ISSUES...
IN CHRISTIAN EDUCATION

ACCENT: LUTHERAN SCHOOLS IN THE PAST

Tension and Triumph
Pastoral Training
Secondary Education
Telling It as It Was

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THE PAST
An anniversary year is many things. It is a time for nostalic memories; a time of sober reflection on the past with recognition of progress and failure; of remembrance of little beginnings in which hope and realistic assessment towards goal realization was developed; of recognition of past emphases and future trends; of lessons learned and lessons forgotten. It is all of these. But above all it is a time for repentance and renewal in which to learn once again that "from Him and through Him and to Him are all things. To Him be the glory forever."
EDITORIALS.

THE MUSTARD SEED PRINCIPLE

Principles have a way of growing or evolving. The "Mustard Seed Principle" however, came directly from the lips of Jesus. Christ often spoke in parables in order to focus attention on crucial spiritual phenomena. "The kingdom of God is like a mustard seed." The Kingdom is not, however, entirely in essence. It is in all aspects glorious, tremendous, gigantic. As such, emphasis in the present is on the dynamics of Kingdom growth. The point of contrast is between the small beginning and the eventual magnitude.

We call to remembrance that the initial work of an obscure Teacher, the pitifully small and seemingly insignificant disciples, has become the "greatest." The embryonic events in Israelites have mushroomed into a tree of life branching out into all parts of the world. The cross, which was once a sign set against every culture's skyline everwhere, is now spreading to all parts of the world. The Kingdom of God, previously seen as a baby in a manger, has grown into the world's mightiest force.

Christ's use of parables is a vivid parable of hope. Many members of Christian congregations, denominations, and kindred organizations, individually and collectively, have reflected carefully on the "Mustard Seed Principle" in reviewing the blessings of the past. Then Christ taught His churches, spreading into all classes of society, of all times, of all human kindling, of the power of the Kingdom of God, and likewise of the great fulfillment of the Reformation, moving on to new continents, bringing liberalism and ecumenism into America, that Concordia Teachers College into reality on the Nebraska planes.

We can justly and with commendable pride, sing out the "Mustard Seed Principle" and apply it to Concordia Teachers College in the year of the 75th anniversary, because this institution has been part and parcel of God's kingdom to facilitate the spread of the Gospel throughout the world, and to heal the divine proclivities and activities of Kingdom growth.

The founding fathers of Concordia knew and understood the "Mustard Seed Principle." To teach the world and young and old diligently, and the Lord will supply the increase. They and the parents who were part of that special group in the 1830s would have been the ones who had Albert Mohler had left the spread of the Kingdom to men who must teach others. Concordia was their responsibility and contribution for Kingdom growth, focusing on the need to teach the young.

Concordia grew from a high school with an initial enrollment of 13 pupils, to a junior college, a 4-year college, a national accredited degree-granting institution, and now also including a fifth year and graduate program, enrolling 1600 full-time students and also envisioning a variety of other services to the church in the challenging world.

May Concordia continue gratefully on the same expressed principle and tribute both to the internal and external growth of the Kingdom of God, as by the example of God, it moves beyond the 75th year.

M. M. Marquart

Jeremiah 9:23, "Let not the wise man glory in his wisdom..."

St. Paul asked, "Where is the wise? Where is the scribe? Where is the debater of this age?" (1 Cor. 1:20 RSV) The Paul's original question was rhetorical, in our day it would be foolish to ask it. The debater is everywhere, even in the established church. For him the contemporary church is a modern Don Quixote, a knight with a baron's desk for a helmet and a miserable feast for a charger, a knight who engages in countless battles for a lady of whom he does not see. The vehemence of these battles is not reflected from the ballets for all too frail for battle scenes, According to the debater, the church remains aloof and looking and leaping up to a God through He may exist, but he makes no difference.

So the debater like Sarah in J. B. says, "God does not love. He is not God. That's the winder" This debater says, "Forget about the God Problem. Reverse the theological proposition, God is Love." Change it into an anthropological definition, "Love is God. And God is the same as the winder in us." This is one kind of wise man in our day, ready to do without God, but not without man.

Another kind of wise man, inerest it has protracted the depths of what we know and minds His mind, says, "The giant agencies of this world are the concrete judgments of God against the sin of the unbeliever." To the outside world the sin secures the only wisdom we have to offer. In fact, our counsel is no better than got to God, which God has to do with anything we say. But the world insists it can do without this wisdom. The dispute and debate of this age, like Dr. Ritz in Cosmos the Plague, says that the church had better get a practical understanding of the meaning of suffering and disease. This is a difference. By its nature. Christ was here in the "wrong" but that difference is "right" and abounding. He expected that Christians would speak out, clearly and clearly, take a stand, and yet be misery, if necessary. Part of our heritage as a body of people, the members of the household of God is an unswerving loyalty to the Scriptures and a pursuing vision which sees through the pale imitation of Christianity as expressed in the social gospel movement. We can see that Canons' debates, where the church is not only isolated, but outspoken, enlists 1600 full-time students and also envisioning a variety of other services to the church in the challenging world. The debate who says that wisdom is knowledge of man and the world fails to see himself and the world as God's creation, redemption, and redemption. In this respect, the Church's growth becomes a lie. The wis- dom which says that the evils of the world are simply the result of God's refusal to repent it is a wisdom which refuses to see that it is part of the problem as well as the solution.

Canons' wisdom leads man on a dance of the multiplicity of this world, in its diversity of facts and opinion, providing man no key by which he might penetrate the truth of God himself, and the world. On the other hand, we do not escape wisdom with the simple recognition that God is God. The Proverbs says that "for the fear of the Lord is the beginning of knowledge." (Prov. 1:7) The Tract which makes man free is the Truth which is not the end of but the beginning of wisdom. It is Truth which white light illuminates the wisdom of God. To see the world and not the man, The Tract which is first been known by God through Jesus Christ. The Truth is to have a heart which in turn knows God, that in the Lord and we are His people. (Jer. 24:7)

But Jeremiah would never settle for the "For the fear of the Lord" and the world, saying, "Forget the world and get on with the big mission of Christian atheism, saying, "Forget God and love the world." Would not your ... do judgment and justice? ... He judged the same as the poor and needy ... was not this to know Me, the Lord?" (Jer. 22:15-16). God's wisdom and God's wisdom in God's own time, or God's wisdom would not be the same. There is no certitude for us in trying to look vertically and horizontally at the same time. We find in the midst of history the Reformation and through the folly of what we preach God saves those who believe (1 Cor. 1:21-22). Wisdom is that we no longer see God without the world or the world without God.

D. Meyers

Fall 1968

ISSUES

“TO say that the church does not have the money for schools is unjustified. If we said that many people are reluctant to spend their money for schools because the commitment to these schools is lacking, we might be more accurate, in be a much better position to attack current problems facing the school.”

MISSOURI SYNOD SCHOOLS: IN TENSION AND TRIUMPH

by William A. Kramer

Ascribing the development of Missouri Synod schools to the strong religious motivation of early leaders does not deny supplementary motivations, for example, the absence of public schools and the desire to perpetuate the German language. But except for the strong religious motivation, Missouri Synod schools could not have survived the rapid development of public schools and the inevitable decline of the German language.

This article will deal with some of the tensions and triumphs of Missouri Synod schools.

Admissions Policy

One of the early tensions grew out of admission policies. Many of the early schools emphasized mission work. Yet some objected to the enrollment of too many nonmembers, probably for financial reasons. The Synod resolved in 1850:

"It is to be deplored that in certain congregations children of other denominations were neither admitted at all or only reluctantly. It is our obligation to follow the confessions of the Lord Jesus, "Feed My lambs" and "Suffer the little children to come unto Me." Congregations which turn away the children of other confessions may bar them from coming to Jesus and will have upon its conscience if the little ones are left to face despair and death in ignorance and sin."

Some congregations have been in tension on this issue in recent times. In most cases the issue has been resolved through admission policies which provide for enrollment of unchurched children, members of other congregations, and members of other denominations

1 August C. Stollborn, Schools of The Lutheran Church — Missouri Synod (St. Louis: Concordia Publishing House, 1963), p. 67.

2 Vieter Synodical Bericht, 1880, pp. 139-40.
A recent statement of the Board of Parish Education also encourages support of the public school for these reasons: (a) the welfare of those under the care of the church; (b) that the church is a school, and (c) the necessity of educating citizens.

In some congregations today, especially in the inner city, there is a tendency to rethink the above sequence. These congregations are inclined toward using their schools for community outreach, while emphasizing weekday instruction for the children of a scattered membership who cannot attend the congregation's own school and do not attend the school of a sister congregation. 

Attitude Toward the Public School

Public schools appeared on the scene almost simultaneously with Missouri Synod schools. Questions arose about "duplicating," the public school effort. Walther had laid a basis which made the public school question almost academic. According to Krass, Walther, in teaching future pastors, "never ceased to bind the feeding of the lambs and the children of the parish school, upon their souls in the most urgent manner... Walther impressed the congregations with their responsibility for the Christian nurture of children and young people." Similarly, Walther had advocated Lutheran high schools. The Western District conventions in 1870 and 1871 discussed the church's relationship to public schools at length, as did the 1873 convention prepared by Rev. J. H. Fick. The convention enunciated these principles:

1. The home, the church, and the state are institutions of God.
2. The state has to do only with temporal things. The church and the home are responsible for the spiritual, the moral, and the religious education of children.
3. Public schools are a political necessity for children whom the parents or the church cannot or will not educate. 
4. Christians seek the welfare of the state and obey its laws. They are obligated to pay the taxes which the state imposes, also for the benefit of the public schools.
5. Christians should be concerned in word and deed about the welfare of public schools (teachers, books used, discipline).
6. Reading of the Bible in the public schools is a good thing whenever it is legal.

Since the public school cannot meet the educational requirements of Christian parents and children, congregations are obligated to maintain schools and parents are obligated to send their children to these schools (supported by membership).

A recent report of the Missouri Synod Church—Missouri Synod Church, p. 164. 

Reports and Minutes, Forty-Fifth Regular Convention, The Lutheran Church—Missouri Synod, p. 164.


any Who's Who of early Missouri Synod history, including Dr. Walther as a consultant. Stillhorn provides a listing of books used up to 1873, which includes books of instruction for the schools.

Bibliography:

About 1900 most books used in Lutheran elementary schools were printed by Concordia Publishing House. These include the religious books, English and German readers, English and German language books, math books, German language books, and books, mathematics books, and other. A Rand McNally geography was over taken with an introduction by Dr. A. L. Graebner to place the subject in a Christian context.

Language Crisis

...with the rapid expansion of the curriculum, the earlier policy of the Synod (1866) to publish all its school textbooks for use in its schools, and the use of the German language in the schools of the Synod, now began to be recommended, and by 1922 the Superintendents Conference made extensive recommendations for use of publications from other than synodical sources. Under direction of the Board of Parish Education, the Synod today publishes all religious texts and extensive curriculum guides for all subjects on the elementary level, books in selected curricular and professional areas which are particularly sensitive to Christian orientation, some high school units, and an Instruc tional Materials Guide for all elementary school subjects (textbooks, professional books, teaching aids).

Teacher Education

Cupulations of the Missouri Synod were short of teaching talent in similar proportions. Most pastors taught in the primitive "Perry County College" produced a few pastors and teachers. Some laymen were approved for teaching by the colo gies. By the fall of 1846 Dr. Wilhelm Sibehle established a seminary for educating pastors and teachers in Fort Wayne. By 1857 this institution had graduated 79 pas tors, but only 15 teachers. During approximately the same period, the Lutheran Theological Seminary at Overhill, the complete elimination of German from the schools, which, in view of modern emphasis on foreign languages, seems incongruous.

Textbooks and Curriculum Materials

Production of textbooks and curriculum materials called for an accommodation between the desirable and the possible. Early textbooks came from Germany, but the Synod soon sought to own its own books. By 1869 the Synod had its own publishing house and had resolved to publish all its own textbooks. A committee was at work to implement the resolution and listed 11 textbooks promised in reasonably short order. Authors were listed for eight of these, and among the authors were at least four or five who would have been listed in 1870. 


Zeitglocken: 1838, pp. 375--376.
public schools. Similar attempts at ousting parochial schools were made in other states. The Supreme Court declared the Oregon law unconstitutional in 1926, thus clearing the air for the United States.

In Alberta the Department of Education relented only when St. Matthew Congregations in Stony Plain threatened to emigrate to Mexico and the Missouri Synod Board of Directors decided not to encourage Concordia College in Edmonton while school conditions were unfavorable.

In many parts of the country Missouri Synod leaders effectively made themselves felt on the legislative and political scene, and members of the Missouri Synod contributed funds to support the battle against unfavorable legislation. Through it all people learned again why they really wanted their schools, with the result that the schools gained new vitality.

Tensions of Growth

Whatever the problems and tensions, and they were varied and numerous, in 1872 (at the end of 25 years of synodical operation) the schools reported an enrollment of about 23,000 and 240 teachers. In addition many pastors taught school. Though there were periods of minor decline, growth continued at a fairly steady rate until today.

In 1916 the school statistics reached an official high of 2,213 schools with an enrollment of 96,737, but Stellhorn reports that these figures were inflated by the inclusion of many part-time (Saturday and summer) schools. By 1920 the Synod's statistician had separated these part-time schools from the figures, so that the 1920 statistics showing 1,510 schools with an enrollment of 73,063 provide a truer picture. Stellhorn calls the loss a "paper loss," yet many people in the Synod were concerned about the losses of "hundreds of schools," and the general opinion was that the schools had suffered a serious decline.

During the ensuing years the enrollment peaked at 81,457 in 1927, held steady until the beginning of the depression of the thirties and gradually declined, with some fluctuations, to 66,480 in 1942. The decline during the depression was due chiefly to economic factors and a declining birth rate. During these years Dr. August C. Stellhorn, secretary of schools, did much to strengthen the cause of the schools through the News Service, a minigraphed monthly bulletin in which he promoted school understanding and interest.

In the 1940s and 1950s a great upsurge in enrollment taxed congregations and the teachers colleges to the utmost. This continued until 1965, when the enrollment reached a new peak of 161,387. The number of elementary schools increased from a low of 1,090 in 1945 to a high of 1,374 by 1950, and larger, and many schools were patronized by two or more congregations.

The years 1966 and 1967 showed slight decreases again, and these are accompanied by fears that Lutheran schools may be headed for difficult days. The fact is that the quality of Lutheran schools is high, and that, given people who support the kind of Christian education which the Lutheran school can provide, these schools should be able not only to hold their own but to expand. To do so will require congregational, District, and synodical leadership of high order, a spirit of faith and confidence rather than a spirit of discouragement or defeat, and the willingness to sacrifice financially for the schools. Schools always depend first of all on convictions and secondarily on financial resources.

To say that the church does not have the money for schools is unjustified. If we said that many people are not willing to spend their money for schools because the commitment to these schools is lacking, we would be more honest and, as a result, be in a much better position to attack current problems facing the schools.

The problem of financing has always been present to a greater or lesser degree. In the early days of the Synod, especially in the cities, many congregations imposed a stipulated tuition fee, also on member children. In 1901 an article in Der Lutherische titled "What Should Be the Source of Our Teachers' Salaries?" discouraged the practice. In 1916 the first General School Board stated: "The report is that tuition has been discontinued in many congregations, so that school maintenance comes from the congregation treasury. The board joyfully approves this change and recommends it for general imitation." 18

Today tuition is sharply on the rise, many congregations feeling that tuition is required to maintain a quality school. Typical of this rise is high that congregations lose their sense of responsibility for the school, or that children are prevented from attending the school because of high costs.

A growth tension being resolved is that of integration. Non-Caucasian enrollment has increased gradually year by year. While progress is clearly evident, in the opinion of some it is too slow.

Anyone seeking to interpret the tensions and triumphs of Lutheran schools will need to take God and the dedication of thousands of committed people into account. Prophets of doom have been with us throughout our history. Many church people, including some Lutherans scoffed when the Missouri Synod was organized. During the rise of the public schools, some thought that church-related schools might become unnecessary. During the early part of the 20th century people predicted the decline of Lutheran schools because of the German-language problem; during the 1920s legislation seemed on the way to wipe out the schools; in the 1930s the depression threatened them; then came World War II; and now the problem of finances causes fears and misgivings. But God was in heaven all this time, and He will continue to be there to help, guide, and bless, if we will receive His guidance and blessing. We do not have to accuse God of forcing no one. But He is there, and if the triumph of Lutheran schools ever turns into disaster, it will not be God's fault but our own.

18 Ev. Lutherischer Schulblatt, LXI (April 1916), 160.

GLIMPSES: PASTORAL TRAINING IN THE PAST

by CARL S. MEYER

LUTHERANS IN COLONIAL AMERICA SUFFERED BECAUSE there were no Lutheran schools for the training of a parish ministry in 17th America. The first Lutheran theological seminary in this country was opened in 1826 at Gettysburg, Pa. However, 12 of the 14 theological seminaries in the U.S.A. today (or 12 of the 16 in North America) were founded in the 19th century.

Among them were both of the seminaries to be affiliated with the Missouri Synod — Concordia Seminary, St. Louis, and Concordia Theological Seminary, Springfield, Ill. The former had its beginning as a secondary and primary school in 1839; the latter was begun in 1846. The Springfield school was immediately geared to meet the pastoral needs of German immigrants at or near the frontier. The program did not at this stage include preparation in the original Biblical and classical languages.

The initial classes were so great and the city for pastors so persistent that active recruitment for men to serve on the "foreign mission field" of America was carried out in Germany. Among the agencies and men engaged in these efforts none was more successful than Pastor Friedrich Brun of Sweden. He gained men and indoctrinated them in Confessional Lutheranism before sending them to this country to complete their theological education. During the first 25 years of the history of the Missouri Synod the majority of its pastors were men who had received a minimal theological training.

This fact highlights the importance of the institution
began by Dr. Wilhelm Sihler in Fort Wayne with the assistance of Pastor William Loeb of Neuenstedt, Bavaria. The American environment has strongly influenced this school's past, even when its predominant German emphasis was evident, and in 1956 it still emphasized its adaptation to the American educational scheme in stating the entrance requirements for its students.

These reflect, too, a higher level of educational achievement in the Missouri Synod in 1960 than in 1886. Before World War II, the Missouri Synod had both higher standards and a larger number of students than the Seminaries at Springfield and the St. Louis seminaries were German and largely rural; at the time of the outbreak of World War II it was Americanized and to a considerable extent urban. No strong, such as we see today, existed at that time. The educational level in the Missouri Synod in any given year, but deductions from the national figures are not unwarranted.

Within the Missouri Synod there existed from the start a strong and persistent demand for an educated ministry. The Gymnasium, a secondary school modeled after its German namesake, stressed the study of Latin, Greek, and then Hebrew. That more such schools were built in the 1880s and 1890s attest to the fact that the second generation and the more recent immigrants alike wanted thoroughly trained pastors. They supported these regional preparatory schools, but did not demand regional seminaries. The primary concern was to save the whole church, and it received the support of the whole church.

Sometimes it seems that every member of the Synod was personally involved in the affairs of the St. Louis synod. This statement cannot be made to the same extent of the Springfield seminary, although its life, too, was woven into the fabric of the Synod. The building programs for the St. Louis seminary make this involvement evident; since the Springfield seminary took over an existing plant in 1875 and only with time replaced or added much to it, it was beginning to stand on its own two feet.

In the decades of the history of the seminaries the publication followed the student body. When students were sorted into classes and the teaching methods were fixed, the student body was divided into the classes and taught in this manner. The first decades of the history of the seminaries the publication followed the student body. When students were sorted into classes and the teaching methods were fixed, the student body was divided into the classes and taught in this manner. The first decades of the history of the seminaries the publication followed the student body. When students were sorted into classes and the teaching methods were fixed, the student body was divided into the classes and taught in this manner. The first decades of the history of the seminaries the publication followed the student body. When students were sorted into classes and the teaching methods were fixed, the student body was divided into the classes and taught in this manner.
SIXTY-FIVE YEARS OF LUTHERAN SECONDARY EDUCATION IN THE MISSOURI SYNOD

by LOUIS A. MENKING

THE LUTHERAN HIGH SCHOOL MOVEMENT is a story of financial difficulties, of concerned parents, of dedicated teachers, of courageous pastors, and of continuous blessings from on high. Discouragements and disappointments assumed such proportions at times that men of little faith could easily have abandoned their project and given it up as a lost cause. But these were men who had strong convictions, who saw the need, who were determined to overcome all obstacles, whose faith sustained them in their moments of uncertainty. God was with them, and His blessings were evident in their various efforts.

Thus the movement has not only survived; it has prospered. During the 65 years of its development the Lutheran secondary program has grown from one community Lutheran high school in 1903 to 25 in 1968; from 18 students in 1903 to 11,700 in 1968; from several volunteer teachers to 630 professionally trained full-time staff members at present. The growth of the value of high school property during this span of 65 decades is likewise phenomenal. From a one-classroom rented in 1903 it has expanded to a physical-plant structure that at present has a total valuation of $26,789,307.

Comparative data on operating costs, salaries of teachers, services of one kind or another are just as staggering. Fiscal matters had to keep pace with the growth of the economy. Sixty-five years covers two generations and is a long period of time. Changes therefore are expected.

It is in the area of the high school curriculum where these changes over the years are less startling. From its very beginning to the present the curriculum was basically a liberal arts program. Emphasis has always been on languages — vernacular and foreign — the sciences, social studies, mathematics, and music. Religion throughout the decades was the foundation of the total educational structure. While vocational training, physical education, and domestic science courses were introduced from time to time, the primary attention was still given to college preparatory courses. Since a growing number of Lutheran high school graduates were going to college — 75 to 80 percent at present — it is self-evident that the liberal arts program would receive the greatest emphasis. Then too, during the last two decades when several synodical preparatory schools discontinued their secondary program, it became imperative for community Lutheran high schools to provide a high caliber of instruction in preparation for the preaching and the teaching ministry.

Throughout the years of the high school development heavy reliance has been placed on the congregations rather than individuals for financial support and control. Lutheran high school associations made up of congregations rather than individuals was the organizational structure in most metropolitan areas where these schools were established, the only exceptions being Racine and Denver during its first years. This system of operation is in accordance with the accepted philosophy of the obligation of parents and the church in the matter of educating their children. Both the home and the church have been charged with the responsibility of training the young. This is a God-directed responsibility. It cannot be as

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<td>1955</td>
<td>229</td>
<td>13</td>
<td>108,050</td>
</tr>
<tr>
<td>Fall River</td>
<td>Long Island</td>
<td>1950</td>
<td>528</td>
<td>38</td>
<td>337,091</td>
</tr>
<tr>
<td>Manchester</td>
<td>Martin Luther H. S.</td>
<td>1950</td>
<td>333</td>
<td>24</td>
<td>218,079</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>Germantown</td>
<td>1965</td>
<td>68</td>
<td>7</td>
<td>95,288</td>
</tr>
<tr>
<td>Racine</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Racine</td>
<td>L. H. S.</td>
<td>1944</td>
<td>308</td>
<td>23</td>
<td>138,794</td>
</tr>
<tr>
<td>Rockford, Ill.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rockford, Ill.</td>
<td>L. H. S.</td>
<td>1965</td>
<td>105</td>
<td>6</td>
<td>34,300</td>
</tr>
<tr>
<td>St. Louis</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Louis</td>
<td>L. H. S. North</td>
<td>1946</td>
<td>646</td>
<td>36</td>
<td>293,970</td>
</tr>
<tr>
<td>St. Louis</td>
<td>L. H. S. South</td>
<td>1957</td>
<td>676</td>
<td>36</td>
<td>301,242</td>
</tr>
<tr>
<td>St. Paul</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Paul</td>
<td>St. Paul L. H. S.</td>
<td>1959</td>
<td>196</td>
<td>16</td>
<td>68,947</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td></td>
<td><strong>11,703</strong></td>
<td></td>
<td><strong>630</strong></td>
</tr>
</tbody>
</table>
A few interesting highlights in the rise and development of the first major Lutheran community high schools are of interest and can be summarized.

Milwaukee Lutheran High School is the oldest of the entire system. It opened its doors in 1903 to 18 girls from Milwaukee and surrounding areas. An evening school for boys was established the same year and eventually merged with the girls school into one. In 1907 tuition was $20 a year, and teachers' salaries were less than $100 a month. In the early years this school was a German school, and as late as 1924 the daily devotionals were still conducted in German. In the first 48 years of existence this school was operated jointly by the Missouri and Wisconsin Synod churches. In 1951, however, a separation took place, and two separate modern schools were constructed by the Milwaukee-area churches of both synods.

Chicago was next, founded in 1909 with 66 students. For 6 years it conducted its classes in a Lutheran elementary school building, then constructed its own building in 1915, known as Lutheran Institute, and since the fifties it has been operating in three modern schools—Luther North, Luther South, and Walther Lutheran—with a total enrollment of 2,700 students.

Following Chicago is Fort Wayne, which had its beginning in 1916 and operated for 19 years as a 2-year secondary school. It died during the depression but was revived in 1935 with 76 students. For 12 years its academic affairs were controlled by Concordia College, while other matters were under the supervision of the congregations. In 1947 Synod authorized that the ministerial high school program be separated from the Lutheran High School Association program, and since that time a distinct community Lutheran high school has been in existence.

This was followed by Detroit, founded in 1944 with 168 students and located in an office building of a lumber company. Its growth was rapid, and by 1951 it became necessary to seek larger quarters. The result was the establishment of two separate schools, East and West. They were completed in 1957.

The school at Racine, Wis., was founded in the same year with 58 students. This is the only school that still operates as an association of individuals rather than congregations. Crowded conditions necessitated a split sched-
TELLING IT AS IT WAS

by C. T. BRANDHORST

An experienced educator's view of the schools of his youth

"TEACHING IS A CHANGING PROFESSION." Recently this statement appeared on a bulletin board at Concordia, Seward. One needs only to reflect a little bit to realize that this statement is true in more ways than one. Certainly the profession is expected to initiate changes in the understandings, attitudes, and habits of the recipients of its ministrations. The student must, above all, acquire the tools that will help him solve the problems that changing conditions will bring.

For one thing, the subject matter of teaching is constantly changing. A prominent scientist recently suggested that today's graduate may expect a normal professional half-life of about 10 years. Half of what he now knows will be obsolete in 10 years, and half of what he will have to know has not yet been discovered. While this may not be true in every case, it does point up the changing nature of the subject matter the teacher is expected to present to his students. And since it is impossible to predict with any degree of accuracy what changes will occur in the future, G. L. Berg has said: "Our fundamental problem is that we are the first generation in history which must educate children for an unforeseeable changing society."

Again, teaching is a changing profession in that the methodology is constantly changing. A teacher who says, "My method has been good for 35 years, why shouldn't it be good today?" typifies a past era. The statement "Teachers teach as they were taught" was often true at an earlier time. But with today's emphasis on creative teaching, imaginative teaching, innovation, machine teaching, and what have you, we are certainly encouraging every young teacher to strike out on new paths and to explore new vistas for the imparting of new information and the inculcating of modes of conduct. Comparing a classroom of today with one of 50 or 60 years ago will reveal the tremendous changes that education has undergone.

Perhaps a glimpse into a schoolroom of 65 years ago may be surprising, enlightening, and even entertaining to teachers of today. Let us turn back the calendar to September 1903. The locale is Zion Lutheran School, Lahoma, Oklahoma Territory. While the claim is not made that this school represents the average or typical Lutheran school of the "Evangelisch-Lutherische Synode von Missouri, Ohio, und anderen Staaten," nevertheless it is an accurate description of the one Lutheran school the author remembers, and it represents Christian education on one of our last frontiers.

The school is the Rev. Ph. Roessel, a young graduate of the Springfield seminary. He is a dedicated, conscientious circuit-riding shepherd of the frontier. Besides teaching school 4 days a week (Monday to Thursday), he preached to a series of Lutheran groups located in various parts of the western end of the Cherokee Strip. On Friday mornings while the village was still asleep, he would hitch Prince to a buggy and drive to the next station at Ringwood. He would arrive before noon and conduct his first service of the day. Then on to another station, where he preached on Friday afternoon or evening. Early on Saturday morning he was on his way again to a group farther to the southwest. After preaching to two groups on Saturday, he was back in the pulpit at Lahoma on Sunday morning. Sunday afternoon he conducted a service in a rural church 6 miles northeast of Lahoma, called Glencalla. Since he served numerous groups, his schedule varied from week to week. But from Monday to Thursday he was at his schoolroom desk.

When the first half of the school year was over, the Lahoma school was closed. The pupils were sent to the public school, which had recently moved out of a soddy into a fine new two-room frame building. And the pastor transferred his teaching activities to Glencalla for the remainder of the year.

The school building at Lahoma served also as a church. The pews or benches were homemade, providing room for six or seven persons. A board was hinged to the back of each pew. This board could be raised as a desk for schoolwork and lowered to be out of the way during church services. These benches, of course, were all the same size. So the smaller children had to sit on their books or on their knees to reach up to the desk board.

A table served as desk for the pastor. Behind him was a blackboard made of three 10-inch boards painted black and supported by a portable stand that could be folded and put away on Sundays. A large coal-burning stove occupied a station on the boys' side of the room. There was a wall with rows of hooks for coats and a bench to keep dinner pans off the floor. This bench also held a pull of water with a long-handled dipper, from which all pupils and the pastor drank.

The playground had no equipment. However, the two rows of hitching posts to which the horses were tied on Sunday served as bases for the game pom-pom-pullaway.

Nearby was a shed for a dozen or so horses that brought some of the pupils to school. One or two of the stalls were usually empty and could be used on rainy or snowy days for playing mumble peg and other indoor games.

Enrollment was around 40 pupils, ranging in age from 6 to 20. Some of the older pupils had grown up in the territory without any religious instruction. Being from Lutheran families they attended the school in order to prepare for confirmation.

Naturally the chief emphasis in this school was on religious instruction. This is evident from the daily schedule. The day opened with a devotional period conducted by the pastor: a hymn, Bible reading, a short meditation, and a prayer. Then followed a catechism (in German). Recitation of memory work was next: catechism, Bible passages, and hymns (recited in German). The next period (after recess) was devoted to arithmetic. After lunch a Bible story (in German) was related by the pastor. Then came reading (English on Mondays and Wednesdays, German on Tuesdays and Thursdays). Spelling was heard in connection with the reading. Language lessons followed in English. Then penmanship.
and English alternating again. After recess, if time permitted, there might be a lesson in geography. The day ended with singing, in which the pastor's violin was the accompanying instrument.

Only textbooks published by Concordia Publishing House were used: the Katechismus, Biblische Geschichten, Gesangbuch, Liederparz, the blue English readers, the brown language lessons and Glaubensbuch (German), copy books (Spencerian penmanship), and first lessons in numbers to book IV in arithmetic.

The general conduct of the school differed from the schools of today in many respects. Boys and girls were rigidly segregated inside and outside the school. The boys sat on the left side of the main aisle, the girls on the right. German-type discipline was rigidly maintained by force, but physical punishment was seldom used. Absolutely unquestioning obedience was demanded under all circumstances. However, when the pastor was once convinced that he had made a mistake, he apologized to the entire school. Needless to say, formalism and the authoritarian approach inhabited original thought. Nevertheless, it should be said that the art of catechization was designed to stimulate thought, and Rev. Roeseel was a master catechizer.

Religious instruction was strongly traditional, very conservative, and tended toward definite isolation. We were taught that the world must be avoided. "He ye separate" seemed to us to mean that we were to have no dealings with "outsiders" whatever.

Such a school, of course, tended to be static. Yet the tools for the acquisition of knowledge were offered for those who had the motivation and who would find ways and means of pursuing studies farther.

At Concordia, too, the changes have been phenomenal. The first shot I heard when I approached the campus in 1912 was a German expression. German was often spoken by students as well as faculty. The occasional student who could not understand or speak German was handicapped. So strong was the emphasis on German that the school was called the German College. One of the more influential instructors on the campus told his classes: "Die Gerniegeshichte steht und fällt mit der Deutschen Sprache." (The Christian boy school stands and falls with the German language.) This thought was echoed by many at the time. This was such a strong sentiment that it took a world war with its accompanying persecution of everything German to eliminate the language from the school and to introduce English as the medium of instruction. Later, many agreed that the persecution had been a blessing in disguise. German had been removed as the important objective of the schools. Now the legitimate aim of Lutheran schools could be more fully recognized and developed, namely Christian instruction and training.

Instruction methods at Concordia were similar to those at the elementary level. If you were a sophomore, you attended all sophomore courses offered. All sophomores were together in all classes. There were no electives. In only one case was the class divided, namely in instrumental music instruction. About six or eight students constituted a class in piano or organ. Each received 10 or more minutes of individual instruction from the professor.

Library assignments were nonexistent because none of the books in the library dealt with the subject matter of the various courses. The total number of books available to students was about 200, mostly fiction, in English and German. Books could be checked out on Saturday mornings, only the time the library was open. One of the students acted as librarian. His job was to write into a composition book the name of the person and the book taken out. When the book was returned a check mark indicated this, and the record was closed.

Many of the courses offered then would indeed seem elementary level today. To illustrate, in English during the senior year the class spent more than a month studying "Evangelium." In the art course no instruction was given. The students were simply given a drawing (Vorlage) at the beginning of a period and told to copy it in every detail. At the end of the period the finished copy was handed in.

While Lindemann's Schulpazix was known on the campus and had apparently been used as a text in a course, there were no formal courses in methods. Instead, students chose one or more of their professors as their models and sought to emulate them in their professional life.

Practice-teaching was done in two rooms of the three-room training school. Two students constituted a team. They would meet with their training school instructors for preliminary instructions. Then they would be placed in charge of one or more classes at the training school. The intermediate grades were under the supervision of a regularly called teacher of St. Johns. The students only took over the primary and the upper grades. The teaching was done under the immediate supervision of a professor, who divided his time between the two rooms being taught by the students. The length of the training school experience was determined by the number of students in the senior class. If the class was small, each student might be able to teach a month or longer. If large, a student might be limited to 3 weeks or less.

Since certification was unheard of, few graduates thought of further study. Those who did take summer work in a secular institution usually had to begin as freshmen or sophomores.

So drastic and beneficial have been the changes that some folks today consider the past as valueless except as an antique. However, in our strenuous efforts to grasp and embrace the new and novel, we may be in danger of overlooking the fact that those who have gone before have laid the foundations on which our present pinnacle of accomplishments has been erected. It would be well to ponder what a sage once said: "If we have been able to see a bit farther than those who went before, it is because we stood on the shoulders of giants."

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Fall 1968
BOOK REVIEWS

EDUCATIONAL POTPOURRI

When a periodical chooses to review the past as an issue, it leaves the book editor two choices. Either he reviews the past as an issue, or he reviews the contents of the present that come on the periodical next to the topic, or he reviews books of the present that comment on the longevity of the past. After giving due consideration to both, I couldn't get excited about either. As an alternative, I chose to approach our faculty with the following: why not one readable book from the past which you could have made a major contribution to professional education?

I should hasten to add that it was not and is not my intent to add to the "most" book lists of the world. It is my intent to call to your attention volumes to which you can make a relative assurance that the author has something to say and says it well. If you are not impressed with the selection or are literate that a selection is not preferred, you may vent your spleen on me by use of return mail.

The oldies to be represented was Luther's Small Catechism. The colleague who recommended it pointed out that Luther's best book of the catechism. On any other title, McKenny's "The Psychology of the Teacher" is eminently readable and expresses a current concern. It bespeaks the fact that it was written over 50 years ago, and it deserves to be elevated from the ranks of the out-of-print. Of the same vintage is Hendricken's "The Fitness of the Environment," a pioneer effort to demonstrate how the fit of the environment is just as essential to the survival of organisms in time as their own fertility. As could be expected, the note of John Dewey turned up. His "Experience and Education" is recommended reading by any person wanting to relate theory to practice. It may also dominate the idea that progressive education is too permissive. Another name familiar to educators is that of Elwood Cabbery. In this case it is his biography which is recommended. C'men's "The Wonderful World of Elwood Patterson Cabbery". It's more fun than his works.

Another popular name was Bruner and Coman. Bruner's "Process of Education" has caused a rethinking of curricular tradition and reexamining of procedures, particularly as they pertain to the structure of the subject matter and readiness to be taught. He was especially influential in bringing to the attention of the American educator the rethinking of Piaget. Conant made his first big splash with "The American High School Today." Many of his recommendations were adopted in part, and the remaining cause current revaluation that resulted in changes in professional education.

Following on the heels of these two major works was John Gardner's "Excellence," which is stimulating and includes a consideration of individual capabilities. It becomes even more meaningful in the light of increasing efforts to provide economic capabilities for everyone.

In a more personal vein, Hight's "The Art of Teaching" is also a popular choice. The New York Times in its review commented unfortunately: "Books about teaching are to the general public a drug on the market, even a tempting prop. They either read them themselves, and Hight, by saying, "Not this one." A book based on an Englishman's professorial experiences may not appeal universally, but it is witty and wise. John Holt's "How Children Fail," although rather recent, was mentioned several times. Admittedly some people have found it negative in approach, he still provides a great deal of insight into the learning problems of children fail, but not notes that they are afraid, bored, and confused." His answer is "curiously not coercion." Most of recent vintage is Kahn's "Death at an Early Age." This is one teacher's story of the confrontation with the "system" in a Boston deprived area. This book makes one aware of the tender relationships between administrator and teacher and faculty and student. That's what we believe all of our colleagues in each detail.

That teaching is more than method. And subject, matter is well treated by Rath's "Values and Teaching." The book alerts educational people to the fact that individuals can be taught to make better value judgments by conscientious teachers concerned with values, growth, and doing. St. Lawrence's "Discipline, Perception, Behavior," 1962 Yearbook, Washington, D. C. E. A. A. Bloom, Benjamin S., and D. R. Krathwohl, "Taxonomy of Educational Objectives," 1964.

For those interested in professional education, Hill's "A Conduct Curriculum" is an outgrowth of the child's study movement and the experimentation that developed as a result. Patty Hill was a guiding force in changing and improving kindergarten-primary education. Her ideas were departure from tradition and continue to be provocative, as illustrated in the book in practical situations.

At the opposite end of the continuum is Patrois and Mackenzie's "Church Sponsored Higher Education," 1949. This is an honest look at this aspect of American higher education, with extensive recommendations. For anyone who might have doubts about the value of religious higher education, this is required reading.

Finally, in addition to the Catechism, two valuable theological books were suggested. C. F. W. Walther's "The Proper Distinction Between Law and Gospel," although written chiefly for the pastoral ministry, is a book of methods, it teaches people to lead the Christian life and to avoid that which is not. And for an inspiring concept of music, you might pick up Franzmann's "Theology of Music and Discipleship.

Not so strangely, we began and ended this little list of books concerned with themselves. While it is understandable that the Bible should not have been recommended as a response to the original question, may I add it as the recommended basic volume of any professional library.


Hill, Patty S., and others: A Conduct Curriculum, The Kindergarten First Grade, New York: Schirmer's, 1923. O. P.


Murrill, James L. Music Education Principles and Programs, New York: Silver Burdett, 1956. O. P.


Raths, Lois, and others. Values and Teaching, Columbus, Ohio: Merrill, 1966. O. P.

Tyler, Ralph W. Basic Principles of Curriculum and Instruction, Chicago: University of Chicago Press, 1950. O. P.

Walther, C. F. W. The Proper Distinction Between Law and Gospel, St. Louis: C. H. P.

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Campaign time really
gets people steamed up. Emotions not only boil. They explode. People are seen at worst. Or sometimes at their best. The fever this year seems to have risen to the point of producing irrational behavior. People seem incapable of remembering that "questions of fact are never settled by argument." People who rise to great heights of argumentative eloquence to prove that their group only is right might learn something from a few lines ascribed to Rudyard Kipling:

All good people agree and all good people say,
All nice people like us are we and everyone else is they,
But if you cross over the sea, instead of over the way
You may end by (think of it) looking on us as only a sort of they.

The tightrope is associated with circuses. If you look close, you'll also find it under the big top of education. It's the tightrope of professional practicality or practical professionalism. Professionalism is adherence to the standards accepted by the profession. Practicality is the art of getting the job done. Practicalism, if abused, becomes sterile traditionalism. Practicality, if overdone, becomes capricious subjectivity. Like in cigarettes (to use a bad word), it's the blend that counts. One says, "Educators better concentrate on adventure." Another says, "Teachers better follow beaten paths." Both are right. It's a tightrope. Walking it is a skill good educators have to learn.

The theme of the Denver Convention, I understand, will be parish education. But will it? Advance debate suggests that "impassioned talk regarding fellowship" will drown out the "reasoned proposals regarding education." Perhaps what we need is transposition of the adjectives.

The tale of Whitefoot is a delightful little book about a mouse, black beetles, and God. Written by Brandhorst and Sylvestor, I promise anyone who reads it a fascinating and faith-strengthening hour.

Up, Up, and Away, sing the young folk groups. Though a romantic title, it sounds as though it could summarize Christian educational goals. Never satisfied with status quo; always striving for higher and better things. And always dependent upon the support from above that both lifts and leads in the direction we need to go.

Campaign time
W. Th. Junzow
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