



Oak Leaves

Newsletter of the ELS Historical Society

Volume 9

Spring 2005

Issue 1

German Influence on the Norwegian Synod (Annual Meeting Preview)

Lutheranism naturally traces its original roots to the land of Martin Luther, but it has spread and adapted itself to many different cultures: European, American, African, and Asian.

Since America is a nation of immigrants, there is a unique and interesting blend of influences that occurs here, one that continues to the present day.

When immigrant Lutherans came to America, they brought their culture, language, and religion with them. In some cases, they had to invent or adapt new methods in this new land. There was no state church, so **church government** had to be constructed to work in this new situation. **Religious education** was not part of the public school curriculum, so parochial schools, colleges, and seminaries were established to train the young and to prepare pastors for the church. **Theological issues** all came together on American soil, urging us all to understand and confront Pietism, Haugeanism, Rationalism, Revivalism, Modernism, and American Protestantism. **Worship practices** often remain distinct to various synods, but there has been a vast amount of sharing and borrowing, especially in hymnody.

The interaction of various synods and denominations in America hastened the mutual

influence in doctrine and theology, educational approaches, and worship practices.

Today, more than ever, we see liberal arts and worker-training institutions in the various church bodies. Some Lutheran hymns (besides the now universal *A Mighty Fortress*) are appearing more and more in hymnbooks of various denominations, including Kingo's *He That Believes and Is Baptized*. Chorales are sung in both rhythmic and "straightened" forms.



Prof. Teigen Pastor Ferkenstad Prof. Marzolf

Join us at the annual meeting to hear more about this. **Professor Erling Teigen** will discuss doctrinal/theological influences. **Pastor Craig Ferkenstad** will analyze approaches to education. **Professor Dennis Marzolf** will explore influences in hymnody and worship practices among the various synods. 

German church bodies in America Contact with the Norwegian Synod By Erling Teigen

Colonial German Lutherans

From the beginning, most Lutheran settlers in North America were Germans. Even those in the Dutch settlements were mostly German. The only exception were Swedes on the Delaware River. A good source for the Lutherans in colonial America can be found in Lars P. Qualben, *The Lutheran Church in Colonial America* (Nelson, 1940). An even closer look can be found in the records of William Christoph Berkenmeyer, a colonial German Lutheran pastor who was quite orthodox in the age of rationalism and pietism: *The Albany Protocol; Willhelm Christoph Berkenmeyer's Chronicle of Lutheran Affairs in New York Colony, 1731-1750* (Ann Arbor, 1971). This valuable source is available in only a few libraries. No study of the early German Lutherans is complete without some knowledge of H. M. Muhlenberg. There are numerous biographical sketches of his life and work, and he is treated extensively in any historical survey of Lutherans in America. A closer look is available in *The Notebook of a Colonial Clergyman, condensed from the Journals of Henry Melchior Muhlenberg, (1711-1787)*, translated and edited by Theodore G. Tappert and John W. Doberstein (Muhlenberg Press, 1959). A German Lutheran of the 19th century who had closer contact with the Norwegian Lutherans, though it did not result in a fellowship relationship, is Charles Porterfield Krauth. Krauth led the movement toward a confessional association of eastern United States Synods in the 1860s, resulting in the General Council. Krauth and his daughter, Harriet Spaeth translated some dearly loved Norwegian and Danish hymns into English. An excellent sketch of Krauth's life and theology with a good bibliography is found in a lecture by David Jay Webber in the 37th An-

nual Reformation Lectures, published in *Lutheran Synod Quarterly, March, 2005 (Vol. 45, No. 1)*.

However, when we are concerned with the German churches with whom the Old Norwegian Synod and the ELS had important contact, our attention is pretty much restricted to Missouri and Wisconsin.

Wisconsin

There was very little direct contact between the Wisconsin Synod and the old Norwegian Synod in the earliest years of their existence until they joined together with Missouri, Ohio, and others in founding the Synodical Conference in 1872. For that reason, Armin Schuetze's *The Synodical Conference Lutherans*, (Northwestern Publishing, 2000) describes The relationship in more detail in discussing the breakup of the Synodical Conference in the 1940s, 50s and 60s.

There are three historical works on the history of the Wisconsin Synod: J. P. Koehler, *History of the Wisconsin Synod*, by John Philipp Koehler, (The Protes'tant Conference, 1981), with a foreword by Leigh D. Jordahl; a centennial volume *Continuing in His Word 1850-1950* by Max Lehninger, (Northwestern, 1951); and most recently, E. C. Fredrich, *The Wisconsin Synod Lutherans: A History of the Single Synod, Federation, and Merger*, (Northwestern, 1992). This book is the most up to date, and is valuable for the clear view it gives of the creation of the WELS from four separate synods, Wisconsin (1850), Minnesota (1860), Michigan, (1860), and Nebraska (1904).

Missouri

Several books trace the history of the Missouri Synod in its formative years. One of the most important is the study by Walter O. Foerster *Zion on the Mississippi*, the settle-

ment of the Saxon Lutherans in Missouri, 1839-1841, (Concordia Publishing House, 1953). An equally important study of the formative years of the Missouri Synod is Carl S. Mundinger's *Government in the Missouri Synod: the genesis of decentralized government in the Missouri Synod*, (CPH, 1947). The book which most specifically touches upon the contact between the Norwegian Synod and Missouri is Carl Meyer's, *Pioneers Find Friends*, (Luther College, 1963). This book, lectures delivered at Luther College, reviews the relationship between the Old Norwegian Synod, especially its Luther College, and the Missouri Synod especially as represented by Concordia Seminary, St. Louis (Meyer taught at Bethany from 1934 to 1943). A more popular treatment of that early history can be found in two book by Lewis Spitz: *The Life of C. F. W. Walther*, (CPH, 1961), and *Life in Two Worlds*, a biography of William Sihler (CPH, 1968).

Norwegian Synod

Most general histories of American Religion, as well as Lutherans in the United States, touch on the relationship between the Norwegians and the German Lutherans in the Midwest. Likewise, histories of Scandinavian Lutheranism do as well. Not all of those histories deal objectively or accurately with those contacts. Two books, which are in many ways helpful, are more or less deficient in the way that they describe those relationships:

E. Clifford Nelson's *The Lutherans in North America* (Fortress, 1975) and E. Clifford Nelson and Eugene Fevold's *The Lutheran Church Among Norwegian Americans* (Augsburg, 1960) have described those relationships though with a predisposition against Lutheran confessional theology.

Several books have dealt with the history of the Norwegian Synod and the "Little Norwegian Synod"—ELS. The two anniversary volumes, *Grace for Grace* and *Faith of our Fathers* celebrated anniversaries — 25th of the little Synod and 100th of the Old Synod. Magnus B. Rohne' *Norwegian American Luther-*

anism up to 1872, (Macmillan, 1926) presents a very sympathetic view to the close ties between the Norwegian and Missouri Synods. Those issues are all touched upon in two more recent ELS publications, *City Set on a Hill*, by Theodore Aaberg (ELS, 1968) and *Built on the Rock* by Juul B. Madson and J. Herbert Larson. (ELS, 1992). An ELS-produced translation of some of U. V. Koren's works provides much insight to the relationship with the German Lutherans: *Truth unchanged, unchanging: selected sermons, addresses, and doctrinal articles by Ulrik Vilhelm Koren*; translated and edited by the Evangelical Lutheran Synod Translation Committee (Graphic Pub. Co., 1978). *The Clergy Bulletin*, predecessor to the *Lutheran Synod Quarterly*, in the late 1940s and 1950s, contained some translations of correspondence between the Norwegians and the Missourians.

Many shorter treatments in journal articles take up specific aspects of Norwegian Synod history and touch in various ways on contacts with the German Lutheran Synods. In the *Synod Report of the Evangelical Lutheran Synod* for 1968, celebrating the 50th anniversary of the founding of the Little Norwegian Synod, a paper by T. N. Teigen, "The Trumpet Call of Freedom" details the first meetings of those who would reorganize the Norwegian Synod and touches on their contacts with the Missourians (See also *City Set on a Hill*). The **Reformation Lectures** for 2003 contain lectures on Herman A. Preus (Rolf Preus) U. V. Koren (George Orvick), and J. A. Ottesen (Erling Teigen) which touch on those contacts. A lecture by Erling T. Teigen "The Book of Concord and Confessional Subscription among Norwegian Lutherans—Norway and America" is published in *The Pieper Lectures: The American Book of Concord* (Concordia Historical Institute and Luther Academy 2003). 

<p>Erling Teigen is professor of Religious Studies and Philosophy at Bethany Lutheran College, Mankato, MN.</p>

Gathering Oral History

Compiled by Mark Harstad

When gathering oral history, here are some questions that may be helpful and useful in interviewing parents, grandparents, etc. One probably wouldn't use all the questions, but they offer some guidelines and directions.

INTRODUCTION

1. When, where, and to whom were you born?
2. What were the names of your brothers and sisters and their ages relative to you?

FATHER

3. When, where, and to whom was your father born?
4. What were the names of your father's brothers and sisters, that is, your aunts and uncles on his side?
5. Where did your father grow up?
6. Where did your father go to school?
7. What religious affiliation did your father espouse?
8. What were your father's places of residence?
9. Did your father serve in the military and if so, where and when?
10. What was your father's line of work?
11. What sort of talents and abilities did your father have?
12. Who were your father's best friends?
13. What were your father's pastimes or hobbies?
14. What did you learn from your father?
15. What do you remember most about your father?
16. What were your father's most significant accomplishments?
17. What are other memories that you have of your father?

PATERNAL GRANDFATHER

18. When, where, and to whom was your paternal grandfather born?
19. What was the ancestry of your paternal grandfather?
20. What were the names of your paternal grandfather's brothers and sisters, that is, your great-aunts and great-uncles on his side?
21. Where did your paternal grandfather grow up?
22. Where did your paternal grandfather go to school?
23. What religious affiliation did your paternal grandfather espouse?

24. What were your paternal grandfather's places of residence?
25. Did your paternal grandfather serve in the military and if so, where and when?
26. What was your paternal grandfather's line of work?
27. What sort of talents and abilities did your paternal grandfather have?
28. Who were your paternal grandfather's best friends?
29. What were your paternal grandfather's pastimes or hobbies?
30. What did you learn from your paternal grandfather?
31. What do you remember most about your paternal grandfather?
32. What were your paternal grandfather's most significant accomplishments?
33. What are other memories that you have of your paternal grandfather?

PATERNAL GRANDMOTHER

34. When, where, and to whom was your paternal grandmother born?
35. What was the ancestry of your paternal grandmother?
36. What were the names of your paternal grandmother's brothers and sisters, that is, your great-aunts and great-uncles on his side?
37. Where did your paternal grandmother grow up?
38. Where did your paternal grandmother go to school?
39. What religious affiliation did your paternal grandmother espouse?
40. What were your paternal grandmother's places of residence?
41. Did your paternal grandmother serve in the military and if so, where and when?
42. What was your paternal grandmother's line of work?
43. What sort of talents and abilities did your paternal grandmother have?
44. Who were your paternal grandmother's best friends?
45. What were your paternal grandmother's pastimes or hobbies?
46. What did you learn from your paternal grandmother?
47. What do you remember most about your paternal grandmother?
48. What were your paternal grandmother's most significant accomplishments?

49. What are other memories that you have your paternal grandmother?

MOTHER

50. When, where, and to whom was your mother born?
51. What were the names of your mother's brothers and sisters, that is, your aunts and uncles on his side?
52. Where did your mother grow up?
53. Where did your mother go to school?
54. What religious affiliation did your mother espouse?
55. What were your mother's places of residence?
56. Did your mother serve in the military and if so, where and when?
57. What was your mother's line of work?
58. What sort of talents and abilities did your mother have?
59. Who were your mother's best friends?
60. What were your mother's pastimes or hobbies?
61. What did you learn from your mother?
62. What do you remember most about your mother?
63. What were your mother's most significant accomplishments?
64. What are other memories that you have your mother?

MATERNAL GRANDFATHER

65. When, where, and to whom was your maternal grandfather born?
66. What was the ancestry of your maternal grandfather?
67. What were the names of your maternal grandfather's brothers and sisters, that is, your great-aunts and great-uncles on his side?
68. Where did your maternal grandfather grow up?
69. Where did your maternal grandfather go to school?
70. What religious affiliation did your maternal grandfather espouse?
71. What were your maternal grandfather's places of residence?
72. Did your maternal grandfather serve in the military and if so, where and when?
73. What was your maternal grandfather's line of work?
74. What sort of talents and abilities did your maternal grandfather have?
75. Who were your maternal grandfather's best friends?
76. What were your maternal grandfather's pastimes or hobbies?
77. What did you learn from your maternal grandfather?

78. What do you remember most about your maternal grandfather?
79. What were your maternal grandfather's most significant accomplishments?
80. What are other memories that you have of your maternal grandfather?

MATERNAL GRANDMOTHER

81. When, where, and to whom was your maternal grandmother born?
82. What was the ancestry of your maternal grandmother?
83. What were the names of your maternal grandmother's brothers and sisters, that is, your great-aunts and great-uncles on his side?
84. Where did your maternal grandmother grow up?
85. Where did your maternal grandmother go to school?
86. What religious affiliation did your maternal grandmother espouse?
87. What were your maternal grandmother's places of residence?
88. Did your maternal grandmother serve in the military and if so, where and when?
89. What was your maternal grandmother's line of work?
90. What sort of talents and abilities did your maternal grandmother have?
91. Who were your maternal grandmother's best friends?
92. What were your maternal grandmother's pastimes or hobbies?
93. What did you learn from your maternal grandmother?
94. What do you remember most about your maternal grandmother?
95. What were your maternal grandmother's most significant accomplishments?
96. What are other memories that you have of your maternal grandmother?

Other Relatives and Events

97. What do you remember about your great uncles and aunts?
98. What do you remember about your uncles and aunts? Are any of them still alive? Where do they live?
99. Did any of your grandparents experience any major historical events? If so, what did they report about the event, and how do you know this?
100. What was daily life like for your grandparents?
101. Did your parents experience any major historical events? If so, what did they report about the event, and how do you know this?
102. What was daily life like for your parents?

103. Tell about your brothers and sisters, their spouses, children and lives. Are any of your brothers and sisters still living today? Where?

Childhood

104. When and where were you baptized?
105. Where have you lived, and what years were you resident at each place?
106. Did you have any major childhood diseases? If so, what and when?
107. What are your earliest memories from childhood?
108. What were your favorite toys as a child?
109. Who were your favorite childhood friends?
110. Did you have any pets as a child? What were they? What were their names?
111. When and where did you start school and who was your first teacher?
112. What were the stages of your school career?
113. Who were your best friends in grade school?
114. Who were your favorite teachers in grade school?
115. What were your favorite subjects in grade school?
116. What activities were you involved in during your grade school years? (Music, theater, clubs, sports, etc.)
117. What were your religious activities and experiences during grade school?
118. Youth and Young Adult Years
119. Who were your best friends in high school (teenage years)?
120. Who were your favorite teachers in high school?
121. What were your favorite subjects in high school?
122. What activities were you involved in during your high school years? (Music, theater, clubs, sports, etc.)
123. What were your religious activities and experiences in high school and as a young adult?
124. Did you serve in the military? When and where?
125. Did you go to college or graduate school? When, where, and what course of study?

Adult Life

126. When and where did you first meet your spouse?
127. Were you impressed by your spouse when you first met? If not, what made you change your mind?

128. What did you do on your first date with your spouse?
129. How did the course of your relationship with your spouse progress?
130. When, where, and how did you get engaged?
131. When and where did you get married?
132. Who was the minister and who were in the wedding party at your marriage?
133. What are some of your memories of your wedding day?
134. Where did you go on your honeymoon and what did you do?
135. Where was your first home and who were your first neighbors?
136. What were the stages, places and significant achievements of your career?
137. Who were your best friends in your adult years?
138. Where did you vacation? What vacations were most memorable?
139. What hobbies or pastimes have you enjoyed?
140. What talents and abilities have you mastered as an adult?
141. What do you regard as your most significant accomplishments in life?
142. Did you witness or experience any major historical events? If so, what do you remember about that event?
143. What was daily life like for you?
144. Have you served in a volunteer capacity in the community, besides church? If so, in what capacity and how long?
145. What are other memories you would like to share with your grandchildren?

Religion and Message to Heirs

146. Where have you been a church member as an adult?
147. Have you served in any capacity in your church? What positions or offices, and how long?
148. What are your chief religious convictions in maturity? How have your ideas or convictions changed over the years since childhood?
149. What is your philosophy of life?
150. What would you like to tell your grandchildren and future heirs?

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Send us *your* ideas, articles, and suggestions for **Oak Leaves**. We welcome information and articles on church anniversaries, and articles of Synodical and local significance.

From the Archives

Communionware is treasured by the church because it is used to bring us the Sacrament of Christ's Body and Blood. We'll tell you about this communion set in the next issue.



From the last issue:



We hope this African mask got you thinking about mission work and missionaries. The Norwegian Synod was active in home and foreign mission work very early on. The Evan-

gelical Lutheran Synod carries on this important work.

Candidate Gerhardt Becker was on Oct. 4, 1953 commissioned as missionary to Nigeria, West Africa. The service was conducted by Prof. G. O. Lillegard in Bethel Lutheran Church, Sioux Falls, SD.

From the 1955 Synod Report:

The Synod commends the Rev. Gerhardt Becker for his faithful service among the colored people of Nigeria the past year and assures him that he is not being forgotten in our prayers before the throne of grace.

Becker returned from the field and served as pastor of the Lake Mills–Lime Creek parish for a few years.

The Rev. Paul Anderson, who served as missionary in Nigeria 1946-1952, tells us that this was called an Ekpo Mask. It represented ghosts and evil spirits. It was used to frighten the women and to keep them under submission. The men danced around and looked very fierce to control the women. The women were the farmers and tilled the soil. The Ekpo Society was a secret society. The women were kept at home to do the work.

This reminds us the necessity of mission work throughout the world, that the Holy Spirit through the Gospel may call, gather, enlighten, and sanctify believers that they may receive eternal life in Christ, our Savior.

Information was provided by Museum Director George Orvick and former missionary Paul Anderson.

ELS mission work today:

Peru
Terry Schultz
David Haeuser
Karl Kuenzel
Chile
Tim Erickson
Oto Rodriguez
South Korea
Young Ha Kim

India
*Lutheran Mission of
Salvation-India
— Proposed to be
adopted as a Mission
Field in 2005 –*
United States
Home Missions
Nathan Krause
Ken Mellon

Jong In Kim
Glenn Smith
Tom Westendorf
Phil Lepak
Brad Kerkow
Chuck Keeler
Greg Sahlstrom

*The Synod has
also trained pas-
tors for work in:*
Australia
Czech Republic
Latvia
Norway
Ukraine

Mission Work of the Synod (1853-1943)

Reprinted from *Grace for Grace*, chapter 7 (1943)

Partially based on the article from the Norwegian Synod *Festskrift* (1903)

Home Missions. We have seen how diligently the pioneer pastors and congregations labored to gather as many as possible of their countrymen who were constantly forming new settlements in various parts of the country. This energetic missionary activity accounts for the rapid growth of the Norwegian Synod, especially in the early days of its history. The value of the spiritual blessings which were thereby bestowed upon thousands of dearly purchased souls cannot so easily be estimated; God alone knows this, and it will not be made known to us before eternity reveals the fruits of these missionary endeavors. The lack of workers and of means to support those who might have been available was a serious hindrance in this mission work. It can be said without exaggeration, however, that the fathers of our Synod made remarkably good use of the opportunities open to them, with the men and means at their disposal.

Before long this home mission work became definitely organized. A special board was appointed to have charge of the collection of funds as [*sic*] also of allocating these funds and of directing the work on the mission fields. After the division of the Synod into districts, the individual districts took charge of the home mission work in their several territories. The Pacific District, which was established in 1893, for a time received subsidies from the Iowa and Minnesota Districts. Substantial sums of money were annually expended in this work, and thousands of souls were thereby ministered to and kept in the Lutheran Church.

In the reorganized Norwegian Synod after 1917, our efforts were for many years concentrated on the support of home mission work. Small groups here and there appealed to us for help to make it possible for them to be served by our Synod. At first, the few congregations which resolved to continue in the old paths

had all they could do to establish the work at home. However, little by little, funds were contributed to aid brethren in various places to rally around our banner. One, and for a short time two, traveling missionaries were employed to visit these little groups as often as possible. Eventually conditions became such in several places that they have been able, with the aid of our home mission funds, to secure resident pastors, and in spite of violent opposition they have made considerable progress. In the course of time our home mission work has been conducted on a larger scale, and new fields have been opened. Altogether, more than \$120,000 have been expended in this blessed work since 1918. With more workers available and greater means at our disposal, our home missionary activities could be greatly expanded.

Missions to the Heathen. In the pioneer period when the energies of the Synod were concentrated on the home mission fields, the work of bringing the Gospel to the heathen in foreign lands, though not entirely neglected, was not carried on as extensively as it might and ought to have been. Besides supporting the **Colored Missions of the Synodical Conference**, many congregations began to make regular contributions to the support of the **Schreuder Mission in South Africa**. Several workers were sent to the last named mission field, and, although the work continued to be controlled by Mission Society in Norway, this mission received substantial support from the Norwegian Synod. Other mission societies in the Church of Norway were also supported by some of our people.

At the convention in St. Paul, 1911, arrangements were made to establish a mission in **Honan, China**. According to plans the work here was begun on a large scale, and the prospects were very promising. After the Union of 1917, this mission joined with similar

missions already established by the other bodies of the “Merger” in nearby fields.

The reorganized Norwegian Synod has not been able to open an independent mission to the heathen. It has continued to support the **Colored Missions of the Synodical Conference** in **Nigeria**, Africa. Our Synod is represented on the mission board and is contributing its proportionate share toward the support of these missions. Contributions have been made to the **India** and **China** Missions of the Missouri Synod, and there have also been occasional contributions for other foreign missions.

Indian Mission. In 1885 the Norwegian Synod established a mission among neglected remnants of several **Indian tribes in Wisconsin**. The work consisted chiefly in the conducting of a school for the children of the neighboring Indian families. A small tract of land was purchased near Wittenberg, Wisconsin, on which buildings were erected to carry on the work. In 1890 the property was sold, and a large farm was purchased near Ingersol, Wisconsin; the work is still [in 1943] carried on there on a small scale. The reorganized Synod for some years contributed to support of a similar mission of the Missouri Synod in Gresham, Wisconsin.

Alaska Mission. In 1894 the United States government asked our Synod through its Church Council to furnish a qualified man to teach at the government school in Port Clarence, **Alaska**. The Rev. T. L. Brevig was called to this work, with the understanding that he should minister to the colony of Norwegians and Laplanders there; with the aid of an assistant he was also to endeavor to establish a mission among the natives. Besides his other work, Pastor Brevig succeeded in founding a mission among the **Eskimos**. Work at this mission station has been carried on with more or less success to the present time. Together with the other institutions of the old Norwegian Synod, this mission passed to the “Merger” in 1917.

Immigrant Mission. In 1866 when the first resident pastor, Rev. O. Juul, was stationed in New York City, he soon found that the many **Norwegian immigrants** who constantly landed in **New York** were greatly in need of assistance and guidance. Pastor Juul tried to come to their aid as far as he was able, and he received much assistance and encouragement in this work from the immigrant missionary of the Missouri Synod, Pastor Keyl, who was already well established. He urged the Synod to appoint a man who could spend all his time in assisting the immigrants at their arrival and in directing them to Lutheran congregations in the communities to which they had planned to go.

At the convention in La Crosse, 1873, the Synod resolved to employ a full time immigrant missionary. A man qualified for the position was found, and this mission work was continued successfully by the Norwegian Synod until 1917, when it was taken over by the “Merger.” The Norwegian Synod gratefully acknowledged the substantial aid given this mission by the brethren of the Missouri Synod, whose headquarters, the Lutheran Pilger Haus, No. 8 State St., New York, was cheerfully opened for the use of our people, thus saving the Synod considerable expense.

Seamen’s Mission. Rev. O. Juul, besides serving the local congregation, was to minister to the Norwegian seamen who in large numbers stopped at the port in **New York** and **Brooklyn**. He soon found, however, that he would not be able to carry on this work effectively alone. Through a small subsidy from a mission society in Norway he was enabled to employ an assistant. From sources especially interested in the welfare of the seamen, funds were raised for the building of a church which would serve both as a place of worship for the local congregation and as headquarters for the seamen’s missions. For a short time a mission station was conducted also in Baltimore, Maryland.

In 1878 the Church of Norway took over the direction of this mission and supplied the

missionaries, but the work continued to be supported substantially by the congregations of the Norwegian Synod.

The congregations in the cities on the **Puget Sound in Washington** and along the **Columbia River in Oregon** endeavored to minister to the seamen also in these parts. For a few years a pastor was employed to devote his full time to this work; but as he had not been provided with places where the seamen stopping at the ports might gather, the work could not be carried on with any degree of success. In 1870 Rev. C. M. Hvistendahl was sent to the Pacific Coast to labor among his countrymen in **San Francisco**, California. Besides working in the local congregation which he organized, he endeavored to minister to the visiting seamen. This work was carried on also by his successors. In 1900 a mission station with full equipment was established there, and a missionary was called to devote his full time to the work.

Utah Mission. A large number of Scandinavians had been lured by Mormon missionar-

ies to Salt Lake City, Utah. Several of our pastors who had visited the city on their travels reported on the conditions which they found there, with the result that many, both in this country and in Norway, became aware of the sad plight of their deluded countrymen in Utah. Special women's societies in Christiania and in Drammen, Norway, were organized for the purpose of working for the support of a Lutheran mission in Salt Lake City. A missionary was stationed there in 1892, and a small congregation was organized. This mission was established to serve as a haven for former Lutherans who might learn to see the delusion of Mormonism, as well as to furnish a church home for others of our people who settled there, to prevent them from falling into the hands of the Mormons. This work received its main support from the congregations of the Norwegian Synod. In the course of time the work in Utah ceased to be considered as a special mission and was supported by the home mission treasuries of the Synod. ❁

Foreign Mission Work Since 1869

Norwegian Synod and Evangelical Lutheran Synod



Announcing the
Ninth Annual Meeting
of the
ELS Historical Society
Saturday, June 18, 2005

Theme: *German Influence on the Norwegian Synod*

Place: **Ylvisaker Fine Arts Center**
Bethany Lutheran College
Mankato, Minnesota

Saturday, June 18

9:30 am - Registration & Coffee

10:00 am - Opening Service (Silber Hall in the Ylvisaker Fine Arts Center)

10:20 am - Welcome

10:30 am - **Session 1: Theology/Doctrine — Erling Teigen**

(45 minute presentation followed by 15 minute discussion period)

11:30 am - **Session 2: Approaches to Education — Craig Ferkenstad**

(45 minute presentation followed by 15 minute discussion period)

12:30 pm - Luncheon

Cost of \$11 to be paid at the meal (also covers expenses for coffee breaks).

Please make reservations for the luncheon

through Elsa.Ferkenstad@blc.edu or 507-344-7354.

1:45 pm - Business Meeting

2:00 pm - **Session 3: Hymnody and Worship Practices — Dennis Marzolf**

This session will include a combination of lecture/presentation, discussion, and audience participation in singing examples of hymns from the German and Scandinavian traditions from various historical periods.

3:30 pm - Coffee

For further information, contact Robin Ouren, heyra@hickorytech.net or 507-246-5309

or Elsa.Ferkenstad@blc.edu or 507-344-7354.

Reminder:
Memberships (including Oak Leaves subscriptions)
are due June 1.

Oak Leaves
ELS Historical Society
6 Browns Court
Mankato, MN 56001

Renew your membership!

ELS Historical Society

Name: _____

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

ELS Historical Society

6 Browns Court — Mankato, MN 56001

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

Editors: Mark and Rebecca DeGarmeaux

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Albin Levorson, Ryan MacPherson, Amanda Madson, Paul Madson,
John Moldstad, Marguerite Ylvisaker.

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MEMBERSHIP

All membership
renewals are due **June 1**

Voting Membership:

\$10/year: individual
\$15/year: husband & wife

Associate Membership:

\$15/year: individual
\$25/year: institutional
\$5/year: student

Lifetime Membership:

\$200