, Mrs. Mary	Duris, Mrs. Kristi	Hantelmann, Susan
Bosse, Mrs. Joanne	Dyreson, Benetta	Harms, Albert
Branstad, Raymond M.	Edwards, Cheryl	Harstad, Adolph M.
Brassow, Earl	Eggers, William J.	Harstad, Kristi
Bredeson, Mrs. Marilyn	Einspahr, Martin	Harstad, Mrs. Peggy
Breihan, Theobald	Engel, Leonard	Harstad, Amelia
Brekken, Marcia	Enter, Mrs. Leslie	Hart, Mrs. Debbie
Bremer, Mrs. Judy	Erickson, Mrs. Faye	Hartman, Mrs. Katherine
Browne, Polly	Erickson, Mrs. Patricia	Hassler, Karl
Brudvig, Andrea	Farren, Mrs. James	Hauge, Mrs. Anna
Bryant, Edward	Faugstad, Naomi	Haugen, Gregory

Hawley, Richard
Helland, Elizabeth
Hennig, Mrs. Barbara
Hilton, Neil N.
Hoefker, Corinne
Hoeft, Mrs. Patricia
Hoel, Ruth
Hoepner, Darrell
Holt, Stanley
Holt, Elsie
Holtz, Roger
Holzhuter, Ruby
Hougan, Mrs. Ruby
Hougan, Lucy
Hougan, Joanne
Hougan, Connie
Hoyord, Gene
Hultberg, Olaila
Hultberg, June
Huso, Dena
Ibeling, Ione
Ingebritson, Ida
Ingebritson, Mrs. Henry
Ingebritson, Laura
Ingebritson, M. Julius
Isenberger, Arlette
Iverson, Kay
Iverson, Rosella
Ivey, Carl
Jacobson, Bertha
Jaeger, Mrs. Lois
Jankens, Mrs. Sue
Jans, LaRue
Joecks, Larry
John, Emil
Johnson, Mrs. Iver C.
Johnson, Iver C.
Johnson, Hazel
Johnson, Emma
Johnson, Donna
Johnson, Lorraine
Johnson, LaVonne
Johnson, Karen
Johnson, Donald
Johnson, Edna S.
Jordahl, Olina
Jordahl, LaVonne
Jordahl, Jeanette
Jordahl, Ione
Jordahl, Ardis
Julson, Duane
Justmann, Mrs. Dorothy
Keibel, Armin
Kersten, Walter

Kessler, Orlando
Kinden, Anna
King, Mrs. Sharon
Kirkpatrick, C. O.
Kjensrud, Kathy
Kleinsteiber, Mrs. Mary
Klessig, Pamela
Klessig, Mrs. Donna
Knutson, Mrs. Alfred
Knutson, Mrs. Richard
Knutson, Martha
Kopf, Constance
Krahn, Lorraine
Krause, Catherine
Krentz, Mrs. Catherine
Kroll, Anne
Krug, Warren
Kruger, Lori
Kruger, Willard
Kuehl, Helen
Kuske, Donald
Larsen, Vincent
Laulainen, Mrs. Marilyn
Lawson, Mrs. Mary Ellen
Lee, Sara
Lee, Sigurd K.
Lee, Sophus E.
Lemke, Carl
Lester, Mrs. Richard
Leverson, Valborg
Leverson, Nora
Levorson, Oscar
Levorson, LeRoy
Levorson, Irwin
Lillegard, Marjorie
Lillegard, Elizabeth
Lobeda, Jolene
Lorenz, Kenneth
Luttman, Mrs. Nancy
Maakestad, Harriet
Madson, Daniel
Madson, Jonathan
Madson, Paul G.
Madson, Juul B.
Madson, Gudrun
Manthy, Audrey
Martin, Amy
Massey, Mrs. Cindy
Matschke, Linda
Mattner, Leonard
Mawe, Edward
McClung, Mrs. Jolene
McCreary, Karen
McLean, Mrs. Edith

McMurdie, Mrs. Wm. F.
Meinkel, Esther
Merseth, Mrs. Karen
Meyer, Robert
Mickelson, Mrs. Ruth Ann
Mickelson, Lila Mae
Morrison, Dennis
Morrison, Mrs. Dolores
Mueller, Dorothy
Mumme, Betty
Myrum, Margaret
Natvig, Harold
Natvig, Diane M.
Neyhardt, Mrs. Dale
Nolan, Gary
Nordlie, Anna
Nutt, Gary
Nygaard, Agnes
Nyhus, Louis G.
Oesleby, Nils
Olmanson, Keith
Olsen, Mrs. Carol
Olsen, Mrs. Mary
Olsen, Mrs. Carol
Olson, Melvina L.
Olson, Mrs. Sue
Oppedal, Alice
Orvald, Raymond
Otto, Milton H.
Owings, Mrs. Kay
Owings, Craig
Pape, James
Pape, Barbara
Pechie, Mary
Penk, Darlene
Peters, Arlene
Petersen, Esther
Pfeiffer, David L.
Pieper, Theodore
Pieper, Al
Pietsch, Tim
Preus, Maren
Preus, Elizabeth
Putz, Merliyn
Quick, Tom
Quill, Marvel
Quist, Emily
Radichel, Nathan
Radichel, Mrs. L.
Reede, Ray
Reichwald, Glenn
Reierson, Jeanette
Roehl, Ronald
Roembke, David

Ross, Ellen
Rude, Larry
Salomon, Patricia
Sampson, Sue
Sauer, Mrs. Dawn
Scheitel, Pamela
Schiller, Carol
Schleusener, Marcia
Schliesser, Sharon
Schlomer, Irene
Schmeling, Mrs. Becky
Schneck, Mrs. Karen
Schneck, James
Schoeneck, Mrs. Arlene
Schroeder, Howard
Schroeder, Elroy
Schroer, Thomas
Schulz, Rudolph
Schutte, Dennis
Schwartz, Mrs. Nancy
Schweigert, Harold
Seals, Mrs. Kathryn
Sebald, Mrs. Natalie
Seebach, Grace
Shep, John
Shepherd, Mrs. James
Siegler, Mrs. Frances
Sievvert, Ada
Skaaland, Kathy
Skogen, Inez
Slater, Mrs. Mary
Smith, Carol
Solberg, Lorraine
Sorenson, Janet
Sorenson, Julie
Sorenson, Carol
Speerschneider, Irma
Starkel, Mrs. Connie
Steffens, Alona
Stein, Kathleen
Stensrud, Sophus
Stoekli, Gertrude
Storby, Philip
Storlie, JoAnn
Strom, Mrs. Hannah
Sullivan, Mary
Sumrall, Alice
Sundbom, Ione
Sveen, Lois
Swartz, Clinton
Teigen, Torald N.
Teigen, Bjarne W.
Thede, Dale Ann
Theiste, Victor I.

Theiste, Beth
Theservitz, Linda
Thiesfeldt, Gail
Tiegs, Lloyd
Tjernagel, Olivia
Tjernagel, Rolf
Tjernagel, Neelak
Tjernagel, Margaret
Tjernagel, Amanda
Tollefson, Janet
Tostenson, Judy
Treder, Mrs. Sharon
Treder, Jerry
Tweit, Milton E.
Tyssen, Emma
Ulrich, Mary
Unseth, Vivian
Unseth, Karen
Urban, Quintin
Vangel, Mrs. Olaf
Vangen, Luther
Vick, Alton
Vogland, Annette
Warmuth, Mrs. Karen
Wassmann, Carol
Weber, Carol
Wermedal, Boyd
Wiechmann, R. L.
Wiechmann, Mrs. Jean
Wiederhoeft, Beverly
Wilbrecht, Bertha
Wolfrath, Dalton
Woods, Mrs. Mary Ann
Yeager, Esther
Younge, Mrs. Mary
Zehrer, Julie
Ziegler, Clara
Zitsmann, Charles