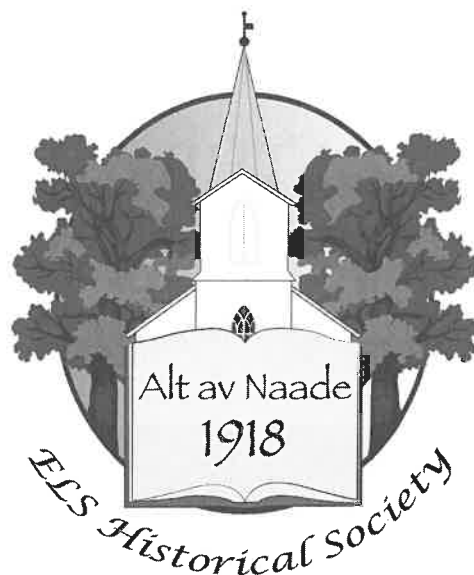


Oak Leaves

Newsletter of the ELS Historical Society



Volume 25

Fall 2021

Issue 4

NEWS FROM OUR MISSION FIELDS

Beretning (Synod Report) 1921, 112 ff. reports that George O. Lillegard, who had been serving Lake View Lutheran Church in Chicago, has "accepted a call from the Missouri Synod and traveled to China in May of this year." A news item in the Sentinel for March 30 reported that the Lillegards would sail May 10. Lillegard had been a missionary to China for the old Norwegian Synod, but resigned because of the 1917 merger and was a founding member of the reorganized Norwegian Synod. Lillegard was returning for a second stint in China—he had been called there by the old Norwegian Synod, but was recalled due to his opposition to Opgjør and the merger.

Church News

Sentinel, August 8, 1921,
143



Lillegard 1921 transportation.

The following letter from Missionary Geo. O. Lillegard is culled from the *Lake View Lutheran*. Letters have been received from Rev. and Mrs. Geo. O. Lillegard. They are now in China. The following is an extract from a letter to Mrs. A. Lillegard.

We came to Shanghai Sunday morning the fifth (June) and found one of Rev. Arndt's daughters there to meet us. She showed us around a little the two days we were there. Tuesday night we left for Hankow on the river steamer, one of the boats that I had travelled on before—six or nine years ago. We had a nice trip and the weather was very cool for this time of the year all

the way; even now it is not so hot here in Hankow as it usually is. Some of the missionaries here have already gone up to Kuling. Meyer has gone with Rev. Brand up the river to the new field in Western Hupeh and is not expected back until July. Two of the other missionaries are in Shinanfu, the field inland that Brand is now visiting. It seems to be decided already that we are to stay in Hankow. We have a small room here, as none of the missionaries have large quarters; so we shall have to reconcile ourselves to camping until next fall or when we

move to our new home. We have spent most of the time since coming here, shopping, unpacking, repacking for Kuling and in general getting things straightened out, besides visiting with the other missionaries. Shortly before we left Shanghai we heard that Is-


FROM THE MUSEUM

Ottesen Museum Report

Christmas at the Museum

The Seminary Presidents Preach
Christmas Sermons from Bethany Seminary Presidents

ELS Ottesen Museum Christmas
Open House
2:30 - 5:30 pm
Tuesday, December 7, 2021
4 Browns Court
Mankato, MN

Watch for more information on Facebook 

The ELS Ottesen Museum's Christmas Open House is back!

Join us Tuesday, December 7, from 2:30 to 5:30 pm. This year's theme is "The Seminary Presidents Preach."

We are featuring excerpts of Christmas sermons from each of the Bethany Lutheran Theological Seminary's full time presidents along with appropriate hymn verses. And of course, there will be treats!

We have several new artifacts on display, so this will be a great opportunity to see some of your favorite pieces as well as seeing what's new. We hope to see you soon!

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DESIGN & LAYOUT: Katharina Schleef

BOARD OF DIRECTORS: Marie Aaberg, Craig Ferkenstad, Theodore Gullixson, Lois Jaeger, (Secretary), Michael Lilienthal (President), Marge Lillo, (Treasurer), Andrew Soule, Erling Teigen, Synod President.

Check out the Historical Society website - <http://www.els-history.org/>

Oak Leaves welcomes articles of both Synodical and local significance for publication. Articles may be edited for style, clarity, or length to allow for publication. Each issue will be deposited in the archives of the Evangelical Lutheran Synod

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6 Browns Court — Mankato, MN 56001*

FROM THE EDITOR

Farewell to 1921

Ooops—We failed to up-date the banner on the last issue. The front page, with the article titled “A Surprising Donation,” should have read Volume 25, Summer, Issue 3.

While planning this issue, your editor went paging through the *Lutheran Sentinel* and *Luthersk Tidende* for 1921, to see if there might be anything of value previously overlooked. A second look led to a “Church News” item and some reports sent by George Oliver Lillegard from China. They struck us as more than interesting, especially in view of the state of China and Christianity there 100 years later. The pictures accompanying the article have been used before. (Look close at the rickshaw picture.) We plan to continue the selections from *Sentinel* and *Tidende* for 1922.

Another item appearing in this issue was passed on to your editor by archivist Ted Gullixson because of its personal connection to both of us—the two participants were our grandfathers, G. A. Gullixson and Martin Teigen. The letter was written by B. W. Teigen in response to a letter from Walther Gullixson on the death of Martin Teigen of Princeton, Minnesota in 1953. In it Bjarne Teigen recalls was 1930 funeral of Erling T. Teigen in at Princeton, Minnesota. That Erling was killed when he was hit by an inebriated driver during his first month in seminary in St. Louis, Missouri. This writer was named in memory of him. But a more public reason to include it here is that the event gives a glimpse of George Gullixson who has appeared on these pages several times before. Gullixson, along with pastors

John Moldstad and Herman Preus served congregations in Chicago and were responsible for publishing the *Lutheran Sentinel* and *Luthersk Tidende* during its first years—quite a task since the two periodicals alternated every week. Gullixson, during that time, served two terms as the second president of the reorganized Norwegian Synod—he was not without influence in setting the direction of the new church body and also played a significant role in securing Bethany College for the synod. He was a congregational shepherd and this account shows his pastoral care and kindness to a brother in need.

Since the banner for this issue is the last number of Volume 25, we ought to take note of that and we do so by including some samples from the first volume of *Oak Leaves*. Craig Ferkenstad was the editor.

We also take this occasion to remind you to renew your subscription/membership. Your status is noted in the upper right hand corner of the address label. We need the regular inflow of subscriptions to continue publishing. Gifts in addition to subscription are always welcome.

ETT



The ELS Historical Society depends on the membership/subscription fee to fund our projects and produce Oak Leaves. Even without the annual meeting our work still goes on. If you pay your membership annually, you may send your check to

ELS Historical Society
6 Browns Ct.
Mankato, MN 56001.

chang, a city a few hundred miles up the Yangtse, had been looted by disbanded soldiers, and some foreign property was destroyed. And while we were on the way up the river, Wuchang, the city across the river from Hankow, was also looted by soldiers who were soon to be disbanded. In both cases this was done, it seems, because they did not get all the pay they wanted or expected. Wuchang was badly looted, and big parts of the city burned. Many Chinese were killed, but no foreigners were molested. As a punishment some of the soldiers were taken up the Peking railroad away, and when the train reached a town called Siaggan they were riddled with machine gun bullets. About 2,000 were killed in that way according to reports. So you see China is far from being a quiet and restful place to visit. However, I think that things will be quieting down after this. At any rate we are safe enough here. There are a number of gunboats here and just today a large U. S. cruiser came up to Hankow.

Our China Mission Conference

Kuling, China, August 8, 1921.

Sentinel, September 14, 1921

July 10th to August 3rd the missionaries of the Missouri Synod gathered for a General Conference to discuss the many matters relating to the organization of their work in Central China. Rev. Fr. Brand, First Vice President of the Mis. Synod and Secretary of the Mission Board, who is on a tour of inspection of the various mission fields of the Synod, presided and directed the deliberations of the Conference in the masterful way that has brought him recognition as one of the ablest men of the Missouri Synod. There were many knotty problems to be solved, many vexatious questions that had caused the missionaries trouble and not a little heartburn. All these, we feel, have been solved as well as they can be under the circumstances, and the missionaries will return to their work with a new courage and a new understanding of their duties and aims in this heathen land.

One of the great difficulties for a conservative Lutheran in this land of many religions is the widespread liberalism and religious indifferentism that has taken possession of so many of the strongest Christian missions. For many years it has been the accepted thing to work together with all denominations of the Protes-

tant Church wherever possible. It is taken for granted that missionaries will look upon all other missionaries, from Holy Rollers to Catholics, as just as good representatives of the truth of God as they themselves. The result has been that false teachings of all kinds have found a strong footing in all the larger mission societies, not excluding even the Lutheran societies. They all have in their number men who deny the verbal inspiration of the Bible, the vicarious atonement of Christ, and other fundamental doctrines. Only in the last year has any public stand been taken against these heretics, and that in a half-hearted way, since they all still continue to work together. This situation was thoroughly discussed in connection with a paper read by the Rev. Brand on the doctrine of the Church. Our duty in view of this situation was made clear, and the Conference agreed that it would be necessary for us to separate ourselves from all other missions at present in China, so far as cooperation in church work was concerned, if we were to build a truly Christian Church. To yield to the devil of unionism and liberalism is to yield our whole work. Therefore, although it means that we are to a certain extent ostracized by other missionaries, we can only bear that cross and work as faithfully as possible along the lines that God has directed us in His Word.



George Lillegard and Bernice Onstad wedding

Many important decisions were made concerning the organization of Our work, the fields to be occupied in the future, and the methods to be followed. Besides the stations in Hankow and Shinnanfu, which have been occupied since 1912 and 1919 respectively, it was decided to open work at Ichang, in the north-

western part of Hupeh. This city is the key to the whole western part of Hupeh which we expect to occupy in the future, as well as to the Yangtse valley beyond the famous gorges. From this center it is planned to work

out to the other cities in the unoccupied sections of the country. Rev. Lillegard and wife were assigned to this place. It was also decided to open a school for the training of native evangelists and teachers. This school is to be located at Hankow, with Rev. L. Meyer in charge, for the present. The Revs. Riedel and Bentrup were also stationed at Hankow to take care of the expanding work in that large city, as Rev. Arndt, the pioneer in this field, goes home in the fall on furlough. At Shinanfu, Reverends Gebhardt, Gihring, and Schwartzkopf, will continue the work that has been begun and work out into the virgin territory around it. Four, young men from St. Louis Seminary are expected to join us next fall and these will be assigned to other stations as soon as they have learned enough of the language to be able to begin work. The following officers were elected for the coming year: Chairman of the Conference, Geo. O. Lillegard; Secretary, A. Gebhardt; Treasurer, L. Meyer. These also constitute an Executive Committee to act for the conference *ad interim*.

It is the understanding that Ichang station will be looked upon as the special field of work of the Norwegian Synod. We hope that our dear Norwegian Synod will grow and prosper to such an extent that it will be able to provide not only the salary of the missionary at present stationed here, but also to pay all the expenses of the work conducted from that center. In time we hope that it will be possible for our Synod to send out more workers to this station. We need a teacher to take up work among the Chinese women, since the social customs make it impossible for a male missionary to do any successful work among them. We will in time need a teacher also to take charge of the schools for girls that we hope to open. Are there not within our Church even now some well-trained lady teachers who would be willing to take up such a work by the time they have learned the language—which will be more than enough work for them to do.

Our missionaries are at present gathered at Kuling, the mountain resort in Central China, which has proven the most popular of all the resorts in the country. After the conference, they have been busy with language study and general reading to prepare themselves for their work. This is a beautiful and healthful place to



Lillegard with LCMS China missionaries

live and work, and no doubt thousands of missionaries already owe their health and continued usefulness, to the rest and recreation they have found on this mountain top. In a

few weeks we shall all be returning to our stations to take up the arduous work of building up a new work on strictly Lutheran lines. There is much unrest in the land; opposing armies are even now fighting a few miles from Hankow and nobody can tell how long it will be before the confusion and chaos in the country will become so great that it will be impossible for any foreigners to carry on their work. But we hope that God will grant this much troubled country peace, so that the gospel of peace and love may be preached without let or hindrance throughout the length and breadth of the land. We ask the prayers of our Christian friends in the homeland to this end.

George O. Lillegard

News from our Mission Fields
Sentinel, November 11, 1921

The trials of a Missionary will appear from the following letter from Missionary Lillegard recently received. May God give them strength to endure these hardships and keep them from all harm.

The last part of August, Rev. Gebhardt and I left Kuling, the mountain resort, for Ichang, the station that we are to occupy, and through which the other missionaries have to travel on their way to Shinan in the western part of the province of Hupeh. We heard rumors of an army of Szechuanese coming down through the Gorges of the Yangtse to drive out the Northern soldiers in Ichang, but as yet there had been no fighting. However, by the time we arrived at Ichang, the fighting had begun in good earnest. Rifles, machine guns, and field pieces of various sizes and descriptions kept up a lively fire all through the night, until finally by Sunday noon the Northerners had all been driven away from the south bank of the river across from Ichang and the Szech-

uanese rested on their laurels. Since this fighting was on the other side of the river, we were in no particular danger, although stray shots did once in a while strike in the city.

The next day we together with some other foreigners, crossed the river to interview the Szechuan General in order to gain permission to help the wounded soldiers of the Northern army, whom we supposed had been



Lillegard, about 1910

left lying in the fields without any attention whatever, except perhaps some further mutilations and torture. After we had walked three to four miles over the hills, we found the General in his headquarters and gained the permission we sought. The Szechuanese seemed friendly enough, although there was so little order and discipline among the

soldiers that they seemed more like a horde of bandits than an organized army. We returned to Ichang to get the necessary boats and helpers to carry on our work for the wounded and spent the afternoon looking for men who had been left lying in the fields, and bringing them to the boats. There were 1500 Northerners engaged in this battle against about 10,000 Szechuanese, so that you can imagine that their casualties were heavy. It was said that only 500 of the 1500 came back to Ichang. The rest were killed, wounded, or taken prisoners. We saw many dead bodies along the road and many wounded who had received such first aid as the Chinese doctors were able to give them. There were some horrible sights, on which it were best for ones mind not to dwell too long. But the Szechuanese had shown a very unusual spirit in their treatment of the enemy wounded, taking them into their own field hospitals, and helping them to the best of their ability. They were also engaged in giving many of the dead a decent burial. Those lying near the river were tumbled down its banks into the water without much ceremony, but otherwise the Szechuanese seemed quite civilized in their treatment of their enemies, dead, wounded, and prisoners. We were not able to find

many wounded during that afternoon, but fifteen or more were carried to the river bank, ready for the sail-trip across the river, when our Red Cross work was suddenly ended by the arrival of orders from another General than the one we had seen, to the effect that no wounded were to be taken across the river. After some argument, which availed nothing, we returned, sadder and only a little wiser for our pains, leaving the wounded to the mercy of the Szechuanese.

That night the Szechuanese made a heavy attack on the Northern army on the north side of the river, back of the city of Ichang. The Northerners were driven back several miles, and the following nights and days there was panic in the city. The Chinese fled by the thousands from their homes, into the houses of the foreigners, where they felt safer under the protection of a foreign flag, or on to the river steamers, which were packed from steerage to the life boats on the top, deck with the persons and goods of those who had money enough to pay for their passage to Hankow or some other safe place. The foreigners felt fairly safe under the protection of the four American and British gunboats in port, and Marines and Navy boys were stationed in a number of the foreign properties to protect them and their inmates from attack by looters or lawless soldiers. Since I had succeeded in renting a house and it was not possible to do anything more under the circumstances, I returned to Hankow on Thursday, while Mr. Gebhardt proceeded inland to Shinan, getting through the enemy lines by taking the foreign steamer up the Gorges into Szechuan. Since that time I have made a trip to Kwangchow, the city in which I first began work under the former Norwegian Synod, to gather up my belongings. Now I am on my way back to Ichang to try to get settled there. Fighting has continued incessantly since I left that place. At one time the Szechuanese even entered the city, but were driven back by re-en-



Lillegard as Bethany Seminary Professor, signing his book, From Eden to Egypt.

forcements that arrived in the nick of time. For several days the city was bombarded from the hills across the river and many people were killed by stray shots. But the last few days the Szechuanese have retreated, so that according to the latest reports, the fighting is now ten miles away from the city. This means that the city itself should be fairly quiet, although conditions are so uncertain that it was not thought advisable for my wife to come up from Hankow as yet. If the Szechuanese continue their retreat, she will no doubt be coming in a week or two. In the meantime, it will be my task to set our house in order, fumigate the germs out of existence, poison, scare, or entice the rats out of their holes, get the place whitewashed, painted, and repaired, and in general made inhabitable for a member of the fair species, the American woman. The house I have rented is foreign style throughout, but was built by Chinese and has been used only by Chinese so far, so that it leaves, many things to be desired. However, we hope to make it a pleasant enough home in due time, perhaps in a year or two, when our lease expires! When we finally do get settled we hope that some of our home friends will be ready to take their trip around the world, and visit us in Ichang on their way to one of the wonderful sights of the East, the Yangtse Gorges.

Geo. O. Lillegard.



Lillegard 1920s

By 1927, the fighting in China had become a serious danger to the foreigners and the missionaries were recalled to the U. S.



KINDESS TO A FRIEND IN NEED

Letter from President Bjarne W. Teigen to Pastor Walther Gullixson, October 6, 1953, It was written soon after the death of Martin Teigen, father of B. W. Teigen and your editor's father Torald Teigen. The letter refers to the death of Erling Teigen, their older brother who was killed when an inebriated driver ran into a group of young people on a church outing, killing two of them. The letter, however illuminates in a fine Christian way the character of another one of our leaders as he helped a brother in the faith. The second president of the reorganized Norwegian Synod, ELS, George A. Gullixson was long-time pastor of St. Paul's Lutheran Church in Chicago. The letter was forwarded to the editor by archivist Theodore Gullixson.

Dear Walther,

Many thanks for your sympathetic and cheering letter. I am forwarding it to mother, and I know that she will be glad to read it. —You have experienced twice that feeling of sorrow and joy, and therefore you speak with deep understanding. I appreciate it.

I must tell you how Grandpa's death brought back, especially to his sons Torald, Ingolf, Rolf and myself, the funeral of brother Erling, almost 23 years ago to this day. We thought especially of NAM [Pastor Norman A. Madson, then pastor of the Princeton congregation], HMT [H. M. Tjernagel] and your father, who came up from Mankato that day. Your father spoke most comfortingly and (this Ingolf remembered very vividly) out in the cemetery, it was a cold and windy October day. Grandpa thought he would have to fill the grave since he had hired no one in the depression to do it, your father gently took him by the arm, put on his hat, took the shovel from him, led him down to the church basement telling him that his friends would carry out that last job for him. Grandpa, who was a pretty independent person, very meekly followed your dad. It was an unforgettable scene.

Bjarne T.

OAK LEAVES—TWENTY-FIVE YEARS YOUNG

Oak Leaves

Newsletter of the ELS Historical Society

Volume 1

Spring 1997

Issue 1

**SØREN URBERG TO
SPEAK AT FIRST
MEETING**

**U.V.KOREN
A BIOGRAPHY**
by H.A.Preus

ELS Historical Society and
the ELS Department of History and Archives

There has been some confusion regarding these two organizations.

The Department of History and Archives of the Evangelical Lutheran Synod was established by resolution of the Synod in 1970. An Archives committee chosen by, and operating under the supervision of the ELS Board of Trustees is responsible for the collection and preservation of historical and archival material and artifacts and for the publishing of "articles, both scholarly and popular, of historical interest in Synodical publications."

This committee was not replaced by the ELS Historical Society. It remains intact under the supervision of the ELS Board of Trustees which approves its budget and appoints the individuals who serve as archivists.

Upon the recommendation of the Archives Committee, the Synod in 1996 approved the organization of an historical society. The ELS Historical Society was officially organized on June 14, 1997. It has its own Board of Directors and officers and is supported by dues paid by the members. It does not replace the Department of History and Archives. Rather, it will supplement the work of the Archives Committee by creating interest in the history of our congregations and Synod at the local level by its members reading, writing, and publishing articles of historical interest. This is being accomplished now through the publication of Oak Leaves and through congregational displays at its annual meeting and at the Synod convention.

Norman Holte

Ingebritson's Attic

The Lime Creek Lutheran Church parsonage has many interesting stories to tell about the first pastor who lived there. Pastor Henry Ingebritson had lived in the parsonage of Our Savior's Lutheran Church, Lake Mills, Iowa from 1911 to 1917. However, when the majority of Our Savior's congregation was persuaded that the doctrine of predestination was not important and voted to join the Norwegian Lutheran Church in America, (NLCA) Pastor Ingebritson was forced to move. The majority of the Lime Creek Lutheran Church (the other church in this parish) was also of the same opinion, but when Pastor Ingebritson refused to compromise on the doctrine, one after the other resigned from the congregation and stormed out of the church. Too late they realized that hey mighty have voted to have the congregation join the NLCA and take the property with them, but no longer being members they could not vote. This is when the minority in Lake Mills and the remnant of the Limb Creek Church built the parsonage near the Lime Creek Church.

The attic of the parsonage still held a few things from the Ingebritson era 35 years ago. For example, there was an old viola. It lacked a string or two, but it could still sing of the musical ability of this man. He had been a gifted singer in his younger days when the viola was a part of the church's orchestra. One can dream of the worship services accompanied by an orchestra! Good music as well as good corn grew in northern Iowa and southern Minnesota!

Then there were a couple trays of movable type. The printing press had disappeared, but here was evidence of the patience of the artist. Printing was not done by pressing some keys to form the words, sentences and paragraphs. Each letter of each word was picked up out of the tray and placed upside down and from right to left in the press tray. Spacers were inserted between the words so the lines would come out even. Then ink was rolled on and one sheet of paper at a time pressed and laid out to dry as the next sheet was similarly printed. Times have changed!

But now it is time to climb back down the narrow stairs and leave Ingebritson's attic behind.



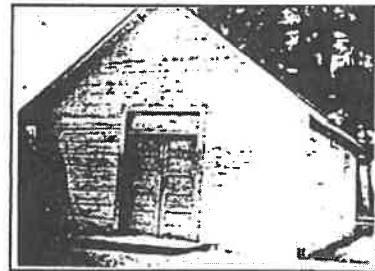
Pastor Henry Ingebritson (1876-1962) was the host pastor for the re-organizing convention of ELS in 1918 at Lime Creek, Iowa. He served as president of the ELS 1936-41.

submitted by the Rev. Paul G. Anderson who served as pastor of Lime Creek and Lake Mills Lutheran Churches, 1961-66

Gran Lutheran Church Celebrates 100th Anniversary

Sunday, July 13, 1997 arrived as a beautiful, bright sunny day for the 100th Anniversary Celebration for the oldest log church in Clearwater County, Minnesota. The celebration was hosted by the Clearwater County Historical Society.

A short program was given. A highlight of the program was music presented by Beatrice Hole playing the Psalmodikon, a one-stringed instrument. Hole has traveled extensively to entertain with the Psalmodikon.

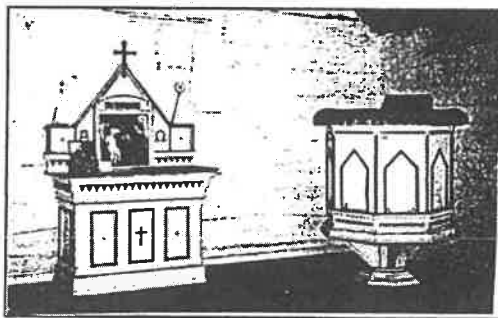


Photographs and artifacts were on display for the people to enjoy. The descendants of the late Mr & Mrs Old Ysen, charter members, were in attendance.

In 1895 Pastor G.P. Nesseth was called to serve as pastor in the newly opened mission fields of Northern Minnesota. The first Worship Service was held at Gran in that year. Services were held in the various homes of the people.

At a meeting held on April 15, 1897 a decision was made to build a church with donations of \$18.50 and 4,000 square feet of shingles. On July 13, 1897 the church building was completed.

Pastor Nesseth served the congregation until the time of his death in 1937. The congregation continued its existence until 1953 when its members helped form Our Savior's Lutheran Church (Bagley, Minnesota).



A daughter, Valborg Nesseth and a son-in-law, Tom Jackson, both of Bagley, Minnesota were in attendance. Also in attendance were members of following pastors' families: Helen Guldborg (Fosston, Minnesota), daughter-in-law of the Rev. G. Guldborg Sr. and Signe Carlson (Austin, Minnesota), daughter of the Rev. U.L. Larson.

To keep the church in sound condition for future years, several renovations have been made.

The picture on the altar, which was on display at the celebration, was painted from the original picture by Carl Erling Guldborg, son of the late Rev. G. Guldborg.

The altar, pulpit, and baptismal font are on display at the Clearwater County Historical Society museum at Shevlin, Minnesota.

Since 1974 the Gran Church has been listed on the National Registry of Historic Places. Throughout the years of its existence, the congregation always was affiliated with the Norwegian Synod and the ELS.



Submitted by Helen Guldborg



ACORNS

FROM THE ELS ARCHIVES



Theodore G. Gullixson - Archivist



Koren Library

A small “acorn” recently found in the ELS Archives is a 1921 brochure from Luther College (Decorah, Iowa) that includes an architect’s drawing for the proposed Koren Library.

Luther College was the most prestigious school of the Norwegian Synod and its loss in the merger of 1917 was a source of lament to the members of the reorganized Norwegian Synod (ELS). Even within the newly merged synod, this construction also was contentious. Both Luther College and St. Olaf College were constructing buildings at this time and each school was allowed to solicit funds only from the constituents of their predecessor synod.

Bearing the name of Ulrich Vilhelm Koren, this building was a tribute to the man who was instrumental both to the life of the Norwegian Synod and also in selecting the location for Luther College.

The dedication of Koren Library occurred on Founders Day, October 14, 1921 ...

In the evening there was an expanded version of the traditional illumination of main. It began with the motto of the college, Soli Deo Gloria, along with the inclusive dates 1861–1921, spelled out in lights on the face of the building while the Concert Band played Martin Luther’s hymn, “A Mighty Fortress.” Then the audience turned about face to see the new library bathed in floodlights. The lights turned finally to the American flag flying from the newly dedicated flagpole. [Transformed by the Journey, page 75]



Koren Cornerstown

The building housed the college’s library and museum. Today the museum is known as Vesterheim, the National Norwegian-American Museum.

We, in the ELS, consider ourselves to be the spiritual successor of the Norwegian Synod and the theology of U.V. Koren. Even though, 100 years ago, Luther College was no longer “the school” of the ELS, it yet was the alma mater of numerous ELS pastors and members. This building yet stands today as a lasting legacy to the Norwegian Synod and its most prominent theologian and pastor.

Craig A. Ferkenstad

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Send to ELS Historical Society, 6 Browns Ct., Mankato MN 56001

Voting Membership:

\$15 - individual or married couple

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Associate (non-voting):

\$25 - individual or organization

Voting Members must belong to an ELS congregation or a congregation in fellowship with the ELS. Associate Members are any others interested in the work of the ELS Historical Society.

Oak Leaves
ELS Historical Society
6 Browns Court
Mankato, MN 56001
Evangelical
Lutheran
Synod

