



Oak Leaves

Newsletter of the ELS Historical Society

Volume 2

Annual Meeting

Special Issue

This **Special Complimentary Issue** of **Oak Leaves** presents a summary of the second Annual Meeting of the ELS Historical Society on Saturday, June 20, 1998 at Bethany Lutheran College in Mankato, Minnesota. The minutes along with a summary of three of the presentations are included. Special thanks is extended to the authors and presenters. **Membership renewals can be sent to the ELS Historical Society, 6 Browns Court, Mankato, MN 56001 (Voting membership: \$10/year, Associate membership: \$15/year, Life membership: \$200).**



Paul Anderson



George O. Lillegard



C. U. Faye

MISSION WORK IN NIGERIA THROUGH THE SYNODICAL CONFERENCE

by Paul G. Anderson

PART I *HOW THE SYNODICAL CONFERENCE WAS CALLED TO NIGERIA*

One of the chief objectives in forming the Evangelical Lutheran Synodical Conference was to be able to do more efficient mission work. It began with a mission to the Chinese living in Chicago. This ended in only a year with the death of the missionary. In 1877 the Rev. H.A.Preus, President of the Norwegian Synod, urged the Conference to start a joint mission project and suggested that they begin with a mission either to the American Indians or to the "freedmen of the South." (The Emancipation Proclamation was signed January 1, 1863). The Lord's Great Commission is the Christian Church's great privilege and pleasure. The most special privilege is to bring the saving Gospel of Christ to a nation or people who have never before heard that saving message. The challenge of Nigeria was in part to people who had heard the Gospel but who needed to know the way more clearly, but also in part to people who had never heard God's Word....

The African-American congregations of the Evangelical Lutheran Synodical Conference started a fund to start mission work somewhere on their home continent. This was about 1927. Somehow a plea from Ibesikpo [Africa] found its way to the office of the Synodical Conference in about 1930. I do not know how it got there and the Proceedings of the Thirty-fourth Convention of the Conference state that they didn't know, either.... More petitions had kept coming so a special committee was appointed in 1934 to find a way to deal with them. The Ibesikpo people requested a shipment of Lutheran literature and this was sent the same year. In a letter acknowledging the receipt

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Secretary's Minutes: June 20, 1998

The second annual meeting of the Evangelical Lutheran Synod Historical Society was held Saturday, June 20, 1998 at Bethany Lutheran College, Mankato, Minnesota.

Participants met in the Great Room for coffee and visiting at 9:30 am. The opening devotion for the society was a joint service with the Summer Music Camp students at 10:00 am in Trinity Chapel. The assembly sang "The Sun Arises Now," ELH 83. The Music Camp Choir sang "The Turtle Dove," arranged by M.V. Sandresky, the "Agnus Dei" by W.A. Mozart, and "Hallelujah! Amen!" by G.F. Handel. Prof. Erling Teigen delivered the homily using Isaiah 60:1-6 as the text, an Epiphany text always associated with missions, in keeping with the mission theme of the eighty-first synod convention.

At 10:30 am, sixty people registered in the lower level for a day devoted to the history of mission work in the ELS. Prof. Teigen stated in his homily, "The theme for our Synodical Convention this year celebrates the 30th anniversary of our synod's mission work in Peru, and for that reason, it seemed appropriate that our Historical Society should consider the antecedents of our synod's mission work, even before 1918."

Prof. Joseph Abrahamson introduced the first presenter, Rev. David Lillegard, whose father, George Lillegard, was the focus of the paper, "George Lillegard: Foreign Missionary in China." Sigurd K. Lee researched and wrote the paper, and Rev. David Lillegard, himself a foreign missionary at one time, agreed to deliver the paper about his father.

George Lillegard arrived in Shanghai on December 2, 1912. He was 24 years old. He left China in 1915 but returned again on June 5, 1921 where he worked until 1927. He then served in a parish in Boston and taught at Bethany Seminary. He died in 1965.

Prof. Abrahamson prepared a visual biography of the life of Miss Anena Christiansen, a missionary with the Missouri Synod in India. Anena was born in 1887 in Denmark. Her work in India was a girl's boarding school in Ambur from 1936 to 1938 when she returned to Minnesota due to illness. She died in St. Peter, Minnesota in December, 1961.

"Christopher Urdahl Faye, A Missionary to the World" was the third paper to be presented. Norman Holte told the story of a Norwegian boy born in Entumeni, Zululand, South Africa, June 2, 1886, a boy with a ferocious appetite for knowledge. From 1912-1922 he was a missionary to the Zulu tribe, Natal, South Africa. After he joined the ELS in 1921, he was a college professor and University and Seminary librarian. He died June 20, 1967, and the ELS convention recessed to attend his funeral at the Bethany Chapel.

The business meeting was held at 11:30 am. The secretary's and treasurer's reports were read and accepted. A membership summary reported 318 total members, 137 mailing labels, 13 life membership, and 137 renewals. Erling Teigen reported that in this state of the society's existence, a society journal will not be considered.

Erling Teigen and Lois Pieper were elected to a three-year term on the board of directors.

A noon luncheon was served in the Great Room.

The meeting reopened at 1:15 pm with a slide presentation of the first ELS home mission congregation in Madison, Wisconsin. President George Orvick, pastor of this mission, Holy Cross Lutheran Church, from 1954-1986, told of its beginning. A Missouri Synod pastor and Dr. Sigurd Ylvisaker both canvassed the area. It was agreed that since there were more Norwegians than Germans in the area, the ELS would begin the mission. Holy Cross was organized in 1926, with its own school added in 1971.

Nigeria, in western Africa, once called "the white man's graveyard," was the last mission area to be presented. Rev. Paul Anderson, himself a Nigerian missionary from 1945-1952, spoke from his own experiences. He also told how Lutheran mission work got its start in 1846 by the way of a Scottish pastor and how the Synodical Conference became involved in the field.

The meeting closed at 3:15 pm with coffee and fellowship in the Great Room. 

Amanda Madson, Secretary

Nigeria, continued ...

of this shipment there are some interesting statements. A sample from the letter dated March 6, 1934 states: "We hope you will be very pleased to hear that the tracts and literature you sent us have thrown a great light upon our people. We have distributed these pamphlets and tracts to friends afar, and they are anxious to get more... We have already informed you that we have established Lutheran churches in Ibesikpo from the time we have received the literature, books and catechisms from you. The impression we are getting from these books moves us to form a reading-room in the center for all our teachers to meet once each [word omitted] for the study of the Gospel as directed in the Bible, from 2 to 4 P.M."...

We note at this time a sense of urgency in the action of the people of Ibesikpo. We do well to look for a reason for this. In the Calabar Province of the British Protectorate of Nigeria there were three major missionary endeavors. There were the Qua Iboe missions with headquarters in Northern Ireland, the Scottish Presbyterian mission, and the Methodist Mission from England. These three agreed to divide the territory so as not to duplicate labor. That sounds logical, but it doesn't work. Here we deal with faith and eternal life; with truth and error. The Ibibios were assigned to the Qua Iboes without any consultation even. The Qua Iboes closed their precious school which was like cutting off their line of communications. They wanted their children to be able to read their "HOLY BOOK OF ALMIGHTY GOD" the Bible. Then there was great difference in both doctrine and practice. Of greatest concern to them was the refusal to baptize their children. Instead of the God-ordained Sacrament of Baptism they introduced the human invented Dedication of Infants. That went too far! Their understanding of Baptism was not perfect, but they recognized that it came from the Bible. In fact, they recognized that there were many things in their ancient way of life that needed correction, and they were determined to learn....

The Synodical Conference of 1934 determined that a survey team of at least two men was to go to Ibesikpo to assess the mission potential of the area. Three men were sent, leaving New York on January 4, 1935. These men were: Pastors Im. Albrecht, O.C.A.Boecler, and Dr. Henry Nau. Dr. Nau had obtained a leave of absence from his position as president of Immanuel Lutheran College, Greensboro, North Carolina to make this trip. Albrecht and Boecler returned from this trip on May 17, 1935 but Dr. Nau spent a few more days in Nigeria to visit Ogoja Province....

Their report was presented to the Synodical Conference Mission Board first, then to the Missouri Synod Convention, the Wisconsin Synod Convention and the Slovak Synod Convention. It was too late for our Synod's convention because our 1935 convention was held earlier in the year. Dr. Fuerbringer, the President of the Synodical Conference, consulted our synod president who assured him that he was in favor of going ahead with the mission and had instructed Pastor J. A. Moldstad, our member on the board, to represent our interests. Dr. Nau was called to proceed to Africa immediately and spend one year to get the mission started. He continued in Africa until December 1937. In 1937 he was joined by Rev. Wm. Schweppe who became the Field Superintendent until he moved to Northern Rhodesia to start that mission for the Wisconsin Synod. Rev. Vernon Koeper also came in 1937. So the Evangelical Lutheran Synodical Conference was at work in Nigeria, British West Africa. Just look at Dr. Nau's record for 1936:

- Baptized 410 children and 57 adults
- Blessing of weddings .. 42
- Communed..... 340

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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; submitted manuscripts will be deposited in the Archives of the Evangelical Lutheran Synod.

PART II
NORWEGIAN SYNOD PEOPLE INVOLVED WITH
THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE

The Evangelical Lutheran Synodical Conference was founded in 1872 with six synods as members: the Ohio Synod (1818), the Illinois Synod (1846), the Missouri Synod (1847), the Wisconsin Synod (1850), the old Norwegian Synod (1853), and the Minnesota Synod (1860). The first mission endeavor was to the Chinese people in St. Louis. It was started in 1874 and ended in 1875 with the death of Pastor Vogel of the Missouri Synod. "At the 1877 convention of the Synodical Conference, Rev. Herman A. Preus, president of the Norwegian Synod, stressed that a joint mission project needed to be begun and he suggested either to the Indians or to the 'Freedmen of the South.'" [Concordia Historical Institute Quarterly, Winter 1997, p. 185.] So our synod was represented at the very beginning of the mission project that would eventually lead to the continent of Africa.

Nels Bakke was born September 8, 1852. In 1880 he was called to the Negro Mission. In 1903 he became the director of Immanue Lutheran College. Then in 1920 he became publication secretary and died May 8, 1921.

Next we might consider a registered nurse employed by Michael Reese Hospital, Chicago, Illinois, a member of our St. Paul's Lutheran Church, George Gullixson, Pastor. Emma Anderson became involved in a Lutheran college student organization in Chicago. Another person working with this group was a recent graduate of Concordia Seminary, St. Louis, who had not received a Call. Many congregations during the depression did not have the money to support a pastor, so many graduates had to wait, sometimes several years. Carl Rusch chose to do volunteer youth work, especially in Chicago. When his Call did come, he enlisted the aid of the Norwegian nurse, whom he took to Africa with him after he had served a congregation in Gillespie, Illinois for a few years. Although she joined the Missouri Synod to be with her husband at that time, she brought him to our synod later and is now an ELS member again. May we count her work?

Emma was put in charge of the Lutheran Girls' School in Nung Udoe, Ibesikpo, where she not only had the administrative work to take care of, but also taught Health and Hygiene as part of Christian living. Another part of Christian living that had to be taught, strange as it may seem to us, was the rescue, preservation and care of twins. A home for foundlings and twins was built on the Girls' School ground at Nung Udoe and supervised as part of the school experience. Emma had taught obstetrics at the nurses' training school at Michael Reese Hospital so was well qualified to help here, but all the missionaries and their wives had to participate in this work. Before we throw stones at the new converts to Christianity in Africa for their horrible practice of killing twin babies in their ignorance, we must acknowledge the horrible slaughter of the unborn in our own "enlightened" society....

Those pastors who served in Nigeria as members of the Norwegian Synod were: first--Paul, G. Anderson who received and accepted the call in 1945 but had to wait for passage to Africa until October 9, 1946; and last--Gerhardt Becker who was commissioned October 4, 1953 and served until 1957.

A Bethany graduate, Miss Harriet Lieske was commissioned to serve as teacher to our missionaries' children in 1957 and served until health problems forced her return in the spring of 1958.

Members of our synod who served on the Ev. Lutheran Synodical Conference Mission Board included: G.Gullixson, J.A.Moldstad, N.A.Madson, G.A.R.Gullixson, C.J.Quill and Eivind Unseth. (Others may also have served, but these are the ones I remember - and my memory is often not accurate.)

PART III
CALLED TO NIGERIA

It was during the winter of 1944-1945. Carl and Emma Rusch, my sister and brother-in-law, had completed a rather precarious war-time ocean voyage to Nigeria by way of Lisbon, Portugal, arriving in Nigeria in the middle of the summer of 1944. They were now stationed at Nung Udoe in the southern part of Ibesikpo, 5 miles south of Obot Idim, the headquarters of our mission. Their letters

had given me a brief introduction to what mission work was like on the dark continent. Rev. Justus Kretzmann, having left Nigeria in February, 1944, appeared on the campus of Concordia Lutheran Theological Seminary, St. Louis to lecture on the Synodical Conference mission in Nigeria. Of course, I had to listen in and find out more about my sister's life and work in Africa....

During the informal time that followed the lecture and the question and answer period-while we were looking more closely at the strange curios Missionary Kretzmann had brought back and put on display-one of the seminary professors came over and asked me a question, "Are you interested in foreign missions?" I thought that was a strange question to ask a seminary student. Shouldn't every man preparing to enter the public ministry be vitally interested in foreign missions? Without any hesitation I answered in the affirmative. He hadn't asked if I was interested in going. So in due time I was assigned to Nigeria.

Until this time St. Louis seemed so far away from Beaver Creek, Minnesota that it was about as far as anybody ought to go. Now I had to think about a trip about as far as to the moon. And, oh yes; I should not go alone. I should have a wife. Until this time we were not allowed even to be engaged. Now the executive secretary of the Mission Board advised me to visit the Lutheran Hospital in South St. Louis. He told me that there are some very fine young ladies who are nurses there who might be persuaded to accompany me to Africa. What happens when a Norwegian is told to go south? I went north, of course, to a suburb called Jennings, Missouri. It was May 6, 1945 at about 3:00 P.M. that I caught my first glimpse of Emily Gruebel. It was a Walther League party sponsored by St. Jacobi Lutheran Church. She matched my definition of feminine beauty and we spent a very pleasant afternoon. I asked for her telephone number-she didn't have one, but her neighbor had a phone. I got that number. I didn't dare use it for two weeks. Then I called. One look at her tiny flat-roofed three room house, echoing with laughter and my fear changed to determination to share my life with her. So I did. It was not easy to persuade her, though. She was not ever going to marry a pastor, and would never leave St. Louis. But she did.

Graduation day came, July 13, 1945. Students Baringer and Stade were prepared with fiances waiting. They got the first two passages to Africa that became available. Harold Buls and I had to wait. When Harold saw whom I had found at St. Jacobi, he hurried out there, too. But he was disappointed. He had to go without a wife. Meanwhile, George Baer, a graduate from the Wisconsin Synod Seminary at Thiensville, Wisconsin, had also accepted the Call to Nigeria. At last five seats became available on a flight to Africa, but not all the way to Nigeria. We were booked to Roberts Field, Liberia, where we would be housed in the U.S. Army Air Force Barracks. Missionaries Buls, Baer, and I were housed in Men's Barracks while Mrs. Carol Baer and my Emily were housed in the Women's Barracks about a mile away. That led to a problem. To get to Nigeria from Liberia we were to buy tickets at Roberts Field on Air France. The travel agent in New York assured us that could be easily done and Air France made regular stops at Roberts Field. When we arrived at Roberts Field we were told that Air France did land there sometimes but not regularly, and they did have space sometimes, but not predictably. We would just have to wait until one of their planes dropped in and then, if there was room, buy a ticket. There were already about thirty other people waiting to get on that flight.

Clothes do need washing now and then in that hot moist climate. One day Emily had just washed our clothes by hand and hung them in the women's barracks to dry. Just then we heard an airplane approach. It landed. It was an Air France plane. Missionaries Buls and Baer were in the administration building at the airport when it landed. They found out that two seats were available. Emily and I were most in need of early passage because our daughter Gail was soon to be born. Rev. Buls bought our tickets, Rev. Baer borrowed the airport car to pick us up, I was running toward the field. He picked me up and we drove fast to the women's barracks where Emily had already begun to throw all the wet clothes into suitcases. Then we were off. Now we were surrounded by people who spoke only French, and we could not understand a word they said.

We stopped and spent the night in Abidjan, French Ivory Coast. Here we had a room with a

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GEORGE O. LILLEGARD
Foreign Missionary In China
by Sigurd K. Lee

... George Oliver Lillegard was born April 23rd, 1888, the child of Lars and Ansoph (Kaasa) Lillegard, the third of eight children. His father was a parochial school teacher in Bode, Iowa where young George grew up. He attended Luther College, graduating from the Preparatory Department in 1904 and in 1908 from the College. In 1909 he entered Luther Seminary, St. Paul.

Three years later, 1912, was an eventful year in George Lillegard's life: he graduated from the Seminary; was ordained at Glenwood, Iowa by Rev. O.P.Vangsness; was assistant pastor for four months in Holmen, Wisconsin; was called by the Norwegian Lutheran Synod to begin mission work in China; and arrived in Shanghai on December 2nd, 1912. He was twenty-four years old.

He began studying Chinese at Nanking State University. Tones are important in that language; the dialect he studied had five of them. A story was told of another missionary who had preached a sermon in Chinese where he used the word "dju" which, using the second tone means "post-office" but with the fourth tone, it means "salvation." Afterwards a Chinese member of the congregation had told the missionary that his Chinese was fine, but they didn't know why he kept stressing the way to the post-office.

Although very difficult, George Lillegard enjoyed the challenge of learning Mandarin Chinese, and he continued to study the language and do translation work all during his foreign ministry.

After some study he was sent to Kwangchow, in Honan Province, where he stayed until 1915 when he returned home because of his father's illness and subsequent death.

Because of doctrinal controversies in the Norwegian Synod he did not return to China but continued studying, obtaining a Master's Degree from the University of Chicago's Divinity School in 1918. When the Merger occurred in 1917, Lillegard joined the Minority, our present Evangelical Lutheran Synod. In 1920 George Lillegard and Bernice Onstad where united in marriage at Our Saviour's Lutheran Church in Madison, Wisconsin by the Rev. Holden Olsen (Olsen would, a few years later, become Bethany's first president).

The new "little Synod" was not wealthy enough to send a missionary to China but an arrangement was made whereby mission money was funneled to the Missouri Synod and that synod, in 1921, issued a call to Lillegard to again serve as a missionary in China, this time with his bride.

The couple sailed from San Francisco on May 10th, 1921 aboard the Japanese ship, Tenyo Maru, and arrived in Shanghai on June 5th. After a brief rest they journeyed to Hankow, but their first assignment was at Ichang, four hundred miles up the Yangtze River. Their first child, Elizabeth Ann, whom we know as "Betty Honsey," was born there, as was Marjorie, their second child. They next spent a year in Shihnan and, from 1924-1927, they were at Wanshien, a river port on the Yangtze River. It was during that time, in 1926, that Laura was born. Missionaries would go up to the mountains during the hottest times of the year, and sometimes held pastoral conferences there. So

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CHRISTOPHER URDAHL FAYE
Missionary to the World
 by Norman Holte

Prof. Faye was born and grew up in Zululand, South Africa. His father, a member of the Norwegian-merchant marine, decided on a career change. He chose South Africa and became the store keeper for the Schreuder Mission in Entumeni.* His mother also came from Norway to Entumeni. There they met and were married. Christopher Urdahl was the eldest of four children. Somehow he acquired an excellent education-perhaps largely from his parents and tutors.... He had two native tongues; Norwegian and Zulu. The story is passed down that one night he joined a group of Zulu teenagers. They strolled along, chatting as teens will do. Suddenly the clouds parted and the moon shone brightly revealing one of them to be white. The Zulus fled fearing they would be reported for being out and about after curfew. It is certainly remarkable that his speech did not betray him.

He received a very prestigious scholarship enabling him to go to England for study. He earned the A.A. degree at Oxford and was urged to continue his education there, but for conscience sake he went to Luther College, graduating in 1909 and from Luther Theological Seminary in 1912. He was called to the Schreuder Mission and in August was installed as pastor at Edambe. Missionary co-worker, Johannes Astrup wrote regarding Faye, "He has shown himself to be an eager, forceful (powerful), capable (able, competent), efficient, clever worker."... His knowledge of the Zulu language and their ways is of great benefit to the mission. Pastor Faye, wrote on the 2nd day of Christmas, 1912, "Yesterday 44 adults and children were baptised, today a child was baptised, yesterday 19 were confirmed; 11 of these were from Edokeni, a place that belongs to Untunjambili. Today there were 50 Communion guests. The baptised and the 8 confirmed are for the most part the work of my predecessors..."

The Schreuder Mission was started by Bishop Hans Schreuder in the 1850s. The first Zulu was baptised in 1858. The 1918 *Synodal Beretning* reports that in 1918, 60 years later, 510 people were baptised.... It seems there were four major mission stations: Untunjambili, Entumeni, Edambe, and Kwahlabisa. Four missionaries are mentioned by name in 1918: Nils Astrup, Johannes Astrup, C.U.Faye., and Anena Christiansen.... At that time there were 5,500 members, 15 white missionaries (6 men-and 9 women), 6 native pastors, 135 helpers who worked in 4 main mission stations, 4 annexes and about 90 village stations and preaching places, 53 schools, and 14 orphanages (children's homes). It was no small operation, plenty of work for all to do. Long distances to walk, much instruction to carry on (*underbevisning*). It was a mission of the Church of Norway and of Norwegian Mission Societies, but also was included in the budget of the Norwegian Evangelical Lutheran Church in America and supported by many individuals.

* Editor's Note: Mission work was started in South Africa by The Norwegian Mission Society. The Rev. H.P.S.Schreuder became bishop of the mission in 1866. In 1873 he established The Church of Norway Mission Society (also known as the Schreuder Mission) as a mission to the State Church of Norway with Zululand, Natal, South Africa as its field. Following Rev. Schreuder's death in 1882, Nils Astrup became the bishop of the mission. Nils Astrup's brother, Hans, along with his son, Johannes, also served the mission in South Africa.

C.U.Faye died on June 20, 1967 and the ELS convention. The Rev. Hans Astrup Theiste, grandson of Rev. Hans Astrup, conducted the committal.

Nigeria, continued ...

beautiful bed. It had a mosquito net canopy shaped like a tent and tucked in under the mattress. We had to try it out right away. The mattress was made of straw and hard as a board. Next, what do we eat?

The Air Force always ate at 5:00 P.M., but we knew that these people would not eat that early. We waited until 6:00. The restaurant was closed. We walked around the block another time, then someone opened the door. No food was available. They would sell us a bottle of wine. This was not so good for hungry Americans. About 9:00 P.M. they started selling food.

The next day we reached Lagos, Nigeria. We still had about 300 miles to go, if we could go directly along the coast. That was not possible. We took a train by way of Kaduna in northern Nigeria, to Aba in southern Nigeria. The trip was 900 miles long by rail.

Before we began our flight from New York, the flight had been postponed thirteen times. On the thirteenth time it was scheduled, we actually got on board and taxied out to the runway and were brought back. Pan-American Airways then put us up in a hotel. Being filled with anxiety, we decided to see a movie. *Tarzan and the Leopard Women* was playing.

Good! That would be pure fantasy and we could forget reality for awhile. However, when we boarded the train from Lagos to Aba, we shared a compartment with a judge returning to his post in Calabar Province. He began telling us about his struggle with the Man-Leopard Society. Men would dress in leopard skins and carry steel claws with which they killed people for hire. Suddenly the leopard women were not so unreal. A year later we were living among them.

One more anecdote before we get to the business of our work in Nigeria. In our ignorance of the workings of the mission, and having read about shopping trips to Port Harcourt, we assumed that we should buy our train tickets to Port Harcourt. However, when the train reached Aba, Rev. Kretzmann got us off the train and spared us about 80 miles of unnecessary train travel. Narrow gauge rail travel is not the smoothest in the world. Anyhow, he had come with the best car in the mission, a 1937 Chevrolet. Emily was seated in the front seat and I was shown to the back. An African waited until we were all in, then opened the hood and almost disappeared beside the engine. Rev. Kretzmann called out, "OK," and we heard the starter. The starter relay was gone. Then we rolled on down the road. When we were about 6 miles from our headquarters, Emily saw our front wheel roll out into the bush. We retrieved that easily. Then we all searched behind the car to find the bearings for the wheel. We found enough bearings, wired the wheel back on and got home. The rest of the cars were much worse. Cars were not available during or soon after the war.

PART IV OUR WORK IN NIGERIA

The first assignment I was given was to work with Carl Rusch in Southern Ibesirop. I took some of his early morning classes. We served every congregation once a week. He had about twenty-four churches and started morning classes at 6:00 A.M. There was a group of about six churches along the road to Oron which I was to take. But first there was another little matter to take care of. There is a government hospital in the city of Calabar. We had to be there for the birth of our child. The only way to get there was by ferry boat which makes the trip from Oron, across the Cross River, to Calabar once a day. After getting somewhat acquainted with those congregations I had to give them back to Carl until I could return from Calabar.

We thought we would go to Calabar two weeks early. We did not. I can't remember how many days we waited, but it was not long. We took an African young man along to cook for us and he was capable of translating for me. We were sought out by some Efik people from Calabar. They asked if I would teach them some Bible teaching. That was what I was there for, so we got right at it. Then some Ibo people heard that I was teaching at the government rest house, so they came, too. One of them understood Efik so he relayed the teaching to the Ibos. English to Efik to Ibo in each lesson. Surely it was slow, but we concentrated on simple evangelism at the start and when I left after the birth of Gail, our mission sent Rev. Jonathan Udo Ekong over to organize a congregation.

Coming back to the west side of the Cross River I was to serve the Okobo Clan, a part of Carl's territory. We had a beautiful new home equipped with a store-bought cast iron cook stove. The first item we took off the truck when we moved in was a spade to clean the mud off the bedroom floor. When we got the mud off, we brought in a pail of water and a mop. When the bedroom floor was clean we brought in the bed and went to sleep. The next day we cleaned up the rest and got organized. There was a tree and bush covered ravine a short distance behind the house. At the bottom was a cool stream that felt wonderfully refreshing after enduring the heat of the day. But we were not to stay here long. Rev. Konz who was serving the Southern Anang clan was due for a furlough. The Southern Anangs were reputed to be the most backward and the most feared of the clans in this part of Nigeria. This was the home of the Man-Leopards. They had to be served.

Our new home village was Ikot Ibritam. In January of 1948 there were ten churches with ten teachers and six schools. This appeared in the report of the Synodical Conference for 1949. I kept no duplicates of my records and my memory plays tricks on me. However, I have a picture of the Okon church on the day of their adult Baptism service. On the back was written that I baptized 57 people on that day in October 1948.

How does one go about caring for so many people in so many different villages? It could not be done as the circuit riders in this country did it. Here people could read. There few could read. Let us trace the preparation of those fifty-seven people baptized at Okon.

Okon was not one of the original ten churches given to me to serve. I began with the ten. I went out in the morning to teach Bible doctrine starting my first class at 6:00 A.M. Then I would take another at 7:00 A.M. and then drive home. On one of those days a delegation from Okon was waiting for me. I had a quick breakfast and then went out to "palaver." They confessed that they knew that there were things in their life that had to change but that they needed to be taught. They saw that the people in the villages that I taught lived happier. They had learned to know some of them and they had something that was needed in Okon. Would I come and teach them?

After about an hour of Law and Gospel teaching, showing the way to heaven as clearly as I could in the time I dared to take, we turned to business. Would they provide a place for meeting for this teaching? Would they pay the salary of a teacher who would teach them daily? Would they provide a place for this teacher to live? Then take me to your village.

Now I had to find a teacher whom I could trust to teach Luther's *Small Catechism* faithfully and could conduct Sunday services decently, and read a sermon with good understanding. You can see from this that a great responsibility rests upon the teacher. All the missionaries felt the need for better preparation for the teachers. After all, who taught the catechumens to prepare them for baptism? Who led the worship services? Who ministered to the needs of the people from day to day during the week? We all agreed that it should be national pastors. But the number of congregations was multiplying far beyond our fondest hopes of having enough pastors in the villages for years to come. The immediate need was for good consecrated teachers to take care of the essentials.

A teacher was found for Okon. The day came when he announced that he had a group ready. I would come and examine them. A little room was offered for Emily and me to sleep in—about seven feet square. They came all day Friday and again Saturday and then Sunday was the big day. As I examined each one and found him ready, understanding the way to heaven and the power and essence of Baptism, I gave him a Baptism Certificate with his name on it with the instruction to bring it on Sunday. On Sunday they lined up in the aisle of the church at the time of Baptism. As each came forward for Baptism he would hand me the certificate so I could read his name, then, after Baptism, I would give the certificate back and go on to the next. The Services usually lasted about three hours. I would start early in the morning. Dr. Nau had part of the service in the morning and then finished in the afternoon. It got to be too hot. A look at one of Dr. Nau's Sunday experiences will show why services got to be long.

"Sunday, November 22. Left at 8:30 for Afaha, where Sunday school was already in session when I arrived. Sunday school was shortened today because of the service. The headmen reported briefly on the session they had yesterday morning, that several more couples had decided to come before the church and acknowledge their wife before God and man as their one

and only wife and to ask the blessing of the Lord. There was also some objection against one young man who wanted to be baptized. I was informed that everything had been adjusted. The young man had sought pardon for unseemly behavior during a choir meeting and the objection against his baptism was withdrawn. I preached on Eph. 5:22-32, Christ's relation to His Church, an example of the relation of husband and wife. After the sermon twelve couples who married years ago according to the heathen way, came forward to promise before God and the church not to enter any other marriage as long as either husband or wife lives and to ask for the blessing of God. This made a deep impression upon the church. Not a sound could be heard when the twelve couples made their promise. After that I preached a brief sermon on Acts 2:38-40. The question, "Sirs, what shall we do?" and the answer of Peter, "Repent and be baptized," was laid before 19 adults, who had come to be baptized after good instruction in the chief Christian truths. After their baptism, six babies were baptized. The service was over at 11:30 A.M. The Afaha church, which is always well attended, was again packed with an overflow crowd. Nyung Etim Udo said after the service to me, "Afaha, which last year was very shaky, is getting on its feet again and is showing the way for the other congregations." After the service I went home to rest an hour or two for the afternoon service in the same church. We began at 2:30. The church was again crowded, the heat almost unbearable. I asked the Lord to give me strength to remain on my feet 'till the service would be ended. When the natives began to fan themselves and wipe the perspiration from face and neck, then it is hot. It was so today. I preached a confessional sermon on I John 1:8-10. We had the regular confession and then the Communion service after the regular order in our English Agenda, everything in Efik, of course. The teacher had practiced the order of service several times during the weeks and everything went along very smoothly. The celebration of Holy Communion was very solemn. Mrs. Nau had baked the bread, unleavened bread, in round small flat form. There were 104 communicants, 48 men and 56 women. I thank God for this wonderful day in Afaha. I still stood on my legs at the end of the service, when the Lord sent a cool breeze to add recreation to a day full of sweet labor...."

This is from Dr. Nau's daily journal as quoted in our Synod Report for 1938, page 69. I was not wise enough to keep a daily journal.

Sunday worship services were held in every church every Sunday. The sermons were written by the missionaries and translated into Efik and Ibo by trusted teachers and proof-read by missionaries before being mimeographed for distribution to the teachers in the churches. When a missionary was present in the service, he would preach a sentence at a time and his interpreter would translate at once. The missionary would also listen to the translation and would sometimes have to take time out to explain an idea to the interpreter before he would get it just right. This was a safer way to preach since putting the wrong tone on an otherwise correct word would result in a ridiculous sentence. And we did not have time to perfect our language skills.

As for our week-day schedules, it did not take long for each missionary to have doubled the number of churches he served. I soon began my morning classes at 5:00 A.M., returning home for breakfast at 9:00 A.M. We were able to take care of most discipline and other counseling cases during the week.

On August 2, 1949, we left Nigeria for a nine month furlough. It was not to be just a period of rest, but also a time to present the cause of the Nigeria Mission in our U.S. local churches. In the time of two furloughs I was able to visit all but two or three churches that were members of our synod at that time. With our present missionary furlough schedules, this can no longer be done.

Upon our return to Nigeria in 1950 I was assigned to the Northern Anang field. We moved into the mission house at Abia Okpo. This house was built of mud blocks instead of sticks and mud. This house lasted for many years. We saw it again in 1975. If it had been taken care of it would still have been comfortable, but it had been abandoned.

The problem of having teachers in the local churches who could safely be trusted to carry the responsibility of leading those congregations in sound doctrine and sanctification had become more and more critical. With the continual multiplying of villages served by our mission, it was obvious

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George O. Lillegard, continued ...

Laura was born, not at the mission station in Wanshien, but rather in Kuling, up in the mountains.

The Lillegards were to begin a furlough in the summer of 1927 but political disturbances forced them to leave earlier that year. Great Britain also had ordered the evacuation of its citizens. The Lillegards sailed, with other missionaries, from Shanghai on February 20th. After arriving in Seattle they journeyed to Madison where they spent the next year. In review then, George Lillegard was on the foreign field twice, from 1912-1915 and from 1921-1927. His China odyssey ended in 1927, largely due to the "Term Question." This was the disagreement among missionaries, going back to the 19th century, over what name of "term" should be applied to the Christian God. Should He be called "Shang-di" or "Shen"? Most Protestant missionaries favored "Shang-di" because that was the name of the premier heathen god in China; and a number of Missouri Synod missionaries agreed with this. Lillegard and others felt that was exactly wrong. It would, they said, be similar to calling God "Zeus," the Greek name or "Jupiter," used by the Romans. As if we should say, "Jupiter created the world." They thought "Shen" the generic word for God in Chinese, would lead to less confusion. Learned papers were written on this subject and George Lillegard contributed importantly to the debate.

Because the controversy became so heated within Missouri Synod circles and because of the continuing political unrest back in China, Lillegard abandoned plans to return and accepted a Call to the Synod's Harvard Street Lutheran Church in Boston. He served that congregation twenty-four years and then, in the final phase of his career, accepted a Call to be a professor here in the Seminary.



C.U. Faye, continued ...

Now back to Prof. Faye-- In 1915 he wrote that he was resigning from the mission because of its connection with the unorthodox Church of Norway. This would also sever his connection with Nor. Ev. Luth. Ch. in Am. He would go on his own into Central Africa where there was no church and work among the Heathen....

In 1922 he joined the ELS.... He continued his education and accepted a position at the University of Illinois. He was uncommonly suited to be a bibliographic consultant. He is said to have been proficient in eleven languages: Zulu, Norwegian, German, Latin, Greek, Hebrew, French, English, Afrikaans, Spanish, Italian and, no doubt, other ancient languages. No wonder he became an expert bibliographic consultant. Keep in mind the 1929 stock market crash. People looking for lucrative investments often turned to ancient and rare books and documents. Prof. C. U. Faye was the expert who could authenticate them. He was often called to the homes of the very wealthy to do just that.

In 1952 he retired from the University of Illinois to become the librarian of the Bethany Lutheran Seminary where he worked until 1962.

In closing, he gives some advise: "The generation of pastors to which the Astrup brothers [his co-workers in Africa] belonged made a practice of reading the Bible every day in the original Greek or Hebrew--a most excellent habit for a servant of the Word."

"As for congregations they should cling to the principles of the Reformation, which are also the principles of the old Synod--namely, we believe that the Bible is the Word of God, and we believe in justification by faith."





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Nigeria, continued

that we could not possibly prepare national pastors fast enough to meet the needs. We had a short course of post-confirmation instruction that we gave to teachers who had been trained by others (government or other missions). This helped but was not deemed adequate. We needed to give more solid doctrinal instruction to the teachers who would be instructing adults as well as children in the local churches. We needed a teacher-training facility as soon as possible. Of course I strongly encouraged the establishment of such a school. I was chosen to establish it.

Having never seen a teachers' college, I was ill prepared to do what was necessary to do. A very qualified African teacher was assigned to help me. Mr. E.W. Amankpa took the lead in drawing up the curriculum and assisted in determining what buildings we would need. The village of Ibakachi Ukpom offered 13 acres of land and three good trees for lumber. I drew plans for a combination kitchen, storeroom and dining hall, two classroom buildings, four dormitories and a practicing school. Mr. Amankpa presented plans for two teacherages and we got to work. The Synodical Conference Mission Board approved the building project but forgot to approve the funding for it. By the time all was built I personally owed various European businesses about \$22,000. When our first class of twenty-five students graduated in 1952 and the school was approved by the Nigerian government, the money became available and I was free of debt. At first it was a two year school qualifying graduates to head six grade schools. Later it became a four-year coeducational college with about two-hundred students. The buildings first built still stands except for the missionary's house which was built of sticks and mud.

In December of 1952 we left the field on furlough and in 1953 I accepted the Call to Indian Landing Bible Lutheran Church, Rochester, New York.

SOLI DEO GLORIA

