



Oak Leaves

Newsletter of the ELS Historical Society

Volume 15

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Issue 2

ELS Historical Society — Fifteenth Annual Meeting Summary of Program — Theme: *From Flappers to Facebook* *A Century of Christian Education at Bethany College (1911-2011)*

By Editors: Herman and Cheryl Harstad



The fifteenth annual meeting of the ELS Historical Society was held at Honsey Hall on the Bethany Lutheran College campus,

Saturday, June 18, 2011, beginning at 2 p.m.

Rev. Norman Madson and Herman Harstad exchange greetings.



Opening Devotion

The opening devotion was conducted by Rev. Norman Madson. He quoted a Bethany Scroll article by former Bethany College President, Dr. S. C. Ylvisaker. Dr. Ylvisaker wrote that the

Bethany Board of Regents made a wise decision to adopt the official seal of the college that highlights the words of Jesus in Luke 10:42, “...**one thing is needful**... .” These words were spoken by Jesus at the house of Mary, Martha and Lazarus in the town of Bethany. On the seal, the Greek words for “one thing is needful” are inscribed on the image of a cross. Mary made a godly decision to be a lifetime student by sitting at Jesus’ feet and listening to him. Jesus’ words apply to us today. There is nothing better than an education that is Christ centered and cross focused. The blessings last beyond a lifetime.

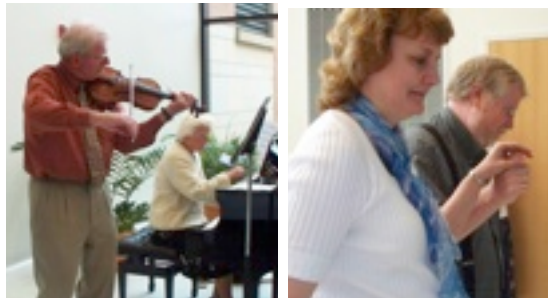
It is our hope and prayer that Bethany Lutheran College and its board, president, faculty, staff and students will faithfully keep telling the next generation “one thing is needful” until the Lord returns.

Student Life at Bethany

The opening devotion was followed by a student presentation, introduced by Ryan MacPherson, about extracurricular life at Bethany. Stephen Sielaff searched old copies of Bethany annuals with a focus on student clubs. These associations enabled students to pursue their mutual interests with humor and sometimes scholarly pursuits beyond the classroom. Some of these organizations created lifetime friendships and fond memories of high school and college extra-curricular life. The society enjoyed seeing the selected photos from the old yearbooks and were able to provide additional information about many of the clubs.



Coffee and Snack Time included a musical presentation of the Store Per Song with Margaret Annexstad on the piano, Mark Harstad on the violin, Mark and Rebecca DeGarmeaux as the wedding dancers, and everyone else joining in on the verses. (Melody by Eric M. Harstad, Arrangement by Margaret Annexstad, Words by Carolyn Harstad and Mark O. Harstad.)



Copies of the new book, *Store Per*, by Peter Tjernagel Harstad, are available at the Bethany Bookstore or through the ELS Historical Society.



The Bethany Attraction - Admission and Athletics



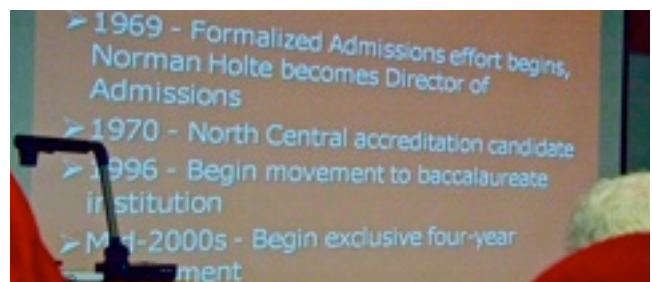
Don Westphal, Dean of Admissions, talked about the work of the admissions department and the history of athletics at Bethany. A major change occurred in 1969

when the high school closed. Then in 1996 Bethany went from a two year to a four year college. Current full time student enrollment is slightly under 600 students. Bethany sends out over 180,000 pieces of information a year in attempts to recruit new students. The school no longer is able to provide athletic scholarships since it is an NCAA division III school. The most significant rivalry is in basketball between Martin Luther College and Bethany where the athletes invest a great deal of energy and the fans exchange some good-natured bantering.



(Student presenter, Stephen Sielaff, showed a popular T-shirt during his presentation.)

Currently 80% of the students come from Minnesota where minority demographics are rising. This presents a challenge to Bethany in terms of reaching out to minorities, who may not have a Lutheran Christian background, and at the same time remain true to our conservative Lutheran tradition.



The Bethany Attraction - Fine Arts



Lois Jaeger, Director of Fine Arts, talked about the history of the music department at Bethany which includes the choirs and instrumental groups, the development of the art and theater departments, and musical theater. Bethany has been blessed with talented faculty

who were and are willing to help students have opportunities to develop their gifts and talents in the performing arts. Private voice and instrumental lessons, classes in art and music history, trips within the U.S. and abroad are other examples of educational opportunities that have been available to Bethany students in its long history.

The annual business meeting was held before the evening meal. Outgoing board members, Camilla Dashcund and Robin Larson were thanked and new board members, Michael Lilienthal and Marguerite Ylvisaker were welcomed.



Telling the Next Generation

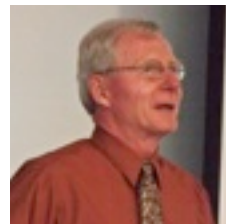


Ryan MacPherson, one of the editors of the newly-published book, *Telling the Next Generation*, (available through the Bethany Bookstore or through the ELS Historical Society) introduced Abigail Bourman, one of the student interns who worked on the book. She spoke about her experiences delving into the history of Christian Education in the Evangelical Lutheran Synod. Abigail graduated

from Bethany in 2010 and is now pursuing post-graduate studies in history at Marquette University. Not all academia thinks religion is a viable lens through which to view the world. She appreciates that the ELS Historical Society seeks to defend a Christian perspective in history.



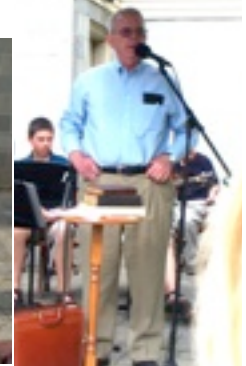
Closing Remarks



President Mark Harstad closed the annual meeting, thanking the presenters and everyone for coming. •

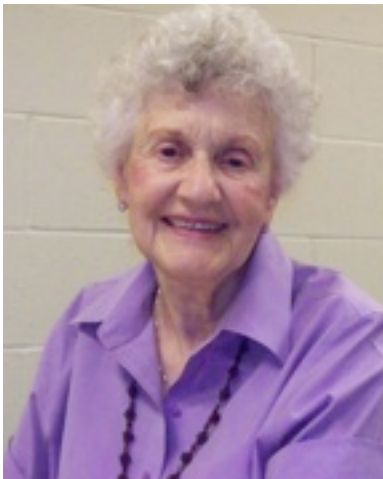
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Sunday Evening Entertainment
at the Ottesen Museum, June 19, 2011
Featuring: The Halvorson Family Band and Friends; Dr. Peter T. Harstad speaking about medicine in pioneer days; and Ross Hermanson speaking about and demonstrating firearms from pioneer days.



Melvina Aaberg

. Interviewed by BLC student, Stephen Sielaff
Mankato MN, May 2010



Melvina Aaberg was born Melvina Lorraine Olson on August 20, 1926, on a small farm around Garvin, Minnesota. She was the youngest in her family of five with four older brothers. Melvina was

baptized on September 19, 1926, in Höland Lutheran Church, a member of the Norwegian Evangelical Lutheran Church. Both of her parents were of Norwegian descent. Her father, Edward Gabriel, passed away when she was only sixteen months old, and her mother, Jennie Amalia, died when she was only four years old. After her parents passed away her aunt and uncle, who lived nearby, became her legal guardians. Her four older brothers remained on the farm to maintain it. Despite the deaths of her parents and the depression that was ravaging the nation, she had a relatively normal childhood. Her favorite things to do as a child were to play with her dolls, and also go into the tool shed and tinker around with the tools.

She went to high school at Tracy High School. There she soon discovered that her favorite subjects were shorthand, accounting, typing and mathematics. Her enjoyment for these subjects would continue on into her college years when she attended Bethany Lutheran College. There she also developed a taste for music. It was then when she honed her piano and organ skills. Upon graduating she became a teacher at Norseland Christian Day School in St. Peter and later at Mount Olive Lutheran School in Mankato. It was during these years that she met her future husband, Theodore Arne Aaberg. She fondly remembers how he was too shy to talk to her when

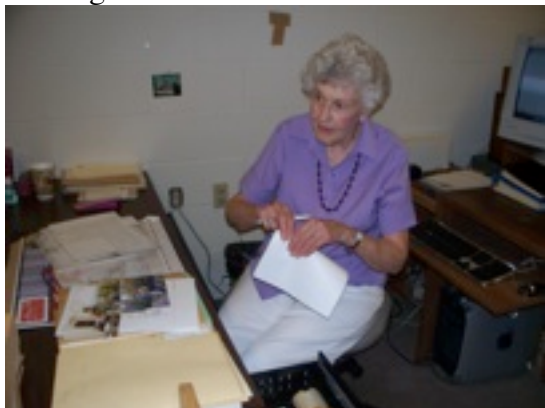
he saw her playing piano at a Christian day school meeting. She was delighted when he gained the courage to talk to her, and eventually court her. Theodore and she wed on October 8, 1951, at Zion Lutheran Church in Tracy, Minnesota.

Theodore Aaberg was a minister in the Evangelical Lutheran Synod and upon graduating from the seminary in 1949 was ordained that same year at Scarville Synod and Center Lutheran Churches in Iowa. He stayed at that parish for nineteen years. In 1968 he took a call to Norseland-Norwegian Grove parish. During these years when her husband was pastor, Melvina remained his closest friend and aid. She remembers baking for him and taking him cake on Saturday afternoons when he was working hard on the next day's sermon. In addition to being a phenomenal baker, she raised five wonderful children, three boys and two girls. She believes that her most significant accomplishments in life include raising a family and being by her husband's side. In her spare time she practiced the art of Norwegian Rosemaling, which is decorative flower painting.



In 1976 Pastor Aaberg was called to be the first full-time president of Bethany Lutheran

Theological Seminary. Melvina would become the secretary for the seminary, a position she would hold for 28 years. On January 8, 1980, four years after accepting the call, the Reverend Theodore Aaberg was taken from this world of suffering when he died of sarcoidosis. As seminary secretary, it was her responsibility to aid the president by overseeing the recordkeeping and the day-to-day operations. She was not only known for her secretarial skills, but also for her baking skills. Accordingly one of her other tasks which she undertook was baking goods like Norwegian kringla for the students and faculty. She currently serves in the Archives of the Evangelical Lutheran Synod. She enjoys working with the synod's historical records and making sense of them, while organizing the archives for future generations.



When asked concerning her opinion on working at the seminary she said it was “wonderful, [and that she] can’t say enough good about it.” Over the years she has gotten to know generations of ministers. She commented on how she still receives Christmas cards and hugs at conferences. She has enjoyed getting to know each seminarian. She describes them as part of her “family.” When she retired from her job as secretary, President Gaylin Schmeling planned a retirement party for her at the Schwan Retreat Center in Trego, Wisconsin. She had always wanted to go there but never had the opportunity. Many of her friends whom she had worked with over the years were there. She fondly remembers, “It was a beautiful place with great food and good company. I was treated like a queen!”

During her time at the seminary there were doctrinal debates ravaging the Lutheran

synods. Issues concerning the doctrines of fellowship and the Lord’s Supper and also issues concerning women’s roles in the church were among those under contention. It was during these debates that Melvina was thankful she was only a secretary, and could go home and forget about it. However she never left her husband’s side during these tough years. It was out of this that she developed her philosophy of life, which is to always live and keep your Christian faith.

Melvina came from a traditional Norwegian family. She enjoys eating lefse and kringla, but she does not like lutefisk. She neither likes the taste nor the texture. She currently is a member at Mount Olive Lutheran Church in Mankato, Minnesota. •



Bethany Ladies College Display at the Ottesen Museum

A big dream led to the creation of a small college!

In 1911 the Evangelical Lutheran Education Association of North America started Bethany Ladies College on Mc Mahon Hill in Mankato, Minnesota. Rev. A. F. Winter of Immanuel Lutheran Church in Mankato was the driving force behind this big dream. Young ladies from around the Synodical Conference, indeed across the country, were expected to quickly fill the classrooms of this new school. Rev. Winter also helped to start Immanuel Lutheran Hospital—a big dreamer indeed.



The Ottesen Museum is now featuring a new display which highlights pictures and catalogues from the early days of Bethany Ladies College which would later become Bethany Lutheran College.

You are cordially invited to visit the Ottesen Museum next to Bethany Theological Seminary and see this display as well as the rest of the Museum. Museum hours are 1:30 - 4:30, Tuesday through Thursday, or by appointment. For more information, please contact Becky DeGarmeaux at 507.344.7421 or museum@blc.edu. •

Eternally On My Guard

by Chaplain Don Moldstad

Doctrine has consequences. What one chooses to teach or not teach from the Word of God can have a dramatic impact on the lives of church members. The struggle of staying with God's saving truth, or choosing a different path was played out – of all places – in an Iowa courthouse in April of 1919. The Election Controversy of the 19th century was still having a ripple effect on Norwegian Synod churches despite the passing of more than four decades.

Congregations of the Lime Creek parish, under the care of Pastor A. J. Torgerson, had refused to enter “the Merger” of 1917, and aligned themselves with the re-organized “Little Norwegian Synod” (later known as the ELS). Along with a handful of other churches, they had refused to accept the merger document, known as Opjor, which allowed two opposing doctrines to stand together. It was their firm conviction to remain on the old paths professed in the Scriptures and Lutheran Confessions. This did not sit well with a few dissenting members of their parish, nor with leaders of the newly established merger synod, who legally challenged their right to withdraw from the merger.

The doctrine of election is certainly challenging to our intellect. However, at the core of the matter was this key question: Does God's election of a person to salvation have anything to do with something in the one chosen, or is God's election purely based upon His grace in Christ? In other words, is there something in a man that causes God to select him to come to faith? Scripture and the Confessions would answer, “No, it is by grace alone.” The new Opjor document would allow someone to teach, “Yes, man has something to do with it.”

It is rather unusual for spiritual matters to be argued in secular court, but ownership of the church property was at stake. Did this congregation have the autonomy to make such a choice? This legal issue would now be determined in the

Worth County Courthouse of Northwood, Iowa, Case #3048, before the honorable judge C. H. Kelley, less than one year from the first gathering of our fledgling Synod in June of 1918. (A transcript is available in our ELS Archives).

The decision would hinge on whether or not the old Norwegian Synod had deviated from its original principles regarding predestination (election) by entering the merger of 1917. This required testimony on the doctrinal differences which divided the two newly formed church bodies. It is difficult to imagine a present day court of law making such a deep excursion into confessional positions, but the transcripts demonstrate a pursuit of doctrinal understanding by the lawyers and the judge to get to the bottom of the matter.

Testifying on behalf of the Lime Creek parish were two officers of the ELS: Rev. Bjug Harstad (Pres.) of Parkland, WA, and Rev. John Moldstad, Sr., (V.P.) of Chicago, IL. The Missouri Synod Prof. W.H.T. Dau from Concordia Seminary, St. Louis, MO was also present. Pastor Moldstad's testimony is particularly interesting as he recalls living through the pain of the election controversy as a child in DeForest, WI. At the age of nine or ten he witnessed his own pastor, Rev. Herman A. Preus, being physically removed from the sanctuary, and recalls the shunning of his father's dry goods business by opposing church members.

In his second language (English), Pastor Moldstad explains how this old controversy impacted his family, “We were put out of our church so that we had no place to meet ... We started to meet in the school houses and they happened to have the members of the school board and they locked the school houses on us and there was one hall in the town which was used Saturday evenings as a dance hall; we rented that but after we had had it once or maybe twice that was closed because the man who owned the hall belonged to the other side. ... We had to travel five miles out in the country to a schoolhouse in order to find a place where we could hold services. ... (this) shows the effect it had on the people there, the fanaticism that arose as a result of this.”



Rev. John Moldstad, Sr.
at about the time of the court case

From the perspective of the average layman, he points out the very practical implications of remaining with the Lutheran Confessions: “If the pastor teaches, —accepts all the doctrines on conversion and also accepts the Book of Concord’s teaching on election then that man can feel quite safe that his pastor is going to teach right on all these important questions. While if his pastor seems to teach right on these other questions and then teaches the wrong doctrine of election then that man had better look out because he can never be sure that his pastor is teaching right. That is a very serious and practical importance in this doctrine as I see it. I would not take any chances on belonging to a congregation of a man who taught the second form of the doctrine. I would have to be eternally on my guard; that is the way I would feel about it.”

At one point, the lawyer for the opposition attempts to pit Rev. Moldstad’s position on election against that of Rev. Harstad and Dr. Dau. “You are in disagreement then with both Mr. Harstad... “Moldstad interjects, “No not...” The lawyer

continues, “And Dr. Dau?” Moldstad: “No; if I understand them I am in absolute agreement with them.”

It has been said, “A confessor serves future generations.” What a blessing that many pastors and laypeople in the early years of our synod were willing to sacrifice so much to remain firm on God’s saving truth. We have benefited greatly from their steadfastness, and willingness to confess Christ - even before a secular judge. Historical documents like these court proceedings only have value if we are willing to learn from them. God would have us appreciate the sacrifices prior confessors made for us, and treasure the path by which His truth has reached us. May we be emboldened by the faith of our forefathers, and recommit ourselves to a continual study of Scripture and the confessional writings of our heritage. Our prayer must always be, “Lord, keep us steadfast in Thy Word.”•

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**34th Regular Convention,
Norwegian Synod, Synodical Conference,
Mankato, Minnesota, June 13, 1951**

Excerpts from the summary of the opening service:

“[Rev. Morris] Dale spoke on the theme: The True Disciple of Jesus (John 8:31,32). He pointed out what the marks of a true disciple are, and what the benefits of being such a true disciple are. Those who question the truthfulness of God’s Word, who speak of errors in the Bible, who think that God’s Word needs to be supplemented by traditions and human decrees are not true disciples of Jesus. Nor are they true disciples who use human reason in place of the teachings of Scripture, who compromise the truth for the sake of worldly advantage, who take isolated passages which contradict other plain passages of Scripture...A true disciple is also to use this Word for his own edification, and to be diligent in bringing the Word to those who do not have itTo those who continue in His Word, Jesus promises that they shall know the truth...and this truth shall make them free, that is, give them everlasting life.”•

Norman E. Borlaug

1914 —2009

“Give the best God gave you...”

Coach Bartelma

by Betsy Hermanson

The late Dr. Norman Borlaug was one of only six persons worldwide to have been awarded the Nobel Peace Prize, the Presidential Medal of Freedom and the Congressional Gold Medal. The other five are Nelson Mandela, Mother Teresa, Dr. Martin Luther King, Jr., holocaust survivor Elie Wiesel and Burmese freedom fighter Aung San Suu Kyi. Not bad for a guy from Saude, Iowa.



In presenting Borlaug with the Peace Prize in 1970, the Nobel committee said, “More than any other single person of this age, he has helped provide bread for a hungry world.” Also called “the man who saved a billion lives,” Borlaug almost lost his own life before the age of six.

It was the winter of 1919, and little Norman was one of the youngest students at New Oregon #8 one-room country school in rural Howard County, Iowa. In the middle of the day the sky grew dark, and wind whipped against the walls of the little school. Respect for this prairie blizzard made teacher Lena Halvorson quickly dismiss school. She led half the students east toward Protivin; the other half went south toward Saude. Borlaug himself told biographer Noel Vietmeyer what happened next:

We trudged through the swirling whiteness, leaning on the wind, blinded by the sleet and struggling against the clinging waist-deep snow . . . I began stumbling . . . There was just one thing left to do: I lay down to cry myself to sleep snuggled in the soft white shroud nature had so conveniently provided. Then a hand yanked my scarf away, grabbed my hair,

and jerked my head up . . . It was my cousin Sina. “Get up!” she screamed. “Get up!” She began slapping me over the ears. “Get up! Get up!” Sina took my hand and got me walking again . . . I was in tears when we entered the warm kitchen. [Grandmother Emma] had just emptied her big wood-fired oven and the house smelled of yeast and hot bread. No food was ever so sweet as those loaves Grandmother baked the day when I was five and nearly died.

The man who “nearly died” in 1919 lived another 90 years, most of them dedicated to serving bread to starving world populations. Borlaug himself said, “I cannot live comfortably in the midst of abject poverty and hunger and human misery, if I have the possibility of doing something about improving the lot of young children.”

Much has been written on Borlaug’s decades of research and success in growing high-yield, disease-free wheat in Mexico, followed by his efforts in Pakistan, Asia and Africa. A click or two on the computer can bring a searcher to Borlaug’s entire Nobel Prize acceptance speech, his many honors and awards, or other parts of this learned man’s interesting and service-filled life. But what do we know about his early years?

On a recent trip to Saude, this writer and several others were given a personal tour of Henry and Clara Borlaug’s farm place, where Norman grew up. The Norman Borlaug Heritage Foundation has restored much of the farm and often hosts educational and heritage programs on the site.



Gravel pings against the underside of the car as we leave pavement and travel deeper into the Iowa countryside. At the farm, we step out of the

vehicle to hear only the call and response of songbirds on the warm morning breeze. There is no other sound. Rex and Irene Kleckner come



forward with greetings. They lead visitors through the house, the barn, the milk house, machine shed and chicken coop, telling stories all the while. Irene Kleckner recalls when an

elderly Dr. Borlaug chatted with her husband on the sofa in the farmhouse living room. Our visit ends in Borlaug's one-room country school, now relocated to the farm site. The building is freshly painted but looks much the same as it must have when generations of boys and girls studied there.

Norman Ernest Borlaug was born March 25, 1914 to Henry and

Clara Borlaug in the home of Henry's parents, Nels and Emma Borlaug. Norman was baptized and confirmed at Saude Lutheran Church, a place named after Saude in Telemark, Norway, and first settled by his Vaala, Landsverk, Sweeney and Borlaug ancestors. Their first pastor was Dr. U.V. Koren. Norman was the only boy in the family; there were two younger sisters (a third sister died in infancy). He later called his Grandfather Nels one of the most instrumental people in his young life. A printed sign now stands on a desk in an upstairs bedroom of the Borlaug home. It reads:



“ . . . man is lost without the land. Soil makes grass, every blade of it; and grass puts flesh on the cattle, makes milk, butter, cheese, feeds flowers the honey comes from, feeds acres of oats and wheat that give us cereal and bread. You see those crafty people looking pious up at the sky, son, you tell them to look down here. That's where you find God – in the soil, in growing things.” Nels Borlaug, Grandfather of Norm, from Facing Starvation by Lennard Bickel.

Nels Borlaug had a great respect for education; he had had very little formal education himself. “ ‘Think for yourself, NormBoy!’ he'd bellow at me,” said Borlaug. “ ‘Fill your head now to fill your belly later!’ ” In the spring of 1928, Norm had completed the eighth grade at the little country school. Both his grandfather and his 8th grade teacher, cousin Sina Borlaug, insisted he must go on to high school.

It was a serious decision. Twelve miles was too far to commute daily; not only would the Borlaugs be losing a farm hand, they must pay room and board for the young man in town. Coincidentally, the Borlaugs acquired a steel-wheeled Fordson tractor about this same time. This labor-saving device reduced the need to daily feed and tend the horses and perhaps enabled the family to spare a worker on the farm.

Cresco High School had a new vocational agricultural program, and here Borlaug learned about experimenting to create new varieties of wheat and corn, rather than just saving and planting seed from last year's crop. In high school Borlaug also learned to love football and wrestling. In fact, he later said that Cresco wrestling coach David Bartelma was another big influence in his young life. “Give the best God gave you, or don't bother competing!” Bartelma told his team.

Later in life, Borlaug credited wrestling with teaching him some “valuable lessons.” He said, “I always figured I could hold my own against the best in the world. It made me tough.”

But as a youngster, Borlaug was more interested in baseball. He listened to ball games on the family's battery-powered Atwater Kent radio, and dreamed of playing second base for the Chicago Cubs. Cresco High had no baseball team, so he organized a league of teenage players with

teams in Saude, Jerico, Protivin, Spillville and Schley. It's not surprising that during his many years in Mexico, Borlaug also organized Little League baseball there, and coached his team to the Mexican national championship.

After high school, Borlaug set his sights on Iowa State Teacher's College in Cedar Falls. At the last minute, a friend talked him into the University of Minnesota to enter the football program. But the young Iowan failed both the college entrance exam *and* the football tryouts in a place that would later name a building after him. Instead, he was registered in the school's new, two-year General College. He later transferred to the forestry program in the College of Agriculture. It was at the University of Minnesota that Borlaug met his future wife, Margaret Gibson. (This stalwart woman encouraged her husband to chase his dreams across the world; she followed him to Mexico, handled all family business and raised their son and daughter while he labored in the fields.)



Norman and Margaret Borlaug enjoyed 69 years of marriage

It was also at the U of M, in the midst of the Great Depression, that Borlaug first saw hunger on a large scale in the cities of Minneapolis and St. Paul. And while working toward his Bachelor of Science degree in forestry, he met an expert in plant diseases, Elvin C. Stakman, who encouraged him to switch to plant pathology. He received his undergraduate degree in 1937, and went on to obtain his masters and then his doctorate at the University of Minnesota in plant pathology in 1942.

Borlaug was hired as a microbiologist at DuPont, where he researched agricultural bactericides, fungicides and preservatives. In 1944, his friend

and former professor, Elvin Stakman, persuaded him to join the Rockefeller Foundation's Mexican hunger project. He was hired as a research scientist in wheat improvement.

He was appalled at the extreme poverty he found in Mexico. Borlaug wrote Margaret, "I don't know what we can do to help these people, but we've got to do something." The scientist's first years in Mexico were years of hard work with limited funding, scant supplies, and little to show for it. *New York Times* writer Justin Gillis explains,

He spent countless hours hunched over in the blazing Mexican sun as he manipulated tiny wheat blossoms to cross different strains. To speed the work, he set up winter and summer operations in far-flung parts of Mexico, logging thousands of miles over poor roads. He battled illness, forded rivers in flood, dodged mudslides and sometimes slept in tents.

Eventually, the hard work paid off. The story is told that Borlaug was working in a wheat field outside Mexico City in 1970 when Margaret drove the family car out to find him. She said people had been telephoning to say he had won the Nobel Peace Prize. He told her that someone was pulling her leg. When she insisted it was true, he said to tell them he would call back that evening, and turned back to his work.



President Nixon welcomes Norman Borlaug to the White House after he received the Nobel Peace Prize

Borlaug became known as the father of the Green Revolution, a title he despised. "A miserable term," he called it, not wanting to claim credit for himself. Borlaug also became involved in the idea of population control. "If the world population continues to increase at the same rate, we will destroy the species," he declared. Later, partly because of his own work in breeding high-yielding crop varieties, he was less emphatic on the subject. In his 30th Anniversary Lecture at the Nobel Institute in Oslo on September 8, 2000, Borlaug said, "I now say that the world has the technology – either available or well advanced in the research pipeline – to feed on a sustainable basis a population of 10 billion people."

The great scientist never stopped, a workhorse in harness almost until the day he died. In a memorial tribute after Borlaug's death on September 12, 2009, biographer Vietmeyer said:

While others dreamed and dithered, he proved his worth through deeds. He chose to fight hunger not to write about it . . . for decades he and wheat were wrapped in their own private world, swirling in a sort of creative frenzy . . . Farewell, old friend. Among members of the Greatest Generation, you are the greatest!

In his Nobel acceptance speech in 1970, Borlaug relied not only on his science, but also his early training. He was obviously familiar with the Bible, quoting a half-dozen different verses. At the conclusion of his speech, Borlaug said, "by developing and applying the scientific and technological skills of the 20th century for the well-being of mankind throughout the world, [man] may still see Isaiah's prophesies come true . . . 'And the desert shall rejoice, and blossom as the rose . . . and the parched ground shall become a pool, and the thirsty land springs of water.'"

Then he said, "And may these words come true!"

Information for this article taken from Noel Vietmeyer's three-volume biography of Norman Borlaug, published by Bracing Books: *Borlaug: Right off the Farm*; *Borlaug: Wheat Whisperer*; and *Borlaug: Breadwinner*. (A fourth volume is in preparation.) Other information from an article by Justin Gillis in the *New York Times*, September 14, 2009; an article by John Haugo in the November 2009 issue of *Telesoga* (a publication of Telelaget of America); and the Norman Borlaug Heritage Foundation. •

New Anthology Published

By Herman Harstad

The ELS Historical Society has published a new book titled, *Telling the Next Generation, The Evangelical Lutheran Synod's Vision for Christian Education, 1918-2011 and Beyond*. The book was edited by Ryan C. MacPherson, Paul G. Madson and Peter M. Anthony. They were assisted by Bethany Lutheran College interns.

In the Old Testament book of Deuteronomy, Moses wrote by inspiration a quote from God: "These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up." (Deuteronomy 6:6-7) If this mandate is not carried out the next generation will sink into a spiritual morass. The Apostle Paul describes what happens when mankind departs from God's truth: "They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator—who is forever praised." (Romans 1:25) The consequence of departing from the truth of God is catastrophic. "...they disobey their parents; they are senseless, faithless, heartless, ruthless." (Romans 1:30-31)

We Lutherans are blessed with a rich educational heritage according to Dr. Gene Edward Veith, Jr., Provost of Patrick Henry College, Purcellville, Virginia. He wrote these comments in the beginning of the book:

"Not only have Lutheran churches always been accompanied by Lutheran schools, those schools have featured a distinctive approach to education, one that stresses both the word of God and the liberal arts, catechesis and academics, preparing young people for eternal life and for God-given vocations in the church, the family, the workplace, and the culture as a whole. *Telling the Next Generation* recovers and preserves the heritage as it has been carried out in the Evangelical Lutheran Synod, doing so in a way that can inspire contemporary Lutheran Schools as they carry out that same mission in our own times."

The book would be a welcome addition to anyone's library that has an interest and passion for Christian education in the home as well as in church and school. •

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

Renew your membership!

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