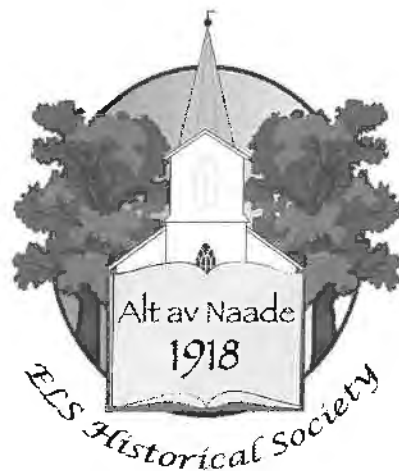


# Oak Leaves

Newsletter of the ELS Historical Society



Volume 29

Issue 1

Winter 2025

## THE STORY OF PASTOR A. V. KUSTER

**Told by his son, the Rev. Thomas Kuster at The Bjarne Wollan Teigen Reformation Lectures at Bethany Lutheran College & Seminary Mankato, Minnesota.**

**November 1, 2024**

Thank you Dr. Tim Schmeling, session moderator, and all of you for indulging me a few minutes to tell the story which I hope can add a different and additional perspective to what the discussion has been so far because I've had deep roots in all three of these synods, ELS, WELS, and LCMS. In addition to that, I think this story will provide a perspective from a parish pastor's view. We've been talking understandably about the important and difficult decisions made by synodical leaders. But there are a lot of pastors who were involved and perhaps this story will add that dimension.

My family had deep roots in the Missouri Synod, especially on my mother's side. The relationship was filled with pastors, teachers, and professors. Professor Lorenz Wunderlich, who is one of those and stayed at DeMun when the Seminex walkout occurred, is my great uncle. DeMun is the street address of the Concordia Seminary, which at the time was referred to by many with this name. I'm related to President Behnken – my grandmother referred to him as "Cousin John."

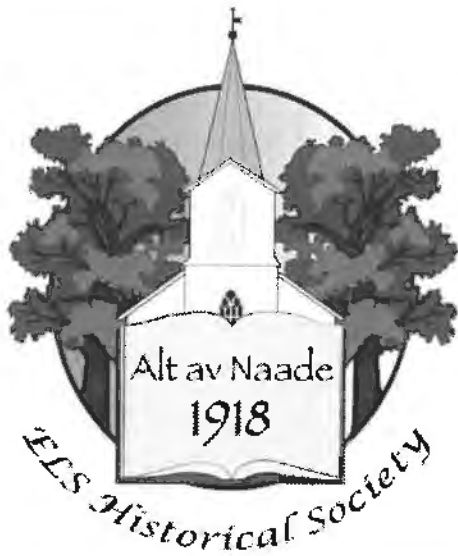
I remember as a child, as a young man sitting in front of the black and white TV in our house and feeling



*Kuster family: Rev. Arnold V. Kuster, his wife Leona, children Theodore, Thomas and Ruthann.*

great pride in watching This Is the Life—the Missouri Synod television series that proclaimed at the end of every production, the words of Jesus, "I have come so that you might have life and might have it more abundantly." I felt great pride as I thought, that's my church. I must say: that perhaps is one of the early impulses that prompted my career-long interest in

*(Continued on page 4) 1*



The Twenty-Eighth Annual Meeting of  
the ELS Historical Society

**“The First Decade of ELS Growth”**

Presented by Rev. Paul Webber

Hymn by the Norseland singers

All are invited to attend this free presentation.

*Sunday, June 15, 2025*

*6:30 p.m.*

*Bethany Lutheran College,*

*Lee Theater of the Ylvisaker Fine Arts Center*

*Mankato, Minnesota*

*A brief business meeting will follow the program.*

*Everyone is welcome to attend.*

## THAT’S CREEPY!

That phrase was heard many times during the Ottesen Museum’s Christmas Open House on December 10th. The theme was “You Gave Me What? Interesting and unusual donations to the ELS Ottesen Museum”. Along with being able to view the museum’s regular collection, have some Christmas treats, and sing Christmas hymns, guests were able to see and learn about some of the museum’s odder or more unusual artifacts. Guests were then asked to choose the item that they found to be the most interesting.

The articles that grabbed the most attention also seemed to be three of the creepiest to our modern American tastes. The three items that had the most mentions were: a mold for a death mask, a decorative wreath made from woven human hair, and a stuffed frog from the Amazon



**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, Larry Rude.

**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*

---

River. We hope to highlight these three items over the course of the year on the museum's facebook page - stay tuned!

The Christmas hymn singing also had an unusual twist. All of the hymns were sung out of the 1913 Lutheran Hymnary. Guests had fun singing hymns with different or long forgotten translations and tunes. Special thanks goes to the members of the Bethany Lutheran College choirs who led the singing.

If you still want to see our unusual items in person, most of them will either be in their regular spots in the permanent exhibits or in a special temporary display. We invite you to come and see them soon. Guests at the open house were also encouraged to ask about artifacts they found that seemed unique to them that weren't part of the special displays. It looks like we may be revisiting this type of topic in the future. If you visit the museum and see something you want more information about, let us know and we'll consider including it in the next round.



## FROM THE EDITOR

The chief article in this issue is "The Story of Pastor A.V. Kuster." This was told by his son, the Rev. Dr. Thomas Kuster, at the Bjarne Wollan Teigen Reformation Lectures at Bethany Lutheran College and Seminary in Mankato, Minnesota, on November 1, 2024. The theme of the Reformation Lectures

was "The Fiftieth Anniversary of Seminec" from the perspective of the Lutheran Church - Missouri Synod (LCMS), the Wisconsin Evangelical Lutheran Synod (WELS) and the Evangelical Lutheran Synod (ELS). (You can find links to listen to these lectures on YouTube at the Reformation Lectures page of Bethany Lutheran College. <https://blc.edu/campus-life/annual-events/reformation-lectures/>). Rev. Kuster's experiences are pertinent to that time period.

I was privileged to know Rev. Kuster, since my first call was to Madison, Wisconsin in 1978. I got to know him at pastors' meetings and as a neighbor and friendly counselor to a young pastor. I would also note that Rev. Kuster was on the Board for Missions from 1965 to 1971. He was on the board that made the decision to begin the mission work in Peru which began in 1968. His son, Theodore, was the first called missionary to that field. I was called to join the work of this mission in 1982. Missionary Kuster encouraged me to accept that call. But by that time he had moved on to other things. Thank you to Dr. Thomas for contributing this knowledge about his father and to Rev. Craig Ferkenstad for forwarding this article to the editor of the Oak Leaves.

This issue also contains an article about an ELS congregation that has completed 150 years of history, First Lutheran Church of Suttons Bay, Michigan. Thank you to the current pastor, Colin Anderson, for contributing this article.

The Acorn was found in the archives by archivist Ted Gullixson. Please plan on attending the annual summer event of the Evangelical Lutheran Synod Historical Society. It takes place in the evening of Synod Sunday, June 15, on the campus of Bethany Lutheran College. The

*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.

theme looks to be very interesting, “The First Decade of ELS Growth.” This will cover the early years of the synod after its re-organization in 1918.

Thank you for reading the Oak Leaves. If you aren't a member of the ELS Historical Society and don't receive Oak Leaves regularly, please subscribe by sending in the application on the back.

Editor Timothy Erickson.



*(Continued from page 1)*

using mass media to reach out with the gospel.

My dad, A. V. Kuster, graduated from the St. Louis seminary in 1935. There he began long acquaintances with the Norwegian Synod. He knew many of them on the list provided earlier by President Obenberger. Bjarne W. Teigen was in his graduating class, and in the graduation yearbook his picture appears right next to “Milton E. Twite” (sic). Those were admired and lifelong relationships. There was correspondence between him and these Norwegian men throughout his career. Even before that when he was at St John's College in Winfield, Kansas, his debate partner was Clarence “Doc” Hansen (I mention names because some of the old-timers might know these men) and he was a Norwegian. His best man, at my Dad's wedding, was Karl Rush who married Emma Anderson; a sister of the Andersons after whom our residence hall is named. His acquaintance with the Norwegians went way back, and it was always an admiring one.

Upon graduation from the seminary, my dad had already noticed the trends. He almost immediately began engaging in this struggle. At first it was tentative because his first calls were to mission congregations—

first in Canada, were my brother Ted and I were born and then to a small town in Iowa, all under the mission board, and he felt vulnerable working under the mission board and carrying out this struggle. In 1944, he was eager to take his call to a two-congregation parish in northern Indiana. That not only got him out of mission status but closer to Chicago which became a center of conservative activity. He became active in what was called the Chicago Study Club with names like Romoser, and A. T. Kretzmann who I think spent his last years as a member of our synod. He was active on the editorial staff of *The Confessional Lutheran*, a conservative counterpart publication of *The American Lutheran*, of which we heard something yesterday. In fact, my Ph.D. dissertation at the University of Wisconsin examined the discourse of these two publications over a couple of decades as they, in their view at least, fought over the soul of the Missouri Synod.

In the late '40s and early '50s, my dad made frequent, actually weekly trips, to Chicago. I say “we” because I went along frequently. Like many families, the kids needed dental work—teeth, straightened. The only way my dad could figure out how to afford that, was to take us to a dental school in Chicago. He'd drop us off at the dental school. While the students practiced on us, he'd run down to Oak Park, or wherever it was, to hob-knob with his confessional Lutheran compatriots down there. Those were weekly trips for many years.

My mother was Leona Warnke Kuster. Like many wives whose pastor husbands struggled to make ends meet while raising their kids – and fixing their teeth – along with organ playing, Sunday School organizing, Christmas pageants and such, she went to work first as our small town's public librarian, then as a public school teacher of German. There she not only helped pay our family bills, but found great personal fulfillment.

One of my dad's congregations was more supportive of his struggles against synodical trends than the other. I recall as a preteen family member, realizing somehow that when my dad went to a voters' meeting

---

of his congregation, to which a synod official had been invited, he might not come home with a job. It was a realistic fear because our neighbor pastor, a few miles to the south (his name was Paul Koch), was also a conservative. He made a tactical error at the 1950 Missouri Synod convention in Milwaukee, when he went onto the synod floor and raised some specific direct accusations against synodical officials. It caused an uproar. He was severely censured for his procedure. The whole episode was considered a black eye to the conservative movement in the Missouri Synod at that point. He lost his congregation. It split. He felt an obligation to remain with a remnant. I recall visiting him at a time when he was physically laying bricks; building his new church with his own hands. His son became a physician. His name was also Paul and is a member of the ELS and I think a frequent delegate to our convention.

My dad continued his work through the turmoil of the '50s living under the tension of this threat which our whole family felt. He sent his kids off to school. My sister Ruthann and my brother Ted came here to Bethany, and I went to Northwestern in Watertown [WELS]. I was there for six years from 1955–1961. Those were the turmoil years, weren't they? I felt no turmoil at Northwestern prep and college. I felt kind-of sheltered there. I suspect it was a deliberate decision by the faculty to keep us that way. There were no campus-wide briefings on inter-synodical relations. I recall no classroom discussions of it that anyone brought up. But we weren't oblivious. One of our classmates left in my senior year, 1960–61. But to us the tragedy of that was that he was the starting quarterback on the football team. He went to the CLC. I do remember learning a new word, "abeyance." The Wisconsin Synod did not want to say they were in fellowship. They didn't want to say they were breaking fellowship. And so some genius, I think, came up with the phrase, we're "holding fellowship in abeyance." I thought that was wonderful. Two of our favorite professors on the campus made the "villains" list that was reported to us in a conference presentation the day before. Everybody wanted to take Greek from Richard Jungkuntz and Ralph Gehrke, who I think by consensus along with Dr. Elmer Kiessling were among the best teachers on the campus. I think those two

left shortly after President Kowalke was replaced by President Toppe.

Finally in 1961, my dad got a call from Our Saviour's Lutheran congregation in Madison, Wisconsin, an ELS church. My sister Ruthann, at the time, was a student here at Bethany and her roommate happened to be a young woman from Our Saviour's congregation in Madison. Her name was Judy Maginnis. Our Saviour's was looking for a pastor and Judy learned from my sister about her father's situation down in Indiana. She went back to Madison and talked to one of the elders and said there's a Missouri Synod pastor down in Indiana who might be ready to leave the fight; check him out. They actually sent an elder down to listen to him preach. It must have been a good report because he got that call. I guess that's how the Holy Spirit works. It's also how God the Father works because that young lady Judy Maginnis is my wife of fifty-seven years. So that's how God the Father takes care of us as well.

He didn't take that call immediately. He sent a letter to his more supportive congregation, and said that if you agree to leave the Missouri Synod with me, I will stay and continue to serve you. They were the smaller congregation in a two-congregation parish and could not afford to maintain a pastor on their own, so they declined. That's how A.V. Kuster became a member of the ELS.

When he did that, I always admired and was amazed at how when he made that switch, he pretty much left the theology wars behind. Something that had been so consuming and really central to his identity as a pastor for so many years was just kind-of turned off like a light switch. Instead, when he entered the ELS, it was a renewal for him. He focused his energies, which were considerable, on foreign missions. I might say he did that with the help and assistance of his good secretary and parish worker Charlotte Edwards (whose daughter, Cheryl Heiliger, is here with us today). He helped the ELS launch their Peru mission.

All his papers from those years—twenty years in the Missouri Synod and all those struggles— are in the Concordia Historical Institute. I shipped them down

there: six cartons full of papers. Before I left them there, I scanned them all. So I have copies of them all. I think that those are a valuable repository of one facet of all this history. I hope when the comprehensive history of all those days is written by someone, that those papers will be a useful resource.

Thank you for indulging me with this story..

## ANNIVERSARY AT FIRST LUTHERAN CHURCH, SUTTONS BAY, MICHIGAN



*"Officiants at the anniversary service, liturgist local pastor Colin Anderson and Preacher ELS president Glenn Obenberger"*

### **Written by current Pastor Colin Anderson**

On August 24th, First Lutheran Church of Suttons Bay celebrated its 150th Anniversary. A Festival Service was held at 3 PM and a reception followed at 5 PM. ELS President, Glenn Obenberger, preached the sermon for the occasion. The text was from the Gospel of St. Luke, Chapter 19:37-44. The theme was,

"Celebrate the Time of Jesus' Gracious Visitation of Eternal Peace." Pastor Anderson served as liturgist and four former parish pastors participated. These were; the Rev. Homer Mosley, Rev. Michael K. Smith, Rev. Ronald Pederson and Rev. Kurt Uhlenbrauck. Over 100 people were in attendance for the Festival Service.

As part of the festivities, church history booklets and postcards were created and made available



*"First Lutheran Church, Suttons Bay, Michigan"*

for all in attendance. Commemorative ornaments were also given as a gift from our Ladies Aid Society, these had a painted picture of the church building on the front. Inscribed on the back was the following verse from Jeremiah 29:11, "For I know the plans I have for you, declares the Lord, plans for welfare and not for

evil, to give you a future and a hope." This text also served as the theme for the celebration. After the service, a group photo was taken outside in front of the church.

At 5PM a reception took place at Peterson Park in Northport, MI on the west side of the Leelanau County peninsula overlooking Lake Michigan. The Lord provided wonderful weather. The rain from the morning cleared entirely to reveal a blue sky. A pork roast was served with many sides and a delicious cake, decorated and in the shape of our church was enjoyed for dessert. After the meal, each pastor had an opportunity to speak and share their experiences at First Lutheran. All of the stories and fond memories shared were received with tears of joy, happiness and thanksgiving.

It was on August 24, 1874, exactly 150 years prior, that a group of Norwegian settlers met at a member's home in Suttons Bay, MI. The purpose of their meeting was to discuss the possibility of organizing a Lutheran congregation. They united under the following resolution: "This congregation should hold



*"Members and Pastors present at the 150th Anniversary"*

fast to the old Lutheran teaching that the Bible is the source of truth, learning, and life, together with the Lutheran Confessions."

The first members of First Lutheran Church were Esten L. Bahle, Paul Hansen, Lars E. Bahle, Niels Einarsen, Osmond Olsen, John Toresen, and others. There were initially 31 members, including children. For eleven years, the congregation existed without a church building and met in the home of Paul Hansen. By 1910, this membership grew to 351.

The first pastor who served First Lutheran was the Rev. M.P. Ruh. He came four times a year as he traveled to preach at churches throughout Michigan. As membership grew, the church met in the old public-school house on St. Marys Ave, only a few blocks down the street of our current location. Starting in May of 1876, the congregation sought to establish a cemetery. Paul Hansen donated a half-acre plot, and the first funeral and burial was for Henry Hanson, who died at birth on November 18, 1875. The Lutheran Cemetery of Suttons Bay is still operated by our congregation today.

By 1882, the congregation possessed enough funds to call a full-time Pastor, and the Rev. John J. Maakestad answered the call. He was an influential pastor who traveled around the area starting new churches and, in some capacity, served as many as ten at a time. Pastor Maakestad was a devoted Pastor, and in the winter time, he'd put on his ice skates and skate across the

West side of the frozen Grand Traverse Bay to serve a congregation in Elk Rapids, MI.

In 1883, a parsonage for he and his family was built for \$192.00, and although the congregation had decided in 1875 to build a church, its construction did not begin until 1885 and was completed in 1886. The cost was a little over \$1,000, and labor and additional materials were donated, including logs given by members and sawed at the local Greilick Bros. mill at no charge. A basement for gatherings and fellowship was dug in 1899 with proceeds raised by the Ladies Aid of First Lutheran.



*"Rev. Michael Smith, Rev. Ron Pedersen, Rev. Colin Anderson, Rev. Homer Mosely, Rev. Glenn Obenberger, Rev. Kurt Uhlenbrauck"*

It wasn't until 1972 that a front narthex addition was put on which allows for a warmer access to the sanctuary. Today, much to the delight and thankfulness of the congregation, it allows for an ice and snow free entrance during our Northern Michigan winters. Additionally, a project is currently underway to update the basement that was dug up in 1899, allowing for updates to the kitchen, fellowship hall and bathroom facilities that the Lord will use to bless the congregation for years to come.

We at First Lutheran are deeply humbled and grateful that the Lord and Shepherd of souls has granted 150 years of grace to our congregation. Jesus Christ and His blessings of Word and Sacrament call and sustain believers of His Kingdom, bringing Life and Salvation to our needy souls. The Gospel message continues to

---

ring out each Sunday and the community of Suttons Bay, MI still has a congregation of Confessional Lutheran's clinging to the One Thing Needful.



## 100 YEARS AGO - 1925

The 1925 Convention of the Norwegian Synod of the Evangelical Lutheran Church (which later was renamed the Evangelical Lutheran Synod) was held at Nicollet Norwegian Evangelical Lutheran Church (later named Norseland Lutheran Church) near St. Peter, MN, 11 to 17 of June 1925

The President of the synod was George Albert Gullixson. He gave the following address which was translated by J. Herbert Larson in 2004. The 1925 Convention of the Norwegian Synod of the Evangelical Lutheran Church (which later was renamed the Evangelical Lutheran Synod) was held at Nicollet Norwegian Evangelical Lutheran Church (later named Norseland Lutheran Church) near St. Peter, MN, 11 to 17 of June 1925

The President of the synod was George Albert Gullixson. He gave the following address which was translated by J. Herbert Larson in 2004

Presidential Address 1925

Esteemed brothers in the ministry and brethren in the faith!

Grace be to you and peace from God our Father and the Lord Jesus Christ!

Our chief task when we assemble again at a synod meeting is to be to defend and uphold purity and

unity in the teaching and proclaiming of the Word of God according to the apostolic model and the example of the Lutheran fathers.

When "the first synod meeting" met in Jerusalem we see from Acts 15:6 and Galatians 2 that the chief topic for the discussions was purity and unity of doctrine. The apostles and elders exercised all diligence to prove that the correct teaching of the Word of God was proclaimed and confessed in all the congregations.

They discussed doctrine. They wrote precise formulations of doctrine in the meeting and sent them with men chosen there, to the congregations far away in Asia Minor in order to secure the congregations against errors in doctrine. They listened to the apostle Paul's preaching and only after having heard him did they extend to him the hand of fellowship. Luther, the father of our church, has also expressed himself about the proper purpose of synod meetings when he writes about the councils (the synod meetings of that time): "that learned and God-fearing men, both clergy and laymen, come together in order to subscribe to the correct and pure doctrine and in order to work toward the church being swept and cleansed from new errors and heresy." He also says in another place: "A council has nothing new to set forth, either in faith or good works; but it is to assert the old faith and the old good works, according to Scripture."

The old faith and the old good works according to Scripture. This is our program. This is what the Norwegian Synod has wanted and still wants!

Agreement on this program with a common desire to preserve it, and a common fear of losing it, have gathered us into a church body. God has given us this desire. This fear is a fruit of faith — the fruit of sons and daughters of God. What is it which has brought us the rich blessing and the great joy which we have enjoyed in these years in spite of our loss, except the fact that we have been able to work with a clear conscience, with glad expectations and with certainty of faith about salvation and eternal blessedness in the clear light of God's Word?

---

If we want to preserve this blessing of God for ourselves and our children then our aim and main object must be to stand under the warm rays of the spring sun which God has given us in His Word.

We do that when we inquire into it, search the Scriptures and bring to light its answer to all the puzzles of life and all the important problems which press hard upon us in our church life as well as in our personal lives.

We are to ask God for His holy enlightenment in this because herein is to be found the proper key to progress in our personal as well as in our personal Christian lives.

We can say that we are beginners. Even though our church body springs from a work of many years, it now has, in a special way, the responsibility for seeing that everything is founded properly according to the will of God. God has given us an opportunity to do this. We are never to forget it. If we do not use it, then no one can calculate what harm we cause. How important it is therefore that we hold to the Word of God. In Isaiah 8:20,21 it says: "To the law and to the testimony: if they do not speak according to this word, it is because there is no light in them. And they shall pass through it, hardly pressed and hungry."

If we want to secure the dawn for our people — therefore, the awakening, refreshing, life-giving spiritual morning sun — then we must hasten to the Word and to the testimony. The Word of God is the testimony of God. People who seek it elsewhere have no morning sun.

That's why we want to let doctrinal discussions always occupy the most important place during our synod meetings. We also have encouragement for this from the example of our faithful fathers.

The purpose of this is to work so that the light of the Word of God might shine even more clearly wherever our church body works, and comes to work.

Dr. Koren writes about this in the meaty article: "What the Norwegian Synod Has Wanted and Still

Wants":

Our heart's desire is to preserve the old doctrine in which our fathers found their peace, for we have learned to see that this doctrine and this alone is founded on God's Word. We therefore wish very much to awaken in our people zeal to preserve their glorious heritage. We do not want to make them fanatical, but we do very much want to help them to become "grounded and settled," so that they do not let themselves be "moved away from the hope of the Gospel" (Co. 3:23), but will be "steadfast, unmovable, always abounding in the work of the Lord" (1 Co. 15:58). From all directions, also from our dear fatherland, come reports of falling away from the old faith and of bitter attacks upon the Biblical truths.

If we are to be enabled to retain them, we must in the first place let it become a matter of holy earnestness to preserve God's word pure and unadulterated as the only clear light in this world's darkness, and we must be willing to endure being scoffed at and mocked because of this firm adherence to the word. Furthermore, we must let it become a matter of just as great concern to lead holy lives according to the Word of God. If we fail to do this, then God Himself has said: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43). This we will try to remember every time we pray the Lord's Prayer. [Faith of Our Fathers, p. 112.]

With this same goal in mind, we want this year to discuss an essay by the synod's oldest active pastor, Pastor B. Harstad, on the theme: "Judgment Day and the Signs Preceding It."

Just as we always want by God's grace upon our synod meetings to apply ourselves to striving after maintaining the pure doctrine over to-ward the errors and departures in our time both through theses and anti-theses, discussions and resolutions, so do we, however, want to remember that God demands of us that the proper fruits of the pure doctrine (the true faith) — namely the old, good works according to Scripture — are not to be omitted.

---

True Christianity does indeed consist in faith and love. Jesus says: "If you continue in my word, then are you my disciples indeed" (Jo. 8:31). To continue in the Word of Christ means that we let it be the rule and guide both for our faith and our life. If we are His disciples indeed, then we will, by God's grace, be zealous about being His kinsmen and being known as His children who love everything which Christ loves and who oppose everything which is opposed to Him.

If we continue in Christ's word — let His Word dwell among us richly, then we will be known for a Christian behavior, a Christian character, for steadfastness and determination in our life's principles which will be grounded in love to God and men.

One who continues in Christ's Word and lets His Word dwell in his heart will receive grace to stand in all trials and temptations. When the world entices to sin he will receive grace and wisdom to say with Joseph: "How then can I do this great wickedness, and sin against God?" (Ge. 39:9). He will learn of Jesus, knowing that Satan must still yield to a word of God.

To the Word and to the testimony! says the Lord to us in our Christian conflict. He who does it will have his eyes opened to temptations and dangers and will receive grace and wisdom to judge rightly and to act rightly in love. Here, he will receive grace to shun leaning toward both sides when it comes to confessing Christ's love in deed as well as in word.

For example: The person who believes that the blood of Jesus Christ the Son of God cleanses from all sin will never think of letting himself be enticed to follow along with the so-called Christian Science which denies Christ's death for the sin of the world and scoffs at the doctrine that the blood of Jesus which flowed from His wounds on the tree of the cross, cleanses from all sin. He will flee from all such blasphemy. Whoever really believes Jesus' word: "You shall worship the Lord your God, and him only shall you serve" (Mt. 4:10), will never let himself be induced to follow the papists in their abominable worship of Mary and the saints.

Whoever really and truly believes the Second Article in our confess-ion of faith, that Jesus Christ, Son of God and son of Mary, died on the cross for all the world's sin and rose on the third day for our justification, will never silently tolerate that a pastor, who in speech and writing has denied this article of faith, be elevated to the office of bishop and continue as such an overseer in the church, in peace and quiet.

[Here ends the first half of this presidential address.]





# ACORNS

## FROM THE ELS ARCHIVES



Theodore G. Gullixson - Archivist

---

## HOW TO GET TO BOSTON

*A Letter from Rev. George Lillegard, pastor in Newton, Mass. writing to Pres. Norman A. Madson about coming to Boston for a "visitas," Mission Festival, and information about the Jubilee Offering. These are directions on how to arrive by train.*

Oct. 13th, 1942

Dear N.A.M.

I am just mailing out our Bulletin—our main, if not sole, advertising medium, and am announcing Mission Festival, your arrival, etc. in that number. It will be up to you to decide whether you want to come early in the week or late in the week, and to leave early in the week or late. In other words, spend as much time here before and after Nov. 29th as your schedule will permit.

As for trains—the best train to take is The New England States Express. That has through Luxury Coaches, that I have found about as good to sleep in as a sleeper. However, if you want to take a sleeper and want to economize at the same time, as I do, buy your coach ticket and then take a sleeper just for the night, say from Toledo to Albany. You will have to get an Eastern Clergy Permit—address the Eastern Clergy Bureau, 143 Liberty St., New York for application blank, etc. Your half fare applies only to "First Class" tickets, which means you can take a sleeper without paying extra fare,—only the birth price, and you save 1/2 cent per mile as compared with coach fare. Return trip rates do not apply on Clergy permits. If you are satisfied to travel by coach all the way, perhaps it would not pay you to buy the Eastern Clergy permit for this one trip. There is no reduction in fares at all in New England. —I just called up to inquire about return trip rates and learn that you save, if anything, more on the return trip

rate than on the Clergy permit, if you travel by coach all the way. But let me emphasize that, if you want to take the sleeper, it will be a goodly saving to get a Clergy permit.

Buy your ticket, not to Boston, but to Newtonville. That station is right near our home and you save two bits by getting off there. The New England States Express leaves Chicago, LaSalle St. Station at 2:30 P.M., according to my June timetable, and arrives here the next morning at 10:30. If you want to make sure of a seat, be there early. You can reserve coach seats in advance on The Pacemaker, which leaves at 2:15 P.M.; but then you have to change trains at Albany (to the N.E. States Express), as the Pacemaker goes to New York. Travel in the middle of the week, if possible, both ways. Make reservations a good time in advance, if you go on the Pacemaker or by sleeper. I suppose I should also mention that the trains referred to are New York Central line. All this is information that could have waited a month, but it happens that I am leaving town for a few weeks—I'll be back for Sundays—on some "war work", so I am getting as many things off my mind now as possible.

With best greetings from us all,

Geo. O. Lillegard



# 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

