

A HISTORY OF NORTHWESTERN LUTHERAN ACADEMY

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Introduction:

It seems appropriate to write a brief history of Northwestern Lutheran Academy for a handful of reasons. A number of years have passed since the Academy closed its door; but, not too many to dilute the flavor of the times or not too few to prevent seeing the events clearly. As a matter of historical record the 1986 graduating class of Wisconsin Lutheran Seminary is the last class to hold graduating alumni from Northwestern Lutheran Academy. After this, no more graduates of the Mobridge school will be seen in the synod's educational system. Maybe it is only fitting that an alumnus of Northwestern should write about a school dear to many. The risk is that the alumnus will cloud the picture with pet, though weak, arguments and persuasive emotional appeals. If some of these pitfalls appear then let it appear as a fondness of the writer for his alma mater. The last reason for this particular writer attempting to record the annals of Northwestern Lutheran Academy is that the writer was a student from the Dakota-Montana District. This does not mean the market on objectivity and insight is cornered; but only that certain elements seemingly inconsequential to others might receive proper credit.

I. Before the Beginning

To separate the history of Northwestern Lutheran Academy (NLA) from the history of the Dakota-Montana District will cloud the historical picture. Both the Academy and district are tied together intimately. Events in the life of the district reflect themselves in the history of NLA. In setting the stage for the birth of NLA history bids us to look back to the early days of the Dakota-Montana District. The Dakota-Montana District was the child of the Minnesota Synod. Touring pastors ("Reiseprediger") of the Minnesota Synod made their way west into the Dakota Territory.¹ Life in the late 1800's was rough and rugged for the pioneers. Houses were made of "Great Plains Marble", that is, sod. They were puny by present-day standards. The barn for the team of oxen was a lean-to type shelter adjoining the house. People on the prairie were isolated by time and distance from each other.

The arrival of a traveling preacher was a welcome sight to the many German immigrants. It was a chance to see some different faces. The traveling preacher would ride into a homestead, rest, wash the dust off while the sons of the family spread the word that he had arrived. The next day families would arrive by horse and buggy or by ox-team and wagon to hear the Word preached, have the sacraments administered, and the children instructed. Congregations were very small and located close to each other. It had to be that way. The horse doesn't move as fast as the car.

The path of the traveling preachers followed a course from present-day Brookings, S.D., near the Minnesota-South Dakota border, diagonally northwest to Watertown, S.D. It extended northwest to Aberdeen then due west to the banks of the Missouri with an incursion northward to include a small portion of North Dakota. Later, missionaries traveled west from what is now Mobridge, so on a path roughly parallel to the present North Dakota-South Dakota border. Mission stations were extended into Montana. A good portion of the membership of the Dakota-Montana District today strongly reflects the geographical path taken by the early fathers of the district.

Pioneer life also had its impact on the early ministerium. Keeping a pastor was a problem for these infant congregations. The 1928 report of the Dak.-Mon. district was aware ^{of} ~~at~~ this: "We regret that a considerable number of young pastors have left the District after so short a service and that several older pastors have also left the District."² The statement of early missionaries is often recorded: "sie konnten die strapazen nicht ertragen" or "they could not bear the hardships."³ This was a huge territory for the traveling preachers to cover. The missionaries felt the burden of being too few in number with too much land to cover. The small relative size of the Minnesota Synod in providing manpower for such an undertaking showed itself. Other Lutheran church bodies saw the land as fertile for their opposition alters. The sects nipped at the heels of the early missionaries and spread their peculiar teachings. They found the mind of the pioneers ripe. The pioneers of the Dakota Territory were mainly German-Russian, German, Scandinavian in their extraction. The sects found some degree of

success spreading their emotionally one-sided and mystic teachings. Against this background of wide open spaces and sparsely populated country it is easy to see why the interest in a christian educational institution was an ever present concern.

II. The Early Years

The Dakota-Montana district was formed in June 1920 at Mankato, Minnesota. The distance and time for travel were important factors in the decision. Another reason was the hope pastors would stay longer in the new district. With the district having its own president and officials more experienced men could give sage advice ^{and} ~~to~~ encouragement to the young men in the field. Now only seven years later the district had a synodical academy. The deep concern for Christian education of the district's sons and daughters was genuine.

Others recognized this also. The people of the Dakota-Montana district were not alone in their desire for a christian high-school. In August of 1925 the Joint Synod of Wisconsin and other States passed a resolution which called for a committee "... to consider the needs and requirements of the Joint Synod for its schools in the future with the purpose of avoiding planning which would surely lead to useless expense and to failure to achieve the ends sought."⁴ In this report, commonly called the "Moussa Report", after the committee's secretary Hans Koller Moussa, four recommendations were proposed. The first was that "every parish in our Synod should have a day school with the aim of providing eight years in instruction."⁵ The third recommendation was that "The Synod should authorize and subsidize the establishment of preparatory schools, or academics, in many different parts of its territory, preferably according to conferences."⁶ These two recommendations are mentioned because they affected the Dakota-Montana district negatively and positively. The first recommendation was always a sore point for the Dakota-Montana district. Others outside of the district and unfamiliar with its particular problems pointed fingers at the district for its lack of advancement in this area. E.R. Gamm, president of the Dak.-Mon. district, from 1934-1938 remarked, "... the district was ridiculed, chided and rebuked because it had no parochial schools."⁷

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After [^]discussion the third recommendation was discussed and passed in the following form: "The Academy to be established in the Dakota-Montana District is to be a synodical institution supported and supervised by Synod in every respect."⁸ Fifty years later this statement would loom as important to NLA as it was in 1927 for NLA.

On January 11 & 12, 1928 a special convention of the Dak.-Mon. district was held at St. Martin's, Watertown, SD. Before the convention were offers from three South Dakota communities and one North Dakota community to serve as a site for the Academy. Each of the four communities (Mobridge, Bowdle, Roscoe, S.D. and Elgin, N.D.) had strong W.E.L.S. congregations at the time. Each offer was attractive with a substantial, though varied, amount of money and land pledged. The Mobridge offer was superior. Besides a twenty-acre land donation from the Mobridge Commercial Club, the Mobridge Independent School District donated what was known as the West Side School to the Dak.-Mon. district with the stipulation that the building was to remain on its present site and the fire and tornado insurance-guaranteed by the school district not to exceed more than \$60.00-- be paid by the District.⁹ Included in the package was the offer of Zion Ev. Lutheran Congregation to purchase the school building, and in addition move it to the designated site, place it on a permanent foundation and basement. The building was repaired without costing the synod a dime.¹⁰ The cost to the congregation was \$4,500 --- a substantial amount for the time.¹¹ The Mobridge offer won a landslide victory with 57 out of 64 voters casting their ballots in its favor.¹²

As attractive as the Mobridge offer was, it was not, no doubt, the only reason why the voters selected it. Mobridge was the ideal ^{site} ~~sight.~~ Chicago, Milwaukee, St. Paul and Pacific Railroad systems passed through Mobridge making a reliable source of transportation available. That was important in the day when rain would make the graded prairie ("gumbo") road impassable. Mobridge was on the border between the western and eastern conferences of the district. It's very name suggests the reason for its being there. The "Big Muddy" ("too thick to drink and too thin to plow") on the Missouri River splits South Dakota into two portions. The nearest crossing point

down river was at the state capital, Pierre, about 100 miles downriver. By virtue of the Chicago, Milwaukee, St. Paul and Pacific railroad bridge across the mighty "Mo" river the site was called and abbreviated Mo. Bridge, later Mobridge.

With the donated school building resting on a permanent foundation N.L.A. welcomed its first class on September 5, 1928. The old school house acquired the moniker, the "White Building," to match its two-story, white, framed appearance. This building performed yeoman's service throughout NLA's history. The first floor contained four large classrooms and two small classrooms. Before the completion of the boy's dormitory in the spring of 1930 the boys were housed in the second floor of the White Building. After the boys transferred to their new dormitory the girls occupied the former boys' quarters. Prior to this, they lived off-campus in private homes. For a number of years the basement of the White Building served as the home of ^{the} custodian and his family until a cottage was moved, remodeled and placed on campus for his use. With such humble beginnings the Academy began its consecrated work of feeding the Lord's lambs with His Word.

The infant institution found its first steps were shaky. The economy of the nation spun into the most severe depression the country had ever endured. The Dakota's themselves were part of what was infamously known as "The Dust Bowl " : "...Then too we often turned on the lights at noon, while eating our meal. The lady of the house would spend all day dusting off the furniture. And the top soil of our land was moving southward."¹³ An excerpt from the 1936 Report of the Board of Control of the Academy tells about the climate of the times:

To the trials of many consecutive years of crop failure in the western part of the Dakotas, to which we are already accustomed, the Lord this year added that of the severest winter in memory of the oldest pioneers. ¹⁴

The elements of nature were not the only elements the Academy was up against. The report of the District President to the Twenty-Seventh Biennial Convention of the Dak.-Montana sums it up so clearly:

By the year 1939, when the General Synod met at Watertown, Wisconsin, there was an organized

attempt to close NIA and save the rest of the synodical schools. When the debate was going more and more in that direction, the General President (John Brenner) took the floor single-handedly, but successfully, defended the existence of Northwestern Lutheran Academy and passionately pleaded for its continued support by the Synod, using as his theme the words of the Savior in Matthew 11:5, "The poor have the gospel preached to them." In the vote which followed the debate, the synod upheld its President and granted the pleas of the Dakota-Montana delegates and the representatives of the Academy to continue the operation of the school. 15

This was a reaffirmation of the Synod's intention to provide secondary Christian education to its youth. Seventeen years earlier Professor August Pieper expressed these thoughts in an essay read to the Dakota-Montana district:

But our church as a whole must not stop with the christian elementary school. The need for higher education is growing among us from year to year. It is just our public high schools that are at variance with that which is intrinsically christian and become dangerous to our youth. Therefore we must find Lutheran high schools for all Lutheran boys and girls; otherwise they will be lost to our church and to Christ. 16

III. The Middle Years --- A Quiet Time for Growth

Recovery from the Great Depression and years of consecutive crop failures signaled more comfortable times for the country in general and the Great Plains in particular. NIA also had a share in this, but with a pleasant *yet* ironic twist. Put simply, the place was bursting at its seams. Not only did the crowded living quarters have the potential to spell disaster if disease should break out; but, potential students were turned away for lack of space.

Are we to turn half of our applicants away? After our other classes have grown to good classroom size, are we in these prosperous years to enroll a small Freshman Class? Certainly we must make every effort to supply more room for another year. If this can be done, we have every reason to believe that the crisis will be passed. 17

In Continuing in His Word the remark is made:

The physical equipment of Northwestern Lutheran Academy has always left much to be desired. What was placed on the campus to make a bare beginning has proved utterly inadequate after the enrollment began to double and triple itself.¹⁸

To solve the lack of dormitory space the NLA Board proposed its "Alternate Plan" which called for some shifting around in the present facilities. The only way to relieve the crowded conditions was if plans for a new girls dormitory were included. The girls were living in rooms in the "White Building." The situation was so tight that the Board had to postpone the calling of a permanent professor for another year on account of lack of housing.¹⁹ On April 24, 1953 a new administration - gymnasium building including a new pipe organ which was an individual gift was dedicated. With the exception of a student union-dining hall structure dedicated in 1966 NLA had its physical plant built by 1956. This marked the end of construction on the Mobridge campus. By 1956 the Synod had poured \$500,000 into the Academy campus. The campus was a jewel, set on rolling hills of Missouri River Valley which overlooks the Oahe Reservoir.

During this period of time the Academy was a flourishing institution. From 1954 until its end the Academy served as site of the Dakota-Montana District conventions. In 1956 a Presidential report to the Dakota-Montana delegates P.G. Albrecht (district president) includes the remark from NLA president, R. Fenske, that as of June 10, 1956 "the applications for the Year had already filled all available space in our dormitories."²⁰ President Fenske concludes that "barring an economic depression, our waiting list will become somewhat of an accepted situation."²¹

The bulging enrollment speaks for the commitment of the many parents who desired a christian secondary education for their children. The Dakota-Montana District, as mentioned before, had to deal with the difficult task of encouraging Christian Day Schools in a region where congregations are small. Year after year while glancing through the District Proceeding one notes the encouragement of the

district president to the brethren to strive to develop Christian Day Schools. During the 40's, 50's and 60's the population of the Dakota-Montana District was about as stable as it would ever be. However, most of the congregations were in small rural communities heavily dependent on agriculture. Even though the churches in these communities were at their prime of life it was difficult to compete with the local school district for students. The Academy was not unique as a boarding school either---students in the local school districts stayed in town on account of travel problems during the harsh prairie winters and the poor roads. The people of the area had a strong sense of community that compelled them to enroll their children in the local schools. This peculiar sense of community often overrode the high value of christian education in the minds of the congregational members as well. By 1954 there were four christian day schools in the district, served by six teachers. The enrollment figure for the four christian day schools in 1954 was 120 pupils.²² By 1960 the number of schools in the district rose to five with eight teachers and 176 pupils.²³ It is obvious that although the development of christian day schools was encouraged, yet they could never be considered the primary recruitment field for the NLA's student body. The larger cities in the district at this time were still mainly targets for exploratory services and mission congregations. The main support would always have to come from parents who desired a christian education for their children in a secondary school institution.

A contributing factor which affected NLA was the withdrawal of seven pastors and five congregations from the Dakota-Montana District in the late 50's.²⁴ Even though the number of communicants -- approximately five hundred-- might seem a negligible amount; yet, for a district who had a communicant membership of 7,914^{in 1957}, it was far from negligible. The district's ministerium felt the loss even to a more marked degree. In the district convention proceedings of 1960 seven men were listed as having terminated fellowship with the Dakota-Montana and the Synod. Only four years earlier, three of the seven held prominent positions within the district. One was the district

president, another the first vice-president and the third was a member of the district mission board. Even though the district weathered this storm the Academy sustained damage. The district president, A.P.C. Kell put it this way:

Then came the 1959 withdrawal from the Synod of a number of pastors and congregations of the district. This enrollment affected the NLA student body, too. The 1960 enrollment dwindled to 85. The question as to what the future might hold in store for our school was quite often discussed privately in those days. Would it remain a synodical institution?²⁵

The Academy did survive. It continued to thrive. The sixties were good years for Northwestern Lutheran Academy. Steps were taken "for developing a vigorous and effective recruitment plan."²⁶ The 1966 district proceedings give thanks to the Lord with this upbeat report:

More than one half of the graduates of Northwestern Lutheran Academy, Mobridge, South Dakota are planning to continue their training for full-time work in our synod, the long-awaited "refectory-student union" building will be ready for use in September.²⁷

The "refectory-student union" building was the last building erected on the campus. 1966 was also the year that saw the retirement of R.A. Fenske. "Prof. Fenske assumed his duties as professor and director of our Academy with the beginning of the new school year September, 1939."²⁸ Serving as president and professor for half of NLA's existence mark this particular servant of God as one of the pillars that held up the Academy.

IV. A Sunset in the West

The retirement of K.J. Sievert in 1971 marked the end of an era for NLA. Professor Sievert spent 50 years in the Dakota-Montana District. Forty-three of those years he spent at NLA. He was even present at the 1927 Convention of the Joint Synod of Wisconsin and other states which passed the resolution to start NLA.

One year later in 1972 two suggestions by the Commission on Higher Education were dealt with by the Dak.-Mon. convention. The CHE asked the Dak.-Mon. District to study the dual role of NLSA. The convention's resolution was "that Northwestern Lutheran Academy's present dual role in training Wisconsin Synod workers and general students be continued and, if necessary, expanded."²⁹ The rationale for this restudying of the Academy "is that ours is the only synodical institution which continues to provide housing and board for students who do not plan to enter the full-time work of the church."³⁰ It is worthy of note that the beginning and closing enrollments of NLA in 1972 were banner enrollments in the institution's history. The other suggestion of the CHE was "that Northwestern Lutheran Academy and the Dakota-Montana District study the feasibility of greater local support to the extent that the Academy serves as a general high school."³¹ At this time two opinions concerning the Academy were already forming. The one was that NLA was to continue and expand in its role as an institution which provides a christian education on a secondary level for the district. Appeals for this position ^{made} were ^{based on} the ^{past} synodical resolutions which confirmed NLA as a general educational institution. The other view shaped up as seeing the Academy in a more worker - training related light. It would seem that since NLA was experiencing some of the largest enrollments in its history more students would go on to the worker-training colleges of the synod. Was the synod justified as the sole supporter of an Academy which by history really served as an area-Lutheran high school? This was the nub of the question.

The Academy was nevertheless looking to the future and planning expansion in keeping with the rising enrollment. The 1975 WELS ^{resolution} convention on Higher Education urged the NLA Board of Control:

to instruct its architect to make more definitive studies the foregoing (CHE) suggests alternative construction methods and approaches; the possibility of remodeling the present gymnasium to provide the desired music facilities...together with alternative construction methods or means for meeting gymnasium needs and to provide accompanying cost factors as sharply defined as possible.³²

This certainly was cause for joy. The thoughts of much needed renovation and expansion were welcomed by many. However, the monies needed to fund the "Master Plan" were non-existent. President Malchow's report included a paragraph ^{cool} to any unfounded optimism:

As encouraging as all this sounds, there is ~~the~~ one disheartening factor. In the Report to the Ten Districts the Commission of Higher Education states, "One of the serious problems to be faced in meeting the needs of MLA is the deficit condition of the Educational Institution Building Fund, which projects a deficit of \$388,492 at the end of a ten-year program begun in 1973. Only if new and unforeseen funding is provided, will it be possible to carry out."³³

Even though the 1972 enrollment was high, the 1974 school year painted a different picture. Only 115 students were enrolled by opening service for the 1975-76 school year.³⁴ The plea was sounded for more students from the district.

We need more students from our district. The opening of a Lutheran high school in California is planned for the fall of 1977. Although this should not have a sizeable effect on our enrollment some type of impact will undoubtedly be felt.³⁵

The 1972 Dakota-Montana ^{District Convention} concluded that one of the reasons for MLA existence was not only its blessing to the far-flung congregations of the Dakota-Montana District but also that "Northwestern Lutheran Academy also serves the other western districts of our synod..."³⁶ Although not every student from outside the Dakota-Montana District came from the Pacific Northwest or Arizona-California district -- some came from Nebraska, Colorado, Minnesota, Wisconsin in much smaller numbers--more and more students were coming from outside the borders of the Dakota-Montana district. A look at the 1974-1975 school year's student body reveals the largest enrollment in MLA's history. However, out of the 133 enrolled students 58 came from

outside of the Dakota-Montana district.³⁷ Recruiting students from the district was a problem. The total number of people within the district to draw from was never large. In 1976 the communicant membership of the Dakota-Montana district was 8,775.³⁸

To support a school from such a relatively small base it is imperative that as many as possible attend. The constant cry of district officials urging congregations to send their youth fell on deaf ears in many cases. Maybe the mindset among the people of the district was that NLA would always enjoy synodical support regardless of falling enrollment? At the same time it is unfair to say that NLA was the only secondary school in the region with enrollment problems. A reason for many members in the district not sending their sons or daughters to NLA was that they had to keep their local communities afloat. If the local school district closed its door the effects on the small community were disastrous. The Academy had a difficult time competing for students in a region of shrinking population. It is safe to say that a mass withdrawal of students from other districts would have paralyzed NLA.

The closing of NLA was an emotional issue for more than one person. The Academy served as a rallying point for the area. When people had to travel many hours in some cases to attend a concert the fellowship and friendships were not taken for granted. In many cases the fathers and mothers, ^{and} living outside the Dakota-Montana district attended NLA themselves and wanted their children to have the same pleasure. District conventions were held on the campus. Pastors and their families had get-togethers in the gymnasium. Summer camps which drew children from the district enjoyed the use of NLA's facilities. The closing of the Academy was not a popular issue with many.

The Reports and Memorials for the Forty-Fifth Biennial Convention lists several factors regarding NLA:

1. In spite of intensive efforts, there appears to be little evidence that the school can now or in the future attract 200 students to warrant the synod's commitment to capital funding for new and remodeled.

2. The district was unable to meet the goal set for itself to provide the academy with students.
3. The number of worker training students has been decreasing rather than increasing, with twelve presently enrolled in the pastor's course and forty-three in the teacher's course.
4. The recruitment potential of the school may be limited by the development of additional area Lutheran high schools in the west and southwest.³⁹

The preceding factors have one thing in common -- students, or the lack of them. In the final analysis the lack of students and the ability to recruit them must loom as the primary factor in the closing of NLA. The district did not meet the recruitment goal it set for itself which was to provide NLA with a minimum of 42 ninth graders for the 1978-1979 school year.⁴⁰ Only twenty students enrolled from the district.⁴¹

In all of this one can hardly deny that the synod's attention was centered on whether or not to purchase the Campion property in Prairie du Chien. It certainly is not too much to say that the minds of many were concerned with dollars and cents. Although it is grossly unfair to say that the cause of NLA's termination was the purchase of the Campion property the practicalities of the synodical budget come into picture. The synod does not call a special convention for the mere pleasure of seeing old faces. Special conventions are worthy of historical note in the synod's history. The last synod-wide special convention also was concerned with worker training. The issues of closing Milwaukee Lutheran Teachers College and shifting the training program of teachers to DMLC also sparked more than casual debate. So was the case when the synod convened in a special session to decide what to do about the Campion property, Martin Luther Academy and Northwestern Lutheran Academy. All the decisions weren't greeted with open arms by delegates; but, one wouldn't expect that everything would be either.

For the first time in many years the Dakota-Montana District Convention in 1980 met someplace else other than in NLA's auditorium. The words of District President A.P.C. Kell reflect the mood of the day:

The last biennium has brought some bitter 1979 disappointments to the members of the Dakota-Montana District in that the synod found it necessary on August 1, to close our beloved school, Northwestern Lutheran Academy, because of a lack of a broad enough support to warrant its continuance in the face of the inflationary pressures under which we all suffer. Our district is sixty years old in 1980. The school had been in existence for fifty-one years.

The closing of the Academy was not all that abrupt. All you have to do is to look at the 1978 Proceedings and you will remember that its approaching end was feared even then, and efforts of every description were made at that time to prevent the implementation of the plans. A recruitment committee was put to work. A finance committee addressed itself to the members of the congregations of the district in an effort to raise substantial sums of money to convince the synod to keep the school in operation. But it was a case of too little and too late. Not that the school was not appreciated and used consistently by a certain section of the membership of the district. But the base did not prove to be broad enough to justify the continuance of its operation when comparing its performance with that of our other worker training institutions. To be sure there were reasons for this, such as the economic depression which plagued the Dakotas in their early history, the lack of feeder schools, the unusual degree of self-interest on the part of our people in their own local school systems in the many hamlets and small inland towns of the district, the quick change in pastorates in the district no doubt contributed to the condition, too. Many of the pastors in the course of the years were not at their posts long enough to train their members in the Gospel appreciation and the educational system of the synod. What could one expect of the people.⁴¹

For fifty years NLA was a blessing to the people of the Dakota-Montana District. It exposed the students to a first-rate education that other secondary schools in the state found hard-pressed to match. The students also had the privilege to sit at the feet of god-fearing professors who applied God's Word to the present life of the student and directed the student to the ever-present hand of God at work in the course of world history. When the final days came NLA met its closing with dignity. The synod administration, Dakota-Montana District officials and NLA Board of Control deserve a full vote of confidence for not allowing NLA to linger and languish but closing the doors^{as} quickly and painlessly as possible. The Academy was closed as of August 1, 1979. District President Kell remarked:

And since that time a certain spirit of gloom has become noticeable in the district. Some members are not participating in the synodical committee meetings any longer. Here and there one gets the impression that the Gospel has been taken from us. But isn't that a rather human reaction? Is it all that bad? If you think it is, what do you think the apostle means when he says, "All things work together for good to them who love God?" Does he not mean to say that all things, even those which are highly disagreeable to us, under God will turn out to be the greatest blessing we may have experienced? And is that Scripture principle not applicable here too? We certainly must realize that the Lord of the church has permitted our school to be closed. What is stopping us from praying and looking for those blessings He has promised?⁴²

It was the hand of the Lord who moved people to open Northwestern Lutheran Academy. It was the same hand that permitted the closing of NLA. The Academy was a faithful servant which served synod and district capably and credibly in its time.

ENDNOTES

- 1 Golden Jubilee History of the Minnesota District of The Wisconsin Evangelical Lutheran Synod and its Member Congregations. p.22
- 2 Fifty Years of God's Blessing in the Dakota-Montana District, p.64
- 3 Ibid, p.64
- 4 Synod Proceedings, 1927, p.26
- 5 Ibid, p.28
- 6 Ibid, p.28
- 7 Fifty Years of God's Blessings in the Dakota-Montana District, p.62
- 8 Synod Proceedings, 1927, p.32
- 9 Dak.-Mon. Proceedings, 1928, p.26
- 10 Ibid, p.26
- 11 Ibid, 1930, p.18
- 12 Ibid, 1928, p.28
- 13 Fifty Years of God's Blessing, p.10
- 14 Dak.-Mon. Proceedings, 1936, p.18
- 15 Ibid, 1974, p.12
- 16 Continuing in His Word, p.198
- 17 Dak.-Mon. Proceedings, 1946, p.29
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- 22 Ibid, 1954, p.11
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- 24 Dak.-Mon Proceedings, 1960, p.8
- 25 Ibid, 1974, p.12
- 26 Ibid, 1966, p.14
- 27 Ibid, 1966, p.14
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- 30 Ibid, 1972, p.62
- 31 Ibid, 1972, p.21
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- 33 Ibid, 1976, p.25
- 34 Ibid, 1976, p.26
- 35 Ibid, 1976, p.26
- 36 Ibid, 1972, p.21

ENDNOTES (cont.)

- 37 NLA School Catalog 1974-1975, pp.29-30
- 38 Statistical Report of theWELS, 1976,p. **12**
- 39 BoRaM, 1979,p.20
- 40 Ibid, 1979,p.20
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- 42 Ibid, 1980,p.9

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