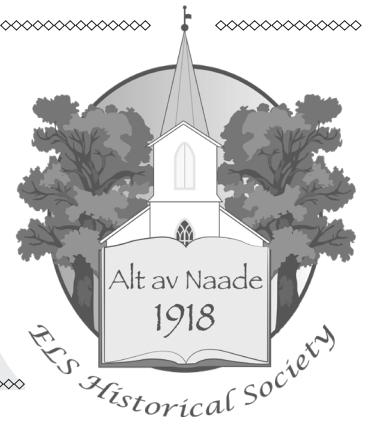


# Oak Leaves

Newsletter of the ELS Historical Society

VOLUME 22 | SUMMER 2018 | ISSUE 3



## LUTHER STOOD ALONE - WITH GOD

By M.F. Wiese

*Evangelisk Luthersk Tidende*

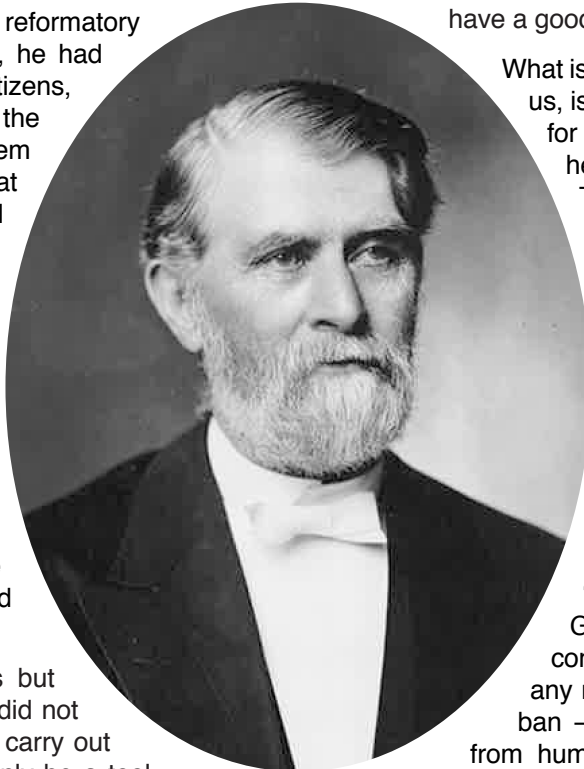
Nov. 12, 1918, pg 109-11

FROM THE EDITOR: Following the presentations at the June 16th Historical Society meeting, we were asked whether or not there was much attention given to the 400th anniversary of the reformation in 1917 and 1918. The answer was "not much." But there was some. Luthersk Tidende carried an article by Markus Frederik Wiese, who retired as pastor of the Western Koshkonong Church in 1917. Wiese was a widely read, very erudite man, with an extensive library which contained many sixteenth and seventeenth century books (his library became part of the Memorial Library, now the seminary library). He found parallels in Luther's struggles and used them to comfort his Norwegian Synod friends in the loneliness they felt after leaving their former church and forming their own their little synod.

Few people have been as forsaken as Luther was. When he wrote his first major reformatory works [the three treatises of 1521], he had the support of the nobility, the citizens, and the peasants, not to mention the semi-pagan humanists. All of them considered him "their man." But at Worms the princes and nobility failed him; they only had the Wartburg for him. When he acted against the radical reformation enthusiasts, who came to Wittenberg during his absence at the Wartburg, the civil estate began to waver. Since he wanted nothing to do with the semi-pagan humanists, they also withdrew from him. And when he had written his harsh book against the rebellious, cruel peasants, he was no longer their man. Luther stood alone — with God.

He was aware that it was not his but God's affair. So he carried on, and did not doubt that God would know how to carry out this matter. For himself, he would only be a tool in the hand of God. He never sought either "popular opinion" or his own honor, and regarded the "majority" as the "minority." He had, he himself said, a little spot, on which

he stood — the word of God; there he stood, in order to have a good conscience.



What is suggested here is something that, for us, is of the utmost importance to consider for our self-examination, and to take it to heart if we would be honest Lutherans. Therefore, it is worth recalling here the testimonies of two of our greatest Luther scholars, concerning Luther's abandonment, especially in the year 1521.

First, professor Dr. Theoldore Kolde: "Rarely has there been a more forsaken man than Luther was in the year 1521, when the Diet was held in Worms, where before the emperor and Reich he made the magnificent, heroic confession: "I cannot do otherwise. Here I stand. God help me. Amen." The church had condemned him and expelled him, and at any moment he could expect the empire's ban — as an outlaw he would be expelled from human society. No judge on earth was there to help him with his rights. There was nothing left for him other than his God in whom he steadfastly placed his reliance, and his good conscience, which bore witness that he had sought only God's glory and not his own. What

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# SECRETARY'S MINUTES

## ELSHS Annual Meeting

*Saturday, June 16, 2018 - 3 p.m.*

Our Savior's Lutheran Church, Albert Lea, Minnesota  
& Lime Creek Lutheran Church, Lake Mills, Iowa

This was a particularly notable annual meeting for the ELS Historical Society as it occurred in connection with the centennial celebration of the Evangelical Lutheran Synod. Because of this, the usual "Sunday evening following the synod Sunday service" model was changed to meet on the Saturday immediately preceding synod Sunday.

Events began at Our Savior's Lutheran Church in Albert Lea, Minnesota where the ELS held its constituting convention in 1919. The members of Our Savior's served coffee and refreshments at 3 p.m. in the social hall and the formal meeting began in the sanctuary at 3:30. Pastor of the congregation, Rev. Michael Lillienthal, welcomed the group of nearly 150 and led a devotion based on Matthew 13:31-32, the parable of the mustard seed.

Rev. Andrew Soule, vice-president of the ELSHS, then introduced the program for the afternoon highlighting the connection of the doctrine "by grace alone" from Koshkonong in 1844 to Lime Creek in 1918. Just as our church fathers, we strive to continue to stand "Still Under the Oaks."

The first presenter of the afternoon was Rev. Craig Ferkenstad who summarized the paper delivered by L.P. Jensen at the 1918 convention in Lime Creek. The title of the paper was "Man's Spiritual Condition before Quickening or Regeneration."

The second presenter was Prof. Erling Teigen who summarized the paper delivered by Rev. Bjug Harstad at the 1918 convention. That paper was entitled, "The Teaching of Scripture concerning the Unity of the Spirit and the Warning against Unionism." Discussion and questions followed.

Following the presentations the business meeting was called to order by Rev. Soule. The secretary's report from the 2017 annual meeting and treasurer's report were read and approved. The treasurer reported a balance on hand on that date of \$4,855.07.

Rebecca DeGarmeaux reported on her work and current events in the ELS Ottesen Museum. The current remodeling projects have been completed, tours and the annual Christmas open house continue. She also reported that

the ELSHS board would be providing Norwegian desserts the following day at the end of synod Sunday on the lawn of the museum with an open invitation to all attending the day to come for the treats and stay to tour the museum. She also reported to the group that she would be opening the museum during synod week on Tuesday, Wednesday, and Thursday mornings from 8:30 – 11 a.m.

There was no old business for discussion.

Under new business, Bergetta Abrahamson had completed her first term on the ELSHS board and was thanked for her service. To fill the vacancy, the board nominated Marie Aaberg. There were no additional nominations from the floor and Marie Aaberg was elected.

President of the board, Rev. Peter Faugstad, will be leaving the board because of increasing parish and family responsibilities. He was thanked by the assembly for his excellent work. ELS President John Moldstad has appointed Rev. Michael Lillienthal to serve on the board.

Rev. Soule encouraged those not already members of the Historical Society to enroll and he highlighted the availability of both the centennial medallion and the centennial book, "Proclaim His Wonders" at the church that day. A special anniversary issue of "Oak Leaves" was also distributed to everyone in attendance. This issue was provided by the ELS Anniversary Committee.

There being no further business the meeting adjourned to a meal in the church social hall.

At 6 p.m. those in attendance departed Our Savior's and headed to the Lime Creek church in rural Lake Mills, Iowa. At 6:30 p.m. they were joined by more ELS members from surrounding churches for a closing devotion. The group assembled was now remarkably similar in size to the number attending the first convention there in 1918 – nearly 200. Photographs of the entire group as well as a photo of all the pastors attending were taken in front of the church before everyone entered for worship. The service was led by Rev. Theodore Gullixson as liturgist and Rev. Thomas Rank as preacher. The sermon was a summary of the 1918 sermon given by Pres. Bjug Harstad at the first convention based on Genesis 12:1-4. Following the service many lingered in the church and the surrounding lawn and cemetery.

Respectfully submitted,

Lois Jaeger, ELSHS secretary 



## PAUL GERHARDT MADSON, 1927-2018

Paul Madson was born on November 3, 1927 in rural Princeton, Minnesota. Paul was in the middle of his family, having three brothers and three sisters. His family has always considered religion to be an important part of life. His father, the Rev. Norman Madson

Sr., in 1946 became the first dean of Bethany Lutheran Theological Seminary.

Growing up on a fifteen-acre farm, raising chickens for eggs, milking cows, and weeding their small field of corn provided food for their family and always gave them something to do. Paul's family learned to get by with the basics in life but his family worked hard together and understood that God and family were most important.

Paul attended the Christian day school run by the church in rural Princeton at that time. He later attended Bethany Lutheran High School from 1941 to 1945 and also attended Bethany Junior College, where he graduated in 1947. Paul finished his college career at Northwestern College in Watertown, Wisconsin, in 1949. Paul then returned back to Mankato and enrolled at the seminary. Paul enjoyed learning about English and grammar as well as history and humanities classes. Later he developed an appreciation for Greek and Hebrew. Paul had a tough time learning foreign languages, but he has understood the importance of these languages and has tried to keep up his foreign languages after college.

Paul did not decide to become a pastor until around his second year in college. He believed that all of his life events led to his decision. Part of this included having good teachers who were passionate about what they taught, and were able to teach in a way that was relatable to students.

Madson's first call was to the Saude/Jerico Parish in northern Iowa in 1952, where he served as an assistant pastor and teacher. In Saude, Paul taught elementary school and helped, in the parish with confirmation classes and was occasionally asked to preach. While serving the Saude parish Madson was the editor of *The Christian Day School Bulletin*, which provided the day schools with important information pertaining to the Evangelical Lutheran Synod.

After teaching in Saude from 1952 to 1955, Pastor Madson wanted to pursue his calling as a parish minister. In 1955 he received an emergency call from the Wisconsin Evangelical Lutheran Synod (WELS) to serve St. Paul's Lutheran

Church in Tacoma, Washington, while the pastor was suffering from heart complications. When the pastor died later that year, Madson became the full-time pastor. After serving the congregation in Tacoma for four years he called to Thompson, Iowa, in 1959 where he served until 1966.

Madson then received a call to Boston which would have been difficult for pastors with families to accept. Madson spent fourteen years from 1966 to 1980 in Boston as a pastor at Harvard St. Lutheran church which later was relocated to Burlington, Massachusetts. At the time Madson was installed at Boston there were no other pastors available to give the installation sermon. He gave his own sermon while the president of the congregation read the rite of installation.

In 1980 Madson took a call to Fertile-Ulen, Minnesota, where he served until 1988. He was then called to Bethel Lutheran church in Sioux Falls where he served until 1994. Madson helped relocate the church to the west side of the city.

Madson took his final call to East and West Paint Creek in Waterville, Iowa, where served for six years before retiring as a pastor and returning to his home in North Mankato, Minnesota in 2000.

Madson believes that pastors need to work for the good of God's kingdom in this troubled world. It is also important when receiving a call to consider the needs of the church that is calling, as well as the one you are serving. Most importantly, Madson says that you need to pray and trust that the Holy Spirit will guide your decision. Madson said that the most enjoyable part of being a pastor was working hard on a sermon and delivering God's Word to the congregation. Madson also enjoyed visiting members of his congregation and believed that it was necessary to have a balance between one's duties as a pastor in preparing church services and getting out and visiting with members of the congregation.

After retiring as a pastor in 1996, Madson pursued his passion for writing. He had been the editor of the *Lutheran Sentinel* where he wrote articles on various topics. Madson also helped edit the book *Telling the Next Generation*. 🍁

*Bethany student Josh Arndt interviewed Paul Madson for a history class and wrote this article as part of his assignment. Paul Madson served as Synod Archivist and was on the Historical Society Board of directors. He was taken to his eternal rest March 21, 2018.*



must certainly in these days have gone through his soul! Of himself he felt the smallest of all. What power is there in his person? But the thousands of believers who had listened to his words, who were now included in his destiny? — no one was comforting and encouraging him; on the contrary, his friends were perplexed, fearing that he had gone too far, and asked apprehensively: where will this end? Then, Luther stood alone — with his God.

Second, in his precious “Jubilee Gift for Evangelical Christianity in the 400th Year of the Reformation,” Professor Wilhelm Walther [1846-1924, professor at the University of Rostock] reports: “When asked to give a completely unequivocal answer to the question whether He would repent or not, Luther answered thus: ‘My conscience is bound by the word of God. I will recant of nothing, since it is dangerous and unreasonable to act against the conscience.’” An old story says, “He stood fast as a hardened rock.” His prince [Frederick the Wise] said, “Father Dr. Matinus spoke well before the Emperor and all the princes and estates of the kingdom. He is much too bold for me.”

Even so, there is disagreement between the scholars whether the famous statement: “I can do nothing else. Here I stand. God help me, Amen!” was actually spoken by Luther completely and accurately in this form. Decisive evidence, on the other hand, has not been found. And even if not all of it was said literally, then the entirety of Luther’s conduct in this crucial time shows that this three-fold phrase was the mood of his soul: I cannot deny what I have known from the word of God as the truth. Ready to suffer for that reason — my confidence is in God alone!”

Thus his fate was decided. Unlike the treatment of other incorrigible heretics, some things were different. Much more patience and kindness had been lavished on Luther than on Savonarola or Huss. However Luther’s masculine appearance and his action at the court showing the courage of his beliefs had made a deep impression on many. They counseled the emperor once again to see whether Luther could be induced to give in on his doctrine which stood in clear contradiction to the general (Roman) faith. And in view of this, a commission of fifteen members was set up. These negotiators went incredibly far to refute the poor monk. But Luther was aware that he would rather sacrifice life and blood than be forced to reject God’s revealed word. Thus all negotiations failed. And on April 26, Luther left the city according to the emperor’s order.

What must he have felt when he looked back on those stormy days? A boundless feeling of loneliness must have

overtaken him. He had not found even one who completely agreed with him. Just one, who meant the best for him, had given him completely different advice. He had disappointed the hopes of the many who had desperately wished for a calm compliance, so that he could still be available in the fight against Rome. High princes, bishops and gentlemen had with great patience sought to change his mind. He had stood all of them on their heads. He may have seemed to all of them a stiff-necked, ungrateful person. There is hardly anybody else who has ever stood so utterly alone among so many.

And what had he achieved with his hard-headed firmness? On him alone, all the responsibility would fall, when everything he had gained was destroyed. It was his fault when the thousands who by his work came to the evangelical faith were affected by his terrible fate. He

blamed himself when the other thousands who still wavered between truth and untruth now prayed that the Pope and empire would ban him, and for that reason rejected the gospel. He bore the blame, when Germany’s exploiters, the foolish spiritual tyrants, were helped by the full victory of Worms and now continued their old [indulgence] traffic with triumphant ruthlessness.

What crushing weight all these storms must have had on him! We are surprised that, so greatly weakened by over exertion and disease, he could have overcome it. We are even more surprised at the fact that his mind did not break down. But there is no hint that he was uncertain that he had acted properly when on his trip home he addressed a letter to the Emperor and Imperial officials. Nor does any thought of the consequences torment him. He knew one thing — that he could not, dare not, stand on anything but the word of God over all human opinions and claims. “Because God’s Word is over all things, it shall and must be completely free and unbound in all things. Never can it be left to the free will of a man to dismiss something from it or to substitute something for it; how much greater and wiser and holier than men it must be. In temporal matters, we are obligated to serve each other faithfully, but in the affairs of God and eternity, God cannot and will not tolerate that one relies on one or many people, but only on Him who alone has and must have the name and the honor that he is truthful and truth himself.” This certainty at Worms to give God the honor due to him made it possible for him to stand so frightfully alone to claim his complete independence.



**Portrait of Martin Luther**  
*by Lucas Cranach the Elder*

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## THE ANNUAL MEETING

The Historical Society minutes have provided an account of the annual meeting, but we will add a little narrative here, to go with some pictures.

The afternoon program was held at Our Savior's Lutheran Church in Albert Lea. The Albert Lea congregation did not yet have their own house of worship at the time of the 1918 convention, but they were actively involved in the Lime Creek convention, and their pastor Emil Hansen was one of the thirteen pastors at the founding convention. In 1919, the convention was held at Albert Lea.

Pastor Andrew Soule, vice chairman of the society, presided over the program, wearing a *prestekrav*, the round, ribbed collar worn by the old synod pastors. The opening devotion was given by the pastor of Our Savior's the Rev. Michael Lilienthal. His devotion was based on a sermon delivered at the 1918 convention by a visiting Missouri Synod pastor, H. Steger.

Two of the doctrinal essays presented at the first convention by Pastor L. P. Jensen and President Bjug Harstad, were presented in summary form by Pastor Craig Ferkenstad and Prof. Erling Teigen. The members of the society participated in a discussion of the presentations and other historical questions.

The afternoon was topped off by a light supper served by the women of Our Savior's.

The Lime Creek church is located about sixteen miles south of Albert Lea, just one mile south of the Iowa-Minnesota state line. A large crowd filled the church, something that the building has not seen for many years. The service was conducted by Pastor Theodore Gullixson, following the service that was used by most of the synod congregations in 1918. Pastor Thomas

Rank preached the sermon which was based on the sermon preached by President Bjug Harstad at the 1918 convention, Genesis 12:1-4.

It was a very warm evening, but that did not detract from the service, which was provided with a pleasant countryside breeze blowing through the church.

A picture which has grown very familiar in the synod is the one with thirteen pastors sitting on the front steps of the Lime Creek Church. Two of the pastors present that day were not on the picture, but the visiting Missouri Synod pastor was. By contrast, a picture was taken with all the pastors present at the 2018 service, numbering thirty-nine, about one fifth of the pastors now listed on the synod's roster.

The celebration of the synod's centennial year, on Saturday, as well as convention week proved to be an uplifting experience, and we are thankful for the opportunity to honor those who have gone before us. 🍁











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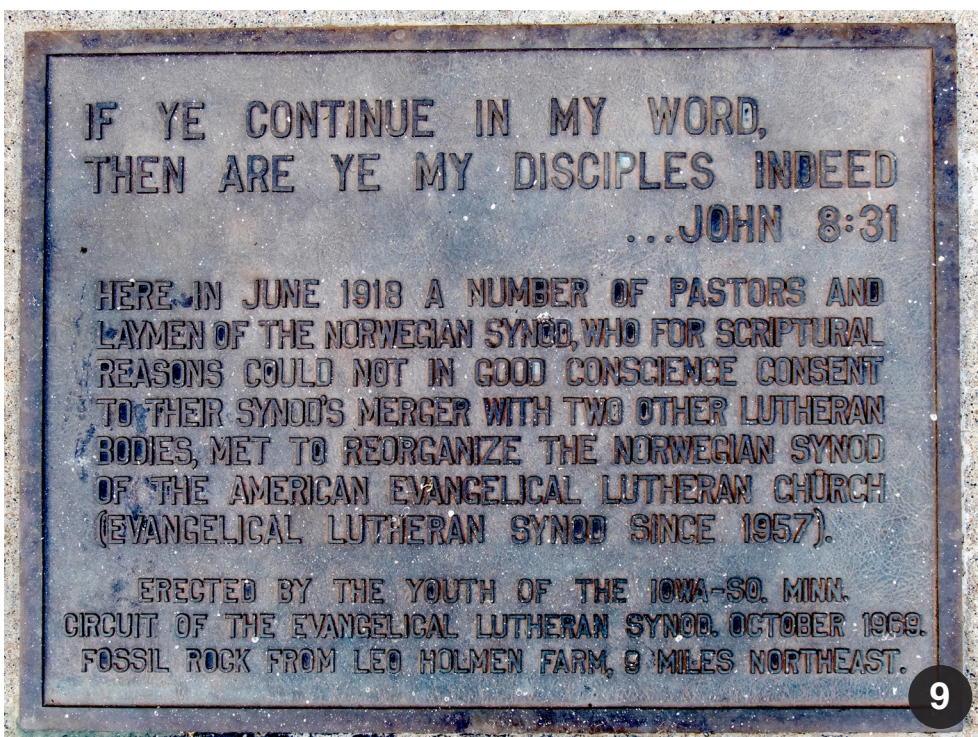


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1. Listening to the sermon 2. Pastor Tom Rank, preacher 3. T. Gullixson, liturgist 4. Pastor Soule with Prestekrave  
5. Kaffe, Kaffe 6. The Hearers 7. Church Ladies - Albert Lea 8. Prof. Teigen reading the Bjug Harstad paper  
9. Lime Creek Plaque 10. Host Pastor Lilienthal 11. Pastor Ferkenstad reading the L.P. Jensen paper



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FROM THE EDITOR: Among the many good questions asked in the discussion following the Historical Society presentations on June 16, one was about the involvement of lay people in the little synod. Several lay people appeared frequently in *Luthersk Tidende*, including L. G. Mellem from the Northwood, Iowa congregation. His title was a jab at President H. A. Stub, who had used the phrase in a public discussion.

## THE LAY-PEOPLE HAVE SPOKEN

By L.G. Mellem

Northwood, Iowa, June 24, 1918

*Luthersk Tidende*, July 15, 1918

Mr. Editor:

We have now come home from the Synod meeting in Lime Creek, where we laid the foundation to rebuild the Norwegian Synod on the revealed word of God and on it alone, just as our old church fathers did before us, and as we in simplicity and faith have sought to follow. We have done it with respect as God through his word has commanded us to do and we believe that we thereby will promote God's kingdom on earth.

Arriving home, we heard expressions like this: "You have no right to go ahead and establish the Norwegian Synod again. By doing that you have fallen into a trap. You have done something you will come to regret, etc." Because we hear so much of such talk, I will submit this essay to our honorable president, B. Harstad and ask if that is really so.

As I begin to write, I will look a little at the underlying issue which is called *Opgjør*, and see if this is a bucket that can hold water, or if it is a leaking vessel. We certainly know that when God desires to make something good, he creates what he wants out of a purely common or unexpected material. He did that when he created man. When he wanted to institute baptism, he used water, the simple, everyday water which we drink when we are thirsty, wash ourselves when we are dirty. He institutes the sacrament of the altar with bread and wine, everyday food, whereby he gives us his precious body and blood for the forgiveness of sins, for our soul's salvation, so that for God nothing is impossible. But he has given us his word and says that according to it he will deal with us, and according to it, we are to be instructed, if we are to stand before him.

If *Opgjør* is to be a reliable guide for Christians that they can confidently follow, it must therefore be in everything in exact agreement with God's word. Is it? At Concordia church, A. J. Torgerson's call, the men who were first on the program to defend *Opgjør* had not found it necessary to

support or corroborate this production with Bible passages, said it was so that common laypeople could handle it without mittens.

We have also seen that President Stub had explained that "this is done by the Lord," while he later admitted, "Now the laypeople have spoken." With this last statement he has laid the responsibility on the laypeople. However, it is a well-known fact that the laypeople mostly follow the great leaders, and thus they go into the ring for them; like when a cat chases its tail and goes round and round and round, with the difference that the laypeople follow the president and the president follows the lay people, and round and round they go.

Now, so that we common people, laypeople, as well as others can follow along, I will use as an example a comparison between *Opgjør* and the everyday game of baseball as it is played in our day. I am just a common man, with neither a large vocabulary, encyclopedia, or other resources and must make use of whatever is at hand.

*Opgjør* contains two doctrines about the same thing—the way of salvation, the path a person must follow in order to come home to God. This path is decreed by God and he has precisely described the path and has stated the rules for following it. He has said that those he has elected to be saved must be called, justified, sanctified, and glorified—thus, four bases.

*Opgjør* defines this path and says that it must be "unconditionally" accepted. But beside this definition is another decree and description of the way recognized by Pontoppidan [Erik, 1698-1764, Danish Bishop, author of an explanation of Luther's Small Catechism] and demands that it too shall be unconditionally accepted. In *Opgjør* these two doctrines of election are equivalent—you must take them both in one swallow.

For baseball, we also have just one dependable rule and guide—*Spauldings Official Baseball Guide*, and one judge—the umpire. This guide prescribes that those who will get credit for a run (tally or score) must run around a square with four bases and that he must touch these four bases in order. If the one running misses any of the first three bases, or he runs over but does not touch them, the umpire says "you're out." It would in that case not help the runner to say "I run according to another reasonable guide, which mentions only home-base, with the other's presupposed." Indeed, that would not make any difference, no matter what the players or speculators thought or said. The umpire would only answer "The official guide says there shall be four bases and they must all be touched in succession before the runner can be credited with a run—"you're out." What would a person think if baseball players who were agreed about and solemnly obligated themselves to-



gether at the same time to play baseball on one field laid out with four bases and on another with only home plate? *Opgjør's* authors defend and accept playing such a simple and everyday game as baseball by a procedure described in *Opgjør*. Do they believe that the foregoing procedure is more useful than that applied spiritually by God's own command and prescription?

In the first place, the Bible's doctrine about election is also laid out in four bases which a Christian must have "touched" if he does not want to be declared "out" at the end of the race. I mean, that called, justified, sanctified, glorified are all connected to each other, that they must all be taken together in consideration when it is a matter of the great commandment that God's word shall be our only rule and guide for our faith, doctrine, and life.

"Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified" (Romans 8:30 NKJV).

"But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ" [2 Thessalonians 2:13,14].

He who rejects Me, and does not receive My words, has that which judges him—the word that I have spoken will judge him in the last day" (John 12:48).

I do not know anything that shows more emphatically that the word of God is the only thing we can confidently hold to, than just what such great, pious men, as Pontoppidan and others with him, have stumbled over a point so clearly in the word of God as this.

If we intended to follow great leaders, people with recognized leadership and reputation, in one and everything, then we have saints on earth like the Catholic Church. But the word of God forbids us to worship saints.

L. G. Mellem, Northwood, Iowa. 🍁

## Dr. Koren Still Speaks

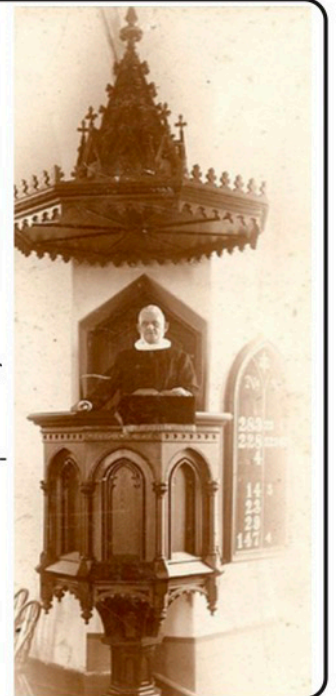


*U. V Koren's Works*  
Mark DeGarmeaux editor  
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**FROM THE EDITOR:** The following letter from H. O. Knutson, a member of Rock Dell Lutheran Church, Belview, Minnesota, to Pastor H. R. Ingebretson at Lake Mills-Lime Creek Iowa reports on the 1926 convention held at Rock Dell. Ten years earlier, Lime Creek had hosted the first convention, but wanted some pointers from the previous year's host. They give an insight into what was involved in hosting those early conventions in the small congregations.

## THE CHICKENS SHOULD HAVE BEEN COOKED SUNDAY MORNING

By Rev. H. R. Ingebretson

Lake Mills, Iowa  
Belview, Minnesota, May 3, 1927

Dear Friend,

Upon the request of our pastor, Pastor M. F. Mommsen, I have been asked to write a few lines concerning our experience holding our synod convention at Rock Dell congregation last summer. I understand from Pastor Mommsen that you have asked him for details concerning the preparations for the Synod convention.

As the secretary for the Rock Dell congregation I have the records and will try my best to send you the information that will help serve the synod's convention again this year.

We began early last spring and elected committees for all the different church work. One committee was to be in charge of the kitchen, to get the best price for things like a good stove, ice box, tables, cabinet, dishes, and silverware. And a cistern with water from rain and a pump.

The 2nd committee to be in charge of services such as the toilets, we have a toilet for the women and one for the men. We will also have a tent that will serve as a rest room with small beds for children and babies, where mothers can care for their babies, and where other women can find rest if they want.

The 3rd committee to be in charge of the food and make preparations for serving all the people.

The 4th committee to be responsible for parking Automobiles.

The 5th committee was to find lodging. This work I chose to do alone; I thought it would work better for one person

to do this so you don't have people being asked by many others, and some families could have too many guests and others no one. It became a big job when we realized we would have 250 pastors and guests in all that we had to find lodging for. If we would have had 10 more guests I don't think we could have found a place for them. I drove around for several days to find enough lodging.

We hired a cook for \$8.00 a day that understood what had to be done for kitchen duties, and we had 10-12 ladies to work as kitchen help each day and that seemed to work out very well. Most of the cooking was to be done at home and brought to the church.

Following is a breakdown of the meal tickets sold and the number that were free:

### Wed. June 23:

Midday 185 tickets, of those 50 were free.  
Supper 168 tickets, of those 46 were free.

### Thur. June 24:

Midday 222 tickets, of those 58 were free.  
Supper 175 tickets, of those 49 were free.

### Fri. June 25:

Midday 254 tickets, of those 79 were free.  
Supper 229 tickets, of those 69 were free.

### Sat. June 26:

Midday 294 tickets, of those 72 were free.  
Supper 294 tickets, of those 68 were free.

### Sun. June 27:

Midday 590 tickets, of those 65 were free.  
Supper 295 tickets, of those 60 were free.

### Mon. June 28:

Midday 226 tickets, of those 68 were free.  
Supper 195 tickets, of those 68 were free.

### Tues. June 29:

Midday 178 tickets, of those 46 were free.

Total tickets sold for Midday was 1958 and for Supper 1273. The price for Midday was .35 cents and for Supper was .20 cents. We had a net profit of \$185.00. The Young People had a net profit of \$150.00 from their stand.

Everything went better than we had thought, but there are two things we would have done differently if we had known. First, the silk Synod Convention Ribbons that cost us \$35.00 to be given away free. There were so many young boys that took so many of them to decorate their pants and hats there were not enough for the older people that would have liked to have had one as a souvenir of the Convention. We should have sold them for 10 -15 cents each as a donation to the Synod.

The other thing was that the women that were to bring the chicken for Sunday Midday had cooked it on Saturday.



As warm as it was on Saturday and Sunday the chicken meat spoiled. Those who got sick had a rough night of it with a terrible Norsk Stomach Ache. I, myself was one that had a rough night. The chickens should have been cooked Sunday morning.

I had forgotten that Pastor Mommsen had asked me about this earlier and he reminded me yesterday, so I am in a hurry to get this sent to you today. If there is anything else you would need, please feel free to contact me and I will gladly help you. So in closing I would like to wish you good luck with your plans for the Synod Convention this year.

Friendly Greetings H. O. Knutson

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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.

## ACORNS FROM THE FILES OF T.N. TEIGEN



**FROM THE SYNOD MEETING IN ST. PAUL, MINN.**  
Printed in "Amerika", June 15th, 1917, Vo. 33, No. 24, Front Page  
By John A. Moldstad



The Minority at the Synod Meeting in Minneapolis last year insisted that three things must be corrected in Opgjør before they could with good conscience go into the new church body.

Efforts were made to correct certain offensive things in *Opgjør* in that a Committee brought before the Union Committee a motion that three corrections be made. The Union Committee felt itself "for certain reasons" prevented from following this plan, but still invited the minority to be along in the union. A part of the minority thought they ought to go along on this invitation. But many could not go along into the new body unless the said corrections were made. Another thing that caused the minority to have even more misgivings about entering the merger was the circumstance that the Hauge Synod's insistence that its "understanding" of certain points in the "Conditions of Union" should be tolerated. And this was accepted by a large majority in the Synod. Among the points in the "Understanding" was participation with the heterodox in church work, something which in the Synod has always been regarded as in conflict with God's Word.

The Minority therefore held meetings at the Aberdeen Hotel in St. Paul, Minn., where among other things the following points were adopted:

1. For our conscience sake we cannot go along into the new body on the present basis.
2. We remain standing on the old confession and organization which we have the Christian liberty to defend and work under now as before.

A temporary administration was elected: Rev. B. Harstad, president; Rev. J. A. Moldstad, vice-president; Rev. C. N. Peterson, secretary; and Rev. O. T. Lee, treasurer.

In God's name we intend to stand fast and not turn aside from the good paths which earlier have been followed in the Norwegian Synod. Our purpose is to try to preserve the Synod's old principles, doctrine, confession, and free churchly government.

It is our intention as soon as it can possibly be done to set forth our program.

J. A. Moldstad  
Minneapolis, Minn.  
June 11, 1917

<p><b>Membership Renewal</b></p> <p>ELS Historical Society</p> <p>Name _____</p> <p>Address _____</p> <p>City _____ State _____ Zip _____</p> <p>Membership Type: <input type="checkbox"/> Voting <input type="checkbox"/> Associate    Amount \$ _____</p> <p>Send to ELS Historical Society, 6 Browns Ct., Mankato, Mn 56001</p>	<p><b>Voting Membership:</b>  \$15 - individual or married couple  \$300 - lifetime</p> <p><b>Associate (non-voting):</b>  \$25 - individual or organization</p> <p><i>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.</i></p>
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