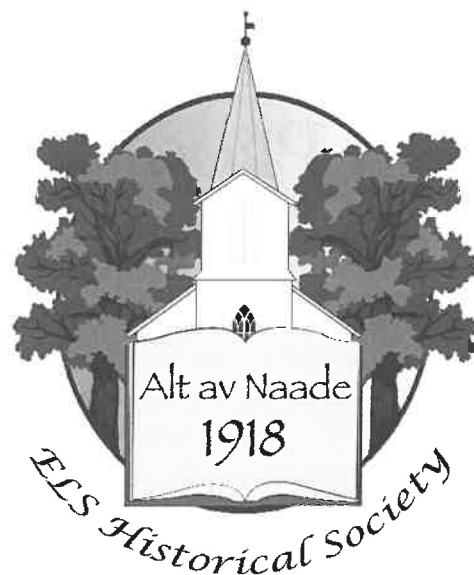


Oak Leaves

Newsletter of the ELS Historical Society



Volume 26

Summer 2022

Issue 3

NOTES FROM THE FIFTH ANNUAL CONVENTION

Held at Madison, WI. July 26 to August 1.

The convention was opened Wednesday morning, July 26, with a sermon by the president, Rev. B. Harstad of Parkland, Wash. He took as his text Joshua 1: 6-9:

Be strong and of good courage; for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.



Our Saviors Madison

On the basis of these words he spoke of "Our duty and high calling as heirs to the heavenly Kingdom," pointing out what this high calling is, how it is fulfilled

and what encouragement is given in our endeavors to fulfill it. Although it was a weekday morning, in a very busy season, many had come to hear the opening sermon from far and near. After the opening services a preliminary session was held in which the roll of permanent members was called. Seven of the pastors were absent at the first roll call. A temporary committee on credentials was appointed by the president to report at the opening of the afternoon session. The afternoon session opened at 2 o'clock with devotional exercises led by Rev. O.M. Gullerud. After the hearing of the report on credentials,

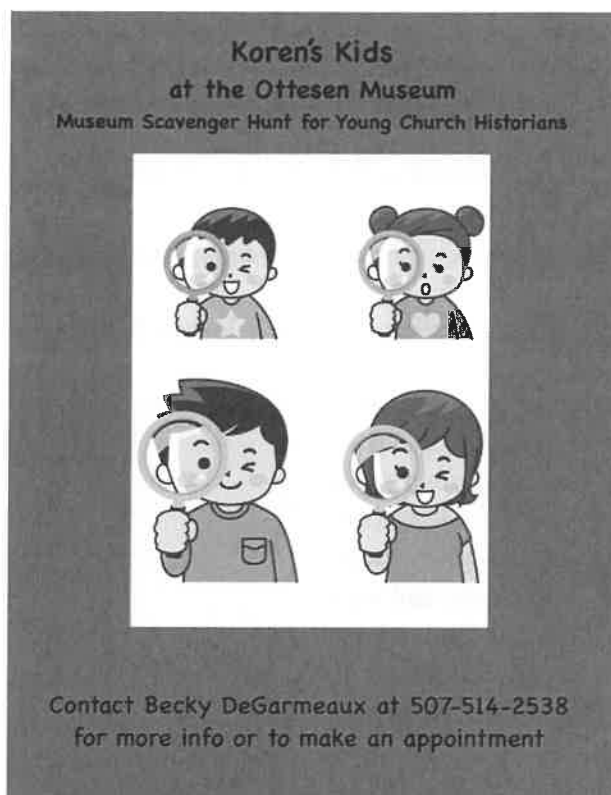
the president declared the fifth annual convention in session. The president's annual report was the order of business for the afternoon session and was heard with profound interest.

continued on page 4

NEW PROGRAMS AT THE OTTESEN MUSEUM

This summer the Ottosen Museum launched a new program for children called Koren's Kids. Young visitors to the museum are given a page with a phrase connected to ELS history and are encouraged to find artifacts in the museum that start with the letters from the phrase. We now have another program for Koren's Little Kids. This is a similar scavenger hunt type activity for kids who aren't reading or writing yet. They are given a sheet which has pictures of several artifacts and the kids are encouraged to explore the museum to find the objects and check them off their list. We hope that these activities will be a fun way to promote an interest in church history in the next generations.

Although not necessary, reservations are encouraged to make sure that everyone has enough time and supplies to complete the hunt. Contact the ELS Ottosen Museum at museum@blc.edu for more information or to make a reservation.



EDITOR: Erling T. Teigen, eteigen@charter.net

DESIGN & LAYOUT: Benjamin Miklasz

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

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

*Oak Leaves is published quarterly by the Evangelical Lutheran Synod Historical Society,
6 Browns Court — Mankato, MN 56001*

ELSHS ANNUAL MEETING

Sunday, June 26, 2022 at 7p.m.

Bethany Lutheran College

The annual meeting of the ELSHS was held in the Lee Theater of the Ylvisaker Fine Arts Center. President Rev. Michael Lilienthal opened the meeting with a welcome to all and a brief history of the organization. He then introduced the program entitled, "When the Christian is Called to Arms, A brief history of how the ELS has prepared and supported her members in the military service."

Rev. Craig Ferkenstad served as moderator for the program and explained that it would focus on the vocation of the Christian soldier and how the ELS can support them in that vocation. Betsy Hermanson began by giving a glimpse of a soldier's life during World War I using selections from the diary of Erling Ylvisaker from his time in the service during 1918. World War II was represented by Rev. Samuel Gullixson with the story of Robert Benson from the Parkland congregation in Tacoma, Washington who was killed during that war. Herman Harstad read a devotion from the *Sentinel* In 1953 entitled "For Our Boys" written by Rev. Erling Ylvisaker during the time of the Korean conflict and the assembly sang "God Bless Our Native Land." Cheryl Heiliger, widow of Don Heiliger, spoke about her husband's time as a POW during the Vietnam War and of how his faith sustained him during his more than six years of captivity. Finally Allen Labitzky, principal of King of Grace School, encouraged the assembly to continue to support and show our appreciation for the soldiers of the past and those of today. He explained how the students at King of Grace annually honor past and present military members and emphasized how deeply that is appreciated. In conclusion Daniel Neubauber played "Taps." All the speakers were sincerely thanked for their presentations.

Following the program Rev. Lilienthal called the business meeting to order. The minutes from the 2021 annual meeting were distributed at the door and it was moved, seconded and passed to accept them.

Treasurer Marge Lillo reported that at the June 20, 2021 meeting there was \$4010.87 on hand. Income after that totaled \$1476.25 and expenses totaled \$2232.79 leaving a balance on hand of \$3254.33. It was moved, seconded and passed to accept the report.

Becky DeGarmeaux reported for the Ottesen Museum. The 2022 Christmas Open House is planned to December 6. Hours at the Museum remain 1:30-4:30 p.m. on Tuesday, Wednesday and Thursday during the year. Special convention hours are 8:30-11:30 a.m. on those days. Becky also announced a new feature, Koren's Kids, a scavenger hunt through the museum for children. It was moved, seconded and passed to accept her report.

Prof. Erling Teigen reported on the *Oak Leaves* publication. He updated the group on current number of subscribers by membership and reviewed the goals of the publication to educate current ELS members and others about the history of the synod. Toward this goal he emphasized the importance of translating as much as possible of the early history and publications that had been written in Norwegian. Their emphases on "evangelical" and "Lutheran" remain central to the church. He also announced his upcoming retirement as *Oak Leaves* editor and was thanked sincerely for his many years of service by the assembly. It was moved, seconded and passed to accept his report.

President Lilienthal announced that the new editor of *Oak Leaves* would be Rev. Timothy Erickson.

The final item of business was the election to the board. Marie Aaberg was the only board member completing a term and she had agreed to be nominated for a second term. It was moved, seconded and passed to close nominations and she was reelected and thanked.

There being no further business the meeting was adjourned.

Respectfully submitted,

Lois Jaeger, secretary



He paid but little attention to temporal statistics but gave an invoice of spiritual conditions within and without the Synod which, if taken to heart, will be of inestimable value to all Christians who read it and study it.

A committee was appointed to prepare resolutions on the president's report by the Synod. This committee consisted of Rev. G. A. Gullixson, Dr. S. C. Ylvisaker and representative L. G. Mellem of Northwood, Iowa.

Five pastors and five congregations had made application for membership in the Synod. This matter was referred to the committee on credentials, consisting of the following members, Rev. E. Hanson, Rev. J. Hendricks, and Mr. M. Edwards.

A program committee was elected to prepare each day's program. This committee consisted of Rev. Holden M. Olsen, Rev. A. J. Torgerson, and Mr. G. H. Kiland. Greetings from several of the pastors emeriti were read by the president. These were Rev. J. A. Thorsen, Rev. O. A. Sauer, Minneapolis, Minn., Helge Aanestad, Toronto, S. D., Prof. Ylvisaker brought the greetings of Rev. M. K. Bleken, who at present is taking a rest cure at the St. Paul Hospital. Rev. L. P. Jensen brought the greetings of Rev. Johannsen, of Fresno, Calif., whom he had visited recently; Rev. Johannsen's congregation has suffered the loss of its church home by fire.

Mr. B. M. Holt also sent greetings to the Synod and donated 800 of his tracts on the "lodge" for free distribution.

Pastor emeritus Rev M. F. Wiese, was elected committee on Resolutions.

Rev. C. A. Moldstad was elected to meet the reporters of the daily papers and to supply them with reports of proceedings of the Synod from day to day. The Synod Book Co. was represented by Miss Margaret Quittum, who had at hand a complete line of the books for sale and inspection.

The devotional exercises on Wednesday morning were conducted by Rev. G. Guldberg of Suttons Bay, Mich.

The committee on credentials recommended the acceptance of the following pastors as permanent members of the Synod: K. L. Guttebø, J. B. Unseth, M. F. Mommsen, P. C. Forseth, G. Guldberg, Missionary Faye. These were all accepted with great joy, as were also the following congregations: New Hope Lutheran congregation, New Hope, Wis.; Forest City Lutheran congregation, Forest City, Iowa; the Lutheran congregation, Cottonwood, Minn.; First Lutheran Church, Suttons Bay, Mich.; the Lutheran congregation, Holton, Mich. East Paint Creek congregation, Waterville, Iowa, declared that it had always considered itself a member of the Synod, Rev. C. J. Quill, who with his congregation at Renville, Minn., has resigned from the Norwegian Lutheran Church and is at present independent of synodical connections, was present, and was accepted as an advisory member, as were also Rev. Wm. Lachner of Madison, Wis. (Mo. Synod), teacher, Johnson of Waterville, Iowa, Rev. H. J. Strand, and Prof. R. B. Anderson.

At the morning and afternoon sessions the paper on "True Principles of Free Church Government," by Rev. J. Hendricks was heard and discussed.

The necessary committees for preparing all reports and all new projects for the action of the Synod were appointed. The treasurer, Rev. A. J. Torgerson, reported no deficits in any of the several treasuries in the Synod.

At the services on Thursday evening a pastoral sermon by Rev. H. Ingebritson, of Lake Mills, Iowa, was heard. The communion services were conducted by Rev. M. Wiese, assisted by Rev. Guttebo. The general participation in the Lord's Supper by the pastors and their wives, as well as many of the members of the local congregation and lay representatives, was a source of joy to all in attendance. May our Synod never outgrow the full confidence in the truth that "unity of spirit in the bonds of peace" is given and preserved by God through His blessed means of grace.

On Friday after devotionals and preliminary business, the paper of President Harstad was heard and discussed. The paper was given in English on the subject: "Living Branches on the Vine Jesus Christ."

In the afternoon the Synod had invited Rev. Friedrich Brand, First Vice President of the Missouri Synod, and its secretary of foreign missions, to speak on the missions in China and India. Rev. Brand has recently returned from a tour of inspection that took him around the world. His address to the Synod, which lasted more than two hours, was replete with valuable information, both concerning the missionary work in these countries, especially that of the Missouri Synod in which we are interested, and also of the life and conditions of the people among whom we have taken up work for God's kingdom.

The crisp, fresh description of the fields of work and the powerful appeal for personal love and interest for the welfare of these people will long be remembered by the members of the Synod and the visitors who packed the church on this occasion. May it mark, the beginning of more missionary activity among us!

On Saturday morning, July 29, after the preliminary business matters were discharged, a paper on "The Bible and Evolution" was given by Rev. J. E. Thoen. He discussed this subject on the following outlines. Definition of subject: (a) The Bible; (b) Evolution.

1. The Bible does not contradict any fact of science and does not contain any system of philosophy.

2. Evolution is not a science but a philosophy or speculation.

3. The theories of evolution cannot be harmonized with the records of the Bible but are contradictory to them, and intended to be so.

4. The theories of evolution are not needed to explain the phenomena of nature. The phenomena of nature may be explained much more rationally in accordance with the records of the Bible.

5. If the theories of evolution are true then the Christian religion is not true. Then there is no absolute moral rule to govern the life of man, nor is there any hope of salvation.

6. Faith in the Bible as the revealed word of God, and in Jesus Christ, the Son of God, as the Savior, is the only source of happiness.

A very interesting discussion interspersed the essayist's remarks on each topic. Among those who took part in this discussion were: Attorney E. J. Onstad of Madison, Wis., Prof. Oswald Overn of Concordia College, St. Paul, Minn., Rev. G. A. Gullixson, Rev. Holden M. Olsen.

A large number of young people had arrived to take part in the song festival to be given on Sunday, July 30.

The afternoon session was opened with devotional exercises led by Rev. L. P. Jensen. After Prof. C. H. Engelbrecht of Concordia Teachers College, River Forest, Ill., had been accepted as an advisory member, the floor was given him to present to the Synod the aim and progress of the Walther league, the largest young people's society of the Synodical Conference. Prof. Engelbrecht gave a most interesting sketch of the organization, aim and work of the League and held the attention and interest of the large congregation of both young and old throughout the afternoon session. He closed with a most vivid report of the activity shown by the young Lutherans at the recent convention at Omaha, Neb. All felt deeply indebted to Prof. Engelbrecht for the inspiring and enlightening address given.

Saturday evening was taken up with a rehearsal of the program to be given on the following day by the choirs of the several churches comprising the Madison and Chicago circuits. Rev. Chr. Anderson of Minneapolis, Minn., again led the chorus, and with his untiring energy succeeded again in bringing the chorus thus composed of choirs which had no opportunity of rehearsing together except during the session of the Synod to a wonderful height of perfection.

Sunday morning, July 30, came with threats of rain, but about the time for the morning services the sun broke through the clouds, and the Assembly Grounds at Monona lakeside were soon filled with automobiles bringing members and friends from far and near to enjoy the semicentennial celebration of the Synodical

Conference, arranged for by the program committee of the Norwegian Synod.

The golden jubilee services were held in the spacious auditorium on the grounds. The altar service was conducted by Rev. Holden M. Olsen. The anniversary sermon was preached by the president of the Synodical Conference, Rev. C. Gauzewitz of Milwaukee.

His sermon was heard with joy and deepest gratitude. In simple sentences, with clear reasoning and with wonderful power he presented the old yet ever new truths that bind the hearts of Christians together. An offering was taken for the benefit of the negro missions conducted by the Synodical Conference.

The singing was led by the large chorus and accompanied by the Follinglo Orchestra, of Story City, Iowa. This orchestra is organized by the Tjernagel family and its members are all members of this music-loving family. They are all members of the Synod and came the long distance from Story City by automobile to lend their excellent service to the song festival given by the choirs of the Synod.

The song festival was given at 3 o'clock in the afternoon in the same auditorium. The program was inspiring and the audience of twelve or fifteen hundred people present was truly grateful to the committee as well as the singers for this musical treat. We give the program complete.

GOLDEN ANNIVERSARY CONCERT
The Choral Union of the Norwegian Synod
Assisted by
The Follinglo Orchestra

The Trio of the Wheeler School of Music

Miss Alice Anderson, Violin; Miss Ethel Todd, Viola; Mrs.
Marie Seul-Holst, Piano

Soloists

Miss Evelyn Christopherson, Soprano; Rev. Christian
Anderson, Tenor; Miss Margaret Anderson, Pianist;
Rev. Christian Anderson, Director

Program

O Lord Most Holy—F. Abt

Now sing we now Rejoice—Klug

Chorus

Hosanna to the Son of David—Mac Faren

Chorus and Miss Christopherson

Ave Maria Stella—Grieg

Romance—Mozart

Trio of the Wheeler School

At Eventide it shall be light—Gaul

Ladies Chorus

Potpourri of Lutheran Hymns

(a) Primrose, (b) Berceuse—Grieg

Follinglo Orchestra

Judge Me, O God—Mendelssohn

How beautiful upon the Mountains—Stainer

A mighty Fortress is our God—Luther

Chorus

Address—Rev. G. A. Gullixson

Seek Ye the Lord—Roberts

Chorus and Chr. Anderson

Andante Religioso—Thome'

Trio of the Wheeler School

Den store hvide Flok—Grieg

Gjor Portene høie—Wennerberg

Chorus and Chr. Anderson

Selection—Mozart

Follinglo Orchestra

Now rest, beneath Night's Shadow—Gerhardt

One is our God and Father—Ingemann

And the Glory of the Lord—Handel

Chorus

Prof. Oswald Overn Conducted the chorus in the songs in which Rev. Anderson sang the solo parts.



ONE HUNDRED YEARS AGO IN *SENTINAL* AND *TIDENDE*

M. K. Bleken

What Kind of Conservative Lutheranism is it?

Tidende- April 5, 1922

The Norwegian Lutheran Church in America publishes, in addition to the general church paper for the lay people, a theological periodical intended to satisfy the need of the clergy for such a journal. There have been many good articles in this publication and some which have not been so good. In the last issue of *Theologisk Tidsskrift* is a review of a newly published Norwegian dogmatics or doctrine book, which we believe is misleading in some points and which we will take the liberty to make some remarks about. It is pertinent here what it says about Fr. [Prof. Frederick] Petersen's doctrinal position. He succeeded Gisle Johnson as teacher in Dogmatics at the university [of Oslo]. The reviewer says "The theological scholarship promotes a new orientation about what position it should hold. It was a difficult time, Fr. Petersen performed a foundational work in the Norwegian Church and when he died, the entire church understood the significance of the work he did. Where Fr. Petersen stood, there stood the entire conservative church in Norway now." If the last statement is true, then we just have to find out where Fr. Petersen stood, so we also know what the conservatives in Norway stand for now.

It has always been our understanding that Fr. Petersen precisely in his doctrinal position prepared the way for the new rationalism, which spread across Norway at the end of the previous century and which is now prevalent at the university where [C. P.] Caspari and

[Gisle] Johnson labored. He did not continue Caspari's and Johnson's theological position, that is certain. Of course, he did not want to be a rationalist either. But it is now the case that neorationalism has gained the upper-hand. On that point, Bishop Bang said in his *Recollections*, p. 238 f. "The position which Professor Peterson took up was in reality unsustainable. When one does not fully and completely bow before God's word, but first asks what one can understand and what is best justified by thought and reason, then it is impossible to stand by rejecting the old Lutheran formation of dogma; one will end up rejecting one or more of the dogmas themselves, that is, one or more of the fundamental truths of Christianity. The consequences are inevitable; when you first come out on the plane of inclination, it always slides downwards. And it is often the case that it is the disciples who draw the consequences from the master's position and go further than the master himself. And it was some of Professor Petersen's disciples for whom that was the case. In his later years he saw this with sorrow and sought to hold as well as he could; but then it was too late. It was easy to see that Professor Petersen's activity had to pave the way for a new rationalism. More than once, Professor Caspari stated that he was horribly despairing when thinking about the future that Professor Petersen was preparing. Professor Bugge, who was Petersen's old friend, sought repeated times to lead him in a more positive direction: One day Caspari came up with the proposal that Johnson should give lectures on the Augsburg Confes-



M. K. Bleken

sion. It would, he said, be a beneficial counterbalance to Petersen's negative influence, the theological students would thereby be led into the great foundations of Christianity and learn to understand what, on the ground of God's word, is the content of the Lutheran Church's faith and confession." So far Bishop Bang. If it is true that where Fr. Petersen stood, there the whole Conservative Church in Norway now stands, then conservatism in the Norwegian Church is really wretched.



CONCORDIA TRIGLOTTA

Concordia Triglotta

Die symbolischen Bücher der evangelisch-lutherischen Kirche,

deutsch-lateinisch-englisch,

als Denkmal der vierhundertjährigen Jubelfeier der Reformation, anno Domini 1917, herausgegeben auf Beschluß der evangelisch-lutherischen Synode von Missouri, Ohio und andern Staaten.

CONCORDIA TRIGLOTTA

Libri symbolici Ecclesiae Lutheranae

Germanice-Latine-Anglice,

monumenti instar in memoriam Anni Jubilaei MCMXVII quadringentesimi post inchoatam Ecclesiae reformationem communi consilio et mandato Synodi Missouriensis Lutheranae typis vulgata.

TRIGLOT CONCORDIA

The Symbolical Books of the Ev. Lutheran Church,

German-Latin-English,

Published as a Memorial of the Quadricentenary Jubilee of the Reformation anno Domini 1917 by resolution of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States.



ST. LOUIS, MO.
CONCORDIA PUBLISHING HOUSE.
1921.

The Concordia Triglotta
Evangelisk Luthersk Tidende
January 11, 1922

The controversy over the doctrine of election that engaged the Norwegian Synod in the 1880s and from 1912 to 1917, depended on Scripture passages or proof texts, and stated what the Lutheran Church of the Reformation believed, taught, and confessed about the Book of Concord. The Concordia was not widely available in Norway until a Norwegian translation appeared in 1882, but even then it did not filter down to much of the laity. When a new English translation appeared in the Concordia Triglotta of 1921, John Moldstad took the opportunity to urge it not only on the Synod's clergy but also on the laity. (— ed.)

One of the most important events of 1921 was the publication of the *Concordia Triglotta*. What is the *Concordia Triglotta*? It is the “three-tongued Book of Concord,” that is, *the Book of Concord* in three languages, Latin, German, and English printed side by side.

It was in the anniversary year 1917, that the Missouri Synod resolved to publish this monumental work, which has cost Concordia Publishing House in St. Louis, \$50,000 [\$1.2 million, 1921 \$]. The work on its publication was begun immediately. And after four years of steady and consistent work, the book is finished. It is a large book of 1,557 pages. Each page is 7 x 10 inches, and the book is over two inches thick.

Professors F. Bente and W. H. T. Dau at Concordia Seminary have done the literary work. Prof. Bente has edited and corrected the Latin and German text, and both have jointly translated the entire book into English. Prof. Bente has also provided the work with a historical introduction, which is of inestimable value. With its index, it takes up the first 266 pages in the book. This introduction is a basic historical explanation of how each symbol [confessional document] came into being. It goes into the controversies and disputes and is a correct and excellent account of the first years of Reformation.

The design is in all respects first-class. But if this valuable book should have influence on the Lutheran Church of the future, as it should, it must be widely distributed. It is especially necessary in our day for pastors and congregations to be brought back to Scripture and confession. They must not only own, but also read and study and know Scripture and the Confessions. Every pastor ought to acquire this Concordia and use it diligently; but also any congregation member who can read English ought to do so.

The book costs ten dollars [today \$30!] and is available from The Lutheran Synod Book Co., 815 25th Ave. So., Minneapolis, Minn.



TWO...

1. Two Testimonies

M. F. Wiese

Luthersk Tidende, February 8, 1922

In two very short articles in the same Tidende, Wiese uses quotations from Luther, the Lutheran fathers, and the Lutheran theologian Franz Delitzsch to illuminate the essence of the biblical faith in life in the world.

We are given two testimonies about matters which are of the utmost importance in the matter of salvation; however, many are offended by them, to their greatest harm.

We have learned in the explanation our catechism that humility is "the conviction of the heart and the feeling of its unworthiness of the least grace and honor before God" (see 1 Peter 5: 5,6). And that one makes oneself his idol by sinful self-love, since one does not want to bow down to God and acknowledge oneself to be nothing (1 Corinthians 4:7).

The two testimonies:

1. "No man can humble himself thoroughly until he knows that his salvation is completely beyond his power, endeavor, will and deeds, indeed, depends entirely on another's pleasure, intention, will and deed, namely by God alone. For as long as a man still has the conviction that he is able to do something, even a little, for his salvation, he remains in trust of himself and does not thoroughly give up himself; that is, he does not humble himself before God, but dares to hope or wish that at the very least he would be able to do something by which he will ultimately attain salvation. But on the other hand, he who does not doubt at all that everything depends on the will of God, completely despairs of himself, chooses nothing but dependence on God, who works mightily all in all (1 Cor 12: 6); such a one has drawn near to grace and is saved. This is preached for the sake of the elect, in order that being humbled and crushed they may be saved; those who resist this humiliation are condemned; even if they have learned despair, they



M. F. Wiese

want, to accomplish something, ever so little, themselves. They become proud and oppose the grace of God." (Martin Luther)

2. "So that no one, without having deserved it, should mock us, we repeat here explicitly and in clear words the following—that by the bare grace and mercy of God alone we are chosen, called and converted only for the sake of Jesus Christ, that is, not due to any decision or merit in the person or of human deed or activity which either precedes true conversion or accompanies it or follows it....Man is truly like the potter's clay, which allows itself to be influenced and shaped by the potter's hand, but does nothing and can do nothing about it. For in spiritual matters we could not choose or act; but we are chosen and born again by God and live only by the grace and gift of God. As the prophet Isaiah says: 'But you, Lord, are our Father; we are clay, and you are our potter, and we are all together the work of your hand.' Isaiah 64: 8, Romans 9:20, 21."

Johan Wigand, Timotheus Kirchner and four other Thuringian theologians had negotiated in vain with the Saxon synergistic theologians at the Altenburg Colloquium (1569); but when finally the matter of the power of "free will" in conversion, etc., was to be taken up for negotiation, the synergists had gone their separate ways. Wigand, Kirchner, and the others, however, published their statement in the matter, from which the above is taken.

2. Two Abysses

Christianity is and remains a matter of living experience (John 7:16,17), an experience which, admittedly, no one reaches without serious struggle, diligent spiritual work, fervent prayer, unreserved self-denial, and unconditional submission to the word of God.

There are two abysses into which, by the light of the Holy Spirit, a person has to look down—the abyss of his deep depravity (Jeremiah 17: 9,10) and the abyss of divine, overflowing grace. Both are completely closed to human, unenlightened reason. Human nature is too deeply ingrained in itself to admit an inherited, unfathomably deep depravity and too proud to turn to divine righteousness and mercy to seek help. As long as one does not learn to despise and abhor himself and be humbled; until the work of redemption in which the divine righteousness and mercy of the most high God has revealed something completely incomprehensible; the sufficiency of the living bread from heaven disgusts him, and the eternal truths spin around him in confusing circles, as though he were a drunkard. He fills himself with the worldly power, slurps in the gulf of his own wisdom, and is proud of his beggarly merits. His religion is a selfish morality, his God is a fluttering image of thought, like the imagination of a dreamer. It is a Christianity without struggle, without repentance, without fear and trepidation, without disgrace, without the cross, without persecution—an easy comfort like the fabled seven sleepers which has not appeared from a pious being and far less from its power. [*The seven sleepers is a reference to a medieval fable of seven men who fell asleep in a cave for 300 years and came into an un-recognized world, something like Rip Van Winkle who slept through the American revolution.*]

Thus the learned and famous Dr. Franz Delitzsch in 1839. At that time he was still in the most heartfelt brotherhood of faith with his best friend Dr. C. F. W. Walther and Missouri Synod.

[*Wiese attributes the above to Delitzsch, but it is not clear if he is quoting or summarizing. Delitzsch*

and Missouri Synod founder C. F. W. Walther were close friends at the University of Leipzig, but later, Delitzsch followed the trends of German university theology.]



Follinglo Tjernagels

Pastor John A. Moldstad, one of the Sentinel/Tidende editors at the time reports that synod people came from far and wide for the convention in Madison and that the members of the Follinglo Orchestra traveled by “automobile.” The picture above from the family articles seems that it may be how they traveled. Your editor dates the picture to 1922 on the basis of the ages of the little ones being held in the front row, the apparent age of some of the young people, and by who is not there. Nearly everyone on the picture is a member of the extended Tjernagel family, and it is likely that they all were present at the convention, though not all travel on the “automobile”—the truck.

(An identification of those in the picture was prepared by Dr. Neelak Tjernagel. He stands just behind and to the right of his father Rev. H. M. Tjernagel in the middle front holding a child.) We surmise that the picture was taken at Madison. The family of Peter G. Tjernagel, one of the founding trustees of the synod, were the members of the Follinglo Orchestra. The congregation formed by the Follinglo farm family in 1918 as Bethany Congregation relocated to Ames, Iowa in 1968.



ACORNS

FROM THE ELS ARCHIVES



Theodore G. Gullixson - Archivist

Description of the meeting resulting in U. V. Koren being called to Iowa by the Washington Prairie congregation

The following day [in 1852] I conducted communion services at the same place [Washington Prairie] for a large number of communicants. While I was registering the communicants, one of the neighbors came running and cried "Prairie fire!" We all ran outside with the others—to put out the fire, and when this had been done, the service was held. I now conducted meetings and organized congregations in Washington Prairie and Calmar. The main meeting was held in the home of Engebret Haugen, a farmer near Decorah. It was decided to empower the provisional church officials in Wisconsin to call a pastor from Norway for these congregations. No particular candidate was named. ... At all of these organization meetings the confessions of the church of Norway were adopted, and it was decided that only such a pastor would be accepted as had been regularly called, examined and ordained. The pastor's salary was set at \$300.

selected from
Rev. Nils Brandt's Reminiscences
From the years 1851–185



Nils Brandt



Vilhelm Koren

ELS Historical Society Subscription-Membership Form

Name _____

Address _____

City _____ State _____ Zip _____

Membership Type: Voting Associate Amount \$ _____

Special Gift for _____ Amount \$ _____

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

Voting Membership:
\$15 - individual or married couple
\$300 - lifetime

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

