

Oak Leaves

Newsletter of the ELS Historical Society

Volume 23

Fall 2019

Issue 4



IN OUR LITTLE SYNOD

President's Message

Bjug Harstad

We deem it a great blessing and a source of enjoyment to be permitted once more to gather together for mutual devotion, counsel and encouragement from the word of God. We need not labor now under the constant dread of something being brought up against which we must protest or which we can consent to only with doubting hearts. We all agree in abiding sincerely by the truths of the gospel and in speaking only as the oracles of God.

We are only a handful, lacking in prestige and in the advantages of being honored by many. Before we are aware of it, thoughts and questions steal upon us how we may become stronger in numbers and in the estimation of men, and how we may avoid all controversies.

My dear friends, this is a serious matter. Is it the flesh or the spirit that fosters such ideas? When we must admit that we are by nature just as vain and sensitive as other human beings, then it is to be feared that it is the old Adam who suggests such thoughts as these in order to draw our hearts from the Lord! Right here we must be on our guard, watch and pray, lest we enter into temptation. This applies not only to us pastors, but to all fellow believers.

It is important that we are familiar with the revealed articles of faith and that we have the courage to defend them. But this is not sufficient. Much more is required. In order to be well equipped as firm and determined witnesses in these peculiar times it is necessary to

know from whence our aid must come as well as where we must not seek it, even though this may be contrary to our human reason. We learn this from our Lord's instructions to his disciples just before he departed from them. Let us take warning from the actions of the Apostles, before the day of Pentecost.

For the next several paragraphs, Harstad discusses Jesus words in John 6:68, 69; and John 14-16, quoting much of the latter, and Acts 1:6-8.

Here the Lord teaches us many glorious things. He has certainly not omitted anything, that the disciples needed to know and from which they may find help and support.

He promises to give them the Comforter, the Holy Ghost. But this Comforter is not to bring any new revelation. He is to testify of Christ and glorify Him by bringing to their remembrance and explaining to them what Christ had spoken while He was still with them. We find nothing in these words, which in any manner would indicate, that there should be any co-operation between the world and the Kingdom of Christ.

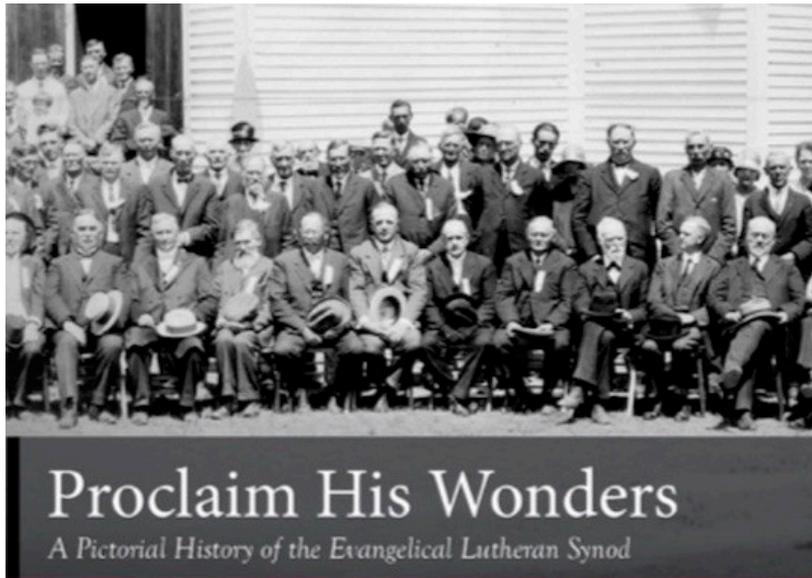
The Lord has promised that not one jot or one tittle of this revelation shall ever pass away. Thus according to the will of God and the working of the Spirit, the Scriptures teach us with infallible, divine words the whole counsel of God for our salvation. By this word alone we must abide. We should not seek any other help and

continued on page 4

FROM THE EDITOR

In 1920, the third annual convention of the synod was held at Fairview Lutheran Church in north Minneapolis, Minnesota. While the first two annual meetings were aimed at founding a new, confessing Lutheran Church body on the foundations of the Old Norwegian Synod. This third meeting was “down to business,” not so much celebratory but began to cope with the exigencies of a small church body, not looked upon so kindly by former friends. President Bjug Harstad delivered the presidential Message and Report. Through exhortation and encouragement, he sketched what the synod should look like – in its public witness and the way its congregation functioned. That year, two versions of the Synod meeting were separately printed — in Norwegian and English. The message which follows appears to have been translated from the Norwegian version, probably by Harstad himself. It has been edited for length.

While we focus a little less on those early years of our Evangelical Lutheran Synod than in the last two years, we will bring to our readers items from the synod reports, the publications of the synod, *Tidende and Sentinel*, as well as resources in the archives which illuminate the thinking of our fathers in establishing the heritage we have celebrated in the centennial years.



A pictorial history has been published in commemoration of the 100th anniversary of the reorganization of the Evangelical Lutheran Synod.

This 312 page volume includes more than 400 photographs from the history of the synod. This is who we are. This is what we look like. Here are the wonders which God has done.

A sample of the book may be viewed on the synod's web site at: els.org/els-100

\$20 plus \$5 shipping
Order from the Bethany Lutheran College Bookstore
700 Luther Drive, Mankato, MN 56001 (or 800-9441722)

We would also like to ask our readers to refer others to this newsletter and encourage them to join the ELS Historical Society, which will bring to them our newsletter.

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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

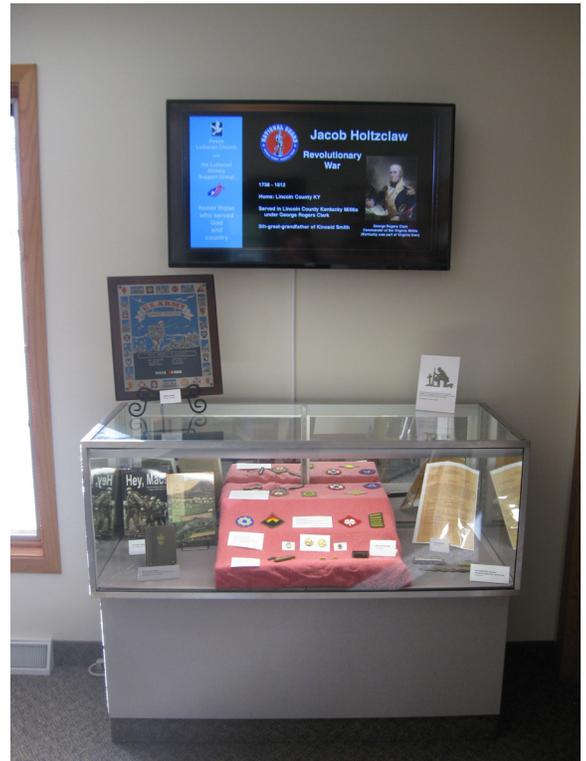
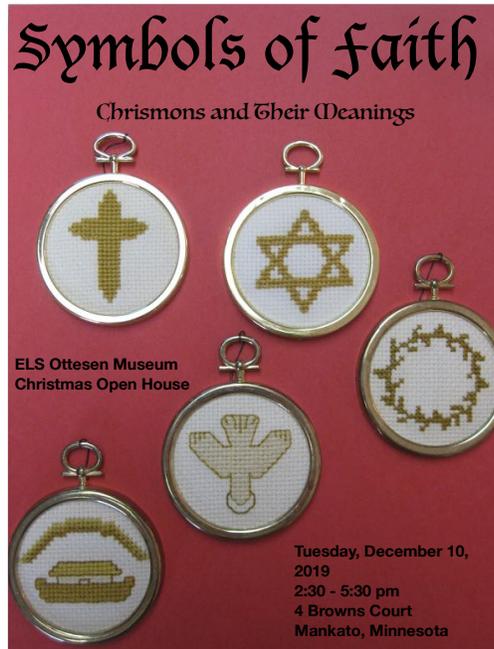
Check out the Historical Society website - <http://www.els-history.org/>

FROM THE OTTESEN MUSEUM

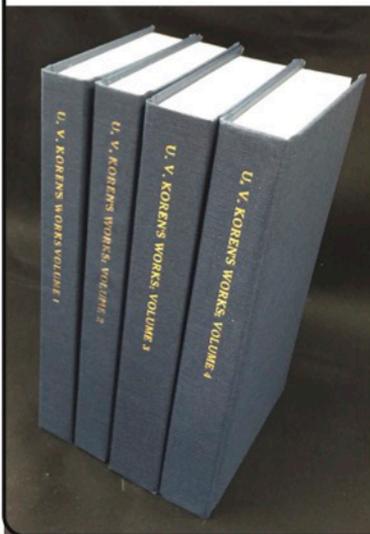
The Ottesen Museum's annual Christmas Open House is scheduled for Tuesday, December 10, 2019 from 2:30-5:30 pm. This year's theme is "Symbols of Faith: Chrismons and Their Meanings." Displays will highlight the history and meaning of these popular Christmas ornaments. We will also sign a few hymns that mention some of the symbols depicted by chrismons. And, of course, there will be cookies and cider.

The Museum also has a new Veteran's display. Although it is considered a work in progress, it already

has several artifacts and features a video display highlighting some of the veterans and active duty military members who have connections to the ELS. The hope is that this display will be able to include someone from each congregation in the Synod. For more information about how your congregation can participate in this program, contact Museum Director Rebecca DeGarmeaux at museum@blc.edu.



Dr. Koren Still Speaks

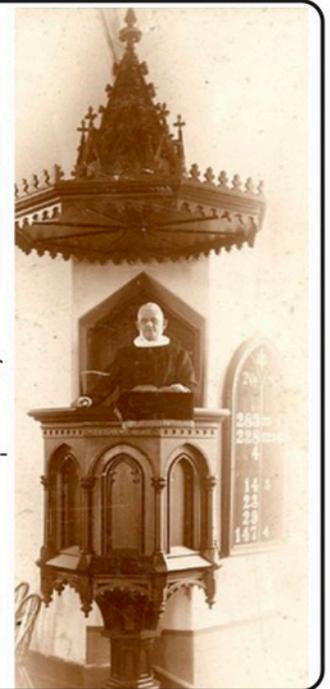


U. V. Koren's Works
Mark DeGarmeaux editor
Lutheran Synod Book Co. &
ELS Historical Society

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consolation than this—to be one with our Savior in spirit and in truth, and to be content in this union, which is maintained by the working of the Spirit through the means of grace.

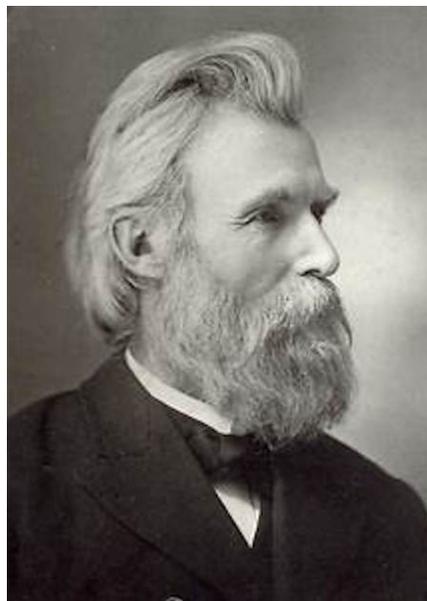
But are we then really content in this alone, that we know that we are in the presence of God and enjoy His grace without seeking any assistance from our own conduct or that of others? If we are, then we will not only through faith and confidence in the word of God work out our own salvation with fear and trembling, but we will also testify with strength and courage, as living witnesses to the truth so that no one can justly say on the day of reckoning, that we in any point have concealed or suppressed the truth for the sake of obtaining peace and the approval of men. The light of the word of God must be kept un-obscured by human inventions.

Uncertainty, lukewarmness and liberalism are dangerous, because in their wake follow several injurious things. He who does not lay the greatest stress on man's spiritual life in faith, on heartfelt enjoyment of God's unbounded grace and gifts, on forgiveness of sins, on life and salvation by faith without the deeds of the law, will not feel any special desire to be deeply concerned with the doctrine of God's essence, attributes, grace or means of grace, but he puts most stress on co-operation in externals. Conventions and discussions are occupied mostly with practical things— man's own undertakings, often very common worldly enterprises that are sometimes praised as Christian works of charity. Definite expounding of scriptural doctrines is frequently not desired, because that would cause trouble and show disagreement in doctrine. Is such church-work anything else than popular worship of strange gods? A tendency of this kind makes the church worldly, especially when it is accompanied by a desire to seek the help of the world.

Our synod has long since set forth the principles of church discipline according to the word and will of God. May they soon again be made effective among us in word and deed!

Another fruit of this radical fault is that people vie with each other in gathering in many into the congrega-

tion, as if it were the main object to have many people register their name in in the external organization and contributing money to it. Even Lutheran congregations receive as members of the church persons who belong to societies that worship other gods and not Christ.



Bjug Harstad

They accept them in the vain opinion that they thereby shall be made disciples of Christ. While among earnest Christians the act of receiving a person as a member of the church signifies a mutual recognition of faith and principles. Before admission into the church, the applicant should be thoroughly in-

structed with regard to the confession, the object and means of the congregation, so that both parties may know whether or not they can work well together for the maintenance and enjoyment of the blessings of the word and sacrament. No one should be tempted to halt between two opinions (1 Kings, 18:21).

Unionistic, worldly church policy often plays a sad part in the calling of ministers. Then the question is not so much whether the candidate can rightly divide the word of truth and deliver plain, instructive sermons that aim at the heart without shooting above the mark. But the question is mostly whether he is a gifted speaker, who can associate with all kinds of people, without offending anyone; whether he will he accept a call on trial or for a certain length of time, or a call that may be terminated at a few months' notice on the part of congregation or pastor, etc.? In all such cases the calling of a pastor is degraded to a more or less clever church-political business affair, without the earnest supplication that the Lord would show whom he had chosen.

Dear friends, let us all, young and old, be on guard against all kinds of danger. There is an old Roman axi-

om, which is said to be the motto of Satan, namely this *divide et impera*, i.e. “divide and conquer.” The Lord graciously preserve us from such a calamity.

In our little synod there are several things that should fill us with joy and for which we will thank God.

To my knowledge the pastors and congregations have during these years labored earnestly, diligently and harmoniously. The good seed has been sown in the hearts of many, and it shall not return void, but shall accomplish that for which it was sent. One of the most encouraging things that I can imagine, is that our Albert Lea congregation has resolved to establish an American Lutheran parochial school next fall. The Lord bless and prosper this great enterprise and keep the congregation from becoming tired. Such an undertaking is the most



Fairview, site of the 1920 Convention

important mission that can be imagined. Would to God that many churches soon could follow this encouraging example. If we do not do it, a great and serious responsibility will rest upon us. For we cannot excuse ourselves by saying that we have no means. We are so fortunate that we need not be anxiously concerned about building seminaries and colleges. We have easy access to well-equipped institutions of both kinds through the kindness of our German Lutheran brethren. Our college is now Concordia College at St. Paul. At this institution our professor, Dr. S. C. Ylvisaker, has this last year successfully labored among many students. He will bring

his report on this matter. Orthodox seminaries and normal schools [teachers colleges] are also open to us as if they were our own.

But we must also see to it that our young people who desire a higher education do not need to attend Christless high schools. In many respects the conditions there are horrible and more dangerous than we now believe. For the purpose of establishing really Lutheran High Schools we will in my opinion do best in joining “The National Lutheran Education Association.” More information may be brought concerning this, if the Synod so desires.

In this way we can with comparative ease devote our efforts to the establishment of good parochial schools, and we are not compelled to leave it to the state to bring up our children without a single word of God, The Lord has commanded us to bring them up in the nature and admonishment of the Lord (Eph. 6:4).

Our *Evangelical Luthersk Tidende and Sentinal* has, to my mind solved its problems well and it is large enough. I do not believe that a weekly should be looked upon as a book of devotion. For this purpose the Bible, the Catechism and the hymnbook should be used. A church paper should contain choice articles on doctrine and on the defense of the truth, as well as instruction concerning dangerous tendencies of the times, besides reports of our work.

It is well that we have made a start toward a book concern. But even here we must walk on a narrow path. For we cannot offer bad books or the like for sale, even though money could most quickly be made by such business. As we must beware of false prophets, so also we must avoid bad books and other useless things. It is earnestly to be desired, that we could all work diligently to accomplish this that every family in our churches procure a family library and use it daily This should at least consist of the *Altenburger Testament*, the Book of Concord and Luther’s Smaller Catechism, one of Luther’s postils [sermon books] and our hymnbook, besides the books of instruction for our children. We would accomplish a great service to the church if our book concern, together with Concordia Publishing House, could publish the *Altenburger Testa-*

ment in English and get the above mentioned collection circulated and read. In my opinion, no other book of family devotions can be compared with that Testament. There we have the text, helps to understand and apply it, together with beautiful little prayers. Do not other devotional books for the family provide too little text and too much talk?

It is also encouraging to perceive how many earnest people there are who wish to abide by the truth and stand firm on the principles such as they were confessed and practiced in the Norwegian Synod. Such people seek our help.

According to God's Word, "we must be ready always to give an answer to every man that asks us a reason of the hope that is in us" (1Peter 3:15), but we must not become busybodies in other men's matters. In cases where our help is asked, we seek to find out, for what reason complaints are made against the conditions in their church. If we find that the complaints concern only immaterial things of a personal and selfish nature that do not wound a conscience bound by the word of God, then we advise not to cause trouble on of such account. But if anyone complains for reasons that cause trouble of conscience, such a person is advised to endeavor to earnestly from love of God and the church, to have the congregation repent of the sinful and offensive thing, whether this concerns doctrine or public practice. If repeated admonition of pastor or congregation or both is without avail, then we with a good conscience advise to withdraw from such a church in order not to be an accomplice or to be responsible with the others for the evil things. When this has been done, then we serve that person with the means of grace. This is not acting as a busybody in other men's matters, but simply professing the truth and giving reason for the hope that is in us.

If churches are closed against us and distribution of property by arbitration is denied us, let us rather lose all than file a complaint in court Let it go. Or shall we, besides losing our part of the property spend precious time and money on a court case, that very likely will only bring new disappointment?

We must never forget that we, with our faith and confession, have human reason and all that is considered

great in the world against us. Let us therefore take to heart the following words of Dr. Martin Luther: "In this manner faith must be exercised, be tempered and hardened, even be drawn through the fire as gold is purified. For faith, that precious gift and treasure of God must break forth and become sure to me, to God, to all angels, devils and the whole world, that it is right. Now then, with my confession I must bring upon me the devil, death, and the whole world—kings and princes, popes and bishops, priests and monks. For by faith all that is rejected, which human reason can invent or ever has invented unto salvation and all the mockery of the world must be denounced and faith alone praised as the true treasure. The world cannot tolerate this, but breaks in, murders and kills and declares, it is better that one die than that the whole people should be destroyed, as Caiaphas, the High Priest says (John 11:50). Thus the confession must break forth that God alone is the Savior. This confession destroys us then, as the Lord goes on to say: "they shall exclude you from the synagogues and kill you." The cross must not be portrayed otherwise than it is done here, for this is its true color. It is a golden cross when we are persecuted and killed by contempt in such a manner that they that persecute us gain applause, praise, right and honor on their side, while we on our side have only shame, dishonor and blame in the eyes of the world which in this manner would defend the honor of God, so that all the world says that we receive our just deserts, and that God, the Scriptures and all angles are against us. Here, no one must complain or demand any right, but to be condemned and brought out of the way in disgrace. Thus also the most dishonorable and ignominious death was inflicted on Christ. He was hanged between two thieves and robbers; he was considered a chief criminal, and it was said in scorn: "he called himself the Son of God, let Him deliver him now if He will." There God and all angels must be against him. In a similar manner he speaks to us here: they shall kill you, not outright, but with dishonor, so that the world will say that they did God a service. Now this is a hard thing, to remain steadfast still and confess that God is gracious and a Savior against the world, against falsehood and fraud. Very well! Let it be as hard and painful as it will, the truth must be confessed, if we would fare well. May God grant us His grace.

Since the Synod began in 1918 a theological seminary of their own was always an ardent hope, but the resources were thin, so young men desiring to enter the ministry were trained and the Missouri Synod's St. Louis and Springfield, Ill. And the Wisconsin synod's Thiensville (now Mequon) seminary. Their hopes were finally fulfilled when the seminary was established as a department of Bethany Lutheran College. The preacher that day was the son of President Bjug Harstad.

OPENING OF THE THEOLOGICAL SEMINARY

Sermon at Bethany Lutheran College, Mankato, MN

September 24, 1946

Text: Titus 1:9— “Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”

“Not unto us, O Lord, not unto us, but unto Thy Name give glory for Thy mery and for Thy truth’s sake” (Psalm 115:1). Under humble prayer to the Lord for strength, wisdom and guidance, the Norwegian Synod of the American Evangelical Lutheran Church (*today known as the Evangelical Lutheran Synod*) today opens its theological seminary. And we install the dean of the seminary (*Rev. Norman A. Madson, Sr.*) likewise under prayer for the blessings of the Redeemer upon him and his work as well as upon the others who shall assist with the instruction in the seminary.

We are opening this seminary in order that we here may train spiritual leaders for our people. The future pastors and spiritual leaders of our people who shall go out from this institution are to instruct our people in the things pertaining to the Kingdom of God. They are to preach the gospel to the end that souls may be won for the Kingdom and be made meet to be partakers of the inheritance of the saints in light (Colossians 1:12).

God wants us to train such leaders for His people. To Timothy, the Lord’s Apostle writes: “The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach

others also” (2 Timothy 2:2). We have the example of the schools for the prophets in the days of Elijah and Elisha. Schools for instruction in theology were established in the early Christian Church. In Alexandria, for example, there was a Christian school so outstanding in its scholarship that it drew forth the envy of the Emperor Julian. And it is well known how Luther in his day urged the establishment of such schools for the future of the Church.



Adolph Harstad

people. And if you ask concerning the future of a certain synod, again the answer is that under God it depends largely on the institutions of learning which that synod conducts. The influence of this school, if God allows it to continue, will be very great. As our young men are trained, so will they conduct their ministry.

If you would want to know how a certain family is going to fare—whether it will be Christian in the future or not, then note how that family is being trained. If you ask concerning a certain congregation what its prospects for the future are, then the answer is to be found to a great extent in what kind of a school that congregation has for the instruction of its children and young

And as they are in their ministry, so will they train the people.

It is therefore of the utmost importance what kind of spirit rules here. Let us, then, this morning speak on the basis of our text concerning the chief principle that must prevail in our theological seminary:

The Principal of Holding Fast the Faithful Word

There must be unconditional obedience to the Word of God, the Scriptures, not only in some points, but in all points; not only in the so-called fundamentals, but also in the non-fundamentals. “All Scripture is given by inspiration of God” (2 Timothy 3:16). There is no doctrine of Scripture, therefore, of which it can be said that it is immaterial whether we follow it or not. “Whatsoever things were written aforetime were written for our learning” (Romans 15:4).

The Lord Jesus demanded obedience to the Scriptures. He rejected both the traditions of the Pharisees and the reasonings of the Sadducees. In His conflict with Satan, He held fast to Scripture: “It is written.”

And the Lord’s Apostle says: “If any man speak, let him speak as the oracles of God” (1 Peter 4:11). The Prophet Micaiah was filled with the right spirit when he said: “As the Lord liveth, what the Lord saith unto me, that will I speak” (1 Kings 22:14).

In spite of the objections of human reason and in spite of the spirit of the times in which we live, we must be true to the Word.

The Scriptures, then, will be searched here, not in order to be wise above that which is written, but in order that they might be accepted in faith and obedience.

The Lutheran Church is sometimes accused of not staying abreast of the times and of wanting to impose upon our age ideas that are out-dated and no longer suited to our era. In answer to this, we must say: It is true that our Lutheran Church, if it is true to its Confessions, does hold fast to the old paths as marked out by the Word. But we know that the Word is not out-dated and never will be. The truth never changes and remains ever fresh. While there have been great advancements

made in the sciences and inventions during the last 400 years since Luther’s death, yet the trust remains the same today as in Luther’s day, and in the day of the Apostles and Prophets.

We of the Norwegian Synod must ever be conscious of it that we are weak, sinful and fallible beings. But we have in hand that which is infallible—the Word.

One of our fathers, Dr. Koren, says that when the Norwegian Synod, in the controversies through which it had to go, insisted on obedience to the Word of God, then the opponents would reply: Do you think you are infallible interpreters of Scripture? The opponents, says Koren, had given up the clearness of the Scripture. We do not claim to be infallible interpreters of Scripture; but Scripture explains itself. We are not to enlighten the Scriptures, but the Scriptures are to enlighten us. We do not ask anyone to follow any human interpretation of Scripture, but to follow simply the Scripture itself.

In this our seminary, by God’s grace, may it never be heard that anything is true because we say it. Only that is true which Scripture teaches. And God grant that we may never be afraid or ashamed to confess that which is the Word.

Men do not err theologically because the Scripture is unclear, but because they follow something else than Scripture: their human reason, their own preconceived notions, or they follow men who have gone astray.

Let me remind you of the Apostolic Word: “We have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts” (1 Peter 1:19).

According to our text, we shall hold fast the faithful Word so that we may be able by sound doctrine both to exhort and to convince the gainsayers. “To exhort”—that includes that we bring to men the rich comfort that is in that Word, the gospel of the Redeemer crucified for our sins. “To convince the gainsayers”—that is, the Word must be used as the means by which to overthrow error.

Theology then, must of necessity be both didactic and polemical. We must by the Word both feed the sheep

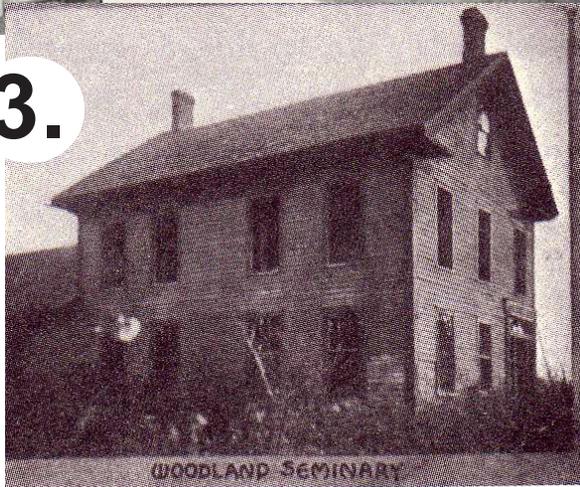
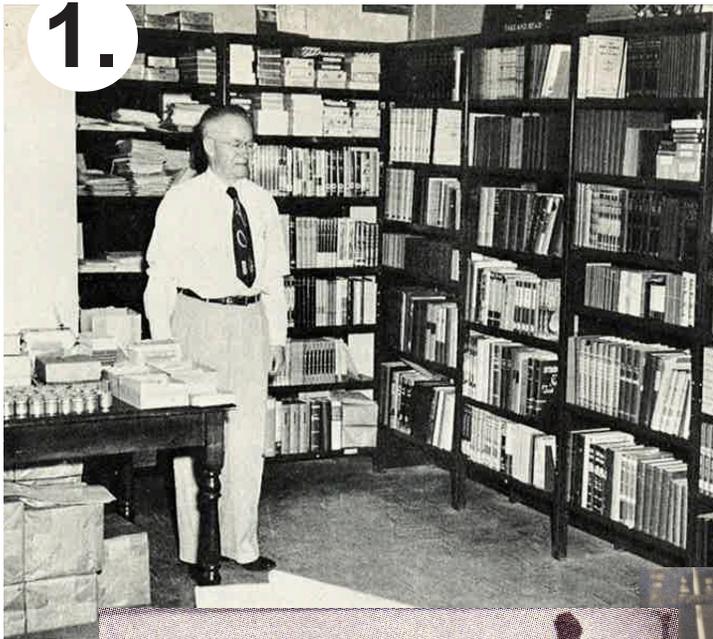
and ward off the wolves. And the future pastors of our church will be trained here in both.

We must remember that pure doctrine is not an end in itself. It is a means to an end. Pure doctrine alone will neither save us nor our hearers without faith. We cling to pure doctrine that our faith may be right and our life be right. Christian faith and Christian life go together. And both are built upon the Word. God has bidden us to take heed to both doctrine and life. Pure doctrine without faith and Christian life will only judge and condemn us.

Therefore, if this our institution is to fulfill its mission, there must be earnestness in the faith here; these truths of the Word are to be taken seriously. "If ye know these things happy are ye if ye do them" (John 13:17).

From this institution we would reap candidates for the office of the ministry who are well indoctrinated, believing, diligent and faithful, knowing whom they are to serve—the blessed and exalted Savior of the world.

"Establish thou the work of our hands upon us; yea, the work of our hands establish Thou it" (Psalm 90:17). Amen.



1. Rev. Justin Petersen was for many years manager of the the Bethany Bookstore-Lutheran Synod Book Co.
2. The long and the short of it: President Sigurd Ylvisaker and his successor, B. W. Teigen.
3. The original college building on the site of Bethany, Woodland Ladies Seminary
4. In the 1930s and 40s, all heating was coal fired, sometimes students had that chore.



ACORNS

FROM THE ELS ARCHIVES



Theodore G. Gullixson - Archivist

The Rev. Helge Matthias Tjernagel, pastor of Jerico and Saude Lutheran churches, Lawler, Iowa, from 1923-1940, published a monthly newsletter which he called "The Assistant Pastor." This news item tells some history of the congregations in the March 1931 issue.

THE LOST IS FOUND

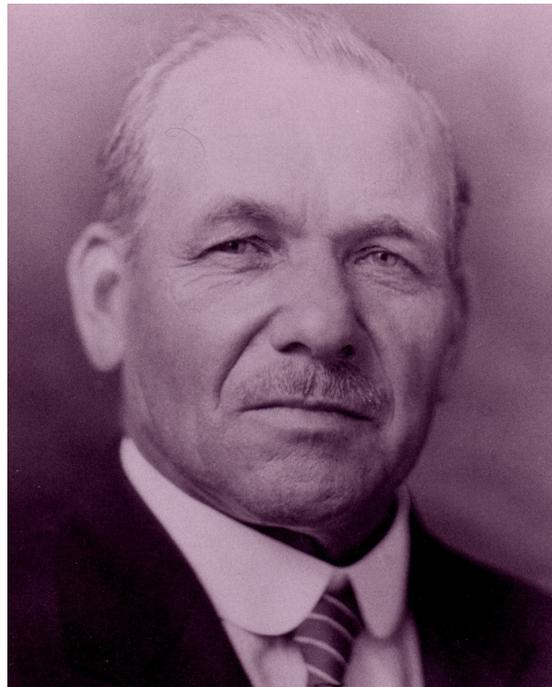
H. M. Tjernagel

Hurrah, the lost is found! Up till a few weeks ago the minister's records [for Saude Lutheran Church] that we had, led back only to 1874. Now we can turn back to May, 1857. The book containing the records from that date up to 1874 was found by Mrs. Johanna Hoffland in a trunk containing various accumulations of books and papers.

The explanation is easy. Many, many years ago, during the pastorate of Rev. Xavier, extensive repairs and additions were made to the parsonage. While the work was going on all the record books were taken to the home of the secretary of the congregation, Mr. Hans Hoffland, for safe-keeping. When the books were returned to the parsonage the book we here speak of was overlooked and remained at the Hoffland home. It is interesting to turn the pages of the old record. On the fly-leaf we learn that the Saude congregation was then called Dale Norsk Evangelisk Luthersk Menighed.

Among the baptized we find Ola Andreas, a son of Sivert and Gyrid Olson—Estrem—entered first. He

was baptized May 12, 1857, and so was Eli, a daughter of Anders and Eli Olson, also Johan Jeremias, a son of Jermund Kittelson and wife Johanna Olsdatter.



H.M.T. Jernagel

The first class that was confirmed here—previous classes were confirmed in the Washington Prairie church—October 20, 1860, numbered 30. [Their names are listed.] The first marriage entered is that of Ugift [unmarried male] Christoffer Jensen Natvig og pige [unmarried female] Kristine Hermundsdatter which took place Sept. 2, 1866. The witnesses were, Ugk. Tosten Olson Vaala og pige Brita Thronson.

When we turn to burials we find the following as the first entries: May 19, 1862 [Note the ages and birthplaces. Saude is in Chickasaw County] Sander Kittelson: died 1857; age 3 1/2; birthplace, Muskego, Wis. Severin Henrikson; died Feb. 1861; age 3 1/2; birthplace, Rock Prairie, Wis. Francis Ann Sahls; died April 1861; age 2 1/2; birthplace, Chickasaw Co. Charles Adam Sahls, died April 1861; age 9 days; birthplace, Chickasaw Co. Kari Tollefsdtr. Haugen; age 15 years; birthplace,

Hvideid, Norge. Tobias Tollefson; died 1859; age 5 years; birthplace, Wisconsin. Gjermund Ketilson; died Sept., 1856; age 41 years; birthplace, Moland, Thelemarken. Leif Leifson; died Okt, 1855; age 35 1/2; birthplace, Hitterdal. Ola Gregerson Vaala; died May, 1858; age 51; birthplace, Sovde. Ola Olson Vindedal; died 9de Aug. 1859; age 28; birthplace, Leirdal. Martha Johansdatter; died 1855; baernd tildode [*burned to death*]. Ola Halvorson; died 1860; age 4 m.; birthplace, Chickasaw Co. These were all buried in what is now the field north of the Elling Ellingson home and were later moved to our present cemetery and were interred near the old oak tree with the usual commitment service on May 18, 1862.

Name after name in the old record is now all but forgotten; only our very oldest members will say: "Yes, I remember mother and father speak of them." Yet they were as well known and as important to the community in their day.

They too, just as we of today, had joys and sorrows, work and worry, and were borne up by their visions of future success and accomplishments. Ambition urged them on from morning till night. They strove, perhaps, as we are tempted to do, to make a name for themselves and their children. Now they are forgotten. Who, where, and what their children and grandchildren are, no one knows. Verily, "as for man, his days are as grass; as a flower of the field so he flourished!. For the wind passeth over it, and it is gone; and the place thereof shall know it no more."

How futile, what a failure this life is if its struggles, strifes and ambitions aim at corruptible things, property and honor among men. Though our names be chiseled in stone, time will obliterate the inscriptions. Go to the cemetery and examine the old tomb stones and you will find this to be true.

No, dear friends, if we would that our names should survive the ravages of time, they must not be written in or on corruptible things, but in the Book of Life with the blood of our Savior Jesus Christ, and through Him be kept by a daily repentance and constant faith, watching and praying always lest the devil, the world and our own flesh erase them.

We have reasons to believe that our pioneer fathers and mothers did not overlook "the one thing needful," and, therefore, we may and do hope that their names are not forgotten in heaven as they are forgotten on earth.



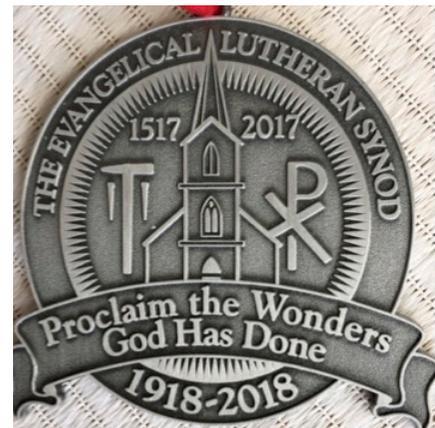
Saude Church

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In commemoration of the centennial of the Evangelical Lutheran Synod, the ELS Historical Society has produced the medallion pictured to the right.

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