

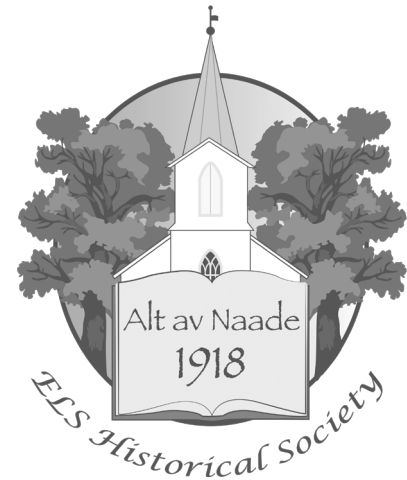
Oak Leaves

Newsletter of the ELS Historical Society

Volume 21

Fall 2017

Issue 4



WHAT CAN AND SHOULD WE DO AT OUR ANNUAL MEETING IN LIME CREEK, IOWA?

Bjug Harstad

Lutherisk Tidende, June 1, 1918

Translated by Torald N. Teigen



Pastors Henry Ingebritson, Bjug Harstad, Christian Moldstad (1926)

This question occupies the minds of not a few, since it became known that the little remnant of the minority would hold a meeting this summer. But the significance of the question itself and its answer will, of course, vary from person to person according to his frame of mind and view of things.

Overcome by disapproval and criticism many think: "what can such an insignificant remnant of the minority do even if it does hold a meeting?" Secure in the lap of majority strength, they think we can accomplish nothing, no matter how much we meet. To those of that frame of mind it ought to be said that we certainly do not wish to accomplish any of the sort of thing they [the merged church of 1917] have been working at so zealously the last five or six years. We pray God to preserve us from that.

But to those who prayerfully ask the question in order to give serious thought to a proper answer, we shall say a few words for their consideration and a better understanding.

In such amazing and difficult times as we are going through, it does often not seem so easy to know what one ought to do, and for our remnant it is especially difficult. We have been for some years, and still are, in serious distress, not really a physical distress, but a distress of conscience. We have not, therefore, been very well able to escape Luther's true words: "Distress teaches us to pray and to give heed to the Word." These two things, to pray and to give heed to the Word, are really all that God calls upon each of us to do in the church. It is exactly this that we should do before the meeting, during the meeting, and after the meeting. This is what our distress has taught us.

But to pray, we know, is to speak in a child-like way to God, to lay our complaints and distresses before Him, and with earnest longing to seek something. To lay our complaints and distresses before God is the first thing we should do.

Many will say: You yourself are to blame that you are in distress. Why do you go against the stream instead of going along with the others who are united and do not suffer any distress? To this we must answer: Yes, we understand well enough that many are united and do not suffer any distress. We shall not now dwell on what such a union in time may lead to. But we must with shame and sorrow say: Yes, we are, alas, ourselves to blame for our distress in that we became lukewarm

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MARK YOUR CALANDARS!

Annual Meeting
"Still Under the Oaks"
Saturday, June 16th, 2018

Mark your calendar now and make plans to attend the 2018 meeting of the Evangelical Lutheran Synod Historical Society. This year marks the centennial year of the reorganization of the synod and a special meeting is being planned!

One hundred years ago, the members of the synod met at Lime Creek Lutheran Church (near Lake Mills, Iowa) for the reorganizing convention. The following year, they gathered at Our Savior's Lutheran Church (in Albert Lea, Minnesota) for the constituting convention. This year we will have the opportunity to visit both locations.

Please note that these events will occur on Saturday, June 16, 2018 (which is the day before Synod Sunday). The program that is being planned will include a summary of the 1918 synod meeting along with a visit to Lime Creek Lutheran Church where the synod was reorganized one-hundred years ago.

The meeting will begin at Our Savior's Lutheran Church in Albert Lea, Minnesota. The tentative program for the day is:

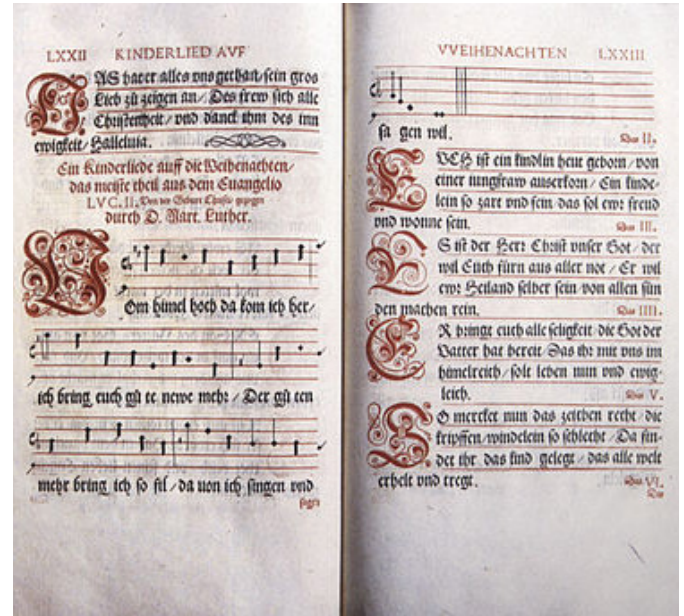
- 3:00 - Arrival and Coffee**
- 3:30 - Opening Devotion**
- 3:45 - Program and Business Meeting**
- 5:00 - Light supper served at Our Savior's Lutheran Church**
- 6:00 - Travel to Lime Creek**
- 6:30 - Devotion at Lime Creek Lutheran Church**

Other centennial events, at the synod convention will include:

Sunday, June 17
Synod Sunday Service including a Choral Union Choir.

Tuesday, June 19
Centennial Program at 5:00 pm in Trinity Chapel

More information about reservations will be in future issues of Oak Leaves. 🍁



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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.

Check out the Historical Society website
<http://www.els-history.org/>

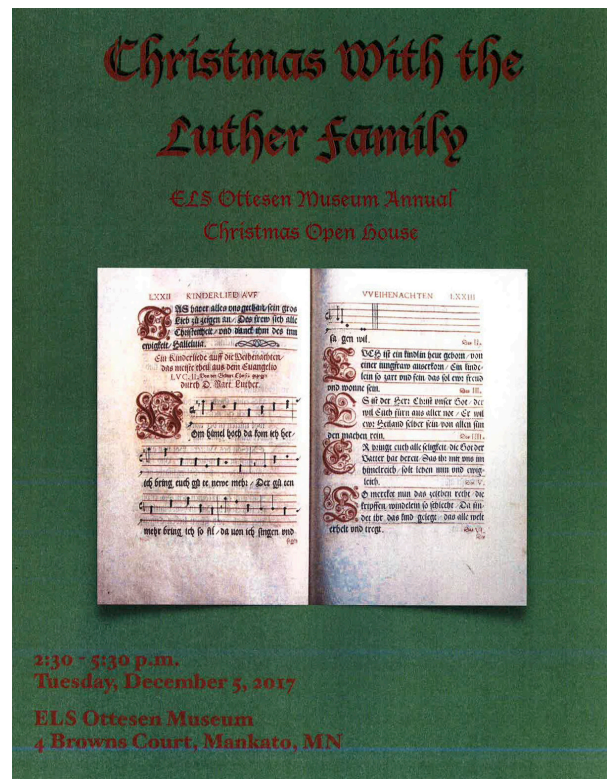
THE OTTESEN MUSEUM'S CHRISTMAS OPEN HOUSE

For the past six years, the ELS Ottesen Museum has held a Christmas Open House. The themes have varied but have always had a direct connection to the history of the Evangelical Lutheran Synod in the last 100 years. Because of the 500th anniversary of the Lutheran Reformation, the focus of this year's event will be a little different.

“Christmas With the Luther Family” is the theme of the 2017 Christmas Open House. There will be displays which explain how Martin and Katie Luther would have celebrated Christmas, and especially Christmas Eve, in their home. Treats will be modern versions of recipes that Katie Luther may very well have had access to in 16th century Germany. You may also be surprised to learn about the connection between Luther and the Christmas tree.

One special part of the Open House will be the chance to sing the Christmas hymn “From Heaven Above to Earth I Come” the way Luther wrote it to be sung - with children performing it almost as if it were a play. Open House guests will serve as the adult family members of the household and sing with the children on designated verses.

The Ottesen Museum Christmas Open House will be **Tuesday, December 5, 2017, from 2:30 to 5:30 pm**. For more information or to obtain promotional material, contact Museum Director Rebecca DeGarmeaux at museum@blc.edu. 🍁



ANNUAL CONVENTION OF THE YOUNG PEOPLE ASSOCIATION OF THE ALBERT LEA CIRCUIT, JUNE 26-28, 1936



The Lutheran Sentinel, Vol 19, No. 15 (July 1936) reports “This meeting was held at the Jerico church, Pastor Wunderlich (LCMS) spoke on ‘The World’s Most Popular Amusement,’ Pastor H. A. Theiste spoke the next day on ‘Just What Is the Gospel?’ On Sunday Prof. Buszin spoke on ‘Christian Youth in the Workshop of the Lord.’ Choir members also sang....

“Young People Association Association officers elected for the next year were: President, Bjarne W. Teigen; Vice-President Joel Ingebritson; Secretary, Marjorie James; Treasurer, Sigrid Tjernagel; Program Committee, N. S. Tjernagel, Justin Petersen, Jr., and Elizabeth Ylvisaker.” 🍁

continued from page 1

and did not properly prize “the pure doctrine,” but rather began to hold the world dear and accommodated ourselves to the gods of the times, who are its men who want to count for something and thus are both deceived by the world and do deceive.

But how did it go? It happened little by little over many years. And there are many who have brought us into great distress and led us into dangerous temptations. We can here point out only some of them.

In 1912, a very short document appeared which presumed to be a “Settlement” [*Opgjør*] of serious doctrinal controversies, of differences in doctrine and practice which had disturbed congregations and the church body [the Norwegian Synod]. This *Opgjør* was shoved through our church body in a less than proper way. In the Pacific District, we were solemnly assured that now they [the Haugeans and the Anti-Missourians of the United Norwegian Lutheran Church] had accepted the pure doctrine of our Church body and had rejected their errors. None of the authors of the *Opgjør* were present, and far less did we get to speak with any of the leaders of the other bodies. We had only second-hand testimony.

There were not “two or three witnesses” for the truth of what was assured us about the other’s change in doctrine. But it must be accepted. And the majority voted for it on the basis of such assurances. To accept important things in such a way was irresponsible and had to create doubt and anxiety. There were, of course, a couple of men who knew that at the time of the split there were men on both sides who said about the same as is said in *Opgjør*. They thought that there was no hurry in accepting it, because they had accurate information about what position they took toward us and our doctrine. But it didn’t help. And it wasn’t very long before there were clear declarations both from the authors of *Opgjør* and from advocates

in the two church bodies that not a particle of doctrine had been changed in any of the church bodies. And still it was said that we were united in doctrine and should be one church body.

A settlement in which the disputing parties both found their former doctrine had to be ambiguous, to



Lime Creek Lutheran Church, rural Lake Mills, Iowa

put it most mildly, and therefore contrary to God’s word which requires a clear sound in the trumpet. Such a thing had to create distress for anyone who had a tender conscience toward all of God’s word.

In 1913, certain experienced and trusted men [in the Norwegian Synod] published a petition [*Bøn-skrift*] not to force the issue of union. But this was not received well and was strongly criticized. And then a resolution was hurriedly put through the synod meeting to the effect that a church body should not be held responsible for the expressions of individuals unless the church body itself had by official action approved something that was wrong. Neither would this harmonize with God’s word and what is learned from childhood which says that one becomes a partaker of the sins of others and equally subject to punishment if he does not rebuke them if he can.

At the same meeting, a peculiar essay was read regarding the situation in which a pastor can no longer work with blessing in his call. To those who knew something about the situation, it was clear that it had been moved forward to justify some offensive and unchurchly actions in several parishes in the Iowa District. The most reliable part of the whole essay was the admission that there was a lack of Bible passages for its content.

More and more during the “new times” which were spoken of since 1911, there appeared evidences from committees and officers of a peculiar type of high-church authoritarianism which before was unknown in our synod. If scruples were expressed among many about doctrine or objections to uniting into one church body, it was said that this was opposition to union or a slap in the face of the president or the committee which had come with the proposal.

Some believed in such discussions one should try to show that at the synod meetings we were gathered as brethren for common consultation and needed no other prerogative than in Christian love and practice to hear and to give mutual brotherly counsel, but they were treated badly. No one thought of slapping anyone in the face, but when objections were made then one had to do violence to his conscience and be silent. Or if minority men were so bold and sure of their case that in order to stand fast in their faith they gritted their teeth and did what was necessary in spite of the officers and a strong current, there were always henchmen present and ready to apply muzzles by moving that the debate be closed or that the speeches be limited to a few minutes. Such things create distress when serious matters in the church are involved.

If we said anything about distress of conscience, it was said that they also had consciences, without trying to show in an orderly way the word of God that was binding their conscience or correcting our conscience with the Scriptures. The few times any attempt was made to apply the word of God to us, it was misapplied even to the extent that they took a Romanizing view the Christ's High priestly prayer, that His disciples should be one in soul and mind even as He and the Father are one in essence and will. This was supposed to have proved that it was our

duty to unite into one body. When later they worked to get the pastors who would not join the new body deposed, then it was evident that they were just as consistent as the catholic church which thinks that it is the only saving church.

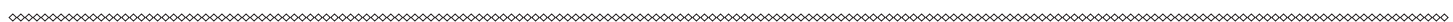
After the manner of secret societies and Catholic custom, they declined to discuss the teaching of God's word, though the Lord of the church commands us to meditate on it day and night and to speak of it at home and abroad. The undersigned will certainly never forget the speech made in an open meeting in 1916 by a counselor and representative of the new body. It went as from a self-confident inquisition as follows: “This controversy must be stopped, and we lay members must do it.” Here one has a simple answer to the question: What will the people say? But not to the question: What does the word of God say?

They have faithfully followed this opinion. And thereby their return to the fleshpots of Egypt and its cucumbers and melons in peace and quiet is no doubt quite wise.

Another bitter disappointment and distress came upon us when the greater part of the minority gave in. Also they fell into the inviting bosom of Delilah, had their mighty locks clipped off, and glasses and muzzles put on. And thus we learned also the meaning of this word of God: “Put not your trust in princes, nor in the son of man in whom there is no help” (Psalm 146).

Last year, a few of us thought that when the new body had gotten all of the Synod's property and whatever of the constitution it had any need for, we could surly retain the name and corporation of the dismantled house, but NO! There was manifested the spirit that would “cut the nose to spite the face,” or as Luther puts it: “It is a handsome part of Satan and a type of covetousness that suffers when it goes well with others and would gladly have one eye less in order that the neighbor can have nothing.” (*Church Postils*).

In spite of the fact that we have the Christian freedom and right to dwell in the old house and even the duty to honor our fathers who had built it for us, still we have to stand by and see the first generation of



the descendants of the pioneer fishers of men do all diligence to sink the pure fishing boat and leave it without a trace. Efforts were made to pirate the ship from the time it was put into the water until it began to sink its pure flag under a new command. Now the objective of the pirates has been accomplished. The old bark has been sunk by the men themselves.

Of such things no devil shall forbid us to complain before God. But we shall try to do it with a conciliatory mind and shall with Stephan pray that the Lord will not lay this sin to their charge. They seem not to know what they are doing. But this pardon does not annul our duty with all our being to protest and definitely to show that we will not be partners to such a thing but to avoid them and show obedience to all of God's word.

Therefore we will in the second place exercise ourselves in observing the Word, that is, not only hearing and knowing what God teaches us, but also from the heart cheerfully confessing and doing what the Lord's word requires of us. We must certainly beware of the indifference of our own flesh and self-love, in seeking for honor and desire for peace and good days as well as the materialism, liberalism, and unionism of our time. We must at the meeting strengthen one another and see to it that we do not become partakers of other men's sins by silently standing together with those who have taken part in and approved the things here mentioned and like things in the church. We should be glad that we have thus been freed from making the church an earthly kingdom or a human association which courts the favor of the world and seeks to gather treasures in earth, engages in usurious business, yes, even life insurance.* Could any lower form of gambling than this be imagined that people who say that they believe and preach: Trust God, seek first God's kingdom and His righteousness and all these things shall be added unto you, also recommend life insurance and hold out to every insured person the prospect of economic gain for himself and his descendants while such an agent knows that the company has been founded to make money and has very carefully figured out how it will gain in their business. Then everyone ought to know that not all the insured can gain, even though what is held in

prospect is tempting.

Oh, these many deceptive enticements will make it very dangerous and grievous for hundreds of naïve Christians all around the old church body. It is greatly necessary that as many of us as possible meet to strengthen and help one another in these dangerous times that have been predicted by the Lord. And so the chief thing also for the meeting is to pray and to take heed to the Word. We are not cumbered with being concerned with property and institutions other than what has a part in at home in his congregation. But as to that our meeting need not concern itself more than that it according to the light of God's word gives counsel and help to those who desire it.

We do not need to burden ourselves with the organization of a church body, since in God's word there is neither any command or example for it that we are bound to follow if we do not want to. We will carry on missions first and foremost in our own midst by diligent use of God's word and with brotherly admonition of the Lord. If we want to carry on other mission work, carry on elementary education work and support educational institutions, we have recognized and dear brethren in the faith among Americans and German Americans who have excellent institutions in full swing, which we can benefit from. We do not want to be Norwegians first of all, but American, evangelical Lutheran Christians, who want to uphold and thank God for our civic and religious liberty and self-government. Therefore we will also do all we can to sweep away all one-man rule or few-man rule, whether we meet it in state or church.

The Lord bless our meeting and all its participants for the sake of Jesus Christ, our Savior.

**It was commonly held in the 1800s among many churches that usury (collecting interest on loaned money) and insurance were contrary to God's commandments. 🍁*

THE BJARNE WOLLAN TEIGEN REFORMATION LECTURES

CELEBRATING 50 YEARS

On the five-hundredth anniversary of the beginning of the Lutheran Reformation an anniversary of a little less significance took place in Mankato — on October 26 and 27, the fiftieth annual presentation of the Reformation Lecture series. In 2012, the lecture series was renamed “The Bjarne Wollan Teigen Reformation Lectures. Then President B. W. Teigen was instrumental and beginning the Reformation Lectures at Bethany.



B.W. Teigen

The topic this year was Martin Luther’s three Reformation treatises, Address to the Christian Nobility of the German Nation, the Babylonian Captivity of the

Church, and the Freedom of the Christian. The presenters were Prof. Emeritus Erling Teigen, Bethany Lutheran College, Dr. Erik Herrmann, Concordia Seminary, St. Louis, Missouri, and the Rev. James Langebartels, a WELS pastor also engaged in translating writings of Martin Luther.



2017 Reformation Lecture Speakers and Committee

The first lecture was held in 1965 when Herman Sasse was invited to speak on the Bethany Campus. However, at that time, a long series of annual lectures was not the plan. Two years later, the Rev. Kurt Marquart, then from Australia, was invited to speak, since he would be in the

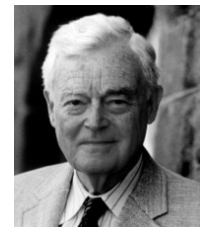


Herman Sasse

United States at the time. Finally in 1969, Another theologian from Germany, Dr. William Oesch, spoke, and thereafter, the lectures became an annual event under the sponsorship of Bethany Lutheran College and Bethany Lutheran

Theological Seminary. For the most part, the lectures were intended to provide scholarly material on Confessional Lutheranism from overseas theologians for the quarterly theological journal of the seminary.

Because the state of Lutheranism in Europe, the United States, and elsewhere in the world, was at the time in theological turmoil, the lectures came to be a gathering place for pastors and members of the former Synodical Conference, the ELS, the Missouri Synod, the Slovak Synod, and the Wisconsin Synod. However, many others, who had been referred to by Herman Sasse and Robert Preus as “lonely Lutherans,” were often found in more liberal church bodies. Thus the Annual Reformation Lectures became a gathering in which many came to expect that orthodox, confessional Lutheran theology would be presented. Hence, the directors of the series, professors of Bethany College and Seminary, began to bill the annual conference as “a free conference,” conducted outside the framework of fellowship in which the speakers and participants spoke only for themselves and not as representatives of a church body.



Robert Preus

The speakers and reactors invited, have usually been one each from the former Synodical Conference churches, though there have been some significant departures from the pattern. One case was the appearance of Herman A. Preus of the ELC/ALC Luther Seminary in St. Paul: Preus represented the most conservative, old Norwegian Synod element in the ALC. Another departure was the appearance of Heiko Oberman, an ordained clergyman of the Dutch Reformed church, but a highly regarded Luther scholar who had recently written: Luther: Man between God and the Devil.



Robert Kolb and Kenneth Hagen

Other noted Luther scholars invited to speak have been James Kittelson, Robert Kolb, Kenneth Hagen, and others. An early departure from the pattern of one major

speaker delivering three lectures was the 2003 series on H. A. Preus, one of the founders of the Norwegian Synod, the highly revered U. V. Koren, and J. A. Ottesen. The lecturers, respectively, Pastor Rolf Preus (a great-great grandson of H. A. Preus), President George Orvick, and Prof. Erling Teigen. Of the speakers and panelists, seven have been from overseas (one from France, two from Australia, and four from Germany. Church bodies represented have been LCMS 26, WELS 19, ELS 14 ALC-ELCA 5, non-Lutheran 3. This count does not include the “Reactors,” who did not deliver a lecture but served as responders to the three lectures presented by one speaker. In a number of cases, those who served as responders or reactors later were invited to present a lecture, or a series of lectures.

After the initial two year cycle, the lecture series has skipped only one year. In 1981, Dr. Martin Scharlemann had been invited. Scharlemann at one time had represented a more liberal trend in the Missouri Synod, but by the 1970s, had changed course, and was in the more conservative wing. However, after accepting the invitation, Dr. Scharlemann was stricken with cancer, and since it was too late to engage another speaker the lectures were cancelled.

Two major figures in American Lutheranism have served as lecturer twice: Prof Kurt Marquart, 1967 and 1977, and Dr. Robert Preus, 1973 and 1992. A second memorable year came in 1991, when the lectures began with a rather large crowd to hear Dr. Paul Maier speak, the Midwest was struck by a memorable snowstorm called “the Halloween Blizzard.” By the time the Friday sessions began, only those who could walk through the snow were able to attend the lectures.

Over the years, the lecture committee has tried to present the college and seminary students with a special time to interact with the lecturer(s) at noon lunches. This writer, who can boast of having attended all fifty of the lectures so far, was fortunate enough, as a seminary student, to be assigned to be Dr. Sasse’s chauffeur, which turned out to be especially memorable. After the lectures, which had not been presented from a written manuscript, but were recorded, the lowly seminarian was assigned to transcribe the lectures from a Wollensak tape recorder so they could be printed in the Lutheran Synod Quarterly, the theological journal of the synod and seminary. That required research to decipher the names of places in Germany and theologians, few in this country were yet familiar with, and was thus a great learning experience. Publication of the lectures in the Quarterly has continued since that time.

The annual brochure always contains a list of the speakers since the beginning of the series. However, the type has come to be so small that we will reprint it here in a more readable form.

- 1965 “The Impact of Bultmannism on American Lutheranism,” Dr. Hermann Sasse
- 1967 “The Word as Truth, the Word as Life,” Rev. Kurt Marquart
- 1969 “The Present State of Confessional Lutheranism,” Dr. Wm. Oesch
- 1970 “Lutheranism and the Defense of the Christian Faith,” Dr. John W. Montgomery
- 1971 “Confessional Lutheranism’s Answer to Today’s Problems,” Dr. Hans Kirsten
- 1972 “Studies in the Lutheran Heritage: Law, Love, and Order,” Dr. N. S. Tjernagel
- 1973 “How is the Lutheran Church to Interpret and Use the Old and New Testaments?” Dr. Robert D. Preus
- 1974 “Means of Grace, Church and Fellowship,” Dr. Manfred Roensch
- 1975 “The Lutheran Doctrine of the Two Kingdoms,” Dr. Bjarne W. Teigen
- 1976 “Quest for True Lutheran Identity in America,” Prof. E. C. Fredrich
- 1977 “The Doctrine of Justification,” Prof. Kurt Marquart
- 1978 “The Pulpit and Pew in Luther and the Confessions,” Dr. Herman A. Preus
- 1979 “The Lutheran Theology of Certitude,” Dr. Wilbert Kreiss
- 1980 “Luther on the Christian’s Cross and His Final Deliverance,” Dr. David Scaer

- 1982 **“Luther and the Christology of the Old Testament,”** Dr. Raymond Surburg
- 1983 **“Luther and the Doctrine of Justification,”** Dr. Gottfried Hoffmann
- 1984 **“Law and Gospel in Luther and the Confessions,”** Pres. Armin Schuetze
- 1985 **“Martin Chemnitz—The Second Martin,”** Dr. Eugene Klug; Dr. J. A. O. Preus
- 1986 **“Luther, The Shepherd of Souls,”** Dr. George R. Kraus
- 1987 **“C. F. W. Walther,”** Dr. Robert Kolb; Dr. August Suelflow; Prof. Arnold Koelpin
- 1988 **“Luther the Musician,”** Rev. Kurt Eggert
- 1989 **“Luther the Missionary,”** Dr. Eugene Bunkowske
- 1990 **“Luther the Educator,”** Dr. James Kittelson
- 1991 **“Christian Martyrdom,”** Dr. Paul Maier
- 1992 **“Scripture, Doctrine, Confession,”** Dr. Robert Preus
- 1993 **“Studying the Bible Under Martin Luther,”** Dr. Robert Kolb
- 1994 **“Luther, Erasmus, and Calvin,”** Dr. Heiko Oberman
- 1995 **“Hermann Sasse,”** Dr. Ronald Feuerhahn
- 1996 **“Luther and the Fanatics: The Gospel Under Fire Then and Now,”** Rev. Harold Senkbeil
- 1997 **“Philipp Melanchthon, the Second Reformer,”** Dr. Oliver Olson
- 1998 **“Luther’s Legacy: The Luther–Erasmus Debate Revisited,”** Prof. Arnold J. Koelpin
- 1999 **“Eschatology,”** Dr. Charles Arand; Dr. Stephen Minnema; Prof. John Brenner
- 2000 **“Biblical Interpretation,”** Dr. Kenneth Hagen; Dr. John Brug
- 2001 **“Luther as a Historian,”** Dr. James Kiecker
- 2002 **“Lutheran Missiology,”** Dr. K. Detlev Schulz; Prof. David Haeuser
- 2003 **“Reformation Legacy of the Norwegian Synod,”** Rev. Rolf Preus; Pres. em. George Orvick; Prof. Erling Teigen
- 2004 **“The Reformation Legacy on American Soil: Pieper, Hoenecke, and Krauth,”** Dr. Lawrence Rast; Prof. Lyle Lange; Prof. David Jay Webber
- 2005 **“Luther and Education,”** Dr. Mark Lenz; Dr. Paul Lehninger; Prof. Dennis Marzolf
- 2006 **“Synodical Conference Exegetes,”** Dr. Joel Pless; Rev. Peter Prange; Prof. Stephen Geiger
- 2007 **“Paul Gerhardt – 400th Anniversary,”** Pres. Gaylin Schmeling; Dr. Carlos Messerli
- 2008 **“Freedom of the Will in Three Reformations,”** Prof. James Korthals; Dr. John Maxfield; Dr. Cameron MacKenzie
- 2009 **“Lutheranism and Islam,”** Dr. Adam Francisco; Dr. Roland Cap Ehlke
- 2010 **“Baptism in the Three Reformation Camps,”** Rev. Thomas Rank; Dr. Robert Koester; Dr. Lawrence Rast
- 2011 **“Lessons from Laypeople of the Reformation,”** Rev. Jerome Gernander; Dr. David Schroeder
- 2012 **“Bible Translations for the 21st Century,”** Pres. Paul Wendland; Dr. Cameron MacKenzie
- 2013 **“Confessional Lutheranism’s Answers to the Challenges of Modern Society,”** Dr. Harold Senkbeil; Prof. Mark Harstad
- 2014 **“Apologetics in Lutheranism,”** Prof. Allen Quist; Dr. Daniel van Voorhis
- 2015 **“Lutheranism and the Arts,”** Prof. William Bukowski; Dr. Robert Rosin; Prof. Brian Dose
- 2016 **“The Cost of Confessing: Luther and the Three Princes,”** Dr. Roland Ziegler; Dr. Charles Cortright; Dr. David Lump
- 2017 **“Luther’s Three Treatises: The Reformation Platform,”** Prof. Em. Erling Teigen, Dr. Erik Hermann, Rev. James Langbartels 



Acorns from the ELS Archives



Article from 1955
From the files of John Hendricks

This letter was written by Rev. Christian Anderson to Rev. John Hendricks on January 22, 1955, after Rev. Hendricks had suffered a broken hip and was in the hospital.

Mankato, Minn. January 22, 1955

Dear brother Hendricks,

I have just heard that you have been quite ill and at a hospital. I should have come to call on you long ago, but I do not feel able to get around in the city very much. And it is not so easy to get some one to take me around.

Some of the most cheerful memories that come to my mind, when I write to you, are from the many years that we were permitted to work together for building the kingdom of God. It was not always easy problems that we had to face; but the Lord gave us courage and strength to stand firm on His everlasting truth and to confess it cheerfully before friend and foe. And we are confident that our testimony has borne fruit in bringing His precious saving truths to future generations.

Now our day for this work is soon ended. Though my health is still as good as can be expected, I have more than passed my 80th year, and have long since retired from my regular pastoral work. You are many years older than the three score and ten allotted to men. But although we cannot continue any longer to work in the kingdom, we can rejoice in the blessed truths which we have proclaimed to others these many years. We can look forward to the rest that is in store for the people of God; and our works will follow us into the new life which God has promised to give us. It is true that we cannot by our

works expect to earn God's favor, but we have the sure promise that God in mercy for Jesus' sake will forgive us all our sins and shortcomings and give us eternal life through His abundant mercy.

But the works which God has granted us to do in His kingdom here will follow us into His eternal Kingdom; and we who stand firmly together in contending for the saving truth here, will be permitted to stand side by side in the Church Triumphant where we no longer need to be filled with sorrow because of the actions of sinful men, but can enjoy in full measure the glorious joys of His Kingdom.

May the Lord preserve both you and me in the true faith unto the end; and may He give you comfort and strength to bear up in the struggle when your strength ebbs away and life's sun is setting! May "the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablished, strengthen, settle you." 1 Peter 5:10

Your brother in the Lord,
Christian Anderson

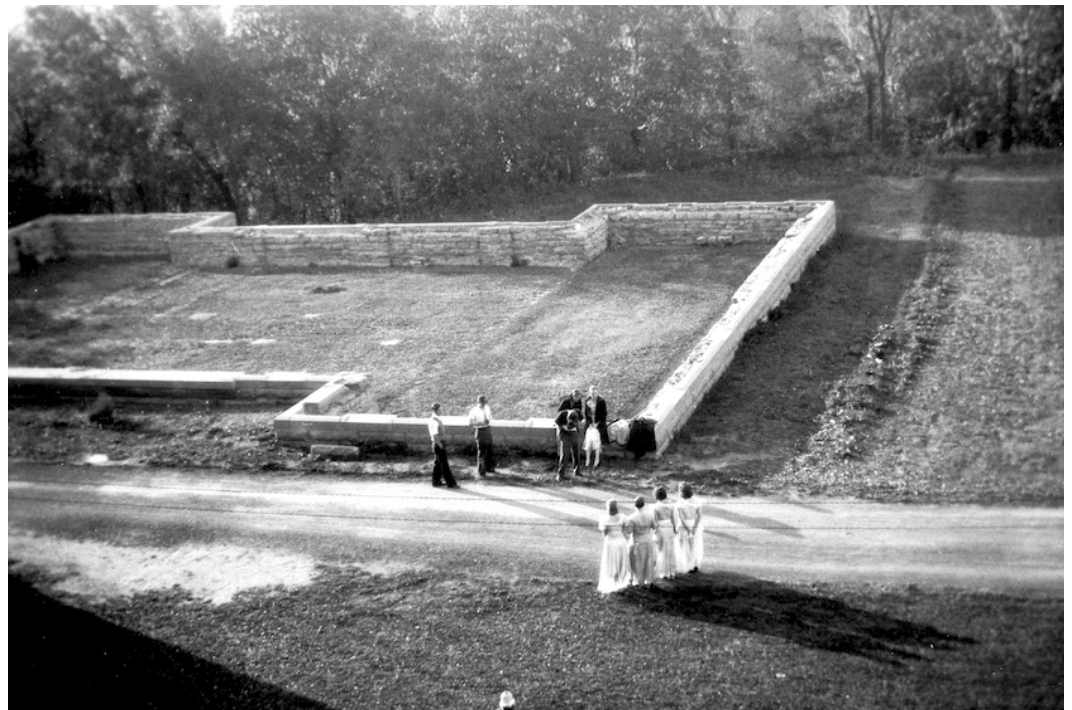
Pictures from the Past

Beginning with this issue of Oak Leaves, we will from time to time include pictures from the Synod and College Archives, as well as any our readers might send our way. Both pictures featured here are from the Walther C. Gullixson collection in the synod archives. Both pictures were taken from the upper floors at the south end of Old Main.



The area now occupied by Trinity Chapel, was formerly an open green area. This picture was probably taken by Gullixson soon after the gates, in memory of his father George A. Gullixson, were dedicated. The other individual memorialized by the gates was Frieda Schanke, who had kindly supported Bethany with generous gifts while her granddaughters, the Bussians, were students.

Photo by Walther C. Gullixson. The foundation work for the Conservatory building that was never completed beyond the foundation. In 1936, it was dismantled and the stone work was used for the college gates, built in 1937.



RENEW YOUR MEMBERSHIP

ELS Historical Society

Name: _____

Address: _____

Send completed form and check (see right for type of membership and correct amount) to:

ELS Historical Society
6 Browns Court
Mankato, MN 56001

MEMBERSHIP

All membership renewals are due June 1st

Voting Membership:

\$15: - individual
- married couple
\$300: lifetime

Associate Membership:

\$25: - individual
- organization

Voting Members must belong to an ELS congregation or a congregation in fellowship with the ELS. Associate Members are any others interested.