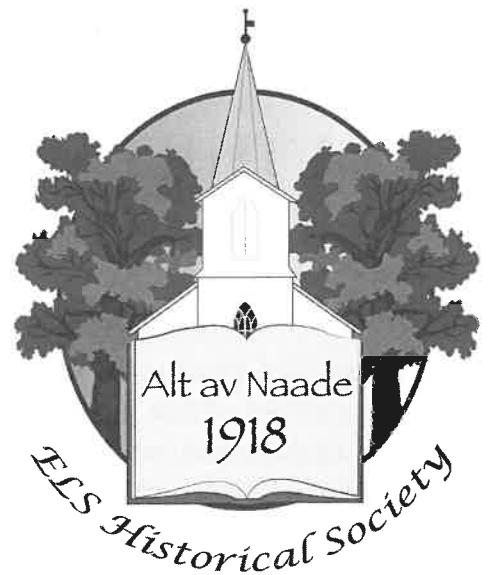


Oak Leaves

Newsletter of the ELS Historical Society



Volume 26

Spring 2022

Issue 1

OUR PIONEER CHURCH FATHERS

Editor's note: The following was a speech given by Norman A. Madson Sr. The only indication of the date it was presented is that it was before 1943. The tone suggests that it was presented to members of the synod.

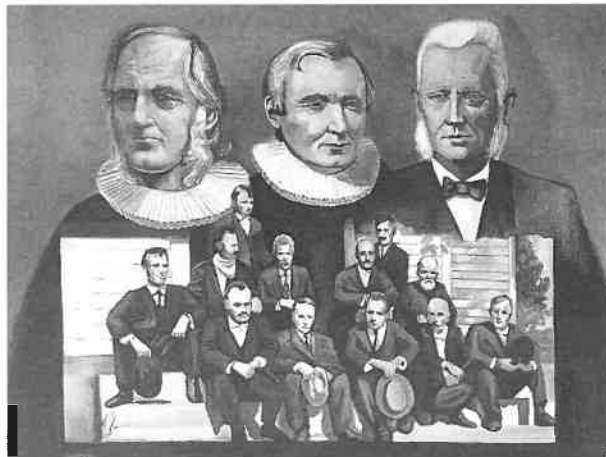
Even dates and figures are interesting when they pertain to things and facts we are interested in knowing. If, on the other hand, they must be administered and are received like medicine because they are good for one their reception will be accordingly.

All of which is to say: If you are interested in knowing something of our pioneer church fathers, you will remain awake while I speak to you. If the opposite is true, the opposite will be true.

Being herewith fully absolved from all blame over against those who may find my talk this afternoon a lullaby, I now cheerfully and confidently launch my little address.

We cannot and therefore do not deny the historical fact that Elling Eielsen and C. L. Clausen were the first ordained pastoring bearing the Lutheran name to work

among Norwegians in this country. The first named, an itinerant lay-preacher from Norway, came to this country in 1839 and was ordained by pastor F. A. Hoffmann in Chicago, October 3, 1843. The last named came to Muskego, Wisconsin in 1843 to serve as schoolteacher among the Norwegian immigrants but was ordained as a pastor by Rev. L. F. E. Krause of the Buffalo Synod October 18 the same year.



The Fathers

On the strength of those ordinations and the work done by these men, great preparations are in the making to celebrate the centennial of Norwegian Lutheranism in America in 1943.

As an orthodox Lutheran Synod and as Lutheran Christians we are not at all interested in that centennial celebration, because Elling Eielsen was a full-time opponent of orthodox, scriptural,

and confessional Lutheranism, while C. L. Clausen, a less stable character, was such only periodically during the first decade or two, when he also became an avowed and consistent opponent. Written history is replete with evidence of this. We do not, therefore, count them among "our fathers."

Neither do we count J. W. C. Dietrichson, an ordained pastor from Norway who came to Koshkonong in

continued on page 4

FROM THE MUSEUM

Cataloging the Ottesen Museum's Collection

When an article is donated to the Museum, it is important to have a record of that item to pass on to future generations. This is a multi-stage process that uses both modern and age-old techniques. And so, for this Issue's report from the Ottesen Museum, let's take a behind-the-scenes look at one aspect of the Museum - cataloging the artifacts in the collection.

The first step is to photograph the item. It is placed on a neutral background, either white or dark, to make it stand out and reduce background distractions. Normally a small ruler, marked off in centimeters, is placed next to the object to give perspective to the item's size. That photo is then downloaded into a computer file and labeled with a catalog number. The number is given based on either what year the artifact was donated or whether it is part of a special collection.

Next, a catalog worksheet is filled out. This also has the catalog number as well as a description of the artifact and as many historical notes as possible. The item is then measured and those measurements are recorded on the worksheet.

Finally, the artifact information is put into a digital catalog. This catalog contains most of the same information as the worksheet, but also includes the picture of the article. This is useful for exact identification of similar items.

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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*

Ottesen Museum Artifact Accession Worksheet

Accession Date _____ Accession Ref. Page _____

Donor Name _____

Register _____

1st System _____ 2nd System _____ Date Rec'd _____

Classification (4-10ft) _____ Meter _____ Group _____

Local _____ Association _____

Description _____

Location _____ Material _____ Technique _____

Mark _____

Condition _____ Describe Condition _____

Excellent

Good

Fair

Poor

Describe Observations _____

Note (History, Restoration, etc.) _____

Height _____ Width _____ Length _____

Inventory Inventory Date Rec'd _____

4

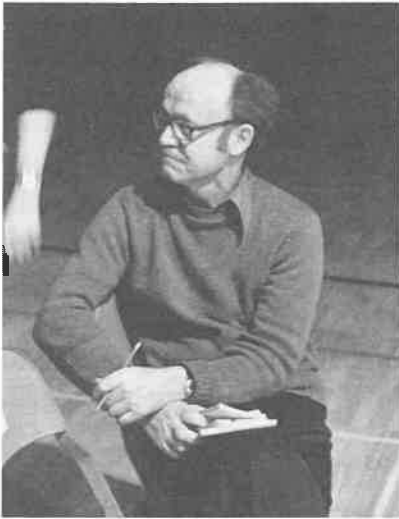
Museum Worksheet

Cataloging is often a daily process at the Museum. Items that are new to the Museum are cataloged within a few weeks of their donation. But there are still many items from the collection going back to the original donation in 1941 that have still not been cataloged. This has been a big project that has been ongoing for several years and will continue for the foreseeable future. These items have their own catalog designation since not all the items were donated at once and the donation date is not always clear.



FROM THE EDITOR

During the past months, two members of the ELS Committee on Archives and History which is responsible for the synod archives and museum as well as the ELS Historical Society have passed from this life to the arms of our Lord.



Sig Lee

Sigurd K. Lee passed away on December 9. He grew up in the Western Koskonong congregation, an important site in the history of the our church. After graduating from Bethany and serving two periods in the service of his country, he taught Christian Day School for the ELS in California.

In 1960 he returned to Bethany to teach English and Humanities, and after earning a Master of Arts degree in theater, he established the theater department at the college and directed many memorable productions. In 2010, the theater in Bethany's Ylvisaker center was named "the Sigurd K. Lee Theater" in his honor.

His significance for the ELS Historical Society began when Sig was appointed to the Synod's History and Archives Committee and served on it for over twenty years, for a time as chairman. It was during Sig's time on the committee that the ELS Historical Society was organized, and has long recognized Sig Lee's support.

Norman Werner was taken to heaven on October 17.

Like Sig, he was a Bethany graduate who later returned to teach for a year in the 1950s. One might say that he became interested in the history of the Norwegian Synod when he married Elizabeth Preus, one of the daughters of Herman Preus, pastor at Calmar, Iowa. Since his father-in-law bore the name of one of the Synod's founders, it was inevitable that he absorb an interest in synodical history. Norman made important contributions to the synod through membership on the synod's Home Mission Board.

Your editor has long been indebted to Norman for guiding him through the process of organizing a suburban mission congregation in Apple Valley, Minnesota, but came to realize Norman's skills especially on the Synod's Self-study or constitution committee. Norman gained important organizational skills working as a city manager and as a fiscal planner for the Metropolitan Council in St. Paul. The shape of the synod's by-laws and guidelines is due in large degree to the skills he developed in those positions. He was also a faithful member of Fairview Lutheran Church in north Minneapolis and continued with that congregation when it became King of Grace, Golden Valley, and was a familiar face at many synodical conventions. Norman served for several years on the Archives and History Committee and was a charter member of the Historical Society.

We join the many in the ELS who have expressed their appreciation of these dedicated Christians who served our church with the skills and gifts they were given. Blessed be their memory

Erling T. Teigen



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.

1844. His mission was to bring ecclesiastical order among Norwegian Lutherans in America. Confessionally he was not a true Lutheran and came near stamping Grundtvigianism on organized Lutheranism here. He was, furthermore, absurdly high-churchly. He returned to Norway in 1850.



Norman Madson, Sr.

These two together with C. L. Clausen, had made the preliminary arrangements and were all set to found a Synod which would have acknowledged Grundtvigianism. This was in 1851.

In 1852 a meeting was held in the month of February. At this meeting the above-named pastors were not now the only pastors present. Rev. H. A. Preus, Rev. G. F. Dietrichson and Rev. Nils Brandt, who had arrived from Norway the previous year were also present. Thus, there were now six pastors and 37 representatives from 21 congregations.

In-view of the fact that the last named pastors, H.A. Preus, Dietrichson, and Brandt, had not been present, and that many congregations had not been represented at the meeting which adopted a constitution for a synodical organization, it was now decided unanimously to consider the adopted constitution as merely preliminary work and that it be take up for renewed consideration.

This reconsideration led to a notable change in paragraph II where Grundtvigianism was definitely lodged

in four words. On motion of Rev. H. A. Preus, a resolution was presented to eliminate those four words. To the credit of H. A. Stub and A. C. Preus, it shall be said that they were convinced of the error and voted affirmatively for the resolution which lacked one vote of being carried unanimously. The one dissenting vote was cast by Rev. C. L. Clausen.

Let us not fail to note here that the first profoundly important service rendered American Lutheranism by the doughty Rev. H. A. Preus.

A meeting was again held in February 1853 where the constitution was further discussed, revised, adopted, and submitted to the individual congregations for approval. In October of the same year, 1853, pastors and representatives of congregations who had subscribed to the proposed constitution met and formally organized what has since been popularly known as the Norwegian Synod.

Seven pastors and representatives of 28 congregations constituted this historic convention of 85 years ago. The pastors were the six named above and Jakob Aal Ottesen who had arrived from Norway the previous year, 1852. Of these seven pastors, two, H. A. Preus and Ottesen remained active and in unbroken service to orthodox Lutheranism in America throughout their entire working days. As to the other five, Clausen became a bitter opponent, Stub shifted back and forth to Norway, A. C. Preus returned to Norway in 1872. G. F. Dietrichson went back in 1859, and Brandt retired at the age of 61.

We regard H. A. Preus as the father of the Norwegian Synod and of orthodox Norwegian Lutheranism in America. He was scripturally and confessionally solid and, as such, fearless defensively and aggressively. His strength was not in diplomacy, but in open, uncompromising loyalty to "It is written." As president, he was the judicious, democratic, humble pilot of the synod from 1862 to 1894, the year of his death.

Jakob Aal Ottesen was a power felt rather than seen. He was a scholar, a wit, a counsellor sought by all and a gifted editor. His polemical articles had a keen cutting

edge; his devotional writings had the Christian warmth and love of [the apostle] John.

While the convention which launched the Norwegian Synod was watched over by the Lord of the church, the same Lord was also piloting a storm-tossed sailing vessel out on the Atlantic Ocean which was bearing a young pastor and his bride. This young man was destined to become the Peter, that is, the principal spokesman, of the Norwegian Synod.

Who was he? Ulrik Vilhelm Koren. In the student body at the university of Christiania he was known as "løven," the lion. To his intimates he was the gifted, earnest seeker after Christian faith and knowledge. His slogan became "grace alone," and as those words are engraved upon the obelisk which marks his resting place in the Washington Prairie cemetery, so was the truth expressed by those words the background to every sermon he preached, every article he wrote—and they were many—and every battle he waged against false doctrine through a long militant life. Lutheranism has had few spokesmen in this or any other land that has excelled Koren in wielding the sword of the Spirit which is the word of God. Though in form, features, and bearing, he was the very incarnation of the Viking chieftain and was often misjudged because of his commanding presence, yet he was in reality a mellowed, humble Christin, a mendicant [beggar] at the cross of Jesus Christ.

The Lord of the Church also gave many other able and consecrated pastors to our Synod in its early days as well as later, but these three H. A. Preus, Ottesen, and Koren, must, in my judgment stand as the fathers who under God as his ambassadors, gave a soundly scriptural direction and a firm confessional Lutheranism to Norwegians in America. We remember with deep gratitude that the fathers of the Missouri Synod were their close and intimate associates and their fatherly counsellors.

The outstanding characteristics of our fathers was not diplomacy, pussyfooting, and compromise, but unswerving loyalty and fidelity to the written Word of God and the Lutheran Confessions. Whether it was

false teachers from without, as in the case of Elling Eielson and his followers, or false teachers from within as in the case of C. L. Clausen and later of F. A. Schmidt, the Sword of the Spirit, the two-edged weapon, the Word of God, was unsheathed and wielded with the strength and fearlessness that only Christian love and conviction can give.

Such were the men who were at the helm of our beloved old Synod during the stormy days of its early period. God grant that we may emulate them in Christian courage and fidelity to the Word and orders of the head of our church and the Savior of souls, Jesus Christ



ONE HUNDRED YEARS AGO

A Letter From China

Sentinel, March 29, 1922

lchange, February 7, 1922

The many questions asked by friends in the States have given me a clue to the thoughts which may arise also in the minds of readers of this paper upon being reminded of our China Mission. Therefore, I hope the following may be of interest to some of you.



Bernice Lillegard, China

Those of you who have read other articles from the mission field will know that we are living in the city of Ichang this year. Have you located Ichang? It is approximately 30 degrees north latitude, 111 degrees east longitude, in the province of Hupeh, and on the Yangtze River. Via that river we are about 1000 miles



Betty (Mrs Rudolph Honsey), Marge, and Laura.

from the Pacific coast and of course the river forms the route of travel, there being no railroads completed in this section. Ichang is also at the entrance of the famous Yangtze Gorges, which for grandeur rival Niagra Falls, if indeed they do not surpass them. The city itself lies in a little valley encircled by high hills and mountains. The mountains directly across the river are very interesting, there being a series which are pyramidal in shape. The largest of these is a landmark, one may say, and has won the name "Old Pyramid." The name "Old Sentinel" would appeal to me, as it seems to me to be a big guardian. Ichang has an estimated population of 80,000 and some think it may be larger. It is a port city, but there are no foreign concessions, and the foreign community is comparatively small. I should say 100 foreigner is a fair estimate, excluding, however, the sailors on the several foreign gunboats stationed here.



Betty etc Wanhsien 24

I wish you could take a walk with me in "Chinese City," as we usually call the section within the city wall. The city has been growing and there is quite a large area occupied without the walled city. We live in this latter section. Unless you had made a study of Chinese habits and customs or had been warned by friends, you would undoubtedly be shocked, as well as interested. The Chinese

have many filthy habits, but I prefer not to dwell on them. But in spite of bad smells and offensive sights, I have thoroughly enjoyed the many long walks my husband and I have taken through the Chinese streets. Not only are the streets very narrow in the first place, but several feet on each side are taken up by a variety of stalls and booths, selling food, vegetables, tobacco, fish, meat, and all such things. Or one sees trays filled with stockings, towels, brass ware, and crockery. And then a barber may come along and, finding someone who desires a shave, be it on his face or head, forthwith deposits his portable barber shop consisting of a stool, wash basin, warm water, towel, soap, and "tools," and



Bernice, George, June 12th, 1923

gets to work. So, you understand a street is not a public thoroughfare only but is utilized fully as much by individuals for individual purposes.

Upon our arrival into the Orient last summer I discovered that my ideas regarding the dress of the Japanese and Chinese respectively had been very vague. And not long ago I read a statement by an American author, which indicated that also habits and customs of the one people are confused with those of the other. In Japan both men and women wear kimono, in China neither wear them. Here the Mandarin coats are worn. Formerly these coats were full and had very wide, loose sleeves. The present style is more conservative,



Lillegard and a colleague on a mission trip.



Main entrance to our place (T'an Chia) Wanhsien spring 24

the sleeves being made to fit quite tightly and the coat having no fullness. Chinese men wear trousers which are held in tightly at the ankle by a ribbon. Over these and some short "coats," which take the place of Occidental underwear are worn the Mandarin coats reaching to the ankles. Outside of these again are frequently worn short, rather tight coats reaching to the waist. The women wear trousers reaching about to the ankle and coats which vary in length, but I believe the really modest wear them knee-length. Some wear both shorter trousers and coats. Such is the characteristic dress, but occasionally one sees men dressed in foreign style and women wearing skirts. However, the Chinese cling to their native dress more tenaciously than do the Japanese, especially than the men of the latter country.

There is one thing that has bothered me more-or-less ever since we came to China and that is the sight of bound feet. It is most pitiful to see Chinese women hobbling along on their tiny feet. If there were anything dainty or attractive about a bound foot, one might understand their submission to such torture, but we from the Occident, at least, fail to find anything about it which appeals to our sense of beauty. On the other hand, those women who have been spared that pain have the daintiest feet and shapely ankles. There are, however, comparatively few in the latter class. I have not seen a naked bound foot yet, but it has been described to me as follows: All the toes are brought under the foot toward the arch and they walk on the heel and the toes thus turned. Naturally the instep is forced up and there is a large round bunch of flesh and bones where the ankle ought to be. It is a terrible practice! Many women suffer a great deal much of the time, not

only during the growing period.

One of the questions most frequently asked is, "What do you eat?" We have practically the same foods here that we were accustomed to having in the States, with the exception of some of the luxuries—at least, they seem luxuries to me now! We can buy many of the foreign vegetables and we use native vegetables, which are very good. Fruits are available in season, especially here in Ichang, this country being quite rich in fruits. In a city like Hankow all sorts of foreign goods may be had for the money. Ichang has two stores that carry quite a complete line of canned goods, but prices are almost prohibitive so we indulge in such things only rarely. So far, I have been fortunate enough to get some fresh milk, but at present I get less than a pint a day. Pork, mutton, beef, chicken, and fish are to be had, but we eat beef as a rule, sometimes chicken, as we consider them the safest and most desirable from several standpoints. When one has seen how the pigs live and what they have to eat, one's appetite for pork is not particularly stimulated. The meat venders do not distinguish between various cuts of meat, so we simply



A Church group in Kwangchow

order a quantity of beef, of whatever it is—not a sirloin steak, a roast, or a soup bone. Although generally quite satisfactory, it must be admitted that choice meats are not to be had. The Chinese have no scruples about putting an animal on the market that has died of old age or disease!

When I tell you that we have three servants you will undoubtedly be astonished and also consider us extrav-



GOL Kikungshan house

agent. In the first place I must tell you that for the three we pay the equivalent of \$10.00—American money—per month and they furnish their own food and bedding. However, if we didn't actually need them, the fact that wages are small would surely not induce us to keep them. When you consider how many public servants you have, you may appreciate that we who lack all those must either have

private servants or spend all our time in merely existing. We have no telephone, no water works or wells, no electricity, no gas, no furnaces or base burners and many other things. If I wish to get word to a friend, I must send the "Boy" with a note. The cook must make daily trips to the markets to do the purchasing. Our water must be carried from the Yangtze and filtered before it can be used at all, also boiled before it can be used for drinking or cooking. Much time has to be spent in sterilizing foods and fruits, the filthy habits of the Chinese making them unsafe.

In spite of having several servants, a missionary's wife finds more than enough work to keep her occupied each day. Not a little time is required to superintend the work of the servants—Chinese servants require constant supervision and the exercises of various moral virtues, such as patience and self-control. She is also expected to devote as much time as can be spared from the household duties to the study of the language and to mission work. As long as one is attempting to acquire Chinese there will be no lack of work, and it is a life-long task!

—Mrs. George O. Lillegard



A LITTLE STORY

Written for the Iowa District of the
Missouri Synod Messenger
3-5-31



H. M. Tjernagel

We had worked in a physically strenuous mission field for some years when, for good and sufficient reasons, I accepted a call to a small but pleasant congregation in a beautiful southern California city.

At the Mission our children had attended the Mission School where first things were first and secondary things second, in other words, a school where the soul was rated higher than the body, Heaven than the world, and Jesus than Mammon. This school for heathen children consistently held that a person was a failure though he gained the whole world if he lost his soul.

In our new California home there was nothing to remind us of the coming and going of the seasons as in the north, excepting the calendar and that alarmed us by saying that September and opening of schools was drawing near. Where shall our children go to school? was the disquieting question uppermost in our minds. One dreaded to ask the other or to say in words what seemed to be the inevitable. Very little was spoken on the subject; we talked without words.

The Garfield school was situated across the street to the south of the parsonage; our lot was a corner lot, the residence facing west. It was a beautiful school building in Spanish style of architecture, well equipped. The grounds were lined by semitropical flowering trees, Magnolias and Pepper trees, and wherever possible, there was a scarlet bed of geraniums or flowering bushes. An attractive and beautiful school indeed.

The opening day of school came and we had not yet spoken definitely to each other. I stood by the kitchen sink looking out through the window where I could plainly see the entrance to the school; my wife was busy with her morning work. It was nearing nine o'clock and I saw children come from all directions and going up the steps, entered the school. Some stepped firmly with assurance, evidently returning to a familiar place. Others came timidly and ascended the steps as if half afraid. As I looked at these innocents—yes, I will admit it, tears welled up into my eyes for I knew they were entering where the Gospel of Jesus Christ was not allowed to enter.

Without faltering any more I turned to my wife and said, "Our children shall not ascend those steps to where Jesus is not." Though tears were flowing she answered, "I am glad."



The Tjernagel children playing church across from the parsonage in Santa Barbara—from left to right Lars, Rolf, Neelak, Olivia.

Not many days later we wrote to an elderly, unmarried woman whom we knew well as an educated Christian lady and offered to share our home and give her \$200.00 a year out of our salary of \$900.00 if she would come and serve as private teacher to our home. Our children could not wait for a Christian school while I was trying, for years, perhaps, and possibly unsuccessfully, to get the congregation to establish a school.

Permit me to ask all of my readers who fear the financial burdens of a Christian school, be it private or parochial. When, in obedience and humility, did you accept a burden imposed by God and He did not forth-

with carry it for you? It is the burden imposed but not accepted that crushes.

This little story is so personal that the writer desires to remain incognito. Let it be enough that you know that he is a brother in the faith who believes that no church or congregation or parent can, with impunity, neglect to "Feed my Lambs adequately and regularly."



MARK AND IDA



In northeast Iowa, there is a grave marker in the Jerico Lutheran Cemetery that simply records the names "Ida" and "Mark." No last name recorded on the granite stone. There are no birth or death dates. The engraving simply records "Ida" and "Mark." Who were these individuals and how do they continue to have an impact on the work of the Evangelical Lutheran Synod?



Both Ida (1890) and Mark (born Martin, 1887) were second generation Norwegian-Americans whose parents came to America as young adults. Both came from typically large families. Mark Robinson had twelve brothers and sisters and Ida Ellingson was one of ten children. Both families

became early members of the Jerico Lutheran Church shortly after the congregation was organized in 1867. It was here where Mark and Ida were baptized and confirmed.

As a young lady, Ida attended music school. After returning home, she served as the organist at Jerico Lutheran Church for the next twenty-five years (1911–36) until she was succeeded by her nephew, Milton Robinson, who was the organist for the next forty-nine years. As a young woman, Ida made her home with her sister until she fell in love with her sister's brother-in-law. In 1919, when Ida was 29 years of age and Mark was aged 32 years, they journeyed to the parsonage at Saude where they stood before Pastor M. K. Bleken and spoke their marriage vows. The Robinsons had no children. Forty-four years later, in the summer of 1964, both funeral services were conducted in the Jerico church building. Ida was 74 years old and was followed, seventy-eight days later, by Mark at the age of 76 years.

This husband and wife purchased an eighty-acre farm east of Jerico, Iowa where they lived most of their married life. They also purchased a nearby 160-acre farm. Frugality marked the lives of these two farmers as they lived in a simple farm house. Their home was wired for electricity, but there may have been no running water. This writer remembers Mark using a length of coarse tan bailing twine in the place of a belt to hold up his pants—he did so even when coming to God's House on Sunday mornings. In their pious faith, they were concerned when, on Sunday morning, men and women no longer sat on pews on separate sides of the church building. They approached their pastor asking if they should sit together, the pastor responded jovially by asking if they slept together at night. When they answered that they did, he told them that they could also sit together in the same pew when in church [see "Later Life of Milton H. Otto," Lutheran Synod Quarterly, June & September 2021, page 187].

Another example of their frugality was found in the cemetery marker that simply bears the etching of two words, "Ida" and "Mark." At that time, engraving was paid by-the-letter. Mark was unwilling to pay the additional cost of engraving the name of "Robinson" on

the monument. He was of the opinion that their graves would be the last in a "Robinson row" of family graves and people would always remember who they were. But, shortly after their death, the Jerico cemetery was enlarged. The arborvitae trees marking the north side of the cemetery were removed and their graves were left central in the cemetery in what no longer remained as a family row of graves. Even though it was considered by the next generation, the monument never received any additional engraving because this is the wish of how Mark wanted to be remembered.

Before Mark and Ida died in 1964, they decided to designate twelve Lutheran institutions in their estate. The most significant gift was that of a 160 acre farm to the Evangelical Lutheran Synod with the direction that "all of the income from said farm ... shall be paid to the Church each year and that the trustee and his successors shall continue the operation of said farm for the benefit of said Church, so long as said Church shall continue as a Lutheran Church." It was Mark's intent that no member of the clergy and no individual "in Mankato" would serve as executor of this estate but that the Lord's work through the synod would continue to prosper. The ironic part, as God in heaven laughs at our human frailty, is that the first executor was Clifford Ferkenstad and the intent was that the next executor was to be his son. But his son Craig is both a member of the clergy and lives in Mankato! But the legal ruling is that a "successor" is the individual appointed by the court. Today Jack Anderson serves as the executor of the estate.

The Lord's work continues, in part due to the Christian concern of Mark and Ida Robinson. Each year the name of "Robinson estate" appears in print as the Evangelical Lutheran Synod receives a perpetual benevolence from the rent of this farm land which in 2020 was \$29,500 (cf. Synod Report 2021, page 181).

These are unknown Christians, except to the Lord who redeemed them in body and soul. Their deeds follow them (Revelation 14:13) and though being dead, their faith still speaks (Hebrews 11:4). Blessed be their memory.

Craig A. Ferkenstad (grand nephew)



ACORNS

FROM THE ELS ARCHIVES



Theodore G. Gullixson - Archivist



Archive Office

Do you wonder what materials are available in the ELS archives? If so, check out the new index located on the synod's website.

There you will find the index to the General Collection. In addition, there are indexes to Audio-Visual materials, General Pastoral Conference papers, Circuit conference papers, and pamphlets along with other materials.

**The website is found at:
els.org/our-work-together/archives.**

You may also be interested in the digital repository of Bethany Lutheran College found at: archives.blc.edu.



Archive Stacks and Storage



Archive Stacks and Storage



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