

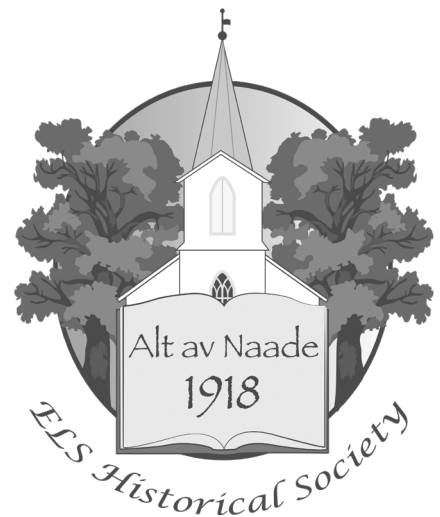
Oak Leaves

Newsletter of the ELS Historical Society

Volume 23

Summer 2019

Issue 3



WHY CONTINUE THE NORWEGIAN SYNOD?

The following article appeared in Luthersk Tidende May 6, 1919 shortly before that the 1919 convention at Albert Lea, and seems to have been designed to stir up the enthusiasm begun the year before at Lime Creek. The article was unsigned, but the editor at the time was listed as the Rev. C. N. Petersen in Minneapolis

Why does the minority, which could not go along in the new synod, want to continue the Norwegian Synod?

Answer: Because we are fully convinced that the Synod's doctrine and churchly practice rest on God's word and are drawn from God's word. We will not continue the synod on the ground that we believe that the Lord has commanded that congregations should join together with other congregations and form a large external synod and in this way present itself to the world in greatness and power. But we will continue the synod solely on the ground that we believe that the synod's motto "It is Written" [*Der staar skrevet*] is the Lord's command to his church here on earth. Our Lord and Savior gave this task to his church when he left this world with his visible presence. His last testament consisted in this that God's congregation should make all people to be his disciples by Christian baptism and by "teach them everything he had commanded them" (Matthew 28:20).

This task is a two-fold activity, which consists in baptizing and teaching. And we do well to note that carrying out this task consists not in teaching people some or most of Jesus' commands but all that Jesus commands. Nothing is to be left out or denied. Nothing is to be set beside or added to Jesus' commands. Secondly, Jesus says: "Teach them to hold to everything I have commanded you." We have not carried out the task unless

we lead the people to a proper knowledge of the Lord's words, so that they retain it in memory.

God's word is to be practiced and used so it becomes a power in the heart which leads, directs, comforts and upholds the Christian through all of life's trials and dangers. This claim, which our Lord and Savior makes to us cannot be reduced, changed or expanded by anyone. If any person does that, then he rebels against God and has thereby declared that he is wiser than God.

You and I are to watch over the truth, defend it against all falsehoods, and acknowledge it for what it is: our life, our comfort, and our only hope. If we do not do this, but tear down the truth, by stretching it and adjusting it in order to win adherents, then God's church and his dearly bought souls go to ruin. Then all pious and godly talk about union, tolerance and love will only be a sounding brass and clanging cymbal without spirit and honesty.

The chief task, which our synod will continue is, and remains, the confession and the preservation of the truth. This was the synod's central matter to which everything else had to bow. It contended, suffered, prayed for this. It will be the same for us. On this ground we will stand, contend and suffer, and on this ground will we rest our tired bones in the hour of death. On this truth we cannot yield, because it is God's and not ours.

continued on page 4

ELSHS ANNUAL MEETING

Sunday, June 23, 2019 at 7 p.m. - Bethany Lutheran College

The Evangelical Lutheran Synod Historical Society held its annual meeting at 7 p.m. on Sunday, June 23, 2019 in the theater of the Ylvisaker Fine Arts Center on the Bethany campus. ELSHS President Rev. Michael Lilienthal welcomed the group of approximately 75 attendees and outlined the purpose of the ELSHS and encouraged membership.

Program committee member Rev. Andrew Soule opened the program entitled “Getting Organized: Albert Lea, 1919” by taking the group back in time to May 29 – June 4, 1919 when Our Savior’s congregation of Albert Lea hosted the constituting convention of the synod. With the stage set, the opening sermon from that convention was read for the audience. The original sermon was written and delivered in 1919 by Rev. G.A. Gullixson and was recited for the 2019 audience by his great-grandson, Paul Gullixson. The sermon text and theme revolved around God’s command to Israel at the Red Sea to “break camp and go forward.” Its call to obedience and action resounded fresh and clear to the ears of the listeners.



Rev. A. Soule



Prof. E. Teigen

adopted by the group in 1919 was deliberately similar to the 1886 constitution of the old synod. It was clearly a revision and not a rewrite but did include the entire Book of Concord as a basis for doctrine. (The 1886 constitution had excluded the Smalcald Articles and the Formula of Concord.) There were also more limits to the power of the president and church council in the 1919 constitution.

The program concluded with a history of the Choral Union presented by Rev. Theodore Gullixson. He outlined the development of the tradition of a choral union during synod conventions beginning in 1903. The tradition was continued in the reorganized synod and Rev. Gullixson traced its various directors and performances through the 2018 anniversary convention. A brief period of questions and discussion followed the final presentation.

Moving on to the business portion of the meeting, Pres. Lilienthal called the meeting to order. The secretary’s report had been published in Oak Leaves and it was moved, seconded and passed to accept as published.

Treasurer Marge Lillo presented the annual treasurer’s report with a closing balance on hand as of June 23, 2019 of \$2999.82. It was moved, seconded and passed to accept the report.

Pres. Lilienthal reported on the November and February board meetings, encouraged submission of articles for Oak Leaves, and reminded everyone that anniversary medallions and copies of the works of Koren are still available. It was moved, seconded and passed to accept the president’s report.



Pres. Lilienthal

Rebecca DeGarmeaux reported on donations, renovations, a new veterans’ display, and museum hours for synod week. She also announced the annual



Rev. S. Stafford

Rev. Shawn Stafford then presented a brief outline of the 1919 convention based on the translation of the proceedings from the Norwegian by Prof. Erling Teigen.

Following this, Prof. Teigen compared and contrasted the constitution of the Old Norwegian Synod of 1886 with that of the reorganized synod of 1919. He pointed out how determined the group who refused to join the merger of 1917 was to clearly define themselves as the reorganized Norwegian synod – the group intent upon “following the old paths” rather than creating something new. Toward this end the constitution

Christmas Open House would be Tuesday, December 10, 2019. It was moved, seconded and passed to accept her report.

The two open seats on the ELSHS board were those of Prof. Erling Teigen and Lois Jaeger. Both were nominated by the board for reelection and there being no further nominations from the floor it was moved, seconded and passed to reelect. Prof. Teigen reminded the group that this would be the third term for both so that both positions would need to be filled by new people in 2022.

There being no old or new business the meeting was adjourned to refreshments and fellowship.

Respectfully submitted,
Lois Jaeger, ELSHS secretary

*Oak Leaves is published quarterly by the
Evangelical Lutheran Synod Historical Society,
6 Browns Court — Mankato, MN 56001*

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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/>

ELS HISTORICAL SOCIETY TREASURER'S REPORT

Balance on hand June 16, 2018				\$4855.07
INCOME	June-Nov	Nov-Feb	Feb-June	
Medallions	798.00	20.00		818.00
Membership	465.00	80.00	165.00	710.00
Bus	15.00			15.00
Registrations	470.00			470.00
Books*	571.25	220.00		791.25
Oak Leaves back issues	5.00	30.10		35.10
Donations/Memorials	200.00		500.00	700.00
	2524.25	350.10	665.00	3539.35
EXPENSES				
Centennial costs**	2008.96			2008.96
Postage	12.16			12.16
Oak Leaves	129.01	176.81	398.43	704.25
Medallions		2669.23		2669.23
	2150.13	2846.04	398.43	5394.60
Balance on hand June 23, 2019				\$2999.82

*All Koren except for \$25

**Supplies 23.96, meal 1330.00, Bus 655.00

Marge Lillo
ELSHS Treasurer
June 23, 2019

Next, we find no reason to leave our old church where the truth was clear and pure, and where the Lord's grace was so richly proclaimed to us. We find no reason for moving into the large, magnificent new church, where there is talk of "When God does his, and we do ours, then we will never fail," where the synod is the commander giving orders and commands to God's church, and where a mixture of religious practices is recognized by the synod.



C.N. Petersen

Despite the fact that the old church home stands stripped of all earthly treasures, despite the fact that those who built it have left it, we cannot leave it. It is ours, it is important to us, because it possesses the greatest treasure —the truth. This treasure, the treasure above all the treasures, no one can take from us. We cherish the old church home for the sake of this treasure.

We will not and we cannot go into the magnificent new church where the door stands wide open for the doctrine that "God treats mankind equally, but men respond differently to the work of his grace. This is the reason for the different results of God's equal converting and saving work." In this new church, it is taught that in conversion, there is a difference between one unconverted person and another. One unconverted person acts in such a way that he remains unconverted, the other in such a way that he does not remain unconverted. In Romans 3:22, 23, the Lord says, "For there is no difference; for all have sinned and fall short of the glory of God." The Lord of heaven and earth says, "There is no difference." The one unregenerate person is just as condemned and incapable of doing the least for his salvation and blessedness as the other, because all have sinned. All have gone astray; "they have all together become unprofitable; there are none who do good, not even one" (Romans 3:12).

We know it is true that there are those in the new synod

who gladly want to hold fast to this clear truth, that salvation is by grace alone, but we know that it is likewise true that the new synod has opened its church doors for a doctrine about a person's good conduct in conversion.

Can a Christian, then, who thinks at all about his Christianity then join such a synod that lets lies and truth stand side by side? Absolutely not; nothing less than the glory of God and the salvation of souls is at stake.

Further, we find that there is no guarantee that the evangelical freedom of God's congregation is preserved in the new synod. The Norwegian Synod was only an advisory body for the congregations. The relationship to the merged synod to its congregations was established in the synod's constitution. The new synod is not an advisory assembly, but a legislative body, which governs and reigns over the congregations and which can force them to obey. In the new synod's constitution the important paragraph about the synod's advisory position is left out, and instead there is a paragraph demanding that every congregation joining the synod must unconditionally accept the synod's constitution. A new synodical power is created giving the synod the authority to tax congregations, create offices, ordain pastors, hire pastors and suspend them, when some of the synod's officers see fit.

The resolutions of the synod "are law in the synod," says one of the new synod's men in their *Folkekalender*¹ for this year. And another writer says in their *folkekalender* for last year that the synod's annual meeting "has the highest and final authority." The statements are in harmony with the constitution of the new synod's constitution. They point in a certain direction toward a high church administration.

But if an organization sets itself over God's congregation, then such an order is against God's word; it deprives the congregation of the rights and the power God has given it, and it enslaves the congregation. In order for us to preserve the right and freedom of God's congregation's, we could not go into the new synod, since the congregation's freedom is sacrificed on the altar of

¹The folkekalender was an annual almanac published by various types of organizations, including the churches. The old synod as well as the 1918 Synod published their own folkekalender each year, including devotional, doctrinal, and informational articles about the synod and other items of interest. They often included schedules for daily Bible reading.

the union.

Finally, the ecclesiastical practice of the new synod is in conflict with the practice of the apostolic church. The constitution of the new synod omits the paragraph that requires that the Synod should watch over the purity and unity of doctrine. The new synod has shown by this omission that it does not consider the purity and unity of doctrine as being of value. It will not follow the way the Synod had gone for these many years, but embarks on another path that has been followed by those many synods with which the new synod now cooperates and seeks to unite with. It is recognized that in the General Council, the General Synod and the United Synod of the South a high church dominance and a mixture

of divergent theologies of a most coarse form prevails. We know that in these synods cooperation with the Reformed is practiced and 32nd Degree Free Masons hold the most trusted positions.

When the new synod participates with these synods in church work with the hope that they soon may be one with them, then it is clear that the spirit prevailing in the new synod has forsaken the path followed by the old Synod from its beginning, and has embarked on a path which can be described as "Union and Conquest."

We, who continue The Norwegian Synod, will follow the path the Synod followed: "It is Written."

Tr. E. Teigen

THE NORWEGIAN-LUTHERAN CHURCH AND THE CHURCH SCHOOL

Henry Ingebritson, Pastor of Lime Creek and Lake Mills, Iowa congregations.

One of the issues that occupied the discussions at the 1919 convention of the Reorganized Norwegian Synod at Albert Lea, Minnesota, was Christian Education. The 1919 convention established a School Committee, set up a school fund to provide assistance to congregations that wanted to open parish schools. Pastor Henry Ingebritson, pastor of the Lake Mills-Lime Creek parish wrote the following article which appeared in the Evangelisk Luthersk Tidende, May 5, 1920, reflecting the value the fledgling synod placed on the congregation school, or the Christian Day School as it was later called.

One of the arguments often used in defense of the merger of the Norwegian-Lutheran synods before 1917 was that by joining forces they would be able to do so much more for church schools. Now it is the high time that we take note of what the big synod has done on this matter.

Within the United Church and Hauge's Synod there may not have been a single such school. Within the [Norwegian] Synod, on the other hand, there were more. The following may be

mentioned, for example: Stanwood, Wash., Parkland, Wash., Bode, Iowa, Decorah, Iowa, one in northern St. Petri congregation, Ia., Silver Lake congregation, Ia., Lime Creek congregation, Ia. In several places they were also about to set up such schools.

What has happened since the merger? All the synod congregations that joined the merger have now gone backward, giving up this work. Think about it — schools like Decorah, Bode, and Stanwood are dying so soon after long and blessed affection.



Lime Creek Christian Day School

What is the reason? Wasn't the soil in the new church of such a kind that plants could thrive and grow there? The teaching institutions of the new synod, Luther College the last few years, as well as St. Olaf College, have devoted much effort to training teachers for the public high schools, while interest in parish schools has been lost. Is that part of the blame? Some have gone out from these schools, for example, as advocates for the so-called "Gary Plan."¹ The undersigned has worked as a teacher under this system for many years, and does not underestimate the little makeshift aid it provides; but if it is to displace congregation schools or religious schools, it is most unfortunate. It is a great blasphemy against God's commandments and decisions about our duties toward the children, if we settle down with this little relief. "The congregation school is a matter of life and death," our fathers in the synod said. The zeal for this great, blessed and essential activity could hardly be supported in a church body built on the same foundation as is the Norwegian-Lutheran merger church.

There is every reason to believe that more and

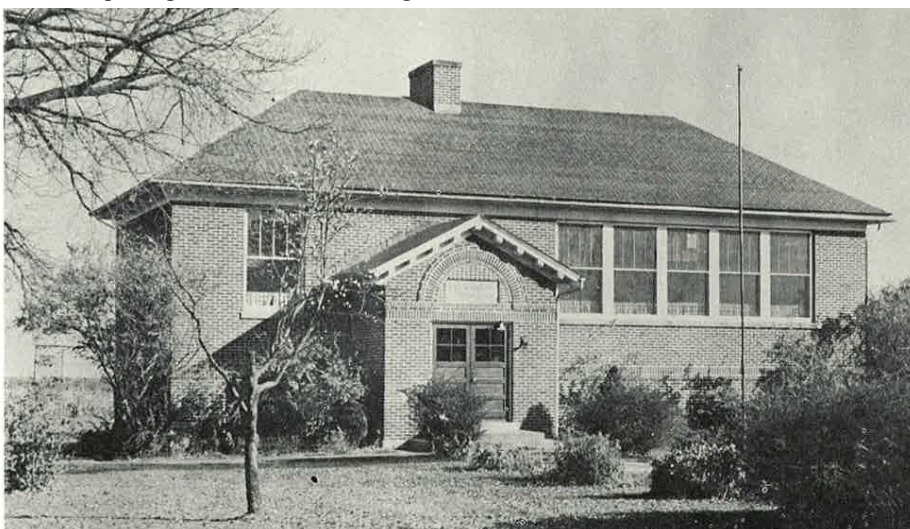
¹The Gary Plan was a program of progressive education developed in Gary, Indiana in the early 20th century, patterned on some ideas of John Dewey, which put students into "platoons" who moved from one specialized area to another, a design based on some principles of business management.



Norseland School

more people will move to the reformed² spirit and propaganda in the nation's public schools and its religion and congregations. Where the Lutheran Church is permeated by unionism and indifference to doctrine, one will find with time an acceptance of the common religion of the reformed so far as Christian teaching of the children is concerned. It is the trend of the times. If you want to be popular and bring the great order to the world then you have to "throw yourself the power to control its course." We do well to pay attention to these facts and phenomena.

The church schools that are still maintained are found among those who remained outside the merger. We lost the synod's corporation and all its property, but that is just the shell. Let us keep the core — the doctrine of the synod, the practice, and its spirit. No one can take that from us. Church schools we can operate now as before; but there must be sacrifices — great sacrifices and a willingness to follow God's commandments. May the Lord hold his protecting hand over the congregation schools we have and give us boldness to create more.



Koshkonong Lutheran School

²By "reformed" Ingebritson is referring to the protestant, Americanized secular religion that had become the religious common-denominator in the early twentieth century.



Parkland Washington School

Synod Resolutions on Schools

Report, 32 f.

Resolutions which were adopted by the meeting.

We recommend:

That a standing school committee of three members be elected.

The establishment of a congregation school fund, in which congregations can receive support for congregation schools that take care of the child's entire education, and that this fund shall be managed by the school committee

That the Synod seeks to establish a Norwegian professorship at the Missouri Synod's College in St. Paul, Minn. which can take care of the young men of our synod who will prepare for the theological study or others who want a higher education.

The school committee is authorized to do this.



H. Ingebritsen

CHURCH NEWS

The first Luthersk Tidende after the 1919 convention (Vol. 3, No. 1, July 1) was quite newsy. The convention had put the four pastors in Chicago, J. Moldstad, G. Gullixson, H. Preus, and G. Lillegard in charge of publishing the Tidende. It gives a time-capsule view of congregational life in the eastern stretches of the very mid-western synod.

Congregation Celebration in Madison, Wisconsin

On Friday evening, June 20, Our Savior's congregation in Madison gathered for a congregation meeting and a festive evening at the parsonage at the invitation of Pastor and Mrs. Holden M. Olson. The yard was festively decorated for the occasion with American flag and Japanese lanterns, provided with strong bright lights rather than the usual candles.



Our Savior's, Madison, Wisconsin

A little before eight, the members of the congregation began to arrive. The meeting was held in the office and in the adjacent room. Among other things it was decided to continue with parish school in the summer as before, to support the Schreuder mission and the Norwegian synod's home missions, and to postpone the decision about the language question in the congregation until autumn. Some resolutions of thanks were adopted: to the women's society for a gift of one hundred dollars; to the youth society for a gift of sixty dollars; and finally, to Prof. O. A. Juve, who has taken a position in Washington, D. C. for his diligent and irreproachable work in directing the school and to his

wife, Belinda Sanders Juve who through the years has served as the congregation's organist.

When the meeting was over they joined the crowd already outside in the yard. The evening was spent with pleasant conversation, singing and music. Miss Aagot Borge, who for a couple of years has studied music at the university and during this time assisted the choir, sang some solo pieces; Miss Alice Anderson teacher at one of Madison's music schools played a couple of pieces on the violin, and a women's choir presented several resounding songs impromptu. Some of the young girls of congregation assisted Mrs. Olson with serving, and around eleven o'clock, the gathering began to break up. Nearly one hundred guests were present, and many more would have been there if it had not been commencement week at the high school and university.

Holden M. Olson

H. A. Preus, pastor of St. Luke's congregation in Chicago had his salary increased last week. It was also decided to pay for painting and other repairs on the church. At the congregation meeting on May 29, three new members were taken in. The women's society presented the congregation with fifty dollars. The youth society has just given the church a practically new piano.



H.A. Preus

Lately, the Sunday school has grown substantially.

On Monday evening, June 9, Lake View congregation, George O. Lillegard pastor, held a party for their returning soldiers. The women, who were not invited, also came and surprised the men's club, so it was a most festive evening.

On June 12, Mr. James H. Boye, who was St. Paul's representative at the recent synod meeting traveled to establish a branch of his large business on the Pacific Coast.

Early on Sunday morning, June 22, Medical Corpsman Andrew Gullixson, before beginning medical practice in Brice lyn, Minnesota, came to Chicago on his way home from France. On Monday evening, he traveled to Decorah to visit his family. Pastor Gullixson went along to visit his mother and sisters.

The Lorel Avenue mission in Chicago survives despite all the difficulties of a Sunday afternoon in the summer here. Last Sunday, 73 people attended Sunday school; there is now both women's society and youth society. The church site is ready and waiting for a church; but money is needed. This mission is really in need.

St. Mark's congregation, J. A. Moldstad pastor, it can be reported that at the last meeting of the congregation, the "sewing circle" offered \$500 to pay for electric lighting in the church. Representatives Nicolai Nielsen and Theodore Olsen were very satisfied with the synod meeting in Albert Lea.

The synod's publication committee met in Chicago Thursday, June 19. Pastor Holden M. Olsen was elected chairman and pastor H. A. Preus secretary of the committee. Resolutions were adopted concerning the printing of the synod report, *Folkekalender*, *Tidende*, and more.

Pastor Emil Hansen's beautiful new church in Scarville is nearing completion.

The second number of *Chicago Lutheran Herald* includes in addition to church news from our four congregations in Chicago, articles on the synod meet-

ing, "What the church expects of the homecoming soldiers," "The National Lutheran Council," "Tricks in Argumentation," etc.

The other day the members of the Fairview congregation in Minneapolis flocked together and filled the church's spacious lower floor. It was to surprise their pastor, Pastor Chr. Anderson. After a devotion led by Pastor John Hendricks, a longer program consisted of speeches and music. A large monetary gift was given to the pastor and the large gathering was amply entertained. An enjoyable evening was prepared for both the pastors and the visitors.

On Monday evening, May 19, a successful concert was held at Fairview church. under the direction of the pastor the congregation's choir sang John Stainers cantata "The Daughter of Jairus." Solos were performed by Miss Elma Winden, soprano, Donald E. Bennhoff, tenor, and W. Bryant Sanford, bass. In addition to an extra number by each of the soloists, the program consisted of two songs by a large men's chorus. The accompaniment was performed by Miss Agnes Garness and Prof. Eugene Skaaden.

A female doctor in Trondhjem, Fru Ingeborg Aas, has recently argued in the paper *Nidaros* that in the not too distant future in Norway, there will be women pastors, whether one wants it or not. In Sweden, proposals for change have already been made in the constitution, which would mean that women could become pastors in the state church.

It is reported in the papers that there are some new D.D.s [Doctor of Divinity] in the Norwegian American clergy. The Reformed manner of distributing such titles inserts itself more and more into the Lutheran church in this country.

Dear Readers, both young and old: send us news from the congregations.

JAM



J.A. Moldstad



H.M. Olson



ACORNS

FROM THE ELS ARCHIVES



Theodore G. Gullixson - Archivist

The following is printed from the files of the Rev. A. M. Harstad.

A Tribute to Rev. Erling Ylvisaker

Speech at the Fortieth Anniversary banquet at Holy Cross Lutheran Church, Madison, Wisconsin, on October 8, 1966, by Rev. A. M. Harstad.

I first met Erling Ylvisaker in the fall of 1924. He came to Concordia Seminary in St. Louis that fall, and we became classmates for the remaining two years of our seminary course. In our last year at seminary, 1925-1926, we were privileged to sit at the feet of the well-known and highly respected theologian in Lutheran circles, Dr. Francis Pieper, teacher of Christian doctrine. Dr. Pieper and our other teachers at the seminary impressed us with the great importance of the work we were preparing ourselves to undertake—the Gospel ministry. Among the many things he taught us, he said the following: “This world still stands in order that the Gospel of Jesus Christ may be preached. And when the Gospel shall have run its course according to God’s plan, then shall the end come.”

With that Gospel, Pastor Erling Ylvisaker came into your midst here at Holy Cross forty years ago, and we now behold some of the fruits that have come from his work among you.

Proclaiming the Gospel in a mission or in an established congregation includes quite a variety of activities on the part of the pastor: There is the preaching, which includes much more than speaking from the pulpit for twenty minutes at the services. A great deal of work

must go into preparing for those twenty minutes. There is the teaching that must be done, instructing both children and adults; the calling on members and prospects; the encouraging of those who tend to lag; the comforting of those who are grieved; the help that must be given

to those who have problems; the sick that are to be visited; and much more. To all of these things Pastor Ylvisaker applied himself diligently.

He had interest in and love for people, very necessary characteristics in one who is to be a successful pastor.

It is a well-known fact that Pastor Erling Ylvisaker had been endowed by the Creator with exceptional gifts. As evidence we might mention that while he was a student at the University of Wisconsin, he was made a member of the Phi Beta Kappa Society for scholastic achievement, and also of the Delta Sigma Rho in recognition of his oratorical ability.



Erling Ylvisaker

Pastor Ylvisaker had spent two and a half years in the Marines, serving his country during World War I. No doubt, that experience was a moving factor in his volunteering to preach Sunday by Sunday at the Veterans’ Hospital at Mendota. This he did for a number of years. And he related that the head nurse gave him this excellent advice after his first sermon at the hospital: “The next time you come you

better step down from the platform and just talk to the boys.” That first time he had stood up on the platform and preached in pretty much of an exalted style. But after receiving that counsel from the nurse, he spoke to the men in their own language and evidently was very successful in reaching these veterans with the Word.

Now I would like to bring to your attention a word from Pastor Ylvisaker as it appeared in the church bulletin at Christmas time, 1951:

If I were to enumerate the many reasons I am thankful for being the pastor at Holy Cross, I would not know where to begin or end. But there is one thing which humbles me every day of my ministry—the kindness of my people. Ever since I made my first house call in September 1926, the congregation has seemed to say: “You do the best you can and we will be very good to you and yours.”

Another cause for gratitude is that the Lord has given our congregation the zeal to move forward. Holy Cross will not be satisfied to do as well in 1952 as it did in 1951. We want to do more; there are higher hills to climb. This means, among other things, greater love

for our church, more frequent inviting of strangers to our services, better church attendance from our homes, and a greater consecration to our Savior, Jesus Christ.

Most of all, the pastor thanks God for the honor that, Sunday after Sunday in the pulpit and day after day in the homes and the sick-rooms, he can bring the Gospel to hungry hearts. Better than to be a king is the joy of the ministry.

If one had time, one could speak in a lighter vein, too, of the interests and activities of Pastor Ylvisaker. One thing that I admired him for was his interest in reading excellent books and literature outside of his field of theology. He loved to have fun, too. That was evident when he used to get out and play touch-ball with the pupils in the Day School during recess and noon hour. After the Ylvisaker family moved to 2702 Milwaukee Street, the basement recreation room was equipped with a ping-pong table. He and I used to battle it out there; and I’m sure Mrs. Ylvisaker remembers the noise we used to make.

Pastor Ylvisaker was a writer of no mean ability and edited a section of our Lutheran Sentinel called “Our Youths’ Companion” for some years.

Let me close with congratulations to Holy Cross Church for having had the services of this consecrated man, Pastor Erling Ylvisaker, for so many years, yes, all the years in the ministry that were allotted to him.

[Note: Pastor Erling Ylvisaker died on March 31, 1954. He had preached for the centennial service at the 1953 synod convention]



Holy Cross Lutheran Church



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