

# Oak Leaves

Newsletter of the ELS Historical Society



Volume 28

Issue 3

Summer 2024

## THE POWER OF THE WORD

Christian Anderson

Translated by Mark DeGarmeaux

1924 excerpts from the Synod Convention Essay.

God in His grace has had mercy on us poor sinners. He has prepared salvation from sin and death, and He Himself comes and makes us partakers in this salvation.

But God in His unsearchable wisdom has not found it useful to bestow salvation to us except through certain means instituted by Himself. These means are God's Word and the two Sacraments: Baptism and the Lord's Supper. Of these means of grace, God's Word holds a unique position, not only because its use is most universal, but also because the Sacraments become known and of use to us through the Word. Through the Word God leads us to acknowledge our sinful guilt, so that we can become conscious of our great danger and need for salvation. In the Word He reveals Himself to us as the God of our salvation, and He uses this same Word as the means to make us partakers in salvation and He leads us into eternal blessedness.

What miraculous power, therefore, God's Word comes to exercise in the world! "The gospel of Christ ... is the power of God to salvation for everyone who believes" (Rom. 1:16). How important it is,

therefore, that we can come to understand this great significance of the Word of God, so that we can learn to use it rightly and reap blessing from it!

In the following we shall consider the great power of God's Word according to the instruction of our faithful fathers, based on God's Word itself, under the following points:

I

**By God's Word here is meant the Word which God Himself had written down in Holy Scripture, or the Bible.**

**1) That makes it necessary for the Bible itself to exist.**

The whole Scripture thus makes the claim of being God's own Word. It is therefore a perfect, reliable guide which we can securely follow to reach true happiness here and hereafter. It is the **foundation**, upon which God's church is built in the world.

2) But from many different things we can see that these testimonies of the Bible about itself are not just empty expressions.

**First, from the whole character of Scripture.** The Bible contains many



(Continued on page 5) 1

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# TRAIN UP A CHILD



How well do you know the history of the Evangelical Lutheran Synod? How about the young people in your congregation? It's easy to overlook teaching Synod history because we are so focused on the important task of teaching Bible History and the Catechism.

The early teen years are a great time to teach Synod history as students are preparing for confirmation and thinking about what it means to be a member of a Lutheran congregation. The Ottesen Museum loves hosting confirmation classes and youth groups for Synod history tours. Along with Synod history, we look at congregational life and how it's more than just showing up for church on Sunday. We also take a peak at living conditions for the early immigrants.

While you're here, make an appointment to tour our Bethany Lutheran College campus and Bethany Lutheran Theological Seminary. They will be happy to show you around too.

For more information, email the Ottesen Museum at [museum@blc.edu](mailto:museum@blc.edu). We look forward to seeing you! How well do you know the history of the Evangelical Lutheran Synod? How about the young people in your congregation? It's easy to overlook teaching Synod history because we are so focused on the important task of teaching Bible History and the Catechism.

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**EDITOR:** Timothy Erickson

**DESIGN & LAYOUT:** Darsie Stockman

**BOARD OF DIRECTORS:** Marie Aaberg, Julie Faugstad, Craig Ferkenstad, Theodore Gullixson, Michael Lilienthal (President), Cheryl Heiliger, Glenn Obenberger, Neil Shaffer, Andrew Soule.

**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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# ELS HISTORICAL SOCIETY ANNUAL MEETING”

June 16, 2024, at 7 pm

Bethany Lutheran College

The annual meeting of the ELSHS was held in the Lee Theater of the Ylvisaker Fine Arts Center. Pastor Craig Ferkenstad, ELS secretary and member of the ELSHS, welcomed those in attendance and presented an excellent program entitled, “Hymnbook Traditions of the Evangelical Lutheran Synod.” His presentation included the following eight hymnbooks:

- Martin Luther’s Achtliederbuch - 1524
- Thomas Kingo’s Psalmebog - 1699
- Guldberg’s Psalmebog – 1778
- Landstad’s Salmebog – 1869
- Synodens Psalmebog – 1874
- The Lutheran Hymnary – 1913
- The Lutheran Hymnal – 1941
- Evangelical Lutheran Hymnary - 1996

The first Lutheran hymnal, created by Martin Luther in 1524, had eight songs and was distributed throughout Europe. One of the hymns included was “Dear Christians, one and all, rejoice.”

Thomas Kingo’s Psalmebog, produced in Denmark in 1699, became the official hymnal of Norway and Denmark. Norwegians carried this hymnbook with them to America. Kingo, referred to as the Easter poet, wrote, “Like the golden sun ascending.”

The goal of O.H. Guldberg’s Psalmebog, 1778, was to modernize Kingo’s hymnbook. Exordium hymns for Easter, Christmas, and Pentecost were included. Hans Brorsen, often referred to as the poet of Christmas, wrote, “Thy little ones, dear Lord, are we.” This hymn was more popular in Norway than Denmark.

Landstad’s Kirkesalmebog, 1869, was the first official hymnbook of Norway. Ludwig Mathias Lindemann was organist and choir director for the church in Norway and is credited with teaching the people to sing. “Jesus, priceless Treasure” is one of the hymns and the tune was written by Lindemann.

In 1874, the Norwegian Synod published its own hymnbook. Ulrik Vilhelm Koren was appointed the chairman of the hymnbook committee. “Ye lands, to the Lord, make a jubilant noise” is one of the hymns written by Koren. For many years it was the opening hymn for our Synod Sunday service.

The Lutheran Hymnary was published in 1913 by the Norwegian Evangelical Lutheran Synod, the Hauge’s Evangelical Synod, and the United Norwegian Lutheran Church of America. This hymnary had musical notes included. “The Church’s one foundation” is included in this hymnary.

Nine years after the merger, the Evangelical Lutheran Synod wanted a new hymnbook. The Lutheran Hymnal was published in 1941. “The Law of God is good and wise,” written by Mathias Loy, is one of the hymns in this hymnal.

Our current hymnbook, Evangelical Lutheran Hymnary, was published in 1996. The Worship Committee tasked with preparing it included: Dennis W. Marzolf, Harry K. Bartels, and Mark E. DeGarmeaux. One of the hymns included is

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“Thy strong Word did cleave the darkness.” Pastor Ferkenstad closed with a quote from Pastor Peter Faugstad. “The 1996 Hymnary succeeded in taking the best from the Scandinavian Hymnary tradition (including the Bugenhagen Order), along with the German 1941 Hymnal tradition. Both the 1913 and 1941 hymnbooks represented hymn traditions that were moving from one language (Norwegian and German respectively) to another (English).”

Mr. John Baumann provided piano accompaniment for hymn singing during the presentation.

The business meeting was then called to order by Pastor Michael Lilienthal, president of the ELSHS. The secretary’s report, having been made available at the door, was approved as written.

Pastor Lilienthal reported that the board held its regular meetings on November 18, 2023, and February 10, 2024.

Treasurer Marge Lillo reported that the balance on hand as of June 18, 2023, was \$5,774.47. Income for the year was \$645.25 and expenses were \$949.96 leaving a balance on hand of \$5469.76. It was moved, seconded, and passed to accept her report. Pastor Lilienthal thanked Marge for her dedicated service having completed her third term on the board.

Rebecca DeGarneau of the Ottesen Museum reported regular museum hours for visitors as well as special hours during Synod Convention. She also shared that she has three different “Koren’s Kids” activities related to artifacts or pictures in the museum. Rebecca has an interesting theme for the upcoming 2024 Christmas open house, “You gave me what?”

Following the museum report, Mr. Hal Natvig asked several questions. He inquired if the museum has adequate capacity and are there any plans to relocate the Lime Creek church building to the campus grounds to house additional artifacts. Rebecca responded that there are no plans to relocate the Lime Creek church building. Another question raised was regarding what happens to information from churches

that close. Rebecca shared that the synod archives stores those records. If a congregation merges with another congregation, their historical memorabilia often moves with them to the congregation they join.

Pastor Lilienthal commented the discussion provided “food for thought.” It was moved, seconded, and passed to accept Rebecca DeGarneau’s report.

Under new business, Marge Lillo has served the maximum three terms on the board. Pastor Lilienthal thanked her for her dedicated service. The board nominated Cheryl Heiliger to serve on the board. She was elected unanimously.

After a reminder to renew memberships for Oak Leaves, there was no further business. The meeting adjourned at 8:10 p.m.

Respectfully submitted,

Marie Aaberg, recording secretary.



things that could not possibly originate in any human author. There is no other book in the world that is like it. Not once can our age, which boasts so much about its enlightenment, show any parallel to it. How then could anything like that arise in the grizzled ancient time? How could the Jewish people produce anything so unique, a people who otherwise have not made themselves known in scientific or cultural aspects? It contains many prophecies of coming events that have been literally fulfilled centuries after they were written down. It contains a moral doctrine so exalted that it has become a source and pattern for all true morality in the world. Otherwise it reports things that are of such a kind that human reason could never have thought them up. Only when we accept the Bible's own testimony about its divine origin can we get a satisfactory explanation of how such a book could come about.

Next, **the Bible's remarkable preservation and dissemination.**

Finally, we shall note **the extraordinarily great influence that this book has had on human beings.**

## II

**This Word of God is living and powerful, it saves poor sinners; it enlightens and converts human beings, regenerates, keeps them in faith and leads them to eternal salvation. By this Word God's church on earth is built; by it the church is sustained until the end of days.**

Who can describe the power God's Word exerts in the world! God's Word has power **to convert sinners.** Something similar [to what happened to Paul] happens with every sinner who is converted. Of course, usually no voice from heaven is heard. But God's Word has the same power, even if it is sounds forth from the mouth of weak, sinful human beings. This Word of God convinces man of sin, shows him his errors, and fills the heart with anxiety and terror of the judgment of the Almighty. But the Word also brings the message about Him who saved us from our sins, and it comforts the troubled sinner with the assurance that all his sins are blotted out and forgiven for the sake of Christ's death and blood. God's Word

assures the poor, miserable sinner that God has taken him into grace and made him His dear child, and it wakens in him a desire to serve the Lord who has prepared for him such a glorious salvation. Thus God's Word is able to convert and translate the poor sinner from darkness to light, from Satan's power to God [1 Pet. 2:9].

Scripture thus testifies clearly and plainly that God's Word works faith in the human heart. Our confession therefore says: "*That we may obtain this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted,*" Augsburg Confession Article 5. And Luther says:

"Then you also see clearly that this our faith in Christ comes from the preaching of the Gospel, as St. Paul says, Romans 10:17: 'Faith comes by hearing, and hearing by the Word of God.' Yes, therein lies the power: From God's Word, not from human words; God's Word does it" (Walch XI 1969).

The Word procures **nourishment for the new man,** who was created through the regeneration.

Luther says:

"The Word is pure and clean, upright, holy and sure; therefore also the soul that holds on to it becomes of the same kind as the Word, pure and clean, wise, upright, and holy. Just as coal is black, but when it comes into the fire, it become red and takes on all the characteristics of fire. So also, faith makes the soul completely united with the Word, thoroughly warmed and filled by the Holy Spirit (Durchgottet), so that it receives the same nature as the Word" (Walch XI, 2357).

By God's Word **those who have gone astray are led back to the paths of truth and righteousness.**

Likewise **God's Word exercises its power in us under afflictions and temptations in the world.**

Luther says in his Large Catechism:

"Besides, it is an exceedingly effectual help against the

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devil, the world, and the flesh and all evil thoughts to be occupied with the Word of God, and to speak of it, and meditate upon it, so that the First Psalm declares those blessed who meditate upon the Law of God day and night. Undoubtedly, you will not start a stronger incense or other fumigation against the devil than by being engaged upon God's commandments and words, and speaking, singing, or thinking of them. For this is indeed the true holy water and holy sign from which he flees, and by which he may be driven away.

"Now, for this reason alone you ought gladly to read, speak, think and treat of these things, if you had no other profit and fruit from them than that by doing so you can drive away the devil and evil thoughts. For he cannot hear or endure God's Word; and God's Word is not like some other silly prattle, as that about Dietrich of Berne, etc., but as St. Paul says, Rom. 1:16, the power of God. Yea, indeed, the power of God which gives the devil burning pain, and strengthens, comforts, and helps us beyond measure." [Concordia Triglotta, Large Catechism Preface 10-11]

This powerful Word is the means **by which we can be preserved in faith until the end**. Just as faith takes its beginning with the Word, it is also sustained by it. The Word enlightens the believer and causes him to grow in knowledge, gives him answers to life's important questions. It comforts him in times of sorrow and opposition, infuses him with new courage, and fills him with confidence and hope during the struggle of life. It strengthens him in the struggle and gives him power to conquer all enemies of the soul.

At the end of our course of life we meet the last and greatest enemy — **death**. God's Word has power to **overcome also this enemy**.

And this same Word has power to **lead the believer to eternal salvation**.

But this Word **also gathers all true believers into unity and keeps them** in the fellowship of faith with their Savior unto the end.

### III

**God's Word has power to effect all this, because God Himself has spoken it. Through this Word the Holy Spirit works in men and makes them partakers in the benefits of salvation.**

But from where does God's Word have such miraculous power? It has this power because it is **God's Word**.

*The Formula of Concord II 35 [71]:*

"Since the natural powers of man cannot do anything or help towards it (1 Cor. 2:14; 2 Cor. 3:5), God, out of His infinite goodness and mercy, comes first to us, and causes His holy Gospel to be preached, whereby the Holy Ghost desires to work and accomplish in us this conversion and renewal, and through preaching and meditation upon His Word kindles in us faith and other godly virtues, so that they are gifts and operations of the Holy Ghost alone."

Luther writes:

"It is the correct distinction between divine and human faith, that human faith rests on the person, believes, trusts, and honors the word for the sake of him who said it. But divine faith on the other hand rests on the Word, that is, God Himself; he believes, trusts, and honors the Word, not for the sake of him to said it, but he feels that it is so certain and true that no one can any long tear him from it, even if the preacher himself would try to do so." (Walch XI 145.)

### IV

**God's Word always possesses this power, even if it is only effective in blessing those who use it rightly.**

### V

**God's Word shows itself to be alive and powerful in all those who hear and read it. For those who oppose the Word's work of grace, it becomes an aroma unto death, but for those who receive it, it becomes an aroma unto life [2 Cor. 2:16].**

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## VI

**It is therefore of the greatest importance to keep God's Word in its truth and purity, diligently preach, hear, and learn it.**

On the whole we ought to let it stand clearly before us during all our work in God's church [menighed], that it is God's Word alone that can work in us to will and to do [Phil. 2:13]; God's Word is what alone can waken a new life in us and sustain this new life. We should not rely on all kinds of outward arrangements in order to procure our work's success. But our first and last thought should be to let God's Word sound forth rightly, in its truth and purity. For it is the power with which individual souls are saved and God's church [menighed] is caused to grow, spread, and thrive. If we arrange it that the power of God's Word can come into practice in us and among us, then our work will have success. Then it will be to the glory of God and the salvation of many souls.



# THE SYNOD'S ARRANGEMENT AND MEMBERS.

1924 Convention.

(ed.: All of the following was in Norwegian and Gothic Script. I have been learning how to read that script more easily. In the last issue of Oak Leaves the standing members entitled to vote were named. After the list of standing members entitled to vote, there is a list called):

### **Advisory Members of this meeting**

Laurits Schøneman, Richland congregation.

Ingebritson call, J.A. Oppedahl, Bricelyn congregation. Hansen's call; Arthur Mortensen, Manchester congregation. Sande's call; Sophus Lee and Adolf Harstad. Theological students, Concordia Seminary, St. Louis, Mo; Rev O.C Durr, Fredericksburg, Iowa. (Wisconsin Synod) Ole Reiersen, Wittenberg, Wis.

(ed.: Then there is a list of excuses)

### **Excuses**

The following calls were excused for not having a representative

H.A. Preus's [Chicago, Ill], G. Guldberg's [Sutton's Bay, Mich], K.L. Guttebø's [Holton, Mich.], L.P. Jensen's [Marshfield, Ore], J.A. Moldstad's [Chicago, Ill], and J. Hendricks' [Minneapolis, Minn]

The pastors [excused] Mommsen, Møller and Guldberg, excused for late arrival. Pastor G.P. Nesseth

Accredited by the secretary.

(ed.: There were many guests at the convention. As I read this list I wished that I could have been there to meet them. Some played a part in the history of the synod. Many have descendants that are still active in the Synod. Place names are also interesting.)

### **Guests**

**Fairview congregation, Minneapolis:** Mrs. Ella M. Lee, Mrs T. S. Heller, Mrs. O. J. Fossmark, Mrs. J. Ferber, Mrs. E. Bergquist, Miss Edna H. Johnson, Miss Diderikke, Hilda and Hartwig Anderson, Mr. A. F. Arnold, St. Pul, Minn. **Pastor Gullerud's call:** Mr. and Mrs A. Anderson, Mr. and Mrs. M. Brynteson, Mrs. and Mrs. M. Johnson, Mrs. Anna Nelson, Mrs. Rev. O.M. Gullerud, Miss Ida Ingebritson, Monrad Gullerud, E. R. Tyssen, Mr. and Mrs. Oscar Ødegaard and N. J. Nelson. **Ylvisaker's call:** Mrs. Rob. Nelson, Mrs. E. N. Edwards, Mrs. G.A. Torgerson, Mrs. Rev S.C. Ylvisaker, Mrs. A. Quisling, Mr. and Mrs. E.J. Onstad, Mrs. John Melaas, Miss H Nestestuen, Miss Carrie Strandham, Miss Elsa Onstad. **Quill's call:** Mrs.

Rev. C.J. Quill, Idella, Stella, Mervel and Grant Quill, Nels Spangelo and wife, Miss Anna Spangelo, Mr. and Mrs. J.G. Sime, Doris Smedal, Mrs. Rev. A.G.H. Overn, Anette, Olga and A.B. Overn, Mr. and Mrs. Hans Gulbrandsen, Edmund Gulbrandsen, E.O. Vangen, Sverre Lien. **Torgerson's call, Kensett:** Mr. and Mrs. A.M. Hansen, Eleonora Hanson, **Northwood:** Mrs. Dina Torgerson, Mrs. Rev. N. Pedersen, (Anaheim, California), Mrs. Rev. A.J. Torgerson, Mrs. Berthine Ingebritson, Mrs. F. Hopperstad, Misses Dagny and Naomi Torgerson, Rueben Torgerson, Mr. and Mrs. A.J. Anderson, Mr. and Mrs. Theo. Estenson, Mrs. S.B. Holm, Mr. and Mrs. H Levorson. **Ingebritson's call, Emmons, Minn.:** E. H. Hanson, Palma, Ida and Kathrine Hanson, Miss Anna Tyssen, E.S. Stene, Martin Stene, Sarah Steve, Lake Mills, Ia.; Mrs. Rev. P.C. Forseth, and Christine, L. Levorson, Ingvald and Helene Levorson, Mrs. K. Hagen, Marie and Elma Hagen, Miss Amanda Huso, Martin Ludvig, Inga and Nilsine Ludvig, Adella Petterson, Martha Rasmussen, Carrie Peterson, Hilma Buttler, Stella Trulson, **Story City, Ia:** Nehemias, Herman, Erling, Olaf, Elizabeth and Martha Tjernagel, Radcliffe, Ia.: Oscar Broland, Sombra, Ia.: Mr. and Mrs. A.M. Hansen, Elenora Hansen, **Lake Mills, Ia.** Mrs. Julia Hanson and Ingeborg Hanson, Mrs. Rev. H Ingebritson, Margareth and Carl M. Hanson. **Pastor Hansen' call, Scarville, Ia.:** Mrs. Rev. E. Hansen, Julia Martinson, Clara Brudvig, Agnes Nygaard, Haldor, Morris and Agnes Dale, Erik and Nette Brudvig, **Blue Earth, Minn.** Dr. S Nygaard, **Bricelyn, Minn.** Mrs. Ole Anderson, Oscar, Tilde and Inger Anderson, **Leeland, Iowa.** [sp] Mrs. Erik Matteson, Mrs. P.A. Weberg, Mrs. Lyon Storby, Elmer and Selma Storby, Mrs. Gilbert Olson, Genhart, Clara and Tena Olson, **Forest City, Iowa.** Sam. Hønsey, L.G. Kloster, Grant Kloster. Unseth's call: Ola Storla, Mrs. O. Storla, Thor and Olga Storla, Mr. and Mrs. H. Dehli, Hannah, Magdalene and Palmer Dehli, Mrs. P.S. Narum, Miss Amy Anderson, Miss Palma Unseth, T.A Grønna, **Waucon, [sp] Ia.** Pauline Landsverk, **Mt. Sterling, Wis.** Kristen Grogan, **Mayville, N. D.** Mrs Stella Aarhus, **Dundas, Minn.** Albert Ellingson, **Faribault, Minn.** Mr. And rs. T. Ellingson, **Glenwood, Minn.** B.H. Tveit, E.A. Thurner, **Harmony, Minn.** Mr. and Mrs. Stephensrud, Miss Thenora and Therese Gregerson, St. Peter, Minn. Mr. and Mrs. Jens Anexstad, Miss Constance Svendson and Ruth Pearson, Morris Svendson, Christian Olson, Mrs.

O.T. Olson, **Belview, Minn.** Mrs. Rev M.F. Mommsen, Paul Gerhardt og Merlyn Julia Mommsen, **Ossian, Ia:** Miss Thors E. Halvorson, **Decorah, Ia.** Miss Hannah Ottesen, Mr. C.N. Bolding, Alma Bolding, Mr. and Mrs. H.H. Lovestuen, Mary Bik, Ragna Johnson, Mr. and Mrs. J.J. Hopperstad, N.A. Evensrud, **Elma Ia.** Omar Miller, Holton, Mich. Mrs. Rev K.L. Guttebø. **L.S. Guttebø's call:** Mrs. Rev L. S. Guttebø, Miss Emma Tweten, Hellen Guttebø, Laura Ingebritson, M.P. Larson

(ed.: After President Gullixson's Presidential Address, he gives his report. The first paragraph was printed in the last issue of Oak Leaves. That paragraph is repeated here, and then the report continues.)



## THE PRESIDENT'S REPORT, 1924

I have the pleasure of telling of my conduct of office. It is gratifying to be able to report that our congregations and priests work in good faith for the great goal. (ed.: This paragraph was printed in Oak Leaves Volume 28, Issue 2.)

I have only been able to attend the most important meetings outside of my own congregation

At our joint conference in Albert Lea, Minn., I preached the communion service in Norwegian. At Madison and the Chicago special conference I officiated at the evening service in English. At a meeting of the congregation near Amherst, Wis. on the occasion of the calling of a pastor, I was present, and later in the same congregation I held a missionary service

In the Nicollet congregation, in pastor Strand's call, I officiated at a missionfest in October, and later I was present at a meeting in the same congregation that

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was interrupted by a protest by a minority against the congregation's motion to join our synod.

In Kilbourn, Wis., where the Norwegian Lutheran congregations are now served by a pastor from the Missouri Synod, I was present at a peaceful meeting and initiated the conversation about the theme: Salvation by God's Grace Alone.

Of the mission committee's meetings, I have been present at three. Also with the committee for higher teaching institutions, I have participated in three meetings at Concordia College, St. Paul.

Two of our pastors have been tested by the great sorrow of losing their dear wives by death, namely the pastors J. B. Unseth and P. A. Widvey. I preached at their funerals.

I am happy to report that an application for inclusion in the synod has been sent to me from Boston Norwegian Lutheran Church, pastor C. A. Moldstad's call. Of from West Paint Creek Norwegian of Allamakee; Ia. Pastor J.B. Unseth's call. The required documents are submitted. I am also informed by Pastor H.M Tjernagel, that the Synod's constitution has been adopted by both congregations in his call. Thereby also, Saude and Jerico Evangelical luth. congregations, as determined by the synod meeting last year, are admitted to the Synod.

In addition, it is a pleasure to be able to announce that Nicollet Norsk ev. Lutheran congregation near St. Peter, Minn., pastor J. J. Strand's call, has decided to apply for admission to the Synod.

Parochial reports from all but four of the synod's pastors have been submitted, and they show that, in addition to the four calls, the synod now includes sixty congregations and mission sites, which are served by the synod's pastors.

The reported number of souls is 6326. There are five congregations and one mission that have not reported.

It seems to me that all reports are very conservative with regard to property values and number of souls.

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It should be required that all reports of priests and standing committees be submitted to the chairman promptly and without exception.

Our synod has enjoyed a great blessing in the past year with regard to the establishment of parochial schools. Two new schools namely in Western Koshkonong parish, pastor L.S. Guttebø's call and in Our Savior congregation in Princeton, Minn., pastor O. M. Gullerud's call, and have continued throughout the past school year.

The other church schools have successfully continued the blessed work of educating the young in the discipline and guidance of God's word.

These matters are dealt with in a one-day session during this meeting.

Relocation of pastors: Pastor C.J. Quill has accepted the call to Our Savior Norwegian Lutheran congregation, Albert Lea, Minn.

Pastor J. E. Thoen has assumed the mantle of Our Savior's Norwegian luth. congregation at Amherst Wis. He still serves the church in Oklee, Minn.

Reverend J. Hendricks has taken over the service of the other mission sites previously served by Reverend Thoen. The congregation at Story City, Iowa, is now served by Reverend A. J. Torgerson, Reverend G. E. Møller is now a missionary priest in Alberta, Canada.

God bless our meeting.

G.A. Gullixson

(ed.: The two synod essays, "The Power of the Word" and "The Objection of the Norwegian Synod to the First Paragraph of Opgjør," and the "Historical Overview of the Parish School in the Synod" follow this President's report.)

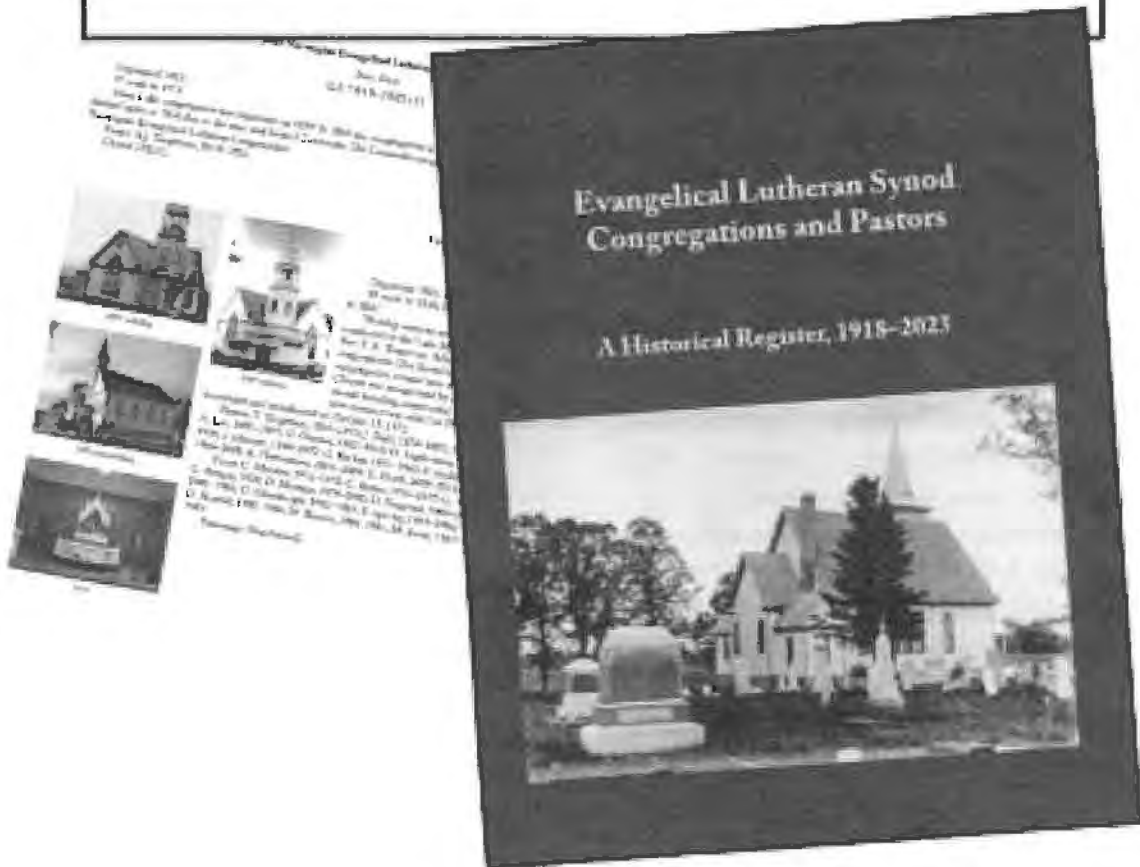


# ***Evangelical Lutheran Synod***

**A Historical Register**

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# ACORNS

## FROM THE ELS ARCHIVES



Theodore G. Gullixson - Archivist

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## THE HOLY CROSS

*A Lutheran Paper for a Lutheran Parish*  
*Edited by the pastor [Rev. Erling Ylvisaker]*  
*Published Monthly by the Evangelical Lutheran Church of the Holy Cross.*  
*Volume III, No. 6 Madison, Wisconsin March 1931*  
"Stretching our Tent"

On Friday, April 8th, at 8 P. M., when we have our next quarterly meeting, your pastor wants to discuss a project which for the sake of convenience we can call, stretching our tent. The Holy Spirit used this language in the Old Testament to mean a greater missionary zeal. The tent-stakes were to be moved farther out so that God's mercy could cover a larger number of sinners.

The best way to meet depression and sinking of hearts is not by counting our many reasons for discouragements, but by consecrated grit. Brave hearts have no desire to be sunshine soldiers who are willing to wear the uniform only when there is peace and fair weather. Neither does a Christian want to retreat when church work is up a bad hill. Newspaper reports say that the Spaniards are stabling their horses in the Cathedrals. Here in America the spirit of the times is not so crude, but there are many who suggest that the church is too expensive a business in these times.

To meet this propaganda we need to put on more zeal in mission work, and the only way we can put on more zeal is to find some definite thing we can do to help the church move forward. A zealous word is good, but work is better. The plan I want to suggest—please do not say it is hopeless until we have tried—is that we put on a campaign all along the front to get new members. Nor can we leave the idea as vague as that. If there is work to do, we want to put our hands on it.

Put simply it is like this: Let every family try earnestly to win one or more members. Our purpose is not to steal from other churches, but to diminish the large number of unchurched. The details of this plan we can discuss at our quarterly meeting on April 8th, but permit me to put down these four facts:

1. It must be personal work, your work. The Israelites in the wilderness were not allowed to carry the precious Ark in a wagon. God's command was to carry it on their shoulders. The success of our plan, humanly speaking, will rest upon your and my shoulders.
2. It will pay. Can you imagine that missionary work ever could fail? Not least of all it will increase your own love for the Savior. Faith without works is dead, but faith with works saves you and others.
3. If you are in any doubt about the workability of this plan, recall that every one of our members has been won by ringing door-bells. The Church never says, "I will stay home for everybody knows where I live."
4. The pastor appeals to you personally. Let young people, women, and men—members and friends—come to our meeting April 8th—8 P. M.



# ELS Historical Society Subscription-Membership Form

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Membership Type:  Voting  Associate Amount \$ \_\_\_\_\_

Special Gift for \_\_\_\_\_ Amount \$ \_\_\_\_\_

## 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

