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HISTORY
OF
THE NORWEGIAN BAPTISTS
IN AMERICA

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of
THE NORWEGIAN BAPTISTS
IN AMERICA

by
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Author of
History of the Baptists in Norway

Published by
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and
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NORWEGIAN BAPTIST CONFERENCE OF AMERICA
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PREFACE

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The religious history of the United States of America can only be understood as it is studied on the background of European history. The post-Reformation period in Europe saw denominationalism grow up. Hand in hand with denominationalism grew a strong spirit of missionary zeal as well as of a spirit of intolerance and religious persecution. The early settlers who came to America brought with them some strong convictions in regard to the value of the different types of religion; hence churches of many different denominations, Catholic, Anglican, Lutheran, Presbyterian, Methodist, Mennonite, Baptist, and many others, were soon founded on American soil.

But the post-Reformation period was also a period of nationalism, a nationalism which very often was strongly influenced by religion, and which just as often put its stamp upon the different types of religion, or upon the different denominations. The result was strong nationalistic churches, Anglican, Reformed, and Lutheran. The early churches in America were therefore more or less colored by nationalism, and some of them were organized along strictly nationalistic lines. That was especially the case with the Lutheran churches. If we want to know the history of the different denominations in this country and their contribution to American civilization, it will, therefore, be necessary to know the contributions of the different racial groups to American culture and religion. The history of the frontier in the north-west is almost exclusively a story of the Scandinavian contribution to that part of the country.

The Baptist movement is a reform movement; it is a "back to the New Testament times" movement in regard to faith and practice. It must therefore of necessity be a conservative movement, hence it is necessary for its followers to know its history. It is equally necessary for those who want to understand the Baptist movement to know its history, and to know its relationship to nationalism, especially religious nationalism.

The influence of the foreign speaking groups on the religious life of

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PREFACE

our country can hardly be overestimated. The history of that influence has never been written. The Norwegian Baptists have never been a large group in this country, but that does not mean that they have been without influence on the cultural and religious development of the country. On the contrary, it is generally admitted that their influence has been much greater than their number would indicate. It is the hope that this book to some degree may contribute to the understanding of the cultural and religious contribution of the Norwegian Baptists in this country.

No effort has been spared to get hold of the facts in regard to this history, but as the source material never before had been collected, it has been a difficult task. It is readily admitted that the book does not deal with many questions which it would have been of interest to look into. The book does not go into details in regard to the work carried on in the twentieth century. It has been considered of greater importance to describe the pioneer period before it would be almost impossible to get hold of the source material for that period. Because of the close relationship between Norwegian, Danish, and Swedish work in this country, it has been necessary in some cases to describe Scandinavian work, or work which has not been exclusively Norwegian, but the aim has been to describe the Norwegian Baptist work.

"Remember those who were your leaders, who spoke to you the word of God. Remember how they ended their lives, and imitate their faith."
—Hebrews 13:7.

Chicago, Illinois, March 1939.

P. STIANSEN.

Chapter I

NORWAY AND THE NORWEGIANS

In the north-west corner of Europe, on the western part of the Scandinavian Peninsula, lies the Kingdom of Norway. On the south, west, and north, it is bounded by the sea, and on the east, by Sweden and Finland. From Lindesnæs in the south to North Cape in the north, the country stretches from $57^{\circ} 59'$ to $71^{\circ} 11'$, a distance of about 1100 miles. If a pin is placed at Lindesnæs on a map, and Norway is turned southward, the North Cape will touch Rome. Since the coast is so broken by fjords, if it were stretched out, it would be long enough to go half way around the equator.

Although Norway is a long country, it is not a wide one. The greatest breadth in the south is about two hundred and seventy miles, but in the north, it is not more than sixty miles on the average, and from the bottom of Lyngenfjord to the Finnish border, the distance is only eleven miles.

Norway proper has an area of a little more than 124,000 square miles, or about that of Italy or Great Britain. If Spitsbergen and Bear Island are included, the area is about 154,000 square miles. Norway may be described as a mountain-plateau broken by deep valleys and long fjords and by salient peaks towering above its average level. For this reason only 3.6 per cent of the area is under cultivation and three-fourths of the country is uncultivable. Some of the mountain peaks which reach an elevation of seven thousand feet, are covered by everlasting snow, and between the mountain peaks are some of the largest glaciers in the world. "Jostedalbrœen", for example, covers about five hundred and eighty square miles, and "Svartisen", a glacier in northern Norway, covers almost four hundred square miles. This glacier slopes down to the sea level on the coast near Bodø. A characteristic feature of the coast is the "skjærgaard", a large number of islands and skerries surrounding the country. These

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give the coastline a very picturesque view, and at the same time, protect from storm and sea and offer an excellent inner fairway for coastal traffic.

As it is understood, Norway is located far north in the Northern Hemisphere. The capital of the country, Oslo, is on the same latitude as the southern part of Greenland, and Tromsø in northern Norway is on the same latitude as Point Barrow in Alaska. In spite of this fact, the climate is surprisingly mild, and no other country having the same latitude can show so high an average temperature. Even at Tromsø, 70° N. Lat., a summer temperature of ninety degrees is not uncommon, and in the winter, the temperature very seldom goes down to zero. This is partly due to the Gulf-stream which follows the coast all the way up to North Cape. Due to the Gulf-stream, the sea does not freeze, even in the middle of winter.

Because of the many valleys and the snow-covered mountains, Norway has an abundance of rivers, but most of them are not very long, therefore, they are of little use for navigation, especially since they often are broken by rapids and waterfalls. No other country possesses waterfalls with such an enormous energy as Norway does in its numerous and powerful falls. A large amount of this energy is utilized in the production of electric power.

Of the total area of the country, forests cover twenty per cent, hence forestry has been one of the principal occupations of the people, even from ancient times. Timber is a large export article, but Norway also exports large quantities of pulp, cellulose, and paper made from timber. As the soil is rich, it is excellent for agricultural purposes. Rye, barley, oats, and even wheat are raised in the southern part of the country, and as far north as 70° N. Lat. barley is raised. Cattle breeding is of great importance all over the country, especially in the more elevated regions and in northern Norway. Although the summer in the arctic region is short, vegetation thrives because the midnight-sun causes it to grow both day and night.

Norway possesses a rich supply of valuable ores, especially iron, copper, and silver. Granite is quarried in the southern parts of the country and is exported as paving material. Good marble is found both in the south and in the north.

For centuries, the sea fisheries, especially the cod fisheries, have been of high economic importance for the people. Fish and its by-products are still among the most important exports. Recently, the canning industry has developed very rapidly and has given employment to thousands of

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people. Also other industries are growing rapidly, especially since the waterfalls began to yield "white coal", i.e. electricity.

The population of Norway is 2,840,000, of which some 30,000 in northern Norway are Lapplanders, or "Samer", as they prefer to be called, and some few thousands are Finns. Most of the people live in the rural districts, only thirty per cent live in the towns. The largest cities are Oslo, the capital of the country, with 280,000 inhabitants, Bergen with 100,000, and Trondheim with 60,000. About half of the towns have not more than 5,000 inhabitants each, and some have between 15,000 and 20,000 inhabitants.

The Norwegians belong to the Teutonic race and are closely related to the Swedes, the Danes, the Germans, and the English people. They are physically strong and hardy, and they possess a high moral character. Trustworthiness, fidelity, and honesty are national characteristics. Intellectually, also, the inhabitants of Norway rank high, and their educational system is very good. The public schools are well organized, and illiteracy is absolutely unknown. The institutions of higher learning are also good. A great emphasis is placed upon the study of modern languages. Knowledge of German, English, and French is very common. The university in Oslo, established in 1811, has produced world-known scientists, and graduates from the Trondheim School of Engineering are welcomed all over the world and are held in high esteem for their skill.

The language of the Norwegians is closely related to Swedish and Danish, but during the twentieth century, a movement has been going on to nationalize the language by bringing it into conformity with the old Norse language and to sift out words of foreign origin. In the last part of the nineteenth century there was practically no difference between the written language of Denmark and Norway, but today, the difference is so great that the languages may be considered as two different ones, although of the same origin.

Norway is a constitutional monarchy; its democratic constitution was adopted in 1814. The Storting (Parliament) makes the laws of the country and votes its taxes. The king has only the power of suspensive veto. The king, who is not responsible for his official actions, governs through his cabinet, which he himself chooses and which is in power as long as it is backed up by the Storting. For administrative purposes, the country is divided into twenty "fylker", or counties, and these are subdivided into "herreder", or townships. The judicial power is in the hands of the courts, the lower courts, the upper courts, and the supreme court.

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The judges are appointed by the king through his cabinet. The strong democratic tendencies which are natural to the Norwegians, are very old, but they became especially prominent after the law for self-government of the different "herreder" was adopted in 1837. By popular vote, the best men in the "herred" were chosen to govern the "herred". This law, "formandskapsloven", became of the highest cultural importance for the whole country; it has been a school of self-government for the people, and has contributed much to their political and social development.

For centuries after the beginning of the Christian era, the Scandinavian Peninsula was under the control of feudal lords, but in 872, these lords were overcome by the powerful Harald the Fair-haired, and Norway was made into one kingdom. In 1380 Norway entered into a union with Sweden and Denmark. The union with Sweden soon broke up, but the union with Denmark lasted until 1814. At that time, Norway entered into a personnel union with Sweden, otherwise, the two countries governed themselves. This union broke up in 1905. The history of the Scandinavian countries since 1905 has proved that the relationship between them never is better than it is when there is no political union between them.

Christianity came to Norway in the last part of the tenth century. Three kings, who had adopted Christianity in England, Haakon the Good, Olaf Trygvason, and Olaf the Saint, made the country nominally Christian. When Norway was united with Denmark, during the reign of Kristian III (1536-59), the Lutheran Reformation was introduced into Norway. Since the change of religion was made by the diet in Copenhagen, and no real reform work had gone on in Norway, very little change took place in the religious life of the people. The Catholic bishops were made superintendents of the Lutheran church, and the Catholic priests continued their work, but now under the name of Lutheran priests. It took more than two centuries before the Reformation had come down to the common people. At the beginning of the nineteenth century the religious life of the country was greatly quickened spiritually through the labors of the peasant, Hans Nilsen Hauge, who has earned for himself the honorable title of the Norwegian Reformer. He preached only the doctrines of the church, casting out the fables of men, lifting up his voice against the coldness, worldliness, and skepticism of the clergy, and advocated purer views of Christian morality. To this day, his followers, the Haugeans, are found both in Norway and in this country.

Chapter II
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Norse Discovery of America

The Norse discovery of America is now such a well established historical fact that it is not necessary to say much about it. Historians like Fiske, Reeves, Storm, Jønsson, Gathorne-Hardy, and many others have treated the subject extensively and have proved it beyond a shadow of doubt. But it may not be so generally known, nor acknowledged, that the Norsemen not only discovered America, but they kept up the connection with the new world for centuries, undertook any number of expeditions to the land in the west, and established settlements.

The Norsemen came to America by the way of Iceland and Greenland. Erik Thorvaldson, generally called Erik the Red, had committed some homicides in his home district, Jæderen, Norway, and fled to Iceland where he settled down in the northwest part of the island. According to the annals, he got into some new trouble on Iceland, and again he had to flee. He fitted out a small vessel and sailed westward discovering Greenland in 981. He spent three years exploring the country and came back to Iceland with the story of his discovery, and the result was that about twenty-five shiploads of men and women emigrated from Iceland to Greenland, where Erik built a home for his family at Brattahlid.

One of the men who followed Erik the Red was Herjulf Baardson who had a son, Bjarne Herjulfson, who was a daring seafaring man, who made a good living as a travelling merchant between foreign ports. When the son, who had been absent on a voyage, returned to Iceland and found that his father had gone to Greenland, he decided to follow him. Herjulfson's ship came out of its course in a great storm, and when he at last saw land, it was not Greenland, but most likely Cape Cod. He sailed northward along the coast and came finally to Greenland in the year 990.

Leif Erickson, son of Erik the Red, sailed in 999 from Greenland to Norway to visit the court of Olaf Trygvason. This is the first known

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trans-Atlantic voyage from America to Europe. Leif adopted Christianity in Norway, and when he returned to Greenland he brought with him several priests in order to convert the Greenland settlers to Christianity. Leif's mother adopted Christianity and built a church at Brattahlid. Having heard from Bjarne Herjulfson of the land he had seen, Leif decided to sail west and find out more about it. He followed the course of Bjarne Herjulfson in the opposite direction and finally came to a barren rock-bound coast which he called "Helluland", meaning "Stoneland". This was, most likely, New Foundland. Leif continued southward and came to "Markland", which means "Woodland", probably Nova Scotia, and finally came to "Vinland", which may mean either "Meadowland" or "Grape land". This was, no doubt, Massachusetts or a nearby region. In Vinland Leif landed and built houses. A cargo of lumber, grapes, and other products was taken on board the ship, and the return voyage to Greenland was made.

Soon after the landing of Leif in Vinland, Thorfin Karlsefni, Leif's brother-in-law, sailed for Vinland with one hundred and sixty men, women, and children for the purpose of colonization. He also brought with him a great number of cattle. Thorfin landed at the mouth of a river, probably the St. Lawrence River, and stayed there three years before he returned to Greenland. The Icelandic Sagas tell of at least half a dozen expeditions to the American mainland, the last of which took place about 1015.

While Leif may be considered the first Christian, or even the first missionary to visit the new world, it took some years before an ordained clergyman came to America. It was in 1059 that Bishop John, a man of English or Irish descent, who had been preaching in Iceland for four years, set out for Vinland. There he preached, not only to the Norsemen, but also to the Indians, and he won some of the natives for Christianity. He finally was killed by some of the Indians.¹

During the early part of the eleventh century the two main settlements in Greenland, the east and the west, were Christianized, and shortly afterwards fifteen small churches were found there, among them one cathedral located at Gardar. In 1110 Greenland was made an independent bishopric. Two years later, Eric Gnupsson was appointed by Pope Paschal II "bishop of Greenland and Vinland in partibus infidelium". This shows that the existence of Vinland was not unknown in Rome in the beginning of the twelfth century. Bishop Eric went to Vinland in

1. Norlie, *History of the Norwegian People in America*, p. 58.

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1121 to see how the settlers were getting along, but how long he lived there is not known; he never returned to Greenland. Lyscander, a chronicler of the sixteenth century, says that "Erik of Greenland laid hand upon and planted in Vinland both colonists and the Faith".¹

Arnold became the successor of Eric and was ordained by the archbishop of Lund, Sweden, in 1124. The papal see appointed not less than seventeen bishops for this diocese. In the Vatican library among the documents which relate to this diocese, Greenland-Vinland, are the following papal letters: from Pope Innocent III in 1206; from John XXI in 1276; from Nicholas III in 1279; from Martin IV in 1282; from Nicholas V in 1448; and from Alexander VI in 1492. Alexander says: "For eighty years or thereabouts, absolutely no bishop or priest has governed that church in personal residence. The result has been that most of the inhabitants have fallen away from the Christian faith".²

The last bishop to be appointed for the Greenland-Vinland diocese was Vincentius, who was appointed after Columbus had reported his visit to the New World. This bishop held office up to the year 1530.

According to an Icelandic annal, a land called "Newland" had been discovered by Icelandic sailors around the year 1285, and four years later King Erik of Norway commissioned a certain Rolf to go to Iceland and organize an expedition to explore the newly discovered "Newland".

That many Norwegians were living in the New World in the fourteenth century is evident from reports sent to Rome by the bishop at Gardar. When he sent in "Peter's pence" which he had collected, he reported that about one thousand families lived in his bishopric in 1327.³ How many of these lived in Greenland, and how many in Vinland is not said.

The most important expedition to the New World was that of Paul Knutson, undertaken in the last half of the fourteenth century. King Magnus Erikson of Sweden and Norway, who was a devout Christian, wrote to Paul Knutson in 1354 and authorized him to lead an expedition to Greenland to see "that the established Christianity shall not perish".

The reason this expedition was sent out was the fact that Bishop Gisle Oddson on Iceland had reported that "the inhabitants of Greenland fell voluntarily away from the true faith and the Christian religion, and, after having given up all good manners and true virtues, turned to the

1. Holand, *The Kensington Stone*, p. 25 f.

2. Olaf Ray, *The Historical Setting of Leif Erikson and America's Discovery*, p. 9.

3. Ulvestad, *Vikings and Their Descendants*, p 193.

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people of America. Some say that Greenland lies very near the western lands of the world".¹

It was the inhabitants of the Western Settlement who left Greenland for the New World, and since the purpose of Knutson's expedition was to see that these people did not fall away from the Christian faith, it is the opinion of historians like Storm, Gjessing, and Holand that Knutson followed the Greenlanders to America. It is a known fact that it took about nine years before the explorer returned to Norway. H. R. Holand who has made an exhaustive study of the Kensington Stone, which was found in Minnesota in 1898, believes the Kensington Stone originated with Knutson's expedition. The Norse runic inscriptions on this stone tell that eight Swedes and twenty-two Norwegians were on an exploration journey from Vinland. When part of the expedition came back to camp from a fishing trip, they found ten of their men had been killed. Their ships were fourteen days' journey from their camp.²

Norwegians in the Colonial Period

The most interesting record of Norwegians in America in the seventeenth century is that of Captain Jens Munk, who in 1619 was appointed leader of an expedition sent out by King Kristian IV. Captain Munk, who was trying to find the northwest passage, came with his two ships and sixty-six men to Hudson Bay, and there he spent the winter at the mouth of Churchill River. He took possession of the land in the name of the king of Norway and Denmark and called it "Nova Dania". Munk had with him a Danish Lutheran minister, Rasmus Jensen Aarhus. Hardship and suffering in the form of pestilence, hunger, and cold set in, and all the members of the expedition but Captain Munk and two of his men died. The survivors came back to Norway September 25, 1620. Captain Munk wrote a diary which is now in the Royal library of Copenhagen.

When the Dutch founded New Amsterdam in 1612, quite a few Norwegians came with them. One of the most prominent among them was Captain Henrik Christianson who built Fort Albany in 1614. The first white child to be born in the state of New York is said to be the

1. *Grønlands Historiske Mindesmerker* III, p. 259.

This report of Oddson was translated into Latin in 1637, and the word "America" came into this translation. Oddson himself, of course, did not use this word.

2. For further study of Knutson's expedition and the Kensington Stone, see H. R. Holand, *The Kensington Stone*.

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Norwegian, John Vinge. His brother-in-law, Erik Holgerson (in Dutch annals called Dirk Volkertson) became a prominent man on Manhattan. Another interesting name from New Amsterdam is Miss Anna Hendricks from Bergen. According to Torstein Jahr, records in the Congressional Library in Washington tell that she was married on February 1, 1658, to Jan Arentsen van der Bilt, from whom the Vanderbilt family descended. Some of the earliest settlers at Troy, Schenectady, and Fort Orange were Norwegians. Halvdan Koht estimates that one fourth of the colonists in Dutch New York were Norwegians.

In 1614 a group of Norwegians founded a colony on the coast of New Jersey. The most influential man among them was "Hans Hansen van Bergen in Norwegen". Bergen Point, Bergen County, and several other Bergen names are named after him.

Among the Moravian Brethren who came to America in the first part of the eighteenth century were also many Norwegians. The old cemetery in Bethlehem, Pa., shows that several of them are buried there. One of the most important of them was Johan Eilerts who had studied theology in Copenhagen, and who became a schoolteacher in Bethlehem until his death in 1822. In 1753, when the Moravian Brethren bought 100,000 acres of land in North Carolina, a group of settlers was sent down there from Bethlehem. The physician of the group, Dr. Hans M. Kalberlahn, and one of the business managers, Erik Ingebretsen, were Norwegians. Both of them died from a fever in 1759. Some of the Moravian Brethren settled down in Georgia, and among them was the Norwegian sailor, Captain Iverson. According to G. T. Flom in *History of Norwegian Immigration to the United States*, this Norwegian sailor was the grandfather of Senator Alfred Iverson from Georgia, who served at the time of the Civil War.¹

These are only a few of the many hundreds of Norwegians who came to the New World in the seventeenth and eighteenth centuries. It was, however, not before the nineteenth century that an organized emigration took place from Norway to this country.

Modern Norwegian Immigration to America

When the modern Norwegian immigration to America began in 1825, religion was the chief cause of it. Lars Larsen, a peasant from

1. See Holand, *De Norske Settlementers Historie*, ch 3, and Norlie, *History of the Norwegian People in America*, ch. 4.

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Stavanger, who had become a Quaker while he was a prisoner of war in England, returned to Stavanger in 1815 and organized a Quaker congregation. These people suffered all kinds of hardship at the hands of the state church. They were not allowed to make proselytes, the bodies of their dead were dug up and transferred to Lutheran cemeteries, their children were taken by force from the parents to be baptized into the state church, and Quaker children were refused the right to inherit the property of their parents.

Because of this religious persecution, the little group decided to send Cleng Peerson over to America to investigate the possibilities for colonization. In 1824, Peerson returned to Norway and gave a vivid picture of the New World, and as a result a group of fifty-two persons left Stavanger July 4, 1825, on the little sloop, "Restaurationen". There were eighteen Quakers among the group, and the rest were either friends of the Quakers or friends of the peasant preacher, Hans Nilsen Hauge. Lars Larsen was the leader of this new "Mayflower" group since he spoke the English language fluently, and he proved to be an efficient leader. His wife gave birth to a baby girl during the voyage, and the child was named Margaret Allen Larsen after a prominent Quaker woman in England.

On October 9, 1825, the "Restaurationen" landed in New York where the little sloop was sold for four hundred dollars. Led by Cleng Peerson, the pilgrims travelled up the Hudson River to Albany and then to Rochester where Larsen and a few others settled down. Larsen became a builder of canal boats. His daughter, Margaret Allen, married John Atwater, superintendent of schools, and one of their sons was John Larson Atwater who became a Baptist minister, and who for many years served a church in Western Springs, Illinois. The rest of the sloopers went further northwest and settled down in Kendall in Orleans County which became the first modern Norwegian settlement in America.

According to the United States census only four hundred and seventy four persons came from Norway and Sweden in the years from 1825 to 1835, but there is no doubt that this statistic was not complete. During the next period the number of Norwegian immigrants grew rapidly. In 1836 two ships came from Stavanger, one with one hundred and ten immigrants, and the other with fifty-seven. The following year two more ships came, one with ninety-three, and the other with eighty-four. Now one ship came after the other, so that in 1843 about sixteen hundred Norwegians landed in America, and in 1849 the number who in

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that year had left Norway for the New World had grown to more than four thousand. According to the Norwegian census, eighteen thousand two hundred individuals left Norway for America between 1836 and 1850, and thirty-six thousand between 1851 and 1860. From this time on, Norwegians came to America by the thousands. According to the United States census 334,340 Norwegian immigrants came to the United States of America between 1861 and 1890, and 288,550 between 1891 and 1910. During the last years, the immigration has been small because of the United States' restriction, but it is safe to say that the total number of Norwegians coming to America since 1825 is not far from a million. In 1920, not less than 362,051 persons born in Norway lived in the United States of America and 661,174 born of Norwegian parents in the first generation. This makes a total of 1,023,225. If third and fourth generations were counted, the total number would not be far from two millions.

Quite naturally, one would expect that such a large number of people of one nationality would make themselves felt in this country, and the Norwegians have made themselves felt. Most of them soon became American citizens, and because of their democratic background, it did not take them long before they were Americanized. In state and union, they have filled almost every office which it is possible for foreign-born persons to fill, and many of them have made large contributions to the national life of their adopted country.

The following governors in the last generation have been of Norwegian descent:

Name	State	Party	Term
Bottolfsen, C. A.	Idaho	Republican	1939
Nelson, Knute	Minnesota	Republican	1892-1895
Preus, Jacob Aall	Minnesota	Republican	1921-1925
Christianson, Theo.	Minnesota	Republican	1925-1930
Olson, Floyd Bjornstjerne	Minnesota	Farmer-Labor	1930-1936
Benson, Elmer	Minnesota	Farmer-Labor	1937-1939
Stassen, Harold E. (Baptist)	Minnesota	Republican	1939
Whitfield, Henry L. (Baptist)	Mississippi	Democrat	1924-1927
Erickson, John E.	Montana	Democrat	1925-1933
Nestos, Ragnvald A.	North Dakota	Republican	1921-1925
Sorlie, Arthur G.	North Dakota	Republican	1925-1926

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Olson, Ole H.	North Dakota Non-Partisan League	1935-1936
Moses, John	North Dakota Democrat	1923-
Lee, Andrew E.	South Dakota Populist	1896-1900
Herreid, Charles N.	South Dakota Republican	1900-1904
Norbeck, Peter	South Dakota Republican	1917-1921
Gunderson, Carl	South Dakota Republican	1924-1925
Davidson, James O.	Wisconsin Republican	1906-1911
Blaine, John J.	Wisconsin Republican	1921-1926

In South Dakota at one election there were three tickets, each of them headed by a Norwegian. The same was the case in North Dakota.

The following United States senators in the last generation have been of Norwegian descent:

Name	State	Party	Term
Nelson, Knute	Minnesota	Republican	1895-1923
Shipstead, Henrik	Minnesota	Farmer-Labor	1923
Benson, Elmer A.	Minnesota	Farmer-Labor	1936
Erickson, John E.	Montana	Democrat	1933-1934
Johnson, Martin N.	North Dakota	Republican	1909-1910
Grønna, Asle J.	North Dakota	Republican	1911-1921
Bursum, Holm O.	New Mexico	Republican	1921-1925
Norbeck, Peter	South Dakota	Republican	1921-1936
Blaine, John J.	Wisconsin	Republican	1927-1933
Smoot, Reed	Utah	Republican	1903-1933

Space will not permit the mentioning of Norwegians who have made contributions along cultural and professional lines, but their number is great. They are found among inventors, engineers, musicians—think of F. Melius Christiansen and Olive Fremstad—painters, sculptors, physicians, lawyers, authors—among them O. E. Rølvaag and Martha Ostenso—professors, university presidents, and judges.

Many are the social and philanthropic institutions founded by Norwegians in America. Among these may be mentioned eight homes for sailors, ten hospices, twenty-seven hospitals, fifteen orphanages, twenty-two old people's homes, and twenty-nine institutions of higher learning, academies, seminaries, and colleges.

If the Norwegians have made great contributions along cultural and philanthropic lines, it truly may be said that their contribution to the religious life of their adopted country has been even greater.

The Norwegians are religious by nature, and they took religion with them when they set out for the New World. The Bible, the hymn book,

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and Luther's catechism were not forgotten, and the first thing they thought of when their own little homes had been built was the building of a church.

In the beginning of the nineteenth century three different types of Lutherans were found in Norway, all of them within the state church. The largest group was the one which had great respect for orthodoxy, the clerical office, and liturgy, but did not know much about spiritual life. The second group may be called the rationalistic group, which was influenced strongly by the Danish priest, Grundtvig. The emphasis of this group was on education through the "People's Highschools". The third group was the evangelical group, which was made up of followers of Hans Nilsen Hauge.

In 1839, one of these "Haugeans", Elling Eielsen, came to America, and a few years later a couple of small Lutheran churches were found at Fox River in La Salle County, Illinois. These churches asked Eielsen to become their pastor, and he was ordained among the German Lutherans.

The following year the Norwegian state sent Rev. J. W. C. Dietrichsen to America. Dietrichsen, who was of the old orthodox type, considered himself the overseer of all the religious work among the Norwegians in this country. Consequently, he wanted to confirm the ordination of Eielsen. To this the Haugean preacher would not agree, and the first split took place among the Norwegian Lutherans. Dietrichsen's group developed into the Norwegian Synod, formed in 1853, and the Haugeans developed into the Haugean Synod, formed in 1876.

As time went on, several other churches were organized, which did not unite with either of the two synods, and three new organizations came into existence, the Augustana Synod in 1870, the Conference in 1871, and the Anti-Missourian Brotherhood in 1881. These three organizations united in 1890 and formed "The United Norwegian Lutheran Church". Some of the churches belonging to the Conference did not join the United Church, and in 1893 they formed the Lutheran Free Church. In 1917 the Haugean Synod, the Norwegian Synod, and the United Church came together and formed the "Norwegian Lutheran Church of America", an organization which started out with more than 400,000 members.

The first Norwegian Methodist church was organized in 1851 in Cambridge, Wisconsin. Two years later two churches of the same denomination were organized in La Salle County, Illinois. The Norwegian-Danish

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

Methodists have about one hundred churches in this country at the present time.

The Evangelical Free Churches, corresponding to the Congregationalists among the Americans, organized their first church in Chicago, Illinois, in 1883, and two years later, another church in Tacoma, Washington. The Norwegian-Danish Free Churches number about sixty. They are organized into two District Associations.

Chapter III

HANS VALDER AND THE FIRST NORWEGIAN BAPTIST CHURCH

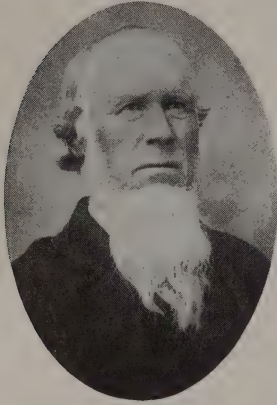
Baptist work in Illinois began in the year 1796 when the first Baptist church in the state was organized at New Design, with twenty-eight members. The first association, The Illinois Baptist Association, was organized in 1807. It consisted of five churches with eighty members and three ordained ministers. The number of Baptists in Illinois grew steadily until it had reached 5000 in 1834, and in that year, the State Convention was organized in Whitehall, Greene County. So far, the Baptist work in Illinois had been only English speaking work. The first work in any foreign language was done among the Norwegians in La Salle County, and it is there that the first Norwegian church was organized. In 1842, a Baptist church was organized in Ottawa with Elder Charles Harding as its pastor. It was into the membership of this church that the first Norwegians were baptized, the first one being Hans Valder, who became the pioneer Baptist preacher among the Norwegians of this country.

Hans Valder was born in Vats, Ryfylke, near Stavanger, October 18, 1813.¹ Since his father was an officer in the army, young Hans got a comparatively good education. As a young man, he taught school at Tysvær. During this period, he came under the influence of the followers of Hans Nilsen Hauge, but he did not become a personal Christian at that time. After Valder married in 1835, he decided to go to America and join those of his country-men who had gone before him from the districts around Stavanger. In 1837, he left Norway on the sailing vessel "Enigheten" which carried ninety-three passengers, bound for their new home in the West. After the ship had landed in New York, the immigrants started out for Albany, Rochester, and Chicago. Valder left the group in Rochester and went to Detroit, Michigan. Shortly after-

1. One report says he was born in November, 1812.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

wards, he went to Adrian, Michigan, and then to Lenawee County, where there was a small Norwegian colony. In the spring of 1838, Valder decided to join the Norwegian colony in La Salle County, Illinois, and he



REV. HANS VALDER

settled down on the Indian Creek in Mission Township, near the present Leland. It was here that Valder became a personal Christian. He became acquainted with Elder Harding, and as he was very fond of reading, he borrowed books from Harding's library. In 1841, the preacher was able to lead the sturdy Norwegian into a personal faith in the Lord Jesus Christ. Valder was, of course, a Lutheran when he came to La-Salle County; but after his conversion, he began to study the question of baptism in the light of the Bible, and he soon came to the conclusion that according to the Scriptures, he had to confess his faith by baptism.

On June 22, 1842, he and his wife were baptized by Elder Harding into the membership of the Ottawa Church. A short time afterwards, Harding baptized two other Norwegians, and when a certain Rev. Edwards held some meetings in the Ottawa Church, several of Valder's Norwegian friends gave their hearts to the Lord, and they also joined the church.

It is possible that some of the early Norwegian Baptists became members of the Paw Paw Baptist church and not of the Ottawa church as Harding was pastor of both these churches, and Paw Paw was nearer to Leland than Ottawa was. According to the records of the Ottawa church the following were received into its membership by baptism: Andrew Anderson, baptized March 13, 1842; Mrs. Susan Anderson, April 24, 1842; E. Estenson, April 10, 1842; Ann Estenson and Ann Kittelson, June 1842. All these were baptized by Elder Harding who died on February 3, 1843.

Valder put his whole heart and soul into his new faith, and he had a great desire to win his countrymen for Christ and for his new religion. He began to hold meetings for his countrymen, and gifted as he was, he succeeded in bringing several of them over on the Lord's side. In 1843, he built his own home on the Indian Creek. He cut the lumber in the woods with his own hands, and he was his own architect and builder. It did not take long before the house, 20 x 30 feet, was finished. It is still

HANS VALDER AND THE FIRST NORWEGIAN CHURCH

standing in the town of Leland, and the gavel which is used by the president of the Norwegian Baptist Conference of America is made from a log taken from that house. The home of Valder now became the regular meeting place for the services conducted by this Norwegian Baptist pioneer.

The church in Ottawa was so impressed with the work done by Valder that he was ordained by this church to the Baptist ministry in August 1844. He was granted "the privilege to work among the Norwegians in La Salle and surrounding counties". Thus Valder became the first ordained Norwegian Baptist minister, not only in this country, but in the world, as the modern Baptist work in Norway was not begun before 1857, or thirteen years after the ordination of Valder.

Valder was a good preacher and an aggressive worker, and it did not take him long before some of his countrymen also accepted Christ and joined the Ottawa Church. After a few years, the number of Norwegian

Baptists had grown to seven, and brother Valder and the church at Ottawa thought the time had come to organize a separate Norwegian Baptist church. In January, 1848, these seven Baptists came together in the home of Valder and organized "The Norwegian Baptist Church at Indian Creek", and Hans Valder was chosen pastor. Valder supported his family with the labors of his



HOME OF REV. H. VALDER, LELAND, ILLINOIS, WHERE THE FIRST CHURCH WAS ORGANIZED.

own hands, as the church was both too small and too poor to give him any salary, but he used his spare time in the preaching of the Gospel and in the service of the little church. Because he had to give so much time to his secular work, he was handicapped as a minister and could not render the service for the kingdom of God which he thought he ought to. The church then decided to send an application to the American Baptist Home Mission Society for financial aid to their pastor. The letter, written by Valder, reads as follows:

Indian Creek, Illinois, March 7, 1848

Dear Brethren:

According to request from a number of my country-men, I will lay before you a brief statement of our destitute condition, and want of religious improvement; and perhaps it will be well here to state something in relation to my labor among my country-men, and trials, etc.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

I was born and brought up in the Lutheran church of Norway, and taught to believe that in my infant baptism I was made an heir of heaven, regenerated or born again; and thus and in such a way my time was wasted until 1841, when through mercy I was converted to God, and learned my duty from His Word. I was baptized by Elder Harding, the 22nd of June, 1842. I felt it my duty to hold meetings and exhort my country-men to repentance. I requested also Elder Harding to preach to the Norwegians, which he did, and baptized two converts. I was holding meetings with some interest. The church gave me license to preach, but my circumstances were such, that I could not devote so much of my time as was necessary in order to do some good, for I could not look for any support for my services, but to labor with my hands for living for my family, and preach when I could. We had some very interesting meetings; weekly prayermeetings were well attended, where we united in solemn devotion to God. It was a little Heaven to us. About this time the Baptist church had a revival. Elder Edwards¹ was instrumental in bringing some souls into union with Christ, of which some were Norwegians, with which I had labored much, and long expected to see brought into the fold of Christ; for I labored not to build up a society of my own, but for the good of the church.

In August, 1844, I was ordained to labor as an evangelist among the Norwegians. Long before this time some of the Norwegians and Americans too (that is, the guides of different orders), began to be alarmed lest the Baptist cause should prosper. Much of a party spirit was manifested. A Methodist preacher held meetings several times, and undertook to establish infant baptism and sprinkling from the Bible to the Norwegians, and a Presbyterian was the interpreter. The minds of my country-men were now aroused against me, crying out, "Rebaptizer, rebaptizer", and on examining their Lutheran creed they found that Luther himself condemned Anabaptists: so they thought they had good authority for abusing a poor Baptist and calling him a heretic.

A society was formed in order to oppose the truth which they called error; the Lutheran creed was no longer suitable to their wants; a new one was got up, forbidding their members to attend Baptist meetings; also denying me the privilege of their meetinghouse. They also agreed not to keep me over night, if I came to hold meetings; otherwise they may receive me, if they choose. Advice was given strictly to all to have no intercourse with me.

This is the way some of my country-men oppose the truth. I have had many trials and difficulties. All this must be overcome before any good can be done, and hitherto the Lord has been my helper, and I am yet willing to preach the gospel of glad tidings to Christ's enemy. I must say that those who once opposed me have broken their pledge. They open their houses for meetings, and are willing to lend a listening ear to the preached word, and a number, as you will see below, call upon me to preach to them, and are willing to aid towards my support, according to their ability. Some I trust, are converted to God, while others are almost persuaded to become Christians. In the month of January last, seven brethren and sisters united together by covenant to become a church, believing as we did, and do yet, that such a

1. Elder Harding died in 1843, and Edwards became his successor.

HANS VALDER AND THE FIRST NORWEGIAN CHURCH

course is highly necessary for our prosperity and enjoyment in having the gospel preached in our own language, while many are unacquainted with English. As soon as this was laid before the church, and three members called for letters, a doubt was expressed by the church as to our stability, and as to the materials, etc. This wounded the feelings of some, while our opposers were glad to hear that the Baptist Church would hardly recognize a feeble band that is trying to become a co-worker for Christ. We are sensible that we cannot live and prosper there unless God will be with us and bless our feeble efforts, but we will trust in His promise.

I have told you about my labors and trials and prospects of success, and if the Baptist denomination can aid us a little in supporting a minister to labor among us, the cause of Christ may yet prosper, and sinners be converted to God. We are in great want, and we feel our unworthiness. We have no claims upon you or any other; but the commission is, "Preach the gospel to every creature", so 20,000 Norwegians must not be neglected in a Christian land.

"Indian Creek, February 14, 1848

We, the undersigned, hereby call on Brother H. Valder to preach the gospel among us at the following stations, Viz: Little Indian, once in four weeks; East side of Big Indian, once in four weeks; with Crookly settlement once in four weeks; and we will aid towards his support for this year the sum opposite our names:

Ole Thompson, \$1; Esten Estensen, \$1; Mark Johnson, \$1; Jacob Johnson, \$1; Lars Recolson, \$2; Oden Jacobs, \$1; Helge Olson, \$2; Nils Nilson, \$3; Peter Nilson, \$1; Total \$13. Ole Hanson, Nils Olson, Ole Hanson, Jr., Nils Erikson, Lars Peterson, Made Maderson, Torbiern Arentson."

The last seven names are desirous of having the gospel preached, but are unable to give anything toward support.

Thirteen dollars is all that is expected of the Norwegians this year for my support. You know, brethren, that this is a greater sacrifice than I am able to make. If the sum can be raised up to fifty dollars, I would enter upon the field, for I feel I cannot give them up. Brethren, please let me know if anything can be done for us, as soon as you can; if not, we must try some other source. The gospel we will and must have preached to us.

Yours in the Lord,

Hans Valder.

Some probably will smile at the contributions offered by the members of the church, but when it is remembered that these men labored in the lumber camps for twenty-five cents a day, it is understood that every dollar represented a sacrifice. The application to the American Baptist Home Mission Society was granted, and in April, 1848, Hans Valder began his work, not only as the first Norwegian, but also as the first Scandinavian missionary in the service of the Home Mission Society.

The Baptist work among the Norwegians, however, is not the first work conducted among the foreign-speaking nationalities in this country. Work among the Germans had been taken up in 1843, but next in order

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

comes the work among the Norwegians. Work among the Mexicans followed in 1849, among the Swedes in 1852, and among the Danes in 1856.

As is seen from Valder's letter to the Home Mission Society, the little Baptist church was laboring under difficult circumstances, but it made some progress under the leadership of its zealous pastor, who on March 14, 1849, could write to the Home Mission Society:

"You are aware that my field comprises the Indian Creek Norwegian Church in Kendall and La Salle Counties. My people are nearly all like myself Norwegians, who have settled in these counties.

Since I wrote you last, the Lord has poured out His Spirit upon these people, and many of them have been converted to God, who for many years were members of the Lutheran Church, inexperienced in a change of heart, and enemies to God and His truth. Some of them have come out from the world to follow their Lord and Master Jesus Christ, and others intend immediately to do the same. God has blessed us abundantly, and we feel encouraged to continue our labors.

Our little church has increased since the 1st April from seven to nineteen, seven of the number by baptism and five by experience. We ask all to pray for the Norwegians in Illinois."

When the Ottawa Baptist Association met in connection with the Harding church in 1849, the Norwegian church was represented by its pastor and by its clerk, I. Thomasson. The church reported that eight had been baptized during the associational year, three had been received by letter, and two had died. The membership was twenty-one, or three times as large as when the church was organized a year and a half before. The letter to the association reads:

"Are poor in this world's goods, yet rejoice that the Lord has been present with them. Are united in love. Have preaching two thirds of the time. Regret that they are not able to contribute to the missionary cause, and ask the association to assist them in sustaining their pastor, that he may have more time to labor in other settlements for the salvation of those who are out of Christ."

The association had supported Valder with \$39.63 during the year. Valder must have been considered quite an important personality, for when in 1849, the association formed "The Ottawa Bible Society", an auxiliary to the "American and Foreign Bible Society", Valder was elected its vice-president.

For some reason the Home Mission Society discontinued its financial support of Valder in June 1849. Most likely, he shortly afterwards gave up his work as pastor of the church, for when the Ottawa Association met in 1850, there was no representative from the church. However, at the associational meeting in 1851, the faithful clerk of the church, Ira

HANS VALDER AND THE FIRST NORWEGIAN CHURCH

Thomasson, was again present, and he reported that "the church has no pastor; they are few and feeble. One had been added by baptism during the year and two by experience. The total membership was eighteen, as several members had been dismissed". The three following years again there was no report from the little Norwegian church at the annual meeting of the association, so it is evident that the church was far from prosperous.

When Valder gave up the pastorate of the Norwegian Baptist Church in La Salle County, he disappeared from the history of the Norwegian Baptists.

When in 1853, Rev. Clausen, a Lutheran minister in St. Ansgar, Iowa, wrote in *Emigranten* about the marvelous farming land in that part of the country, Hans Valder and six of his friends from Indian Creek left Fox River and took homestead in Fillmore County in the southeast corner of Minnesota. Valder, who was one of the first settlers in that part of the country, founded the town Newburg on his own farm. As he was a man with diversified gifts, he soon became the leading man in the county. He knew the English language well, and hence he was



REV. VALDER'S HOME IN NEWBURG, MINN.

chosen the first postmaster and the first sheriff in Newburg. He performed marriage ceremonies, gave legal advice, and was the leading personality in everything that went on in the community. He built a hotel and operated that at the same time as he was working his farm. Twice he was chosen as a member of the Minnesota state legislature, the first time in 1871. H. R. Holand, who describes Valder as a gifted leader with an enthusiastic temperament, says that after Valder had moved to Fillmore County, "as he was non-Lutheran and at the same time hot-tempered and stubborn, his good reputation disappeared, and his gifts were forgotten".¹

The sad part of it is that for some years Valder had drifted away from his Christian faith. Probably the change had already come before he left La Salle County, but nothing is known of his life from 1849 to 1853. Holand says that the reason why he gave up his ministry, was that the salary was so small "that it was neither to live on nor to die

1. Holand, *De Norske Settlementers Historie*, p. 363

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

from". It may have been that it was for financial reasons that he took this step, as he had a large family to support, and probably the giving up of his great vocation influenced his spiritual life. Rev. Asle Knudsen says that when Valder entered politics, it took all his time and all his interests.

In Newburg, Valder came under the influence of Robert Ingersoll's writings, and soon he is found gathering his countrymen around him in his hotel, discussing anti-Christian questions with them. It is more reasonable, however, that this was the result of giving up his divine calling than the cause of it. From 1868 to 1878 Valder never went to church, but in the last mentioned year, Rev. Asle Knudsen became pastor of the Norwegian Methodist church in Newburg, and since Valder's third wife was a member of that church, he began to attend services with her in 1879, and shortly afterwards he was genuinely restored to his Christian faith. From that time on, he was a steady supporter of the church although he never became a member. He took active part in the church work and was the best worker Rev. Knudsen had in the church. Valder died as a happy Christian in Newburg, January 28, 1899, at the age of eighty-five. He is buried in Newburg, and a large marble monument has been erected on his grave.



VALDER AS A MEMBER OF
THE STATE LEGISLATURE.

Rev. Asle Knudsen says about Valder:

"If he had commenced to work for the Baptist faith in Newburg, he surely would have succeeded in building up a strong Baptist church, but he buried his pound."

Most likely, that is the true interpretation of the pioneer Baptist preacher among the Norwegians in this country: he buried his pound.

Hans Valder was married three times, the first time in Norway in 1835, the second time in Leland, Illinois, in 1845, and the third time in Newburg, Minnesota, in 1861. He had in all seventeen children, of which only one is still living, Mrs. Marie Elwick, Decorah, Ia., the wife of the Methodist minister, Rev. Thomas Elwick. The oldest son, Hans, died in Newburg. The son, Charles, was for many years professor at the "Valder's Business College and Normal School" in Decorah, Ia.; he died in 1922. The daughter, Sarah, lived in Minneapolis and died there, and the daughter, Tilda, lived and died in Illinois. The daughter, Helen,

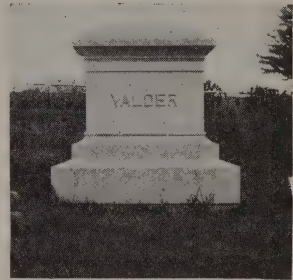
HANS VALDER AND THE FIRST NORWEGIAN CHURCH

married a farmer, Ole Dueland, and the two took out the first homestead in Chippewa County, Minnesota. Their old log house is still standing. When Dueland died, his widow married B. P. Haugen, Sparta, Minnesota. Both Haugen and his wife were members of the Norwegian Baptist church until their death. The son, Lewis, lived in Dawson, Minnesota, and one daughter, Mrs. Webb Summer, lived in Lovejoy, Montana. Two daughters lived and died in Leland, Illinois; one of them was Martha Valder, who died in 1931; and the other was Mrs. Anderson, who died a few years ago. The only descendant of Valder living in Leland is a daughter of Mrs. Anderson, Mrs. Blanche Anderson, Chapman, who served as postmistress in Leland a few years ago.

One of those who went to Fillmore County, Minnesota, with Valder was Ole Hansen. Both he and his wife had been baptized by Valder. In the later seventies this family moved to Sparta, Minnesota, and became charter members of the Norwegian church there.

It is evident that when Valder gave up the pastorate in La Salle County, the little church whose minister he had been lost courage. Especially must that have been the case if Valder began to drift in regard to his Christian faith while he was still living at Indian Creek. It is evident that an experience like that must have hindered the little church which already had more than enough of difficulties to meet. One of these was the fact that although the Norwegian settlement at Fox River, according to the United States census of 1850, consisted of only 1262 persons, almost every type of religious denomination was working among these Norsemen. The Lutheran minister, Rev. J. W. C. Dietrichson, who was working in Koshkonong, Wisconsin, visited Fox River in the spring of 1845. When he returned to Wisconsin, he wrote to one of the newspapers in Norway about the Fox River settlement:

"I had no expectation of accomplishing anything in a religious way in a colony in which I had heard that the confusion was great, and I had not made any special effort to visit it earlier because I felt that even though there might be a few families that held fast to the old faith, the 130 miles distance would make it impossible for me to be of any service . . . The situation here surely demonstrates what happens to the poor emigrant in religious matters, when no aid comes from the father-land. The confusion here is terrible. Our dear



REV. VALDER'S GRAVE, NEW-BURG, MINN.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

countrymen, baptized and confirmed in the faith of our fathers, are here divided into seven or eight different sects. About eighty of them belong to the Mormon sect. Others are Methodists, Presbyterians, Baptists, Quakers, and followers of Elling Eielsen, etc. . . ."¹

It was not unnatural that these denominations should be found in La Salle County. The flaming evangelist, Elling Eielsen, was heartily received by the many Haugeans. Many of the settlers had been closely associated with the Friends even before they left Norway. The Mormon settlement at Nauvoo, Illinois, was not far from Indian Creek, and many were the missionaries of the Latter Day Saints who were working in La-Salle County. The fact that one of the members who organized the Baptist Church, Oden Jacobs, shortly afterwards became a Mormon, and the fact that a prominent Mormon, Ole Heier, united with the Baptists, in the opinion of the people, brought these two groups into a closer relationship than was good for the struggling Baptist church.

At the annual meeting of the Ottawa Association in 1855, again there was no representative present from the Norwegian church and no letter. The Association then appointed a committee of three "to look after the interest of the Norwegian church, and if possible to provide the church with a pastor". This step was not without results for the following year the old faithful clerk, Ira Thomasson, or Ira Thompson as he now wrote his name, was again present. The church now had its own pastor, Rev. L. L. Frisk, and again the church could report progress. Five had been baptized during the year, and two had been received by letter. The church had nineteen members at that time. This Frisk was a prominent Swedish preacher who had served the Swedish Baptist church in Chicago, Illinois. Probably he did not serve the Norwegian church for any length of time, for in 1857 Rev. T. H. Gone was pastor of the church. Who this man was is not known, but most likely he was a Scandinavian as there is no report that the language of the services had been changed. At the meeting of the Association in 1857 the church reported:

"Have to meet a very strong current of opposition to their faith and practice., Labor under a great disadvantage in not having Baptist books published in their native language. Earnestly desire to have such a work as 'The Baptist Manual' published in the Danish language."²

A committee was appointed by the Association to look into the

1. *Stavanger Amtstidende og Adresseavis*, July 21, 24, 1845.

2. There was no difference in the writing of the Norwegian and the Danish languages in those days.

HANS VALDER AND THE FIRST NORWEGIAN CHURCH

question of literature, and this committee reported back to the Association as follows:

"The Committee on the request of our Norwegian brethren in reference to Danish books, would report that the publication of books is no part of the business of the Association, but they would recommend that the clerk of the Association be requested to obtain information respecting publications in the Danish language and communicate the same to our Norwegian brethren."

The report was adopted. Whether any results came of this action is not known.

When the Association met in 1858, the church was again without a pastor, but it had had a comparatively prosperous year. Six had been baptized during the year, two were received by letter, and four by experience. The church letter says:

"They have at present no pastor, and are inconveniently located to sustain regular preaching. Still they have been blessed with drops of dew, if not refreshing showers.

That year it was reported for the first time that the church had made a contribution to a missionary society: a gift of \$2.62 is reported given to the American Baptist Publication Society.

In 1859 Ira Thompson was again at the Associational meeting, and this time he reported that the church was served by Rev. O. Thayer. Two had been received by experience, and four had been excluded. The membership was twenty-five.

Nothing is known of this new pastor. Whoever he was, it seemed that the church did not prosper much under his leadership, for in 1860 there was no delegate present at the meeting of the Association and no letter, and the following year the letter said:

"Are much discouraged owing to being scattered, to spiritual declention and limited means of grace. Have a flourishing Sabbath School. O. Thayer, Pastor."

From 1862 to 1865, the church again must have been in a low condition, for nobody represented the church at the associational meetings, and no letters were received.

It is rather surprising that during these years there is no record of any cooperation between this Norwegian church in La Salle County, Illinois, and the Danish churches which had been organized in Illinois, Wisconsin, and Minnesota in the fifties and sixties. There were six such churches in 1865. However, in 1864, the Danish preacher, Lars Jørgensen Hauge, visited the struggling Norwegian church. According to his autobiography,¹ he visited Leland several times during 1864 and 1865.

1. Found in the first church record of the Danish Baptist Church at Raymond, Wisconsin.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

He also mentions a Peter Dahl who labored there during those years. In *History of the Danes in America*, written by P. S. Vick, Rev. Jørgensen Hauge writes:

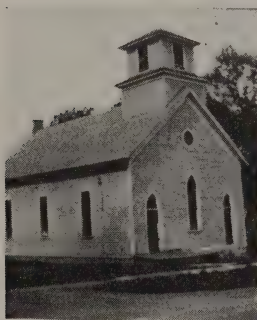
"During the first attempt to organize a church in Leland, Illinois, some few were baptized by brother Valder. They were baptized, but they did not know that there was much of a difference between the Baptists and the Mormons, as their mode of baptism was the same, and as they did not understand much English. It caused us some difficulty to be sure that these dear Norwegian people were really baptized Christians, and that was one reason why I called together the first conference in Raymond in May 1864. After a careful investigation, the conference declared that their baptism should be recognized when it was performed according to the word of God upon converted people who had received the faith. After that I again went to Leland and organized the church according to views of the Baptists. They were Norwegians almost all of them. Only one brother and one sister were from Bornholm." (Denmark)

It is evident that Jørgensen is speaking of those who had been baptized among the Mormons. Those who had been baptized by Rev. Valder certainly seemed to know that they were Baptists. It is also evident that the change which took place in the church in 1865 was due to Rev. Jørgensen Hauge.

It seems that the church had carried on the work in the Norwegian language up to 1865, for at the annual meeting of the Association the following year, the letter from the church said:

"Leland (formerly Norwegian) has the English preaching. Members have united with us. Are interested in Zion's prosperity. Enjoy the labors. Half time of J. Nicholson, pastor."

The church had then changed its name to "Leland Baptist Church", and the work was carried on in the English language, but the church still reported the year of its organization as 1848. "Leland Baptist Church" was therefore only a new name for the old church which Valder organized.



THE BAPTIST CHURCH,
LELAND, ILLINOIS.

The wisdom of the step of turning a Norwegian church into an American church at such an early date may be questioned. The church was downhearted and in a low condition, and Norwegian Baptist preachers did not grow on trees, and so the step was taken.

The membership of the church must have been only eleven when the name was changed, for in 1866 it is reported that three members had been received by letter and four by experience, and the membership was eighteen.

HANS VALDER AND THE FIRST NORWEGIAN CHURCH

In 1867, Rev. L. L. Gage was pastor, and the following year the church was served by Rev. H. C. First. A house of worship, 33 x 24 feet, had been erected that year. In 1867, not less than sixteen members were baptized, and the church reported forty-seven members. That was the largest membership the church ever had. Rev. J. O. Metcalf was pastor then. In 1873, forty-six members were reported, but from that time on, the membership decreased. In 1875, Rev. R. S. Johnson was pastor, and in 1881, Rev. J. F. Bryant.

The following year the church reported only sixteen members, and some years later the work was given up. Today, there are no Baptists in Leland, but the house of worship erected by this first Norwegian Baptist church is still standing. It is today the Town Hall in the little village in La Salle County.

Chapter IV

THE PIONEER PERIOD IN WISCONSIN

In 1836 the first Baptist missionary came to Wisconsin to take up missionary work. It was Rev. Richard Griffin who came riding on horseback into Milwaukee, a small village surrounded by wilderness. Griffin, who was sent to Wisconsin by the American Baptist Home Mission Society, organized the first Baptist church in Milwaukee in 1837, and the same year an Association was organized. The state convention was organized in the year 1844.

The Norwegian Baptist work in Wisconsin was closely connected with the Danish Baptist work in the pioneer period. The Danish church in Raymond was organized in 1856, Waushara in 1858, New Denmark in 1859, and Racine in 1864. A Danish Baptist church had also been organized in Clarks Grove, Minn., in 1863, and one in Chicago in 1864. In 1864 "The Danish-Norwegian Baptist Conference of the North-West" was organized in order that the churches might cooperate in missionary enterprises, and take up new fields. This conference became of great importance for the future Norwegian work.

The first Baptist work done among the Norwegians in the state of Wisconsin is reported to have been done in the year 1854 or earlier. The Swedish pioneer, Rev. F. O. Nilsson, who had been sent into exile from his native country for preaching the gospel, and who had come to America, wrote to Rev. P. E. Ryding, Copenhagen:

"For this great field (the Scandinavians in Illinois, Wisconsin, Minnesota, and Iowa) there are only three Baptist missionaries, one Norwegian in Wisconsin, one Swedish in Illinois and one in Iowa."¹

Who this Norwegian missionary was is not known, as there is no record of any Norwegian Baptist preacher in Wisconsin at such an early

1. *Missionsblad for de døbte Christnes Menigheder*, No. 6, 1854, p. 45.

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date. There is the possibility that Nilsson is referring to Hans Valder, who at that time lived at Newburg, Minn., not far from Wisconsin.

A quarter of a century later another Norwegian preacher labored in Wisconsin. In *Oliebladet* Nov. 4, 1878, Rev. L. Jacobsen wrote:

"Br. Grettum, a young talented man and former schoolteacher from Norway, is farming in Burnett Co., Wisconsin, and is pastor of a Swedish church."

This Grettum did valuable work among the Swedes in Wisconsin, but he was of no importance for the work among the Norwegians.

In P. E. Vick's *History of the Danes in America*, Rev. L. Jørgenson Hauge writes:

"An attempt was made to organize a church at Thompsonville, Wis., of a few Norwegian and Danish Baptists who belonged to the American church, but it was later dissolved as the elders left the place. This was around 1860."

There is no record otherwise of such a Norwegian-Danish church at Thompsonville in Racine County.

Oconomowoc 1251547

The first permanent Norwegian work in the state of Wisconsin was done in Oconomowoc in Waukesha County. In 1865, Jacob A. Johnson and wife, Karen, came from Norway and settled in Oconomowoc which at that time was a little village with a couple of hundred inhabitants.

Jacob Johnson was born in Skien, Norway, in 1830. At the age of twenty-two he was converted and shortly afterwards joined the Lammers Free church. When the Danish Baptist missionary, F. L. Rymker, came to Norway in 1857, it did not take long before Jacob Johnson saw it as his duty to be baptized as a believer. In 1861 he and his wife were baptized by Rymker and became members of the first Baptist church organized in Norway, the church in Skien. In 1862, Jacob Johnson's father, John Andreas Ellefsen, took his family and came to America where they settled down in Nashotah six miles from Oconomowoc. In America, Ellefsen took the name of John Johnson. In 1865, Jacob Johnson took his wife and followed his father to America. As far as there is any record, Jacob Johnson's family was the first Norwegian Baptist family in the state of Wisconsin.

In 1866 the Danish Baptist preacher, Rev. C. J. Westergaard, who made his living by selling homeopathic medicines, came to Oconomowoc. Rev. E. S. Sunth wrote about the first visit in *Vægteren* April 24, 1889:

"Twenty-three years ago a Danish preacher came near Oconomowoc, and when his wagon broke down, he had to stop to have it repaired. While he

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was waiting he heard of a Norwegian Baptist family who lived in Oconomowoc and went in to see them. The Norwegian newcomers became very happy when they met a preacher with the same faith as their own. In the evening the preacher held a meeting in Johnson's home, and that was followed by several other meetings in the town and its vicinity. The result was that several were converted and baptized."

These people who were baptized must have been John Johnson and wife, Karen, and daughter, Ingeborg, because shortly afterwards, April 27, 1866, Rev. Westergaard organized the Norwegian Baptist church of Oconomowoc with the following five members: Jacob Johnson and wife, John Johnson and wife and daughter.

It is rather interesting then to note the direct historical connection between the first Baptist church in Norway and the first Norwegian Baptist church in Wisconsin.

Rev. C. J. Westergaard remained in Oconomowoc for some time, and when he left Rev. Lars Jørgensen came and continued the work. The result was that John Evensen, John Bertelsen, Peter Kristensen, Halvor Halvorsen, Kari Buvoe, and Gunhild Heraldsen were baptized. It seems that a more complete organization of the church was undertaken by Rev. Jørgensen, as he too has been credited with its organization. Jacob Johnson was chosen an elder of the church and served as such for many years. His father, John Johnson, died in 1867. Halvor Halvorsen became a prominent leader in the church, and later in the church in Dorchester. John Evensen became the first clerk and song-leader of the church.

Rev. Jørgensen Hauge wrote further in *History of the Danes in America*:

"The Danes came usually as individuals into the Baptist churches through baptism, but the Norwegians came in groups. Sometimes I baptized most of the members of a church in one day and organized the church later by instructing them and by assisting them to choose elders."

It is evident that Jørgensen referred to Oconomowoc. When the church in June 1866 was received into the conference, it had sixteen members. L. Jørgensen was pastor, and C. J. Westergaard elder.

When the Danish-Norwegian Conference met in Oconomowoc in 1867, the church reported twenty-one members. Westergaard was then pastor of the church. Some of the new members were H. Halvorsen's wife, John Evensen's wife, Julius Jacobsen and wife, Andrew Gundersen and wife, John Bertelson and wife, and Nils Peter Jensen and wife. Rev. Westergaard was then receiving financial support from the American

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Baptist Home Mission Society, and he spent part of his time in Oconomowoc where he baptized five converts, most likely five of those already mentioned.

It did not take long before the church secured its own permanent meeting place, a private house opposite the Norwegian bridge. The partitions were removed on the second floor, while the first floor was rented out to a family. In this primitive meeting place the church experienced God's blessings in rich measure, but they also experienced difficulties of various kinds. In 1870 the membership had grown to seventeen. In that year the sewing circle was organized. The ladies of the church came together and made stiff bosom shirts, aprons, and pieced quilts which they sold for the benefit of the church. A Sunday school was organized in Oconomowoc, and shortly afterwards another one in Concord, where also many meetings were held, since several Norwegian families lived there. Among these was Peter Hansen Hagen, who became one of the pioneers in Rio, Wis.

In 1872 Peder Sørensen wrote in *Elieser*:

"The little Norwegian church in Oconomowoc has not grown much of late; it is made up mostly of elderly members. These are able to build one another up in the faith, but they miss a pastor who can lead them on, and who can work among the outsiders. The lovable man Johannes Berthelsen who was a gifted preacher among them, passed to his reward at the close of last year. The church is missing him very much."

At the conference in 1872 it is reported that there is peace within the church which at that time had sixteen members. The following years Rev. Lars O. Myrland from Primrose, Wis., visited Oconomowoc several times and preached the word of life to his countrymen.

It does not seem as the Oconomowoc church made much progress in the middle of the seventies, as it reported only fifteen members in 1875 and twelve in 1876. The reason for this was evidently the fact that the church so seldom was visited by preachers. At the conference at Chicago in 1875 it was reported that the little church in Oconomowoc had received the Lord's Supper only twice in a year and a half. The church requested that a minister be sent them at regular intervals in order that the gospel might be preached to them, and the ordinance administered. The conference decided that a minister should be sent to them at least once every two months.

In 1877 the church experienced a season of refreshing. During the Christmas vacation of 1876 J. B. Sunth and J. A. H. Johnson came from the Scandinavian seminary in Morgan Park to hold extra meetings, and a

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revival broke out. The two students spent three weeks there. Concerning the results J. B. Sunth wrote in *Oliebladet*, January 1877:

"When I came here I immediately noticed signs of the working of God's grace. As I heard of some Norwegians living six miles away from town, I went out there and held some meetings, and two said they found peace with God, while others were seeking. Then I returned to Oconomowoc and held some meetings there. A powerful revival broke out. When I left, it seemed as the Lord's work had just begun. As far as I know, nine persons had found peace with God."

When the Danish-Norwegian Conference met in Racine in 1877 the following report is given from Oconomowoc:

"We have good news to give you. God has done great things for us and has drawn many sinners unto himself. Eighteen have been baptized and added to the church, one has been restored, and one received by letter. The church has thus received twenty new members."

What had taken place, Rev. L. Jacobsen told in *Oliebladet*, July 1877:

For several years Oconomowoc church has been without a pastor but has been visited by travelling missionaries. During the Christmas vacation Br. J. B. Sunth visited them, and a great revival broke out. Sunth was ordained May 6th by a Swedish church in Chicago where he was a member. Together with another brother from the seminary Sunth came to Oconomowoc, and the 13th he baptized seven, the 20th four, and the 27th three. A young girl in her eighteenth year should have been baptized also, but her parents tried to prevent it. They sent word to the family where she was working (American Baptists) and asked her to come home, and then they kept her in all day the following day, May 27th. Monday she returned to her work, but in the middle of the day she was baptized together with a woman from another place. The church has now grown from twelve to thirty-two members."

The young girl here spoken of was Petra Ellefsen, who was working for the Baptist evangelist Brown and his wife. Mrs. Brown dressed the young lady in such a way that nobody recognized her, and she walked across the bridge and was baptized by J. B. Sunth.

The church, which then had forty members, decided to erect a new house of worship. The old meeting house was removed from the lot, and a frame building, 36 by 44 feet, was erected on the same lot. The members of the church did all the work, and June 16th, 1878, the new church was dedicated. Shortly afterwards a parsonage also was built.

During the summer vacation of 1879, E. S. Sunth came from the seminary in Morgan Park and took up work in connection with the church. He was already then an eloquent preacher, and his work was so acceptable that he was called back in 1880 as the pastor of the church. He graduated that year from the seminary. Sunth accepted the call and was ordained in Oconomowoc May 14, 1880.

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The following day several of the leading members of the church moved away. Halvor Halvorson and Julius Jacobson moved to Dorchester in Clark County, and Peter Hanson and Nels Johnson moved to Rio in Columbia County. Although this weakened the church to a certain extent it gave its pastor an opportunity to visit these two places. This he also did, and soon two new churches were organized. In 1880 the Oconomowoc church reported forty-two members. It had also a Sunday school with thirty children. Sunth worked in Oconomowoc until December 1882 when he accepted a call from the Norwegian-Danish church in Minneapolis, Minn. The following year Rev. I. Larsen served the church and his work was highly commended in *Oliebladet*. He served the church up to the close of the year 1885. The church had then forty members.

Half Way Creek

The second Norwegian Baptist church to be organized in the state of Wisconsin was the church in Half Way Creek in La Crosse County. Unfortunately the records from the early days of this church are very scanty.

It seems as it was Rev. C. J. Westergaard who was the Baptist pioneer worker in La Crosse Valley. September 29, 1866, Andreas O. Jostad and Andreas C. Halseth, and probably others, were baptized. The following day the Norwegian Baptist Church at Half Way Creek was organized. November 25th the same year Martha Halseth was baptized.

The church made good progress the following year. At the Conference in La Crosse in 1868 it was reported that thirteen members had been received by baptism that year. The church had thirty members at that time.

In 1869 the church had grown so strong that it erected its own house of worship. It was built in the Jostad Coulee on a two acre lot which was partly laid out as a cemetery. That the Baptists were aggressive and won converts is evident from what an historian says:

“After the close of the war a Baptist revival went over this Norwegian settlement. A large church was erected at West Salem, and a group of Anabaptists was seen at each brook engaged with their immersing.”¹

Andreas Jostad was a gifted person, and he served as leader of the little church when no visiting minister was preaching to them.

1. Holand, *Norske Settlementers Historie*, p. 288.

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The following statement is found in the minutes from the annual meeting of the Baptist state convention, 1871.¹

"C. J. Westergaard worked among the Danish churches in La Crosse Valley and was beset with difficulties of which he often speaks, not complainingly."

The "Danish" churches referred to were the Norwegian church in Half Way Creek and the Scandinavian church in La Crosse.

Rev. C. J. Westergaard was at this time working as missionary in Wisconsin, and he spent so much time in Half Way Creek that in 1870 the church considered him as its pastor. He also served the church in La Crosse from 1869 to 1871. Westergaard's work was very successful. Many were converted, and during the year he spent in Half Way Creek, 1870, eleven persons joined the church by baptism.



CHURCH IN HALF WAY CREEK

The church had been working also down in La Crosse, and in 1869 it had so many members living in that city that they found it advisable to organize their own church. When six members had left Half Way Creek to form the La Crosse church, the mother church still had forty-one members left.

That the Norwegian church at Half Way Creek had the sympathy of the English speaking Baptists is evident from the following letter which Rev. J. W. Fish from Fox Lake wrote in *The Standard*:

"The Scandinavian Baptists in West Salem, La Crosse County, are engaged in erecting a small church edifice. They have exhausted their own means and now lack three hundred and fifty dollars. They are greatly embarrassed for this small amount. God is greatly blessing the labors of our home missionary, Br. C. J. Westergaard, in that region. Our state convention board has recommended this church to the benevolent contribution of some of our other churches. Will our brethren, the pastors, see that this call is laid before their churches and send the result at once to Rev. C. J. Westergaard, West Salem, La Crosse County, Wis."²

1. Baptist State Convention *Minutes*, 1871, p. 27.

2. *The Standard*, April 21, 1870.

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At the Danish-Norwegian Conference in 1872, it was reported that the Half Way Creek church had thirty-three members.

According to the minutes of the State Convention for 1873, the Danish preacher, Rev. H. A. Reichenbach, was working among the Scandinavians in La Crosse Valley and the St. Croix Association.

In September 1874, Rev. E. S. Johnson, the pioneer Norwegian Baptist preacher from Minnesota, became pastor of the church, which at that time had twenty-seven members and eighteen scholars in the Sunday school. When Johnson closed his work a year later the church had thirty members.

In the summer of 1877, Rev. J. B. Sunth and Rev. J. A. H. Johnson came from Oconomowoc to Half Way Creek and La Crosse. Sunth remained in La Crosse Valley for some time, while Johnson went on to Minneapolis. Sunth visited also Sparta, Wis., that summer, and a great revival broke out because of his labor.

From 1879 Rev. Iver Larsen served as pastor of the Half Way Creek church for about a year, and in 1882 Rev. M. Hansen, who at that time was pastor of the church in La Crosse, laid down some work in the church in the Valley, as the Half Way Creek church generally was called. The church had no pastor for many years after 1882. The membership had gone down to thirteen in that year. But the few members which were left tried to keep the work going without a pastor. A correspondent in *Oliebladet* wrote in June 1882:

"We who are left meet regularly in the church every Sunday for worship, and we have also a Sunday School with 25-30 children."

However, from that time the church went gradually further down, and after a few years it had actually ceased to exist, as no regular work was carried on.

La Crosse

The Norwegian Baptist church in La Crosse grew out from the church in Half Way Creek, which was organized in 1866.

The first to be baptized in La Crosse were Peter Olsen and wife. C. J. Westergaard baptized them March 9th, 1869, in a lake while there was ice on the water. At that time the members of the Half Way Creek church living in La Crosse were so many that they considered themselves strong enough to organize a church.

March 29, 1869, the little group of Baptists met in the home P. J. Johansen to consider the question of organization. They decided to ask the church in Half Way Creek for their church letters and at the same

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time ask for help to organize the church. This step was taken, "not because they were not satisfied with membership in the Half Way Creek church, but because they were interested in the salvation of their countrymen."

Saturday, April 10, 1869, the church was organized and took the name, "The Scandinavian Baptist Church of La Crosse". It was organized with the following thirteen members: Ole Pettersen, Oline Pettersen, P. J. Johansen, M. C. Jørgensen, Karen Windsen, Emma Johansen, Peter Olsen, Mette Olsen, Ole Nilsen, Anna Nilsen, Christian Olsen, and Maren Rasmussen. The first six mentioned had been members of the Half Way Creek church. Rev. C. J. Westergaard was elected pastor, Ole Pettersen deacon, and M. C. Jørgensen clerk. It was decided that an offering should be taken up for the American Baptist Home Mission Society once a month. That the church wanted to protect itself against heresy is evident since the church decided that "nobody is allowed to speak publicly in the church without the permission of the church".

The day after the organization took place, Sunday, April 11, 1869, a council met for the purpose of recognizing the church. Three churches were represented with eleven members, and these unanimously recognized the church.

Rev. Westergaard served the church until September 1871. Rev. Jens Hendriksen, another Danish preacher, then promised to visit the church one Sunday a month. It was natural that the church under such circumstances could not make much progress. After the church had been organized, only fifteen members joined the church during the first four years. Several of the old members became discouraged and left the church so it did not have more than thirteen members in 1875. Rev. E. S. Johnson had then been pastor of the church for a little more than a year. The minutes of the La Crosse Valley Baptist Association for 1876 read:

"The Scandinavian church in La Crosse has been without a pastor almost the entire year. Rev. E. S. Johnson was called away by sickness of his family about a month after the last meeting of the Association, and did not return to them. They are living in the love of Christ, and harmony with one another and all God's people. They have regular services every week, led by different brethren in the church."

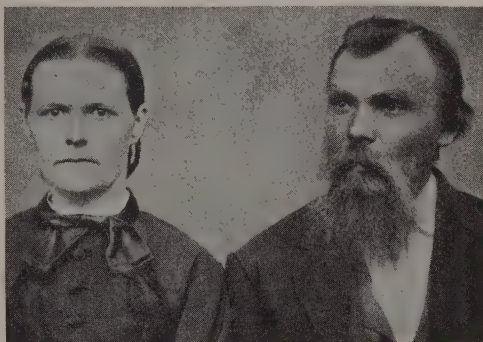
Among these brethren must be mentioned especially Iver Larsen, who with his brother Magne Larsen had been received into the membership of the church in 1876. In 1878 the church unanimously decided that Iver Larsen should use the gifts God had given him by preaching the gospel.

From the fall of 1878 the Swedish minister, Rev. O. Okerson served

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the church as pastor for about a year, and again members of the church and visiting ministers supplied the preaching of the gospel for the little struggling church. J. B. Sunth, whom the church had licensed to preach in 1878, was a great blessing to the church in those days.

The church must have been in a rather low condition in 1880, so much so that a reorganization seems to have taken place the following year. At the annual meeting of the La-



MR. AND MRS. ANDREW SORENSON

Crosse Valley Association in 1886 the pastor, Rev. A. Brandt, reported:

“Five years ago the church was organized in La Crosse with sixteen members. Br. Hansen was pastor four years, and when he left there were seventy members.”

There is no other record of such a reorganization, but it is a fact that when the Danish preacher, Rev. Marcus Hansen, took up the work in La Crosse in 1881, the church experienced a spiritual revival. Hansen was at that time working as a missionary in connection with the Baptist State Convention. In 1882 he was chosen pastor of the La Crosse church and served as such up to 1885. About fifty new members were received into the church in those years.



HOME OF ANDREW SORENSON, THE FIRST MEETING PLACE IN LA CROSSE.

Rev. Hansen wrote in *Oliebladet* May 16, 1883, and told of a public debate which had been held between the Baptists and the Lutherans. J. S. Lunn, J.

B. Sunth, O. Jensen, and J. Hendriksen took part on behalf of the Baptists. Hansen said that six persons were baptized as a result of that debate.

From the time the church was organized, services were held both in South and North La Crosse. Most services were held in private homes,

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especially the home of Andrew Sørensen in South La Crosse, a man who was early noted as a preacher of the gospel. But it is evident that a rented hall also must have been used, since it was recorded in 1877 that the church "paid twenty-five cents for the use of meeting place". Probably this meeting-place was the old church building belonging to the American Baptist church in South La Crosse. In 1881 it is certain that this building was used by the Norwegian church. The following year the building was given to the Norwegians on the condition that they took over a mortgage of \$1400.00, resting on the building.



CHURCH IN SOUTH LA CROSSE

the American church. Rev. M. Hansen wrote in *Evangelisten* January, 1883:

"We have begun to build a house of worship in South La Crosse. I have been visiting several churches to secure some financial help. I received something in every place, and we hope to be able to get a suitable house to meet in."

About the same time the church bought a lot on which stood a small house in North La Crosse. The intention was to erect a house of worship on this lot for the people of North La Crosse. However, the building-undertaking was postponed as the church had the privilege of holding services in a Union Church, a building which had been put up for the use of all Christian denominations.

Milwaukee

The Norwegian Baptists never got a strong foothold in Milwaukee, the largest city in the state, with its large Norwegian population.

It was around 1870 that Norwegian Baptists first appeared in Milwaukee. August 10, 1871, eight persons came together at No. 144 Park street and organized the Scandinavian Baptist Church of Milwaukee. The charter members were the following: Søren Sindall, Mrs. Inger Sindall, Peter Wood, Mrs. Kristine Wood, Rudolf Christensen, Mrs. Karine Christensen, Peter Jørgensen, and Karen Helene Olsen. The first six mentioned had church letters from Racine, Wis. Søren Sindall was elected

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deacon, P. Wood secretary, and R. Christensen treasurer. That same evening these few members gave \$50.00 to buy pews for a meeting-hall. The next day the church was recognized by a council.

A few weeks after the organization three new members were received, but about the same time the Christensen family moved to Oconomowoc. Not much was heard from the church after that, but it was mentioned by Peder Sørensen in *Elieser* in 1872:

"The little church which was organized in Milwaukee a little over a year ago, has not made much progress, and as some of the members have moved away, from an external point of view it is very discouraging for the few who are left. But the Lord has promised to be among those who meet in the name of Jesus. Jørgen Hansen, a brother from Racine, visits them once a month and preaches the word to them."

January, 1873, a correspondent to *Evangelisten* in Denmark wrote about the church in the following words:

"The church in Milwaukee seems to disappear, as so many leave for other places. Brethren from Racine are visiting them occasionally."

The church disbanded as early as 1876, probably earlier. It is quite probable that most of the members in this church were Danes.

The Danish-Norwegian Conference did not gladly see the church disappear, and when the Conference met in 1876 it was decided that a couple of ministers should go to Milwaukee to see what could be done. Rev. L. Jacobsen wrote in *Oliebladet* February, 1877:

"At the last conference it was decided that P. Jentoft and I should go to Milwaukee to try to win souls for Christ. We went there in June and stayed there eight days and held meetings for the Danes in a German Baptist church on the north side, and for the Norwegians in an American Baptist church on the south side. I visited them again in July and in September, and then I asked J. Hansen in Racine to take care of the work in Milwaukee."

It took many years before there again was a Norwegian Baptist Church in Milwaukee.

Primrose

The Norwegian Baptist work in Primrose never was strong. The little church that was organized there made little progress and, as it seems, soon went out of existence. Nevertheless, Primrose was a very important place in the history of the Norwegian Baptists in Wisconsin because of its pastor, Rev. Lars O. Myrland.

All that is known about the beginning of the little church in Primrose is found in the minutes of the conference in 1873:

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"Rev. L. Olsen from Primrose was present and requested that a church organized in January that year, of which he had been chosen pastor, be received into the conference. . . . After L. Olsen had related about the situation of the church and about its organization, Rev. Reichenbach said that according to the information received, the Primrose church had not been organized in a legal way, and that had to be done before it could be received into the conference. The brethren agreed with him."

What was irregular about the organization is not known, most likely it was that it had not been recognized by a council.

The conference appointed a "council" consisting of five members to investigate the organization of the Primrose church. This "council" reported back to the conference that "the organization of the church, its church polity, and its confession of faith were in harmony with the word of God and the Baptist denomination". The church was then received into the conference. Shortly afterwards, the little group must have been dissolved because no more is heard of it, and the following year it is reported that the Mt. Vernon church had nine Norwegian members. These were evidently the former members of the Norwegian church. How many members the church had when organized is not known, but the following are known to have been members: Rev. L. O. Myrland and wife, Miss Anna Myrland, Mr. and Mrs. J. J. Lansworth, and Mr. and Mrs. Kittelsen. A few years later there were fifteen Norwegian Baptists at Primrose, most of them members of the Mt. Vernon American church, located only three miles from Primrose. A daughter of the Kittelsen family mentioned is the wife of Rev. K. J. Wick who served as pastor of the Minneapolis and Lake Lillian churches in Minnesota.

But if the Norwegian Baptist church at Primrose went out of existence shortly after it had been organized, Primrose continued to be a place of importance in the history of the Norwegian Baptists. Rev. L. O. Myrland continued to preach the gospel around in the state, and whenever he came to the annual meeting of the Conference, he was invited to take a seat as a delegate of the Conference.

The next time something was heard from Primrose was in 1885. G. Nesse wrote in *Oliebladet* No. 22 of that year:

"It will be remembered that I was asked by the mission committee to work in Primrose and vicinity. I came here in the last part of July, and I have been here six weeks now. There used to be a flourishing Baptist church here, consisting of American and Scandinavian members, but the Baptists who are left now are old, and the field will soon be waste. What is to be done? The Americans have given up the field as the largest part of the population is

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made up of Scandinavians. The large house of worship, which has no indebtedness resting upon it, is now used by the Lutherans and Methodists. If permanent work could be carried on, it would not be without results."

It must have been the Mt. Vernon church Mr. Nesse wrote about. Very little Baptist work of any kind has been carried on in Primrose since 1885.

Racine

In 1864 a Scandinavian Baptist church was organized in Racine. It was in reality a Danish church but several Norwegians joined it. In 1879 the church invited Rev. J. B. Sunth to hold some services in order that the Norwegian people in the town might be attracted to the church. The result of the meetings was that the Norwegian members of the church came to the conclusion that they ought to organize a new Norwegian church in order to be better able to appeal to their countrymen and to win them for Christ and their denomination.

September 8, 1879, five members received their letters from the Scandinavian church in order that they might organize a Norwegian church.

October 24, 1879, a recognition-council was held consisting of thirteen members. O. Tortensen, who had been a preacher in Norway, and who had been chosen elder of the little Norwegian church, told of the organization of the church, and it was recognized by a vote of nine to four. The church held its services in the home of Mr. Rhode, and Rev. J. B. Sunth who was pastor in Chicago, visited them occasionally and preached the gospel to them.

In April, 1880, a correspondent from Racine wrote to *Oliebladet* and told of the organization of the church. In May the same year another correspondent wrote:

"The Norwegian church in Racine has taken in one member by confession, one by letter, and five by baptism since its organization. It has also a Sunday School with twenty-three scholars."

The little church had never any settled pastor and no church building, and from the spring to the fall of 1880 Sunth was in Norway. Under those circumstances it was natural that the church did not make much progress. Some of the members became discouraged, and November 27, 1881, five of them returned to the Scandinavian church, and no more is heard of the Norwegian church in Racine.

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Manitowoc

Quite early there seems to have been some Norwegian Baptists in Manitowoc. In May 1874 Rev. L. Knudsen wrote in *Evangelisten*:

"In October I visited Manitowoc where I found seventeen Baptists, some Norwegians and some Danes. Most of the last ones have united with a German church. The rest of them are eager to organize a church, but nothing has been done as yet."

Elieser, a paper published by Peder Sørensen, North Cape, Wis., wrote in 1872:

"In Manitowoc there is a little group of Baptists, which we have visited a few times. For a long time they have not had a regular teacher to serve with the preaching of the word before this summer when Gunder Jørgensen came from Kragerø, Norway. It is hoped that he will be a blessing to them."

This Gunder Jørgensen was baptized in Skien by F. L. Rymker in 1861, and when the church in Kragerø was organized in 1862 Jørgensen was chosen pastor. He was a gifted man. In 1908 he wrote a large book, *Historisk Betragtning over Profeterne, særskilt Daniels og Johannes Aabenbaring*.¹

These Norwegian Baptists in Manitowoc never organized a Norwegian church, but some of them are found in the American churches to this day.

Dorchester

In 1874 the first Norwegian Baptists came to Dorchester, a little town of a few hundred inhabitants, in Clark county. Concerning the beginning of Baptist work in Dorchester Rev. L. Jacobsen wrote in *Vægteren* July 25, 1888:

"Fourteen years ago two Norwegian Baptists came to Dorchester, one from Oconomowoc, and the other from Primrose. When the first mentioned man went back to get his family, he stopped over night at the home of Rev. L. Knudsen in Neenah and received the promise from him that he would visit them here. Later on several Norwegian families arrived, many from Oconomowoc, others from Primrose, and others from different places."

The first family that came from Primrose was J. J. Lansworth² and wife, Susan Myrland Lansworth. A short time after this family came, Rev. L. Knudsen did visit Dorchester according to promise. He held some meetings there and baptized a young man.

1. *Historical Survey of the Prophets, especially the book of Daniel and the book of Revelation.*

2. Landsverk in Norway.

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L. Jacobsen continued in the above mentioned article in *Vægteren*:

"In 1881 there were seven Baptists who had come from Oconomowoc, among them H. Halversen, and from Primrose Br. L. O. Myrland had come with wife, daughter and son-in-law. Then there was a young man baptized by Rev. Knudsen, and a Swedish brother, thirteen in all."

Rev. E. S. Sunth, pastor of the church in Oconomowoc, visited his members in Dorchester in the spring of 1881, and the results of the visit are described in *Oliebladet*:

"On the request of some brethren who had moved from Oconomowoc I visited Dorchester last spring. I tried first to get acquainted with the people by calling on them in their homes, and then I began to hold services in a large school house, which also was used as church. The services were well attended whether we met in town or out in the country district. The Gospel of the Cross proved to have the same power as it always has had, and those who were dead in their sins began to ask how they might be saved. At one service twenty-five stood up and asked for prayer. When I had been there three weeks I had the pleasure of baptizing three persons. Baptism of believers was of course something new, and practically the whole population came out to witness the scene. It created a deep impression upon those who were present. The same day, May 29th, we—three ordained ministers—met with thirteen baptized believers in order that they might be organized into a church according to the teaching of the Word of God."¹

In the fall of the same year, Sunth came back and held some services and baptized seven of the new converts. He visited the place also in 1882, which is evident from a letter he wrote in *Baptist Home Mission Monthly*:

"In the first part of this quarter we had a glorious revival at Dorchester, eighteen new converts were baptized, and others will unite with the church soon. The little church I organized fifteen months ago of nine² persons now numbers forty-four. A house also is under erection and will be ready this fall. Our Norwegian mission field looks brighter now than ever before. If we only had more men and means, great things could be accomplished."³

Rev. L. O. Myrland moved with his family from Primrose to Dorchester during the summer of 1882, and this proved to be a blessing to the church. March 15, 1882, Myrland wrote in *Oliebladet*:

"Within the church we have peace and unity, and several are near the church and realize the necessity of walking in the way of the Lord. The church is scattered around a wide territory. Here in town three families live. We hold our services sometimes in town and sometimes out in the country.

1. *Oliebladet*, Nov. 15, 1881, p. 348.

2. According to the report above, there were thirteen.

3. *Home Mission Monthly*, December 1882.

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We have now decided to build a house of worship, but the means are very small, and some of the members—we are twenty-two—cannot give anything as they are so poor. We have cut timber in the woods and have brought it to the sawmill in order to get building materials.”

Susan Lansworth gave the lot to the church, and her father became the moving factor in the erection of the house of worship. August 1st, 1882, Rev. E. S. Sunth wrote in *Oliebladet*:

“After the conference I went to Dorchester to work some weeks among our people. When I had held some meetings, I noticed that many were stirred, and I decided to continue, and God blessed his word to the large audience. Many were convicted of their sins and sought refuge at the Lamb of God. I had the joy during this revival to baptize eighteen persons who had confessed faith in Jesus Christ. The little church which was organized a little more than a year ago with thirteen members, now has forty-four. The church is now erecting a house of worship, which they are badly in need of, and which most likely will be finished within a month.”

The church building, which seated 150 people, cost about \$800.00, besides the lot which was worth \$400.00.

The new house of worship was dedicated November 18, 1883, and Rev. I. Larsen from Oconomowoc preached the dedication sermon. It was reported that the church at that time had a good Sunday school with J. Lansworth as superintendent.

In 1883 Myrland was chosen pastor of the church, and he served with great zeal until he retired from the ministry in 1888.

The church had thirty-nine members in 1884.

PIONEER PREACHERS

LARS OLSEN MYRLAND

Lars O. Myrland was born in Voss, Norway, October 10, 1810. As a young man of twenty he came under the influence of the followers of the peasant preacher Hans Nilsen Hauge. For about five years he was struggling under the heavy yoke of the law, but finally found peace in the grace of the Lord Jesus Christ. In the spring of 1846 he was married to Bertha (Betzy) Eielsen who was born July 25, 1815. She was a sister of the well known preacher in this country, Elling Eielsen.

At the age of 27 Myrland began to preach the gospel among the friends of Hauge, and he had quite a reputation as a preacher when he April 10th, 1850, with wife and two children left his native country for America. The voyage took thirteen weeks, as they came by sailing vessel, and on the way their infant daughter Anna died; but as they were nearing

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land, they were permitted to keep the little lifeless body until they reached Buffalo, New York, where interment took place.

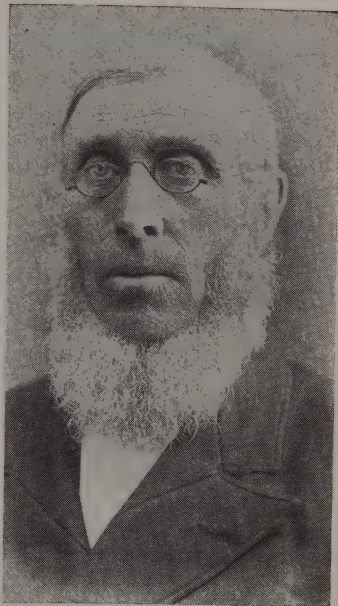
Myrland settled down at North Cape in Racine County, Wisconsin, where Elling Eielsen at that time was living, and with him they made their home until they were able to establish their own household. The young newcomer worked as a farmer; but he was also traveling around in the country preaching the gospel, and the common people heard him gladly.

In 1864 Myrland moved to Primrose in Dane county where his brother Peder Myrland, who was married to another sister of Elling Eielsen, had been living since 1854. Some of the children of Peder Myrland became rather prominent in politics; one of them, Eli Pedersen, was a member of the state legislature.

It was at Primrose that Myrland came in contact with the Baptists, especially with a family by name Randall. A period of intense Bible study began in regard to the question of baptism, but it did not take long before both Myrland and his wife were convinced about the truth of believers

baptism. In the spring of 1870 the sturdy peasant preacher with wife and their daughter Susan and her husband, J. J. Lansworth, were baptized by Rev. G. S. Martin, Sr., pastor of the church in Mt. Vernon. It is an interesting coincidence that Miss Josephine LaFollette, a sister of Robert LaFollette, Sr., was baptized at the same time.

Lars Myrland and his wife were devoted Christians and well versed Bible students, and they had a great influence over the people with whom they came in contact. Myrland preached the gospel to his countrymen in Dane County and the surrounding counties as often as he had an opportunity, and so effective was his preaching that he was ordained to the Baptist ministry by the Mt. Vernon church, September 14, 1872. Thus he became one of the earliest Norwegian Baptist preachers in this country.



REV. L. O. MYRLAND

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He owned a farm in Primrose which he was working, but as often as he could, he went out to preach the gospel. He laid down a great deal of labor in Oconomowoc, Rio, Dorchester, and other places.

Myrland's work was not without result. Souls were converted, and so many of them joined the Mt. Vernon church that they thought they could organize their own church, and that was done in January 1873. The little church of which Rev. Myrland became the pastor was organized, most likely, with nine members.

In 1882 Myrland and family moved to Dorchester, and shortly afterwards he became the pastor of the church. In 1888 he retired from the active ministry being then seventy-eight years old, but he preached often even after that. At a conference in Neenah he was to preach on the topic, "The Hope of Old Age". He said then as he stood leaning on his staff: "I am satisfied with life and prepared to die." The same words he expressed to his son, Rev. Eli L. Myrland, a few hours before he died, Jan. 5, 1891, in the home of his daughter, Mrs. Lansworth, in Ogema. He was buried at Primrose. Mrs. Myrland died August 27, 1903.

L. O. Myrland and wife had seven children, Rev. E. L. Myrland, Ole L. Myrland, Susan—Mrs. J. Lansworth, Anna—Mrs. Peder Lansworth, Louise—Mrs. Sorenson, Amelia Myrland, and the baby daughter who died on the way to America.

IVER LARSEN

Iver Larsen was born near Bergen, Norway, January 10, 1848. As a young man he was fishing on the western coast of Norway. Later on he learned the trade of a cooper and settled down in Tromsø. It was just in the pioneer period of the Baptists in northern Norway that Larsen came to Tromsø. He had no love for God at that time and especially no love for the Baptists. One evening when he went to hear the Baptist preacher, Rev. O. B. Hanson, he filled his pockets with stones, as he was going to fix that preacher. However, the power of the gospel was manifested upon the young man, and when Hanson had ended his sermon, Larsen asked for prayer and surrendered his life to God. May 29, 1872, he was baptized and became a member of the Baptist church in Tromsø.

In 1873 Larsen took his young wife and went to America where he settled down in St. Peter, Minn. From there he went to La Crosse, Wis., and it was in La Crosse in connection with the little Norwegian church he began to preach. In 1880 the La Crosse church decided to ordain Iver Larsen, and as the Swedish Conference that year met in Isanti, Minn., he

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went there with the request that the conference would act as a council. The result was that Larsen was ordained in Isanti, June 5, 1880.

The winter of 1878-79 he had spent at the seminary in Morgan Park, but his wife's sickness compelled him to give up his studies. In later years he used to say that he too had "gone through" the Seminary at Morgan Park.



REV. IVER LARSEN

In August 1880 Larsen became pastor of the Norwegian-Danish church in Minneapolis and served it a little more than two years. After holding a pastorate in Oconomowoc, Wis., for three years, he again became pastor of the church in Minneapolis and served it until December 1892. During the nine years and four months he served the Minneapolis church he received 178 members into the church. For fifteen years Larsen then served the large Danish church in Clarks Grove, Minn., and rendered such valuable service that the church came to be the strongest Danish or Norwegian church in the country. From 1907 to 1912 Larsen again served as pastor of the La Crosse church, Wisconsin. As his health was broken he intended to retire from the active ministry, but after he had moved to Minneapolis in 1915, he promised to take charge of the Norwegian Ebenezer mission. Shortly afterwards, however, he took sick and had to spend the last eighteen months of his life in bed. He died March 5, 1917, and was buried in Clarks Grove, Minn., March 8, 1917. Larsen's last prayer was "Lift me higher up, oh God!"

That prayer was characteristic of Rev. Iver Larsen. His one ambition was to live closer to God, so he could catch his spirit and manifest his love. He was a great preacher and a still greater pastor, and there was no missionary enterprise which did not have his interest or sympathy. He was one of the outstanding personalities among the Norwegian Baptist pioneers.

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J. B. SUNTH

John Brynlund Sunth¹ was born in Elgsnæs in northern Norway, June 8th, 1853. As a fourteen year old boy he came with his parents to America and settled down with them on a farm near Houston, Minn.



REV. J. B. SUNTH

Here the Sunth family came in contact with the Swedish Baptists, as there was a Swedish church in Houston, organized by F. O. Nilsson in 1853.

Sunth's parents joined the church, and thus they became one of the first Norwegian Baptist families in Minnesota.

When twenty years old John Sunth was converted in Arcadia, Wis., and the next year he was baptized by Rev. E. B. Edmunds. From 1874 to 1875 Sunth attended business college in La Crosse, Wis. As he felt God's call to enter the gospel ministry, he entered in 1875 the Scandinavian Baptist Seminary then located

in Chicago. He was the first Norwegian student to study at that institution. Sunth was ordained to the gospel ministry by the Second Swedish church in Chicago May 21, 1877, and the following year he was graduated from the Seminary.

John Sunth served the following churches: the First Norwegian church, Chicago, from 1877 to 1882; the Swedish church, Houston, Minn., from 1882-1883; the Norwegian-Danish church, St. Paul, Minn., from 1883-1889; Norwegian church, Brookings, S. D., from 1889-1894; Fargo, N. D., from 1894-1897; La Crosse, Wis., from 1899-1903; St. Paul, Minn., from 1903-1907; Fargo, N. D., from 1907-1911. The last years of his life he spent in La Crosse, Wis., where he died June 9, 1918.

J. B. Sunth was a whole-hearted Christian, a zealous worker in the Kingdom of God, and a great soul winner. Time and again he saw great revivals, and the work he did in a church was always of a solid nature. He

1. His name from Norway was Sundt, and he was often known under that name also in America.

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was a biblical preacher, expounding the Word of God, a man who manifested his faith in the power of the Gospel. That he was a good pastor is evident from the fact that several times he was called back to churches he had previously served.

Sunth was also a strong denominational man. He was pastor of the church in Fargo, N. Dak., when the Norwegian Baptist Conference of America was organized at that place, and for several years he served as treasurer of that organization. When he approached the end of his life, there was only one topic he desired to speak about, the faithfulness of God. He had experienced it, and he wanted to exalt it as long as he lived.

E. S. SUNTH

Edward Sverdrup Sunth, a brother of John B. Sunth, was born in Elgsnæs, northern Norway, May 20, 1855. At the age of twelve he followed his parents to America, and as a young man he had his home in Houston, Minn. It was there he was converted during a great revival. Shortly afterwards he was baptized and became a member of the Swedish Baptist church.



REV. E. S. SUNTH

In 1877 Edward followed the example of his brother John, and entered the seminary at Morgan Park, Ill. When he was graduated in 1880 he became pastor of the Oconomowoc church in Wisconsin. There he was ordained, and served the church until October 1882 when he became pastor in Minneapolis. From 1884 to 1886 he traveled

as a missionary in the state of Minnesota, and God blessed his work abundantly.

In 1886 Sunth went home to Norway, and while there he received a call from the church in Bergen and served it for two years. In 1888 he married Miss Bergitte Johnsen and returned with her to America and again he became pastor of the church in Oconomowoc, Wis. From 1892 to 1895 he was again in Norway and served the church in Oslo. He was that time sent to Norway by the American Baptist Missionary Union. Sunth always saw results of his labors, but never more than he did in Oslo. Hundreds were converted, and a large number of converts joined the church.

Again Rev. Sunth set out for America and served the churches in Artichoke and Sparta, Minn., from 1895 to 1899. After a pastorate of a

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year and a half in Seattle, Wash., he served the church in Valley City, N. D., from 1901 to 1904. The next move Sunth made was to Manitoba, Canada, where he bought a farm. From 1906 to 1907 he was again in the States as pastor of the Sparta church in Minnesota; but in 1907 he returned to Canada where he spent the rest of his life. He died in Winnipeg, July 8, 1929.

Rev. E. S. Sunth was a marvelous preacher. He was the Chrysostom among the Norwegian Baptists on both sides of the Atlantic. He was also a very successful evangelist. He always saw results of his labors, and he brought hundreds of souls into the Kingdom of God. Although he was not the first Norwegian Baptist minister in Wisconsin, no other man in the pioneer period can be compared with E. S. Sunth when it comes to results in that state. The churches in Rio, Dorchester, Milwaukee, Oconomowoc, and Eau Claire owe Sunth a great debt. He was the outstanding pioneer in Wisconsin. However, when it came to the more quiet, but solid work in the churches, his brother John Sunth surpassed him.

Shortly before his death E. S. Sunth published a volume of sermons, *Gjennem Forhænget* (Through the Veil). He also gave the Winnipeg church a gift of \$1,000.00 to enable it to buy its own house of worship.

Chapter V

THE PIONEER PERIOD IN MINNESOTA

Baptist work in Minnesota began when Rev. I. P. Parsons came to St. Paul in 1849, and in December the same year the first Baptist church was organized. Ten years later the Minnesota Baptist State Convention came into existence.

Minnesota has always had a comparatively large population of Scandinavians. In 1851 Norwegians came and settled down in Fillmore County. It will be remembered that Hans Valder founded the town Newburg there in 1853. About the same time Norwegians settled down in Winona, Houston, Olmstead, and the Dakota counties. The Swedes also came to Minnesota in the early fifties, and the pioneer, Rev. F. O. Nilsson, who had been sent into exile from Sweden because of his Baptist faith, labored among them. In 1858 four Swedish churches had been organized, and that year a Scandinavian Baptist Conference was organized.

The American Baptists early became aware of the great opportunity there was for missionary work among the large number of Scandinavians, who constantly were pouring into the state. In 1865 the missionary committee reported to the State Convention:

"The committee have made repeated efforts to obtain the services of a German and a Swedish Missionary, but were entirely unsuccessful, until late in the year when Rev. Laus (Olaus) Okerson agreed to enter upon the work, directing his efforts to the entire Scandinavian race represented in the State. He began his labors under appointment of the American Baptist Home Mission Society on the first inst. (October 1865)—Too much importance cannot be attached to the evangelization of the swarm of foreigners which immigration is pouring in among us."

This Okerson was an aggressive minister of the gospel, and very successful. Although most of his time was spent among the Swedes and the greatest results of his work were seen among that nationality, he also labored among the Norwegians and saw results of his labors both in Minnesota and Wisconsin, and also in Washington.

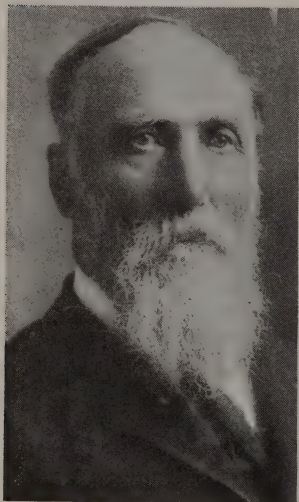
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In 1867 the Danish pioneer Rev. Lars Jørgensen was appointed missionary among the Norwegians and Danes in Minnesota, and he labored as such for two years. At the meeting of the State Convention in 1869 it was reported that there were fourteen Scandinavian Baptist churches in the state, and nineteen ordained Scandinavian ministers. None of these churches were Norwegian, but two of the ministers were.

In Wisconsin the first Norwegian Baptist churches produced the first Norwegian Baptist preachers with the exception of Rev. L. O. Myrland. Not so in Minnesota; there the Norwegian pioneer preachers are first on the field, and the first Norwegian churches were results of their labors. It will therefore be in place first to tell about some of the Norwegian pioneer preachers in Minnesota.

E. S. JOHNSON

Eilert Severin Johnson was born in Trondenæs, northern Norway, in 1832. As a young man he came to Tromsø to learn the trade of a tailor. During the great Lammers revival he was converted, and shortly afterwards he joined the Free Apostolic Christian church. In Tromsø Johnson was married to Miss Johanna Marie Lintner.



E. S. JOHNSON

Johnson soon began to testify about his Saviour, and his testimonies were so acceptable that the church sent him out as an evangelist. He visited several of the Free churches, and in 1862 he was called as pastor of the Free church at Aase.

In 1864 Johnson took his family and came over to America where he settled down in Lake Prairie township, near St. Peter, Minn. He continued to preach also on this side of the water, especially to a group of Free church people near St. Peter.

In 1868 Johnson was baptized by the Swedish Baptist preacher, Rev. O. Okerson, and shortly afterwards he was ordained to the Baptist ministry at Lake Crystal, Minn. He was now appointed missionary to the Scandinavians, and he saw great results of his work. He organized the church in Lake Elizabeth, and he baptized a great many in Caledonia where there was a Swedish church. For about a year he was pastor of the churches in La Crosse, and Half Way Creek in Wisconsin.

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Johnson's first wife died in 1872, and four years later he married Miss Cora Oleson. He had in all nine children.

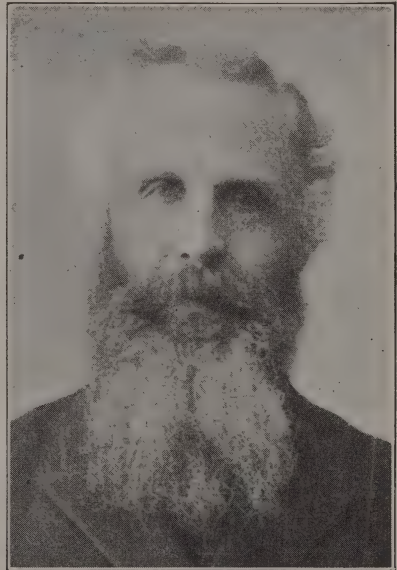
Johnson had a farm near St. Peter, and in later years that claimed most of his time. Although he was a great blessing to his countrymen, it is difficult to realize what he might have been to them if he had given all his time to the gospel ministry.

Rev. E. S. Johnson was a patriarch in appearance, and he had a beautiful Christian character, a character which testified about the grace of Christ even when he was not preaching.

October 6, 1911, Rev. Johnson passed away, seventy-nine years old. He was buried in St. Peter. He was an Israelite indeed, in whom there was no guile.

J. O. MODAHL

Jacob O. Modahl was born in Telemarken, Norway, April 13, 1838. As a young man he was converted during the great revival that swept over Norway in the fifties, and in 1864 he was baptized and joined the Baptist church in Skien. Three years later he set out with his wife for the new world and settled down in Fillmore County, Minnesota, where he arrived June 11, 1867. It took a year and a half before Modahl met any Scandinavian Baptists. He heard then that some Swedish Baptists had settled down twenty-six miles from his home. So great was his desire to see brethren in the Lord that he started out immediately on foot, in spite of two feet of snow on the ground. Next year he heard that some Norwegian Baptists lived in La Crosse, Wis., and at once he started out to visit them, forty-five miles from his home.



REV. J. O. MODAHL

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

In 1870 Modahl began to preach the gospel, and he visited one Norwegian settlement after the other, telling the people of God's grace. Modahl was ordained to the gospel ministry, and shortly afterwards he was appointed a missionary to the Norwegians by the American Baptist Home Mission Society. In 1874 he moved to Rolling Forks, Minn., and became the pastor of the church, a position he held for many years.

The greatest work done by Modahl was under the auspices of the American Baptist Publication Society, first in Minnesota, and from 1888 in North Dakota. That work was really great. He walked around in Minnesota and North Dakota, carrying his heavy satchels full of books year after year, until his back was so bent he could not stand upright. In Sparta and Artichoke in Minnesota, and in Fargo, Valley City, Coopers-town, Hillsboro, Grand Forks, and many other places in North Dakota he sowed the precious seed of the living word. Hundreds and again hundreds were brought to a saving knowledge of Jesus Christ through the labors of Modahl.

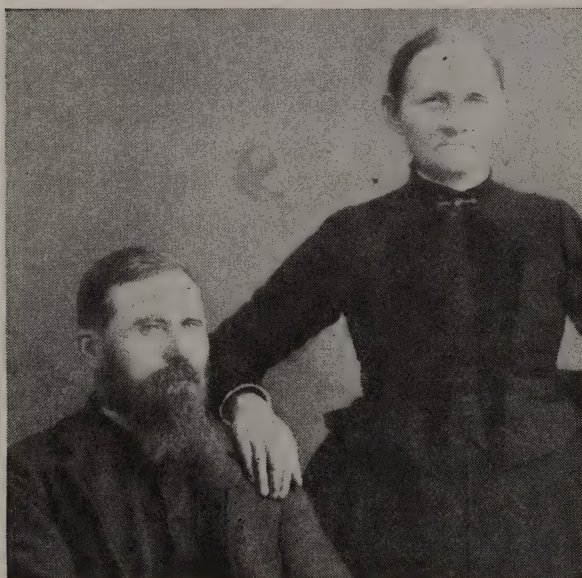
Modahl was married twice. His first wife died in 1880, and in 1892 he married Miss Beate Nikkelsen. He had seven children.

Modahl did not become an old man. Having just returned from a mission trip to Cooperstown, N. D., he broke down in his home in Valley

City. He died fifty-six years old, April 11, 1894, while he was praying for the salvation of his countrymen.

Hans H. Gaard

Hans H. Gaard was born at Karsøy, Norway, on January 13, 1834. At the age of twenty-five he was converted during the Lammer's revival. In 1864 he came to America with his



REV. AND MRS. H. H. GAARD

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family and settled down in Scandia Grove, Minn., but two years later he moved to Lake Elizabeth, Minn. There he joined the Free Apostolic Christian Church, organized by Johan Bomsta. Early during the summer of 1872 Gaard and his wife were baptized by Rev. E. S. Johnson, who held some services, and Gaard became one of the charter members of the Lake Elizabeth church.

As Gaard proved to be a good preacher he was elected pastor of the church in 1874, and January 10, 1875, he was ordained to the gospel ministry.

In 1879 Gaard moved to Artichoke where he was chosen pastor of the church and served as such until 1890. In later years he also often preached for the Artichoke church and nearby churches. He died in 1913. Two of his grandchildren are Rev. H. G. Jorgenson, Artichoke, and Miss Alice Jorgenson, who is working as a missionary in Congo, Africa.

OLE A. LARSEN

Ole A. Larsen was born in Balsfjorden, Norway, September 28, 1839. He was converted during the Lammers revival at the age of fifteen. In 1867 he came to America and settled down in Lake Elizabeth, Minn. He became a member of the Free Apostolic Christian church, and he became a charter member of the Lake Elizabeth Baptist church when he in June 1872 had been baptized by Rev. E. S. Johnson.

Larsen was a good preacher, and he manifested such zeal for the salvation of souls that he in 1879 was chosen pastor of the church. The same year he was ordained to the gospel ministry. In 1881 he moved to Falun, Minn., where he became pastor of the Swedish Baptist church and served it for six years.

In 1887 Larsen moved back to Lake Elizabeth and became a deacon in the Swedish church. When the Norwegian church was organized in Lake Lillian in 1898, Larsen soon joined that church and served it for many years as pastor, or as preacher. He died at the Swedish Baptist Old People's Home, Morgan Park, Ill., January 1, 1933, ninety-four years old.

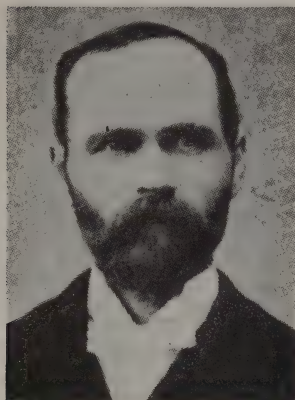
J. A. H. JOHNSON

John Angel Hall Johnson was born at Brønnøy, Norway, March 25, 1854. Eleven years old he came to America with his parents, and settled down in Becker County, Minnesota. In 1874 he was converted and June 15, 1876, he joined the Swedish Baptist church in Becker county. When

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he heard God's call to go into the ministry he entered the seminary in Morgan Park in 1876 and studied there one year. He was ordained by the Becker church July 14, 1877.

In July 1877 Johnson took up the work in Minneapolis in connection with a Norwegian mission which had been started there a short time before. When that mission was organized into a church in 1879, he was chosen its first pastor and served as such until the following year. Johnson then took up the work as a district missionary in the western part of Minnesota and the eastern part of South Dakota. From his home in Ortonville, Minn., he undertook journeys to Artichoke and other places in Big Stone County, in Minnesota and to several places in Grant County in South Dakota. He rendered heroic service, brought many over on the Lord's side and organized the Swedish church at Strandburg, S. D.



J. A. H. JOHNSON

In 1882 Johnson was appointed missionary to North Dakota, and the following year he organized the Scandinavian Baptist church at Fargo. The same year he organized a church in Bismarck and a couple of years later churches in Grand Forks and Caledonia. Johnson served as pastor of the Fargo church until the year 1890, when he moved to the state of Washington and became the pastor of the Scandinavian Baptist church in Tacoma and served that church for eight years. The following year he was pastor of the Norwegian-Danish church in Seattle, Wash.

In 1899 Rev. Johnson returned to North Dakota where he served the church in Grand Forks up to 1901 when he again became pastor of the church in Fargo. In 1904 he moved to Ruso, N. D., where he took homestead. He was traveling as a missionary throughout the state until he in 1909 again moved to Tacoma and served the church for two years. From 1911 to 1915 Johnson was again back in Ruso, N. D., where he started a store; but when the store and everything he had burned up he returned to the ministry and served the church in Park River, N. D., from 1916 to 1918. His health was then failing, and he moved to Tacoma where he spent the rest of his life. He died April 25, 1928.

Johnson was married twice. His first wife, Mrs. Annie Johnson, from Chicago, he married when he was pastor in Minneapolis. She died

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in 1901. In 1903 he married Miss Mary Benson from Big Stone Center, Minn. Both these women were very gifted and assisted their husband in his labor of love. With the first wife he had five children and with his second four.

Rev. Johnson was a gifted preacher, and a practical laborer in the Lord's vineyard. He was always very successful in his ministry. He was a typical "Scandinavian" preacher, working among everybody without regard to nationality, and organizing "Scandinavian" churches. He has a high reputation among the Swedes for the work done among them.

Lake Elizabeth

In 1863 a group of people came from Balsfjorden in Norway, to America and settled down in Kandiyohi County, near the pretty Lake Lillian. Among these new settlers were four Bomsta brothers, one of them the well known preacher Johan Bomsta, who had been pastor of the Free Apostolical Christian church in Balsfjord, and who had been the most successful assistant of Rev. G. Lammers during the time of the Lammers revival which swept over Norway in the fifties. Just as soon as Bomsta came to America, he organized a Free church according to the constitution of the Lammers churches in Norway. These churches did not practice infant baptism, but believed baptism should only be administered to persons who had not been baptized as children. It was natural that the activities of this church would undermine the faith in infant baptism among the people in the community. It was in such a community, Lake Elizabeth, the first Norwegian Baptist church in Minnesota was organized.

During the summer of 1872, Rev. E. S. Johnson came to Lake Elizabeth and held some services. The results were described in the *Standard*, June 13, 1872:

"On a recent Sabbath seven Norwegians were baptized in Kandiyohi Lake in connection with meetings conducted by Br. E. S. Johnson. So the good work is going on."

Another article appeared in the *Standard*, July 18, 1872:

"On the 8th inst. a Baptist church was organized at Lake Elizabeth, Kandiyohi County, of twenty-four members, nearly half of whom were recently baptized. The larger part of the members are from Norway. At this meeting the church called Rev. J. A. Gabrielson to be their pastor, and invited the council convened to recognize the church to act as a council of ordination. —The ordination and the recognition of the church were blended in one service. —Bro. Gabrielson comes to us from the Free church in Norway, after an experience of fourteen years, and in the prime of life. For a time he was pastor in St. Peter."

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Among the seven baptized by Rev. Johnson were Hans Gaard and wife and Ole A. Larsen. Both of these men were rather prominent persons and became preachers of the Gospel.

The pastorate of Rev. J. A. Gabrielson did not last long as he took sick and died in 1874, only two years after the organization of the church. H. H. Gaard was chosen Gabrielson's successor and served the church up to 1879 when he moved to Artichoke.

Even while Gaard was the pastor, Ole A. Larson assisted with the preaching, and in 1879 he was chosen pastor and served for two years.

From 1881 the Lake Elizabeth Church grew mostly through Swedish converts, and it was served by Swedish pastors. Hence it must from that time on be considered a Swedish church. It is still in existence and is doing effective work.

Rolling Forks

The second place where a Norwegian Baptist church was organized in Minnesota was Rolling Forks in Pope County. Around the year 1870 Norwegians began to settle down there, and among them were some who had been "Bible readers" from Norway. They came together in their new homes to study the Bible and to pray without the leadership of any preacher.

Early in the year 1874, Rev. O. Okerson came to Rolling Forks and held some meetings. When he left, the "Bible readers" began to study the question of baptism, since they knew that Okerson was a Baptist. It did not take long before they came to the conclusion that they had never been baptized with biblical baptism. They now tried to get hold of Rev. Okerson, but in vain since they did not know where he lived. They decided then to begin to pray that God would send them a Philip in order that they might be baptized. Shortly afterwards Rev. Okerson came back, and Rev. J. E. Wood wrote from Detroit Lake about the result in *The Standard* of July 16, 1874:

"On May 24th Br. Okerson baptized twelve Norwegians, formerly Lutherans, at Rolling Forks, Pope County, and then organized them into a church. Our prospects are hopeful and improving."

The church was organized with eight members, but the next day, four persons were baptized. Most likely Rev. O. Okerson was chosen pastor; at least he was the pastor in 1875. The following year Rev. J. O. Modahl was pastor of the little church, supported by the State Convention. In 1877 the church reported seventeen members, and the following year twenty-two members. However, at that time internal difficulties

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arose in the church, and the little organization was almost torn asunder. In January 1884 Modahl wrote in *Oliebladet*:

"The church was organized nine years ago, but a few years later the Adventists tore the church to pieces. Our pillars became our worst antagonists."

Modahl further described these difficulties in an article in *Oliebladet* in April 1877:

"I am especially persecuted by Lutheran preachers of all kinds, and they are stirring up their members in such a way that one should not think it possible in this free America. Thursday before Easter was a remarkable day for me. When I came to the meeting, the house was packed. Every man in the community, but three, was there. When I began to preach, a terrible noise was heard from the outside. That should be the signal for those in the house to attack me; but, praise be unto God, he held his hand over me, so nobody attacked me. Finally it became quiet both outside and in the house, and many were eagerly listening to the Gospel."

That summer Modahl baptized six persons. The opposition must have been partly broken at that time because Modahl wrote in *Oliebladet* March 1878:

"I have never before experienced that the word of God has had such a power over the souls as this year. Many have confessed their sins and have asked for prayers."

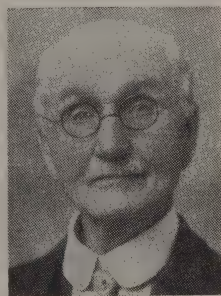
The church experienced new difficulties, however, for in 1882 it reported only fifteen members.

Artichoke

The Norwegian Baptist church at Artichoke Lake in Big Stone County is today one of the most flourishing Norwegian churches in the State of Minnesota, yes in the whole country.

Early in the year 1877 the Swedish minister, Rev. Martin Dahlquist came from Granite Falls and gathered the Scandinavians around Big Stone Lake for religious services. Shortly afterwards the Swedish minister, Rev. John Halstrøm, came from Wilmar and baptized Olaus Hansen, Christine O. Hansen, Morten Hansen, Annie Hansen, Aldor Hansen, and Christine Hansen. The previous year these people had come from Lake Lillian, Minn.

July 29th, 1877, the church was organized with ten members. The charter members were the above mentioned six and Nels Johnson, Christine



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Johnson, Lars Benson, and Anna Benson. Rev. N. Dahlquist, Rev. John Halstrøm, and Rev. J. O. Modahl were present at the organization. L. Benson and N. Hansen were chosen deacons, Nils Johnson clerk and O. Hansen treasurer. Since the little church had no pastor, J. Halstrøm and J. O. Modahl visited the place quite often and preached the word of life to the large Norwegian community.

In 1879 Hans H. Gaard and family moved from Lake Elizabeth to Artichoke where he at once was chosen pastor of the church.

H. H. Gaard was a good preacher and a man of strong convictions. When he first had become baptized he preached believers' baptism with all the force he was in possession of. Under the ministry of Gaard many were converted and he baptized quite a few. He was also assisted in the work by visiting preachers. In *The Standard* of April 1, 1880, the following Minnesota letter is found:

"Rev. N. Dahlquist, Swede, and Rev. C. J. Johnson, Norwegian, itinerant missionaries in the upper Minnesota Valley, write: 'We have had a glorious time in Big Stone County. Souls have been converted, and in the spring we expect to lead quite a number down into the beautiful waters of the lake. Had a meeting also in the town of Ortonville, and the Lord was with us there and b'lessed his word so that very many wept like children; and we thought they would never go away from the house, so hungry were they for the bread of life.'"

Rev. Modahl laid down a great deal of labor in Artichoke, and he was a great blessing to the church.

In 1879 Gaard baptized John A. Anderson, a prominent man in the community. He was chosen elder of the church. The little Baptist church had no house of worship in this period. The services were held in the private homes, but these were usually crowded. There were hardly anybody but Scandinavians, Norwegians and Swedes, living around Artichoke Lake, and practically all of them attended the services conducted by the Baptists.

Minneapolis

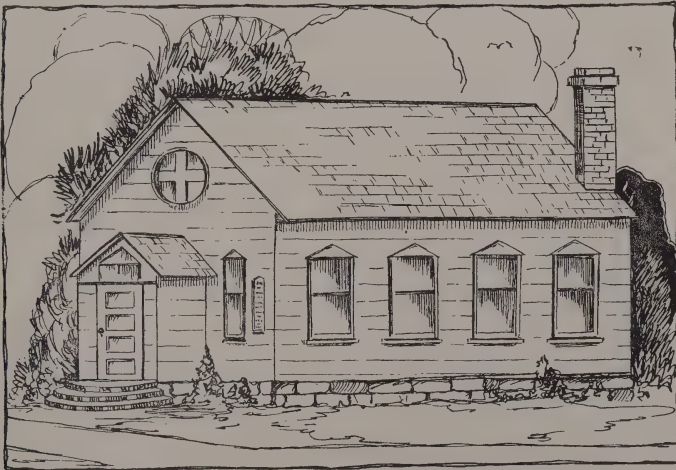
The Norwegian-Danish church in Minneapolis grew out of the first Swedish church in that city. As early as in 1875 a few Norwegian and Danish members of that church decided that they wanted to begin services among their own countrymen. They met in the home of Mr. Bertel Ammunsen on Sixth street between Thirteenth and Fourteenth avenue south, and O. C. Larson, a man of their own number, was the preacher. This early beginning of Norwegian Baptist work prospered until Mr.

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Larson took sick and died in the winter of 1876. The work was then discontinued for lack of leadership.

During the winter of 1877 a revival broke out in the Swedish church, and some more Norwegians and Danes were added to the church. In the spring of 1878 a new mission was started. The purpose of the mission was especially the conversion of the Norwegians and the Danes. J. A. H. Johnson, a student from the Morgan Park Seminary, became the leader of the mission which opened up in a coffee house on Third street between Seventh and Eighth avenues south. This place proved unsatisfactory, and the mission moved to the Centennial block on Washington avenue between Fifth and Sixth avenues south. Shortly afterwards it moved to Blekken's Hall on Nicolett avenue between Second street and Washington avenue.

The work grew so rapidly that in the spring of 1879 it was thought wise to organize a church. May 28, 1879, a council was called together in the Swedish church. This council, made up of representatives from five churches, unanimously decided to recognize the church which was organized with twenty seven members. Rev. J. A. H. Johnson was chosen pastor of the church, William Johnson and Fred Petersen became deacons, H. H. Ammunsen clerk, and Lars R. Johnson treasurer.



THE FIRST CHURCH IN MINNEAPOLIS

In *Oliebladet* for October 1879 the following article is found concerning the organization:

"Our readers will be glad to hear that also in Minneapolis there is now a Norwegian Baptist church. For several years Norwegian members have been

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added to the Swedish church, but only the last couple of years a Norwegian mission has been carried on. God led a Norwegian brother, J. A. H. Johnson, who had studied a year and a half at the seminary in Morgan Park, to take up the work in Minneapolis, and God blessed the work so that a church now has been organized."

Rev. Johnson wrote in *The Baptist Home Mission Monthly*, September 1879:

"Sometimes the way was dark and difficult as I had many enemies. When I began the work here, there were eight who had received Jesus as their Saviour, and now we are thirty-six, so I can say from my whole heart that God has blessed us."

Rev. Johnson, who had labored with the mission about two years before the organization of the church, served as pastor only ten months, and then he moved to Ortonville, Minn., and became a district missionary.

August 1880 Rev. Iver Larsen became pastor of the church. It was then decided that a house of worship should be erected. It was a little chapel, 24 by 40, which was built on a leased lot on Eleventh avenue and Fifth street south. November 21 the new building was dedicated. This step proved to be a blessing to the church, and the work grew. Rev. I. Larsen closed his work with the church September 1882, and he was succeeded by Rev. E. S. Sunth who came from Oconomowoc, Wis.

In 1883 the church bought a lot on Thirteenth avenue and Seventh street south with a house on the rear end of the lot. The price was \$4,375. The little church building was then moved from its leased lot over on the front end of the new lot. Sunth's pastorate, which lasted three years, was a period of growth, as thirty-six persons were baptized, and fifty members were added to the church.

Sparta

The so called Upper Minnesota Valley proved to be a very attractive field for Norwegian settlers, and thus it also became an important mission field, especially where the Norwegians are concerned. In *The Standard* of March 18, 1880, the following article is found:

"All along the Hastings and Dakota railroads little towns have sprung up, vigorous and promising. Even now some have 1500 people in them. Some six months ago the Baptist Churches along this line were very widely separated. Some of these churches were eighty miles apart. But in less than six months, along this line of railroad alone, four churches have sprung into existence, three American and one Norwegian. Thus we are closing up these wide gaps, and lessening the distance between the churches."

The Norwegian church here referred to was the Sparta church in Chippewa County. The Swedish preacher John Dahlquist was the first Baptist to visit the place. He held services in the home of Knut Arneson

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in 1872. Then J. O. Modahl began to visit Sparta, and in 1878 he baptized Mrs. Knut Arneson, Sven Knudsen, and Mrs. B. P. Haugen, a daughter of Rev. Hans Valder. The following year Modahl baptized Knut Arneson, Mrs. L. Johnson, and Olaf Swensen. Shortly afterwards Ole Hansen moved to Sparta from Iowa. Both he and his wife had been baptized by Rev. Valder in La Salle County, Illinois. Dec. 6, 1879, the Sparta Norwegian Baptist church was organized with ten members. In *The Standard* of December 25, 1879, the following article is found:

"A Norwegian Baptist church was organized and recognized at the Wegdahl School-house, near Meyer's station, Chippewa County, on the 6th of December. Five members entered into the organization, and as many stand ready to unite with it soon. Rev. Charles J. Johnson, late of the Chicago Theological Seminary, was chosen pastor, and Knute Arneson deacon. The recognition services were held as follows: Reading of scripture and prayer by Rev. F. S. Ashmore, Montevideo; sermon by Rev. S. Adams of Granite Falls; prayer of recognition by Rev. M. Dahlquist of Leenthrop; charge to the church and hand of fellowship by Rev. J. O. Modahl of Rolling Forks; benediction by the Pastor. —Br. Johnson expects to occupy this field with four or five other stations in the upper Minnesota Valley, where are settled a large number of his own country-men. He has before him a wide field of usefulness."

In an article in *Oliebladet* for January 1880 there is also a record of the organization of the church, and the date is also there given as December 6, 1879.

Rev. C. J. Johnson, who had just been graduated from the Scandinavian Baptist Seminary at Morgan Park, Ill., was engaged by the State Convention and the American Baptist Home Mission Society as a district missionary more than as pastor of a local church. He served the Sparta church for two years and worked under great difficulties and opposition. The church never had more than ten members, and when the pastor moved away in 1882, the little church disbanded. Some of the members had moved away from the community, and the few who were left, joined the Leenthrop Swedish church, among them were Mr. and Mrs. K. Arneson.



REV. C. J. JOHNSON

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

St. Paul

In 1883 two different groups of Scandinavian Baptists commenced a new work in St. Paul, one a Danish group and the other a Norwegian. A correspondent from St. Paul wrote to *Evangelisten*, Denmark, in January 1883:

"We have a happy time here in the church, and quite often the Lord adds members to the church. He has also given us a good meeting house which consists of two stories with two large halls. Two families live in one end of the house. One takes care of the halls, and the other pays seven dollars a month in rent. The house has cost more than \$8,000.00, and it is a solid house."

This article must have been written by a member of the Danish group. It is an article which is difficult to explain, as nobody seems to know anything about a church organization with its own house of worship at that time.

What is generally known about the Danish group is that some Danish Baptists had come from Stillwater and held services in the home of a German Baptist minister, Rev. Langelotz, who was able to speak Danish.

The other movement which led to the organization of the Norwegian-Danish Baptist church sprang out from the Swedish church in St. Paul.

In 1883 a committee was appointed by the Swedish church to create interest for work among the Norwegians and Danes in the city. One Dane, two Swedes and three Norwegians were appointed members of the committee, which began to hold services in the German Baptist church. The Swedish members of the committee soon withdrew since the committee had to be responsible for the expenses. The rest of the members then asked the Swedish church for financial aid, but were refused.

The Danish group and the committee appointed by the Swedish church now agreed to hold services together in the German Baptist church Sunday afternoons and in the homes in the evenings. E. S. Sunth, C. J. Olsen, and others preached at these services. During the summer of 1883 Rev. J. B. Sunth visited St. Paul, and August 29, 1883, a church was organized after a council had discussed the question of a separate Norwegian-Danish church. Rev. J. B. Sunth became the pastor. The new organization consisted of the following fourteen members: N. C. Nielsen and wife, Christian Johansen, P. Baunsgaard, Miss Christine Nielsen, Miss Ragna Jensen, Miss Nettie Eggen, Miss Johanne Eggen, A. Clausen, J. Hansen and wife, A. Christensen and wife, and John Lundgren. This last one had

THE PIONEER PERIOD IN MINNESOTA

preached the gospel a couple of years in Norway before he came to America. He preached also for the new church until the fall of 1883, when Rev. J. B. Sunth became its pastor. In 1885 Lundgren went to the seminary in Morgan Park to study. He died in McMinnville, Oregon in 1888.

John Hansen, A. Christensen, H. Nielsen, and A. Clausen were chosen deacons of the church and Hansen was also chosen secretary and Sunday school superintendent.

Sunth became pastor also of the church in Stillwater, when he became pastor of the church in St. Paul.

Eight months after the organization of the church a lot was bought on the corner of Winnipeg street and Park avenue, and here a church was built which was dedicated December 9, 1884.

John Hansen wrote from St. Paul in *Oliebladet* February 1, 1885:

"Last spring we were too many to gather in private houses, and because of that we decided to get our own house of worship. A splendid corner lot was bought for \$750.00, and immediately we began to put up a building, 26x40. The church which is located on a convenient place for work among Norwegians and Danes cost \$2,000.00, of which \$1,200.00 has been paid."

The work of Sunth was very successful. Souls were converted, and many were added to the church in those early years. At the conference in Minnesota, 1896, Rev. J. S. Lunn gave an historical address about the Norwegian and Danish Baptists in the State. Concerning St. Paul he said:

"The church began its work, not with bright prospects for the future and without any encouragement from the church out of which they came; but still it has done a great work among the Norwegians and Danes, as it has attempted great things for the Lord and expected great things from the Lord."

Chapter VI

THE PIONEER PERIOD IN MICHIGAN

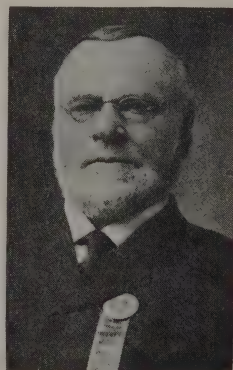
The first Baptist minister to visit Michigan was Rev. Elon Galusha, who came from New York in 1822 and organized a small church at Pontiac in Oakland County. Four years later the first Baptist Association was organized consisting of four churches, and in 1836 the Michigan Baptist State Convention was organized.

Although Michigan was one of the earliest states in which Norwegian Baptists labored, the Norwegian work never became strong there. One reason may have been the lack of workers, and another, the fact that practically all the churches were organized as Scandinavian, and those who survived, in most cases, developed into Swedish churches. The Scandinavian pioneer worker in the state of Michigan was P. Jentoft.

P. Jentoft

Peter Jentoft was born in Northern Norway Sept. 20, 1832. As a young man he was converted during the Lammers revival, and joined the Free Apostolic Christian church. A few years later he came to America and settled down in Chicago. As he was an able preacher of the gospel he became pastor of a Swedish Congregational church.

In 1871 Jentoft became a Baptist and joined the Nordic Tabernacle Baptist church in Chicago. June 7, 1873, he was ordained by that church to the Baptist ministry. The same year he took up the work as a missionary in Michigan. He did a great work there, organized churches and served some of them as pastor while he continued as a missionary. This work he kept up until the year 1886 when he moved to Iowa and became pastor of the Danish church in Cedar Falls and served that church for two years. After that he served the Danish church at Waushara, Wis., a couple of



PETER JENTOFT

THE PIONEER PERIOD IN MICHIGAN

years, and then he retired from the ministry. His last years were spent at the Swedish Baptist Old People's Home in Morgan Park, Ill., where he died Nov. 15, 1910.

Jentoft was an earnest Christian and an effective minister. As a preacher he did not rank so high, but few understood how to lead a prayer-meeting as Peter Jentoft. He was a man very well fitted for pioneer work, and he was very successful in winning his fellow men for Christ.

Manistee

The first place in Michigan where Scandinavian Baptists began to work was Manistee. In 1872, *Elieser* reported that there were "a few brothers and sisters" in that town. The same year, seventeen members—all Danes—came from the Danish church in Raymond, Wisconsin, and The First Baptist church of Manistee was organized the following year with Rev. P. Jentoft as pastor.

As soon as it was organized this church joined the Danish-Norwegian conference, and it was also publicly recognized by a council. It is evident from this that the new church consisted mainly of Danish and Norwegian members, probably only of Danes with the exception of the pastor. The church had sixteen members in 1873. That year, Rev. Jentoft was chosen by the conference as missionary in Michigan, at the same time as he served as pastor of the church in Manistee. In 1874, the church erected its own house of worship.

The little church made some progress. In 1875, it reported to the conference that it had twenty-eight members. Rev. Jentoft had then taken up two new fields in Michigan, Porter and Nyland. The next year, he began work in Bear Lake and Ludington. At the conference in 1877, the following report was given from Manistee:

"We are only seventeen members who live in town; the rest of them are scattered widely. Last year seven were baptized, all of them in Ludington, five were received by letter and two by confession. The church has now forty-two members."

In 1878, the church seems to have experienced a period of revival. February 1878 P. Johansen wrote in *Oliebladet*:

"The Lord has in his grace visited this place. Brother A. Jacobsen from Chicago has been here; God's children are strengthened in their faith, and that which has been crooked has been straightened out. Our dear Brother Jentoft has held meetings every evening. Several are converted, and it seems as we will see a great revival."

That year fourteen members were added by baptism. In 1879, several Swedish Baptist families moved into Michigan, some to Ludington,

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some to Muskegon, and some to Manistee. At that time, the church was more successful in reaching the Swedish people than any of the other Scandinavian people, hence L. E. Petersen wrote in *Oliebladet* May 1882:

"This church cannot be called anything else than what it is, The First Baptist church of Manistee, but while it was Danish, it is now Swedish-Norwegian-Danish, or Scandinavian. Jentoft has been our pastor seven or eight years, but now we have a young Swedish brother, Rev. P. V. Pilblad."

Rev. P. Jentoft then closed his work as pastor of the church in Manistee in 1881, and from that time on the church rapidly developed into a Swedish church. Jentoft continued his blessed work in Michigan on other fields, and new churches came into existence.

Ludington

It has been seen that Rev. P. Jentoft took up the work in Ludington in 1876, and that he baptized seven converts there the following year. About the same time, some Baptists moved into the town. In 1878, Lars Pedersen from Raymond visited Ludington, and in July 1878, he wrote in *Oliebladet*:

"In Ludington twelve or thirteen Scandinavian Baptists are living. They are the result of the work done there the last two or three years; but they have not yet organized a church. They are few and poor, but under the leadership of Jentoft they have erected a neat little house of worship, which was dedicated June 23rd this year."

While Jentoft was pastor in Manistee, he visited Ludington at least once a month and held services there. After the little group in Ludington had built their own house of worship and was more able to hold regular services, they decided to organize their own church. November 11, 1878, they withdrew from the church in Manistee; and January 20, 1879, the Scandinavian Baptist church of Ludington was organized. Rev. P. Jentoft was chosen pastor of the church.

The little church grew, but not fast. At the conference in 1885, it reported that seven new members had been added by baptism, and that the membership was twenty-seven. Rev. Jentoft served as pastor of the church until April 1886, when he moved to Iowa after thirteen years of labor in Michigan. The church in Ludington consisted mainly of Swedish and Danish members with a few Norwegians.

Muskegon

In the little town, Muskegon, located in a district of heavy forests, Jentoft organized another Scandinavian Baptist church in 1879. That

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year not less than fourteen Swedish Baptists moved into Muskegon, and, together with a few other Scandinavian Baptists, they organized the church. Jentoft does not seem to have been the pastor of the church, but he rendered a great deal of service to it, and in 1881 he assisted in erecting a house of worship. Some years later, a Norwegian church grew out of this Scandinavian church, one that produced some very effective Christian workers.

Because Jentoft was engaged by the conference as a missionary from the year 1878, he spent considerable time visiting new fields, where permanent work was taken up later. He was a faithful, God-fearing worker, but very little permanent Norwegian work came into existence because of his labors. He was a typical "Scandinavian" preacher, and his own report at the conference in Oconomowoc in 1886 was absolutely true:

"The church buildings are lost for the Danish-Norwegian Conference, but they are not lost for the cause of God's kingdom."

Chapter VII

THE PIONEER PERIOD IN CHICAGO

February 14, 1864, The First Danish "Baptism" church was organized with twenty members and with Rev. L. Jørgensen as pastor. Among these twenty were two Norwegians, Wilhelm Weggeland and Mrs. Gustava Weggeland, who came by letter from the First American church in Chicago.

The Danish church made good progress from the very beginning of its existence, and several Norwegians joined the church. Carl O. Larsen and wife, Søren A. Lisberg and wife, Lars Hansen, and Anders Jensen came with church letters from Skien, Norway. Anne Andersen came from Larvik, Christen Olsen and wife, Olive Olsen, came from Bergen, and Nicolai Nilsen came from the East Indies. The following Norwegians were baptized into the Danish church in the first years of its existence: Ingeborg Pettersen, Lars Johansen, Christine Nilsen, and Henrik Olsen. At the close of 1873, the Danish church had thus received sixteen Norwegian members into its membership.

In December, 1869, fifteen members left the Danish church, and January 24, 1870, they organized The Nordic Tabernacle Baptist church with Rev. H. A. Reichenbach as pastor. The following year something took place which should be of importance for Baptist work among the Norwegians in Chicago. For some years, there had been a "Free Apostolic Christian church" with Rev. P. Hansen as pastor. In October, 1871, this man and thirteen other Norwegians came and joined the Tabernacle church. Among them was Rev. P. Jentoft who had been pastor of a Swedish Free church. After some years, these Norwegians came to the conclusion that they best could win their countrymen for Christ through a Norwegian church. On August 5, 1877, ten Norwegian Baptists came together in the home of Rudolf Christensen, 273 Ogden Ave., and organized "The First Norwegian Baptist church". The reasons for this step were given as follows:

THE PIONEER PERIOD IN CHICAGO

1. Among the Scandinavian population in Chicago the Norwegians were in majority, but there was no Norwegian Baptist church, although there were two Swedish and two Danish churches.

2. The question of nationality and of language and the inactivity of the Norwegian Baptists were causes why more of their countrymen were not converted.

3. According to Romans 9:1-4, it was natural to have most love for one's own nationality.

The church was organized with the following ten members: Rudolf Christensen and wife, Karine Christensen; Jacob Olsen and wife, Clara Olsen; Johan Solem and wife, Anna Solem; Marcus A. Edberg and wife, Sille Edberg; Marie Andersen; and Søren Johansen.

That this step was not according to the will of the Danish church is evident from the fact that two days after the Norwegian church was organized, Rudolf Christensen was excluded from the Danish church because "he had had brothers and sisters in his home, and with them organized the Norwegian Baptist Church".

August 8, 1877, the little Norwegian church took up three new members, and a former schoolhouse, located on Erie street near Rusker street, was rented as a meeting place. It was also decided to call a council in order that the church might be recognized. What took place in this council is rather amusing, so some of it must be told.

The council met September 9, 1877. There were representatives from the two Swedish churches and the Danish churches in Chicago and from the Scandinavian churches in Racine, Wisconsin, and Manistee, Michigan. Rev. Lars O. Myrland was also a member of the council. According to nationality, the council was made up of ten Swedes, seven Danes, and two Norwegians.

When the organization of the Norwegian church was examined, it was found that only two of the charter members had their church letters, since the Tabernacle church had refused to grant letters to the Norwegians who had belonged to that church. A letter from the Tabernacle church was read. It said that the Norwegian members had been refused their letter, not because they were not good Christians, but because they had no confidence in their leader, and because the Norwegians had been influenced by others.

When the question of recognition came to a vote, the ten Swedes and Rev. Myrland voted in favor of it, since it was not an unchristian act to organize a Norwegian church. The other seven members were just as unanimous that the Norwegian church should not be recognized.

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As the council could not agree, a committee consisting of Rev. Frank Peterson, Rev. A. P. Ekman, Rev. Jens Hendriksen, Rev. Lars O. Myrland, P. Gelien, and A. Nelson was chosen. The Danish churches should then specify their accusations for this committee and the Norwegian church should answer the accusations.

The committee elected Rev. Hendriksen as chairman and Rev. Ekman as secretary. September 10, the committee met, and all the different opinions were thoroughly thrashed out. When the council met September 17, and the committee had reported, the church was recognized by a vote of nine to four. The rest of the members of the council, most likely, were not present. At last, the Norwegian church had been recognized by the denomination, and September 30, a public recognition service was held. Rev. T. Hessell and Rev. Frank Peterson spoke at that occasion.

It is interesting to see how this Norwegian church decided to choose its pastor and deacons. They could only be chosen by a unanimous vote. If that could not be secured, a double set of candidates should be nominated through plurality vote, and then lot should be cast between these candidates, and the result should be considered as a manifestation of the will of God. It was also decided that nobody but Norwegians could become officers of the church. After these rules had been laid down, the church chose its officers. Hans Augustiniusen and Johan Solem were chosen deacons, M. Edberg and Søren Johansen trustees, Jacob Olsen treasurer, and R. Christensen secretary.

Two weeks after the Norwegian church had been organized, the two Danish churches, who both had their own house of worship, united under the name of the First Danish Baptist church. Next spring, the Norwegian church rented the property of the former Tabernacle church, a building which had been bought by a temperance society. The church at that time had twenty-seven members.

The church had no pastor up to this time, but, of course, the need of one was felt. The church came together and extended a call to the "Sunth brothers, J. B. Sunth and E. S. Sunth", who were students at the seminary in Morgan Park. Since they were "brothers both according to the flesh and according to the spirit", they themselves could decide who should accept the call. However, a call like that was too much even for the Sunth brothers, and the church was told that it had to choose. The result was that J. B. Sunth became the pastor of the church.

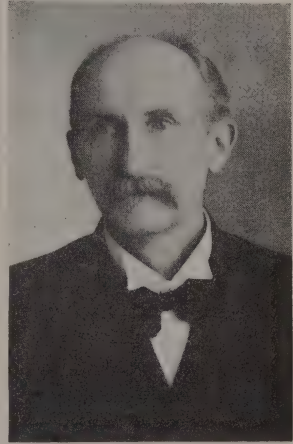
In 1881, the church moved to the corner of Carpenter and Ohio streets, into a building belonging to another temperance society. A few months later, the church bought this building for \$3,500. Five hundred

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dollars was paid cash, and \$1,000 should be paid on or before November 15, 1881. The church had seventy members at that time, and this little group succeeded in meeting the payments.

In February, 1882, Sunth closed his work in Chicago, after a very successful pastorate; 103 members had been received into the church since it was organized. When a new pastor was called, the church found that it had to change its constitution, since the man called as a temporary pastor, Rev. Ole Jensen, was a Dane, and the man called as permanent pastor, Rev. A. Hammer from Bergen, Norway, was a Swede.

Rev. Hammer took up the work in Chicago September 1, 1882, and served the church until April 1, 1884. Twenty-seven new members had been received during his pastorate, but the church had only sixty-three members in the spring of 1884.



A. C. NILSEN, DEACON IN THE CHURCH IN CHICAGO.

The American Baptist Home Mission Society now advised the church to unite with the Danish church, and the two churches decided to follow the advice. The Danish church was to sell its house of worship and to pay the indebtedness of \$1700 on the building of the Norwegian church. The members of the Danish church should then be received by letter into the Norwegian church which should change its name so that it contained neither the word Danish nor Norwegian.

The Danish church sold its house of worship for \$550, and July 22, 1884, the Norwegian church received the Danish members. The name of the church was changed to "The Scandinavian Pilgrim Baptist church". This church had 170 members after the union had been accomplished, and there was no debt resting on the house of worship.

However, only three days later, the church decided to raise the building, and to erect a basement underneath it. In order to finance this undertaking, a loan of \$2,000 was taken up, but when the work was done, the cost of the alteration amounted to \$2,500. In the fall of 1884, the young Danish preacher, Rev. J. A. Jensen, was asked to take charge of the preaching services, and that he did in such an impressive way that the next spring he was chosen pastor of the church.

Chapter VIII

THE PIONEER PERIOD IN THE DAKOTAS

The Dakotas were part of the Louisiana Purchase, the immense tract of land which our country bought from France in 1803. In 1861 Dakota Territory came into existence. It was made up of the present South and North Dakota and a great territory west of these states. In 1889 this territory was divided, and South and North Dakota were admitted as States into the Union. According to the United States census the Dakota Territory had a white population of only 2,576 in 1860. Ten years later this population had grown to 14,182. A great many of these people were Scandinavians. When South Dakota received State rights, it had a population of more than 200,000.

SOUTH DAKOTA

The first Baptist missionary preaching in the present South Dakota was Rev. L. P. Judson who organized a Baptist church in Yankton in 1864. Three years later a Baptist church was organized in Vermillion. In 1863 the Scandinavian Baptist work began in South Dakota, as Rev. P. A. Ring that year organized a Swedish church in Big Springs.

The first Scandinavian preacher working in South Dakota then was a Swede, next came the Danes, and finally the Norwegians. But when the Norwegians did come, they became the leaders of the Scandinavian work in the state for many years.

In South Dakota work among the Scandinavians was carried on as a united Scandinavian work up to the beginning of the twentieth century. This was not only the case in the Conference, but also in most of the churches. These were organized as Scandinavian churches, and generally they were made up of members from all three Scandinavian nationalities. This method of work explains to a certain extent why South Dakota saw so comparatively few Norwegian Baptist churches, in spite of the fact

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that so many, and so able Norwegian preachers were working in the State, and in spite of the fact that at the beginning of this century there were 20,000 Norwegians in South Dakota, but only 8,000 Swedes, and 5,000 Danes. The Norwegian ministers gave so much of their time to work among the Danes and the Swedes. But no matter among whom they worked, they won souls for the Kingdom of God.

PIONEER PREACHERS

It was in 1882 that Norwegian preachers began to labor in South Dakota. Not less than three of them began to work there that year. These three preachers were Jacob Olsen, C. J. Johnson, and J. A. H. Johnson—pioneer workers who did a mighty work for God. The first one mentioned remained the leader of the work almost to the close of the century.

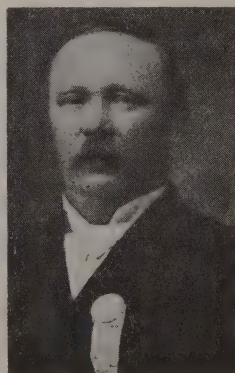
Jacob Olsen

Hans Jacob Olsen was born in Birkeland, near Haugesund, Norway, February 10, 1850. When fifteen years old he went to sea and advanced rapidly in seamanship. In 1870 he came to America and sailed a year on the coast in American ships. In 1871 he left a Norwegian ship in Philadelphia and went west to Buffalo. Shortly before that time he had suffered shipwreck in the Atlantic Ocean and had been drifting on a log for more than twenty-four hours before he was picked up by a vessel.

Olsen now sailed on the Great Lakes for four years, and there he advanced to become a first mate. April 11, 1873, he was married to Miss Clara Rudquist, who was born in Sweden. They had six children, three sons and three daughters.

In 1871 Jacob Olsen heard D. L. Moody in Chicago, and under his ministry he was genuinely converted. Five years later he was baptized by Rev. H. A. Reichenbach and became a member of the Nordic Tabernacle church in Chicago. The following year he became one of the charter members of the First Norwegian Baptist church in Chicago, where he was chosen the first treasurer.

Immediately after his conversion Olsen began to testify about his Saviour, and December 22, 1880, he was licensed



REV. JACOB OLSEN

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to preach, as he wanted to go out to "see God's children". In 1881 he studied at the Seminary in Morgan Park. In 1882 he came to Lake Preston, South Dakota, and became pastor of the church in Kingsbury County, and he was ordained in Sioux Falls, November 2, 1882. Shortly afterwards he took up work in Brookings, and he organized a church there in 1883. Olsen became the pastor of this church also and served the two churches until in 1884 when he was chosen missionary to the Scandinavians in South Dakota, a position he held until October 1898.

As a missionary Rev. Olsen did a magnificent work. He traveled all over the state, brought hundreds of souls into the Kingdom of God, and he baptized many. During the fourteen years he was a missionary, he had more or less part in the organization of ten churches.

From 1901 to 1904 Rev. Olsen was living in Chicago, preaching occasionally, without serving any church. In November 1904 he moved back to South Dakota and became pastor of the Danish church at Dell Rapids. Olsen closed his work in connection with that church in 1906. Ten years later he moved to Southern California, and even there he was laboring in the gospel. In 1923 he organized the American Baptist church at La Habra in his own house. His last years from 1926 to his death, October 10, 1933, he spent at the Swedish Baptist Old People's Home in Los Angeles, California.

Dr. T. N. Shanafelt says about Rev. J. Olsen in his book, *The Baptist History of South Dakota*:

"He has proved to be a wise and careful leader. Though specially devoted to the interests of Swedes, Norwegians and Danes, he sustained cordial and intimate relations with American Baptists. He has been held in the highest esteem among them, and 'his praise is in all the churches'. As an officer of the State Convention, and a member of its board of managers, and of its executive committee, his co-workers long ago learned to appreciate his worth, and to love him for his high christian character, his genial spirit, and his broad and generous sympathy with every good work."¹

The second Norwegian pioneer preacher in South Dakota was Rev. C. J. Johnson, who in his early years labored faithfully in the ministry in four of the states of the North West.

C. J. Johnson

C. J. Johnson was born in Oslo, Norway, July 21, 1856. As a young man he came to America where he was converted and baptized. When he in 1879 graduated from the Scandinavian Seminary in Morgan Park, Illi-

1. Shanafelt, P. 181 f.

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nois, he went to Minneapolis where he was ordained October 10, the same year. He had then already been chosen pastor of the newly organized Sparta church, and he ministered to that little group until 1882 when he went to South Dakota.

The first field he took up was Dell Rapids, a place he had visited several times when he was pastor in Sparta. A Danish church had been organized there in 1882, and Johnson was chosen its pastor. He promised to preach in Dell Rapids as often as he could, since he also took up some other fields that same year. The most important of these fields was Sioux Falls, where he organized a Scandinavian church. A third field was Sun Prairie, where a church was organized in 1883. Both these churches were Swedish churches.

In 1885 Rev. Johnson became pastor of the Norwegian church in Grand Forks, N. D., and served there for two years. He next served the Danish churches in Alta and Newell, Iowa, and he traveled some time as a missionary in that state. In 1893 he became pastor of the Scandinavian church in Ludington, Mich., and served there for two years. His next field was the Danish church in Waushara, Wis. Here he rendered faithful service for three years. Johnson then retired from the ministry. He died in Des Moines, Iowa.

Johnson was a good preacher and a sweet singer. He was a refined man with a noble character, and he was a very successful minister. However, as most of his time was spent in work among the Danes and Swedes, he did not accomplish as much for the Norwegian Baptists as some of the other pioneers did.

J. A. H. Johnson

The third Norwegian preacher who took up work in South Dakota was Rev. J. A. H. Johnson, who in the spring of 1880 became missionary among the Scandinavians in the North West, and who settled down in Ortonville, Minn., on the South Dakota borderline.

Rev. Johnson was laboring partly in Big Stone County, Minnesota, and partly in Roberts and Grant Counties in South Dakota. According to a letter written by A. V. Carlson, Ortonville, in *Svenska Standaret* May 3, 1932, Johnson had some trying experiences on a trip he undertook to Brown Earth in Grant County. Carlson wrote:

"Johnson was overtaken by a blizzard, and he had to seek refuge with some Indians until the blizzard was over. Finally he came to the home of a Scandinavian farmer, but when this man heard that Johnson was a Baptist, he refused to give shelter to him and his horse. As both Johnson and the horse

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were completely tired out, the preacher said that he would not leave the farm, but seek shelter in the house. If the farmer did not give shelter to the horse, Johnson would take out an arrest order against him, when he returned. Immediately the farmer changed his attitude, both Johnson and the horse were taken care of, and the next morning the farmer asked the preacher to stay and hold a meeting, and he would invite all his Scandinavian neighbors, and Johnson preached to a full house that day."

When Johnson came to the town of Brown Earth, he found two Swedish Baptist families there. Johnson held a series of meetings in Brown Earth, and a revival broke out. Many were converted and seven were baptized. In June 1882 the Norwegian preacher returned and baptized fourteen converts, and June 25, 1882, he organized "the Swedish Baptist church at Strandburg" with twenty-eight members. This church became the mother church of the Norwegian church at Summit, South Dakota

CHURCHES

Kingsbury County

About 1880 some few Scandinavian Baptists had moved into Kingsbury County, South Dakota. They began to come together around the word of God, and in 1882 they organized the Scandinavian Baptist church of Kingsbury County. C. J. Jensen described the event in *Oliebladet* for February 15, 1882, in the following words:

"Here at Nordland some few Baptists have been living who for a long time have longed for a preacher to visit them. About January 15th Brother A. Carlsen from Clarks Grove and Brother C. J. Johnson from Granite Falls, Minn., came and held some meetings. January 25th these brethren were asked to meet with us and to organize a church, which also was done. B. Lokken and A. P. Nilson were chosen deacons, C. J. Jensen clerk and P. Stavig treasurer. The church has eleven members, five Norwegians and six Danes, so it is a Scandinavian church. There is a great desire among the people to hear the word of God, and nobody gets tired of coming to the meetings."

July 1882 Rev. Jacob Olsen came from Chicago, and immediately he was chosen pastor of the church.

Olsen was a very active worker and he preached at several places, among them was the little town, Lake Preston. In March 1883 he wrote in *Oliebladet*:

"We are here in Kingsbury County a little church with eighteen members. The situation in the church is good in spite of the strong opposition which we have to meet. I divide my time between Lake Preston and Brookings."

In June 1883 Rev. Olsen wrote in *Oliebladet*:

"The Lord has not forgotten his church in Kingsbury. Several new mem-

THE PIONEER PERIOD IN THE DAKOTAS

bers have moved in from the east, and last Sunday I baptized a woman. I believe we are going to experience a period of revival."

Brookings

Shortly after Rev. J. Olsen had become pastor of the church in Kingsbury County, he looked around for out stations, and Brookings became the first one. He held the first meeting in that little town November 7, 1882, and continued to hold meetings for two weeks in private homes. So many people came out to the services that no house was large enough to hold the crowds. There was hardly a Scandinavian home in the town or its vicinity which was not influenced by the ministry of the forceful preacher. In March 1883 Olsen wrote in *Oliebladet*:

"Here in Brookings we now have a revival. Some have found the Lord, and others are earnestly seeking him. The inhabitants here are Norwegians, and they belong to different Lutheran churches. Their ministers come around once in a while to baptize their children, and to warn the people against other denominations."

Quite naturally the Lutherans became disturbed, and they sent Lutheran preachers to hold services all around. However, they could not stop the movement which was in progress, and March 11, 1883, Olsen baptized eleven converts. March 12 the Norwegian Baptist church of Brookings was organized with twelve members and with Olsen as its pastor.

The little church immediately began to erect a house of worship, and December 19, 1883, it was dedicated. The lot was given to the church, and the building which cost \$1,000.00, was all paid for. Rev. Olsen served the church as pastor until the summer of 1884 when he took up the work as general missionary among the Scandinavians in South Dakota.

Sioux Falls

In 1882 Rev. C. J. Johnson took up the work in Sioux Falls where he found five Swedish Baptists. Together they rented a hall, and Johnson began to preach to the large Scandinavian population in that town. There was success from the very beginning, and the hall was often too small to hold the crowds which came to hear the gospel.

May 19, 1883, a Scandinavian Baptist church was organized with eight members and with Johnson as the pastor. May 22, Johnson wrote in *Oliebladet*:

"We have now organized a church. The same day I baptized six believing souls. Several are convinced about the truth, and others are seeking it. We

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need our own house of worship. Our hall, which seats 200 persons, was too small last Sunday."

The church was constantly making progress during the next couple of years. March 15, 1885, Rev. Johnson wrote in *Oliebladet*:

"I had the pleasure to baptize six happy souls in Sioux Falls last Monday. Two more should have been baptized, but one of them was sick, and the other—a Norwegian sister—was taken away by force from the church by her father and sister. The father had been driving thirty miles to prevent his daughter's baptism. She said publicly that she was ready to obey the command of Jesus, even though she should pay for it with her life. The next day the father left her and said that he would rather follow her to her grave than to see her baptized. She will soon follow her conviction. Seventeen have now joined the church since New Year."

Shortly afterwards Rev. Johnson left South Dakota, and the church in Sioux Falls called a Swedish pastor as the majority of the members were Swedes.

NORTH DAKOTA

The first Protestant work carried on in what is now North Dakota, was done by the Baptists. In March 1852 Rev. Elijah Terry and the half-breed Indian James Tanner came to Walhalla in the north-east corner of the State, and began to work for the conversion of the natives. Shortly after his arrival, Rev. Terry was killed by the Indians. Mr. Tanner escaped into Canada, but there he too was killed by the Indians.

Permanent Baptist work was not established before Rev. E. B. Haskell came and took up work in Fargo in 1879. The same year the first Baptist church in the state was organized in Fargo. Two years later the North Dakota Baptist Association was organized.

J. A. H. Johnson

Only four years after American Baptist work had been established in North Dakota, the Norwegian Baptists began their work, six years before North Dakota received state rights. It was Rev. J. A. H. Johnson who became the pioneer Norwegian Baptist minister in North Dakota. In the *Minutes of the North Dakota Norwegian Baptist Conference for 1900*, Rev. Johnson told about his coming to North Dakota:

"Oct. 3, 1882, I left Ortonville, Minn., with my family, commissioned by the American Baptist Home Mission Society as a missionary for Western Washington. But as the Northern Pacific Rail Road was not yet finished, we would have to travel by stage about sixty miles over the Cascade mountains, and my wife was not strong. We decided then to spend the winter in Minneapolis. In January 1883, Dr. H. L. Morehouse wrote to me and asked me to

THE PIONEER PERIOD IN THE DAKOTAS

take up the work as a missionary among the Scandinavians in North Dakota, and January 20 I left Minneapolis. A few hours after my coming to Fargo I found br. George B. Johnson, one of the two Scandinavian Baptist families in Fargo, but he was just ready to move to St. Cloud, Minn. The next day he left. That day I went to see Rev. G. W. Huntley, and he took me to Rev. E. B. Haskell, the pastor of the American Baptist church. He promised me that I could hold services in their church every Sunday afternoon from 3:30 to 5. The same day I found the other Scandinavian Baptist family, now the only one in the city, Andrew Hageman and wife. He was a Norwegian and she was a Swede. Br. Hageman was a God-fearing man with a great heart for the mission among the Scandinavians. February 15, I went to Minneapolis to get my family.

We had services every evening in the homes in Moorhead and in Fargo. The services were well attended, especially since the "Mission Friends" attended our services. Many people were deeply touched by the preaching of the word, and asked for prayer. The services continued all through the winter. Many were saved, and when the weather was good we had up to 400 people present at our services in the American church.

March 30, 1883, we organized the first Scandinavian Baptist church in North Dakota with seven members, of which two lived in St. Cloud, Minn., that is, the church had only two members living in Fargo outside of my family. April 8 we had baptism for the first time, three sisters. But then the "Mission Friends" left us. In spite of the fact that our congregations had dwindled down we decided to erect our own house of worship. Mrs. J. A. H. Johnson undertook to subscribe the necessary money, and after six weeks work she had more than 450 dollars. I secured free labor, and in the last part of December we took possession of the new building."

Fargo

This little church was erected upon the back lot of the American Baptist church, so the little Norwegian church succeeded in getting its own house of worship for a small amount of money. Rev. Johnson was himself a carpenter, and he had charge of the construction. While the building was under construction the religious work continued to make progress so the church had twenty-four members Jan. 1, 1884. Thirteen of these had been baptized. There was also a good Sunday school under the leadership of Mrs. Johnson.

Rev. Johnson had been appointed a missionary for North Dakota, however, and not only a local pastor for Fargo. He was, therefore, travelling a great deal and preached the word of life at many Norwegian settlements. Among the places he visited were Bismarck, Caledonia, and Grand Forks where churches later on were organized.

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Bismarck

During the summer of 1883 Rev. J. A. H. Johnson visited the capital of the state, where he found a few Scandinavian Baptists. Johnson held Norwegian services in the American Baptist church, and many people came to hear the word of God. December 2, 1883, he organized a Scandinavian Baptist church with six members. The same day, after the organization of the church, he baptized a man who joined the church. The little group had no regular pastor, but Rev. Johnson visited it once every three months. Later on Rev. J. O. Modahl laid down some work there. The Bismarck church did not grow much, and after some years it went out of existence, only to be reorganized in 1893.

Chapter IX

THE DANISH-NORWEGIAN BAPTIST CONFERENCE FOR THE NORTH-WESTERN STATES

A denomination with congregational church polity will soon find that there is need of some kind of central organization. The churches will feel the need of coming together for spiritual inspiration, for the seeking of advice in difficult situations, and for cooperation in missionary enterprises.

In 1864 the Danish church in Raymond, Wis., invited "brother churches" to come together to a conference in Raymond. This first conference was held May 7-8, 1864. There were five "brother churches" at that time, four Danish and one Norwegian. Not many delegates were present, surely nobody from Leland, as that church in 1864 was in a low condition and was without a pastor. The delegates who came formed the organization "The Danish-Norwegian Baptist Conference in the North-Western States". Rev. L. Jørgensen became the first president. The questions discussed were of a practical nature. One was: Can the sisters take part in the public services? The decision reached was:

"We believe the sisters may pray and thank God, just as well as the brothers. But they must not preach or teach. They ought not to take part in quarrels, but they may vote in the churches just as the brethren."

Another question was what a church should do with a person who wanted to become a member, and who previously had been excluded from another church. The answer was that such a person should not be received before he had been reconciled to the church from which he had been excluded.

A third question was what a church should do with a person who had been baptized among the Mormons, and who wanted to join a Baptist church. This question was especially a problem in the Norwegian church

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in Leland, since there were so many Mormons in La Salle County in Illinois. It will be remembered that Rev. Jørgensen Hauge said that it was this problem in the Leland church which was the main reason why the conference was called. The decision was that such a person should not be re-baptized.

In 1865 the Conference was held in Waushara, Wis., from Oct. 19 to 21. The question of baptism was again discussed, especially the question of re-baptism of Mormons. The Raymond church wanted to "inquire in Hamburg". Rev. Oncken seemed to be a man with authority even in this country. Concerning Leland it was reported that it was in need of a faithful shepherd.

In 1866 the Conference was held in Chicago from June 7-9. The Oconomowoc church was received into the Conference. The question of the authority of the conference was that year up for discussion. There was trouble in the Scandinavian church in Racine, Wis., and the advice of the conference was sought. In that connection the question was discussed: "Has the Conference authority to pass judgment in regard to cases brought before it by the churches?" The majority of delegates voted in the affirmative.

It is evident that the conference here was stepping on dangerous ground. One thing is to give advice, another to pass judgment. It is easy to pass from Congregationalism to Presbyterianism if a conference assumes too much authority. As a result of the decision the Racine church left the conference.

In 1867 the conference met in Oconomowoc. The danger of too much authority in the Conference was evidently then understood because that year a letter of "advice" was sent to the Racine church.

As L. Jørgensen now was engaged as a missionary by the American Baptist Home Mission Society, a committee was chosen to cooperate with the society.

In 1868 the conference was held in La Crosse, Wis. Half Way Creek church was received into the Conference.

In 1869 the conference met in Clarks Grove, Minn. It was the first time the annual meeting was held as far west as that. At that time the Conference was made up of thirteen churches of which three were Norwegian: Oconomowoc, La Crosse, and Half Way Creek. The Leland church never belonged to the conference. The total membership of the churches was 497.

THE DANISH-NORWEGIAN BAPTIST CONFERENCE

In 1870 the conference met at Neenah, Wis. A mission committee was that year appointed in order that the conference might be better able to carry on its work. Several ministers up to that time had been appointed as missionaries, but the conference had no control over these missionaries. The conference was that year taking the first step to get its own missionaries.

In 1871 the conference met in Racine, Wis. Theological questions were the most important ones that year. Among the questions discussed were: "What is the difference between soul and spirit?" "How can we say that the Father, the Son, and the Spirit are one God, if they are three persons?" The delegates seem to have had some difficulties in answering those questions.

The mission committee reported that year that \$178.38 had been collected for missionary work. The conference did not dare to send out its own missionary, but they did send out three Danish preachers "to travel some".

In 1872 the Conference met in La Crosse, Wis. So far the Conference had been a rather loose organization. It did not fill the place of an association. Most of the churches belonged to the ordinary associations and to the conference at the same time. In 1872 the need was felt of coming in closer contact with the American Baptists so the conference could be recognized by them. Among the district missionaries sent out that year was Rev. E. S. Johnson for the north-western part of Wisconsin.

The conference decided to publish a denominational paper and to call it "The Scandinavian Baptist Missionary", but the decision was never carried out.

When the Wisconsin Baptist State Convention met that year, according to the minutes,

"Rev. H. A. Reichenback presented a proposition from the Danish-American Conference to unite with the State Convention, on condition that they may have the privilege of nominating their own missionaries."

A committee was appointed to look into the question. The committee reported back to the Convention:

"Your committee recommend that the convention accede to the proposition of the conference of Scandinavian churches, to unite with this body. Suggesting, however, that they be urged to bring all their churches into harmony with their own Conference."

The report was adopted.

The last part of the report was a very timely one, because quite often there was not exactly harmony between the churches in the conference.

THE DANISH-NORWEGIAN BAPTIST CONFERENCE

That year the State Convention printed three Norwegian tracts for the use of the conference.

In 1874 the conference met at Waushara, Wis., but little is known about what took place there. Rev. P. Jentoft was appointed missionary for Michigan that year.

In 1875 the conference met with the Tabernacle church in Chicago. It was especially the necessity of a general missionary which was discussed at that conference. The result was that Rev. Laust Jacobsen, a Danish preacher, was chosen. He served as a missionary for three years.

In 1876 the conference met in Oconomowoc, Wis. A preacher, J. Hansen, from Racine had been sent to the conference with recommendations from the church. As the conference saw the need of more preachers, Hansen was ordained by the conference, a step which caused a great deal of trouble. The question of writing the history of the Danish-Norwegian Baptists in this country was discussed at that conference.

The first complete statistics are found in the minutes from that year. In Illinois there were three churches, in Michigan one, in Wisconsin ten, in Iowa one, in Minnesota three, and in Dakota two, a total of twenty churches. Fifteen of these churches had a total membership of 872. The Danish church in Clarks Grove, Minn., was the largest with 156 members. 133 persons had been baptized during the year within the conference.

In 1877 the conference met at Racine, Wis. Prof. Edgren from the Seminary in Chicago was present and spoke of the need of the Seminary. The conference decided to recommend to the churches to take up an offering for the Seminary every three months.

The Racine church now protested against the ordination of J. Hansen the previous year, since it had not been requested by the church. After a long debate the conference decided to annul the ordination of J. Hansen.

It is evident that the conference was wrong when it in 1876 ordained Mr. Hansen. If a conference has the authority to ordain ministers, that body has begun to practice Presbyterianism. The Conference saw its mistake and tried to correct it the best way it knew.

It is easily understood how the conference came to commit its blunder. It was difficult for a local church to get a council together when a minister was going to be ordained. Distances were long, and money was scarce. It was therefore a common practice for a church that wanted to ordain a preacher to ask the delegates to the Conference to act as a council. This was done so often that it was easy for the delegates to begin to look upon the conference as an ordaining body and not as an advisory council.

THE DANISH-NORWEGIAN BAPTIST CONFERENCE

Probably as a result of this case the question came up for discussion: "Why do we have a Conference?" The answer was given as follows:

1. The Conference is no legislative body that can dictate to the churches. It is only an advisory body.
2. It does not discuss local church matters.
3. Its purpose is:

To unite the workers in the Kingdom of God, so they may labor in harmony.

To work for unity among the churches and to seek the welfare of all God's people.

To try to bring the gospel to our fellow-men in the best way.

To labor for a higher spiritual life and for a spiritual revival in the churches where the Conference meets.

In 1878 the conference met in Raymond, Wis. Rev. L. Jacobson resigned that year as general missionary, and Rev. H. A. Reichenbach was chosen in his place. P. Jentoft and J. B. Sunth were chosen district missionaries.

In 1879 the conference met in Neenah, Wis. That year it was decided to adopt a constitution for the conference. The constitution was adopted next year when the conference met in Chicago. A confession of faith was also adopted that year. The American Baptist Home Mission Society had then begun to support the conference financially. \$400.00 a year was given to the salary of the general missionary.

In 1881 the Conference met in Oconomowoc. Rev. Reichenbach resigned that year as general missionary, and the Danish preacher, Rev. Carl Jensen, was chosen in his place.

In 1882 the conference met in Waupaca. Rev. Carl Jensen resigned that year, and in September Rev. O. C. Jensen, another Danish preacher, was chosen missionary.

In 1883 the churches in Minnesota and Iowa left the Conference in order to form their own organization. When the conference, therefore, met in La Crosse that year it changed its name to "The Danish-Norwegian Baptist Conference for Illinois, Michigan, and Wisconsin".

Chapter X

SURVEY

At the close of this first period it is fitting to take a survey of what has taken place.

It is forty years since the first Norwegian Baptist preacher, Rev. Hans Valder, was ordained. He has long ago given up the work in the ministry, but others have entered in. Fourteen ordained Norwegian ministers have been at work during the period. Beside Valder, these men were Lars O. Myrland, Iver Larsen, J. B. Sunth, E. S. Sunth, E. S. Johnson, J. A. Gabrielsen, J. A. H. Johnson, H. H. Gaard, O. A. Larsen, C. J. Johnson, Jacob Olsen, J. A. Modahl, and P. Jentoft. All of these were able men; some of them were outstanding men, who became leaders among the Norwegian Baptists for decades to come after this period came to a close. Only a few of them had any theological training, but they were men with holy zeal for the promotion of the Kingdom of God, and for the salvation of souls.

The work of these men was not in vain. Twenty-three churches, either Norwegian or Scandinavian churches, had been organized by these Norwegian ministers. One has become an American church; four, the churches in Milwaukee, Primrose, and Racine in Wisconsin, and Sparta in Minnesota, have been dissolved; one, the church in Lake Elizabeth, Minnesota, has become a Swedish church, and four, the churches in Manistee, Ludington, and Muskegon in Michigan, and Sioux Falls in South Dakota, have never been Norwegian churches, but Swedish or Danish. Thirteen Norwegian churches were still in existence in 1884, the churches in Oconomowoc, Half Way Creek, La Crosse, and Dorchester in Wisconsin; Rolling Forks, Artichoke, Minneapolis, and St. Paul in Minnesota; Kingsbury and Brookings in South Dakota; Fargo and Bismarck in North Dakota, and the church in Chicago. Nine of the Norwegian churches had their own house of worship.

SURVEY

These thirteen churches had a total membership of about 400 in 1884. At the places where Norwegian churches had been in operation there were probably sixty Norwegian Baptists, and if the number of Norwegian Baptists in Swedish and Danish churches are counted in, the total number of Norwegian Baptists was 500 or more in 1884. *Oliebladet*, No. 5, 1877, says for instance that eleven Norwegians were baptized in one day by the Swedish church in Forest City, Iowa.

This may not seem to be a great result after forty years of labor, but it must be remembered that these early Baptists labored under great difficulties.

There was a lack of ministers. After Valder was ordained in 1844 it took twenty-four years before the second one, Rev. E. S. Johnson, was ordained. It was only during the last five years of the period that most of the above preachers were at work.

The ministers had very little education. The Scandinavian Seminary was founded in 1871. Six of the Norwegian preachers had attended the Seminary, but three of them for such a short time, that it was of very little importance.

There was a lack of money to carry on the work. Several of the ministers had no salary at all. When they had salary, this was so small that a family could not be supported on it. It was, therefore, necessary for the preachers to have a secular occupation beside; several of them were farmers, and J. A. H. Johnson was a carpenter.

Every minister had great difficulties to overcome in those early days. Settlements were sparsely populated and travelling was exceedingly difficult. There were hardly any railroads, and very few roads. The missionaries were compelled to walk from place to place even in the winter time, and it is easily understood that it was difficult under such circumstances to accomplish much.

The Norwegians were very conservative religiously. They were brought up as Lutherans in a state church, and Baptists were looked upon as very dangerous heretics. Many times zealous Norwegians disturbed the meetings and threatened the preachers with guns in order to drive them away from the community.

Other religious groups outside the Lutheran church often created disturbances among the Baptists, for instance, the Mormons, the Seventh Day Adventists, and the Christian Perfectionists. Several times Baptist groups were broken up forever by one of these other groups.

These early Baptists had also great internal difficulties to overcome. They were often far from peaceful groups. This is easily understood.

THE DANISH-NORWEGIAN BAPTIST CONFERENCE

There were questions of church polity which caused trouble. Questions that never would be raised today were difficult to solve in those days. Of such questions may be mentioned: A paid ministry, the right of women to pray or testify publicly, the use of musical instruments in the church, marriage between Baptist and "outsiders", etc. More than one church was disturbed for years by discussions of these questions. Church discipline also caused a great deal of trouble. Almost every private case of difficulty was brought before the church. Because of a desire to keep the churches pure it is quite evident that these early Baptists went to an extreme in regard to discipline. Members were excluded for criticizing the sermons, for criticizing the denominational paper, for "being too talkative after the sermon Sunday morning", for arranging a social for Sunday school children without asking the permission of the church, for not paying back a loan of \$10.00 on the promised day, and many similar reasons. There is no doubt that many good Christians were driven out of the churches because of well meant but unwise church discipline.

But the importance of the results gained must not be underestimated. Most of these 500 Norwegian Baptists were very much in earnest about their religion, and many who never pretended to be preachers were excellent soul winners. They were men who knew their Bible, men who had had a vivid experience of the saving power of Christ, and hence were able to lead others who were asking for God's way of salvation.

The tremendous opportunity for work among the thousands and hundred thousands of Norwegians who were filling up the North West was clearly understood by the leading men within the denomination. They saw the obligation that was resting upon them in regard to these people. A missionary in Minnesota wrote to *Baptist Home Mission Monthly* in 1878:¹

"The Norwegians outnumber the Swedes two to one. For years they have been supposed to have been beyond our work. But now they are willing to hear the word of God. In general belief, they are Lutherans; but as it respects vital God'iness, they differ little from the Romanists. Baptism and Confirmation insure eternal life. . . . But among the Norwegians the hold of the priesthood is being broken. The people, have grown restive under a spiritual despotism. Many of them no longer belong to the Lutheran church. They are ready now as never before, to listen to him who speaks to them from an open Bible, and justifies his words by 'Thus saith the Lord'. But to a population of 60,000 Norwegians in Minnesota we have but three preachers."

The editor of *Oliebladet* wrote in No. 10, 1879:

1. Baptist Home Mission Monthly, 1878, p. 374.

SURVEY

"It is a fact which causes us to rejoice that wherever work has been carried on among the Norwegians these last years, results have been seen according to the amount of seed sown."

In the report of the Wisconsin Baptist State Convention Board to the Convention in 1887 the following is found:

"When it is remembered that ten per cent of our population are Scandinavians, and that they rapidly Americanize, and become among our best and most reliable citizens, our missionary work among this class of our foreign population becomes urgently interesting and important."¹

In 1884 the door may be said to be open to the large Norwegian population. After the Danish-Norwegian Seminary from that year on sent out well educated preachers, the small Norwegian churches proved that they understood how to make use of the open door.

1. Wisconsin Baptist State Convention Annual, 1887, P. 23.

Chapter XI

THE THEOLOGICAL SEMINARY

The Christian churches are dependent upon their God-given ministry, and the ministers are dependent, to a large extent, upon the training which they receive. Theological seminaries do not create ministers, but they take the young men upon whom God has placed his hand, and train them for their high calling.

The first Norwegian Baptist ministers in this country had no special training for their work. Men like Hans Valder, Lars O. Myrland, and E. S. Johnson had never attended any theological seminary; they had gone in the School of the Holy Spirit, and with that preparation they served their God and Master and saw results of their labors. What results they would have seen if they had had an adequate seminary training beside, nobody knows, but there is reason to believe the results would have been greater than they were.

The training of Norwegian Baptist ministers in this country falls into three periods: The Scandinavian, the Danish-Norwegian, and the Norwegian period.

The Scandinavian Period

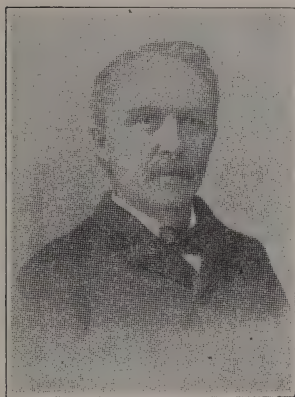
In 1871 Rev. J. A. Edgren, who the year before had come from Sweden, and who had become pastor of the first Swedish Baptist church in Chicago, decided that he would try to do something for the training of young Scandinavians for the ministry. Dr. Edgren had received his education at Princeton University and Colgate Seminary and had been teaching at the Baptist Seminary in Stockholm, Sweden.

When the leaders of the Baptist Union Theological Seminary heard of the plans of Dr. Edgren, they offered him room in the building which they made use of at the Old Chicago University, founded in 1857. Dr. Edgren accepted the offer, and in 1871 he opened the seminary with one

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student, Christopher Saline. The Seminary was called "The Scandinavian Department of the Baptist Union Theological Seminary".

It was under severe difficulties Dr. Edgren opened the seminary. He had no financial support of any kind. Mrs. Edgren worked as a domestic servant in order that the family might get daily bread. The next year the seminary had four students, but that year Dr. Edgren was sick almost the whole year, and the students had to take their studies at the Baptist Union Seminary. In 1873 Dr. Edgren was back again, and the number of the students had then increased to seven. A certain Capt. Wilson in Menominee, Wis., came now to the assistance of Dr. Edgren, and for some time paid him \$400.00 a year.



DR. J. A. EDGREN

The Seminary was organized as a Scandinavian Seminary, and already in the first year of its existence a Danish student, John Andersen Madsen, came to the seminary. In 1875 the first Norwegian student, John B. Sunth, came.

In 1877 the Baptist Union Theological Seminary moved to "Morgan Hall", Morgan Park, Ill. It served as a combined seminary building and dormitory for the students of the Baptist Union Seminary and the Scandinavian Seminary. Later on "Blake Hall" was used for class rooms.

In 1880 Rev. E. Wingren came from Sweden to become a second teacher in the Seminary, a position he held for two years. In 1881 the Danish minister, Rev. N. P. Jensen, who at that time was pastor of the First Danish church in Chicago, became professor at the seminary. He had already been teaching the Greek and the Danish languages since 1876, when he was a student in the seminary.

Dr. Edgren was not enthusiastic about the relationship with the Baptist Union Seminary. He was in favor of a separate Scandinavian seminary. At first his idea was to erect a building in Morgan Park, but shortly afterwards he became of the opinion that the school ought to move to Minneapolis. In 1881 Dr. Edgren resigned in Morgan Park in order to go to Minneapolis. However, when the trustees of the Baptist Union Seminary heard that, they offered him and the Scandinavian Seminary better conditions to work under, and Dr. Edgren decided to remain in Morgan Park.

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The Swedish Baptists became more and more convinced that they ought to have an independent seminary, and when the relationship between Dr. Edgren and the President of the American Seminary, Dr. G. W. Northrup, became strained because of Dr. Edgren's premillennial views in theology, Dr. Edgren resigned in 1884, and the Swedes moved to St. Paul and established "The Swedish-American Bible Seminary".

As has been seen the Danish and Norwegian Baptists had no part in the founding of the seminary, but they made use of it. In 1875 the Danish-Norwegian Conference discussed for the first time the advisability of sending young men to the seminary. The result of the discussion was that the churches were recommended to send their young men, who were called to preach, to the seminary.

In 1877 the question under discussion at the conference was if something should be done for the seminary. The churches were recommended to support it financially. The next year Dr. Edgren was present at the conference and spoke about the seminary. The churches were that year requested to take up four collections a year to the seminary.

In 1878 the Conference expressed itself in favor of an independent Scandinavian seminary.

How far the Seminary was supported financially is difficult to say, but in the beginning of the eighties the Danish and Norwegian churches gave probably around \$200.00 a year to the seminary and one year they gave \$400.00.

The Scandinavian Seminary in Morgan Park had been rather successful. In spite of the many difficulties, the seminary continued its work, and a comparatively large number of students attended the school. A total of no less than eighty-nine students had attended the seminary. Sixty of these had been Swedes, nineteen Danes, and ten Norwegians. The Norwegian students were the following:

John B. Sunth,	attended Seminary	1875 - 1878
J. A. H. Johnson,	attended Seminary	1876 - 1878
C. J. Johnson,	attended Seminary	1876 - 1878
E. S. Sunth,	attended Seminary	1877 - 1880
Iver Larsen,	attended Seminary	1878 - 1879
Lauritz Johanson,	attended Seminary	1878 - 1879
Jacob Olsen,	attended Seminary	1880 - 1881
Tonnes A. Emanuelsen,	attended Seminary	1881 - 1883
Eli L. Myrland,	attended Seminary	1882 - 1884
Anton Brandt,	attended Seminary	1883 - 1885

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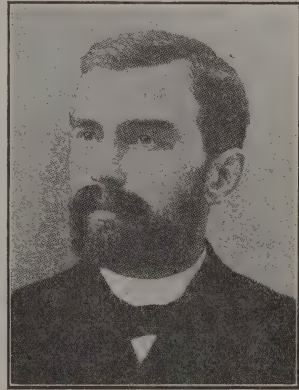
As it will be seen the leading pioneer Norwegian preachers came out from the Seminary in its first Scandinavian period.

The Danish-Norwegian Period

It was originally the plan of the Danes and the Norwegians to follow the Swedes to Minneapolis, but the Baptist Union Seminary did not like to give up its Scandinavian work. Dr. Edgren's resignation was presented at the meeting of the board of trustees July 29, 1884. Dr. J. A. Smith and Dr. E. B. Hulbert were appointed a committee to take step to provide additional instruction in the Scandinavian Departmen. A the same time the following resolution was adopted:

"The Scandinavian Department is an organic part of the Theological Seminary under our care. We shall regard with disfavor any agitation for its removal."

The following day, July 30, 1884, "The Swedish-American Bible Seminary" was organized in St. Paul. Prof. N. P. Jensen was then asked by the Theological Union Seminary to continue the Scandinavian Department in Morgan Park, and he gladly accepted the call. The school which opened up in 1884 in Morgan Park was, therefore, no other school than the Scandinavian Department of the Baptist Union Theological Seminary founded in 1871. The only change which took place in 1884 was that the school got a new Dean, and that the Swedes moved out. The name of the school was not changed before in 1888. In reality, however, 1884 is the beginning of the Danish-Norwegian Seminary.



PROF. N. P. JENSEN

During the summer of 1884, Prof. Jensen had undertaken a journey to Denmark and Norway and made arrangements for young men to come from those countries to America to get their theological training. Up to that time Denmark had used the seminary in Hamburg, and Norway the Seminary in Stockholm. Two young men came from Denmark that year, and one, G. A. Nesse, came from Norway. This was only the beginning of a stream of young men who came from Denmark and Norway to get their theological training.

The seminary opened up in 1884 with eleven students. Four of

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

them had attended the seminary before, and seven were new students. Of the eleven students seven were Danes and four were Norwegians: A. Brandt, G. Nesse, C. W. Finwall, and C. J. Olsen. In 1885 twelve new students came to the seminary, seven Danes and the following five Norwegians: J. A. Öhrn, G. Melby, and C. M. Seehuus from Norway, and T. O. Wold and John Lundgren from this country. The total number of students that year was twenty. The seminary continued to grow. In 1886 seven new students entered, in 1887 nine, and in 1882 six. The new Norwegian students from 1886 were: K. P. Hammer, A. J. Aanæs, H. T. Wollen, L. C. Hansen, J. H. Meyer, H. Brandt, O. L. Larsen, and Ole Larson.

One reason why the seminary made such progress was the fact that Dr. Edward Cison became professor at the seminary in 1884 and remained there until 1887 when he became president of the University of South Dakota. In 1888 Prof. Jensen got two new co-laborers, the Dane, H. C. A. Samson, who just had been graduated from the seminary, and the Norwegian, H. Gundersen, who came direct from the University in Oslo, Norway.

The Swedish seminary did not remain in St. Paul more than one year. In 1885 the Swedes moved to Stromsburg, Nebr., where they organized "The Central Bible Seminary", but in 1888 they returned to Morgan Park where they organized "The Swedish Department of the Baptist Union Theological Seminary". It was then that the old Scandinavian Department changed its name to "The Danish-Norwegian Department of the Baptist Union Theological Seminary".

In 1889 Prof. H. Gundersen got a year's leave of absence and returned to Norway. During that year Rev. T. O. Wold taught in the place of Prof. Gundersen. The following year the latter came back to the Seminary and remained there till his death. Of Dr. Gundersen, A. L. N. Sorensen wrote in *Seventy-Five Years of Danish Baptist Missionary Work in America*:

"Gundersen was a noted scholar. He spoke and wrote in a style at once engaging in its sincerity and notable for exact and restrained statements. He had a rare art of praising without becoming fulsome, and criticising without becoming smart or harsh. He left a strong impression upon all the students."

In 1892 Prof. Samson resigned and Prof. T. O. Wold became his successor. The same year a great change took place. The new University of Chicago was opened that year, and the Baptist Union Theological Seminary became The Divinity School of the University of Chicago and moved from Morgan Park to the University. The Danish-Norwegian Depart-

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ment now took the name The Dano-Norwegian Theological Seminary of the University of Chicago. Prof. T. O. Wold was placed in charge of the preparatory part of the Seminary which moved over to "Walker Hall" in Morgan Park, while the theological department moved in to the University on the Midway.

From 1889 to 1891 twenty-six new students entered the Seminary, fourteen were Danes and twelve were Norwegians. Prof. Gundersen's work at the Seminary drew Norwegian students to the school from both sides of the water. Of the twelve Norwegian students the following five came from Norway: T. C. Pedersen, H. M. Andersen, J. M. Sellevold, P. P. Overgaard, and A. A. Ohrn. The following seven came from this country: L. J. Anderson, Mrs. Thomally Anderson, O. L. Hoiem, N. J. Lee, E. P. Johnson, Theodor Hansen, and Lars Rasmussen.

The Seminary did not remain at the University of Chicago more than two years. The students had to take some of their studies at the Divinity School, and they were hardly prepared for that. In 1894 both the Swedish Seminary and the Dano-Norwegian Seminary moved to "Walker Hall", Morgan Park, but both seminaries continued to be parts of the University of Chicago. During the two years at the University sixteen new students entered the Seminary, eight Danish, and the following eight Norwegians: S. O.



WALKER HALL

Børsheim, S. I. Kristoffersen J. R. Larsen, N. K. Larsen, Hanna Hendrikson, A. A. Brønnum, O. M. Kihl, and K. J. Wick.

In 1893 Prof. Jensen had to go to California because of poor health, and Prof. Gundersen became acting dean. May 14, 1895, Prof. Jensen passed away, and Prof. Gundersen became the dean of the Seminary. Prof. Jensen was an able, enthusiastic teacher, who inspired his students, and who always gave everything that was in him in the service of his Lord and Master. In the spring of 1895 Prof. Wold resigned, and Rev. C. J.

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Olsen, editor of *Vægteren*, and Rev. N. S. Lawdahl, a Dane, pastor of the church in Kasson, Minn., became professors at the seminary.

During this period the seminary prospered. Between twenty and thirty students were in attendance every year. The graduates went all over this country with the gospel; many went to Norway and Denmark, and some to the foreign fields. From 1894 and up to the close of the century fifty-one new students registered at the seminary, twenty Danes and thirty-one Norwegians. Among the Norwegians were B. Jacobson, O. H. Skotheim, E. Knudsen, O. E. Nilsen, O. Nesterud, S. Reinholdtsen, J. O. Gotaas, A. Taranger, E. C. Groggaard, I. Olberg, E. H. Wang, O. Breding, O. Enget, O. J. Öie, E. J. Helstrøm, A. H. Tangen, and P. Stiansen.



DR. H. GUNDERSEN

The Seminary and its students were of the greatest importance for the development of the Baptist work among the Norwegians and Danes in this country. The graduates received a fair education. Up to 1892 the seminary was a three year school, but from that time it was a four year school. During the first two years academic subjects were taught, and during the last two years theological subjects. The students were allowed to take additional subjects in the Morgan Park Academy, an institution belonging to the University of Chicago. The



MORGAN HALL

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school-year lasted from Oct. 1st to the middle of May, and during the vacation months the students were supplying the churches around in the country. The importance of the Seminary for the work in Norway was also great. From 1884, when students began to come from Norway to the Seminary, and up to 1910, when the Baptists in Norway established their own seminary, forty students came from Norway, and thirty-nine preachers returned from America to Norway to preach the gospel.

"Walker Hall" was an old building without any modern equipment. In 1906 the students were not allowed to live in the building, but had to live in private homes in Morgan Park. The class rooms in "Walker Hall" were still used, however. In 1907 the Seminary was moved back to "Morgan Hall", and there it found shelter as long as the Seminary remained in Morgan Park, up to the year 1913.

It has been seen that the Danish churches were stronger than the Norwegian in this country. During the first twenty years of the history of the seminary there were therefore more Danish students than Norwegian. From the nineties, however, there were generally more Norwegian students than Danish. This was partly due to the fact that so many students came from Norway. A spirit of criticism along national lines became now manifest in several places. The salaries of the professors were paid by the University, but help to the students was mainly given by money raised by the churches. The first result of the criticism was a decision that money given by Danish churches should be given to Danish students only, and money given by Norwegian churches should be given to Norwegian students. The next was a feeling that, since the Danish Baptists were stronger in this country than the Norwegians, it was a mistake that there were two Norwegian professors at the seminary and only one Danish. A Danish preacher wrote in *Vægteren* in 1905 and said that the reason why there were not more Danish students at the seminary was lack of interest in the seminary on behalf of the Danish churches because there was only one Danish professor at the seminary.

It is certain that this nationalistic spirit was far from good for the progress of the seminary. But both Danes and Norwegians had soon something else to think about than the nationality of the professors, because in 1910 the University declared that the Scandinavian Baptists would now have to be prepared to take over the expenses of the Swedish and the Dano-Norwegian Seminaries. The following year a committee appointed by the University recommend that there be organized one

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Scandinavian Seminary with an American Dean and with one professor from each of the three groups, Swedes, Danes, and Norwegians, and that each group should pay the salary of their own man. This plan, however, was not acceptable to any of the groups of Scandinavian Baptists.

The University then offered "Morgan Hall" to the Swedish Baptists as a gift and declared that the Dano-Norwegian Seminary would be given up from the year 1912, but the salaries of the professors should be paid up to 1913. The professors declared that as long as their salaries were paid an extra year they would gladly teach for the Seminary that year, and thus the Dano-Norwegian Seminary continued in Morgan Park up to the summer of 1913. Prof. Olsen got a year's leave of absence in the summer of 1911, and he went down to Brooklyn to serve the church there. Rev. Th. Wathne taught in the place of Prof. Olsen. Prof. Olsen died in Brooklyn December 16, 1911, and Rev. Wathne continued to fill his place also the following year.

It was then evident that from the year 1913 the Morgan Park Seminaries would come to a close. The Swedish Baptists did not accept the offer of taking over "Morgan Hall". They decided to move to St. Paul and to establish a seminary in connection with the Swedish Baptist Bethel Academy, and the Dano-Norwegian Seminary was given up by the University.

From 1901 to 1912 eighty-four new students had registered at the seminary, thirty Danes and fifty-four Norwegians. Among these Norwegians are most of the preachers who today are occupying the pulpits in the Norwegian churches in this country, and many of those who are working in Norway. Among the Norwegian preachers who registered in this period may be mentioned M. B. Holmen, J. A. Moe, G. K. Öhrn, J. B. Dahl, J. G. Kallestad, O. M. Jorgensen, A. Stensland, E. Monnes, A. Erickson, M. Bergethon, A. J. Stabell, E. N. Tveten, E. J. Nordahl, M. L. Rice, A. M. Mehus, Th. Wathne, T. Knudsen, C. N. D. Stabell, O. P. Lovik, J. Simpson, and O. E. C. Hansen.

During the Danish-Norwegian period, from 1884 to 1912, not less than 218 students had studied at the Seminary. Of these ninety-seven were Danes and 121 were Norwegians. This was by far the most prosperous period the Seminary had. Many prominent Danish preachers went out from the Seminary, but it is outside the scope of this book to go into details in regard to the history of the Danish Baptists.

THE THEOLOGICAL SEMINARY

The Norwegian Period

The Norwegian Baptist Divinity House

Already in 1910, when the Norwegian Baptist Conference of America was organized, a school committee with five members and with Rev. P. Stiansen as chairman, was elected. This committee began to investigate the possibilities of opening a Norwegian Seminary in connection with another Baptist institution of learning. It seemed as there would be no difficulty in establishing such a connection. Adelpia College, Seattle, Wash., Central University, Pella, Iowa, Sioux Falls College, S. Dak., and Wayland Academy, Wis., invited the Seminary. Beside offers from these institutions of learning, other liberal offers were made. A real estate man in Chicago offered ten acres of land in Irving Park, Chicago. The Commercial Club of Fargo, N. Dak., offered forty acres of land in Fargo. The Commercial Club of Sioux Falls, S. Dak., offered one city block and \$3,000.00 in cash. The most astonishing offer came, however, from the University of Chicago. The Swedish Seminary had then decided to go to St. Paul, Minn. The Danish Baptists had decided to establish a seminary in connection with Des Moines College, Iowa. The University of Chicago offered that the Norwegians could establish a school in connection with the University and move into the University buildings on the Midway.

When the Conference met in Sparta the school committee brought in its recommendation, and in accordance with that the following motions were unanimously adopted.

1. That the Seminary continues in connection with the University of Chicago.
2. That Prof. H. Gundersen be the dean of the Seminary.
3. That a school fund of \$60,000.00 be raised during the next five years. \$10,000.00 to be used for running expenses of the seminary during the five year period, and \$50,000.00 to be an endowment fund.
4. That Rev. C. W. Finwall be engaged to raise the fund.

There was great enthusiasm in regard to the matter. The national organization of Norwegian Ladies' Societies subscribed the first thousand dollars. Of course it proved difficult to raise the fund, but it finally came up to the amount of \$30,000.00.

In the fall of 1913 "The Norwegian Baptist Divinity House of the University of Chicago" opened up with seven students and with Prof. H. Gundersen as dean. Arrangement was made with the Chicago Board of Education that the students could take their preparative work at Hyde Park High School. The college and seminary courses of the University were open for those students who could make use of them. Rev. E.

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Monnes, a student at the University of Chicago, was chosen assistant teacher and Rev. C. W. Finwall was teaching pastoral theology. In regard to the finances the University promised to pay to the Norwegian House \$1,500, the first year, \$1,000 the second, and \$500 a year for three years. Three of the seven students had been students of the Dano-Norwegian Seminary, and four were new students.

The Norwegian Baptist Divinity House never grew strong. In 1914 three new students registered and in 1915 five. From 1913 to 1920 a total of sixteen new students registered, and a total of nineteen students attended the Divinity House.

The University leaders were as cordial in their treatment of the Divinity House as they could be, and there is not room for any kind of criticism of them in regard to their attitude towards the Norwegian House. Nevertheless, it was soon evident that the University of Chicago was not the place for the little Norwegian School. The opportunity to study at Hyde Park High School ceased after some years, since the students were over high school age and were out-of-town students. The teaching at the Divinity House became very one-sided. The students were not advanced enough for the ordinary University classes, and Prof. Gundersen had to teach everything. During the year 1914-1915 he had no assistant. The following year two of the students, A. Tonnes and C. M. Hodne assisted with the teaching in academic studies. The number of new students went down. In 1916 only one new student registered, and the following year no new students entered the Divinity House. The World War was probably one cause for the decline, but it became evident also that the churches were not enthusiastic about sending their young men to the University of Chicago. The theology of the Divinity School was not the theology of the Norwegian Baptist churches. The opinion of everybody concerned both at the University and in the Norwegian Conference was that it would be better if the Norwegian seminary became affiliated with the Northern Baptist Theological Seminary, Chicago.

Of the students who entered the Divinity House of the University of Chicago may be mentioned: B. Kjenstad, Alf Krane, Harold Olson, G. A. Nesse, P. E. Lorentzen, H. G. Jorgenson, R. J. Jensen, and O. Sivertsen.

The Norwegian Baptist Theological Seminary

In 1921 the Norwegian School committee authorized the change, and a tentative affiliation was entered into with the Northern Baptist Seminary.

THE THEOLOGICAL SEMINARY

The name of the Divinity House was at the same time changed to "The Norwegian Baptist Theological Seminary". Dr. H. Gundersen continued, of course, as dean of the Seminary. In 1922 the Norwegian Conference sanctioned the move, and the affiliation with "Northern" became permanent.

This move proved to be very profitable for the Norwegian Seminary. "Northern" seminary represented the type of theology which was prevalent in the Norwegian churches, and the Norwegian students had access to all the classes of "Northern" Seminary. At the same time Dr. Gundersen became head of the Greek department at "Northern". Dr. Gundersen brought four Norwegian students with him from the Divinity House to "Northern". In 1924 three new students registered.

Dr. Gundersen's work in connection with the Seminary was not of a



THE FIRST DEAN, DR. H. GUNDENSEN, AND
THE PRESENT DEAN, DR. P. STIANSEN.



NORTHERN BAPTIST THEOLOGICAL SEMINARY

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

long duration after it had moved to "Northern". In the fall of 1925 he took sick, and Nov. 4, 1925, that great man of God passed away. Rev. J. O. Gotaas taught at the Seminary in Dr. Gundersen's place the rest of that school year.

In 1926 Rev. P. Stiansen, Pastor of the Baptist church in Tromsø, Norway, was called as Dr. Gundersen's successor, and in the fall of that year Stiansen came and took up the work as dean of the Norwegian Seminary. Shortly afterwards he was chosen professor of Church History at "Northern". The number of students now began to grow. In 1926 three new students registered, and the following year five. From 1921



NORWEGIAN STUDENTS IN 1937

and up to 1938 forty-six new students have registered at the Seminary. Among these students may be mentioned: O. S. Nilsen, H. P. Lovik, L. E. Olson, R. K. Aune, S. O. Haram, O. E. Anshus, A. Nostrud, Torrey M. Johnson, B. H. Hoiland, H. C. Johnsen, May Halstenrud, Coren Nilsen, S. Haukedalen, George Carlson, S. W. Sommerschild, E. Sivertsen, George Johnson, and Albin Swenson.

The Norwegian Baptist Seminary has been supported financially by the Board of Education of the Northern Baptist Convention. When the hundred million dollars drive was on, the endowment fund of the Semi-

THE THEOLOGICAL SEMINARY

nary received a gift of about \$10,000.00, and since then the Board of Education each year has made a contribution to the running expenses of the Seminary.

If a view is taken of the Norwegian students who studied at the Seminary during the different periods, the following result is reached:

In the Scandinavian period	10 students
In the Dano-Norwegian period	121 students
In the Norwegian period	62 students
Total	193 students

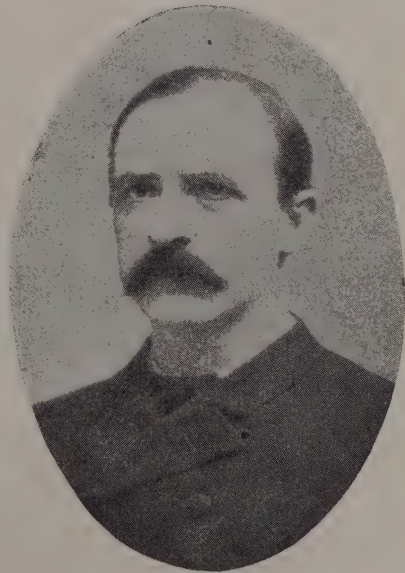
Some of these never finished their studies. Some of them decided that their place was not in the ministry; but the great majority of them have gone out as true servants of Jesus Christ and have gone with the gospel to the different parts of the United States of America, to Canada, to Norway and to the foreign fields. As Dr. Haigh wrote in *Baptist Home Mission Monthly*, Nov. 1897: "From this Seminary there has come a stream of blessing to Danish and Norwegian churches."

Prof. Edward Olson

Edward Olson was born near Hamar, Norway, Aug. 29, 1843. At the age of fifteen he came to America with his parents and settled down near Half Way Creek, Wis. There he was converted and became a member of a Baptist church.

After graduation from High School, Olson went to the Old University of Chicago where he took the B.A. degree in 1873. The next two years he spent at the University at Halle and Gottingen in Germany and Paris in France. In 1875 he returned to the University of Chicago and became professor in Greek. In 1877 he took the Ph.D. degree at Kalamazoo College in Michigan.

From 1884 to 1887 Dr. Olson was professor in Greek at the Baptist Union Theological Seminary in

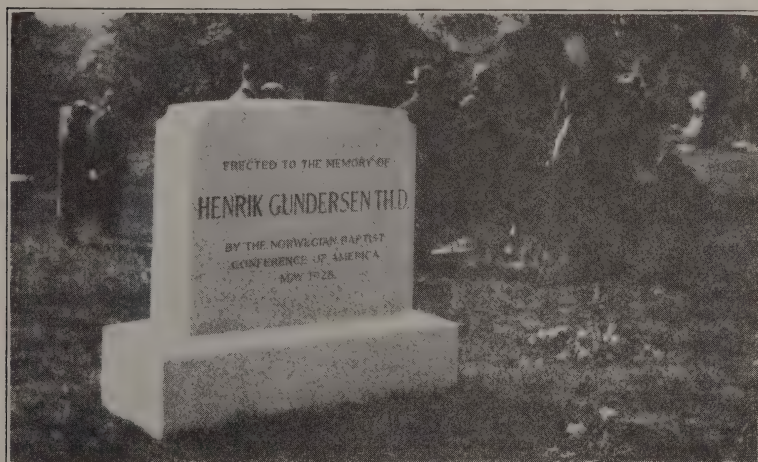


DR. EDWARD OLSON

THE THEOLOGICAL SEMINARY

When Gundersen felt God's call to enter the ministry he went to Stockholm, Sweden, in 1882 and studied at the Baptist Seminary there. When he was graduated two years later he became pastor of the church in Risør, Norway. At the same time he took private instruction in college subjects. In 1885 he entered "Heltberg's Studenterfabrik" (Heltberg's Student Factory), a prominent private college in Oslo, and in 1886 he took the B.A. degree.

From 1886 to 1887 Gundersen was pastor of the church in Trondheim, and from 1887 to 1888 he studied at the University in Oslo and took "the second examination". June 28, 1888 Gundersen married Miss Hansine



DR. GUNDERSEN'S GRAVE IN MORGAN PARK

Hansen, and the same summer he was called to America to become professor at the Danish-Norwegian Theological Seminary in Morgan Park, Ill. In 1889 he asked for one year's leave of absence and went home to Norway to serve the church in Bergen, but in 1890 he returned to the seminary. In 1893 he became acting dean of the seminary, and in 1895 he was chosen dean, a position he held as long as the Danish-Norwegian seminary existed, up to the year 1913. In that year he was chosen dean of the Norwegian seminary. When that institution became affiliated with Northern Baptist Theological seminary, Chicago, in 1921, he became professor in Greek at Northern seminary. In 1923 he took the Th.D. degree at that institution. Dr. Gundersen died Nov. 4, 1925, leaving his wife and six children.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

Dr. H. Gundersen was an eloquent preacher of the gospel, but at the same time he always preached in such a plain way that a child would understand him. He was also a great teacher. He was very strong in Greek, and to sit under his teaching of Systematic Theology was a treat. His great Christian character impressed the students deeply. As he was very much interested in the mission in Norway he urged many young men to go home to their native country with the gospel, after they had completed their education in this country. The Norwegian Baptists owe a great debt of gratitude to Dr. Gundersen for the contribution he made to their cause.

PROF. P. STIANSEN

Peder Stiansen was born in Risør, Norway, Sept. 15, 1879, where he was graduated from the academy. At the age of eighteen he was converted and joined the Baptist church. When he felt God's call to enter the ministry he came to America to study in 1900. After his graduation from the seminary in Morgan Park he continued his studies at the University of Chicago and Union Theological seminary in New York. Later on he took the B.S. degree from Lewis Institute, Chicago, M.A. from the University of Chicago, Th.M. from Northern Baptist Seminary, and Ph.D. from Northwestern university.

In 1903 Stiansen went to New York to take up the work among the Norwegians, and in December that year he organized the First Norwegian Baptist church, and served it as pastor until 1909. After having served as pastor of the Logan Square church, Chicago, for three years, he again became pastor of the church in Greater New York—now located in Brooklyn. From 1914 to 1920 he was pastor of the church in Halden, Norway, and from 1920 to 1926 he served as pastor of the church in Tromsø, Norway.

In 1926 Stiansen was called as dean of the Norwegian Baptist Theological seminary affiliated with Northern Baptist Theological seminary, Chicago, and he became the head of the Church History department at that institution.



DR. P. STIANSEN

THE THEOLOGICAL SEMINARY

Prof. Stiansen has written about a dozen books in the Norwegian language, and in 1933 he wrote *History of the Baptists in Norway*. For sixteen years he has been editor of *Missionæren*, the official organ of the Norwegian Baptists in America. After the world war he was chairman of a committee in Norway which took undernourished German children to Norway, and in 1924 he was decorated by the German government with the German Red Cross.

In 1905 P. Stiansen was married to Miss Karen Nilsen with whom he has had three children, of which two are still living.

Chapter XII

WISCONSIN FROM 1884 TO 1910

NEW WORKERS

From 1884 and on a group of able, educated Norwegian preachers took up the work in Wisconsin.

E. L. MYRLAND

Eli L. Myrland was born at North Cape, Wis., Aug. 14, 1851. His



REV. E. L. MYRLAND

parents were the sturdy Baptist pioneers Rev. Lars Olsen Myrland and wife. In 1877 he was converted in Racine, Wis., while he was there on a Christmas visit. Shortly afterwards he was baptized. Realizing that God wanted him in the ministry he entered the seminary in Morgan Park in 1882. He was ordained in Chicago Oct. 25, 1884.

From 1885 to 1887 Myrland served as pastor of the Scandinavian Baptist church in Racine, Wis. After another year's study at the seminary he was pastor of the church at La Crosse, Wis., from 1888 to 1892. Both these pastorates were very success-

WISCONSIN FROM 1884 TO 1910

ful. In Racine he received seventy-five members into the church and in La Crosse fifty-three. From 1892 to 1897 Myrland was pastor of the Pilgrim church in Chicago where he did an outstanding work. But his greatest work was done in Norway, where he was pastor of the church at Oslo from 1897 to 1900. A great revival swept over the church in those years, and hundreds went over from death to life. In 1900 Myrland returned to America where he labored as a missionary in Iowa from 1900 to 1904 and in Wisconsin from 1904 to 1908. While he was holding a series of revival meetings in Minneapolis he took sick and died in his home in Madison, Wis., January 16, 1909.

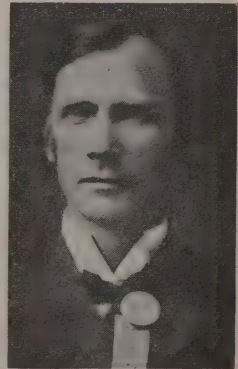
June 12, 1880, Myrland was married to Miss Syneva Pedersen, Primrose, Wisconsin, with whom he had five children. Mrs. Myrland was a highly gifted woman who was a great help to her husband.

Rev. E. L. Myrland was an unusual minister of the gospel. He was not a great student, but he was a born preacher. He could be gripped by an idea and deliver an extemporaneous sermon that would thrill an audience. He had a great passion for souls, a passion which burned like fire in his great soul, and he knew how to appeal to the unconverted. He was also a good pastor and understood how to lead new converts into the truths of the gospel.

C. J. OLSEN

Christian Jorgenius Olsen was born in Trondheim, Norway, September 20, 1856. At the age of twenty he was converted and joined the Baptist church in Trondheim. Immediately he began to preach in outstations, and rendered valuable service.

In 1881 he went to America and settled down in Minneapolis, Minn. He was one of a little group which took up the Baptist work in St. Paul, Minn. In 1884 he went to the seminary in Morgan Park and served at the same time the church in Oconomowoc, Wis. He was ordained in Minneapolis Aug. 12, 1885. In 1889 he took up a new work in Eau Claire, Wis., and organized a church there. From 1894 to 1895 he was the editor of *Vægteren*, and from 1895 he served as professor at the Morgan Park seminary, a position he held until 1911 when he became pastor of the church in Brooklyn. He died December 16, 1911.



PROF. C. J. OLSEN

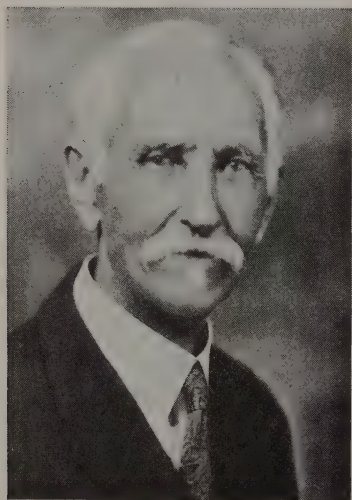
HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

Prof. Olsen was a forceful preacher, a good teacher and an untiring worker. His heart was in the missionary work, and he never spared himself when it came to the question of service.

Olsen was married twice. In 1882 he married Miss Karen Eggan in Minneapolis. His second wife was the missionary of the Chicago church, Miss Emma Christiansen, whom he married in 1900. His oldest daughter, Mrs. J. O. Gotaas, has been a missionary in Congo, Africa, and another of his daughters, Miss Carriet Olsen, has been a Home Missionary.

L. J. ANDERSON

Lars Jorgen Anderson was born in Solum, near Skien, Norway, March 1, 1855, by the parents Kristen Andersen and Kari Kristensdatter. His



REV. L. J. ANDERSON

mother was converted in 1859 and shortly afterwards baptized by Rev. F. L. Rymker. Thus she became a charter member of the first Baptist church in Norway, the church in Skien which was organized in 1860.

Kristen Andersen was a strong Lutheran, and when his wife became a Baptist, he ordered her to leave the house. Her weak answer was: "I must remain here with the children, Kristen." She did remain, and she left a deep religious impression upon her eight children.

In the spring of 1870 L. J. Anderson came to America with his father and settled down in Palmyra, Wis. The next year he moved to Stanton,

Wis. In 1872 L. J. Anderson began clerking in a store in Menomonie, Wis., and he continued with that kind of work up to 1888. In 1880 he went to Valley City, N. D., and there he was married to Miss Thomally Pettersen, Sept. 20, 1883. In 1885 Anderson moved to Madison, S. D., where he was manager of a store and editor of the paper "For Fattig og Rig" (For Poor and Rich), a temperance paper.

In 1888 both Anderson and his wife were converted during some revival meetings conducted by Rev. R. R. Williams, and shortly afterwards

WISCONSIN FROM 1884 TO 1910

they were baptized and became members of the Baptist church in Madison, S. D.

Anderson understood immediately that God wanted him to preach the gospel, and in 1889 both he and Mrs. Anderson entered the Missionary Training Institute in Minneapolis. During the summer of 1890 Anderson labored in Primrose, Wis., and in the fall he and Mrs. Anderson took up studies at the seminary in Morgan Park, Ill.

During the Christmas vacation Anderson went to Oconomowoc, Wis., to assist Rev. E. S. Sunth with some meetings. After two weeks of successful meetings Anderson went to Rio, Wis. A great revival broke out, and the work was of such a nature that Anderson could not leave. He was called as pastor of the church and ordained April 21, 1891.

From 1892 to 1894 Anderson served the church in Fargo, N. D., and then he travelled for some time as an evangelist, seeing great revivals in Hillsboro, Edinburg, Barton and Vang, N. D. During one year he baptized 127 converts, and five churches were organized.

From 1896 to 1900 L. J. Anderson was general missionary in Iowa, and from 1900 to 1907 general missionary in Michigan. After having worked as an evangelist again for some time he became pastor of the churches in Hillsboro and Grand Forks, N. D., from 1909 to 1913. For some time he also served as mayor in Hillsboro. From 1913 to 1916 he labored as general missionary in South Dakota. For seven years he then worked in New England as colporter and evangelist. Since 1923 he has had his home in Rio, Wis., and has labored as an evangelist.

Rev. L. J. Anderson has rendered a great service among the Norwegian Baptists. With untiring energy and with a self-sacrificing spirit he has labored for the promotion of the kingdom of God. To lead souls to Christ has been his great ambition. Mrs. Anderson who is a gifted writer and musician has been of great help to him.

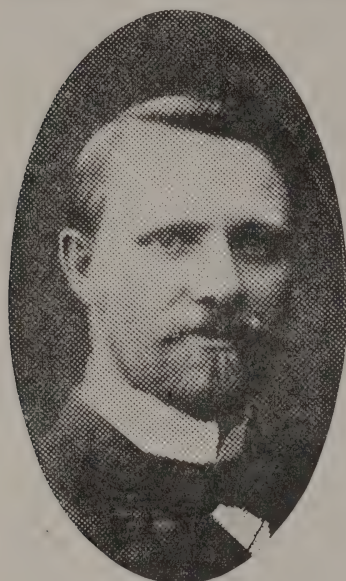
J. A. ÖHRN

Jacob A. Öhrn was born in Sogn, Norway, Aug. 11, 1863. In 1882 he was converted, and the following year he joined the Baptist church in Bergen. Shortly afterwards he began to preach, and from 1884 to 1885 he served the church in Langesund as preacher. Several were converted and joined the church.

In 1885 Öhrn went to America and entered the seminary in Morgan Park. During the summer of 1887 he served the church at Raymond, Wisconsin, and while there he was called as pastor of the

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

he was pastor of the churches in Neenah and Oshkosh, Wisconsin, and then he again went to Raymond and served that church until he in 1892 took up the work in Milwaukee, Wis. From 1894 to 1897 he was general missionary and was very successful. Then he served the Pilgrim church in Chicago up to 1899 when he went to Norway and served the church in Trondheim a year and a half. In 1901 Öhrn became pastor of the church in Oslo, and it was there he did his greatest work. He served that church for thirty-two years up to 1933. During that period not less than 1557 new members were received into the church. Since 1933 Öhrn has travelled as an evangelist, and he is still serving as secretary and treasurer of the Baptist Conference in Norway.



REV. J. A. ÖHRN

as pastor. He was a man of sterling Christian character and a man who won the confidence of all with whom he came in contact. In 1935 Northern Baptist seminary bestowed upon him the Doctor of Divinity degree.

While Öhrn was pastor in Raymond he married Miss Nellie Christensen, of Racine, Wisconsin, and with her he had two children, Prof. A. T. Öhrn, Oslo, and Miss Lillian Öhrn.

Rev. J. A. Öhrn was one of the most gifted all-around preachers the Norwegian Baptists have had on both sides of the waters. He was gifted as preacher, as administrator, as leader, and

A. BRANDT

Anton Brandt was born in Kristiansund, Norway, May 8, 1849. At the age of twenty he was converted and he joined the Baptist church in his native town in 1878. Two years later he came to America, where he settled down in Minneapolis, Minn. When he joined the church there, he was chosen a deacon in the church. From 1883 to 1885 Brandt studied at the seminary in Morgan Park. He was ordained to the ministry in Morgan Park May 5, 1885.

The summer of 1885 A. Brandt worked in Meridian, Texas, and in the fall of that year he began a very successful pastorate in La Crosse,

WISCONSIN FROM 1884 TO 1910

Wis. From 1888 to 1889 he was pastor of the church in Trondheim, Norway, but failing health brought him back to America, where he died December 22, 1890.

Rev. Brandt was a noble, God-fearing man with a beautiful Christian character. He was also an able preacher.

THE OLD CHURCHES

Oconomowoc

When the church in Oconomowoc in 1883 succeeded in getting the able preacher, Rev. Iver Larsen, as its pastor, the work again began to make progress. Larsen considered his first year there as wasted, but during the second year he gathered the fruits of his labors. He baptized eleven persons, and the church had forty-four members when he gave up the work in 1885.

Larsen's successor was C. J. Olsen, who at that time was a student at Morgan Park. He came to Oconomowoc and preached for the church every Sunday. The next year the church had fifty-four members. Olsen closed his work in Oconomowoc in 1888 and took up the new field, Eau Claire. Rev. E. S. Sunth who had labored some years in Norway again became the pastor of the church in 1888 and served it for four years. This was also a period of progress. February 5, 1890, John Evenson wrote in *Vægteren*:

"As the Scandinavian population is not very large in this town, we have extended our work to Rio and Milwaukee, where many Norwegians are living. On the first mentioned place, which is visited once a month by our pastor, there was a revival last winter, and as a result of that Sunth has performed baptism almost every time he has been there. Sept. 30, 1889, a church was organized, and that has now twenty-six members. Rev. Sunth has also visited Delavan, and the Lord has blessed the Scandinavian population there in a wonderful way. A powerful revival broke out, and before Sunth left the place thirty had found peace with God, and eight had been baptized. Throughout the year twenty-four have been baptized and thirteen received by letter."

In 1891 the church then reported seventy members, as twenty-two had been baptized during the year, but the following year the membership was down to forty-three. What the cause for this decline was is not known. In 1892 Sunth again went to Norway and became pastor of the church in Oslo.

Sunth's successor was T. C. Pedersen who was just graduated from the seminary in Morgan Park, Ill. He was ordained in Oconomowoc and began his work with great hope, especially because he succeeded in persuading the church to change its services into English. How wise the step

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

may have been from a theoretical point of view, it did not work well in Oconomowoc. The church reported fifty-one members in 1893 and forty-nine in 1894, but the following year the membership was so low that the church disbanded. The property was sold, and the money given to the American Baptist church which was organized about the same time. That church is now in a good condition.

Half Way Creek

In 1896 the work again was taken up in the La Crosse Valley. The young man Elias Knudsen began that year to gather the scattered members for religious services, and his work was not without results. In the fall he went to the seminary in Morgan Park, but came back again in May 1897. As the church for several years had carried on no work, it was decided to call together a council to take under consideration the status of the church.

June 1897 the council met. There were representatives from the churches in La Crosse, Blair, and Woodville—all in Wisconsin, from Houston, Minn., and from Fargo, N. D. The decision of the council was:

"As the old church never has been dissolved the church will be recognized as a regular Baptist church."

A. C. Halseth was chosen elder and John J. Johnsgaard secretary. The church had ten members at that time.

During the summer vacation of 1898 E. Knudsen again worked in Half Way Creek, and that year thirteen persons were baptized. When he was graduated from the seminary in 1900, he was elected pastor of the church and served for a year and a half. In 1901 he became pastor of the church in Grand Forks, N. D. Knudsen was succeeded by Rev. Lars Rasmussen who served two years. A parsonage was erected in 1920. In 1903 Rev. E. Knudsen again became pastor of the church and served it until 1909. The church reported thirty-one members at that time. During the summer of 1909, Professor C. J. Olsen served the church which from that time on had no settled pastor. G. Bell served the church from October 1910 to April 1911, and M. L. Rice supplied the pulpit during the summer of 1911. Many of the members had now moved away. For some years Rev. T. Knudsen, who was pastor at La Crosse, visited the church occasionally and preached for the old saints. However, in 1921 the few members who were left decided to unite with the La Crosse church. In the days of the automobile they found that the church had difficulties in keeping up its existence only a few miles from La Crosse. The church building was given to the Norwegian Conference.

WISCONSIN FROM 1884 TO 1910

The church had not existed in vain. One historian who does not seem to be very enthusiastic about the activity of the church wrote about Half Way Creek:

"But the times changed, and the rebaptized sheep went astray and returned to the Lutheran church. The minister who now sits sulkily on hill, and who has been left by his sheep, has therefore started to raise hogs."¹

But these words do not express the opinion of everybody. The local paper in West Salem, *Nonpareil-Journal*, wrote August 20, 1931:

"For many years the church maintained a strong young people's society, conducted a summer school for the religious instruction of the young, and held socials and other entertainments that were attended by a wide circle of young and older people. Gradually the supporters of the church dwindled by deaths and removals to the point where services were abandoned."

As stated above many of the members moved away. Rev. E. Knudsen and several of the members moved to Robsart, Sask., Canada, where the minister is still living.

La Crosse

At the beginning of this period Rev. M. Hansen was pastor of the La Crosse church, which had a house of worship in South La Crosse and a lot in North La Crosse. It does not seem as the church was satisfied with the location of the lot bought in 1882, for in December 1885 a new lot was bought, the corner of Charles and Logan streets, and there a house of worship, 28 x 40 feet, was erected two years later at the cost of \$1,600.00.

The church was again in the midst of a period of progress. In 1885 Rev. A. Brandt became pastor of the church, and before the year was out twenty-three members had been received into the membership, and the following year sixteen. When Brandt in the spring of 1888 left La Crosse to go back to Norway, the church had almost one hundred members.



CHURCH IN NORTH LA CROSSE

1. Holand, *Norske Settlementers Historie*, P. 288.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

During these early years the church in La Crosse seemed to have some difficulties in regard to reaching a conclusion about associational affiliation. As soon as it was organized in 1869, it united with the Danish-Norwegian conference, but in 1874 it left that conference and united with the La-Crosse Valley association. That relation lasted for six years. In 1880 the church joined the Swedish conference. But in 1882 it decided to join the Danish-Norwegian conference.

Rev. E. L. Myrland became the successor of Rev. A. Brandt as pastor of the church in the summer of 1888, and he served for four years. That was also a period of progress for the little church as more than fifty members were received into the membership. The church had 97 members in 1893.

The most important part of the work at that time was carried on in North La Crosse, and in 1895 the building in South La Crosse was sold to the German Baptists for \$1,500.00. The Germans had been holding services there for six years before they bought the building. At the same time two extra rooms were added to the church in North La Crosse.

During the summer of 1893 the church was served by H. M. Andersen, a student from the seminary in Morgan Park, and the following summer it was served by another student, A. A. Ohrn. Four short pastorates followed by J. M. Sellevold, Lars Rasmussen, E. H. Rasmussen, and C. Henningsen up to 1899. J. B. Sunth was the pastor for four years, H. M. Andersen for two years, and Iver Larsen for nearly six years up to New Year 1912. The short pastorates did not seem to be very beneficial for the church, as the membership was down to seventy-one in 1912.

Dorchester

The Dorchester church reported thirty-seven members in 1885. J. A. Öhrn, who was a student in Morgan Park, served the church that summer. Two years later the gifted young student, G. Melby labored in Dorchester during the summer, and some new members were won.

When the Danish preacher L. Jacobsen became pastor in Dorchester, in 1888, the church had twenty-five members. When he left a year later the membership was down to seventeen.

During the summer of 1891 the student T. C. Pedersen served the church. Rev. C. J. Olsen visited Dorchester that year and baptized two converts. During the summer of 1893 the student E. P. Johnson served the church. From that time on there was no settled pastor in Dorchester. Students from the seminary in Morgan Park served the church during the

WISCONSIN FROM 1884 TO 1910

summer vacations for some years, but the last report from Dorchester in 1913 said that the church had only nine members. At that time the church decided to disband. The property was given to the Norwegian conference, which sold it to some of the former members of the church, Mr. Martin Jacobson and wife, a daughter of Susan Myrland Lansworth.

Milwaukee

Milwaukee had a comparatively large Norwegian population and several Norwegian churches, when Rev. E. S. Sunth in 1890 took up work there while he was pastor of the church in Oconomowoc. At the meeting of the Danish-Norwegian conference that year he reported:

"At the first meeting there were five persons. An old soldier announced the meeting and brought four with him. After the sermon he prayed on his knees, and two others did the same. I held three meetings at that time, but visited the city several times later on. Seven or eight were converted. Most of the services were held in the building of an Evangelical Free Church; but the pastor told me I could not have the church any longer. At a business meeting in that church only five members agreed with the pastor."

The conference appealed to the State Convention to appoint a missionary for Milwaukee. Sunth continued his work, and after a short time he baptized eight persons and organized a church with fourteen members, and with T. Thompson as clerk. Two years later—in 1892—the church had twenty members and a Sunday school with twenty-two scholars. That year Sunth went to Norway and took up the work in Oslo, and Rev. J. A. Öhrn became the pastor of the little church in Milwaukee. At the same time a Norwegian missionary was appointed for Milwaukee by the Women's Home Mission Society. Öhrn served the church for two years. There were seventeen members when Öhrn took up the work, but in 1894 there were thirty-eight.

The first meeting-place was an empty store on Scott street, but later on the church moved to a better location on Greenfield avenue.

Nobody took care of the infant church in the large city for a couple of years after Öhrn left, but when J. S. Lund in December 1895 moved from Muskegon, Mich., to Milwaukee, he began to preach for the church at the same time as he did his secular work. A couple of years later, however, the church disbanded as so many members had joined an American church. Lund did not like to give up the work, and he held some meetings in the South Baptist church. After a while the little group of Baptists rented a hall and a church was again organized during the summer of 1898. This time the church started out with thirteen members, but it

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

soon grew and had about thirty members. The church worshipped at that time in an abandoned American Baptist church on Twenty-first avenue.

In 1902 O. Enget, a student at the seminary in Morgan Park, took up work in connection with the church, and after his graduation in 1903 he became pastor of the church and served for three years. During that time the membership grew to about fifty. When Enget left in 1906 Lund again became the pastor. The members began to move away, however, and when S. J. Lund finally moved to Powers Lake, N. D., in 1907, the church disbanded again, and since then no Norwegian work has been carried on in Milwaukee.

NEW CHURCHES

The period under discussion was a rather fruitful one when it comes to organization of new churches. Seven new churches were organized beside the reorganization of the churches in Half Way Creek and Milwaukee.

Woodville

The little town of Woodville in St. Croix County soon attracted a great many Norwegians because of the thick forests surrounding it and the lumber industry which grew up in the sixties and seventies.

Early in the eighties three Baptists lived in the little lumber town, among them the Swede, Svend Anderson, who for a long time had been living in Norway. He began to hold services for the Norwegians, and when a real religious interest was manifested among them, he wrote to Rev. J. B. Sunth, who at that time was pastor in St. Paul, Minn., and asked him to come and visit them. Sunth came in the fall of 1885, and of the results of the visit he wrote in *The Home Mission Monthly* in August 1886:

"During the quarter a Norwegian church has been recognized over in Wisconsin, forty-six miles from St. Paul. A year ago they commenced with only three; now they number twenty-two of whom nineteen were baptized. Three of the leading men in the large Norwegian population belong to this church. Doors are open, and there are signs of a general revival. Someone ought to help them; but we have no one to send and no means."

The church which took the name of "The Norwegian Baptist Church of Woodville", was organized December 11, 1885, with the following fourteen members: Anna Evenson, Svend Anderson, Anna Anderson, Peter Christianson, Marie Christianson, Jens Johnson, Gunhild Johnson, William

WISCONSIN FROM 1884 TO 1910

T. Evenson, Samuel B. Evenson, John C. Evenson, Alfred H. Evenson, Karen Evenson, Elias Olson, and Talena Olson.

Svend Anderson was elected deacon, Peter Christianson—later known as Peter C. Fenvold—clerk, and William T. Evenson treasurer. The Evenson brothers were the three influential business men mentioned by Rev. Sunth in his letter. They came from Lillesand in Norway, and there they built a memorial Baptist church in the year 1903. They also paid most of the salary of a pastor there for many years. Later on John Evenson established an endowment fund for the benefit of that church. He also gave a large sum of money to the Baptist seminary in Oslo, Norway.

Rev. Sunth visited the church once a month the first year of its existence, and many people came to the services, which were held in private homes. Shortly after its organization the little church decided to unite with the Danish-Norwegian conference. At the same time a Sunday school was organized with Peter Fenvold as superintendent.

Svend Anderson proved to be quite a preacher, and on April 19, 1886, a council was held in Woodville, to examine him for ordination, and to recognize the church. In the evening the preacher was ordained, and from that time on he served as pastor of the church, while he continued his secular work. Jan. 5, 1887, *Vægteren* wrote: "The church which so recently was organized is growing."

March 23, 1887, W. T. Evenson wrote in *Vægteren*:

"We are now a group of twenty-six in the blood of Jesus cleansed souls. Br. Anderson is preaching in Woodville every Sunday forenoon and in Baldwin every Sunday afternoon. He is also preaching around in the settlements. Last fall we built a house for br. Anderson, 24 x 24. Even the outsiders are now aware of the fact that br. Anderson is preaching a pure gospel. Recently O. C. Jensen and G. Nesse visited us, and Miss Sophie Rasmussen came and organized a ladies aid society."

To begin with almost all the services were held in Woodville, but soon outstations were taken up. One of them was Baldwin, a town located only a few miles away. It was there the Evanson families and several other members lived. This work in Baldwin later on developed into an independent church.

The first regular meeting place of the church in Woodville was an empty store, but the place was improved and a baptistry was built so it served quite well as a meeting place. Dec. 19, 1887, T. Evenson wrote in *Vægteren*:

"The word of God is winning victory here. Yesterday we had baptism again, for the first time in the meeting hall, as waterpipes had just been laid in.

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Three women were baptized, and the church was crowded. Brother Anderson, as usual, held a touching sermon."

During 1888 six persons were reported baptized and July 28, 1889, two persons were added to the church by baptism. One of them was a Lutheran minister, Rev. P. Moe, who had served churches in Nebraska and in Door County in Wisconsin. He married a sister of Mrs. Fenvold, who was a member of the church, and shortly afterwards he was baptized and joined the church. He did not become of any importance to the church, however. At the close of the year 1889 the church reported thirty-four members, of which eleven had joined that year.

During the summer of 1890 S. Anderson closed his work as pastor of the church. November 4, 1890, W. T. Evenson wrote in *Vægteren*:

"The Lord has richly blessed us. First Rev. L. Jacobsen visited us, and then Rev. K. P. Hammer from Conde, Spink County, South Dakota. Finally Rev. C. W. Finwall paid us a visit, and the interest for the meetings grew gradually, and crowds came to hear."

That the church at that time experienced a period of low ebb is evident from the fact that not a word is found in the records of the church from March 1889 and up to May 1892. The church seems to be dependent upon visiting preachers. February 13, 1891, W. T. Evenson wrote in *Vægteren*:

"Although we do not have regular services, we have blessed experiences when visiting brethren come to us. We had a blessed time when O. L. Hoién came to us, and recently C. J. Olsen from Eau Claire has paid us a visit."

The church now tried to come together every Sunday evening for a prayer meeting, but it is easily understood that the condition of the little church was such that it barely was able to keep its head above water. August 24, 1892, W. T. Evenson again wrote in *Vægteren*:

"The last two years have been very trying for our little church. Much opposition from the outside, and difficulties within. For some time we had no leader with the exception of P. Christianson who has been the superintendent of the Sunday School. Br. O. L. Hoién came to us from the seminary to be with us during the vacation, and Aug. 14, Rev. Iver Larsen came to us from Minneapolis and baptized a hopeful young man. At the communion service four new members were welcomed to the church. Our first pastor, br. S. Anderson and wife left us because they differed from us in regard to doctrine, but the church stands fast in regard to the doctrines of the Baptists."

February 2, 1893, O. L. Hoién wrote in *Vægteren*:

"The Christmas vacation I spent in Woodville where I worked last summer. The church had then been without a pastor for two-three years. The field now seems to be more open and to yield more fruit around Baldwin, so the church has decided to build a house of worship four miles west of Wood-

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ville, and December 29, 1892, it decided to change its name to "First Norwegian Baptist Church of Baldwin."

The reason why the church changed its name was that the most influential members lived in Baldwin, and that field seemed to be more promising than Woodville. The next year, however, the church was again operating under its original name. The cause of that was probably the fact that a period of progress began with the ministry of Hoiien. He baptized five converts in the Christmas week of 1892. As it was bitterly cold it was not easy to perform baptism at that time, but W. T. Evenson devised a way. He dug a pit outside his kitchen door, filled it with water, and lowered a kind of stove into the water to heat it. Thus the candidates could step out of the baptism into the warm house.

During the summer of 1893 the church was again reporting thirty-four members, ten of which had been baptized during that year, and Rev. T. Hanson was called as pastor. He served only a few months, and the following summer Lars Rasmussen, a student from Morgan Park, served the church.



THE CHURCH IN WOODVILLE

In September 1894 the little pastorless church decided to build its own house of worship on "the lot south of Brother P. Christiansen's house". Four months later the present church building was finished, although it was not dedicated before June 9, 1895. At the same time the church changed its name to "The Scandinavian Baptist Church of Woodville, Wisconsin".

For several years the church was served by students from the Morgan Park seminary. S. O. Børshiem served during the summer vacation of 1895. He was ordained there June 9.

During the summer of 1896 N. K. Larson was called from the seminary to become the permanent pastor, but he stayed only four months as he accepted a call from the church in Tromsø, Norway. September 17 he was ordained to the gospel ministry, and in the fall he married Miss Johanna Anderson, a daughter of Rev. S. Anderson, the first pastor of the church. The work made progress during Mr. Larson's ministry, and ten converts were baptized.

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From November 1896 to October 1897 Rev. A. A. Ohrn was pastor of the church. During that time regular Sunday evening services were held in Baldwin, and in 1897 a house of worship was erected there, and an independent church was organized in 1899. Woodville church had sixty-two members before the Baldwin church was organized.

During the summer vacation of 1899 the student A. Taranger served the church, and in the summer of 1900 Rev. T. O. Wold became pastor of the Woodville and Baldwin churches. He served them a little more than a year.

The church was now without a settled pastor until the fall of 1904 when Rev. O. J. Öie, a student at Macalester college, was called, and he served the church for two years. During the summer of 1906 G. K. Öhrn, a student from Morgan Park served the church, and the following year twenty-two members were reported.

Rio

As early as in 1867 a little American Baptist church was organized in the little town Rio in Columbia County. It erected a little house of worship, but the church never grew strong, and some years later it was dissolved.

In the spring of 1880 Peter Hansen Hagen and Nils Johnson moved with their families from Oconomowoc to Rio. They were the first Norwegian Baptists in Rio.

Rev. E. S. Sunth, the pastor of the Oconomowoc church soon began to visit Rio, and results came immediately. He wrote about it in *Oliebladet*:

"On the way home (from Dorchester) I visited Rio, where I also had been before to hold services. Two persons who had found peace with God through faith in the atoning blood, decided to go with me to Oconomowoc to be baptized, and united with the church of God. That took place October 23rd."

Lars O. Myrland also visited Rio several times in the early eighties, and preached the word of life to the people, but there is no record of his work.

When Rev. E. S. Sunth again became pastor of the Oconomowoc church in 1888, he labored also some in Rio, and September 30, 1889, he organized the Scandinavian Baptist church of Rio with twenty-two members. Rev. Sunth was chosen pastor and served as such at the same time as he served the Oconomowoc church.

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The renewed activity of the Norwegian Baptists seemed to have given courage also to the American Baptists, because August 3, 1890, the English speaking church was reorganized with eight members. Both churches worshipped in the same little chapel.

During the Christmas vacation in 1890 Mr. L. J. Anderson, a student at the Morgan Park seminary, came to hold some meetings in the little church in Rio. A revival broke out immediately, and the American church asked him then to hold some English services also. For some time the young evangelist preached two sermons at each meeting, one in Norwegian and the other in English, and many souls were saved.

Jan. 20, 1891, Anderson wrote in *Vægteren*:

"Brother Jens Nilsen from Oconomowoc came to Rio one week before I did, and filled by the Spirit he became the instrument in the hand of God to unite God's people, so they melted together in love. Jan. 8th I came here and together with br. Nilsen I have labored supported by the prayers of the church. Our little chapel has been over-crowded, and about twenty souls have been converted. The seminary in Morgan Park opened up again a week ago, but if the Lord continues to work as he does now, I do not dare to leave."

The Dean of the seminary, Prof. N. P. Jensen, advised Mr. Anderson to continue the work in Rio after the vacation was over, and the result was that the two churches in Rio called him as their pastor, and April 21, 1891, he was ordained to the Baptist ministry.

The Scandinavian church had twenty-one members when Rev. Anderson took up the work in 1890. Of these members may be mentioned Peter Hansen Hagen with wife and six children, Nels Nelsen and wife, Nels A. Nelsen and wife, Erik Christoffersen and wife, Andrew Johnson and wife, and Austin Johnson and wife.

The work went forward under the ministry of Rev. Anderson, and thirty-eight persons were baptized. The Norwegian converts joined the Scandinavian church and the Americans joined the English speaking church. The last one had fifty-two members in 1891 and the Scandinavian had thirty-four.

February 24, 1891, L. J. Anderson wrote in *Vægteren*:

"The Scandinavian church has decided to build its own house of worship. A substantial subscription has already been made by the members, and P. Hansen Hagen is now collecting money among the outsiders. He is the father of the Baptists in this place. For three years he, his wife and his two sons, Steen and Simon, were the only Baptists here. The Lord has done great things so the church before this revival numbered twenty-two members."

This P. Hansen Hagen was a remarkable man. He was born near Skien in Norway, came to America as a young man and served in the

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Civil War. Shortly afterwards he was converted and started to hold religious services in his own home in Concord near Oconomowoc. The result was that his wife, his oldest children and some of his neighbors were converted. In 1877 they were baptized by Rev. J. B. Sunth. The Hansen family became the pillars in the Rio church, and several of the children went into active Christian work. The son, Theodor, became a Baptist minister, one daughter married Rev. T. C. Pedersen and another one married Rev. C. M. Seehuus.

During the year 1892 the Scandinavian church erected its own house of worship which was dedicated with a debt of only \$200.00, beside a gift mortgage of \$300.00 to the American Baptist Home Mission Society. Shortly afterwards the American church sold its little chapel to a lumber company, and again the two churches worshipped in the same building.



THE CHURCH IN RIO

Rev. L. J. Anderson left the two churches in October 1892 to take up the work in Fargo, N. D., and the two Rio churches were served from August 1893 to July 1897 by the Danish preacher, Rev. C. P. Olson. The next two pastors were Americans, Rev. A. F. Miller who served one year, and Rev. Alfred Goodwin who served three years up to 1902. At that time the American church decided that the two churches should unite, but no action is recorded by the Scandinavian church.

For ten years the Scandinavian church had barely been holding its own, but it still wanted to keep the work going, so in 1903 the church called Rev. O. Enget, who at that time was working in Milwaukee, to preach for the Rio church two Sundays a month. At a business meeting held November 15, 1904, it was recorded that the building was the property of the Scandinavian church, which at that meeting changed its name to the Norwegian-Danish Baptist church. The following year a student from the Morgan Park seminary was working in Rio.

The last business meeting recorded in the minutes of the church took place September 8, 1905, when it was decided to take up an offering for

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the State Convention. Thus it seems that the little Norwegian church closed its work by giving an offering to the Baptist work in the state of Wisconsin.

The Norwegian church did not officially disband. In 1907 it is reported in the statistics of the conference with twenty-six members. Neither did it officially unite with the American church. The latter simply swallowed up the Norwegian church and was worshipping in the building which is still recorded as the property of the Scandinavian church. In 1936 the church united with the Congregational church in Rio, so there is no Baptist work carried out in that little historic town any longer.

Eau Claire

The town of Eau Claire had in 1888 a Norwegian population of not less than 8,000, and it was thus one of the largest fields for Norwegian work in the state of Wisconsin.

The first Norwegian Baptist minister who visited Eau Claire was Iver Larsen, pastor of the church in Minneapolis. He wrote in *Oliebladet* May 1, 1882:

"I have just returned from a trip to Eau Claire, Wis. There are many Norwegians, but only a few are asking for the Lord. They seem to be satisfied if they only have it as they had it in Norway: church, priest, and forgiveness of sins once or twice a year. I held meetings in the American Baptist church, but only a few came out. There is need of a faithful worker in that dark place."

The Norwegian-Danish conference asked Rev. C. J. Olsen to take up work in that important field. This he did in the early part of 1889. At the conference that year he reported:

"In Eau Claire we have the largest Norwegian field in Wisconsin. There are also many Swedes, but comparatively few Danes. About half of the population are Scandinavians. When it was announced that a Baptist missionary should come to Eau Claire, the people were warned not to open their doors for him for either services or calls. It is therefore difficult to get anything done. The situation is now somewhat changed, however. Many desire to come to the services, and some have been converted. I now hold regular services at three different places, once a week in an American church and twice a week in private houses. As soon as we can we are going to rent our own hall."

Besides Rev. Olsen a missionary, Miss Mette Anderson, was working among the Norwegians in Eau Claire. She was working in connection with the Women's organization of the Danish-Norwegian conference. She started an industrial school for children and that opened many homes for the missionary.

Some few souls were won for the Lord during the first year, and in

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the early part of the summer of 1890 a church was organized with fourteen members. At the conference that year Rev. Olsen reported that the field was hard. They met in a rented hall and had a good Sunday school. The following year he reported that he had seen small results of his labor. Many had moved away, and he was disappointed in regard to what he had expected. The church numbered twelve members at that time. Oct. 31, 1890, Rev. Olsen wrote in *Vægteren*:

"Two years ago there was not a Scandinavian Baptist in Eau Claire, and not a house where a meeting could be held. We rented a hall and organized a Sunday School and a sewing society. Our hall is far from cozy and is located in the outskirts of the city, but it is cheap. A year ago in my home we organized a church with seven members. Now we are fourteen."

In December the same year it was reported that the church had internal difficulties, and that some of the members had left the church.

In 1892 the church made some progress. Eleven persons were baptized and a lot for a church building was secured. The church reported twenty-four members at the conference that year, and in the fall Rev. Olsen baptized five converts. The erection of a building was planned, but the financial crisis which went over the country that year prevented it.

May 18, 1892, C. P. Olson wrote in *Vægteren*:

"The Lord has done great things among us. Sunday, May 8th, br. Olsen baptized seven happy souls in the American church. May 15th three more were baptized. Rev. L. J. Anderson has assisted with a series of meetings. Four have been received by letter, and May 22nd we shall have baptism again."

In 1893 it was reported that Rev. Olsen had taken up several outstations. In Barron ten had been baptized, and a church had been organized. Seven were baptized in Eau Claire that year. May 17, 1893, *Reform* wrote:

"The Norwegian Baptists intend to build a church which is going to be ready in the fall. For \$500.00 they have bought a lot on First avenue below the Madison street bridge."

In 1894 Olsen resigned in order to become editor of *Vægteren*. The church had then twenty members. Rev. E. Lorentzen became Olsen's successor and served the church up to 1896 when he became pastor of the church in St. Paul, Minn. At the conference in 1895 Lorentzen reported:

"When I came to Eau Claire the church was scattered, especially the young people. Few came to the services, but the audiences have increased. The church has given up its own hall and rented a new one which seems better located. The church has its difficulties and has lost some money on the lot it had bought. The spiritual condition could be better, but the Lord will help."

No successor was called to Rev. Lorentzen. The church was left to itself, and in 1898 A. Norman wrote that only five members were left.

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The others were either dead, had moved away, or had been excluded. Twenty-four persons had been baptized from the organization of the church in 1889 up to 1898, that is in Eau Claire, but C. J. Olsen baptized thirty-eight persons the years he was stationed in Eau Claire.

In 1897 H. J. Jacobsen reported at the conference:

"I was appointed to work in the town and vicinity for three months. During the last months before I came, the church had held no services, and when I came things looked far from promising. Some came out to the services, and some of them agreed with the Baptists in regard to doctrine."

Very little work was done in Eau Claire after that.

Washington Island

North of the peninsula between Green Bay and Lake Michigan is the little island, Washington Island. As early as in the seventies a few Danish Baptists lived there for some time, and they tried to gather their neighbors for religious services. In 1891 the Danish minister Rev. Marcus Hansen, who then was pastor in Neenah, Wis., visited the island and held a series of meetings and baptized three believers. The following day he organized the Danish-Norwegian Baptist church of Washington Island with ten members. One of the members, J. A. Carlson, a Swede married to a Norwegian, was chosen pastor of the little church. He had formerly been preaching among the "free" Christians. The next year the church was publicly recognized, and Carlson was ordained.

The little church was aggressive but could not make much progress. At the conference in 1892 it reported twelve members, but four years later the membership was down to eight. At that time the church built its own house of worship. As it was the only Baptist church on the island, the church became an English speaking church. As such it did a great work among the different nationalities. Since 1897 it has not been reported in the statistics as a Danish-Norwegian church. But the church has still been of importance for the Norwegian population on the island. Rev. N. K. Larson wrote in *Missionæren* Jan. 4, 1911:

"Twenty prominent Norwegians have recently joined the church."

Barron

The first Norwegian Baptist minister to visit Barron was Rev. C. J. Olsen from Eau Claire. He came there the first time in August 1890 and held meetings in a school-house. These meetings were arranged by a son of P. Hansen in Rio, although he himself was not a Baptist. Rev. Olsen

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preached also in the noon-hour to a group of forty lumberjacks outside of a saw mill.

In September 1891 Andreas Olsen Sundsmo wrote in *Vægteren* and asked that a preacher would visit them, as nobody had been there since C. J. Olsen was there a year ago. July 27, 1892, Rev. Olsen wrote in *Vægteren*:

"Last week I visited Barron again, and Sunday afternoon I performed the first baptism of Scandinavians, as two men and one woman were baptized. In the evening we came together for Bible study. The people asked me to come again soon."

The three persons baptized by Olsen were Ole Sundsmo, Casper Sundsmo, and Hanna Johnson. The following year Rev. Olsen took up Barron as an outstation to Eau Claire and baptized six converts.

July 27, 1893, the little group of baptized believers came together and organized a church with the following eleven charter-members. Ole Olson, Lena Olson, Albert Cornelius, Julia Cornelius, Andreas Sundsmo, Anne Sundsmo, Thrond Olson, Anton Thorvaldsen, Anne Thorvaldsen, Ole Sundsmo, and Casper Sundsmo. The Danish preacher, Rev. N. Mathson, and Rev. C. J. Olsen were present and led the organization. Concerning this Ole Olsen wrote in *Vægteren*:

"According to previous agreement brothers and sisters met July 27th in order to organize a church. C. J. Olsen was chosen moderator and Ole Olsen secretary. Anton Thorvaldsen was chosen deacon, Albert Cornelius treasurer, and O. Olsen clerk. Br. Sundsmo explained the faith of the church, and those present recognized the church. Br. Mathson preached a sermon, and Rev. Olsen bid the church welcome to the denomination, after which we had a time of prayer."

The little church was left to itself for some time, and one of the members thought that he would be able to act as preacher for the group, but the result was stagnation. In 1894 the church reported nine members and after a comparatively short time it must be considered dissolved.

In 1895 Rev. E. Lorentzen, who then was pastor in Eau Claire, laid down some work in Barron, and June 18, 1895, Ole Olsen wrote in *Vægteren*:

"The church in Barron, which was dissolved a year ago, has now been reorganized through the labors of br. E. Lorentzen. Two new members were received the same day the church was organized, and the following Sunday one more."

A Swedish preacher, A. P. Killin, was chosen pastor of the church which then counted thirteen members. He served until May 1900 and did a good and faithful work. Anton Taralsen and Thom Johnson became the first deacons, and Andreas Sundsmo treasurer.

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The work grew steadily under the ministry of Killin, and quite a few joined the church. During the Christmas vacation of 1900 and the summer vacation of 1901 the church was served by a student from Morgan Park, E. H. Wang, and the following summer another student, A. Tangen, served the church. During these years, and for a long time to come, A. Taralsen was the real leader of the church, and laid down a great deal of valuable work. He died in 1922.



THE CHURCH IN BARRON

From March 1904 O. Nesterud, who had come from Lakefield, Minn., to farm, was chosen pastor and ordained May 18 the same year. He served the church until the spring of 1906. It was during his ministry that the church building was erected. It was dedicated May 14, 1905. In 1907 the church reported twenty-nine members.

Blair

The little town of Blair in Trempealeau county, about forty miles north of La Crosse, was quite early one of the strongest Norwegian settlements in Wisconsin. As early as in 1884 Rev. Marcus Hansen, who then was pastor in La Crosse, paid a visit to Blair together with "brother Sorensen" from La Crosse, but no permanent work was taken up for some years.

In 1894 the Women's organization of the Illinois, Michigan, and Wisconsin conference sent J. R. Larson, a student from the seminary in Morgan Park, Ill., to work in Blair. He began to hold services in the schoolhouse, and many people came and heard the gospel. Some were also converted and wanted to be baptized.

It was quite natural that the Lutheran pastor should be disturbed, and he invited Larson to hold a public debate with him concerning the question of baptism. Larson answered that he was there to preach the gospel, but not to debate. He was told, however, that two other Lutheran ministers and "Dr. Smidt" had been asked to come and Larson was expected to appear. Larson then wrote to Prof. H. Gundersen and Prof. C. J. Olsen in Morgan Park and asked them to come and take part. They came, and

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the debate took place. It created a great stir among the people. Shortly afterwards Larson asked Rev. J. M. Sellevold from La Crosse to come and baptize five converts. The baptism took place in the river one Sunday afternoon.

In the fall of the same year, the Women's organization of the conference called Rev. Sellevold to take up the work in Blair, and he came in the beginning of 1895. Sellevold had many difficulties to meet. He could not get a house or a flat for his family, so he had to share the rooms of a poor family for ten weeks. During the spring a lot and a small house was bought for \$350.00. Many people came to the services and in the spring of 1895 "The Bethel Baptist Church of Blair" was organized with eleven members, and Sellevold was chosen pastor.

Of the charter members may be mentioned Peder Madson, Jens Christenson, Semer Olson, and Peter Hedmoen. That summer the church was received into the conference, and February 13, 1896, it was incorporated.



THE CHURCH IN BLAIR

In the spring of 1897 the little church began to build its own house of worship to a cost of \$1600.00. It was dedicated in the month of July, and at that time the building was almost paid for. The church had fourteen members at that time. In 1899 Sellevold left Blair and went to Norway to take charge of the literary work of the Baptists in Norway.

The Blair church never grew strong, although it made some progress. In 1900 Rev. N. K. Larson became the pastor of the church at the same time as he served the American church in Whitehall. In the spring of 1904 Rev. E. L. Myrland assisted the church with a series of extra-meetings, and a great revival broke out. At the conference that summer it was reported that between fifty and one hundred had been converted, and fifteen had been baptized. The church reported thirty-seven members at that time. When Larson closed the work in 1909, the Blair church had twenty members. In 1913 the membership had increased to

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twenty-two. Rev. H. Kittelsen, a former Lutheran missionary to the South Sea Islands, was then pastor of the church. In 1924 only eight members were reported and the church has not made much progress since then.

Baldwin

The Baldwin church grew out of the church in Woodville. From the very beginning the Woodville church had several members living in Baldwin, among them the Evenson brothers. Services were held somewhat regularly, and from 1892 on, the Baldwin group was the strongest one, and the name of the church was changed to "The Norwegian Baptist Church in Baldwin", but as has been seen it was changed to Woodville church the following year.

A hall was first rented in Baldwin for services, then the Congregational church was rented, and when that could not be had any more, services were held in the jail. The work grew gradually. In 1896 it is reported that N. K. Larson baptized ten converts there. The following year the Woodville church reported sixty-four members, and it was now considered that the time had come to build a house of worship in Baldwin. It was built on the land belonging to W. T. Evenson. It was a brick building, thirty-four by forty-six feet. The Baptist Home Mission Society and the Wisconsin Baptist State Convention gave \$200.00 each, and the rest of the money was raised by members and friends of the church.

It was March 20, 1899, that the Baldwin group was organized into an independent church. The new church, which was organized with twelve members, never had a pastor of its own, it always had a pastor together with the Woodville church. Much faithful work was laid down in Baldwin, and souls were saved, but the church never grew strong. In 1912 only nine members were reported, and in 1920 there was no longer any report from the church. The Evenson family moved to the west coast, and the church building was given to the Norwegian Baptist Conference. It was shortly afterwards sold to the Lutherans.

Chapter XIII

ILLINOIS FROM 1884 TO 1910

Pilgrim Church

The Scandinavian Pilgrim church, the only Norwegian-Danish church in Chicago in 1884, made good progress from the very beginning of its reorganization, and many people came to hear the gospel preached by the young Rev. J. A. Jensen.

It was not to be expected that the church should continue to be satisfied with only one preaching station in Chicago in view of the fact that nine years before there had been three Norwegian-Danish churches in the city. Another thing was that the Scandinavians began to move away from the old west side to the Humboldt Park district. In October, 1886, the church appointed a committee to see what could be done for the people near Humboldt Park.

At the same time that the church was considering such a step, some of the students from Morgan Park under the leadership of C. M. Seehuus, J. A. Aanes, and G. Nesse reported to the church that they were willing to serve at an outstation in Chicago. The result was that the church asked these students to begin a mission near Humboldt Park. "The Scandinavian Pilgrim Jefferson Mission" was organized, and services were held at the corner of Western ave. and Armitage road.

October 4, 1887, seven members of the Pilgrim church asked for their letters in order that they might organize a new church. Shortly afterwards, the Scandinavian Bethel Baptist church was organized. The next year, the new little church built its own house of worship on Rockwell street and called C. M. Seehuus as preacher for the summer. In the fall, they called the Swedish student, J. A. Fridell, as pastor.

While this was going on near Humboldt Park, the Pilgrim church was going through a crisis because of Seventh Day Adventist influence. November 1, 1889, Rev. Jensen closed his work in connection with the

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church after having served it for more than five years. During these years, 111 new members had been received, but at the same time 105 members had been dismissed. Many of these had gone to the Adventists.

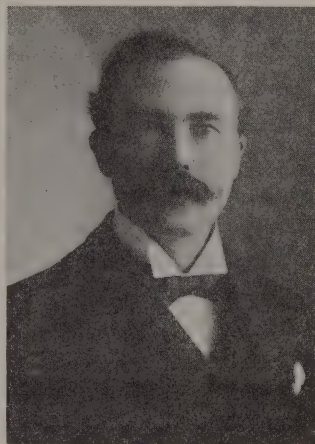
For more than two years, the church now was served by students, especially H. M. Andersen and P. Olsen, and by Rev. O. C. Jensen.

At that time, the Pilgrim church took up the question of selling the property and moving to a new location. The building actually was sold to Johnson's Chair factory for \$6,000. When the American Baptist Home Mission Society heard that, it promised to pay \$500 to Mr. Johnson in order to make him cancel the transaction. It also promised the Danish members \$3,500 if they wanted to leave the Pilgrim church and erect their own house of worship.

This sounded very good, and January 12, 1892, fifty-seven Danes asked for their letters from the Pilgrim church, and the request was granted. The Home Mission society took a mortgage of \$4,000, however on the Pilgrim church. This transaction thus became a heavy burden for the members who remained on Carpenter and Ohio streets. They now were left with an old building with mortgages amounting to \$5,000. The same building was sold to Mr. Johnson ten years later for \$4,500.

The Danish members who had been granted their letters, united with the members of the Bethel church and formed the First Danish Baptist church.

The Pilgrim church had been considerably weakened by this step. Only eighty members were left. At the same time, the debt on the building amounted to \$5,000. But the church had not lost its courage. April 1, 1892, Rev. E. L. Myrland took up the work as pastor of the church. This able minister did a great work in Chicago. He held cottage prayer meetings in unconverted homes, and in that way, one family after another was won. During the time Myrland had been pastor of the Pilgrim church, 137 new members had been received. The last year of this period, which ended April 1, 1897, the church had been troubled



E. WIBERG, CLERK OF THE CHURCH

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

by Christian Perfectionists, so some members had been dismissed. There were 136 members when Rev. Myrland closed his work.

Rev. J. A. Öhrn became Myrland's successor. The Perfectionist movement still was disturbing the church, so again it was found necessary to dismiss a group of the members. Miss Emma Christiansen was appointed missionary for the church by the Women's Home Mission society at that time, and she rendered faithful service. Rev. Öhrn closed his work in connection with the church, March 1, 1899, and went to Norway to become pastor of the church in Trondheim. Prof C. J. Olsen served the church during the summer, and Rev. O. E. Nilsen became the pastor October 1, 1899, and served until the spring of 1901.

Logan Square Church

November 1, 1901, Rev. C. W. Finwall became pastor of the church. It was under difficult circumstances Finwall began his work. The church had only ninety members when he came. The neighborhood in which the church was located had changed completely. Most of the Scandinavians had moved out to the northwest part of the city, and people from southern Europe had moved in. The church therefore decided to sell its property and to move into a Scandinavian neighborhood. The building was sold for \$4,500. When the debt, which had been reduced to \$3,000 during these years, had been paid, there were \$1,500 left. A lot was bought on Wrightwood avenue, near Logan Square, and during the summer of 1903, the present Logan



REV. AND MRS. C. W. FINWALL

Square church was erected. It was dedicated October 25, 1903. The new building cost about \$11,000 and there rested a debt of \$3,000 upon it when dedicated. The church changed its name to Logan Square Norwegian Baptist church when it took possession of the new house of worship. Rev. Finwall was of the opinion that the Scandinavian name ought to be given up, and a direct appeal be made to the 60,000 Norwegians

ILLINOIS FROM 1884 TO 1910

in Chicago. There were at that time, fourteen Swedish and two Danish churches in the city. The following years proved that Rev. Finwall was correct. The church never had a more prosperous period than the first ten years after it had moved to Logan Square and tried to appeal to the large Norwegian population in that part of the city. Rev. Finwall closed his work with the church July 1, 1909. Not less than 263 new members had been received into the membership of the church during the seven years and eight months Rev. Finwall had been the pastor.

Prof. C. J. Olsen served the church during the summer, and November 15, 1909, Rev. P. Stiansen became the pastor. He served until May 15, 1912, when he returned to the church in Brooklyn which he had served previously for six years. The church had 224 members when Rev. Stiansen closed his work. Sixty-five new members were received during the two years and six months Stiansen served as pastor.



LOGAN SQUARE CHURCH

Humboldt Park Church

When Rev. C. W. Finwall in the summer of 1909 closed his work as pastor of the Logan Square church, he was appointed city missionary among the Norwegians by the Chicago Baptist Executive Council. He rented a hall, 2808 North ave., near California ave., as hundreds of

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

Norwegians generally walked up and down those avenues. Finwall opened up a reading room and began to hold religious services. After a short time he organized a society called "Bymissionen" (City Mission). As the number of Baptists grew in this mission the need was felt of a church organization, and Nov. 14, 1910 Humboldt Park Norwegian Baptist church was organized with thirty members. Rev. C. W. Finwall was chosen pastor and N. H. Lundh and O. N. Kvinge deacons. Only a few months afterwards Rev. Finwall resigned to take up the work in connection with the Illinois Anti-Saloon League.

Chapter XIV

MICHIGAN FROM 1884 TO 1910

NEW WORKERS

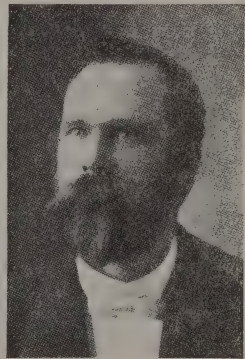
At the beginning of this period two men came from Norway to Michigan, men who became of importance not only for the Norwegian work in Michigan but also for the work in several other states.

E. LORENTZEN

Elling Lorentzen was born in Sparbo, near Stenkjær, Norway, March 31, 1854. As a young man he learned the trade of a tailor. Oct. 27, 1878, he was converted in the little town Namsos, and shortly afterwards he felt God's call to preach the gospel. He travelled as a colporter and as an agent for the Norwegian Temperance society, and at the same time he preached the gospel. He was an instrument in the hands of God to several great revivals, especially on the Vigten Islands in 1880. A flourishing Baptist church sprang up as a result of that revival.

In 1884 Lorentzen came to America and settled down in Muskegon, Mich., where he worked as a tailor and at the same time preached to his countrymen. In 1888 he was baptized, and he joined the Scandinavian Baptist church.

When a Norwegian Baptist church was organized in 1890 Lorentzen was chosen pastor and was ordained Sept. 26, that year. After having served the Muskegon church for four years, he became pastor of the church at Eau Claire, Wis., and served that from 1894 to 1898. The following two years he was pastor of the church in St. Paul, Minn. From 1898 to 1901 he served the churches in Oscar and Bradford, Minn., and



REV. E. LORENTZEN

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA.

then he went to North Dakota and took homestead near Powers Lake. When a church was organized there shortly afterwards he joined that and labored in connection with it until his death, June 24, 1913.

Rev. E. Lorentzen was a man with a noble character and with great gifts as a preacher. He was especially a successful revivalist. In 1884 he was married to Karoline Angen from Minneapolis, who died in 1939. They had nine children. One of them is Rev. P. E. Lorentzen, La Crosse, Wis., and another is Mrs. O. M. Jorgensen, Park River, N. D.

J. S. LUND

John Severin Lund was born on Nærø in Namdalen, Aug. 25, 1851. Aug. 13, 1886, he was married to Miss Gerhardine Alette Edwardsen. In January, 1879, E. Lorentzen came to his home to hold a religious service. The result was that both Lund and his wife were converted. Two years later Lund began to gather his neighbors in his home for services, and soon requests came to him from other places to come and preach the gospel, and he always saw results from his work.

In the summer of 1886 Lund decided to go to America, and shortly afterwards he and his family arrived at Muskegon, Mich. The following year Lund and his wife were baptized and joined the Scandinavian Baptist church. When the Norwegian Baptist church of Muskegon was organized, Lund became one of the deacons, and in 1894 he was chosen pastor of the church. The following year he moved to Milwaukee, Wis., where he preached for the Norwegian Baptists for many years, part of the time as pastor of the Norwegian church. In 1907 Lund moved to Powers Lake, N. D., where he took homestead, and where he became a deacon in the church.



REV. AND MRS. J. S. LUND

Since 1907 Lund has spent a great deal of his time as a travelling missionary, a work he is still carrying on in spite of his advanced years. He has also been a prolific writer, constantly contributing valuable articles to the religious press.

Lund and Mrs. Lund have had nine children of which three are still living. Two of them have been graduated from the Baptist Missionary Training school, Chicago, Miss Jean Lund, and Mrs. O. Enget.

MICHIGAN FROM 1884 TO 1910

NEW CHURCHES

Ludington

In 1890, the Danes and the Norwegians withdrew from the Scandinavian church in Ludington in order to organize a separate church. On Oct. 2 of that year, a meeting was held in the mother church, which now became a Swedish church, and twelve members received their letters and formed the First Danish-Norwegian Baptist church of Ludington. Rev. A. Sørensen, a Danish minister who came from Kansas, was chosen pastor. Only four days later, the little church decided to buy a lot and a little house for \$400. On this lot, a house of worship was erected, and May 10, 1891, it was dedicated.

Rev. Sørensen closed his work in Ludington in 1893, and as his successor was chosen Rev. C. J. Johnson from Alta, Iowa, who served as pastor up to January, 1895. This church developed into a Danish church, but also in later years, it has been served by Norwegian preachers. Rev. L. J. Anderson thus was pastor of the church from 1900 to 1905 while at the same time he was missionary among the Norwegians and Danes in the state of Michigan.

Muskegon

In 1884, Elling Lorentzen came from Norway and settled down in Muskegon where he became a great blessing to the Norwegian population. During 1885-86, a great revival broke out which gave birth to a Free Evangelical church, a Methodist church, and a Baptist church.

In 1886, J. S. Lund came from Norway and settled down in Muskegon and took active part in the revival work together with E. Lorentzen. In the summer of 1888, Lund and his wife were baptized and joined the Scandinavian Baptist church, and shortly afterwards, Lorentzen and his wife followed their example. In September, 1888, Lund wrote in *Vægteren* and told the story of the revival. He added:

"We are now members of a Swedish Baptist church, but I miss a church of my own people. If there is a Norwegian brother who can visit us, I will ask him to come. The brother who was the instrument to the revival is also baptized and is a member of the Swedish church."

If no Norwegian "brother" came to the assistance of the handful of Norwegian Baptists, a "sister" did. Miss Mette Anderson was appointed as a missionary in 1889, and she was a great blessing to the people. Shortly afterwards, P. Jentoft came, and several Norwegians were baptized and received into the membership of the Scandinavian church.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

June 22, 1890, J. S. Lund wrote in *Vægteren* and asked that somebody might come and help them organize a Norwegian church. Sept. 11, 1890, ten of the Norwegian members left the Scandinavian church, and two days later, they met in the home of E. Lorentzen and organized the Norwegian Baptist church of Muskegon. E. Lorentzen was chosen Pastor, J. S. Lund and L. Pedersen deacons, P. Lorentzen secretary, and H. Olsen treasurer. Sept. 19, a council met and recognized the church, and Sept. 26, another council met and ordained E. Lorentzen. This then, is the beginning of the first, strictly speaking, Norwegian Baptist church in Michigan.

The little church rented a Swedish temperance hall for its meeting place. Many people came to hear the Word of God as preached by Rev. Lorentzen, and Feb. 1, the first two converts were baptized.



CHURCH IN MUSKEGON

In the fall of 1892, a lot was bought and a house of worship was erected. It was dedicated May 21, 1893. The church just then had experienced a powerful revival during a series of meetings conducted by an evangelist, Foss from Norway. However, some of the members moved away shortly afterwards, and the church reported only nineteen members. In 1894, Rev. Lorentzen left Muskegon and became pastor of the church in Eau Claire, Wis. Hard times came, not only over the church, but over the town as well. The forests had been cut down, and the sawmills were moved away to other places. With the sawmills, a great many

MICHIGAN FROM 1884 TO 1910

of the inhabitants of the town moved, and with them several of the members of the little church. When Lorentzen left, J. S. Lund was chosen leader of the little church, but at the close of the year 1895, there were only seven members left, and Lund moved then to Milwaukee. The Michigan State convention took over the church property and sold it to a German Evangelical church, and the little Norwegian church had ceased to exist.

Edmore

To the little town, Edmore in Montcalm County, the first Scandinavian Baptist missionary came in 1894. It was the Danish colporter, James Larsen, who came to work in a settlement where thousands of Scandinavians, mostly Danes, were living. He held some meetings in a private house, and in the fall, he came back with Miss Emma Anderson from Muskegon, who had been graduated from the missionary training school in Chicago and who now had been appointed a missionary by the Women's American Baptist Home Mission society. This gifted young woman was used by God to the salvation of many souls in Edmore. Dec. 14, 1894, C. J. Johnson came from Ludington and baptized twelve converts, four Norwegians and eight Danes, and Dec. 17, 1894, these twelve organized the First Danish-Norwegian Baptist church of Edmore. Two days later, three more converts were baptized, and that day the church was publicly recognized by a council.

The following year, Rev. James Larsen moved to Edmore and gave some time to the church, but generally the members conducted their own services. During the summer of 1895, a house of worship was built. From 1896 to 1900, Rev. C. H. Bolvig served as missionary in Michigan, and he baptized eight converts in Edmore. From the fall of 1900, Rev. L. J. Anderson worked as missionary in Michigan. When he came, Edmore had twenty-three members. Early in the year, 1901, Anderson had a great revival in Edmore, and he baptized eight converts. Shortly afterwards, the church experienced some stormy days, and several members left the little church. Edmore church developed as a Danish church as long as it existed, but in 1926, it disbanded.

Frankfort

As early as in 1876, Rev. P. Jentoft took up the little sawmill town, Bear Lake, as an outstation to the church in Manistee. Some few Scandinavians joined the American church in Bear Lake during the following years.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

When in 1890 the Danish-Norwegian church was organized in Ludington, only thirty miles away from Bear Lake, its pastor, the Danish preacher, Rev. A. Sørensen, took up work in Bear Lake. He baptized some, and Sept. 17, 1891, he organized a Danish Baptist church with seven members, a church which became a branch of the Ludington church and was not recognized as an independent church before Aug. 7, 1893. Rev. A. Sørensen served as pastor of the church up to January 1900.

In November, 1901, Rev. L. J. Anderson became missionary in Michigan and pastor of the churches in Ludington and Bear Lake. Ludington at that time had nine members and Bear Lake fourteen. From that time on, Norwegian work in Michigan began to grow again. A couple of years later, Anderson assisted the church in Bear Lake with the erection of its own house of worship.

In November 1903, Rev. Anderson wrote in *Signalet*:

"In 1902 God gave us a powerful revival in Bear Lake, and about thirty were converted, seventeen of which joined our church by baptism, and others joined other churches. This summer God gave us a revival in Frankfort, especially among our Norwegian people, and that revival still goes on. I have baptized six there and three in Bear Lake. A. K. Liland and A. S. Guddal from Norway were the instruments in the hands of God to this revival."

The work in Frankfort grew so that in 1903 there were sixteen Baptists who were members of the church in Bear Lake. April 6, 1904, these sixteen got their letters from the church in Bear Lake and organized the "Immanuel Norwegian-Danish Baptist Church of Frankfort". Rev. L. J. Anderson became the pastor of the church. In May 1904, three new members were added by baptism to the little church. The Frankfort church then is the second Norwegian church organized in the state of Michigan.

Frankfort must have been a rather hard field to work in because in 1902, Rev. Anderson had the experience that he was kicked out of a house when he came to make a religious call, and in 1904, Rev. O. Enget, who assisted Anderson with some meetings, had the same experience. In the fall of 1907, Anderson left Michigan to take up the work as pastor of the church in Hillsboro, N. D. Not many years afterwards the Frankfort church disbanded.

Michigan Danish-Norwegian Mission Society

Since 1899 when the Illinois, Michigan, Wisconsin Conference was dissolved, the churches in Michigan had no associational affiliation.

In his aggressive manner, Rev. L. J. Anderson always planned to take up new fields, and in order to accomplish this, he called together a meet-

MICHIGAN FROM 1884 TO 1910

ing in Bear Lake in 1902 when delegates from the Danish-Norwegian churches met and formed the "Michigan Danish-Norwegian Mission Society". During the summer of 1903, this society engaged I. M. E. Hokland as evangelist in Michigan, and the following year, A. Tangen was engaged as assistant to Rev. Anderson.

The Norwegian work in Michigan made no headway after Rev. L. J. Anderson left the state, and even the Danish-Norwegian churches made no progress. The Muskegon Norwegian church ceased to exist in 1896. The Ludington Danish-Norwegian church went out of existence in 1922 when it consolidated with the American church. Edmore Danish-Norwegian church discontinued its work in 1926. The Frankfort church went out of existence in 1915. Bear Lake was still in existence in 1930 but reported only ten members.

Chapter XV

MINNESOTA FROM 1884 TO 1910

No state in the Union offered such an opportunity for Norwegian work as Minnesota at the beginning of the period under discussion. Tens of thousands of Norwegians came pouring into the state and formed strong Norwegian settlements. While these settlements were new, and the religious life of the people had not come under the control of the priesthood of the Lutheran church, the people were ready to listen to the gospel, even though it was not preached by Lutherans.

During this period several able Norwegian Baptist ministers came to Minnesota, and the results of their labor were soon manifest. Among these ministers may be mentioned C. W. Finwall, Knute Nelson, H. M. Anderson, A. A. Ohrn; and G. Melby.

NEW WORKERS

C. W. FINWALL

Christian Wallentin Finwall was born in Bergen, Norway, Feb. 18, 1865. He was converted at the age of eighteen, and was shortly afterwards baptized and joined the Baptist church in Bergen.

In the summer of 1883 Finwall came to Chicago and joined his father who had come to America the year before. When the young Christian felt God's call to enter the ministry, he began to study at the Seminary in Morgan Park in the fall of 1883. He was graduated in 1887 and became pastor of the church at Brookings, S. D. The same year he was married to Miss Julie Martin from Half Way Creek; Wis.

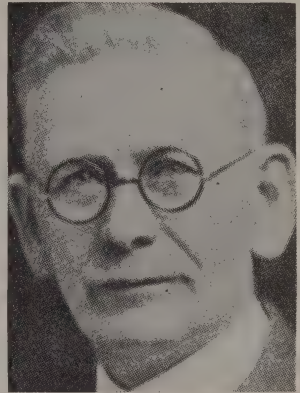
In July 1889 Finwall became pastor of the church in St. Paul, Minn., and served that for four years. His next field of labor was Seattle, Wash., where he served the church for one year. From 1894 to the spring of

MINNESOTA FROM 1884 TO 1910

1896 he was pastor of the church in Minneapolis. His first wife died in 1894, and the following year he married Miss Elise Martinson.

From 1896 Finwall travelled as an evangelist for a year, and that year he founded an orphanage in Minneapolis, "Finwall's Home of Mercy". Shortly afterwards it united with "Stevens Orphanage".

From 1897 Finwall was pastor in Fargo, N. D., and served that church up to the fall of 1901, when he became pastor of the Pilgrim church in Chicago. Here Finwall did his greatest work. He closed the work with the Logan Square church, as the Pilgrim church then was called, in 1909, and organized the Humboldt Park church and served that for one year. From 1910 to 1913 he worked in connection with the Anti-Saloon league in Illinois. From 1913 to 1914 he was again pastor of the Logan Square church in Chicago. For eight years he labored in connection with the Law Enforcement league of North Dakota, and from 1922 to 1930 he was pastor in Fargo, N. D. For two years he served the Valley City church, N. D., and then he moved to California and became pastor of the American church in San Fernando from 1932 to 1936. He died in 1939.



REV. C. W. FINWALL

KNUTE NELSON

Knute Hopland Nelson was born in Fane, near Bergen, Norway, Nov. 27, 1853. As a young man he found peace with God and began to testify about his Saviour. In 1880 he came to America and joined the United Norwegian Lutheran church. From 1881 to 1883 he travelled as an evangelist in the state of Minnesota. In 1883 Nelson went to Tacoma, Wash., where he began a Norwegian work, and where he organized a Free Evangelical church. In Tacoma he came in contact with the Baptists, and April 3, 1885, he was baptized by Rev. Hayland, a Swedish minister. Shortly afterwards he was ordained to the Baptist ministry.

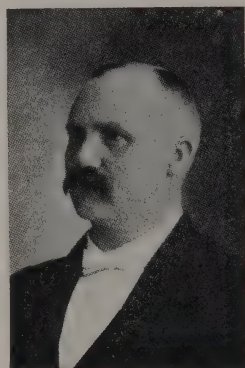
From 1885 to 1887 Rev. Nelson worked among the Scandinavian Baptists in Tacoma, and from 1887 to 1891 he labored among the Scandinavians in Seattle. He travelled also a good deal, and he organized several churches.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

After a short stay in California, Nelson went to Minnesota, where he labored for ten years as a missionary among the Norwegians and Danes. He did a marvelous work in those years. Hundreds of people were converted, baptized and organized into churches, especially in the northern and western part of the state.

In 1903 Nelson moved to the Pacific Coast, where he labored as a missionary among the Norwegians and Danes a few years. Gradually then he became reticent and retired from the ministry. The last years of his life he spent in Portland, Ore., where he died February 16, 1916.

In 1882 K. Nelson married Miss Karen Estby, who is still living in Seattle, Wash. They had four children of which three are living on the Pacific Coast.



REV. K. NELSON

Knute Nelson was exceedingly gifted as a preacher. His natural ability as a revivalist has never been surpassed among the Norwegian Baptists. He was also a gifted organizer, who assisted in erecting any number of church-buildings, especially in Minnesota.

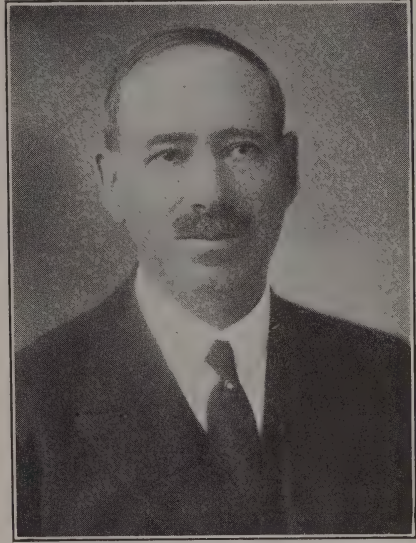
N. J. LEE

Niels Jensen Lee was born near Risør, Norway, May 8, 1867. At the age of sixteen he was converted, and shortly afterwards he began to testify about his Saviour and to hold meetings out in the country. At the age of twenty, Lee came to America and settled down in Ludington, Mich. He soon became an active worker in the Lutheran church there. The next year he became assistant to the pastor in a Lutheran church in Chicago. In Iowa, Lee came in contact with the Baptists, and in Newell he was baptized by Rev. C. J. Johnson, June 15, 1890. The same year he entered the seminary in Morgan Park.

Two summer vacations Lee served the church in Artichoke, Minn., and in 1892 he became missionary in southern Minnesota. He was ordained in St. Paul, Nov. 23, 1892. From 1893 to 1895 he served the church in Stillwater, Minn., and from 1895 to 1901 he was pastor of the Danish church in Blooming Prairie, Minn. For two years he was pastor of the American church in Browndale, Minn.

MINNESOTA FROM 1884 TO 1910

Lee moved to North Dakota in 1903 where he served the Park River church for three years and then the church in Fargo from 1906 to 1908. He was then called as missionary in South Dakota, a position he held for two years. Shortly afterwards he went into business in Howard, S. D., but he continued to preach and served several churches in South Dakota. A few years later he moved to Minneapolis, Minn., where he is living today. Rev. Lee is still active in the Lord's work, preaching the gospel and taking an active part in the work of the Norwegian Baptist conference. In 1908 he published a volume of sermons, *The Glorious Gospel of God. (Guds Herlige Evangelium.)*



REV. N. J. LEE

May 31, 1893, Rev. Lee was married to Miss Hanna Peterson with whom he had three children. One of his sons is the Baptist minister, Prof. Alvin J. Lee.

A. A. OHRN

Andrew A. Ohrn was born in Sogn, Norway, April 6, 1866. As a young man he was converted and joined the Baptist church at Bergen. Three of his brothers were Baptist ministers, and Andrew felt that he, too, ought to give his life to the gospel ministry.

He travelled for some time as an evangelist in Norway, and in 1891 he came to America to study at the Seminary in Morgan Park.

In January 1894 Ohrn became pastor of the church in Berton, S. D., and he served that church up to the summer of the following year when he became pastor of the Artichoke and Sparta churches in Minnesota. From 1896 to 1897 he served the church in Woodville, Wis., then Raymond church, Wis., from 1898 to 1900 and Racine church, Wis., from 1900 to 1902. The next church he served was Hillsboro, N. D., where

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

he was pastor from 1902 to 1905, and then he served Berton church, S. D., from 1905 to 1907 and the St. Paul church from 1908 to 1910. He was then appointed missionary-colporter in Wisconsin, Minnesota, and North Dakota by the American Baptist Publication society, a position he held for eleven years. The last two years of his life he was state missionary in Minnesota.



REV. A. A. OHRN

Baptist conference and vice-president of the conference.

G. MELBY

Gustav Johansen Melby was born at Værdalen, Norway, Aug. 10, 1865. As a young man he was converted and joined the Baptist church. Shortly afterwards he began to travel around in the country districts as an evangelist. Realizing that his calling in life was to preach the gospel, he went to America in 1885 and entered the seminary in Morgan Park. After his graduation he went to the South Dakota university where he took his B.A. degree. Later on he took the M.A. degree from Minnesota university. He was ordained to the Baptist ministry Dec. 14, 1891, in Seattle, Wash. He had then for some time served the church in Stillwater, Minn. From Seattle, Melby returned to Minnesota where he served the American church in Kenyon for six years. From 1899 to 1901 he was pastor of the church in St. Paul, and then he travelled as Sunday school missionary in Minnesota for two years. From 1903 to 1906 he was pastor in Minneapolis, and then he served the American Baptist church and the Congregational church in Granite Falls, Minn., for about twelve years. After he retired from the ministry he moved to Oakland, Calif., where he joined a Lutheran church. He died March 5, 1935.



REV. G. MELBY

MINNESOTA FROM 1884 TO 1910

Melby was a great student, a great preacher, but a still greater writer. He published a good many books, all of them poetry. Melby was a born poet. As such he ranks among the first among the Norwegians in America. Among his books may be mentioned: *The Seamless Robe*, *King Saint Olaf*, *The Lost Chimes*, *Twilight*, and *Blue Haze*. Rev. Melby looked upon his literary productions as the most valuable results of his life. Be that as it may, it is sure that some of his poems will live for many years to come.

THE OLD CHURCHES

Rolling Forks

Most of the churches organized in the Pioneer Period grew and became comparatively strong in this period.

The Rolling Forks church must have experienced a season of refreshing at the beginning of this period. In 1882 there were only fifteen members in the church, but in 1886 the membership had grown to thirty-one. Three years later Modahl closed his work as pastor of the church and took up the work as colporter in North Dakota for the American Baptist Publication society. From that time on the church had no pastor, and many members moved away. Ole Løvaas, Tea Løvaas, Daniel Modahl, Marith Modahl, and Andreas Løvaas moved to Artichoke, and others died, so the strength of the church was considerably reduced.

June 2, 1891, Jennie Anderson wrote in *Vægteren* that A. Sisell had held some meetings there, and twelve had been converted. They had so few members that regular work could not be carried on. It seems then that the church had practically disbanded. When Rev. Knute Nelson was appointed missionary in Minnesota in 1893, he began to visit Rolling Forks, and a new day dawned for the little group of Norwegian Baptists. Together with Rev. L. L. Weeding he came in 1895 and held a series of meetings, and a revival broke out and six were baptized. The church was then reorganized with twenty-one members. J. Mostuen was reported clerk of the church. In 1896, when Rev. E. S. Sunth became pastor of the church in Artichoke, he was also chosen pastor of the church in Rolling Forks and laid down some work there. The result was that he baptized seven the first year. When Sunth moved away in 1898 no new pastor seems to have been chosen.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

In 1897 the church reported twenty-seven members, but in 1900 the membership had dwindled down to eighteen. The year before Rev. K. Nelson reported at the conference:

"Rolling Forks has indeed been rolling back and forth, and now several of its members are thinking of moving to the west coast, but those who remain will participate in the support of the Lake Lillian church."

Nov. 13, 1900, O. R. Anderson wrote in *Vægteren*:

"Since eight of our members now move to the west coast we have decided to move the church from Rolling Forks to Sunburg. The name of the church is therefore now: 'First Norwegian Baptist church of Sunburg, Minn.'"

Dec. 25, 1900, Rev. K. Nelson wrote in *Vægteren*:

"Seventy members have in all been received into this church since it was organized in 1874 with Jacob Modahl as pastor. Today it has only nine members."

Shortly afterwards the church must have been dissolved. Most of the members had moved away. One of the members, J. O. Halstenrud, moved to Kenmare, N. D., and there he began a work which afterwards developed into the Kenmare Baptist church.

Artichoke

The Artichoke church met for worship in private houses the first twelve years of its existence, but in 1889 it was decided to build a church. Aldor Hansen gave an acre of land, and a building, 24x40 feet, was erected at a cost of \$700.00. The following year a parsonage was bought, but for some reason it was sold again the same year to one of the members.

J. O. Modahl, who had rendered such valuable service to the church during the pioneer period, continued to visit Artichoke, and in 1888 he baptized nine converts.

In 1890 H. Gaard resigned as pastor after having served faithfully for eleven years. Since Gaard also was a farmer he received no salary of any kind from the church. This shows the unselfish spirit of the pastor, but no real service was rendered to the church that way. When a church for years becomes unaccustomed to pay a pastor's salary, it is difficult to see the need of paying salary to any pastor.

The Swedish minister, Rev. C. W. Broms, was chosen as Gaard's successor. The church had thirty members when the new pastor began his work. However, the membership soon increased, as a group of members from Rolling Forks church moved to Artichoke. New converts were also won in the early nineties. The church which in 1877 had been organized under the name "The Regular Baptist Church at

MINNESOTA FROM 1884 TO 1910

Artichoke", in 1891 changed it to "The First Norwegian Baptist Church of Artichoke".

Rev. C. W. Broms served the church less than a year and moved to Wilmar early in 1891, and a student from the Morgan Park Seminary served the church during the summer. In 1892 it was decided to begin a Sunday school, and John Anderson was chosen as the first superintendent. For some time the church had had an outstation at Big Stone Center where Nels Benson was living. In 1892 the church granted letters to



CHURCH IN ARTICHOKE

seven of its members who lived there, that they might organize the Swedish church at Big Stone Center. From the summer of 1891 to June 1893 H. H. Gaard again served as pastor of the church. The membership was forty when he resigned. He remained an active member of the church until he passed to his reward in 1913.

In 1893 Rev. Knute Nelson began to visit the church, and a great revival broke out. The result was that Nelson baptized fifteen persons June 18, 1893. The following year the ingathering was even greater. Rev. Nelson performed baptism several times. May 10 not less than forty persons were baptized. The church had 109 members at the beginning of 1895. Rev. A. A. Ohrn now served as pastor of the Artichoke church and the Sparta church. From August 1897 to January 1900 Rev. E. S. Sunth was pastor of the church, but he gave much of his

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time to other places, such as Big Stone Center, Rolling Forks and others. He baptized thirteen persons in 1897. From 1900 to 1902 Rev. John Halstrøm served the church. Rev. K. O. Tonnes took over the pastorate in the fall of 1903, but he died soon afterwards, in July 1904. That year an extension was built to the church. From 1905 to 1907 I. M. E. Hokland was pastor of the church. During his pastorate Rev. L. J. Anderson assisted him with a series of meetings, and the result was that many were converted, and thirty persons were baptized in 1907. From 1909 to 1914 Rev. H. M. Andersen served as pastor, while he at the same time served the Sparta church, and the church grew strong under his able ministry.

Minneapolis

In October 1885 Rev. Iver Larsen again became pastor of the church in Minneapolis. The spiritual preaching of this gifted minister drew many people to the services, and a spirit of revival was prevalent in the church, especially during the years of 1887 and 1888. Miss Sophie B. Rasmussen, who at that time was engaged as missionary in the church, wrote in *Vægteren*, Feb. 22, 1888:

"The revival which began last December is still going on. Christmas day twelve new converts were baptized. They are all powerful young men and women. January 8, three were baptized, among them a man who had been a Christian for thirty years, and who had been a lay preacher among the Lutherans."

It was Rev. C. H. Melby from Mankato who had been assisting the church during this revival, and who was used by God at that time in such a marvelous way. The missionary, Miss Sophie Rasmussen, was also a great help to the church, and the same may be said of Miss Mary Petersen who served as missionary in 1891.

Because of the many people who came to the services it was found necessary to enlarge the house of worship. The old building was moved to the rear end of the lot, and a comparatively large building was erected in front of it. When the church was occupied for the first time, March 1, 1891, four converts were baptized. The



SECOND CHURCH IN MINNEAPOLIS,
BUILT IN 1891.

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building was dedicated April 19, 1891, Rev. G. L. Morrill preaching the dedication sermon. The cost of the new building was a little more than \$5,000.00, and there was a debt of \$1,835.00 on it at the time of its dedication.

In December 1892 Rev. Larsen closed his second pastorate in Minneapolis. During his two pastorates, which covered a period of nine years and four months, he had baptized eighty-four converts and had received 178 new members into the church.

Larsen's successor was Rev. M. A. Öhrn, who came directly from Norway, and who served the church for ten months, after which he returned to Norway. Rev. O. L. Høien then served the church for ten months from December 1893 to October 1894. These short pastorates did not prove to be beneficial to the church, and the membership was down to ninety-five in October 1894. Rev. C. W. Finwall was pastor of the church from the fall of 1894 to the spring of 1896, and during that time fifty new members were received. During the summer of 1896 the church was served by H. M. Andersen, who at that time was a student at the Morgan Park seminary.

Rev. K. J. Wick served the church for a little more than three years, from 1897 to 1900. Miss Emma Anderson began as missionary in St. Paul and Minneapolis at that time, and her work became of the greatest importance for the church. J. L. B. (ransmark) wrote in *Vægteren* March 14, 1899:

"Rev. Wick has been assisted by several ministers during the winter. However, the results are more due to the labor of the untiring and courageous missionary, Miss Anderson. Her clear evangelical testimonies about salvation through Jesus Christ have brought several souls to salvation."

The church had 120 members in 1900.

Rev. H. A. Sather served the church for three years at the beginning of the century, and then Rev. G. Melby was pastor of the church for two years. Some of these years were rather stormy, but the members stuck together, and continued their God-given task. From the spring of 1906 to the fall of 1910, Rev. O. J. Öie was pastor of the church. During these years ninety-two members were received into the church. When Rev. Öie left in order to become professor at the seminary in Oslo, Norway, the church had about 180 members and was in good condition.

Sparta

Although the first church organized in Sparta was dissolved, the Norwegian Baptists did not give up the field. Several preachers, both

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Norwegian and Swedish continued to visit Sparta. Some were also converted and joined the Swedish church at Leenthrop. During these years K. Arneson and others were constantly praying that some organized work again might be carried on among their countrymen, so when Rev. K. Nelson came to visit the place in January 1893, he was welcomed heartily by Mr. Arneson. A revival broke out, and during the summer several of the converts were baptized. In October 1893, the Sparta Norwegian Baptist church was again organized, that time with ten members. K. Arneson and L. Johnson were chosen deacons, A. N. Arneson, secretary and Sunday school superintendent, and William Samdahl, treasurer.



KNUT ARNESON

Rev. K. Nelson labored in Sparta a great deal during the next winter. A mighty revival broke out, and the next summer thirty persons were baptized and joined the church. It was quite natural that such an activity of the Baptist church should create opposition by the Lutheran churches in the vicinity, and a public debate was arranged between the Lutherans and the Baptists. K. Nelson and Prof. H. Gundersen, among others, took part for the Baptists. The debate created a great stir, and it served as publicity for the Baptist cause.

The Sparta church had for years one pastor together with the Artichoke church. Rev. A. A. Ohrn served the two churches in 1895, and Rev. E. S. Sunth became pastor of the two churches in 1896. Sparta had then forty-two members, and a house of worship was erected during the summer. The work grew steadily, if not fast, so when Rev. Sunth in 1899 left Minnesota for Seattle, Wash., the church had fifty-four members, and a prosperous Sunday school.

During the summer of 1900 E. C. Groggaard, a student from Morgan Park, served the church, and he was also called as pastor of the church in 1902 and served throughout the following year.

From 1906 Rev. E. S. Sunth again was pastor of the church for a

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year and a half, and Rev. H. M. Andersen then served the church in Sparta and the church in Artichoke up to 1912.

Sparta was at that time an important church. The membership was not so large; but few churches had a finer group of leading members than Sparta. Any church would be proud of members like K. Arneson, William Samdahl, L. Johnson, Hans Johnson, and many others.

St. Paul

Just as successful as the ministry of Rev. J. B. Sunth was in St. Paul, it was also in Stillwater, where he in 1887 assisted the church with the erection of a house of worship. The Scandinavian church in Stillwater consisted mainly of Danish members.

In October 1889 Sunth gave up his work in St. Paul and moved to Brookings, S. D. He was succeeded by Rev. C. W. Finwall who served as pastor until the spring of 1893. The church, which numbered sixty-one members when Finwall took up the work, experienced rich blessings from God during this ministry.



ST. PAUL, MINN.

In February 1890 a revival broke out, and many were added to the church. In October the same year Miss Alice M. Johnson, a daughter of Rev. E. S. Johnson, became missionary in the church, and her work was also very effective. In January 1891 she began to hold prayer-meetings around in the homes while Finwall held revival meetings in the church. About thirty were reported converted during those meetings. February 1 seven were baptized and a week later four, and still another week later, five. March 1 Finwall baptized

six, and he reported that others stood near the church.

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During this period the little church building often proved to be too small, and the church began to plan for a new house of worship. A new lot was bought on the corner of Milford and Woodbridge streets; the old church was moved over on the rear end of the new lot, and a large addition was built to it. At the same time a new mission was started two miles south of the church, and there a Sunday school with thirty children was carried on under the leadership of C. Hansen, a student from Morgan Park, and L. J. Parbst. During the first two years of Finwall's ministry not less than seventy-five new members were added to the church. There were 104 members when Finwall closed his work in St. Paul in the spring of 1893.

From September 1893 to January 1896, Rev. H. A. Sather, who just had come from Norway, served as pastor of the church. It reported eighty members when he left. His successor was Rev. E. Lorentzen, who served the church from 1896 to 1898. The year he left, he reported to the conference:

"The field is despairingly hard. The church debt is heavy, and the church stands far away from those parts of the city where our people live. We have only baptized one during the last year, a promising sister."

The church reported seventy-two members, when the young and gifted Rev. O. H. Skotheim became the pastor in 1898. His ministry was very successful, and twenty-seven members joined the church during the first year he was pastor. At the conference in 1900 Mr. J. Hansen reported:

"I know that it has been reported that the church has been sick and ready to die, but the patient has improved, and the last two years we have had a period of refreshing. Up to October 1899 Rev. O. H. Skotheim was our pastor, and since then Rev. G. Melby has served the church. We have had an outstation at Dayton's Bluff, a good Sunday school, a young people's society, and several other organizations."

When Melby closed his pastorate in 1900 the church reported eighty-eight members. Melby's successor was Rev. J. O. Gotaas, who served until the fall of 1902. Feb. 12, 1903, the St. Paul church burned its mortgage—\$920.00. Since 1903 the church has been served by J. B. Sunth, A. A. Ohrn, and J. R. Larson. It was a hopeless struggle for existence the church carried on during these years. In spite of the fact that the church had as fine a group of members as could be found in any church, the obstacles were too great. In 1816 it reported only twenty-five members, and as the church then was located in a neighborhood where hardly any Norwegians were living, it decided in 1917 to disband. Some members joined the church in Minneapolis, and the rest of them joined Ameri-

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can churches. The church building was given to the denomination to be used for Baptist work among other nationalities.

NEW CHURCHES

The period under discussion was a fruitful one in Minnesota in regard to new churches. Eight Norwegian churches were organized beside the reorganization of the Sparta church. Several Danish-Norwegian churches were also organized during this period.

St. Hilaire

In 1884 three families moved from Minneapolis to Polk County in order to take home-stead. These families—O. A. Mathison and wife, Ole Larson and wife, and B. S. Amundson and wife—who all had been members of the Norwegian-Danish church in Minneapolis, settled down in the town of Sanders, a few miles from St. Hilaire. About the same time a Swede, A. W. Lind, who had been converted and baptized in Crookston, settled down in the same township. February 15, 1885, Ole Larson wrote in *Vægteren*:

"In this place there are not a few believers who hold to the Atonement theory of Waldenstrøm, but they are not organized into a church. Some of them are not satisfied with their infant baptism; most of them are indifferent to all kinds of religion. The largest part of the population in the county are Norwegians. A Swedish Baptist preacher visited us last summer. Since Christmas I have gathered the people in the homes for services, and last summer my wife organized a Sunday school."

Early in the year 1886 one of their neighbors, C. J. Hendricksen, who had been preaching for a group of "Free Christians"—people who did not believe in any church organization, but only in the universal church—came to Fargo, N. D., where he came in contact with the Scandinavian Baptist church. There he was baptized by Rev. J. A. H. Johnson.

When Hendricksen came back to the town of Sanders, he encouraged the Baptists to organize a church, and the result was that in the spring of that year a Scandinavian Baptist church was organized with eight members. C. J. Hendricksen was chosen pastor and O. A. Mathison, deacon. Rev. J. A. H. Johnson from Fargo, and Rev. C. J. Johnson from Grand Forks, N. D., assisted in the organization, and they also acted as a council, recognizing the little church.

Shortly afterwards three Baptists, who had moved in from Red Wing, Minn., joined the little church. It must have been a shock to the

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church, when it was compelled to exclude the man who was preaching the gospel to them, only a short time after the church was organized. Ole Larson, a brother of Rev. Iver Larsen, was then chosen preacher for the church. Conditions were not very favorable for the little church then, especially since the former pastor, Rev. Hendricksen, continued to preach in the township and to practice believer's baptism without any church organization. During a visit of Rev. Iver Larsen from Minneapolis in the year of 1888 a man and his wife were baptized. This was the first baptism performed by the church. May 22, 1889, J. O. Dybvic wrote in *Vægtøren*:

"Last fall the church had thirteen members. At that time our lovable brother O. Larson, who has been our preacher, went away to the seminary in Morgan Park. Another brother also moved away, and God took home brother O. Mathiesen, who has been an elder in the church. At present brother O. Larson is back with us again."

From 1889 to 1895 thirteen new members were received into the church which in 1895 reported seventeen members. The work was not in a good condition at that time. The members had lost courage, and there was also some disagreement among the members. During the spring of that year, Rev. K. Nelson and O. Larson came and held three weeks' meetings, and the result was that a revival broke out, and fourteen persons were baptized. It was reported at the conference that year that the church had thirty-two members. It had also a Sunday school with twenty children, and with B. S. Amundson as superintendent.

Rev. O. Larson now visited the church once a month, and during the next year nine new members were received.

The church which originally had been organized with Norwegian members had in time changed so that in 1897 the majority of members were Swedes, and the Swedish Rev. I. Hedlund was chosen as pastor. Still the relationship with the Norwegian Baptists was so close and so cordial that the church in 1895 decided to join the Danish-Norwegian conference in Minnesota. In 1899, however, the church left the conference and joined the Swedish conference. It is still in existence and has quite a large membership.

Mankato

The district around St. Peter is one of the earliest mission fields for Norwegian Baptists in the state of Minnesota. Rev. E. S. Johnson had his home some miles west of St. Peter, and this sturdy pioneer witnessed faithfully about his Master and about his new faith after he had become a

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Baptist. It was also in that part of the country Rev. H. H. Gaard lived and labored when he first came from Norway. St. Peter was also the home of Rev. J. A. Gabrielson, the first pastor of the Lake Elizabeth church. Gradually a group of Norwegian Baptists came into existence around St. Peter and Mankato through the labors of Rev. Johnson, and as early as in 1877 it is possible that this group was organized into a church. In case it was it did not make much progress as nothing is heard from it for years. Johnson was travelling as a missionary in Minnesota and Wisconsin at that time. In 1877 Rev. H. A. Reichenbach came to St. Peter and held some meetings in the home of C. C. Opsahl. This man was an old and sturdy Baptist, who faithfully supported the Norwegian work until his death in old age. May 15, 1885, Opsahl wrote in *Vægteren*:

"Last week I was together with brother C. Lindberg in Mankato. We held services in the American church and in the homes. I met a Norwegian family who was ready to join the church by baptism. Eighteen had been baptized since Christmas. We are about to buy the building belonging to the Norwegian Synod for \$275.00. If a missionary could take up Mankato and St. Peter as a field, something could be done here. We should like a preaching brother would visit us."

The Danish preacher Rev. A. Carlsen from Albert Lea answered the call and visited Mankato several times. February 24, 1886, the Scandinavian Baptist church of Mankato was organized.

In *Oliebladet* No. 7, 1886, a brother wrote from Mankato:

"A council was held at Mankato February 24 to recognize a church formed by Baptists in Mankato and St. Peter. The church, which has thirteen members, was unanimously recognized. The same day a daughter of Rev. E. S. Johnson was baptized, so now they have fourteen members."

May 2, 1886, Rev. A. Carlsen baptized another daughter of Rev. E. S. Johnson and two adopted daughters of C. C. Opsahl. The church had then twenty-two members.

Rev. C. H. Melby wrote in *Vægteren* March 20, 1889, and said that of the members who organized the church five lived in Mankato and four in St. Peter beside the Johnson family who lived eighteen miles out in the country.

In the summer of 1886 Rev. Melby visited Mankato. He said in *Vægteren* that he was well received since he had preached there in 1882. Many people came to the services, and October 1886 Melby was chosen pastor of the church. January 1, 1887, he wrote and said he had found twenty-one Scandinavian Baptists in that county. In Mankato he found the situation difficult because they had no meeting-place, and little interest was shown by the outsiders. In St. Peter, on the other hand, they had

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good houses, and many came out to the services. Beside Rev. E. S. Johnson and C. C. Opsahl the following are known to be Baptists in St. Peter at that time: P. Hendriksen, M. Anderson, N. Olsen, Mrs. Olsen and C. J. Andersen. In the before mentioned letter to *Vægteren* dated March 20, 1889, Melby continued:

"When we celebrated the first anniversary of the church, it had twenty-seven members, and then we moved into a larger hall. At the second anniversary the church had thirty-five members. At that time the American church said we could buy their old property for \$1000.00. We took the offer into consideration, but decided to bid \$700.00—if the house could remain standing on the same lot for the next five years. The offer was accepted. This building seats 250 persons. At the third anniversary the church had forty-six members. That was the happiest day in the history of the church. Although the church is made up of Norwegian, Danish, and Swedish members, there is absolute harmony. Our members in St. Peter have asked for their letters, as they intend to organize a separate church. I hope they may have a bright future ahead of them."

A church was thus organized in St. Peter in the early part of 1889, with twenty members.

During the month of January 1889 the Swedish preacher, Rev. Israel Bergstrom assisted Melby with some meetings, and ten persons were converted.

In October the same year the Swedish members took their letters and organized a Swedish Baptist church in Mankato. Just as this was done the mother church went through some stormy experiences which resulted in the exclusion of their pastor. Rev. A. Carlsen, Albert Lea, was chosen as his successor with the understanding that he should visit them twice a month while he still remained pastor in Albert Lea. The church faced the crisis with courage and was determined to carry on the work, although they still owed \$600.00 on the property. Three persons were baptized in February 1890.

In November 1890 C. C. Opsahl wrote in *Vægteren* about a great revival in Casota, three miles from St. Peter. Rev. Bergstrom had held some meetings, and as a result he baptized twenty-eight, and fifteen were received by letter into the Swedish church.

In December 1892 the Norwegian church in Mankato united with the Swedish church and formed a Scandinavian church with a Swedish pastor. The Norwegian work in Mankato was thus swallowed up by the Swedish church.

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St. Peter

It has been seen that the Norwegian Baptists in St. Peter united with the Baptists in Mankato and formed a church there.

In May 1889 the members living in St. Peter withdrew from the Mankato church and formed the Norwegian Baptist church of St. Peter with twenty members. Most likely Rev. E. S. Johnson was chosen pastor of this church.

Not much is heard from the little church. When the great revival went over the Swedish church in Casota, only three miles from St. Peter, it is probably that the little Norwegian church was swallowed up by that church. The church was reported by the conference in 1892, but shortly afterwards it must have disbanded.

Bradford

The Norwegian Baptist church at Bradford is a spiritual child of the Baptist church in Verdalen, Norway, which was organized in 1880. One of the charter members in Verdalen was Bardo Breeding, who with the little church had to suffer hardships and persecution for the sake of their faith.

In 1887 Breeding took his family and moved to America where he settled down near Campbell in Wilkins County, Minnesota. As only five members of his family were Baptists at that time, they did not think it wise to organize a church but united with the Swedish Baptist church in Fergus Falls. It was twenty miles from Breeding's home to Fergus Falls, however, and that was a long distance in the days when people were driving with horses and a lumber-wagon, so the little group of Norwegian Baptists did not come to church so often.

However, several Norwegians were soon converted and baptized, and the time had come for the organization of an independent Norwegian church.

Bradford Norwegian Baptist church was organized July 14, 1890, with the following charter members: Bardo O. Breeding and wife, Karen Breeding, Karen Marie Breeding, Oline Kristine Breeding, Peter Breeding, Ole Garnes and wife, Martha Breeding Garnes, John Walin, Ole C. Olson and wife, Ragnhild Olson. Rev. J. A. H. Johnson from Fargo, N. D., assisted in the organization. Bardo Breeding became elder. The first deacons were J. Walin and P. Breeding, O. Garnes became secretary, B. O. Breeding, Sunday school superintendent, and O. C. Olsen, treasurer. J. Mo-

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dahl, L. J. Parbst, K. Nelson and others visited the place often and preached the word of life to the sturdy little group of Baptists, and results were seen from their labors. When no minister was present, the deacons of the church and other members edified the saints.

In 1892 when the church had sixteen members it got its first pastor, Rev. Alfred Ohman, and he served two years. He visited them only once a month, as he was pastor also of another church.

S. O. Borsheim and O. M. Kihl, students from Morgan Park, spent each one summer with the church, which in 1895 numbered twenty-five members. About this time the church bought forty acres of land and farmed it for the benefit of the church, and in 1897 a house of worship was built. The following year, Rev. E. Lorentzen became the pastor of the church at the same time as he served the Swedish Baptist church at Oskar. Rev. Lorentzen was the pastor of Bradford church for three years until he in 1901 went to North Dakota and took homestead land in Vard County. At that time the church reported thirty-one members. Two of the young men of the church, O. Breiding and O. Enget, had gone to Morgan Park seminary to study for the ministry, and they came back to the church and assisted it during the vacations. The same did O. J. Oie during the summers of 1901 and 1902. During 1902 the church decided to move bodily to Burke and Mountrail Counties, N. D., to take homestead, and late in the fall of the year and early next year practically every member of the church left and settled down near Powers Lake, N. D. That was the end of the Bradford church. O. J. Oie worked among the few members left in the summer of 1903, and G. K. Ohrn worked there in the summer of 1904, but then the work was given up. The property was given to the American Baptist church at Campbell. But if Bradford church ceased to exist, the members carried on the Lord's work on the new field, and the church organized there grew to become the strongest Norwegian Baptist church in the country.

Lakefield

The first Norwegian Baptist minister to visit Lakefield was Rev. C. W. Finwall who held some services there in 1891. Only one Baptist lived then in Lakefield, a woman who had been baptized in St. Paul where Rev. Finwall was pastor.

In 1892 a Lutheran preacher, F. M. Andreason, visited Lakefield. When he came face to face with the Baptist doctrine, it did not take long before he accepted it, and February 19, 1893, he was baptized in St. Paul.

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July 30, he was ordained in St. Paul, and he served later on the churches in Pukwana and Turkey Valley, S. D., and Oakfield, Ia. Later in life he lived in Barron, Wis.

In January 1893 Rev. N. J. Lee, who then was working as a missionary in Minnesota, came to Lakefield and held some services with good results. A couple of members from St. Paul had then moved to Lakefield. April 16 Rev. Finwall came and baptized four converts in the American Baptist church at Windom. The same year Rev. Knute Nelson organized the Norwegian Baptist church at Lakefield with about fourteen members. During the summer 1896, Rev. K. Nelson and Rev. O. Larson held tentmeetings in Lakefield, and the student K. J. Wick who spent that summer on the field wrote in *Vægteren* that the Baptists made good progress. In 1899 the missionary Rev. M. Hansen reported to the conference that the church had been split in two by the American brethren. The missionaries M. Hansen and K. Nelson visited Lakefield several times, and one summer they held tentmeetings, but they did not see much results of their labor. In 1906 Rev. O. Nesterud bought a farm at Lakefield and at the same time he became pastor of the church which at that time had only six members. Nesterud had come from the church in Lakefield and had been graduated from the seminary in Morgan Park. His work was not without results. In 1908 he reported twelve members and a Sunday school with twenty children. But the church never became strong. In 1914 it reported only four members, and the next year it disbanded.

Queen

Polk County has always been one of the strongest Scandinavian counties in Minnesota, full of Swedes and Norwegians. The first Baptist work in the town of Queen was done by the Swedish student O. Taflin in 1891. The next year a Swedish church was organized. In 1894 Rev. O. Dufvenberg became pastor of the church, and as he was a good singer as well as a good preacher, large congregations came to hear him. A revival broke out, and many began to study the question of baptism. The Lutheran ministers in the neighborhood became disturbed, and a public debate was arranged between the Baptists and the Lutherans. When that was over, between thirty and forty were baptized and joined the church. Several of these persons were Norwegians.

The same summer Rev. K. Nelson began to work in the town of Queen. As the little group of Norwegian Baptists thought they could best win their countrymen by organizing a Norwegian church, they came

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together August 26, 1894, in the home of Jacob Watnemo and organized the Norwegian Baptist Church of Queen with the following eleven members: Jacob Watnemo and wife, Lars Olstad and wife, Ole Johnson, Angel Olson, Peder Pedersen, Christ Hagen, Gurnie Fuglestad, and Stener Berge and wife. Angel Olsen was chosen deacon, Ole Johnson, secretary, Lars Olstad, treasurer, and Jacob Watnemo, Sunday school superintendent. When Rev. Ole Larson in 1895 was appointed missionary in Polk County, he visited Queen quite often, and the same did Rev. T. O. Wold who had relatives living a few miles south of Queen. The church immediately had difficulties to meet, since several of the members left the township and moved to Canada. In 1896 it reported therefore, only seven members, and the following year nine. That year Rev. T. O. Wold became the pastor of the church, and served it together with the Fosston church. At the beginning of the year 1898 Rev. Ole Larson became pastor of the church and during the first year ten persons were baptized. At the close of that year the church had twenty members, the largest membership it ever had. At the conference that year the following report was given:

"Town of Queen church has had a good visitation last winter. The membership is more than doubled. The opposition is great, and so is the disturbances. When somebody spoke to a minister belonging to the Lutheran Synod a short time ago and asked if it were not better to arrange a public debate with the Baptists, he answered: 'Those fanatics east in the woods will and cannot be reprov'd before they stand before the judgment seat of Christ.'"

From October 1899 to October 1900, Rev. A. M. Larsen was pastor of the church, and then Jacob Watnemo was chosen leader of the church. In 1900 A. G. Dahl gave an acre of land to the church, and the following year a small house of worship was erected. P. Stiansen, who then was a student at the Morgan Park seminary, served the church that summer together with the church in Fosston. From 1902 nothing is recorded in the minutes of the church, and it had only a nominal existence for some years until it disbanded. The few members who were left joined the church in Fosston. From that time on Queen has been an outstation to Fosston which is located only eight miles south of Queen.

Jacob Watnemo was one of the finest Christians that any church could have as a member. His Christian life was a living testimony about his faith in God and he was a liberal supporter of the church. When he died in 1932, he left part of his estate to different missionary projects.

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Fosston

The beginning of the church in Fosston is closely connected with the church in Queen. In 1895 Rev. T. O. Wold began to visit his relatives near Fosston and to gather the people around the word of God. The same year he baptized two converts. Shortly afterwards Rev. K. Nelson began to work in Fosston and vicinity. A revival broke out, and he baptized seven converts.

June 12 the Norwegian Baptist church in the town of Rosebud was organized with the following members: Hagen Berglund and wife, Arnt Tretvold and wife, Jan Blomdal and wife, Andrew Wallman, Marie Svenson, Charlotte Store, Andrew D. Anderson, Oluf Berglund, and Emma Berglund. A. Tretvold and Hagen Berglund were chosen deacons, O. Berglund, secretary, A. Wallman, treasurer, and J. Blomdal, Sunday school superintendent.

As Rev. O. Larson in 1895 took up the work as missionary in Polk County, he acted as pastor of the church for two years. These years were years of progress. At the conference in 1896 Rev. K. Nelson reported that thirty were converted in Fosston, and many had been baptized. The church had nineteen members when Rev. Larson in 1897 moved to North Dakota.

Rev. T. O. Wold became Larson's successor and served the church until the close of 1898. During these first years of its existence the church had carried on its work mainly out in the country, south and east of Fosston, but in 1898 a lot was bought in Fosston as it was evident to everybody that the little flourishing town ought to be the center of the church's activity. The church then took the name of Fosston Norwegian Baptist church. When services were held in Fosston, the church met in the City Hall, and later on in a little house of worship, erected by some of the "Free Christians". At the conference in 1898 it was reported that the church had twenty-five members, and that the services were well attended.

From the spring of 1899 to the fall of 1900 Rev. A. M. Larson served the church as pastor, and the following year P. Stiansen worked there during the summer vacation. It was A. Tretvold, however, the brother of Rev. T. O. Wold, who for several years was the leader of the church and who preached the word to them.

In May 1903 R. M. Halseth came from the seminary at Morgan Park and became pastor of the church, which at that time had only fourteen

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

members. Rev. Halseth served also the Swedish church in McIntosh. He left the church and went to Norway in 1905. The following year Rev. Gerhard Moe was pastor in Fosston.



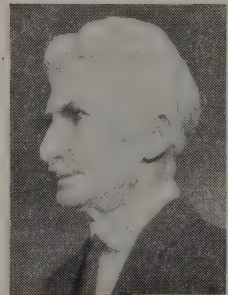
THE CHURCH IN FOSSTON

The church was still small; but in 1908 the Danish Baptist church at Clarks Grove took up Fosston as a mission field. When Rev. A. Erickson became the pastor in Fosston that year, he received the largest part of his salary from the church in Clarks Grove. This gave so much encouragement to the little church that it bought a parsonage in 1910 and decided to build a house of worship.

Lake Lillian

Lake Lillian is located in Kandiyohi County, only a few miles from Lake Elizabeth where a church was organized in 1872. When that church from 1881 became a Swedish church, it proved that not many Norwegians were won for the Lord and the church, although the county was full of Norwegians. A great many of them had come from the northern part of Norway where they had been under the influence of the Free Apostolical Christian churches. In the fall of 1897 Christopher Johnson and Ingebrigt Johnson went to Artichoke to visit relatives and friends, and there they came in contact with Rev. H. H. Gaard and the Baptist church. When they returned home they declared they would be glad to welcome a Baptist missionary in Lake Lillian. The result was that Rev. L. L. Weeding came to Lake Lillian in December 1897 and held some meetings for three weeks.

Early in the spring of 1898 Weeding returned in company with Rev. Knute Nelson. A revival broke out, the old Christians were revived and began to study the question of baptism, and many were converted. The result was that Rev. Nelson baptized twenty-six persons in the beautiful Lake Lillian, May 21, 1898. A large congregation had gathered on the shore and witnessed the unusual occurrence. The same day in the home of Ingebrigt Johnson, the Norwegian Baptist church of



REV. L. L. WEEDING

MINNESOTA FROM 1884 TO 1910

Lake Lillian was organized with thirty members. Christopher Johnson and Enok Gunner were chosen deacons, Ingebrigt Johnson, secretary, and Franklin Gunner, treasurer.

During the summer and fall of 1898 fourteen new members were added to the church, among them Rev. Ole A. Larson, who for several years had been a member of the Lake Elizabeth church. He was chosen deacon, and he preached quite regularly for the growing church. Rev.



CHURCH IN LAKE LILLIAN

Knute Nelson visited Lake Lillian often and tried to assist the church. Already the first year of its existence a Sunday school was organized, and the following year a Ladies Aid society. Both of them have been strong organizations within the church.

During the year 1899 a church building was erected, and Nov. 12 it was dedicated, the missionary, Miss Emma Anderson, preaching the dedication sermon. The church was dedicated without any debt whatsoever. The work was progressing in the new house of worship, and in 1900 the

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church reported fifty members, and a great many people came out to the services.

In 1901 the church got its first settled pastor, Rev. K. J. Wick, who served one year. In 1902 P. Stiansen served the church during the summer months, and from October 1902 to October 1903 Rev. O. A. Larson was pastor of the church. The following fall Rev. S. O. Børsheim was called from Norway to become pastor of the church, and he served from November 1904 to September 1906. P. S. Fogdahl had been preaching for the church during the summer months before Børsheim arrived. In October 1906 O. A. Larson again became the pastor of the church, but the following year he, once more, joined the Swedish church in Lake Elizabeth.

The church was now in a rather low condition. Some of the members had died, and quite a few had moved away, so the membership was small. The church was therefore for several years served only by student pastors during the summer months. I. Nilsen, E. Monnes, H. J. Dahl. and L. O. Williams served a summer each.

Barnesville

In the little town of Barnesville in Clay County there was a little Swedish Baptist church in the last part of last century. As it made no progress it asked the Norwegian missionary Rev. Knute Nelson to take up the field and to organize a Norwegian church. The field was more Norwegian than Swedish. October 6, 1901, Rev. Nelson organized a Norwegian church with nine members. C. H. Berg was secretary, and Mrs. C. H. Berg was superintendent of a Sunday school with thirty scholars. After the Norwegian church was organized, however, the Swedish church decided to continue its work, and two Scandinavian Baptist churches could not prosper in one little town. During the summer of 1902 O. Breeding served the church. The Barnesville church agreed with the Bradford church to call a pastor together, but since most of the members of the Bradford church moved to North Dakota that plan could not be realized. The Barnesville church never grew strong. In 1903 it reported ten members, and in 1906 six. In 1909 there was no report from the church.

Chapter XVI

CONFERENCES

The Danish-Norwegian Baptist Conference for Illinois, Michigan, and Wisconsin

When the Danish-Norwegian Conference of the North-Western States met in La Crosse, Wis., in 1883, the churches in Minnesota and Iowa had withdrawn and formed their own conference. Consequently the old conference took the name "The Danish-Norwegian Baptist Conference for Illinois, Michigan, and Wisconsin". The popular name for the organization became "The Eastern Baptist Conference". The schism did not weaken this conference in any way. It never was stronger than it was when its work was confined only to Illinois, Michigan, and Wisconsin. A Sunday school conference was organized in 1883, and that organization sent out its own Sunday school missionaries and colporters.

The separation between the two conferences was not so complete that there was no cooperation between them. They still continued to cooperate in regard to the general missionary, the seminary, the literature, etc. Rev. O. C. Jensen began as general missionary in the fall of 1882, and he continued up to the early part of 1885. December 1st the same year he again took up the work, that time mainly supported by the American Baptist Home Mission society.

Beginning with the year 1886 a "meeting of Elders" was held in connection with the conference. It lasted either one or two days, and the time was spent with theological discussions and discussions of a more practical nature.

In 1886 the church in Woodville was received into the conference.

When the conference met in Neenah, Wis., in 1887 the Ladies Societies formed an organization of its own. The name of the organization was "The Women's Danish-Norwegian Inner Mission Society". The purpose

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was to send out an evangelist. Mrs. T. Hansen, Chicago, was chosen president, Mrs. E. L. Myrland, Racine, secretary, and Mrs. R. Olsen, Racine, treasurer. This became a rather important organization within the conference. Miss Sofie Rasmussen from Albert Lea, Minn., was sent out by the Women's American Baptist Home Mission society to work in connection with this organization. The first year the women supported Rev. Carl Jensen as a missionary.

In 1888 the conference met in Union Grove, Wis. According to the reports the conference at that time consisted of sixteen churches with a total membership of 1,028. Five of the churches were Norwegian, and the others either Danish or Scandinavian. Ninety-eight persons had been baptized during the year, and \$8,881.00 had been raised by the churches for all purposes. Wisconsin Baptist State Convention supported the work among the Norwegians and Danes with \$1,500.00 that year. Miss M. Anderson worked in Eau Claire, Wis., supported by the Women's organization.

In 1889 the conference met in Kankakee, Ill. The mission committee reported that Eau Claire, Wis., had been taken up as a new field and that Rev. C. J. Olsen was on the field supported by the conference.

When the conference met in La Crosse, Wis., in 1890 the churches in Rio and Eau Claire were received into the organization. The conference had then nineteen churches, seven of which were Norwegian. The church in Half Way Creek had disappeared from the statistics. The nineteen churches had a total membership of 1,099. Eighty-seven had been baptized during the year. Up to that time the mission committee of the conference had controlled the money of the Women's organization, but that year the women resolved to decide where the money was going to be spent. The women had begun to publish their own paper, *Sösterbudet*. (*The Sisters' Messenger*.)

In 1891, when the conference met in Raymond, Wis., the new Norwegian church in Milwaukee, Wis., and the new Danish-Norwegian church in Ludington, Mich., were received into the conference. There was no general missionary at the time. The conference had used its money for the support of local fields. A question was presented from the American Baptist Missionary Union, asking if the conference would support the Society, if it took up missionary work in Norway. The conference decided to recommend to the churches that their support be given.

In 1892 the conference met in Waupaca, Wis. The new Norwegian church in Muskegon, Mich., and the Danish-Norwegian church in Wash-

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ington Island, Wis., were received into the conference. The American Baptist Publication society promised that year to print Norwegian-Danish books and tracts. Rev. C. P. Olsen, a Danish preacher, was travelling as colporter that year. Eau Claire and Milwaukee were the two fields which especially had been supported financially.

When the conference met in Chicago in 1893 it was reported that the churches in Kankakee, Ill., Ludington and Muskegon, Mich., Eau Claire, Neenah, and Milwaukee, Wis., had been supported by the conference. Rev. J. Larsen, a Danish preacher, was travelling as colporter in Michigan.

In 1894 the conference met in Racine, Wis. The women's organization decided that year to take up the work in Blair, Wis. That remained the mission-field of that organization for several years. Rev. J. A. Öhrn began as general missionary within the conference October 1st that year.

When the conference met in Oconomowoc in 1895 three new churches were received: Blair, Wis., and Edmore and Bear Lake, Mich. The conference owed the State Convention \$615.00 the previous year, but that debt had then been paid. Rev. I. C. Christoffersen was the Sunday school missionary in 1895.

The conference was held in Neenah, Wis., in 1896. Nothing of importance is recorded.

In 1897 the conference met in La Crosse, Wis. Half Way Creek church had then been organized and was again received into the conference. Rev. J. A. Öhrn had resigned as missionary and had become pastor of the Pilgrim church in Chicago. Rev. C. H. Henningsen, a Danish minister, became Öhrn's successor as missionary.

In 1898 the conference met in Union Grove, Wis. The previous year there had been some criticism concerning the work of the conference. This criticism was much more intensive in 1898. The delegates criticized that the missionary had become a money collector, that men who were supported by the conference were members of the mission committee, that some churches used too much English, and that other churches did not use enough, that the conference did not take up more new fields, and that too much money had been spent on fields which yielded small results. It was, what one writer calls, "a stormy conference", a conference where everybody poured out the criticism which they had been storing up.

Probably this criticism had something to do with what took place at the conference in Chicago the following year. The conference cut off the churches in Illinois and Michigan from its organization, so that only the

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

Wisconsin churches remained. However, the main reason why this step was taken, was the fact that it was difficult to cooperate with the state convention in Wisconsin as long as the conference carried on work in Illinois and Michigan. The conference changed its name to "The Eastern Danish-Norwegian Baptist Conference", while in reality it was a Wisconsin State conference.

There is no doubt that the period from 1883 to 1899 was the most successful period the conference had. There was progress every year, and new churches came into existence. In 1883 within the conference there were thirteen churches with a total membership of about 800. Two of these churches were in Illinois, one in Michigan, and ten in Wisconsin. Five of these thirteen churches were Norwegian.

During the period 1883-1899 three strong Norwegian ministers were working within the conference: Rev. E. L. Myrland, Rev. C. J. Olsen, and Rev. J. A. Öhrn. These men who were called "the three-clover-leaf", held leading positions within the conference for years. They were men of vision, and men who knew how to carry out their plans.

In 1899 within the conference-territory there were twenty-five churches with a total membership of 2,030. Three churches were in Illinois, four in Michigan, and eighteen in Wisconsin. Twenty-one of the churches had their own house of worship. Twelve of the twenty-five churches were Norwegian. The others were Danish, Danish-Norwegian, or Scandinavian.

Western Danish-Norwegian Baptist Conference

The Danish-Norwegian Baptist Conference for the Northern States, organized in 1864, took in originally all the territory where Danish or Norwegian Baptists were working. As the years went on it proved to be a conference mainly for Illinois, Michigan, and Wisconsin. At the same time the Baptist work went constantly farther and farther west. Minnesota, Iowa, and South Dakota proved to be open fields for Scandinavian Baptist work. The South Dakota churches never belonged to the first conference, and benefitted very little from it. The same may be said about the churches in Iowa, although Rev. Carl Jensen was giving part of his time to Iowa in 1882 when he was working as general missionary for the conference. The churches in Minnesota did belong to the conference, but the long distances and difficult roads prevented them from receiving the benefit from the conference which the churches in Wisconsin did. In March 1883 Rev. L. Jacobsen wrote in *Oliebladet*:

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"As previously reported we have hitherto belonged to the Swedish Conference of Iowa and Nebraska. At our last meeting we decided to leave that organization and try to organize a conference of the Danish and Norwegian churches in Iowa and Minnesota."

During the same month a meeting was held in Albert Lea, Minn., where the advisability of organizing a new conference was discussed. The conclusion reached was that the organization of a conference for Minnesota and Iowa should take place in Clarks Grove, Minn., in the month of June that year.

June 21, 1883, delegates from four churches in Iowa and two in Minnesota came together in Clarks Grove, Minn., and organized "The Western Danish-Norwegian Conference". Rev. J. S. Lunn was chosen president and C. Carlsen, secretary. When the organization had been accomplished two other churches joined so the new conference started out with eight churches, four in Iowa and four in Minnesota. All of these churches were practically Danish churches. In the constitution that was adopted it said that a mission committee should represent the conference between the sessions of the conference.

In 1884 the conference met with the church in Cedar Falls, Iowa, and that year four churches joined the conference. Among these were the churches in Minneapolis, St. Paul, and Stillwater in Minnesota, so the conference was then in reality a Danish-Norwegian conference.

When the conference met in Brown County, Minnesota, in 1885, seventeen churches belonged to the organization. Ten of these churches were in Minnesota, six in Iowa, and one in Omaha, Neb. The total membership of these churches was 953. Rev. E. S. Sunth had been chosen general missionary by the Illinois, Michigan, Wisconsin conference in 1884. He spent considerable time in Minnesota during 1885, and the result was that when the Western conference met in Altamont, Iowa, in 1886, the conference adopted the following plan for cooperation between the two conferences:

"This conference together with the Eastern Conference shall have a union-committee consisting of seven members. Three members shall be elected by the Eastern Conference and three by the Western. The seventh member, who is going to be the chairman of the committee, shall be the Western District Secretary of the American Baptist Home Mission Society. . . . This committee shall attend to all questions which have to do with union-enterprises as the general missionary, the Sunday school missionaries, colporters, etc."

Rev. O. C. Jensen began as general missionary for the two conferences, Jan. 1, 1886. The Western conference grew stronger each year.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

In 1877 twenty-two churches belonged to it, and these churches had a total membership of 1361.

The Western conference lasted only eight years. When the annual meeting was held in Stillwater in 1891 the Iowa delegates decided to form "The Danish-Norwegian Baptist Conference of Iowa", and the Minnesota delegates followed the example and organized "The Danish-Norwegian Baptist Conference of Minnesota". The Iowa conference has been Norwegian practically only in name. Only one church in Iowa, the little church in Decorah, has been Norwegian, and the rest of the churches Danish. However, several Norwegian ministers have been working in these churches, among them C. J. Johnson, P. Jentoft, and N. J. Lee. Three times the conference has engaged Norwegian state missionaries: Rev. C. J. Johnson from 1891 to 1892, Rev. L. J. Anderson from 1897 to 1900, and Rev. E. L. Myrland from 1901 to 1904.

Minnesota Danish-Norwegian Baptist Conference

At the Minnesota conference in 1896 Rev. Iver Larsen delivered an address about the history of the conference. He said in part:

"After eight years of housekeeping together with Iowa we went to Stillwater. We quietly considered if it was best to divide the property and to start housekeeping for ourselves. The borderline Uncle Sam had drawn up, and the property was soon divided, as it consisted only in some debts to which nobody was very eager to be sponsor. We were six delegates. The following churches joined the Conference by their delegates: Minneapolis, St. Paul, Kasson, Albert Lea, Blooming Prairie, Alden, and Stillwater. J. S. Lunn became the president and P. Petersen, secretary. This took place May 20, 1891.

"In 1891 we had five paid ministers who gave all their time to the ministry, and today we have twelve. In 1891 we had 923 members and today we have 1,291. In 1891 we had 665 children in the Sunday schools, and last year we had 846. In 1892 we gave to the Minnesota Baptist State Convention \$158.00, and last year we gave \$975.91."

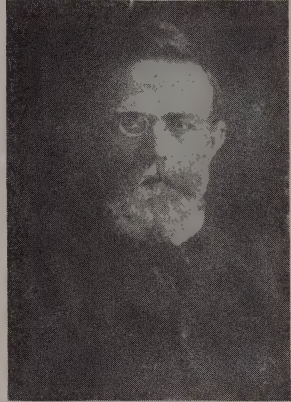
The Minnesota conference grew fast and became soon the strongest state conference in the Union. The report given by Rev. Iver Larsen in 1896 referred, of course, both to Norwegian and Danish churches. That year nineteen churches belonged to the conference, and of them ten were Norwegian and nine Danish.

The Norwegian churches were: Artichoke, Bradford, Lakefield, Minneapolis, St. Hilaire, St. Paul, Sparta, Rolling Forks, Fosston, and Queen. The progress was mainly due to work by some able missionaries working in the service of the conference. The Danish minister, Rev. N. L. Christiansen, was working among the Danes in the southern part of the state.

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Rev. Ole Larson was missionary in the northwestern part of the state. Rev. N. J. Lee was missionary in 1892, and Rev. Knute Nelson became missionary for the state in 1893. George A. Pillsbury, Minneapolis, paid the salary of Rev. Nelson, who came to Minnesota from California. From 1891 Rev. L. J. Parbst travelled as colporter for the American Baptist Publication society, and he, too, labored in the northern part of the state among the Norwegians.

Rev. Knute Nelson was a highly gifted preacher, and his success was remarkable. Revivals followed him all over the state, and he organized one church after the other. For ten years the history of the conference was almost identical with that of Rev. Nelson. He had great revivals in Sparta, Artichoke, Lake Lillian, Bradford, Fosston, and other places. In 1896 Rev. Nelson reported at the conference:



REV. L. J. PARBST

"At the beginning of this year I took up the work at Rolling Forks together with brother Weeding. Hundreds came to the services, and many were converted. Six were baptized, and the church was reorganized and now belongs to the Conference. At Fosston thirty were converted and many baptized. Rev. O. Larson assisted there. I have baptized 150 persons since I began as missionary three years ago."

The conference dedicated a mission tent that year and left it for the use of the missionaries.

The churches decided to give \$1,200.00 to the Baptist State convention the coming year. The agreement with the state convention was that all the money raised in Danish-Norwegian churches should go to the work among the Norwegians and Danes, and in addition the state convention would give \$1.50 for each \$1.00 given by the churches. This agreement lasted for years with the exception that the pro rata amount given by the convention varied from \$1.00 to \$1.50.

The women within the churches were already organized into a state organization in 1897. Mrs. P. E. Satrum, Minneapolis, was the president, and Miss Emma Anderson, secretary. The money raised by this organization was divided between Home Missions and Foreign Missions.

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In 1897 Rev. K. Nelson reported that he had spent most of the year on new fields. Churches could be organized in Brainerd and Fergus Falls if the conference had money and men to continue the work.

The following year he reported that N. L. Christiansen, O. Larson, and L. J. Parbst had been with him in tent meetings in Walworth, in the summer of 1897. The following winter many were converted, and Nelson had baptized seven converts. July 11, 1897, he had organized Walworth Norwegian-Danish Baptist church with ten members.

The Walworth church grew and became strong, but it is more a Danish than a Norwegian church today. In 1899 Rev. N. L. Christiansen closed his work as missionary among the Danes in Minnesota, and Rev. M. Hansen became his successor.

At the conference in 1900 Rev. Nelson reported that he had organized a Danish-Norwegian church in Louisburg, and Jan. 14, 1900, he organized a church in Detroit City (Richwood church).

A group of members from Artichoke had moved to the district near Bellingham and Louisburg. An article in *Vægteren* Nov. 28, 1899, told that a Swedish student, Peterson, was the first Baptist to preach there in 1887. Iver Larsen visited the place three times in 1892. Knute Nelson and L. J. Parbst preached there several times during the years 1893 and 1894, and in 1896 A. A. Ohrn and H. Gaard visited the place. In 1889 a revival broke out under a visit of the two Danish preachers M. Hansen and L. E. Larsen. Nov. 17, 1899, Knute Nelson organized a Danish-Norwegian church with ten members, and with L. E. Larsen as pastor. The church never made any progress.

The Richwood church, which was organized with sixteen members, was a Danish church. It never grew strong, and in 1909 it was dissolved.

In 1900 the Young People's societies within the state formed a state organization. P. A. Petersen, Albert Lea, was chosen president, and E. W. Dalldorf, St. Paul, secretary.

In 1900 the Minnesota conference consisted of twenty-two churches with a total membership of 1,409. Ten of the churches were Norwegian. The two largest churches in the state within the conference were the Danish churches in Albert Lea and Clarks Grove. Both of them had Norwegian pastors, O. H. Skotheim in Albert Lea and Iver Larsen in Clarks Grove. Minneapolis was the largest of the Norwegian churches. K. J. Wick was the pastor there.

In 1901 Rev. G. Melby began as Sunday school missionary in Minnesota under the auspices of the Publication society.

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At the conference in 1902 Rev. K. Nelson reported that he had organized two churches, one in Barnesville and one in Cass County. This latter one was the church called Ellis. It never made any progress. It was organized, most likely, with seven members. In 1908 it reported six members.

In 1903 Rev. M. Hansen closed his work as missionary among the Danes, and Rev. M. A. Wesgaard became his successor. The same year Rev. K. Nelson closed his work as missionary among the Norwegians, and Rev. H. A. Sather became his successor. Nelson had baptized 250 persons, organized eleven churches, and built many churches the ten years he had been missionary. Concerning the work of K. Nelson, the conference passed the following resolution:

"The ten years' labor of brother Knute Nelson has brought results which few of us are able to understand. As a pioneer, revival preacher, and organizer nobody among the Danes and the Norwegians has done a greater work in similar period. The Conference expresses its absolute confidence in his Christian character and regrets that he is going to close his work as state missionary in Minnesota."

When Nelson left Minnesota for the state of Washington his usefulness in the ministry seemed to have passed. His gifts were the same, but his religious faith had suffered.

In 1904 Rev. G. Melby closed his work as Sunday school missionary, and that position was combined with that of colporter, and a colporter wagon was secured. Rev. I. P. Olberg took over this position.

In 1905 M. A. Wesgaard closed his work as missionary, and N. L. Christiansen became his successor. H. A. Sather had also closed his work as missionary that year.

The Minnesota conference and some of the churches now went through a severe crisis. Several preachers with a low type of spiritual life had been at work, and it was a miracle of grace that the churches did not suffer more than they did. New workers came to the front, and the work began again to make progress.

Wisconsin Danish-Norwegian Baptist Conference

When the Illinois, Michigan and Wisconsin conference had been dissolved in Chicago in 1899 the delegates from Wisconsin met for themselves and organized a conference for the state of Wisconsin with Rev. C. H. Henningsen as president and Rev. J. M. Sellevold as secretary. The conference held its first meeting in Waupaca, Wis., June 12 to 17, 1900. The organization was then completed and a constitution was adopted for "The Danish-Norwegian Baptist Conference of Wisconsin". The confer-

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

ence was made up of sixteen churches of which nine were Norwegian. The total membership of the sixteen churches was nearly 900. The Danish minister, Rev. C. P. Olsen, had been working as missionary for the conference all through the year. Three members of the conference were chosen to represent the conference on the board of the Wisconsin Baptist State convention, according to a previous agreement with the convention. The church in Barron, which was reorganized in 1895, was received into the conference.

In 1901 the annual meeting of the conference was held in Eureka. Baldwin church was that year received into the conference. Rev. C. F. Hansen had been working as Sunday school missionary for the American Baptist Publication society.

In 1902 the conference met in Camp Douglas. The Pilgrim church and the Bethel church in Chicago applied for membership in the conference but as the missionaries could not work outside the state of Wisconsin, it was considered unwise to receive into the conference churches which were located outside Wisconsin.

Nothing of importance took place at the annual meeting in Raymond in 1903.

In 1904 the conference met in Racine. Rev. E. L. Myrland had then taken up the work as missionary in the state, and that energetic worker could report great success of his labors especially in Blair. A Women's Union for the state was organized that year with Mrs. E. L. Myrland, Eau Claire, as president, and Mrs. Brandt-Nelson as secretary. The church in Milwaukee was received into the conference.

Nothing of importance took place at the conferences in Eureka in 1905, in Haly Way Creek in 1906, or in Dorchester in 1907. Rev. E. L. Myrland had closed the work as missionary for the conference March 1, 1907. He had labored faithfully, but the work of the conference had become more and more difficult, especially in regard to finances.

In 1904 the conference met in Union Grove. The whole work seemed then to be in a critical condition. The total membership of the churches was not much more than 700, 200 less than it was five years earlier. It was especially the small churches which suffered. They were unable to hold a pastor, and since no new missionary had been appointed by the state convention, very little work was done in those churches. The question came up if it would not be wise again to organize a conference for Wisconsin, Illinois, and Michigan, but it was decided to continue as a Wisconsin conference.

CONFERENCES

When the conference met in Racine in 1909 the situation was a little more hopeful. Rev. N. K. Larson had been appointed missionary by the state convention, and he had been on the field part of the year.

In 1910 the conference met in Camp Douglas, in 1911 in Raymond, in 1912 in La Crosse, and in 1913 in Barron; but all these meetings were of little importance. Since 1913 the missionary, Rev. N. K. Larson, had given only four months of the year to Wisconsin, as he was giving eight months of the year to the newly organized Norwegian Baptist Conference of America.

In 1914 the conference met in Eureka. The state convention notified the conference that no more support would be given to a missionary for the conference as the convention had a debt of \$10,000. \$100.00 a year was promised by the convention to each of two churches, Woodville and Camp Douglas. At the same time the convention asked for \$500.00 as a contribution from the Danish-Norwegian churches to the convention. The conference decided that work could not be carried out under such circumstances and asked the state convention for \$1000.00 to the Norwegian-Danish work in the state with the understanding that the Norwegian-Danish churches gave \$500.00 to the convention. As that could not be granted, the conference ceased to operate. From that time on the Danish General Conference and the Norwegian General Conference of America supported the work in Wisconsin.

Chapter XVII

SOUTH DAKOTA FROM 1884 TO 1910

NEW WORKERS

When the period under discussion opened up, several new preachers took up the work in South Dakota. Among these ministers may be mentioned T. O. Wold, O. L. Høien, C. W. Finwall, A. K. Tollefsen, J. B. Sunth, H. M. Andersen, P. P. Overgaard, J. R. Larson, and A. A. Ohrn. It will be necessary to say something about some of these men.

T. O. WOLD

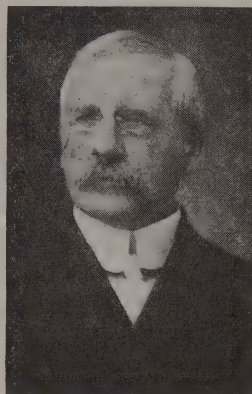
Thore Olsen Wold was born in Sundalen, near Trondheim, Norway, Sept. 30, 1854. As a boy he came under religious influence through a Christian grandmother and through a Lutheran priest who was a personal believer. Thore decided he would become a school teacher and from 1872-74 he studied at Tromsø Teacher's college. While a student there he found peace with God. For three years Wold was teaching school at the same time as he held religious services in the school house for the people of the community. Then he was travelling as an evangelist for six years.

In the spring of 1883 Wold came to America where he worked as an evangelist in Minnesota and North Dakota for two years. While he was still in Norway, Wold was sure that baptism was for believers only, and in 1885 he was baptized in Grand Forks by Rev. C. J. Johnson. The following year he entered the seminary in Morgan Park from which he was graduated in 1888. He took the B.D. degree the same year at Garrett Biblical institute. He was ordained at Lodi, S. D., in July 1888 and served that church for about a year. From 1889-90 he taught at the seminary in Morgan Park, while Prof. H. Gundersen was in Norway.

SOUTH DAKOTA FROM 1884 TO 1910

After a year's work as an evangelist he became pastor of the Scandinavian church at Fargo and served that church until the fall of 1892 when he again became a professor at the seminary in Morgan Park, a position he held for three years. For two years he was travelling as an evangelist in North Dakota, during which time he organized the church at St. Thomas, and then he served the churches in Fosston and Queen, Minn., for a year.

In the fall of 1898 Wold became pastor of the Danish-Norwegian church in Spink County, South Dakota. The following year he organized the Lily Baptist church, and in 1900 he organized the Millard Baptist church. From 1900 to 1901 he was pastor of the churches in Baldwin and Woodville, Wis., and in October 1901 he again went to South Dakota and became pastor of the church at Summit which he served for two years. His next field was Alberta, Canada, where he travelled one year as missionary and served the Swedish church in Camrose up to 1907.



REV. T. O. WOLD

From December 1907 to January 1909 Rev. Wold was pastor of the church in Tacoma, Wash., and from April 1909 to September 1911 he was pastor of the Swedish church in Cedarhome, Wash. Again Wold turned to Canada and served the church at Killam, Alberta, up to 1912 and the church at Camrose up to 1914. For three years Wold now served the churches in Fosston and Queen, and the Swedish church in McIntosh, Minn., and then he was pastor of the churches in Summit and Lily up to the spring of 1920. For the rest of the year he was missionary in South Dakota, and in the first part of 1921 he began as missionary in Western Washington and worked most of the time up to January 1923. From the spring of that year he served the Swedish church in Cedarhome, Wash., for two years. Since then Wold has been working on different fields in Washington and Oregon as his strength has allowed him. He is still living in Everett, Wash.

T. O. Wold has been married twice. In 1890 he married Miss Mary Esther Nash. She died in 1895, and in 1897 he married Miss Clara Augusta Hendrickson. Both of them were school teachers. With his first wife Wold had two daughters.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

O. L. HØIEN

Ove Lauritz Høien was born in Skogn, near Trondheim, Norway, March 18, 1858. As a young man of twenty-one he was converted in Jemtland, Sweden, and there he was baptized and joined a Baptist church. Shortly afterwards he went to America, and when he heard God's call to preach the gospel he entered the seminary in Morgan Park from which he was graduated in 1893. While he was a student he served Baldwin and Woodville churches one summer, and another summer he labored in Worcester, Mass.

Høien served the two churches in South Dakota, Berton and Oldham, from May until December 1893. He was ordained in Oldham July 7, that year. From December 1893 to October 1894 he was pastor of the church in Minneapolis, and then he served the church in Seattle, Wash., two years and nine months. In 1898 Høien began as a missionary in Oregon, a work he continued up to 1909 when he became pastor of the church in Ballard, Wash., and served that church up to April 1911, when he retired from the ministry and went into business in Portland, Ore., where he is still living.



Rev. O. L. HØIEN

H. M. ANDERSEN

Hans Martin Andersen was born in Tistedalen, Norway, Oct. 14, 1865. At the age of eighteen he was converted, and shortly afterwards he began to preach. From the year 1887 he gave all his time to the gospel ministry, and from 1888 to 1891 he was pastor of the church in Arendal, Norway.

In 1891 Andersen came to America and entered the seminary in Morgan Park. As a student he labored successfully in La Crosse, Wis., and Daneville, S. D. His work in Daneville was so acceptable to the church that he was called as pastor, and Sept. 8, 1894, he was ordained to the ministry. After a pastorate of about seven years at Daneville or

SOUTH DAKOTA FROM 1884 TO 1910

Viborg as the church also is called, he served Berton church, South Dakota, up to 1905 and the church in La Crosse, Wis., up to 1906. He was then pastor of the church at Dell Rapids, S. D., for four years, after which he was pastor of Sparta and Artichoke churches in Minnesota from 1909 to 1914. Again he served the church in Berton, S. D., six years, and then he retired from the ministry and went into business in Viborg, S. D., where he is still living.

H. M. Andersen was a brilliant preacher, a strong revivalist, and a good pastor. He did outstanding work for the kingdom of God.

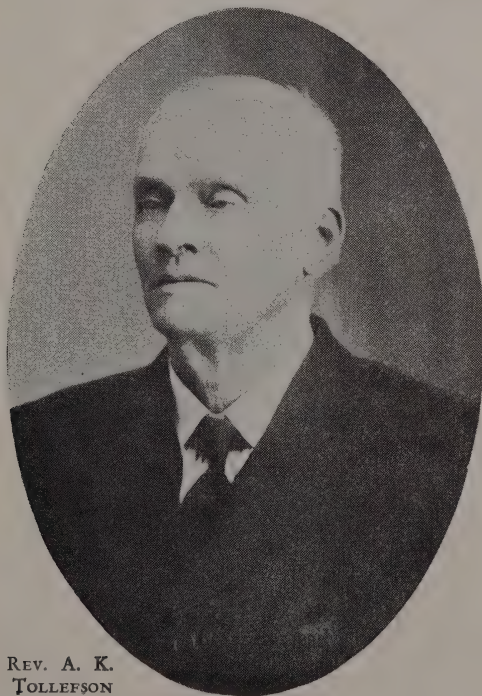


REV. H. M. ANDERSEN

A. K. TOLLEFSON

Andrew K. Tollefson was born in Rock Prairie, Wis., April 17, 1854. While he was a boy his father moved to Iowa, and there young Tollefson studied at Cedar Valley seminary. In 1883 he moved to Verdon, S. D., where he took a homestead. There he was converted and shortly afterwards he joined the Baptist church in Spink County.

Tollefson became early a preacher of the gospel. He travelled around in the townships around his home and preached the Word of Life. In 1895 he became



REV. A. K.
TOLLEFSON

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

the pioneer preacher in Summit where a church was organized shortly afterwards. From 1900 to 1903 he preached for the Spink County church beside working his farm. From 1903 he was pastor of the Summit church for about a year and a half. After that time he travelled around and gathered the people around the Word of God as often as his time and his strength would allow him. He died July 24, 1932.

Tollefson was married three times. In 1877 he married Miss Carrie Nelson who died shortly afterwards. In 1881 he married Miss Belle Peterson, who died in 1916. In 1920 he married Miss Amelia Arntson who died in 1924. He had two children with his first wife and ten with his second.

Tollefson was a many-sided man. His daughter, Miss Mary Tollefson, wrote about him:

"He had many interests in life. He had always been a busy man. Carpenter, mechanic, farmer, preacher—he could not be idle. But his greatest interest in life was 'folks'. We are very lonely without him."

J. R. LARSON

Jacob Rovik Larson was born in Kvefjord, Norway, Oct. 6, 1864. His parents were some of the earliest Baptists in Kvefjord, and when Jacob was converted as a young man, he also joined the Baptist church. At that time he learned the trade of a tailor.

In 1892 Larson came to America to study at the Morgan Park seminary from which he was graduated in 1896. During the summer of 1898 Larson served the church in Minneapolis and the following year he was sent by the Women's organization within the conference to take up the work in Blair, Wis. The summer 1895 he spent with the church in Lake Preston, S. D.

When Larson was graduated from the seminary he was called as pastor for the Lodi church in South Dakota, and there he was ordained. He served that church for three years, after which he was pastor of the church in Tacoma, Wash., from 1899 to 1904. Larson then took up the work in Bellingham, Wash., where he organized a church and erected a house of worship. From 1909 to 1910 Larson labored in Norway and then he took up the work in Boston, Mass., where he organized a church. From 1914 to 1922 he worked as colporter in the state of Montana, and he was missionary in Wisconsin a few years. From 1928 to 1934 he worked again in connection with the church in Bellingham, in which city he is now living.

In 1918 Rev. Larson was married to Miss Anna Haug. They have one child.

SOUTH DAKOTA FROM 1884 TO 1910

THE OLD CHURCHES

Oldham

When Rev. Jacob Olsen became missionary in South Dakota in 1884, Rev. C. J. Westergaard became pastor of the church in Kingsbury County and served that church for three years together with the church in Brookings. In 1888 the Kingsbury church and the American Baptist church in Oldham decided to build a Union church in the newly founded town, Oldham. The building, thirty by forty-six feet, cost \$1,500.00 and was dedicated Nov. 25, 1888. At that time the church in Kingsbury County changed its name to the Scandinavian Baptist church of Oldham.

Even after Olsen became missionary he was spending quite a little time in Oldham, and his labors were not without results. In the spring of 1891 he baptized fourteen converts. Several times the church has had a pastor together with the Berton church. In 1893 Rev. O. L. Høien became pastor of the two churches, and in 1894 Rev. A. A. Ohrn became his successor.

In September 1897 the two churches in Oldham were consolidated, and the new church took the name of Oldham Baptist church. Even since then the church has several times had a pastor together with the Berton church.

Brookings

Rev. C. J. Westergaard became J. Olson's successor in Brookings in 1884 and served the church for three years, but it did not seem as he had much success in the little Norwegian church. At least it is a fact that the work was rather low when the young and energetic Rev. C. W. Finwall came from the seminary in Morgan Park and became pastor of the church. He was ordained there July 5, 1887. The work was hard also for Rev. Finwall, but gradually the audiences grew. During the summer of 1888 the church, which at that time had sixteen members, built a parsonage. Shortly afterwards Rev. Finwall baptized three persons. Feb. 13, 1889, he wrote in *Vægteren*:

"Several outside brethren have assisted me in the work, among them L. J. Anderson, an able business man from Madison, who, most likely, soon will give up his business in order to give his life to the gospel ministry, and then Jacob Olson, the well liked missionary in South Dakota."

Rev. Finwall had some rather exciting experiences in Brookings, as he was a forceful prohibition and temperance worker and was constantly

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fighting the lawless element. One Sunday evening a shot was fired at him, while he was standing in the pulpit, and the bullet came through one window and lodged in the wall only a couple of inches above the head of the preacher. Speaking about it, Rev. Finwall said: "If the Lord had not made me exactly of the same height as Napoleon, five feet and four inches, they would have got me that time."

Rev. Finwall closed his pastorate in Brookings in October 1889 in order to become pastor of the church in St. Paul, Minn., and at the same time Rev. J. B. Sunth came from St. Paul to become the successor to Finwall. The church had then thirteen members. Rev. Sunth succeeded in gathering the community around the little church from the very beginning, and in December he baptized six converts, four of whom were living in Huron. Dec. 19, 1889, the Swedish Baptist Church of Huron was organized.

During the summer of 1890 four new members were received into the membership of the Brookings church, two of whom had been baptized in Norway in 1860. Fifteen new members were added to the church before the year was out. Rev. C. J. Westergaard was still making his home in Brookings at that time.

In April 1892, four were baptized in Brookings, and in February 1893, three were buried with Christ in baptism. The membership of the church had grown to thirty-seven. The same fall four new members were added by baptism.

But at the same time the church lost many members in 1893 as a group of the most influential members moved out to Oregon that year. When Rev. Sunth gave up the work in Brookings in 1894, the church was without a pastor up to 1898. Rev. Jacob Olson served as pastor for one year, and then the church disbanded and united with the American Baptist church, which took over the property with the understanding that it should be held in trust for future Norwegian work.

NEW CHURCHES

Not a few new churches were organized in South Dakota during this period. Most of them were Scandinavian churches, Danish and Swedish, but as they either were organized by Norwegian preachers, or for years were served by Norwegian pastors, some of them will be mentioned here.

SOUTH DAKOTA FROM 1884 TO 1910

Scandinavian Churches

Lodi

March 25, 1872, a Danish church was organized at Lodi with eleven members. Swedish ministers visited the place, and the work grew so the church had forty-five members the following year. At the close of that year a daughter church was organized, the Danish church at Daneville. Lodi was left then with only twelve members. Rev. C. Andersen served the little church from 1874 to 1876, but then there was no settled pastor before the Norwegian minister, Rev. T. O. Wold, became pastor of the church in 1888 and served it for a year. Again the church was without a pastor until 1896 when another Norwegian preacher, Rev. J. R. Larson, became pastor and served the church for three years.

In 1898 the church changed its name from "The Danish Baptist Church at Lodi" to "The Scandinavian Baptist Church at Wakonda". Also the next pastor was a Norwegian, Rev. B. Jacobson, who served from 1900 to 1902. In 1915 the church was consolidated with the American Baptist Church at Wakonda.

Daneville

This church grew out of the Lodi church. Dec. 31, 1873, "The Danish Baptist Church of Daneville" was organized with thirty-three members and with C. Plet as pastor. Shortly afterwards the Seventh Day Adventists began to work on that field, and the little Baptist church was almost destroyed as its pastor, deacons and the majority of the members joined the Adventists. The church was not destined to die, however. The Danish preachers, N. Tycksen, M. Hansen, and N. C. Nielsen, served the church up to 1892.

From 1893 to 1901 the church was served by the young and brilliant preacher, Rev. H. M. Andersen, who built up the church so it became one of the strongest Danish churches in the country. In later years this church has been known as the Danish Baptist church at Viborg.

Spink County

In the middle of the eighties some Danish Baptists moved into Spink County from Atlantic, Iowa. Rev. J. Olsen visited the community and preached the gospel to them. July 10, 1887, he organized "The Danish-Norwegian Baptist Church of Spink County", with nine members. One of the members, S. C. Andersen, became the leader of the church.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

The first pastor of the church was Rev. T. O. Wold who took up the work in July 1889. He served only a few months as he became professor at the seminary in Morgan Park. The Norwegian preacher K. P. Hammer then served the church one year. The next pastor was the Danish preacher F. Holm who came from the seminary in Morgan Park and served the church for one year. Again the church was without a pastor until October 1898 when Rev. T. O. Wold again came and served the church with the understanding that he should give half of his time as missionary in the surrounding district. As Wold lived in Conde, the church is also spoken of as the Conde church.

One of the fields which Rev. Wold took up was Lily in Day County, where a Norwegian church was organized in 1899. Another field was Millard where Wold organized a church in 1900.

In 1900 Rev. Wold left Spink County and went to Woodville, Wis., and again the church became without a pastor, but Rev. A. K. Tollefson, the Norwegian preacher who had labored so faithfully around Summit, gave part of his time to the church. Rev. Adolph Anderson, son of S. C. Anderson who was one of the charter members, has been the pastor of the church in the late years, but little work is carried on in the little church.

Lake Norden

In the year 1880 a couple of Baptist families came from Sweden and settled down at Lake Norden. After the Kingsbury church had been organized they united with that church. In 1882 Rev. Jacob Olson began to work there.

During the summer of 1888 a student from the seminary in Morgan Park, G. Melby, worked at Lake Norden, and Sept. 16, Rev. C. W. Finwall came from Brookings and baptized a young man. The following day he organized the Scandinavian Baptist church at Lake Norden with five members. A. P. Palm, a Swede who had lived there since 1880, and who had been preaching for the little group of Baptists, was chosen pastor, and Oct. 12, 1888, he was ordained. There were five more Scandinavian Baptists living at Lake Norden, and they united with the church shortly after its organization. The church developed into a Swedish church.

Millard

A Swedish church was organized in Millard in Faulk County in 1888. Shortly afterwards the name was changed from Millard to Orleans, as most of the members lived around that town. A powerful revival broke out in

SOUTH DAKOTA FROM 1884 TO 1910

Millard under the ministry of Rev. T. O. Wold, and he baptized several converts. May 26, 1900, "The Millard Baptist Church" was organized with fifteen members. It was made up of persons from all three Scandinavian nationalities. Among those baptized by Rev. Wold was a Lutheran preacher, E. Locken, and he has rendered great service as a preacher to the little Scandinavian church in Millard, which in 1906 numbered thirty members. In 1921 the Swedish church at Orleans and the Millard church were amalgamated and formed "Norbeck Baptist Church", an American church.

Norwegian Churches

Berton

The Norwegian Baptist church at Berton has also been known as the church of Miner County. In 1888 there were only two Baptists living in Hendea township, August Erickson and wife who a short time before had come from Sweden. On Sunday after Christmas the two Swedish preachers Rev. C. M. Widen and S. H. Liljeborg began a series of meetings in Hanson's school house, and several families found the light which they had been longing for. Shortly afterwards the two preachers were asked to hold some meetings in Erickson's school house further north, near a Lutheran church. Concerning this invitation Peter Andersen wrote in *Væstereen*, June 12, 1889:

"In Miner County there is quite a large Lutheran church, which a year ago seemed to get along well, but when they were going to elect a new parish clerk the majority chose a drunkard to this position. A fight began within the church, and the minority finally left the church. The new clerk wanted to have his honor vindicated because he had been accused of being a drunkard, and wanted to bring the case to the courts, but his lawyer was sensible enough to advise him to let the church settle the question. This struggle caused the minority to ask brother Widen to preach to them. A revival broke out and many came over on the Lord's side. Sunday, May 26, Jacob Olson baptized sixteen of them, and six or eight will soon follow. June 9, a church will be organized."

The church was not organized before June 16, 1889. On that day nineteen Baptists came together in the home of Jacob Holm and organized "The First Norwegian Baptist Church of Miner County". Thirteen Norwegians and one Swede had been baptized in Oldham May 26, and three Swedes had been baptized at Sun Prairie. Two Swedes were Baptists from Sweden. The nineteen charter members were the following: Carl Larsen, Alma Larsen, Anna Gudahl, Carl Sannes, Jørgen Larsen, Nils Johnson, Andrew Gudahl, Rasmus Gudahl, Sivert Holm, Arne Rasmussen, Elen

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Rasmussen, August Erickson, Kristine Erickson, John Rinaldo, Lars Rasmussen, Erik Dahl, Lars Larsen, Nils Larsen, and Synnove Larsen. Of these Jørgen Larsen and Nils Johnsen were chosen deacons, Rasmus Gudahl secretary, and Arne Rasmussen treasurer.

During the month of May that year L. C. Hansen came from the seminary in Morgan Park to work in connection with the Oldham church and on the new field in Miner County. June 21, 1889, he was ordained in Oldham.

This Hansen and Rev. C. M. Widen and Rev. J. Olsen were present when the Berton church was organized, and they formed a council and



CHURCH IN BERTON

recognized the church. During the summer eight persons were baptized and added to the church. In September 1889 Rev. C. M. Widen was chosen pastor of the church. He was at that time also pastor of the Swedish church at Sun Prairie. Widen served the church one year. During the summer of 1891 Rev. J. Olson held tent-meetings in Berton. K. P. Hammer, a young man from the Morgan Park seminary, served the churches in Berton and Oldham that summer, and the next year a Swedish preacher, Rev. J. Lundin, served the church for some time.

SOUTH DAKOTA FROM 1884 TO 1910

In the spring of 1893 O. L. Hoiem came from the seminary in Morgan Park and became pastor of the churches in Berton and Oldham. He was ordained in Oldham July 7, 1893, and he served the two churches until the close of the year when he became pastor in Minneapolis, Minn.

Rev. A. A. Ohrn became pastor of the church in 1894 and served one year. During the summer of 1896 O. E. Nilsen from the seminary in Morgan Park served the church.

The church was very much in need of a house of worship, but the members had no money. They agreed then that they each year would give the proceeds of one acre of land to a chapel fund. The result was that a comfortable house of worship, worth \$800.00, was dedicated Nov. 21, 1897. H. Sandblost gave two acres of land as a lot for the church. A short time afterwards a parsonage was also built.

During the early part of 1897 the Norwegian preacher Cornelius Anderson and the Swedish preacher A. Gustavson held extra meetings for seven weeks in connection with the Berton church, and a great revival broke out. H. H. Sandblost wrote in *Vægteren* March 23, 1897, and said that thirty-four persons had been converted. Not very many of them seem to have joined the church.

From June 1898 and up to the summer of 1900 Rev. O. M. Kihl was pastor of the church, and then Rev. H. M. Andersen served the church from 1901 to 1905. This was a period of progress for the church. Nineteen members joined the church during the year 1903. E. J. Helstrøm, a student from Morgan Park, served the church during the summer of 1905, and in November the same year Rev. A. A. Ohrn became pastor of the church and served for two years. From 1908 to 1910 Rev. N. A. Nilsen was pastor of the church.

The Berton church had many good members, and when no regular pastor served the church, one of their own members filled the position. Nils Johnson, Arne Rasmussen, and Andrew Gudahl were especially very active in the work.

The progress of the church was steady but not fast. From the organization of the church to the close of the century sixty-eight members had been received into the church, and thirty-nine members from 1900 to 1910. The church had sixty members in 1910.

Summit

The first Scandinavian Baptist church organized in Roberts County in the north-east corner of the state was the church in Summit.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

The first Baptist who held services in Summit was A. K. Tollefson, who came to visit some relatives in 1895. He found two Baptists in that locality, Mrs. Friberg in Marvin, and Mrs. Andrew Stoneman in Summit. These were members of the Strandburg church. Mrs. Stoneman had a restaurant and Tollefson held his first meeting there. Later on he held several meetings in Summit.

During the summer of 1897 Rev. Jacob Olsen held tent meetings in Summit. L. L. Weeding and the Swedish preachers A. J. Sweelander and Gustav and Charley Nygren assisted him in these meetings. In January 1898 A. K. Tollefson and A. J. Sweelander held a series of meetings, first in Mrs. Stoneman's restaurant, but later on they moved to an empty saloon which they got free of charge for a whole month. Sweelander was a good singer and many people came to hear him. A revival broke out, and many found peace with God.

A Lutheran preacher now came to work against the Baptists, and a fierce struggle arose, a struggle which probably was unwise from both sides. The result was, however, that in March 1898 several converts were baptized in the Sioux river, and March 15, 1898, "The Scandinavian Baptist Church of Summit" was organized with the following nine members: H. G. Davids, Mrs. Martha Davids, John Bergquist, Mrs. Nettie Bergquist, P. M. Christiansen, Mrs. Mary Christiansen, William Bergquist, Mrs. Christina Stonemark, and Miss Cora Morse. Four of them were Norwegians, three Swedes, and two Danes. A. J. Sweelander was chosen pastor, and Dec. 6, 1898, he was ordained.

Shortly after the organization of the church a house of worship was built, and in July 1898 it was finished so far that it could be used. Six converts were baptized in it by Rev. Jacob Olson. In 1899 the church reported fifty-seven members. During the year 1900 the Danish preacher, Rev. A. V. Dahl, was pastor of the church, and Oct. 1, 1901, Rev. T. O. Wold came from Wisconsin and became pastor of the church which at that time had about thirty members who were scattered over a wide territory. Several of them lived around Waubay, a town about twenty miles from Summit. Rev. Wold held meetings regularly in Waubay. As some American Baptists had joined the church, services were held both in the English and in the Norwegian language. Mrs. Wold, who was a good preacher of the gospel, assisted her husband a great deal in this large field. Eighteen members joined the church, and a parsonage was secured while Wold was pastor of the church. Oct. 1, 1903, he left Summit and went to Canada. Eighty-four members had joined the church from 1898 to 1903.

SOUTH DAKOTA FROM 1884 TO 1910

A. K. Tollefson was now the pastor of the church up to Jan. 1, 1905, and from that time the Danish missionary, C. H. Bolvig, the Swedish missionary Andrew Swartz, and the local preachers S. Holm and E. Løcken gave some time to the church. The work in Summit went gradually down during those years, so the building was rented out to the Methodists in 1907. The strongest Baptist work was now carried on in Waubay, and once it was considered to move the church building to Waubay. The trustees, who lived in Waubay, issued a deed on the building to the South Dakota Baptist State convention in order that the building might be moved to Waubay, but as the church never had been incorporated the action could not be carried out.

Lily

When Rev. T. O. Wold in 1898 became pastor of the Danish-Norwegian church at Conde, Spink County, the understanding was that he should give half of his time to the church, and during the other half he should work as a district missionary in that part of the state. One of the first fields he took up was Lily in Day County. Souls were saved, some were baptized, and in May 1899 Wold and Rev. A. Swartz organized "The Scandinavian Baptist Church of Lily". Rev. Wold wrote in *Vægteren* June 6, 1896:

"A new church was organized in brother Christoffersen's home, near Butler May 29th with fourteen members. Five of these had been baptized the same day. Brother H. Heidahl from Fosston, Minn., a student from the seminary, is going to serve the church for the rest of the summer."

Rev. T. O. Wold served the church as pastor at the same time he served the Conde church up to 1900 when he left for Woodville, Wis.

For many years the church had no settled pastor, but Rev. A. K. Tollefson visited the church quite often during the following years.

Scandinavian Baptist Conference of South Dakota

The first organization of Scandinavian Baptist churches in South Dakota took place at Lodi in November 1874. There were at that time four Scandinavian churches in South Dakota, of which two—Big Springs and Bloomingdale—were Swedish, and the other two—Lodi and Daneville—were Danish churches. The name of the organization was "The Scandinavian Baptist Missionary Union of South Dakota."¹

1. Den Skandinaviske Baptist Missionsforenig i Syd Dakota.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

This organization was not an ordinary association as the conferences in Minnesota and North Dakota were, and as the Conference of South Dakota became. This society was organized only for the purpose of coming together to discuss common problems and to stimulate missionary interest.

The Scandinavian churches in the southern part of the state joined the Southern Dakota association, and the churches in the north joined the Sioux Valley association.

It took more than seven years after the organization of the Missionary Union before the fifth Scandinavian church, the one in Kingsbury County, was organized. It is not so difficult to explain this. The early settlers were poor, and they had to meet the hardships of the pioneers, and experienced one crop failure after the other. However, the main reason why these churches could not expand and establish new churches was the fact that they had a hard time to keep up their own existence, as Seventh Day Adventists and Seventh Day Baptists almost destroyed the small churches. If it is remembered then that the Scandinavian Baptists had no general superintendent or general missionary, the reason for the inability to establish new churches is understood.

In 1884 the Scandinavian Union in cooperation with the American Baptist Home Mission society, called Rev. Jacob Olson as state missionary, and he commenced the work in the summer of that year.

In 1886 the number of Scandinavian churches had increased to ten, and they thought the time had come to organize a Scandinavian State Conference or a Scandinavian association. The organization of the conference took place in Sioux Falls.

The importance of the work done by missionary Jacob Olson in connection with this conference can not be overestimated. The fourteen years he served as missionary constituted the period of growth and expansion in South Dakota. Not less than fifteen Scandinavian Baptist churches were organized during those fourteen years.

The Swedish preacher, Rev. Andrew Swartz, succeeded Rev. Olson as Scandinavian missionary in South Dakota in 1898. A few years later a Danish missionary Rev. C. H. Bolvig, was also sent out by the conference, and in 1908 he was succeeded by Rev. C. F. Hansen.

The question of dividing the Scandinavian conference came up several times. The reason was not that there was no cooperation between the nationalities, but because so many thought that they would better be able to further the cause of Christ, if work along more nationalistic lines could

SOUTH DAKOTA FROM 1884 TO 1910

be carried out. At the conference in 1908 a committee of five Swedes and five Danes and Norwegians was appointed to take the question of separation into consideration. At the conference in Berton in 1909 this committee recommended that a Swedish and a Danish-Norwegian conference be organized. In 1911 the Swedes withdrew from the conference and formed a Swedish conference, and the old conference changed its name to The Danish-Norwegian Baptist Conference of South Dakota.

Chapter XVIII

NORTH DAKOTA FROM 1884 TO 1910

The Norwegian Baptist work in North Dakota had just started when this period began. A church had been organized in Fargo and one in Bismarck, and a few other places work had begun. Rev. J. A. H. Johnson had been the only minister on the field.

During this period the work made rapid progress. Several new and able men came into the work, and new fields were taken up. Men like J. O. Modahl, Ole Larson, T. F. Hov, L. J. Anderson, C. W. Finwall, C. J. Hill, T. O. Wold, J. B. Sunth, E. P. Johnson, Martin Bergh, and many others became pioneers in North Dakota, and under their leadership the Norwegian Baptist work in that state became stronger than in any other state in the union. About twenty new churches were organized in this period, and much valuable work was accomplished also in places where no permanent churches were organized. Only eternity will be able to reveal the value of the work which J. O. Modahl and C. J. Hill did on their many tiresome journeys as colporters over the prairies, and the work Ole Larson did as a missionary.

NEW WORKERS

T. F. Hov

Torger F. Hov was born in Öier, Norway, about the year 1860. He received a good education, he was graduated from the academy in Lillehammer, went to college in Oslo and went through a Lutheran mission school. In 1887 he came to America and settled down in Hillsboro where he was baptized the next year by Rev. J. A. H. Johnson, pastor of the church in Fargo. Hov was at that time editor of the prohibition paper *Afholdsbasunen*. The importance of this temperance paper was so great that it was partly due to its influence that the prohibition law of North Dakota came into existence. In those early days Hov wrote and pub-

NORTH DAKOTA FROM 1884 TO 1910

lished the book *En Rydningsmand* (A Pioneer). Later on Hov became deputy county auditor.

In 1893 T. F. Hov was married to Miss Fossum with whom he had two children.

Dec. 6, 1894, Hov was ordained to the Baptist ministry. He became pastor of the church in Valley City and served that church about two years. He moved to Hillsboro and served the church there until he died Jan. 31, 1897.

Rev. Hov was a noble, intelligent personality. He was gifted as a preacher and as a writer, his use of the language was almost perfect. He was deeply interested in the salvation of souls, but he was also intensely interested in the social conditions of the people, hence his active work for the cause of temperance and prohibition.



REV. T. F. HOV

O. LARSON

Ole Larson was born in Hosanger, near Bergen, Norway, June 5, 1858. In 1877 he came to America and settled down in La Crosse, Wis. In 1880 he moved to Minneapolis, Minn., where he was converted and baptized by his brother, Iver Larsen. In 1884 he was married to Miss Lottie Swan with whom he had seven children. The same year Larson moved to St. Hillaire, Minn., where he took homestead, and where he began to preach to his countrymen.

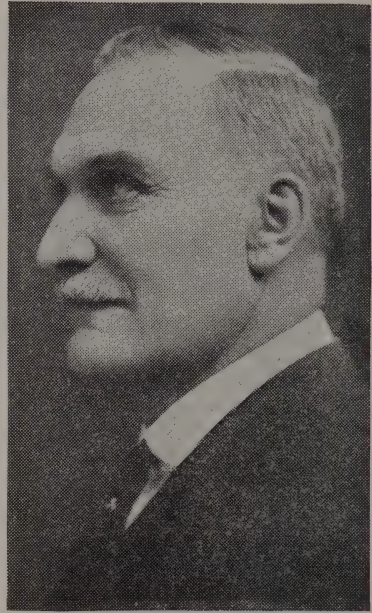
From 1888 to 1890 Larson studied at the seminary in Morgan Park, and then he served as pastor of the church in Grand Forks, N. D., up to the year 1895. He was ordained in Grand Forks, Oct. 11, 1890. In 1895 he became a district missionary in Polk County, Minnesota, and at the same time he served as pastor of the churches in Queens and Fosston. From 1898 to 1900 he was pastor of the church in Hillsboro, N. D.

In 1900 Rev. O. Larson became missionary among the Scandinavians in North Dakota, a position he held for twenty-five years, and it was

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during this period he did his greatest work. He organized one church after the other and strengthened those that had been organized. He was always considered a welcome visitor not only by Baptists but by people who belonged to other denominations. From 1925 to 1927 he had his home in Minneapolis while he spent most of his time travelling in the interest of the Norwegian conference whose president he was from 1924 to June 26, 1927, when he passed away in his home in Minneapolis.

Rev. O. Larson was a noble Christian, a good preacher, a lovable



REV. O. LARSON

character, and a wise leader. He left behind nobody but friends.

C. J. HILL

Carl Johansen Hill was born in Odalen, Norway, Oct. 29, 1856. In 1873 he came to America with his parents and settled down in Ottertail County, Minn. In 1878 he was married to Miss Lisa Aas who died in 1928.

In 1883 Hill moved to Grafton, N. D., where he was farming and where he also was engaged in business. At one time he was



REV. C. J. HILL

NORTH DAKOTA FROM 1884 TO 1910

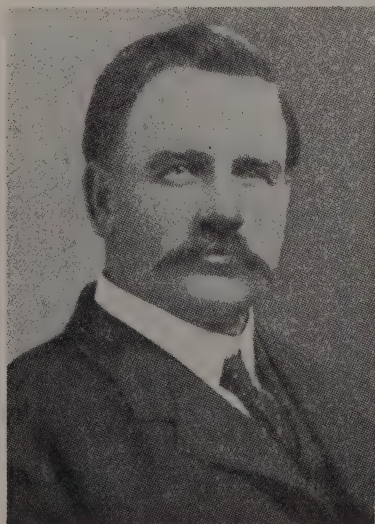
running a saloon. In 1890 he realized he needed to be saved, but nobody seemed to be able to help him. After a long struggle finally he found peace with God. A year later he was baptized by Rev. Modahl. Hill immediately began to hold meetings for his neighbors, and in 1894 he took up preaching as his life's vocation. He labored that year with Rev. L. J. Anderson in the great revival in and around Vang. Sept. 4, 1895, he was ordained, and from that time on he laid down a very faithful work in his Master's service.

The first church he served was the Norwegian church in Moscow. He was pastor there from 1895 to 1896. The following year he served the Norwegian and American churches in St. Thomas, and then he served the two churches in Edinburg and Barton for one year.

In 1898 he was appointed colporter and Sunday school missionary for North Dakota. From 1902 to 1908 he was pastor of the church in Vang, N. D., and then he took up again the work as missionary-colporter. In 1929 Hill moved to Fosston, Minn., where he married Mrs. Hilda Johanson, and where he lived until his death March 31, 1931. Hill had three children with his first wife.

Rev. Hill was a tireless worker in the kingdom of God, a forceful preacher, and a good shepherd. As he himself had known what it was to be saved from a life in sin, he had great zeal for those who were without God.

E. P. JOHNSON



REV. E. P. JOHNSON

Edward Peter Johnson was born in Oconomowoc, Wis., March 1, 1869. His parents were Jacob Johnson and wife, who both had become Baptists in Norway in 1861. At the age of twelve Edward was converted, but as he was considered too young to become a member of the church, he drifted away. At the age of twenty he listened to the preaching of Moody in Minneapolis and came back to God. Shortly afterwards he was baptized by Rev. Iver Larsen and became a member of the church in Minneapolis.

In 1891 Johnson went to the seminary in Morgan Park to prepare

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for the ministry and was graduated from that institution in 1894. For some time he continued his studies at the University of Chicago, and then he served the church in Dorchester, Wis., for some time. In 1896 he became pastor of the church in Cooperstown, N. D., and he was ordained that year in the month of June.

July 14, 1897, he was married to Miss Christina Lewis of Rio, Wis., with whom he had eleven children. The same year he became pastor of the church in Vang, N. D. At the same time he served the two American churches Poplar Grove and Roney. From 1901 to 1906 he was a colporteur and Sunday school missionary in North Dakota under the auspices of the American Baptist Publication society. From 1910 he served the churches in Berton and Oldham, S. D., and later on he was pastor of the American churches in Elkton, Camp Crook, Buffalo Gap, Sturgis, and Fruitdale. In 1920 he became pastor of the churches in Lake Lillian and Sparta, Minn. He died in Minneapolis, April 11, 1922.

THE OLD CHURCHES

Fargo

The Scandinavian church in Fargo had twenty-four members at the beginning of 1884, and it had its own house of worship. Rev. J. A. H. Johnson was laboring faithfully, and many people came to the services. In the spring of 1886 the church building had to be enlarged as it was too small to accommodate the people. The church had forty-two members at that time. When Modahl came to North Dakota he assisted Rev. Johnson in the work and many joined the church. March 6, 1889, Rev. Johnson wrote in *Vægteren*:

"Here in Fargo we have full house constantly, and nineteen have been baptized since the beginning of the New Year. The church has now seventy-one members. The work of Modahl has brought results. In Horace, twelve miles from Fargo, he baptized eight converts who joined our church in Fargo."

At the beginning of the year 1890 the building again proved to be too small, and once more it was enlarged. Thirty-five new members had been baptized during 1889. Up to 170 people came out to the prayer meetings, and Sunday evenings the church was crowded. Oct. 1, 1890, Rev. Johnson closed his work in Fargo and went to Tacoma, Wash. During the years he had labored in Fargo 157 members had joined the church. There was a large Sunday school, a young people's society, and two ladies' societies.

The church now went through a crisis. The majority of the members were Swedes, and these wanted a Swedish pastor. The Norwegian

NORTH DAKOTA FROM 1884 TO 1910

members wanted a Norwegian as the field was Norwegian. The church decided to ask the advice of the American Baptist Home Mission society, and that society advised that a Norwegian should be called. The result was that Rev. T. O. Wold took up the work in May 1891. He found the situation very difficult, and within a few months the church was split in two. Rev. Wold wrote in *Vægteren* Sept. 16, 1890:

"The separation came sooner than we expected it. September 1st seventeen Swedish members left us, and the following day a Swedish church was organized with fourteen members. We have now twenty members left, but we are united, and a small united group is better able to work than a larger one which is divided."

In November 1891 the church decided to buy its own lot, as their building stood on the lot of the American Baptist church. During the following year a revival broke out and seventeen new members were added. A parsonage was bought at that time.

In September 1892 Rev. Wold closed his work in Fargo in order to become professor at the seminary in Morgan Park, Ill., and two months later Rev. L. J. Anderson became pastor of the church. The work made progress under his ministry of about two years. Twenty-one new members were added to the church, and the church building was moved to the new lot. Anderson closed his work in Fargo in the summer of 1894 to take up the work as an evangelist, a work in which he was marvelously successful. Rev. J. B. Sunth became the pastor of the Fargo church in October 1894. It had forty-one members at that time. The church was then well established and made good progress. During the three years he served as pastor he baptized thirty-nine new members, and the church had seventy-five members when he left in the summer of 1897.



CHURCH IN FARGO

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Rev. C. W. Finwall became Sunth's successor. When he took up the pastorate in August 1897, he threw himself into the work with his usual energy, and results of his work were soon seen. New members were added to the church, and when the old house of worship proved to be unsatisfactory, a new church building worth \$4,500 was erected. When the church in 1900 had one hundred members, it became self-supporting. In the fall of 1901 Rev. Finwall left Fargo to take up the work in connection with the Pilgrim church in Chicago.

From January 1902 to 1906 Rev. J. A. H. Johnson again was pastor of the Fargo church for two years. His successor was Rev. J. B. Sunth who served from 1908 to 1912 when he retired from the ministry.

Bismarck

The church in Bismarck, organized in 1883, did not make much progress, and finally the work was given up. In 1892 Rev. M. Bergh took up the work there, and after some months' labor Rev. L. J. Anderson visited Bismarck and held a series of meetings. The result was that April 8, 1893, the church was reorganized with four members. Anderson and Bergh then went to Mandau where they found six Baptists who united with the Bismarck church. M. Bergh was chosen pastor of the little church. This church developed into a Swedish church which erected its own house of worship.

NEW CHURCHES

Grand Forks

Rev. J. A. H. Johnson came to Grand Forks for the first time in the fall of 1883. He held some meetings in the American Baptist church, and many people came out to listen to the gospel. Three persons were converted at that time. Johnson then took up Grand Forks as one of the outstations and paid regular visits to that town. A few were baptized during that period, and they united with the American church.

In July 1884 Rev. J. S. R. Rasmussen was appointed missionary among the Scandinavians in Grand Forks. Jan. 15, 1885, he wrote in *Oliebladet*:

"During the first four months the work did not make much progress; it was up hill work, but since then a change for the better has taken place. People come to the services, and some ask for the Lord. One soul has been converted, and three weeks ago I baptized her. Several others are considering to follow her example."

NORTH DAKOTA FROM 1884 TO 1910

Two months later the Scandinavian Baptist church of Grand Forks was organized. Rev. J. A. H. Johnson wrote in *Oliebladet* April 1, 1885:

"A council was held in the American Baptist church in Grand Forks March 7 to act upon the request of some who wanted to organize an independent church. Rev. G. W. Huntley was moderator, and J. A. H. Johnson secretary. The church letters of eleven persons were read, and they were found satisfactory. The Scandinavian Baptist church was then recognized. Rev. J. S. R. Rasmussen was chosen pastor. J. Lindhagen secretary, J. E. Abrahamson deacon, and L. Mickelsen treasurer."

Shortly afterwards two converts were baptized, but otherwise not much progress was made. In the early fall of 1885 Rev. Rasmussen gave up the work, and Sept. 1, 1885, Rev. C. J. Johnson came from Dell Rapids, S. D., and took up the work in Grand Forks. In December he wrote in *Oliebladet*:

"The Lord is blessing the work, and souls are converted. Nov. 18 we had baptism. One of those baptized was a preacher of the gospel. We need a house of worship. We now hold our services above the jail, but there we are so often disturbed by drunken people."

When Rev. C. J. Johnson in the spring of 1887 left Grand Forks because of sickness in the family, the work was practically given up until 1890 when Rev. O. Larson came from the seminary in Morgan Park to take up the work. The church had then only seven members. A revival broke out the following winter, and many were converted, and several new members were added to the church. In March 1892 the church which then had seventeen members bought a lot as the first step to secure its own house of worship. When Rev. O. Larson in 1895 gave up the work in Grand Forks, the church had twenty-seven members and a house of worship had been erected. It cost \$2,500.00, and there was only a gift mortgage of \$250.00 to the American Baptist Home Mission society resting upon it.

From 1896 to 1898 Rev. H. A. Sather was pastor of the church, and during the summer of 1899 O. E. Nilsen from the seminary in Morgan Park served the church.

In November 1899 Rev. J. A. H. Johnson took up the work in Grand Forks and some progress was made. Thirty members were reported in the summer of 1900. From 1901 to 1903 Rev. E. Knudsen was pastor of the church. For several years the church was without a pastor, and quite naturally the work went down. From 1907 to 1909 Rev. I. M. E. Hokland was pastor of the church. In 1907 Rev. E. L. Myrland came to Grand Forks to hold some evangelistic meetings. E. P. Johnson wrote in *Vægteren* March 19, 1907, and said that a remarkable revival had broken

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out. Up to 600 people attended the services. April 9, 1907, O. M. Jorgenson wrote in *Vægteren* and said that a large tabernacle with room for 3000 people had been built in four days, and it was filled evening after evening. It is evident that this work was English speaking union work. In 1909 Rev. L. J. Anderson became pastor of the church and served it for four years at the same time as he was pastor of the Hillsboro church. The Grand Forks church reported twenty-one members in 1910.

Of the members in Grand Forks in this early period may be mentioned Mr. and Mrs. Louis Larson, Mr. and Mrs. Iver Johnson, Mr. and Mrs. Andrew Johnson, Mr. and Mrs. P. Le Meter, and Mr. and Mrs. S. C. Hendrickson. The last two families were pillars in the church.

Caledonia

One of the places where Rev. J. A. H. Johnson took up work after he came to North Dakota in 1883 was Caledonia in Traill County where he found two Swedish Baptists, Mr. and Mrs. Frendberg. Johnson visited the place regularly, and he baptized eleven converts who joined the church in Fargo. In 1886 the little group considered itself strong enough to organize an independent church. March 15, 1886, Rev. C. J. Johnson wrote in *Oliebladet*:

"At the request from the brethren in Caledonia Rev. J. A. H. Johnson from Fargo, Rev. A. Anderson from Moorhead, Minn., and Rev. C. J. Johnson from Grand Forks met as a council February 12 in order to assist in the organization of a church, and to recognize the same. After a thorough investigation everything was found in order and the church was recognized. The church, which has fifteen members, is called "The Scandinavian Baptist Church of Caledonia". It is located in a large Norwegian settlement so there is a great opportunity for work. I stayed there a few days and held services. Two souls were saved, and I baptized them before I left."

When Rev. J. A. H. Johnson left North Dakota in 1888 the church had twenty members. Rev. L. J. Alstrom was then chosen pastor of the church. From that time on not much is heard from Caledonia, and in 1900 the church is not found in the statistics. Most of the members had moved away from the locality.

Milton

In the little town Milton in Cavalier County in the north-east part of the state a small church was organized by Rev. J. O. Modahl in 1892. Aug. 3, 1892, Modahl wrote in *Vægteren*:

NORTH DAKOTA FROM 1884 TO 1910

"I have now labored four years in North Dakota. Many have been saved, and at least seventy-five of them have been baptized either by me or by others. I have organized two churches and God willing, two or three churches will be organized this fall. The opposition is very strong. I have baptized seven this month, five at Newburgh and two at Langdon."

One of the churches referred to was the Milton church. Not much is known of it. It was organized in the home of Aaron Norquist, and James Ellefsen was chosen deacon.

The Milton church has not much of a history. It never had many members, and it never had a settled pastor. The last we hear from it is that Hanna Ellefsen and Louise Gustafson were baptized in Poplar Grove and joined the Milton church in 1895. The same year the church ceased to exist, and the members joined the Edinburg church or the Moscow church.

Hillsboro

As early as in 1888 Rev. J. A. H. Johnson came to Hillsboro in Traill County to hold some services. At that time he came in contact with T. F. Hov who was baptized the same year. Rev. J. O. Modahl began also to labor in Hillsboro, and his work was not without results.

Several Baptists came from Sell, Norway, and settled down in Hillsboro, and Jan. 3, 1893, the church was organized in the presence of Rev. O. Larson. Rev. T. F. Hov wrote in *Vægteren* Jan. 18, 1893:

"We are some Norwegian friends and a few Swedish who have a desire to work more definitely for the Lord. We came together January 3, and brother O. Larson was with us. As we took one another by the hands and stood in a ring, brother Larson led in prayer. The name of the church is the Norwegian Baptist Church of Hillsboro. It was organized with seven members. The undersigned was chosen leader, T. Baarstad deacon, and J. F. Fossum secretary."

Public services were held in the hotel and in boarding houses as no church could be gotten. Some of the other Christians in the town were afraid of the Baptist propaganda, and a public debate was held Feb. 21, 1893, between the Baptists on the one side and the Methodists and the Lutherans on the other side. T. F. Hov, L. J. Anderson, J. O. Modahl, and O. Larson took part on behalf of the Baptists. The meetings which were held in the Methodist church were very orderly, and nothing but good came out of them.

In the Spring of 1893 Rev. L. J. Anderson held a series of meetings in Hillsboro, and a great revival broke out. Between twenty and thirty persons confessed conversion, and half of them were baptized in Goose

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river by Rev. Anderson in the presence of 3000 people. They came from all parts of the district to witness the unusual sight.



CHURCH IN HILLSBORO

In December 1894 Hov became pastor of the church in Valley City, and the Hillsboro church was then dependent upon visiting preachers such as L. J. Anderson, J. O. Modahl, O. Larson, and others. In the spring of 1896 T. F. Hov again became pastor of the church and served until his death in January 1897. The next year Rev. O. Larson became pastor of the church and served it two years and a half. During that period the church built its own house of worship.

Rev. S. Reinholdtsen became pastor in Hillsboro in June 1900. The church had twenty-one members at that time. It was a period of progress, and

eighteen members joined the church in one year.

In February 1902 Rev. A. A. Öhrn became pastor of the church and served it two years, and then Rev. P. P. Overgaard was pastor one year. Rev. O. Enget, and Rev. S. O. Borsheim also served the church a year each and Rev. I. M. Hokland about two years. In 1909 Rev. L. J. Anderson took up the work as pastor of the churches in Hillsboro and Grand Forks and served for four years. The Hillsboro church had twenty-four members in 1910.

Valley City

One of the places where Rev. J. O. Modahl laid down a great deal of labor was Valley City where he also had his home. He saw many of his countrymen converted to God, but he did not see them organized into a church before he died April 11, 1894.

July 1, 1894, Rev. O. Larson came from Grand Forks and baptized the following eleven converts: A. Milton and wife, J. Svendsen and wife, Mrs. Halvorsen, Mrs. C. Svendsen, Miss Christine Anderson, Martin Olsen, Edward Jacobsen, August Anderson, and Bertinius Jacobsen. The same day in the home of Mrs. J. O. Modahl the first Scandinavian Baptist

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Church of Valley City was organized with twenty members. The other nine members who had moved in from other places were the following: Otto Faust and wife, Lewis Anderson and wife, Mrs. Holmquist, Mrs. Jakobsen, Mrs. J. O. Mordahl, Miss Marie Teigen, and Th. Baarstad. Rev. O. Larson, Rev. T. F. Hov, and Rev. T. O. Wold were present at time of the organization. A. Milton and O. Faust were chosen deacons, T. Baarstad secretary, and L. Anderson treasurer. The visiting ministers organized a council which recognized the church, and then the Lord's Supper was celebrated.

In December 1894 Rev. T. F. Hov began as pastor of the new church which then had rented its own hall for services. Rev. Hov worked faithfully, and several new members were received. At the same



CHURCH IN VALLEY CITY

time several of the charter members left the church as they believed in Seventh-Day Adventism. The result was that Rev. Hov closed his work with the church in the fall of 1895.

During 1896 A. A. Bronnum served the church some months, and then Rev. Martin Bergh was pastor of the church the rest of the year. During 1897 a lot was bought for a house of worship, but the building was not erected before the summer of 1899. It was dedicated Oct. 24, 1899. The church had no settled pastor after Bergh left until Rev. L. Rasmussen came in the fall of 1898. He served up to September 1901. The church had sixty members when he left. Fifteen members had been received into the church while he was pastor.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

From November 1901 to October 1904 Rev. E. S. Sunth was pastor of the church. He served also the church in Cooperstown during those years. Rev. A. A. Bronnum served the two churches from October 1904 to December 1908. From 1908 to 1911 Rev. O. Enget was pastor of the church. It was a period of progress. New members were received, and a basement was built under the church with rooms for the Sunday school which had outgrown its quarters. The church reported seventy-seven members in 1910.

Cooperstown

The church in Cooperstown in Griggs County was a result of the work of Rev. J. O. Modahl. That zealous missionary came to Cooperstown the first time in the fall of 1890. June 6, 1891, he wrote in *Vægtøren*:

"Last winter I visited Cooperstown for the first time. Later on during the winter I came back and spent twenty-two weeks in the town and in the surrounding districts. Many people came to the services, and sinners were converted. A week ago I was there again. A great change had taken place; people were now eagerly searching the scriptures. I held the meetings in the American Baptist church in town."

In the summer of 1893 Modahl baptized some of the converts in Cooperstown, and in 1894 he baptized some more.

Sept. 12, 1894, the Scandinavian Baptist church at Cooperstown was organized with the following eight members: O. Stokka and wife, Jens Bull and wife, Elling Janson with two daughters, Ingeborg and Aagot, and T. Thime. Stokka was chosen deacon, Bull secretary, and Thime treasurer. Rev. O. Larsen, A. A. Bronnum, and O. Faust were present. They formed a council and recognized the organization of the church.

Most of the time the little church in Cooperstown had pastor together with the Valley City church. T. F. Hov served the church in 1895 and baptized eleven converts. During 1896 Rev. E. P. Johnson served the church together with the American church in Cooperstown, and during 1898 Rev. L. Rasmussen was pastor of the church at the same time as he served the Valley City church.

In October 1899 the church got a pastor who gave all his time to the church, Rev. H. A. Sather, but he served only a little more than a year. The church had thirty members at that time.

From 1902 to 1903 Rev. J. A. H. Johnson was pastor of the church, and during the summer of 1904 E. J. Helstrom, a student from the semi-

NORTH DAKOTA FROM 1884 TO 1910

nary in Morgan Park, served the church. From 1905 the church cooperated again with the Valley City church, and Rev. A. A. Bronnum was pastor a couple of years.

The Cooperstown church never had its own house of worship. Services were held in schoolhouses and private homes, but in the early part of the century a large tent was secured. For some years it was used on the Cooperstown field, but several years the church paid an evangelist to work in the tent on other fields in North Dakota and outside the state as well. Rev. L. J. Anderson and Rev. A. A. Bronnum carried on tent work in Balfour, N. D., in the summer of 1909, and more than twenty converts were reported. The church had probably never more than thirty members, but it would be difficult to find a finer group of Christians than the members in Cooperstown.

Barton

When Rev. L. J. Anderson closed his work with the church in Fargo in the summer of 1894, he commenced the work as an evangelist. Rev. T. F. Hov in Hillsboro asked him to visit a Norwegian Baptist who lived near Barton, M. H. Torneby. Anderson did so and came to Barton in the midst of the harvest season. He held some meetings in the home of Torneby, and a revival broke out. Before he left he baptized S. Hiller and Miss Thea Lund. Later in the fall Anderson came back to Barton, and having baptized some more converts he organized a church with eight members, Nov. 4, 1894. This new Baptist movement stirred up a great excitement in the settlement. At one time six persons came to a lake where Anderson was going to perform a baptism, and tried to take one of the baptismal candidates away by force. However, Anderson let them understand that they were in America, and that there was religious liberty in that county, and so the disturbers left them alone.

The members of the Barton church were poor, and they lived in sod-houses. Consequently they could not afford to build a frame or a brick church. But if they could not do that, they could build a sod-church. During the spring of 1896 the unique church was erected, a building which was able



CHURCH IN BARTON

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to seat sixty people. It was dedicated March 1, 1896. For nine years that building was used for worship, and many humble Christians realized the presence of God just as much there as they would have done in a cathedral. In 1904 a frame building was erected in the place of the sod church.

During the summer of 1900 E. C. Groggaard, a student from Morgan Park seminary, served the church. The following year the church reported twenty members; it has never been larger.

The Barton church never was strong enough to have its own pastor, but one year, from 1897 to 1898, Rev. C. J. Hill served the two churches, Barton and Edinburg, at the same time. For the rest of the time the church has been depending on visiting missionaries or upon the service of students from the seminary in the summer months.

Vang

Only a few miles from Walhalla, where Elijah Terry suffered martyrdom in 1852, is the little village Vang, located in Cavalier County, thirteen miles from the Canadian border. This was a strong Norwegian settlement very much in need of the gospel.

During 1894 Rev. L. J. Anderson was in his prime as an evangelist. After having organized the Barton church in November, he held revival meetings in Edinburg and Milton, and Dec. 6, he came to Vang in company with C. J. Hill who previously had visited the place as a machine agent. The same day they held their first meeting in the school house which was crowded to the doors. A powerful revival broke out immediately. Twelve persons stood up at the first meeting and asked for prayer. Services were held every evening, and the revival spread like a prairie-fire. The revival created also opposition, however, and one evening when the people came to the school house, they found it padlocked. One of the neighbors invited the people to his log-house, and the meetings continued. People came to these services from a distance of up to thirty miles, and the fire spread.

The two evangelists held services also at Poplar Grove, eight miles from Vang, and the revival was just as powerful there as in Vang. The services at Poplar Grove were held in the English language.

Dec. 26, 1894, eleven converts asked to be baptized, and Anderson built a baptistry outside the school house in Poplar Grove, Jan. 6, 1895, he baptized not only the eleven converts, but sixteen others also.

NORTH DAKOTA FROM 1884 TO 1910

Jan. 12, 1895, two Baptist churches were organized, the Poplar Grove American church and "The Norwegian Baptist Church at Vang". The Vang church was organized with the following eleven charter members: Phoebe Pettersen, Joakim Pedersen, Maria Pedersen, Mathea Pettersen, Karen Braaten, Karen Pedersen, Sofia Rogstad, Ingeborg Braaten, John Rogstad, Hans O. Braaten, and Kittel Braaten. As deacon was chosen Kittel Braaten, secretary John Rogstad, and treasurer Hans Braaten.

In the month of March the church bought an acre of land and started to build a church which was dedicated June 2 that year. The revival continued all the winter, and Anderson baptized in all 127 converts that year. Three churches were organized, and one reorganized during that time. The Vang church had about forty members when Anderson left in 1896.



CHURCH IN VANG

A short time after Anderson left the new church went through a severe crisis. The Seventh Day Adventists came in with the question of the Sabbath, and a terrible struggle arose. Several of the members went over to the Adventists, but the sad part of it is that through the struggle which arose, several of the members fell back to their old sinful way of living. Rev. T. O. Wold came and delivered some lectures about the Sabbath question, so no more members left the church on that account, but the struggle itself was of such a nature that the church really never came over the effects of it.

In the beginning of 1897 Rev. E. P. Johnson came from the seminary in Morgan Park and became pastor of the church. He served at the same time the two American churches, Poplar Grove and Roney. He served the church up to June 30, 1901. Since the Poplar Grove church from its very organization had been so closely connected with the Vang church, the Poplar Grove church built a parsonage next to the Vang church building about the same time as the church was built. In 1915 the Vang church bought the parsonage. About twenty new members were added to the church the years Rev. Johnson was its pastor.

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From 1901 to 1907 Rev. C. J. Hill was pastor of the church. In 1901 the church building was enlarged. From 1907 to 1910 Rev. I. P. Olberg served Vang, Poplar Grove, and Beaulieu. When he left the church had twenty-five members.

Moscow

When C. J. Hill became a personal Christian in 1890, he lived in a little sod house on a farm in Moscow township, twelve miles west of Langdon in Cavalier County. It was there he began to preach to his neighbors. Some of the first converts joined the Milton church, but when that church was dissolved in 1895 a little group of Norwegian Baptists came together Aug. 21, 1895, in the house of Allan Wilson and organized "Golgata Norwegian Baptist Church of Moscow", and Hill was chosen pastor; J. A. Ellefsen, deacon; H. O. Hill, secretary; and Mrs. B. Ellefsen, treasurer. Sept. 4, Hill was ordained to the Baptist ministry. He was pastor of the church about one year. The church had no pastor for some years, but for eighteen months, from 1897 to 1898, Rev. E. P. Johnson visited the place quite regularly when he was pastor in Vang. One of the members of the church, James Ellefsen, preached the gospel for the little group in the school house, as the church never had its own house of worship. In 1900 the Moscow church reported fourteen members. In 1903 Rev. J. O. Gotaas labored in the church for some time, and some progress was made. In 1910 the membership had gone down to six. The settlement was mainly German, and a Norwegian church could not be maintained there.

St. Thomas

In 1896 Rev. C. J. Hill and Rev. T. O. Wold came to St. Thomas in Pembino County and held a series of meetings. Later on Hill came back together with Rev. L. J. Anderson, and a revival broke out. Hill baptized fifteen converts. At the same time he organized "St. Thomas Norwegian Baptist Church". Rev. Hill was chosen pastor, and he was also chosen pastor of St. Thomas American Baptist church, a little church organized in 1882. Hill served these two churches from 1896 to 1897. During the summer of 1899 J. O. Gottaas, a student from Morgan Park, served the church.

Shortly after this church was organized the doctrine of perfectionism came in and caused a great deal of disturbance. In 1900 the church was reported to have twenty-four members, but that report was somewhat

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misleading as very few had taken any active part in the church for some time. As the field was very limited, and the church had no pastor after Rev. Hill left in 1898, it soon went out of existence.

Edinburg - Park River

The only Baptist living near Edinburg in Walsh County when L. J. Anderson came there in 1894, was Torkel H. Haavet, who was a member of the Milton church. Anderson held some meetings in his home, and several were converted, among them Daniel Halvorsen Hove and Elling Bagne, who were baptized by Anderson. Later on Rev. Modahl visited the place several times and baptized some converts.

Feb. 17, 1896, "Bethel Norwegian Baptist Church of Edinburg" was organized with eight members, some of whom had previously been members of Milton church. The charter members were the following: Lars Nilsen, Mrs. Lars Nilsen, Aaron Norquist, Daniel Halvorsen Hove, Miss Thora Halvorsen, Andreas Larson, Mrs. Andreas Larson, and H. C. Henriksen. As deacons were chosen Lars Nilsen and Aaron Norquist, secretary H. C. Henriksen, and treasurer Daniel Halvorsen. Rev. L. J. Parbst and L. J. Anderson were present and assisted with the organization, and Anderson was chosen pastor. He promised to give a couple of months' service on the Edinburg and Milton fields. He served as pastor the rest of the year, and during that time eight new members were received, three of whom lived near Park River. From October 1897 Rev. C. J. Hill served the church for one year at the same time as he served the Barton church.

During the summer of 1899 J. O. Got-
aas served the church at the same time as he was laboring on the St. Thomas field, and the following summer he did the same. The church had twenty-eight members in 1900.

From 1901 to 1904 Rev. S. Reinholdt-
sen was pastor of the church. The work was gradually transferred from Edinburg to Park River, as Park River was more of a center than Edinburg, and since there was a church building belonging to the American Baptist church in Park River, a building in which the Norwegian church was allowed to hold services.



OLD CHURCH IN PARK RIVER

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Since 1902 the Edinburg church has been known as "The Scandinavian Bethel Baptist Church of Park River".

In 1904 Rev. N. J. Lee came to Park River and became pastor of the American and the Norwegian churches and served them for two years. From 1907 to 1910 Rev. J. A. Moe became pastor of the church. In 1907 the Norwegian church took over half of the property right of the house of worship. Two years later the church changed its name to "The Bethel Baptist Church of Park River". That was done because the American church carried on very little work, and the Norwegian church was practically the only Baptist church in Park River. Finally the American church went out of existence. In 1909 the Norwegian church took over the church building completely, and received deed on the same. The Norwegian church had thirty-eight members in 1910. About sixty members had been received since the organization of the church in 1896.

Kempton

Among the many small churches organized in North Dakota, churches which never had any settled pastor, and who never grew, is the church in Kempton in Grand Forks County. All that is known of it is that Rev. J. B. Sunth laid down some work there, and June 25, 1899, he organized "Kempton Norwegian Baptist Church" with eight members. In 1900 it is reported that the church has still eight members, and that Hans Roland was the secretary. Most likely it never made any progress.

Ruby

Only a few days after the Kempton church was organized, the Ruby church in Nelson County came into existence. As early as in 1896 there was a Baptist Sunday school at Ruby conducted by Mr. and Mrs. Einar Eliassen. About the same time Kristian Overgaard, another Norwegian Baptist, moved into the district. This Overgaard wrote in *Vægteren* March 11, 1902:

"Five years ago we came to this place. Two years ago Rev. J. B. Sunth came and visited us. Many meetings were held then as well as later on, and Sunth organized a church with eight members. For several years we have held prayer meetings among the people, and a year ago our neighbor was saved. During the last winter five have been converted. Some of our people have moved to Washington."

In 1903 a ladies society was organized and Rev. E. S. Sunth, at that time pastor in Valley City, visited the place regularly. Shortly afterwards the Eliassen family moved to Canada, and the Overgaard family moved to Valley City, and the little church ceased to exist.

NORTH DAKOTA FROM 1884 TO 1910

Kenmare

Kenmare church has never been a Norwegian church. When it is mentioned here, it is because of the fact that one of the first Baptists in Kenmare was the Norwegian J. O. Halstenrud, and he was the one who together with Rev. O. Larson organized the church.

Halstenrud had been a member of the Rolling Forks Norwegian Baptist church in Minnesota. In the fall of 1899 he took a homestead seven miles south of Kenmare. The following year he wrote to Rev. Ole Larson and told him of the great many Scandinavians moving into the Kenmare district. Larson came, and together the two men walked for miles over the prairies in every direction and visited the new settlers. They found that quite a few of them were Baptists. These came together May 20, 1900, in the home of J. C. Bowman and organized "The Scandinavian Baptist Church of Kenmare" with fifteen members. Twelve of these were Danes, two were Swedes, and Halstenrud was Norwegian. Halstenrud and Bowman were the first deacons of the church. The church joined the Norwegian Baptist conference in the state. In 1902 the church built its own house of worship, a splendid building costing between two and three thousand dollars, but when it was dedicated it was all paid for.

The Kenmare church has been one of the most prosperous Scandinavian churches in the state of North Dakota. It increased rapidly in membership, but as the new members were almost exclusively Swedes, the church joined the Swedish Baptist conference in 1911. It had at that time 120 members. A daughter of J. O. Halstenrud, Miss May Halstenrud, is a trained nurse who also was graduated from Northern Baptist Theological seminary, Chicago. She is a missionary in Alaska today.

East La Moure

During the last part of last century a few Norwegian Baptists moved to East La Moure in Barnes County, not very far from Valley City. As pastor of the Valley City church Rev. Lars Rasmussen began to visit the place, and C. J. Hill laid also down some labor there. The result was that Sept. 9, 1900, Hill and Rasmussen organized "The East La Moure Norwegian Baptist Church". C. A. Hageman, the first Norwegian Baptist in North Dakota, had moved from Fargo to La Moure and became one of the charter members. This church is also called the Grisvold church. July 26, 1901, the church was recognized by a council. When E. S. Sunth became pastor in Valley City, he visited East La Moure. In 1902 it was re-

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ported that Sunth had good meetings there, and that many people came to the services.

Shortly afterwards internal strife destroyed the little church. One of the members had been working on a Sunday, and that caused the strife. Several of the families moved away, and the church was dissolved. It never had more than twelve members.

Donnybrook

On his journeys up to Kenmare Rev. O. Larson began in 1902 to visit Donnybrook in Ward County where some Scandinavian Baptists had moved in. After some visits Larson organized "The Donnybrook Danish-Norwegian Baptist Church" with fifteen members. The majority of these were Danish Baptists who had come from Clarks Grove, Minn., among them the ordained minister Rev. James Lawson, who was chosen pastor of the church. June 10, 1903, the church was recognized by a council. In 1906 the church built its own house of worship, a neat building costing \$1,500.00. The church had thirty-eight members at that time. Rev. Lawson closed his pastorate in 1908, and the Danish preacher Rev. F. Lydum served as pastor there about a year. From that time on the church was without a pastor, and the members began to move away.

Powers Lake

Reference has already been made to the exodus of Norwegian Baptists from Bradford church in Minnesota to the north-western part of North Dakota.

In 1901 Rev. E. Lorentzen left Bradford and took homestead in Burke County, twelve miles north of Powers Lake. The same summer he organized a Norwegian Baptist Sunday school in his own sod-house.

The following year the Bradford church sent out some of its members who were to hunt for a place where all of the members could get land in one community. A group of them came upon a splendid farming section around Powers Lake. After having put up boundary marks for four homesteads they went to Minot and filed their claims, and then they returned to Bradford. Their farms were soon sold, and toward the close of the summer a trainload of home seekers came with their horses and cat-

NORTH DAKOTA FROM 1884 TO 1910

tle to White Earth. The wagons made a trail across the prairies to Powers Lake, a trail that for years was called "The Baptist Road".¹

The first thing the new settlers did was to build their new homes. They were all working together and put up one house after the other, so they were quite well sheltered when the winter came. Early in the spring of 1903 the group came together in the home of Peter Breeding and decided to organize a church and to call Olaf Breeding, who that year was graduated from the seminary in Morgan Park, as pastor of the church. Rev. Breeding came in the middle of May, and a few days afterwards a primitive church was built in eight hours. The building was without floor or pews, planks were used as benches, but it served the purpose until the cold weather set in.

June 5, 1903, the building was dedicated and the church was organized. Rev. E. P. Johnson and Rev. Ole Larson were present and assisted in the organization. "The Bethel Norwegian Baptist Church at White Earth" was then organized with the following thirty-six charter members: Bardo Breeding, Ole Breeding, Mrs. Anna Breeding, Peter Breeding, Mrs. Marie Breeding, Bennie Breeding, Mrs. Ane Breeding, Rev. Olaf Breeding, Sam Bunes, Mrs. Maren Bunes, Inga Bunes, Ole Garnes, Mrs. Martha Garnes, Conrad Garnes, Martin Sellie, Mrs. Lina Sellie, John Enget, Mrs. Sofie Enget, Ole Enget, Mrs. Ane Enget, Niles Enget, Mette Enget, Christine Enget, Marie Breeding, Hans Sem, Mrs. Lina Sem, Inga Sem, Jacob Valen, Mrs. Hanna Valen, Martina Sivertsen, Anna Olson, Andrew Holmen, Mrs. Anna Holmen, Olga Holmen, Ole Holmen, Lauritz Nilson. All of them came with letters from the Bradford church. The church was practically made up of the two families Bardo Breeding and Ole Enget with their children, sons- and daughters-in-law.

As deacons of the church were chosen Bardo Breeding, Peter Breeding, Ole Enget, and Ole Garnes. Peter Breeding was also chosen Sunday school superintendent, a position he had had in Bradford before coming to Powers Lake. As secretary was chosen Ole Breeding and as treasurer Hans Sem. The day after the church was organized, Rev. O. Breeding was ordained.

It is doubtful if there is another Baptist church in the country which has been founded under circumstances similar to those under which this church was founded. The new settlers in Powers Lake were not only

1. Coe Hayne wrote in *Missions* in 1926 and 1927 three articles about the founding of the Powers Lake church, and in chapter 3 in his book *They Came Seeking* he has described the same event.

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faced with the problem of building a church, but also of building a community. The first district school board was made up of members of the church, and Rev. O. Breiding was its first clerk. He traveled over the prairies in all directions, and beside his religious work he investigated how many children there were in each district. The first school house was built at Powers Lake during the summer of 1903, and during the following years this school board of Norwegian Baptists erected eight other school-houses.

It is evident that the primitive church building could not be used in the winter time, so services were held in the school house when the cold weather came. The pastor did not hold services in Powers Lake only, but he travelled around in all directions up to thirty and forty miles from Powers Lake. Over the prairies he went at a time when there were no roads, and he did it both in summer as well as in winter time, trusting, not to luck, but to God, to find the way in the snow drifts.

Rev. Breiding soon found himself surrounded by a fine group of young people who made up gospel teams and who over the week-ends went out to the different districts and testified about their Saviour. In that way the Powers Lake church became the spiritual center of several counties.

In 1908 a splendid permanent church, 24 x 28, was built one mile south of Powers Lake, a building which was dedicated July 12, 1908. At the same time the name of the organization was changed to "Bethel Norwegian Baptist Church at Powers Lake". The value of the church building was \$3,000.00, and it was dedicated without debt. In 1910 the membership had grown to 135. Of the new members may be mentioned Rev. E. Lorentzen who joined the church in 1903, a short time after the organization of the church, and Rev. J. S. Lund, who in 1909 moved to Powers Lake from Milwaukee, Wis.

Ruso

In the early part of the twentieth century several Baptist families moved from Fargo, N. D., to McLean County. In 1905 Rev. J. A. H. Johnson moved out there and took homestead. At the same time he was chosen as missionary by the Danish church in Clarks Grove, Minn. He should work six months a year in the Ruso district. The result of his labor was that a Danish-Norwegian Baptist church was organized in Ruso July 21, 1906. The church was organized with twelve members; Rev. Johnson was chosen pastor and Alfred Jensen secretary. The report says

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that most of the charter members were Danes. Services were held in the schoolhouses and in the home. When Johnson in 1909 moved to Tacoma, Wash., Rev. A. Brønnum became pastor of the church and served it one year. Several of the families moved then away from the place, so the church reported only five members in 1910. Shortly afterwards it went out of existence.

Gladys

One of the outstations taken up by the Powers Lake church was Gladys in Williams County. It was especially Rev. O. Enget who labored there, assisted by Rev. L. J. Anderson. A group of Norwegian Baptists had moved to Williams County from Milwaukee and Rio in Wisconsin, and from Barton, N. D. June 7, 1907, eleven of these Baptists came together in the home of Mrs. Henry Lewis and organized "The Norwegian Baptist Church of Gladys". The charter members were the following: C. J. Daniels, John Daniels, Mrs. Thompson, Jessie Thompson, Emma Daniels, Martin Thompson, Ole C. Hagen, Mrs. Ole C. Hagen, Mrs. M. Hammer, Mrs. H. Lewis, Thomas Thompson, and Mathilde Thompson. As deacons were chosen Ole C. Hagen, Jessie Thompson, and C. J. Daniels. Mrs. H. Lewis became secretary, and John Daniels treasurer.

The same year the church was organized Rev. S. O. Borsheim moved to Gladys. In the month of August he was called as pastor, and he served up to October 1909, when he moved to Ballard, Wash. In 1910 he returned to Gladys. The church reported twenty-two members at that time.

Litchville

One of the places where Rev. O. Larson labored assisted by the pastor and members of the Valley City church was Litchville in Barnes County. The result was that May 16, 1909, a church was organized with nine members. H. Hansen was chosen secretary of the church, and Miss Anna Amundsen Sunday school superintendent. Axel Stabell, a student from Morgan Park, served the church during the summer of 1909, and Nils Heiberg, another student, served it in 1910. Rev. Th. Wathne, who at that time was pastor of the Valley City church, assisted in the work. In 1910 the church had fifteen members, and many people came out to the services.

Norwegian Baptist Conference of North Dakota

The first Norwegian Baptist missionary organization outside of the local churches was "The Norwegian Baptist Mission Society" organized in Fargo April 2, 1892. The aim of the organization was to spread the gospel

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in the state of North Dakota. There were three Norwegian Baptist churches in the state at that time. However, this society was not an organization of churches but of individuals. Rev. T. O. Wold was chosen president; Rev. O. Larson, vice president; Rev. T. F. Hov, secretary, and Rev. J. O. Modahl, treasurer. During the first year Rev. M. Bergh and Rev. O. Larson travelled some in the service of the society. This organization lasted until 1898 when it went out of existence since the Norwegian Baptist conference took care of the work for which the mission society had been organized.

July 22, 1893, delegates from the churches came together in Hillsboro and organized "The Norwegian Baptist Conference of North Dakota". Rev. O. Larson was chosen president, and Rev. L. J. Anderson secretary. It was decided to give \$200.00 the first year towards the salary of a missionary within the state, and that an application be sent to the North Dakota Baptist State convention for the rest of the salary for such a missionary.

The following year the conference completed its organization at a meeting held in Fargo, and a constitution was adopted.

It took some time before the conference got its own missionary supported by the Baptist State convention, but every church which had its own pastor received some financial aid through the state convention. There were also several Norwegian preachers engaged by the Baptist Publication society as colporter-missionaries in the state. Rev. J. O. Modahl served as such from 1888 to 1894, Rev. C. J. Hill from 1898 to 1902 and then again from 1908 for many years, and Rev. E. P. Johnson served from 1901 to 1906.

Valuable missionary work was also done by Rev. M. Bergh from 1892 to 1894 and by Rev. L. J. Anderson especially during those marvelous years 1894 and 1895, but it was not before 1900 that a Scandinavian missionary was appointed for the state by the Baptist State convention and the American Baptist Home Mission society. Rev. Ole Larson was the man appointed, a man who deserves to be called the apostle of North Dakota. He spent most of his ministry as a missionary in that state, and the importance of his work cannot be overestimated.

When the Norwegian conference had been fully organized in 1894, there had been organized seven churches in the state, and those churches had in that year a total of 140 members. Only five churches with a total membership of 123 belonging, however, to the conference in 1894.

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Up to the year 1900 sixteen churches had been organized, of which twelve were in existence and belonged to the conference. These twelve churches had 384 members. There were five church buildings.

At the close of this period, in 1910, the conference consisted of fifteen churches with a total membership of 646. Up to that year twenty-two churches had been organized, but several of them had disappeared. There were ten church buildings to a total value of \$28,200.00.

Chapter XIX

THE PIONEER PERIOD ON THE PACIFIC COAST

The name Oregon was long applied to all the territory on the Pacific Coast held in common by our country and by England. By the treaty of 1846 the boundary line was fixed at 49° n. lat. Three years later the territory from 42° in the south to 49° in the north was organized into Washington Territory. In 1859 Oregon was admitted as a state into the Union, and in 1889 Washington got state rights.

In 1845 Rev. Ezra Fisher and Rev. Hezekiah Johnson came from Iowa to Oregon, the two first Baptist ministers sent out to the North West. In 1848 the first Baptist association, The Willamet association, was organized with five churches. In 1859 the first Baptist church in Washington Territory was organized, The Mound Prairie Baptist church. In 1871 the Baptist convention of Oregon and Washington was organized, in 1887 the Baptist convention of Western Washington, and in 1931 the Washington Baptist State convention.

The Scandinavian Baptist work on the Pacific Coast began in Portland, Ore. As early as in 1875 the first church in that city reported that "Brother Landstone had charge of the Scandinavian Mission, and his labors have been blessed. Six have confessed their faith in Jesus by baptism." No more is heard of the work of this Landstone.

The first Norwegian Baptists on the Pacific Coast, as far as is known, were Mr. and Mrs. Wilhelm Weggeland, who were among the charter members of the first Danish church in Chicago in 1864. Some years later they moved to Yakima County in Washington Territory, 130 miles from Columbia River. Aug. 1, 1881, they wrote a letter in *Oliebladet*, but since then no more was heard from them.

In 1882 the American Baptist Home Mission society appointed Rev. J. A. H. Johnson as a missionary among the Norwegians in Washington, but as the Pacific railroad had not yet been finished, he should work for some time in North Dakota. The result was that he remained in North Dakota up to 1890.

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Permanent Scandinavian Baptist work on the coast began in January 1881 when the Mission board of the Baptist convention of the North Pacific appointed the well known Swedish pioneer, Rev. C. Okerson, as a missionary among the Scandinavians. He was already at that time on the field, and he began the work at once. Okerson was a remarkable man. He was a man of vision, a man with love for souls, and a man who knew how to organize new work.¹ In October 1882 Rev. Okerson wrote in *Oliebladet* and told of the great need of workers on the west coast. There were many Scandinavians, mostly Norwegians, living around Puget Sound.

Although Okerson lived in Portland, his most important work, at least for the Norwegians, was done in Seattle and Tacoma. He must have understood how important it would be to establish Scandinavian Baptist work in those cities, because he built houses of worship there before there were any churches established.

In Tacoma Okerson built a house of worship in 1881. It was a two-story building, costing \$1200.00. The upper story was built for a future pastor. A Scandinavian church was organized in 1885, and this church took possession of the building.

In Seattle Okerson built a house of worship in 1882. That was also a two-story building. He left it in charge of the First church to be used for Scandinavian work. A Scandinavian church was organized in Seattle in 1883.

Another pioneer in the Scandinavian Baptist work on the Pacific Coast was the Norwegian Knute Nelson, who came from Minnesota to Tacoma in 1883. As he was dissatisfied with some of the teachings of the Lutheran church, he joined the Free Evangelical church, and was called as pastor of a congregation which worshipped in the Baptist meetinghouse. When Nelson became acquainted with Rev. Nicholas Hayland, who was pastor of the Scandinavian Baptist church in Seattle, he took up the study of the question of baptism in order to be able to refute Hayland. The result was, however, that Nelson was convinced of the doctrine of believers baptism, and with his wife he was baptized by Rev. B. S. MacLafferty, the pastor of the First Baptist church in Tacoma. April 15, 1885, Nelson was ordained to the Baptist ministry. During the next four years, when Nelson was serving the Seattle and the Tacoma church, Nelson was also giving a great deal of his time as a missionary, and he saw great results of his work. In July 1886 he organized a Scan-

1. Baker, *Baptist History of the North Pacific Coast*, P. 333.

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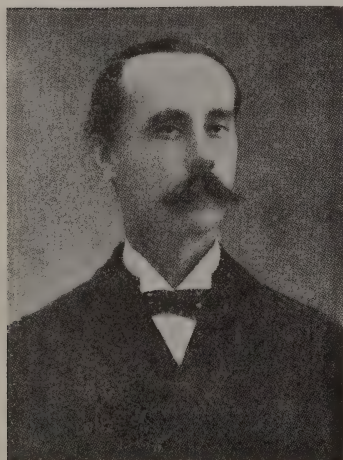
dinavian church in Whatcom (later Bellingham) with six members; Aug. 21, 1886, he organized Dakota Creek Scandinavian church in Whatcom County with six members, and April 17, 1888, Nelson organized Dog Fish Bay Scandinavian church with eleven members. It was a most successful work Nelson carried on in those early years.

In May 1886 Rev. J. C. Baker, superintendent of missions in the North-West Baptist convention, wrote in *Home Mission Monthly*:

"The foreign population on the Pacific Coast numbers nearly 50,000. Of these there are belonging to the Scandinavians about 15,000. . . . In these settlements missionaries are always welcome, and it does not make so much difference who they are, or of what faith, if they come to visit them and do them good. . . . In October last brother Knute Nelson was urged by his countrymen to visit a settlement sixteen miles from Westport on the Columbia river, the post office address Vesper, Ore. He visited the place, found a good settlement and organized a church of seven members, who are holding regular services. This place is located about fifty miles from Portland. On the same day he also visited La Center, also about fifty miles from Portland, where he found about 200 Scandinavians with six Baptists, and where a church ought soon to be gathered."

Rev. N. Hayland organized a church in La Center Aug. 15, 1886. All of these churches developed into Swedish churches. In 1892 Rev. K. Nelson left the Pacific Coast for Minnesota where he took up the work as missionary among the Norwegians and Danes.

G. P. BERGH



REV. G. P. BERGH

Gunerius P. Bergh was born in Mosviken, Norway. As a young man he studied to become an officer in the Norwegian army and he became a member of the Royal Norwegian Guard. While serving in Stockholm, Sweden, he was converted and joined a Baptist church. For years he was the superintendent of the Sunday school.

When he came to America he settled down in Fargo, N. D., where he joined the Baptist church. In 1893 he went to the state of Washington, where he became a missionary-colporter for the American Baptist Publication society, and where he was ordained to the Baptist

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ministry. For several years Rev. Bergh published a monthly paper, *The Evangelical Herald*, until his death in 1906.

Rev. G. P. Bergh was a gifted, noble preacher, who did valuable service in the period of pioneers on the Pacific Coast.

NEW CHURCHES

Seattle

The Scandinavian Baptist church of Seattle was organized in 1883 by members of the First Baptist church of that city. Rev. F. Christopher-son was chosen pastor and served for one year. The next pastor, Rev. N. Hayland, served a little more than one year, and then Rev. Knute Nelson became under-shepherd of the little flock. He gave only half of his time to Seattle as he was also the pastor of the Tacoma church. Dec. 6, 1887, Nelson wrote in *Vægteren*:

"As pastor of the Tacoma and Seattle churches I have often been encouraged in my work, as several have been converted and have united with the churches; but a revival similar to the one we have had in Seattle the last two months, I have never seen. More than thirty people have found peace with God, and twenty-one persons have already been baptized and have united with the church. Three months ago the church had fourteen members, now it has fifty-one."

July 5, 1888, Rev. Nelson wrote in *Vægteren*:

"The Lord is continuing to bless the church. July 1, four believers were buried with Christ in baptism. The services are very well attended. Our young people's society has forty members and is in a flourishing condition."

In 1889 the church found it would be wise to divide into one Swedish church and one Norwegian-Danish church. May 22, 1889, Mr. A. Nelson wrote in *Vægteren*:

"Eighteen months ago the Seattle church had fourteen members of which four lived in the city. Two churches have been organized out from it, one with twenty members and another with ten, and still one month ago the church had eighty-five members. It has now been decided that the church should divide into a Swedish and a Norwegian-Danish church. April 22 the Danish-Norwegian church was organized with forty-five members and the Swedish with forty. The church property was sold, and the money divided among the two groups. Our pastor, Rev. K. Nelson, had decided to leave us and to go out as a foreign missionary, but he has now promised to remain pastor of the Danish-Norwegian church."

As deacons of the new church were chosen John R. Dullum, C. F. Jensen, and Peter Bye. Andrew Nelson became secretary, and Anton Miller treasurer. The church bought a lot on the corner of Fifth avenue

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and Lenora street for \$1800.00, and a small house of worship was erected. In February 1890 the building was sold for \$3,500.00 and a new lot was bought for \$2,000.00 on the corner of Sixth avenue and Virginia street. A two-story building was erected with a six-room flat on the first floor and a meeting hall on the second floor. The building which cost \$4,600.00 was dedicated Sept. 28, 1890, with all bills paid.

In April 1891 Rev. Nelson closed his work with the Seattle church. Rev. J. C. Baker writes in *Baptist History of the North Pacific Coast* and says that the work of Nelson in Seattle was an almost continuous revival.

In November 1891 Rev. Gustav Melby came from Stillwater, Minn., and became pastor of the church. Everything looked promising with this brilliant young man as pastor, but June 22, 1892, Melby wrote to the church and asked to be excluded as he did not agree with the faith of the Baptists. A council was called, and that decided that Melby held Unitarian doctrines. A couple of years afterwards Melby came back to the Baptists.

The church was now without a pastor one year, and then Rev. C. W. Finwall served up to the fall of 1894. The church had then thirty-seven members. Rev. O. L. Hoiien was the next pastor and served up to July 1897. For one year Rev. J. A. H. Johnson served both the Tacoma and the Seattle churches, and then he was pastor of only the Seattle church up to September 1899. Rev. E. S. Sunth was the next pastor; he served up to April 1901. From the fall of that year and up to the spring of 1902 Rev. A. Taranger was pastor, but then his health broke down, and he went to Norway. The next pastor was Rev. E. C. Groggaard, who served up to the fall of 1904. Rev. O. M. Kihl was then pastor of the church up to December 1909.

In June 1905 the church sold its house of worship for \$7,300.00 and bought a church building with parsonage on the corner of Yale avenue and Stewart street for \$3,500.00. After some alterations had been made the church had a valuable property without any debt on it.

From the day of the organization in 1889 and up to 1909 there had been received 199 members into the church. It had ninety members in



CHURCH AND PARSONAGE IN SEATTLE

THE PIONEER PERIOD ON THE PACIFIC COAST

1910 when the Danish preacher, Rev. P. Pettersen, became pastor of the church.

Tacoma

The Scandinavian Baptist church of Tacoma was organized April 3, 1885. During the first year the Swedish pastor in Seattle, Rev. N. Hayland, was pastor in name, while Rev. Knute Nelson was acting pastor, but in 1886 Nelson became the pastor of the church, which at that time had fourteen members. When Nelson closed his work in 1889 it had twenty-five members.

During the first part of 1890 the Swedish preacher, Rev. F. O. Lønn, was pastor of the church, and in October of that year Rev. J. A. H. Johnson became pastor of the church. Success followed the ministry of Johnson from the very beginning. Feb. 17, 1891, he wrote in *Vægteren* and said that during the four months he had served the church the membership had grown from forty to seventy-two. In July the same year it had grown to eighty-seven. There was a flourishing Sunday school and a young people's society. In 1892 the church exchanged house of worship with the Calvary Baptist church and got possession of a good building on the corner of Fifth and K streets, a church worth \$7,500.00 with a \$3,500.00 mortgage on it. The church had 104 members at that time.

In January 1893 twenty-six Swedish members left the church and organized a Swedish church. The Scandinavian church with eighty members kept the house of worship. In 1898 Rev. Johnson closed the work, and in the beginning of 1899 Rev. J. R. Larson became pastor of the church and served it for four years. During that period the church paid its debt on the building, and the church became self-supporting.

The next pastor, Rev. S. Reinholdtsen, served the church from 1903 to 1906, then Rev. O. H. Skotheim was pas-



CHURCH IN TACOMA AND
REV. O. M. JORGENSEN

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

tor for one year, from 1906 to 1907, and Rev. T. O. Wold one year from 1908 to 1909. The church had also a couple of deacons, Mr. P. Danielsen and Mr. A. Wallacker, who were able preachers, and they supplied the pulpit when the church was without a pastor. From 1909 to 1910 Rev. J. A. H. Johnson was again pastor of the church, which at that time had eighty-five members.

Rolling Bay

Around 1890 a few Norwegian Baptists moved to Rolling Bay on Bainbridge Island in Franklin County, only a few miles from Seattle. Most of them came from St. Paul, Minn. One of them was Andrew Sorenson from La Crosse, Wis. He began to gather his countrymen for religious services, and the result was that a Norwegian-Danish church with seventeen members was organized in March 1891. Andrew Sorensen became the leader of the church, and Mrs. Chr. Johnson superintendent of a Sunday school of about thirty children. The church never made any progress, and some of the members moved away. In 1898 and 1899 Rev. O. L. Hoiien was pastor of the church. A house of worship was erected in 1898 and was dedicated



CHURCH IN ROLLING BAY

free of debt June 12, 1898. Andrew Sorensen gave the money for this building. In 1900 the church had seven members. The church was still in existence in 1906, and H. Lium was the secretary, but in 1910 the church had disbanded.

Ballard

Early in the nineties Rev. G. P. Bergh came from North Dakota and settled down in Ballard. He was engaged as a colporter-missionary for the American Baptist Publication society, and he laid down a great deal of work in Ballard. In 1893 there were nine Baptists who were members of the church in Seattle. They held regular services in the Odd Fellows hall. March 7, 1894, Rev. C. W. Finwall organized "The Norwegian-Danish Baptist Church of Ballard" with thirteen members. Finwall was pastor until he moved away from Washington a few months later.

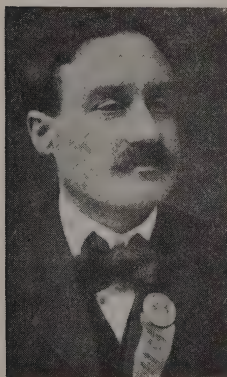
THE PIONEER PERIOD ON THE PACIFIC COAST

Rev. O. L. Hoiien was then pastor of the church for five years, the first three he was also pastor of the Seattle church, and from 1898 to 1899 he was also pastor of the Rolling Bay church. A house of worship was erected during this period. From 1900 to 1901 Rev. E. S. Sunth served the church at the same time as he was pastor in Seattle. In 1902 the church got a pastor, Rev. I. P. Olberg, who gave his whole time to the service of the church, which then began to grow. In 1902 the house of worship was enlarged. In 1903 the large Sunday school had a sad experience. Nov. 21, when the school was going on a picnic, the street-car which they were travelling on left the track, and twenty-one persons were injured. One of them, Mrs. Christ Johnson, died a few days later as a result of the accident.

In 1904 I. P. Olberg closed his work in Ballard. The next pastor was Rev. E. C. Groggaard who served from 1905 to 1906. For three years the church then was without a pastor, and from 1909 to 1911 Rev. O. L. Hoiien was again pastor of the church, which then changed its name to "Pilgrim Baptist Church of Seattle". It had thirty-three members at that time.

Bellingham

In 1901 there was one Norwegian Baptist family living in Whatcom, or Bellingham, in Whatcom County. This family, Mr. and Mrs. Henry Aune, invited Rev. J. R. Larson from Tacoma to visit them. He came and held some services in Aune's home. Early in 1902 Rev. P. P. Overgaard visited Whatcom, held some services and organized a Ladies Aid society. When Larson in 1903 gave up the work in Tacoma, he moved to Bellingham and began permanent work there. Shortly afterwards several Norwegian Baptists moved in from the east, and March 29, 1903, Rev. Larson organized "The Norwegian-Danish Baptist Church of Whatcom" with the following twelve charter members: Mr. and Mrs. Henry Aune, Mr. and Mrs. Anfin Johnson, Martin Larsen, Mr. and Mrs. A. O. Tretvold, Mr. and Mrs. Th. Wicksaas, Miss Amelia Johnson, Miss Jeanette Johnson, and Rev. J. R. Larson. As



REV. J. R. LARSON

"moderator" of the church was chosen Rev. Larson, and Th. Wicksaas as secretary. Services were held in the Norwegian Methodist church for some time.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

The little church was publicly recognized April 17, 1903. A Sunday school was organized in June, 1903, and Larsen became the superintendent. July 2, Martin Larson and Henry Aune were chosen deacons, and Sept. 28 Rev. Larson was chosen pastor of the church. At the same time the Good Templar hall was rented for services.

During the year 1904 Rev. Larson went east to raise money for a church building, and he came back with a little more than \$1,000.00. A building was then erected, and it was dedicated March 11, 1906. The church was shortly afterwards incorporated under the name of "The Norwegian-Danish Baptist Church of Bellingham".



CHURCH AND PARSONAGE IN BELLINGHAM

The church made good progress for some time. Baptists moved in from the east and new converts were baptized and added to the church. Rev. A. Mehus was baptized Dec. 3, 1905, in Whatcom Creek. The first baptism in the new church took place March 25, 1906. Rev. Larson closed his work in Bellingham during the summer of 1909, and the church was without a pastor for almost a year. Fifty-five members were received into the church the years Rev. Larson was pastor. Rev. A. J. Stabell began his work as pastor of the church in the month of May 1910, when the church had twenty-eight members.

Marysville

One of the places visited by the missionaries in Washington was Marysville where there was a small group of Norwegian Baptists, among them Mr. and Mrs. Anton Lockert who had moved in from Tacoma. In 1908 Rev. L. J. Anderson came to Tacoma, Wash., to assist Rev. T. O. Wold with some extra meetings. In the month of July he came to Marysville to hold some meetings, and several were converted. July 31, 1908, Rev. Anderson led in the organization of "The Bethel Norwegian Baptist Church in Marysville". Mr. Anton Lockert was chosen secretary of the little church which was organized with seven members. Shortly afterwards a "free" preacher came to Marysville, and the little church was known as a Free church since then.

THE PIONEER PERIOD ON THE PACIFIC COAST

The Norwegian-Danish Baptist Conference of Washington

A Scandinavian Baptist conference was organized in Portland, Ore., Dec. 12-13, 1890. The conference was organized of five Scandinavian or Swedish churches and two Norwegian-Danish churches, Seattle and Tacoma. In 1891 the Rolling Bay church was received into the conference. The next year the eight churches had a total membership of 332. The American Baptist board gave three dollars for work among the Scandinavians for every dollar given by the conference itself.

This Scandinavian conference did not last long. It was dissolved in 1893 as the Swedish churches organized a Swedish conference. In that year the Norwegian work on the Pacific Coast was strengthened as Rev. G. P. Bergh was appointed a colporter-missionary by the American Baptist Publication society. He was a gifted and an able worker, who saw good results from his labor.

In July, 1894, a Norwegian-Danish missionary meeting was held in Seattle, and the next year "The Norwegian-Danish Baptist Conference of Washington" was organized in Seattle. The conference was made up of four churches, Seattle, Tacoma, Rolling Bay, and Ballard, which churches had a total membership of 182.

In 1901 the conference got another missionary, Rev. A. Taranger, who was supported by the Western Washington Baptist State convention and the American Baptist Home Mission society. He labored only six months as a missionary, however, as he became pastor of the church in Seattle in the fall of 1901. The following year Rev. P. P. Overgaard came from Norway and became a missionary within the conference, and he labored for two years. From 1908 to 1912 Rev. Carl L. Larsen was the missionary of the conference. He was a former Methodist minister who joined the Baptists in 1905. In 1913 Rev. N. H. Woldhagen was appointed as colporter-missionary by the Baptist publication society. He continued until 1914 when he died. In 1903 the Bellingham church was received into the conference. The Marysville church seems never to have united with the conference.

Chapter XX

OTHER FIELDS

It took many years before the Norwegian Baptists made any attempt to carry on work in the south or in the east, and the first attempts were not very successful.

TEXAS

When Rev. A. Brandt in 1885 was graduated from the seminary in Morgan Park May 5, he decided to make an attempt to take up work in Texas. He went to Meridian in Basque County and began work among a Scandinavian population of 1500. The work was very encouraging and people seemed to be eager to hear the gospel, but as Rev. Brandt had no financial support of any kind, and as the Texas Baptist State convention could not undertake the support of a new work, Brandt was compelled to give up the work in the fall of the same year. No other attempt was made to establish Norwegian Baptist work in Texas.

MASSACHUSETTS

Worcester

In 1890 two Norwegian Baptists, Mr. and Mrs. P. Bjorgum, moved to Worcester, Mass. The following spring O. L. Hoiem, who then was a student at the seminary in Morgan Park, came to work in Worcester for the summer. A suitable hall was rented in the central part of the town. The work was so promising that when Hoiem returned to the seminary in the fall, the American Baptist Home Mission society appointed Rev. C. J. Johnson, who just had closed his work in Alta, Iowa, as a missionary in Worcester. The appointment was made, however, on condition that the Massachusetts Baptist State convention should pay half of the expenses, and as the society could not do that no more work was attempted in Worcester.

OTHER FIELDS

Boston

The next attempt to establish a Norwegian Baptist mission in Massachusetts was made in Boston. The church in New York had organized a local mission society in order to be able to take up work on other places, and in 1904 Rev. P. Stiansen went to Boston and offered the Massachusetts Baptist Mission society part of the salary of a Norwegian worker in Boston. The society could not see its way clear to engage a man. A similar attempt was made in 1907 with the same result.

In the spring of 1909 the Swedish church in Boston invited Rev. Stiansen to come to Boston and hold some services, as a group of Norwegians were attending the services in the Swedish church. Stiansen came and held the meetings, and the result was that the Massachusetts Baptist Missionary society decided to support a Norwegian worker for four months. Ingvald Nilsen, who just then had been graduated from the seminary in Morgan Park, came and held services in the Swedish church. When the four months had ended, he left for Norway.

During the summer of 1910 Rev. J. R. Larson, who had spent a year in Norway, came to Boston. He was engaged by the Mission society, and with him permanent Norwegian work was established in Boston.

IOWA

Danish Baptist work began quite early in Iowa, and it became comparatively strong, but although the work was intended as Danish-Norwegian work, hardly any Norwegians were won. In 1896 the Danish-Norwegian Baptist conference of Iowa called Rev. L. J. Anderson as a general missionary, and he began his work Jan. 1, 1897.

Decorah

Rev. Anderson settled down in Decorah with its strong Norwegian population, and there he opened up a mission among his countrymen. Anderson found five Norwegians as members of the American Baptist church. These five were Mr. and Mrs. J. A. Alstad, Johnnie Alstad, Miss Julia Finney, and Miss Sarah Finney. Feb. 17, 1897, "The Norwegian Baptist Church of Decorah" was organized with eleven charter members. The eleven were the above mentioned five, Miss Marie Opland, Miss Anna Olson, Mr. and Mrs. Bredahl, and Rev. and Mrs. L. J. Anderson. Two days afterwards Miss Pauline Rude was baptized and joined the church.

The little church did not make much progress, but some few were converted and joined the church. If Anderson did not see great results of

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

his labors in Decorah, he did in the Danish churches in the state. Hundreds were converted under his ministry. In 1900 he closed his work to become general missionary in Michigan.

The Danish preacher, Rev. M. Nielsen, became Anderson's successor as pastor of the church in Decorah, and Rev. E. L. Myrland became general missionary in 1901. Myrland assisted Nielsen with some extra meetings in Decorah, and some converts were won, but the work proved otherwise to be little successful. Nielsen closed his work in 1901, and Myrland left the state in 1904 to become missionary in Wisconsin. Pressure from the American Baptist church was then made upon the little Norwegian church to make it disband. When several of the members moved to Chicago, the rest of the members united with the American Baptist church, and the only Norwegian Baptist church in Iowa had ceased to exist.

OREGON

The Scandinavian Baptist work on the Pacific Coast began in Oregon, but as time went on, it shifted to Washington. It was not before the close of last century that a Norwegian Danish work was attempted in Oregon.

In 1900 Rev. O. L. Hoiien was appointed a missionary among the Norwegians and Danes in Oregon. For about eight years he travelled around among the different settlements and preached the word of life, and many of his countrymen were brought over on the Lord's side.

McMinnville

The only place where organization of a local church was attempted was in McMinnville. Hoiien began to visit that city the first year he labored in Oregon, and after that he laid down a great deal of work there. Some Danish Baptists moved in about the same time, and March 18, 1902, the Danish-Norwegian Baptist church of McMinnville was organized with eight members. The Danish minister, Rev. A. Carlson from Iowa, was present and assisted in the organization. In *Den Evangeliske Herold* December 1902 Hoiien wrote:

"It was my joy again to have the opportunity to welcome five new members to the church last Sunday. These five belong to one family. The last month the church has doubled its membership as ten new members have been received, and several are ready to join us."

In *Signalet*, July-August, 1904, it is stated that the church had its own rented hall, and that the prospects were good. Rev. Hoiien was then living in McMinnville and gave a great deal of his time to the church.

OTHER FIELDS

From 1904 to 1907 the Danish preacher, Rev. S. C. Nielsen, was pastor of the church, which had forty-seven members when Nielsen closed his work. Shortly afterwards the members began to move away, and the church was dissolved. The church in McMinnville was mainly a Danish church.

NEW YORK

In the summer of 1903 Rev. P. Stiansen, who then was a student at the University of Chicago, was called down to New York by the New York City Baptist Mission society to work in the daily vacation Bible schools. At the same time Stiansen began to gather his countrymen for religious services in the old historic building, Mariners Temple. Several



MARINERS TEMPLE, NEW YORK

Baptists had come from Norway, and some Norwegians had been converted and baptized in American Baptist churches. Mariners Temple was located at the foot of the Bowery, the worst possible neighborhood, but it had a good central location for people living in New York, Brooklyn, Staten Island, and New Jersey, so the services were well attended.

THE PIONEER PERIOD ON THE PACIFIC COAST

The First Church of Greater New York

When the summer was over the City Mission society engaged P. Stiansen as a permanent worker. Oct. 22, 1903, a Ladies Aid society was organized with Miss Mary Danielsen as president. Dec. 3, 1903, "The First Norwegian-Danish Baptist Church of Greater New York" was organized with twenty-eight charter members. The old Swedish veteran, Capt. G. W. Schroder, was present and spoke on the occasion. Rev. P. Stiansen was chosen pastor; Bernhard Johnsen, A. L. Olsen, and D. Krogeness became deacons, Th. A. Johnsen secretary, and D. Krogeness treasurer. The church worshipped in Mariners Temple for five years, a period of constant progress. At the first annual meeting the church had forty-five members, at the third sixty-six, and the fifth annual meeting ninety-four members. Miss Ida Knudsen, who Feb. 1, 1904, was appointed missionary for the church, was of great help in the work. She served for many years.

The church had always looked upon Mariners Temple as a temporary location, and in the beginning of January 1909 the building of the Fourth



FIRST CHURCH IN BROOKLYN

Avenue Baptist church, located at Fourth avenue near 31st street, Brooklyn, was bought for \$8,000. Some improvements costing \$2,500 were made. The church moved then to Brooklyn, and supported by the Brooklyn Church Extension society, took up the work in a strong Norwegian community. Rev. Stiansen did not remain with the church very long after this move was made.

He left in November 1909 to become pastor of the Logan Square Norwegian Baptist church, Chicago. The church had 110 members when he left. About the same time the church dropped the word "Danish" from its name, as it had not been able to reach the Danish population.

When Stiansen left, Rev. O. M. Kihl became his successor, but served only up to August 1910. For about a year the church had no settled pastor, but Rev. J. R. Larson and H. J. Dahl, a student from Morgan Park seminary, supplied the pulpit for some months,

OTHER FIELDS

The Norwegian Baptist Mission, Brooklyn

Both during the summer of 1904 and of 1905 M. B. Holmen, a student from the Morgan Park seminary, worked in the daily vacation Bible schools in New York. In the spring of 1907 Holmen was called down to Brooklyn by the American Baptist Home Mission society and the Tabernacle Baptist church to take up a work among the Norwegians in Brooklyn. The services were held in the Tabernacle church at the corner of Third place and Clinton street. Feb. 18, 1907, Rev. Holmen organized a Norwegian Baptist mission, membership being open to believers of all denominations. This mission did a great deal of good, and many people were brought to a saving knowledge of the Lord Jesus Christ. Rev. Holmen labored in Brooklyn up to 1911 when he became pastor of the church in Minneapolis. H. P. Sollie, A. Christensen, and E. N. Tveten continued the work for some time, but then the mission was closed.



REV. M. B. HOLMEN

Chapter XXI

RETROSPECT

The period which now has been under discussion, from 1884 to 1910, was a period of progress. The pioneers met the challenge of the many open doors. They pushed the Norwegian Baptist work both eastward and westward, so churches were established from the Atlantic to the Pacific at the close of the period.

In Wisconsin six new churches were organized, and a group of the strongest men within the denomination had given their time to the work within the state. Eleven Norwegian churches were in operation within the state of Wisconsin during the period. In Michigan two Norwegian churches and several Danish-Norwegian churches had been organized, and in Illinois one.

In Minnesota nine new churches had been organized, and fourteen churches were in existence. Some of these were strong churches which exercised great influence. In South Dakota four new Norwegian churches beside some Scandinavian churches had been organized, and six Norwegian churches were in operation within the state.

The greatest progress had been made in North Dakota. Not less than twenty Norwegian churches had been organized within that state, so North Dakota had the strongest Norwegian Baptist work of any state within the union at the close of the period. In the state of Washington six churches had been organized, and Iowa and New York had each seen one church come into existence. A total of fifty Norwegian churches beside quite a few Scandinavian and Danish-Norwegian churches thus had been organized in the states from 1884 to 1910.

The greatest contributing cause to this progress was the establishment of the Danish-Norwegian Theological seminary in Morgan Park. A large number of well educated men went out from that institution full of zeal for the kingdom of God and full of passion for souls. Not less than 121 Norwegian students had attended the seminary during the period and most

RETROSPECT

of these men went out as pastors, missionaries, and colporters. Beside these graduates from the Morgan Park seminary a number of other preachers were also busy in the Lord's work, preaching the gospel.

Another cause was the fact that the members of the churches were better situated financially, so there was more money for religious work. More churches had their own pastor than in the period of pioneering, and there was more money for the sending out of travelling missionaries, who could take up new fields. The fact that the Norwegian Baptist work was closely connected with the American Baptist work and received liberal financial support from the American missionary organizations, was also a contributing cause to the progress made.

The period was also one of organization and cooperation. The old conference for the Northwestern states had just been divided into the Eastern and the Western conference when the period began. During the period these organizations were divided into state organizations, and several new such organizations came into existence. At the close of the period there were state conferences in Wisconsin, Minnesota, South Dakota, North Dakota, and Washington. The organization of these state conferences was of the greatest importance for the work within each state, but the weak point was that there was very little cooperation between the different states, and there was no organization with the responsibility of taking up work in states which had no Norwegian Baptist work. The Norwegian Baptists thus were divided into several separated groups, and it was not before in the next period that they became united into one national conference.

Although the period was one of progress, it was not exclusively so. Some of the churches had gone out of existence. Others had been changed into American Baptist churches. Again others had been amalgamated with American churches, or had been swallowed up by them. The constant moving of people from older communities to newer ones was responsible for the going out of existence of some of the old churches. There was also a steady stream of members going from Norwegian churches to American churches. As the Norwegians were very easily Americanized, the language was a small barrier for such a move after the Norwegians had been some years in this country. Although such an exodus was a loss for the Norwegian Baptist work, it was not much of a loss for the Baptist denomination or for the kingdom of God. On the contrary, many American churches were revived because of the influx of Norwegian members. It must also be remembered that one reason for the slowness of the

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progress in some fields was the fact that it was easier for the Norwegian Baptists to make progress as long as they labored in new settlements. In such places the people seemed to be more open for religious influence, and the people who had been born and raised under the influence of the Lutheran State church, were more willing to listen to non-Lutheran preachers than they were after they had strongly organized their own churches and their parochial schools. There was, of course, also another side to this, namely, that as the Norwegians became Americanized and accustomed to the American ideals, they became broader in their views, less biased, and more willing to listen to a sane gospel no matter who preached it. "

Chapter XXII

WORK IN THE STATES SINCE 1910

In 1910 the Norwegian Baptist Conference of America was organized, and from that time on all the Norwegian Baptist churches in the states as well as in Canada became united in their missionary activities as never before. The story of the development of the churches in this period will naturally be very brief. A special chapter will be devoted to the activities of the national conference.

WISCONSIN

At the beginning of this period the churches in Oconomowoc, Milwaukee, Rio, and Eau Claire had disappeared, and those in Half Way Creek, Dorchester, Washington Island, and Baldwin were soon to go the same way. The churches in La Crosse, Woodville, Barron, and Blair were still in activity.

La Crosse

Rev. Iver Larsen closed his pastorate in La Crosse in 1912. For two years the church was then without a pastor. From 1914 to 1925 Rev. T. Knudsen rendered faithful service as pastor of the church. It was a period of steady progress, although the church then went through a transition period in regard to language. Rev. O. Sivertsen served as pastor of the church from 1925 to 1928. In 1926 the church changed its name to Calvary Baptist church. From 1929 to 1930 Rev. J. E. Christiansen was pastor of the church, and then Rev. M. Vanderbeck served for two years. Rev. P. E. Lorentzen has been the pastor since 1934. The church had 130 members in 1936.

Woodville

From 1906 to 1910 the Woodville church was without a pastor, but as this period began Rev. J. A. Moe was called, and he served the church

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

for five years. From 1915 to 1918 Rev. E. N. Tveten was pastor of the church, which then had twenty members. In 1916 Rev. N. K. Larson assisted the church with some meetings, and a powerful revival broke out. About fifty surrendered their life to God at one meeting. From 1920 to 1922 Rev. Harold Olson served the church. At that time the name of the church was changed to "The First Baptist Church of Woodville".

In 1925 Mr. John Evenson, one of the charter members of the church, passed away, and he left \$3,000.00 to the church for a parsonage. When a suitable house had been bought, there was still money enough left to build a basement under the church.

The later pastors of the church have been: Rev. David Anderson from 1924 to 1926; Rev. P. H. Powell from 1926 to 1930; Rev. J. A. Moe from 1930 to 1931; Rev. H. Hearthberg from 1931 to 1933; Rev. Earl Widen from 1933 to 1934, and Rev. H. Hearthberg from 1934 to 1935. A. Sinkiewicz became the pastor in 1936.

The church had thirty-four members in 1936.

Barron

The Barron church decided in 1909 that the name "Maple Grove Baptist Church" should be adopted for advertising purposes, while the incorporate name should be retained for the organization. From 1909 to 1911 Rev. C. J. Johnson was pastor of the church. He served at the same time the American Baptist church in Barron. Rev. H. H. Savage then served the two churches for a short time. In 1911 Rev. N. K. Larson assisted the church with some special meetings and baptized nine converts. From 1913 to 1914 Rev. Aug. Pedersen served the church, and from 1914 to 1920 Rev. O. P. Lovik was pastor of the church. For several years the church was then without a pastor. Rev. A. Swenson served as pastor from 1926 to 1928, Rev. E. H. Belden from 1928 to 1930, and since the beginning of 1931 Rev. Ralph H. Spangler has been pastor of the church, which in 1936 had thirty-seven members.

General Work

Rev. N. K. Larson began as missionary among the Norwegians and Danes within the state of Wisconsin in 1909. In 1913 he gave only four months of his time to Wisconsin as he gave the other eight months of the year to the work as general missionary for the Norwegian Baptist conference of America. In 1914 he began to give all his time to the work of

WORK IN THE STATES SINCE 1910

the Norwegian conference. Wisconsin had then no Norwegian missionary before 1923 when Rev. J. R. Larson took up the work. He worked there for two years. In 1925 Rev. T. Knudsen took up the work as pastor-at-large in the state of Wisconsin, and missionary in Wisconsin in the service of the Norwegian Baptist conference of America. He still held that position in 1936.

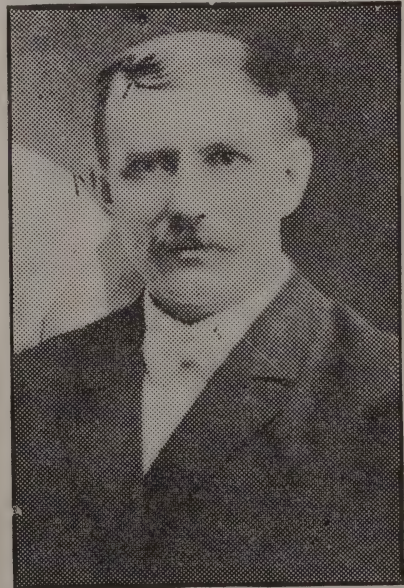
ILLINOIS

Logan Square, Chicago

Rev. P. Stiansen closed his work with the Logan Square church in 1912. He was succeeded by Rev. M. L. Rice, who served one year. Rev. C. W. Finwall was then again pastor of the church from October 1913 to January 1915. Rev. O. Breiding succeeded him and served up to 1918. Rev. J. O. Gotaas was pastor of the church from 1918 to 1922, and Rev. P. E. Lorentzen from 1924 to 1928. From 1928 to 1937 Rev. E. N. Tveten was pastor of the church, which in 1937 had 110 members. Rev. O. W. Brock took over the pastoral work in Logan Square in 1938.



A. J. AANAS, DEACON IN LOGAN SQUARE



J. A. OLSEN, DEACON IN LOGAN SQUARE

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

Humboldt Park, Chicago

Rev. C. W. Finwall closed his work in Humboldt Park only a short time after the church was organized.

During the spring of 1911 Rev. J. O. Gotaas served the church, and in May that year Rev. T. Knudsen, who just then was graduated from the seminary in Morgan Park, became pastor of the church. About that time the church moved to 2741 North avenue. Rev. Knudsen served as pastor up to the fall of 1913 when the church had fifty-five members. Rev. O. H. Walby served the church a little more than a year, and in 1915 Rev. A. Tonnes was chosen pastor. During the spring of that year the church moved to 1709 N. Fairfield avenue. A group of members left the church shortly before that time and formed Elim Norwegian Baptist church. This new church never prospered and soon disbanded.

The much weakened Humboldt Park church decided to move further west and rented a hall on Cicero and Castello avenues, and at the same time the name of the church was changed to Ebenezer Norwegian Baptist church. The change of location did not help the work, and in May 1917 the church decided to disband and to transfer the members to Logan Square Norwegian church.

Bethlehem, Chicago

When Rev. O. Langmo moved from Boston, Mass., to Chicago in 1928 he opened up a Norwegian mission in a little church located near North avenue and Kedzie avenue. In the spring this mission moved to North avenue and Troy street. Several were converted and baptized, and May 9, 1929, Bethlehem Norwegian Baptist church was organized with twenty-four members. Rev. O. Langmo was chosen pastor, and P. Halbom, G. Anderson and A. Thompson were chosen deacons. In June 1930 Langmo left for Norway. Since then Rev. O. E. Anshus has served the church from 1930 to 1932, Rev. H. P. Lovik from 1932 to 1935, Rev. B. Hoiland from 1935 to 1937. Two students from the seminary, S. Haukedalen and E. Sivertsen, have preached for the church since then. The church had thirty-six members in 1937.

The Norwegian Baptist Mission Society

After the Illinois, Michigan, Wisconsin conference was dissolved in 1899 the Pilgrim church—or the Logan Square church—in Chicago had no affiliation with any Scandinavian conference. In 1902 the Logan

WORK IN THE STATES SINCE 1910

Square church applied for membership in the Wisconsin Danish-Norwegian conference, but that organization did not think it wise to receive churches outside the state of Wisconsin.

In 1906 "The Danish Baptist Conference of Illinois and Michigan" was organized in Chicago. The purpose was that the Illinois churches could come to the assistance of weak Michigan churches. Shortly after the organization of this conference, the Logan Square Norwegian church applied for membership in the conference, but was refused, since the conference was a Danish organization. The national spirit had become strong in the Danish-Norwegian churches in Chicago at that time.

March 3, 1910, the Logan Square church appointed a committee of five to propose an organization which could take up new fields inside of Illinois as well as outside of that state. The committee proposed the organization of "The Norwegian Baptist Mission Society", and April 7, 1910, the Logan Square church recognized the organization of the society and joined it. Shortly afterwards the Humboldt Park church, Chicago, did the same. The first officers were: president, Rev. P. Stiansen; vice-president, Prof. H. Gundersen; secretary, Prof. C. J. Olsen, and treasurer, N. H. Hernes. According to the constitution churches could join the society as well as individuals. Quite a few individuals joined it, but only the two Chicago churches.

The work which this society undertook to do was to send out the students to nearby Norwegian fields, and an attempt was made to establish a new Norwegian mission in Austin, Chicago. This society was in existence about three years, and it made an earnest attempt to promote the Baptist work among the Norwegians as long as it existed.

MINNESOTA

During the later part of the last period the churches in Rolling Forks, Mankato, St. Peter, Bradford, Lakefield, and Queen ceased to exist, and St. Hilaire had become a Swedish church. The churches in Artichoke, Minneapolis, Sparta, Fosston, and Lake Lillian were in activity.

Artichoke

In 1914 Rev. H. M. Andersen closed his pastorate with the Artichoke church. From 1915 to 1921 Rev. O. M. Jorgenson was pastor of the church. In the summer of 1921 one of the young men of the church, a student at Northern Baptist seminary, Chicago, H. G. Jorgenson, came home to serve the church during the vacation. The result was that he re-

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mained with the church all through the year to the following fall. During the summer of 1921 the church sold the old parsonage and built a new one, a large and modern building. That summer the church again experienced a marvelous revival. Rev. O. Breeding came in the busy harvest-season to hold some meetings. A powerful revival broke out, and Breeding baptized fifty-seven converts. At the close of that year the church re-



PARSONAGE IN ARTICHOKE

ported 192 members. From 1922 to 1928 Rev. J. A. Moe served the church as pastor. In 1925 the church building was lifted, and a basement was built under it. During 1929 the church was served about nine months by Rev. M. Hamro, and from 1930 to 1934 Rev. O. Breeding was the pastor of the church. In 1936 Rev. H. G. Jorgenson took up the work in connection with his home church, which at that time had 181 members.

Minneapolis

Rev. M. B. Holmen became pastor of the church in Minneapolis in 1911 and served the church with great success up to the fall of 1919, when sickness compelled him to give up his work. 115 members were received into the church while he was pastor. Prof. C. Wingblad preached for the church a little more than a year, and then Rev. O. Breeding was pastor from 1921 to 1925, Rev. N. Nelson from 1926 to 1933, and Rev. H. W. Malmsten from 1933 to 1938. The present pastor is Rev. W. Olson. The church had 179 members in 1936.

The Minneapolis church took up a mission in the southern part of the city while Rev. Holmen was pastor, and there it erected the Ebenezer

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chapel. After some years' work, the mission was handed over to the American Baptists.



PRESENT CHURCH IN MINNEAPOLIS

Feb. 8, 1917, the church on Seventh street and Thirteenth avenue burned down, but preparations for a new building were immediately made, and Feb. 16, 1919, the first service was held in the basement of the new church, located at Sixteenth avenue and 33rd street south. Two years later the auditorium was finished. The completed building cost \$32,000.00.



MR. AND MRS. P. E. SATRUM

The church in Minneapolis has had a group of prominent members. J. L. Bransmark was the church clerk for more than forty years, P. E. Satrum was treasurer of the church for nearly forty years, and many others, both men and women, might well be mentioned.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

Sparta

Rev. H. M. Anderson closed his work in the Sparta church in 1914. From 1915 to 1921 Rev. O. M. Jorgenson divided his time between Sparta and Artichoke. From 1922 to 1927 Rev. Harold Olson was pastor of the churches in Sparta and in Lake Lillian. Rev. R. Boldt and Rev. A. Le Master served the church for some time. Rev. H. Hill is the present pastor. The church had forty-two members in 1936.

Fosston

From 1912 to 1914 Rev. H. J. Dahl was pastor of the Fosston church, and from 1915 to 1917 Rev. T. O. Wold served the church. The membership grew steadily in those years. Ten members were received in 1917. From 1919 to 1920 Rev. Harold Olson was pastor of the church. From 1923 to 1927 Rev. H. G. Jorgenson served the church in Fosston and the Swedish church in McIntosh. Fosston had thirty-four members in 1927. In January 1928 Rev. Harold Olson again took up the work in Fosston and served as pastor up to 1933.

The church had sold its parsonage in 1920 but another one was bought in 1928. Three years later the church building was enlarged, and a basement was built under it. During the summer of 1931 the church carried on tent-meetings with the assistance of the evangelist Pat Malone. A large number confessed conversion, and twenty-three persons were baptized, fourteen of them joining the church in Fosston. Since 1933 Rev. S. O. Haram has been the pastor of the church which reported seventy members in 1936.

Lake Lillian

In the fall of 1912 Rev. B. Jacobson became the pastor of the church, which then experienced a period of progress. New members were added, and a parsonage was built in 1913. In 1916 Rev. Jacobson closed his work, and Rev. John Sondenaa served the church from 1916 to 1918. Rev. O. P. Lovik was pastor from 1919 to 1920, and Rev. E. P. Johnson from 1920 to 1921. In 1922 Rev. Harold Olson began to serve the church together with the Sparta church.

At that time a new railroad had been built through the county, and a town had been laid out about four miles west of the church. A lot was bought in the new town, but the church hesitated to move away from its old location, especially out of regard for its growing Sunday school. In 1926 a basement was built under the church and three years later an

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addition was built to the church. In 1927 Rev. Olson closed his work in Lake Lillian, and the following year Rev. B. Jacobson again became the pastor and served up to 1937. Rev. R. G. Chisholm is the present pastor.

May 18, 1933, the church was completely destroyed by a tornado, and the parsonage damaged. The debris was scattered all over the roads and the fields for a great distance. It was a staggering blow as the church did not carry any tornado insurance. The members did not lose courage, however, but decided to rebuild the church. The Minnesota Baptist State convention said that the Lake Lillian church could get an empty church building with parsonage, at Neva, Minn., about 170 miles further north



PRESENT CHURCH IN LAKE LILLIAN

in the state. The Lake Lillian church accepted the offer, and one Monday morning in September the same year, seven men and two women drove up to Neva, and Saturday evening the same week all the materials were down in Lake Lillian. Erection of the new building was commenced immediately, and the first Sunday in December the building was used for worship although far from completed. During the summer of 1934 the auditorium was finished, and the following spring the basement was completed. Dedication services were held June 16, 1935, Rev. O. E. C. Hansen preaching the dedication sermon. The new church is in every way a better building than the old one ever was. The church had sixty-three members in 1936.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

NEW CHURCHES

Irving

During this period two new churches were organized in Minnesota. One of them was the church in Irving.

At the conference in 1915 it was reported that a Norwegian Baptist church had been organized at Irving in Kandiyohi County. The Danish missionary, Rev. C. H. Bolvig, had visited a few Danish Baptists who had moved in from Clarks Grove. When he found that the field was Norwegian, he notified Rev. A. Erickson and Rev. A. A. Ohrn, who both went there with the mission tent during the summer of 1914. A powerful revival broke out, and many wanted to be baptized. Since the community had been saturated with the teachings of the "Free" Christians, ten of those who wanted to be baptized refused to join a church, however, and both Erickson and Ohrn then refused to baptize them. The result was that Erickson baptized five converts, and "The Norwegian Baptist Church at Irving" was organized with sixteen members. A Sunday school and a Young People's society were also organized.

The same day Erickson and Öhrn left the field in the fall, ten converts were baptized by a preacher belonging to the "Free" Christians, and thus from the very beginning the little group of baptized believers stood divided, and consequently progress could not very well be expected. The church never grew.

Town of Huss

Early in the year 1916 Rev. A. Erickson visited Strathcona, Roseau County, for the first time. A Swedish Baptist, Conrad Karlson, had invited him. A great revival broke out, and many were converted. A couple of months later Erickson came back and baptized six converts, and the same day, June 25, 1916, he organized "Tabernacle Baptist Church of Town of Huss" with fourteen members. G. Snare was chosen moderator, and Mr. Holmberg deacon. L. L. Farmann, a student from the seminary, held tent meetings there that summer. In 1917 the church joined the Danish-Norwegian Baptist conference of Minnesota. A Ladies Aid society and a Sunday school were organized shortly after the church.

As was the case at Irving, so it was also in Roseau County. A couple of weeks after the church was organized a couple of "free" preachers came and baptized nine of the converts, and these were unwilling to join any church. From the very beginning then the baptized believers in the town

WORK IN THE STATES SINCE 1910

of Huss were divided in two opposing groups, and neither of them could make a favorable impression on the community. The church never had its own pastor, and it soon went out of existence. The members joined the Swedish church in Karlstad.

The Minnesota Conference

The Danish-Norwegian conference in Minnesota has had several general missionaries working within the state during this period. Rev. A. Huseby labored from 1910-11. In 1911 Rev. A. Erickson began as a missionary and continued as such up to 1919. In 1912 the Danish preacher, C. H. Bolvig, began as colporter-missionary for the Baptist Publication society, and he continued up to 1936. Rev. A. A. Ohrn labored as missionary within the state from 1922 to 1924 when he died.

SOUTH DAKOTA

Of the Norwegian churches in South Dakota, Oldham and Brookings had disappeared at the beginning of this period. Oldham had been amalgamated with the American church, and the church in Brookings had been dissolved.

Berton

From 1911 to 1913 Rev. E. P. Johnson was pastor of the Berton church. In 1912 a great revival broke out in Howard, and it spread to Berton. About fifty persons were converted. In 1913 the church building was enlarged. From 1914 to 1920 the church was again served by Rev. H. M. Andersen, and from 1920 to 1922 Rev. N. J. Lee preached for the church. He was at that time operating a store in Howard. From 1923 to 1924 Rev. C. N. D. Stabell was pastor of the church. From 1924 to 1926 the pastor in Oldham, Rev. R. J. Spiller, preached in Berton every Sunday afternoon, and from 1926 to 1929 Rev. Alfred Pedersen served the two churches. In 1930 a basement was built under the church building. From 1930 to 1931 Rev. G. Blix was pastor of the church, and from 1935 to 1936 Rev. Rabine served the church, which in 1936 had forty-one members.

Summit

The church in Summit was in low condition up to the summer of 1912 when Rev. L. J. Anderson and Rev. Aug. Pedersen held tent-meetings in Summit. A revival broke out, and Rev. Anderson baptized eighteen converts. The church was reorganized Sept. 13, 1915, under the

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

name of "First Baptist Church of Summit" with twenty-nine members. Rev. Anderson was state missionary in South Dakota at that time. Rev. Aug. Pedersen served as pastor of the Summit church and the Lily church from 1915 to 1917. The church made progress and reported forty members in 1916. In 1917 Rev. T. O. Wold became pastor of the church and served it for three years. It had fifty-six members then. Rev. O. I. Forester succeeded Rev. Wold and served the church from 1919 to 1921. Later pastors have been Rev. Fred Anderson 1921 to 1923, Rev. M. Hamro 1927-1928, Rev. K. Mead 1930-1932, Rev. R. Spiller 1933-1934, and Rev. C. A. Wicklund 1935-1936. The church had twenty-five members in 1936. Rev. H. E. Opperthausen became pastor of the church in 1937.

Lily

Rev. L. J. Anderson laid down some work in Lily when he was state missionary in South Dakota, and in 1915 he reported that the church had twenty members. From 1917 to 1920 Rev. T. O. Wold gave one fourth of his time to Lily while he was pastor in Summit. Since then Rev. A. K. Tollefson visited Lily several times and preached for the little group, but finally the church went out of existence.

Waubay

It will be remembered that in the later part of the last period the Summit church had a group of members living in Waubay. In 1910 Rev. A. K. Tollefson and Rev. S. C. Anderson held a series of meetings in Waubay, and several were converted. When L. J. Anderson was appointed missionary in the state in 1913 he made Waubay his home and laid down considerable work there. Rev. E. Loken labored also there for some time.

In 1915 Rev. Anderson assisted by G. Nesse, a student from the seminary, held tent meetings in Waubay, and Anderson baptized twelve converts. Shortly afterwards he organized Waubay Norwegian church with sixteen members. This is the only new Norwegian church organized in South Dakota in this period. The church made some progress, but when some of the members moved away, it was dissolved.

The Danish-Norwegian Baptist Conference

In 1911 the Swedish churches withdrew from the Scandinavian conference in South Dakota, and the Scandinavian conference took the name of the Danish-Norwegian Baptist conference. The Danish preacher, Rev.

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W. J. Andreasen, began as missionary for the conference in 1910 and made his home in Waubay. He continued his work up to 1913. Rev. L. J. Anderson then travelled as missionary in South Dakota the following three years, and Rev. P. C. Larsen, a Danish preacher, worked as state missionary from 1919 to 1920. From that time on the conference has had no travelling missionary, and no new fields have been taken up.

NORTH DAKOTA

North Dakota had seen its best days of progress as far as Norwegian Baptist work was concerned during the last period, but even in this period some of the churches were going strong, and some new churches were organized. Of the churches organized before 1910 about a dozen were operating as Norwegian churches after 1910.

Fargo

Rev. J. B. Sunth closed his second pastorate in Fargo in 1912. He was succeeded by Rev. A. Mehus who served up to 1917. Dr. O. Enget was pastor from 1918 to 1922, and then Rev. C. W. Finwall again became pastor of the church. In 1923 the Swedish church united with the Norwegian church, which then took the name "Calvary Baptist Church". Finwall closed his work in Fargo in 1930. Rev. V. H. Webster was pastor of the church which in 1936 had 252 members.

Grand Forks

The Grand Forks church was for years closely connected with the church in Hillsboro. Rev. L. J. Anderson was pastor of the church in Grand Forks from 1909 to 1913 while he also served the Hillsboro church. In 1912 Anderson experienced a great revival in Grand Forks, the greatest he had ever taken part in, he reported. He baptized several converts that year. Next year he closed his work in Grand Forks. From 1914 to 1916 Rev. O. Bergstrom served as pastor of the church. It was a period of progress, and several new converts joined the church. Rev. C. J. Hill then served the church for some time. In 1930 the church disbanded, and the property was given to the Norwegian Baptist Conference of America.

Hillsboro

Rev. L. J. Anderson became pastor of the church in Hillsboro in 1909 and served it for four years. As he was very much interested in the

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social conditions of the people, he was chosen mayor of Hillsboro in 1912. He continued his work in the church at the same time up to 1913 when he left for South Dakota.

Rev. Anderson was the last pastor Hillsboro church had. It went down gradually, and when it finally went out of existence, the North Dakota Baptist State convention took over the church property and sold it.

Valley City

When Rev. O. Enget closed his pastorate in Valley City in 1911, Rev. O. M. Jorgenson became pastor and served for four years. Rev. A. Quello was then pastor of the church from 1916 to 1918 and Rev. J. O. Gotaas from 1918 to 1919. Rev. J. A. Moe was the next pastor, and he served from 1919 to 1922. The church then changed its name to First Baptist Church of Valley City, and from that time on it has been an American church. Rev. W. A. Weyrauch was pastor from 1922 to 1930, Rev. C. W. Finwall from 1930 to 1932, Rev. A. J. Fieldus from 1932 to 1935, and Rev. F. W. Swanson since 1936. The church had 155 members in 1936.

Cooperstown

Not much work was carried on in Cooperstown after 1910, but the church was full of missionary zeal and carried on missionary work in its mission tent on other places. In 1912 the church carried on tent work in Duluth, Minn., and Superior, Wis. However, the church was not ready to give up the work in the local field. In 1915 the church decided to support a pastor together with the American Baptist church in Cooperstown, but this decision was never carried out, and the result was that both the Norwegian and the American Baptist churches went out of existence. There are still a group of sturdy Norwegian Baptists on the Cooperstown field.

Barton

Rev. J. A. H. Johnson became pastor of the church in Barton in 1911, but he moved away before the year was out. Rev. N. A. Nilsen was pastor of the church from 1913 to 1914. From that time on the church has not had any pastor. Members moved away, and the church went out of existence. The church property is still there, and it is used occasionally for religious services.

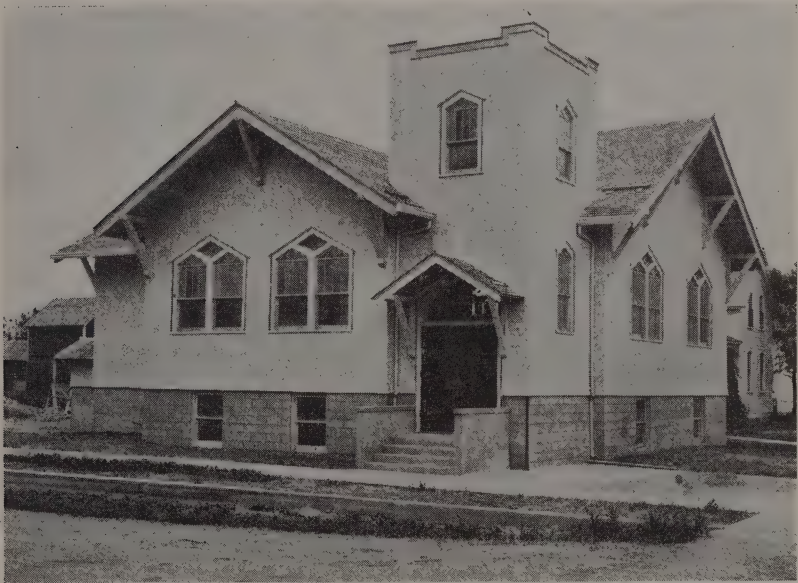
WORK IN THE STATES SINCE 1910

Vang

Rev. I. P. Olberg closed his pastorate in Vang in 1911 and moved to Montana. The same year Rev. J. C. Johnson became pastor in Vang and served one year. Rev. H. B. Nymoen was pastor of the church from 1913 to 1915. In 1915 the church bought the parsonage which originally had been built by the church in Poplar Grove. For several years the church in Vang was without a pastor, but since 1928 Rev. B. Kjenstad has been pastor of the church, which in 1936 reported fourteen members.

Park River

In 1913 Rev. A. Quello became pastor of the two churches in Park River, the Norwegian and the American, and he served them up to 1915. Rev. J. A. H. Johnson assisted the church for some time, and then Rev. J. E. Boen was pastor of the Park River church and the church in Vang



PRESENT CHURCH IN PARK RIVER

from 1918 to 1920. Again the church was without a pastor until Rev. R. J. Jensen took up the work in 1921 and served it for six years. Rev. O. M. Jorgenson has been the pastor of the church since 1929. The church had sixty-three members in 1936.

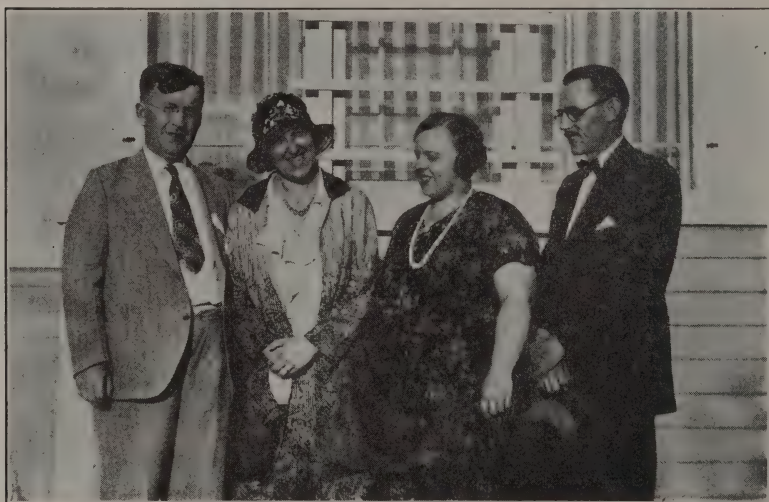
HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

Powers Lake

The first pastor of the church, Rev. O. Breiding, closed his work with the church in 1914. In 1912 the church building had been moved into the town of Powers Lake, which had been founded shortly before the railroad came through in 1911. The lot was given by Mr. Martin Peterson, a member of the church. Rev. E. Monnes served the church from 1914. Two years later a parsonage was built. In January 1922 Rev. Monnes left in order to become pastor of the church in Seattle, Wash., but he returned in the fall of the same year and served up to 1926. In 1927 Rev. O. Breiding again became pastor of the church and served it up to



CHURCH IN POWERS LAKE



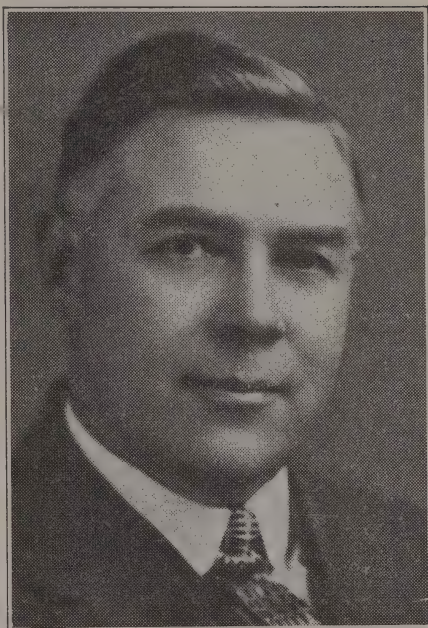
REV. AND MRS. E. MONNES; REV. AND MRS. H. G. JORGENSEN

1930. Rev. H. G. Jorgenson was then pastor of the church from 1930 to 1936. In 1931 the church building was enlarged. In 1937 Rev. E. Monnes again became pastor of the church and served a little more than a year.

WORK IN THE STATES SINCE 1910

Powers Lake has always been an active church. It has constantly grown, not only from converts in Powers Lake but from its many outstations. Preachers like J. S. Lund and Dr. O. Enget have been a great help to the church, and a group of consecrated young people have formed gospel teams which have gone out to the outstations. In 1916 the church in Palermo was organized as a daughter church of Powers Lake. About a score of young men and women have gone out from the church in Powers Lake as active workers in the Lord's work.

More than 600 members have been received into the

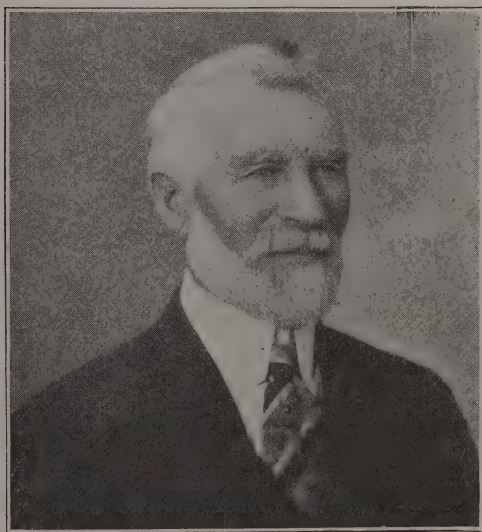


DR. O. ENGET

church since its organization. In 1936 it reported 332 members.

Gladys (Zahl)

After Rev. S. O. Borsheim closed his pastorate in 1910 the church was not strong enough to have a pastor who gave his time to the church. When Rev. Borsheim in 1911 had taken a homestead in Williams County, he served as moderator of the church until his death in 1931. In that year the church bought a house for \$500



REV. S. O. BORSHEIM

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

and changed it into a church building. The church had then only seven members.

Aug. 27, 1934, the church was reorganized under the name of "Salem Baptist Church of Zahl" with nineteen members; seven came from the old Gladys church, and ten from Powers Lake. John Anderson was chosen moderator; Clifton Anderson, secretary, and Avry Børsheim treasurer. This reorganization was a result of tent meetings which had been conducted through the summer by the missionary, Rev. O. E. Cedolph-Hansen.

Litchville

There was not much activity in the Litchville church in the early part of this period. The church did not have its own pastor, but the pastor in Valley City laid down some work there. In 1914 the Woman's American Baptist Home Mission society appointed Miss Anna Kvamme as a missionary for Valley City, Cooperstown, and Litchville, but a few years later the Litchville church had ceased to exist, as most of the members had moved away.

NEW CHURCHES

Esmond

During the summer of 1915 Rev. A. A. Ohrn and Rev. C. J. Hill held some tent meetings in Esmond, Benson County, and several persons were converted. Later on Rev. O. Larson came and held some meetings and baptized two persons. Feb. 19, 1915, Larson organized "Sharon Norwegian Baptist Church of Esmond" in the home of Fred Rauch. Sometimes it has been called the Baptist church at Hesper. The church was organized with eight members. Ole O. Hellesvig was elected deacon, John O. Logan, secretary, and Mrs. Fred Rauch, treasurer. The understanding was that Rev. J. A. H. Johnson, who served the Barton church, should also visit Esmond. The church never grew and soon ceased to exist.

Roseglen

In 1916 Rev. C. J. Hill and Rev. O. Larson held a series of meetings in a Norwegian settlement south of Ryder in Wells County. Sept. 17, 1916, Rev. Hill baptized three converts, and the same day "The Baptist Church of Roseglen" was organized with seven members. A. J. Granum was elected deacon, Mrs. John Peterson, secretary, and Robert Mellem, treasurer.

WORK IN THE STATES SINCE 1910

This church grew, but it did not join the Norwegian conference. In 1926 it reported forty-four members. In 1936 the membership had gone down to twenty-six.

Palermo

The church in Powers Lake took up Palermo in Mountrail County as an outstation in 1913. Several converts were won, and these joined the church in Powers Lake. Nov. 5, 1916, Rev. O. Larson organized "Eben-Ezer Norwegian Baptist Church, Palermo" with eight members. H. Halvorsen was elected deacon, Mrs. Ester Lawson, secretary, and O. Halvorsen, treasurer. Rev. O. N. Norman was chosen pastor.

The little organization soon got its own house of worship, a former schoolhouse, and the work seemed to be very promising. When Norman shortly afterwards closed his work and no successor to him was secured the church soon ceased to exist.

The North Dakota Conference

When this period began Rev. O. Larson had already for years been a missionary among the Scandinavians in North Dakota, and he continued his blessed work up to 1925. He organized most of the churches in North Dakota and fed God's children with the bread of life.

In 1913 Rev. C. J. Hill began as colporter and Sunday school missionary in North Dakota for the second time in the service of the American Baptist Publication society and in cooperation with the conference. He continued in that work up to 1925.

It is interesting to see how the name of Rev. J. O. Modahl has been connected with the missionary work in North Dakota for years after his death. Modahl died in 1894, and when his wife died a few years later, she gave what money she had to the American Baptist Publication society, which bought a colporter-wagon and a team of horses and called this outfit "Modahl's Memorial". Rev. E. P. Johnson travelled with this wagon. When the days of the automobile came a colporter auto was secured for North Dakota and that auto took over the name "Modahl's Memorial".

Several Norwegian missionaries have in the later years been engaged by the state convention and have been working with the conference. Rev. O. Breiding labored from 1919 to 1921, Rev. C. W. Finwall from 1920-1922, Miss Emma Anderson from 1922-1924, Rev. H. H. Gunderson from 1923-1925, and Rev. E. Monnes from 1927-1937.

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The Norwegian conference of North Dakota has year after year carried on successful tent work in the state with the assistance of students from the seminary. Dr. O. Enget, who for the last fourteen years has been the president of the conference, has made a large contribution to the work of the conference.

THE PACIFIC COAST

It was only in the state of Washington the Norwegian Baptists carried on any work on the Pacific Coast at the beginning of this period.

Seattle

Rev. P. Petersen served the church from 1910 to 1918, a period during which the church made steady progress. Rev. A. Tangen succeeded him and served from 1918 to 1921. During that time Pentecostalism got a strong hold on the church, and in 1921 Rev. Tangen with a group of the members left the church and started an independent mission. Since then the church in Seattle has had a hard struggle to make any progress. Rev. E. Monnes was pastor part of the year 1922, and



REV. A. MEHUS, SEATTLE

Rev. A. Mehus has been the pastor since 1923. About 400 members have been received into the membership of the Seattle church, which in 1936 had sixty-three members.

Tacoma

Rev. O. Enget was pastor of the church in Tacoma from 1911 to 1915. The church had 116 members when Enget closed his work there. Rev. A. Tangen served the church from 1915 to 1918, H. B. Nymoer from 1918 to 1919, and O. M. Jorgensen from 1921 to 1923. For a long time the church was then without a pastor and the work went down. From 1926 to 1929 Rev. J. C. Kellogg served the church, and in 1930 the church disbanded.



C. B. FORLAND, SEATTLE

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The property was sold and the money given to several missionary projects.

Ballard

When Rev. O. L. Høien closed his pastorate in Ballard in 1911, Rev. S. O. Borsheim was pastor for one year, and then Rev. L. O. Williams served the church from 1913 to 1915. Many new members were received during those years. H. B. Nymoen followed Williams and served for three years. After 1918 the church had no pastor, and in 1922 the church disbanded, most of the members uniting with the church in Seattle.

Bellingham

Rev. A. J. Stabell closed his pastorate in Bellingham in 1912, and Rev. O. Breiding served as temporary pastor from 1912 to 1913. In 1913 Rev. J. Simpson became pastor of the church. The following year the



PREACHERS ON THE PACIFIC COAST AT THE CONFERENCE IN 1915.
FROM LEFT TO RIGHT, SITTING: N. H. WOLDHAGEN, H. GUNDERSEN, J. SIMPSON.
FROM LEFT TO RIGHT, STANDING: O. ENGET, J. SONDENAA, L. O. WILLIAMS,
S. REINHOLDTSEN, N. K. LARSON.

church changed its name to "The Norwegian Baptist Church of Bellingham". In 1916 a parsonage was built. Rev. Simpson closed his work in Bellingham in 1917. Rev. A. Mehus served as pastor from 1917 to 1922.

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In June 1922 the church burned down, but by October that year it had been rebuilt. Rev. O. M. Jorgenson was pastor of the church from 1922 to 1929, and from 1930 to 1934 Rev. J. R. Larson served the church. Rev. R. J. Jensen has been the pastor since 1934. In 1936 the church had thirty members.

The Norwegian-Danish Conference

The Washington conference was not strong during this period. Rev. Carl L. Larsen, who began as a missionary for the conference in 1908 closed his work in 1912. Rev. N. H. Woldhagen served as a colporter-missionary from 1912 to his death in 1916, and Rev. T. O. Wold travelled as a missionary for some time.

The conference met, not only for its annual meetings, but it generally held quarterly meetings, and these meetings were of an inspirational nature. The last meeting of the conference was held in 1927. Since then the church in Seattle and the church in Bellingham came together for devotional purposes, but no business is transacted, and no work is carried on outside these two local churches.

Portland, Oregon

In 1911 C. Thompson, a deacon in the church in Tacoma, moved to Portland, Ore., and in September the same year Rev. O. Enget and Rev. A. J. Stabell came to visit him. Since there were not less than 9000 Norwegians in Portland they held some Norwegian services in East Baptist church. Many people came to these services, and many of them were Baptists. A Ladies Aid society was organized at that time.

When Rev. N. K. Larson had become general missionary for the Norwegian Baptist conference in America, he visited Portland in May 1913 and held Norwegian services in the White Temple. In the fall of that year he came back to Portland, and Dec. 14, 1913, "The Norwegian Baptist Church of Portland" was organized with fifteen members. Rev. N. K. Larson, Rev. O. Enget, and Rev. N. H. Woldhagen were present and assisted with the organization.

The prospects for progress were very good, but still the church did not last very long. Since the other churches on the Pacific Coast had been organized as Norwegian-Danish churches, and the church in Portland was organized as a Norwegian church, a correspondent from Washington wrote in *Vægteren* no. 1, 1914, and directed a severe attack on

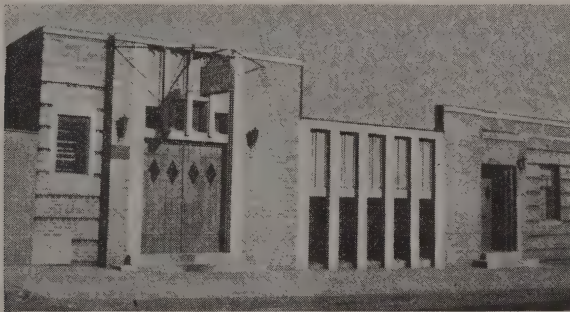
WORK IN THE STATES SINCE 1910

those who had organized the church in Portland. When the church shortly afterwards wanted to call a pastor and applied to the Baptist State convention for financial aid, it was refused, and a correspondent in *Missionæren* reported that the reason was that the before mentioned correspondent to *Vægteren* had recommended that financial aid be refused the little, new church in Portland. It is quite evident that the extreme spirit of nationalism was responsible for the lack of progress in Portland. Rev. N. K. Larson visited Portland several times, and he baptized some converts, but as the church never had a pastor, the task of keeping a church going in a large city without any under-shepherd proved to be difficult.

THE ATLANTIC COAST

Brooklyn, New York

When Rev. O. M. Kihl closed his work in Brooklyn in the summer of 1910, and his successor, Rev. C. J. Olsen, died in December 1911, the church turned to its first pastor, Rev. P. Stiansen, Chicago, and asked him to come back to Brooklyn. He came and served the church up to the fall of 1914. Rev. M. Bergethon then served as pastor from 1914 to 1917,



PRESENT CHURCH IN BROOKLYN, N. Y.

and Dr. O. Enget from 1917 to 1918. In the fall of 1918 Rev. O. E. Cedolph-Hansen became pastor of the church and served for seven years. In 1925 Rev. E. Sellevold came from Norway and became pastor of the church.

In 1928 the church decided to move away from the location on Fourth avenue and bought a lot on 57th street, near Seventh avenue. In 1931 the lower part of a new building was erected. It was dedicated

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

Feb. 14, 1932. The building cost about \$40,000.00. In 1933 Rev. Selle-vold returned to Norway, and Rev. T. H. Langmo came from Norway to become his successor. He closed his work in 1937 and returned to Nor-way. Rev. E. N. Tveten is now the pastor of the church.



REV. E. N. TVETEN

While the different pastors came and went, the church had one worker who remained, Miss Ida Knudsen, later Mrs. O. Breding. She became the mis-sionary of the church in 1904 and worked practically all the time up to 1927. She performed a remarkable work inside the church as well as out-side of it.

The church has carried on several outstations in New Jersey, Ridgefield Park, Bogota, and Hackensack. It has also carried on work on Long Island, and it erected a small chapel in Hempstead, L. I., but the work there has been given up.

The church reported about 130 members in 1936.

Boston, Massachusetts

In October 1910, Rev. J. R. Larson began his work in Boston, and services were begun in a hall on 2½ W. Cottage street, Roxbury. Some converts were baptized, and May 9, 1912, "The Norwegian Baptist Church of Boston" was organized with the following eight charter members: H. Brodin, Mrs. H. Brodin, Mrs. Julia Olson, Mrs. Mina Dahl, Miss Fina Johansen, H. Neraas, Miss Augusta Andersen, and Rev. J. R. Larson. As secretary was chosen H. Neraas, and Rev. Larson was chosen pastor. Larson closed his work in the spring of 1913, and in the fall of the same year Rev. M. L. Rice was chosen pastor and served up to 1919.

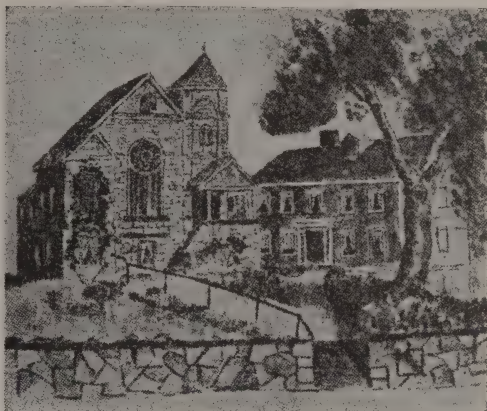
In 1916 the church rented a vacant church building on Virginia street, Dorchester, and in 1919 a church building on Capen street, Dorchester, was bought. The church had about fifty members, when Rice left.

WORK IN THE STATES SINCE 1910

Rev. Alf C. Krane served as pastor of the church from 1920 to 1922, and Rev. J. B. Dahl served from 1922 to 1924. Rev. O. J. Langmo came from Norway in 1924 and served as pastor of the church for three years.

In 1927 the church sold its property in Dorchester and bought its present house of worship on St. James street, Roxbury. The same year a little chapel was built at 40 Ruskin road, Hyde Park, where a mission had been opened.

Rev. H. G. Jorgenson was pastor of the church from 1927 to 1930, Rev. G. Blix from 1931 to 1933, and Rev. O. E. Anshus from 1934 to 1937. Rev. H. C. Johnsen became pastor in Boston in 1937. The church reported fifty-four members in 1936.



CHURCH AND PARSONAGE IN BOSTON

New Jersey

In 1913 Mr. A. Christensen from the Baptist mission in Brooklyn and Rev. P. Stiansen from the church in Brooklyn began to hold services in Manasquan and Elizabeth, N. J. A great interest was manifested in Manasquan, and in the fall of that year Rev. A. Tangen was engaged as missionary among the Norwegians in New Jersey by the Norwegian Baptist conference of America and the New Jersey Baptist State convention. This mission in New Jersey seemed to be promising, but when Tangen in 1915 went to Tacoma, Wash., and his successor, Rev. O. H. Walby, stayed only a few months, since the state convention withdrew its support, no permanent results came of the work.

The Norwegian Baptist Mission Society for the Eastern States

From Oct. 9 to 14, 1914, Norwegian Baptists from the Atlantic Coast met in Boston, Mass., and organized "The Norwegian Baptist Mission Society for the Eastern States". This organization is generally called

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"The Eastern Conference", and it has carried on an important work all these years. The organization has met for its annual meeting alternately in Brooklyn and Boston, and the pastors of these two churches have served as president and vice-president.

In 1916 Rev. L. J. Anderson was appointed as colporter-missionary for the eastern states. He labored faithfully from Maine to New Jersey up



REV. A. TANGEN

to 1923. Quite often he carried on tent work in the summer time, and was assisted by students from our seminary.

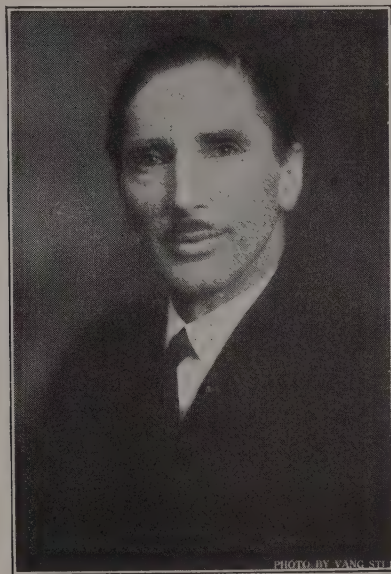
In 1925 Rev. M. Bergethon was appointed colporter-missionary, and he labored faithfully until he passed away in 1936. He held successful tent meetings both in Brooklyn, in New Jersey, and in Boston and Hyde Park, Mass. Rev. T. H. Langmo, the pastor of the church in Brooklyn, gave part of his time as a missionary in connection with the conference.

WORK IN THE STATES SINCE 1910

MONTANA

In the beginning of this century a great many Norwegians moved into Montana, and some Baptists were among them.

When Rev. I. P. Olberg closed his work in Vang, N. D., in 1911, he moved to Montana and took homestead near Gilford. Here he also began to preach the gospel, and in 1912 a church was organized with about twenty members, and Rev. Olberg was called as pastor for the new church in Gilford and the church in Havre. Both these churches were American churches, but they had Norwegian members, many of them had come from Artichoke, Minn.



REV. M. BERGETHON

In 1916 Rev. J. R. Larson was appointed colporter-missionary in Montana by the American Baptist Publication society and the Norwegian conference. He made Great Falls his home, but travelled through the state, visiting the Norwegian colonies. From the very beginning he saw results of his labors. Several summers Rev. Larson carried on tent work in Montana, assisted by students from the seminary and other workers. Larson closed his work in Montana in 1923, and since then no Norwegian Baptist minister has been engaged in that state.

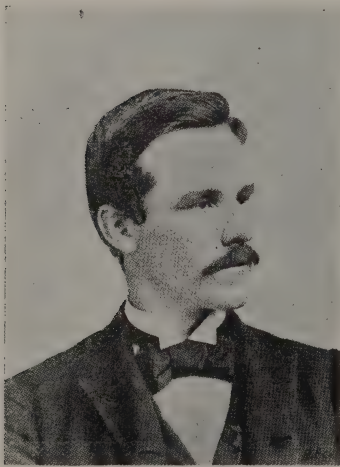
Chapter XXIII

CANADA

It was not before the latter part of last century that Norwegian Baptists undertook to carry on any work in Canada. Martin Bergh, T. O. Wold, and E. S. Sunth became the pioneers in the large British dominion.

M. BERGH

Martin Bergh was born in Mosvik, near Trondheim, Norway, Sept. 1, 1869. At the age of sixteen he was converted to God, and shortly



REV. M. BERGH

afterwards he came to Fargo, N. D., where he was baptized by Rev. J. A. H. Johnson in August 1887. Immediately he began to witness for Christ. In 1892 he was licensed to preach by the Fargo church and took up the work in Bismarck where he became the pastor of a Scandinavian church he organized. In 1894 he went to Winnipeg, Manitoba, and began work among the Scandinavians. The result was that May 1, 1894, he organized the Scandinavian Baptist church of that city with fourteen members, ten Swedes, three Danes, and Rev. M. Bergh who became the pastor. April

13, 1895, Bergh was married to Miss Petrea Lind from Bornholm, Denmark.

In 1895 he was pastor of the church in Grand Forks, N. D., for a short time, and then he was pastor in Valley City, N. D., a couple of years. Bergh then spent some years on the Pacific Coast, working as an evange-

CANADA

list, until 1903 when he took up the work as missionary in Manitoba, especially among the Norwegians and Danes. Churches were organized in Wetaskiwin and Calgary. In 1908 he took up the work as agent for the British and Foreign Bible society. From 1920 to 1923 he was pastor of the Prairie Park Baptist church, and then he took up the work in Sedgewick where a church was organized. Since 1927 he has been living in the district near Kingman, Alberta.

In 1905 Rev. E. S. Sunth moved from Valley City, N. D., to Cartwright, Man., where he took homestead. During the fourteen years he lived there he preached a great deal both in Canada and in North Dakota.

In 1911 the Norwegian General conference sent Rev. Sunth out as a missionary in Canada for three months. He travelled widely, visiting among other places Birch Hills, Sask. He spent several weeks in Winnipeg, where he held many meetings, and where he saw five persons converted. From 1920 Sunth had his home in Winnipeg where he lived until his death in 1929.

Around 1910 Rev. A. A. Brønnum moved from North Dakota to Manitoba where he made his home. He was engaged by the Bible society as a missionary for some time and visited several Norwegian fields.

In 1902 a Scandinavian Baptist church was organized in Kipling, Ontario. The following year a church was organized in Killam, Alta. In 1914 the church in Winnipeg, Man., was organized, and three years later Rev. J. Simpson became pastor of that church at the same time he became a missionary on the large field of Canada. He was engaged by the Norwegian Baptist conference and the Baptist Union of



REV. J. SIMPSON

Western Canada. In 1916 a church was organized in Robsart, Sask., and two years later another church was organized at Birch Hills, Sask.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

In 1921 Rev. J. Simpson closed his work in Winnipeg and gave all his time to the work as general missionary for Western Canada, Manitoba, Saskatchewan, and Alberta. The field was large, and great were the difficulties, but Simpson trusted in God and did a great work. In 1923 he got a gospel tent, and that was of great help in his work. In that year he organized a church in Kingman, Alta.

However, it was soon understood that Western Canada was too great a field for one man, and in 1926 the field was divided up into three districts. Rev. Simpson became missionary in Alberta, Rev. E. N. Tveten missionary in Saskatchewan, and in 1928 Rev. R. J. Jensen became missionary in Manitoba. When Rev. Tveten in 1928 left Canada, Rev. C. N. D. Stabell took up the work as missionary in Saskatchewan.



REV. C. N. D. STABELL

The Canadian churches always felt the need of a closer cooperation, but no attempt was made to come together to a conference before 1936. In the fall of that year a conference of devotional nature was held in Brancepeth, and that conference was so important that another one was held the same place in the summer of 1937. At that time the first steps were taken

towards a permanent organization of a conference.

Kipling, Ontario

During the years of pioneering Scandinavian Baptist work was taken up at Kipling in Ontario. A church was organized, and a house of worship was built in 1902 on the shore of the beautiful Deer Lake. A Rev. Anderson was the first pastor; he served up to 1907. One of the members, G. T. Johansen, was then chosen pastor, and served it for five years. He is still living, is ninety years old and is a deacon in the church. From 1912 to 1935 Rev. Gustav Engstrom was pastor of the church.

In 1916 the church split in two. It seemed that the Norwegian members for some reason left the church and started an independent work in a building belonging to one of the members. The schism was not of long duration, however, and the Norwegian members returned to the Scan-

CANADA

dinavian church. Since February 1936 Rev. A. J. Fuglesang has been pastor of the church, which at that time had twenty members.

ALBERTA

Killam

In 1903 Rev. T. O. Wold came from South Dakota to become a missionary in Alberta. The following year he became pastor of the Scandinavian church at Camrose which had been organized in 1903. At the same time Wold became pastor in Camrose, he took up Killam as an out-station, a place where a small Scandinavian church had been organized in 1903. The majority of the members in the church in Killam were Norwegians and Danes. Wold served the church up to 1907, when he left to become pastor in Tacoma, Wash.

Rev. Wold came back to Canada in 1911 to become pastor of the Killam church and the Camrose church. This time he served the two churches three years, and then he returned to the States.

In 1915 Rev. C. N. D. Stabell became pastor at Killam, and he served that church up to 1917 when he went to Norway. Rev. O. Nesterud succeeded Stabell, and was pastor in Killam up to 1920.

The church now changed its name to "Prairie Park Baptist Church" and called Rev. M. Bergh as pastor. At the same time the church joined the Swedish conference. Bergh closed his work in Killam in 1923. Since then Swedish pastors have served the church.

Kingman

One of the places Rev. J. Simpson visited when he began his work as missionary in Western Canada, was Kingman, Alberta, where he found a few Norwegian Baptists, among them Mr. and Mrs. C. Simpson. Simpson baptized a few converts, and Aug. 27, 1923, he organized the Norwegian Baptist church of Kingman with thirteen members. Simpson was chosen pastor of the church, and as he at that time had his home in Camrose, only twenty miles from Kingman, he visited the little church often. A few years after the organization of the church Simpson moved to Kingman, but he continued his work as missionary in Alberta.

The little church did not grow very fast, but some converts were baptized and added to the church. The services were held in private homes, in the schoolhouse and in the theater in the little town. In 1928

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

the church got an acre of land near the town and began to raise money for a church building.

In 1931 the Swedish missionary in Alberta came to Kingman with an English speaking evangelist and held some meetings. Some were converted and baptized, and a little Swedish Baptist church was organized. The situation was then that in a little town with ninety inhabitants there were two Scandinavian Baptist churches, both of them using mainly the English language. It is quite evident that such a situation could not make a good impression on the community, and neither of the churches grew. In 1934 Rev. O. Breiding spent part of the summer in Kingman, and he recommended that both churches should disband, and a Canadian Baptist church be organized. Next year Rev. Breiding and Rev. O. E. Cedolph-Hansen came to Kingman and spent part of the summer there. They held a series of meetings in a gospel tent, and July 26, 1933, the two churches decided to disband, and the same day "The First Baptist Church of Kingman" was organized with thirty-eight members, four of which had been baptized by Rev. Breiding. The agreement was that the new church should not belong to any of the two Scandinavian conferences, but should cooperate directly with the Canadian Baptists.

Valhalla Centre

The Peace River Valley district in the northern part of Alberta is one of the strongest Norwegian settlements in Canada, and it has very few churches of any denomination. Among the many Norwegians who moved into the district were several baptized believers. Klaus Brekaas and wife had come from the Baptist church in Trondheim, Norway; Mrs. Carl Foss had come from the church in Gjesdal, Norway, and Andreas Olderskog and wife had come from the Free Mission in Norway. He had preached the gospel among them for several years.

In 1931 Rev. J. Simpson and wife came to Valhalla Centre and began a series of meetings. A great revival broke out, and scores were converted.

During the summer of 1932 Rev. O. Breiding and Rev. T. Knudsen accompanied Rev. J. Simpson to Valhalla Centre, and they held some meetings there. The following summer O. Breiding and J. Simpson held tent meetings there, and Aug. 21, 1933, they met in the tent and organized "The Norwegian Baptist Church of Valhalla Centre" with the following fourteen members: Rev. J. Simpson and wife, Klaus Brekaas and wife, Ole Brekaas, Erik Brekaas, Aslaug Brekaas, Einar Brekaas, Mrs.

CANADA

T. O. Torgerson, Mrs. Matt Olson, Mrs. Carl Foss, and Mrs. Sven Svanberg. Rev. J. Simpson was chosen pastor; Andreas Olderskog and Klaus Brekaas, deacons; Ole Brekaas, secretary, and Erik Brekaas, treasurer.

The work made good progress. A Sunday school and a Ladies Aid society were organized, and several were converted and baptized.

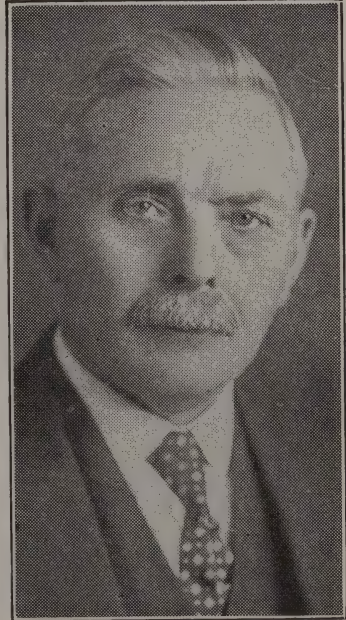
In 1936 a lot was secured, and during the summer of 1937 a church building was erected with the assistance of the Norwegian conference and the Baptist Union of Western Canada. The church was dedicated Aug. 1, 1937.

Winnipeg, Manitoba

The first Norwegian Baptists in Winnipeg were Mr. and Mrs. M. A. Meyer, a family which has taken a very prominent part in the Norwegian Baptist work in Canada.

Mons A. Meyer was born in Bergen, Norway, Sept. 22, 1861. In 1885 he went to Copenhagen, Denmark, where he married Miss Emma Aasmundsen three years later. In 1882 he was converted to God, and in 1893 he was baptized and joined a Baptist church in the Danish capital. The same year he went to America, and in 1894 he came to Winnipeg, where he since then has had his home.

Meyer united with the Scandinavian Baptist church in Winnipeg as soon as he came to that city, and he was an active member there for twenty years. In 1913 he attended the Norwegian Baptist conference, which that year was held in Minneapolis. There he pleaded the cause of Canada, and the result was that the general missionary of that conference, Rev. N. K. Larson, came to Canada the following year and laid down some work in Winnipeg. He found eight Norwegian Baptists who were willing to organize a Norwegian church, and he baptized two converts April 28, 1914.



M. A. MEYER

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

May 4, 1914, the ten Norwegian Baptists met in the Swedish Baptist church and organized "The Norwegian Baptist Church of Winnipeg". The charter members were the following: M. A. Meyer, Mrs. M. A. Meyer, Marie Meyer, Herman Hermanson (also called Jensen), Mrs. H. Hermanson, H. J. Bjerkhaug, L. E. Christiansen, Marius Ruud, Minnie Johnson, and Lily Johnson. Meyer was chosen moderator and treasurer, Christiansen became secretary and Hermanson and Bjerkhaug became deacons.

The little church met for worship in the homes of the members, especially in the home of Meyer and in that of Hermanson who lived at Deer Lodge. Both Hermansen and wife were Baptists from Norway; they had been baptized by Rev. E. S. Sunth at Eidsvold. Rev. N. K. Larson visited the church as often as he could, and in the spring of 1915 Rev. J. R. Larson came and spent most of the summer with the church. He baptized some converts. That summer the church moved into "Logan Hall", on the corner of Logan avenue and Ellen street, for their services, and there the church worshiped for fourteen years. This hall belonged to M. A. Meyer, and the church paid very little rent for it. During the fall of 1915 Rev. O. Enget and Rev. E. S. Sunth labored in Winnipeg for some time. During the summer of 1916 Otto E. C. Hansen, who then was a student at the seminary, preached for the church. He was succeeded by Rev. O. H. Walby who stayed with the church up to the beginning of the year 1917.

In July 1917 Rev. J. Simpson took up the work as permanent pastor of the church. Immediately the church began to grow; ten new members were received within a couple of months. A Sunday school and a Young People's society were organized, and things looked very hopeful. In 1920 Rev. Simpson closed his work in Winnipeg to take up the work as missionary in Western Canada.

Rev. E. N. Tveten became the successor of Simpson in Winnipeg, and he labored there from 1920 to 1925. For some time the church was suffering from internal strife caused by outsiders, and that hindered the work. When Tveten left to become missionary in Saskatchewan, the church was without a pastor for two years. Rev. E. S. Sunth, who was living in Winnipeg at that time, was a great



CHURCH IN WINNIPEG

CANADA

help to the church in those years. During the summer of 1928 Rev. R. K. Aune served the church.

In September 1928 Rev. R. J. Jensen came from Park River, N. D., and became pastor of the church. Again the church began to grow, and soon it was found necessary to get a permanent church home. An empty church building and a parsonage were bought for \$10,000.00. Rev. E. S. Sunth gave the first one thousand dollars for this purpose. Rev. Jensen served the church for five years and was succeeded by Rev. H. Olson who was pastor of the church up to the spring of 1937. Rev. S. Haukedalen is the present pastor of the church, which in 1937 had thirty-six members.

SASKATCHEWAN

Robsart

When Rev. E. Knudsen gave up his work in Half Way Creek, Wis., in 1909 and moved to Canada, he settled down near Robsart, Saskatchewan. Shortly afterwards Einar Eliassen and family moved in from North Dakota. Rev. E. S. Sunth visited the place, and when Rev. N. K. Larson became general missionary for the Norwegian conference, he laid down some work on the Robsart field.

In 1916 the Norwegian conference called B. Kjenstad, a student from the seminary, to work in Robsart. Rev. O. Breiding and Rev. N. K. Larson accompanied Kjenstad to Robsart early in the summer of 1916, and they held a series of meetings there. The result was that July 10, 1916, "The Norwegian Baptist Church at Robsart" was organized with the following six members: Einar Eliassen and wife, Olaf Vestad and wife, and Thorvald Amundsen and wife.

Kjenstad labored in connection with the church during the summer, and the work grew. A Sunday school and a ladies' organization were started, and things looked hopeful. A few converts were baptized that summer. During the summer of 1917 Rev. A. C. Gabrielsen served the church and he baptized quite a few converts. A lot was also secured as a site for a house of worship.

In May 1918 Rev. J. A. Moe came to Robsart and became pastor of the church. He labored there up to the fall of 1919. Since then the church has had no permanent pastor, but the missionaries, J. Simpson, E. N. Tveten, and C. N. D. Stabell have visited the place. At one time the church had twenty members, but the people began to move away, and finally the church went out of existence.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

Birch Hills - Brancepeth

Rev. E. S. Sunth was the first Baptist minister to visit the large Norwegian settlement around Birch Hills in Saskatchewan; that was in 1911. He saw some results of his work and baptized a couple of converts, among them Mr. C. Salen, who has taken a very active part in the work of the church at Birch Hills.

In 1912 the Norwegian conference sent C. N. D. Stabell, who at that time was a student at the seminary, to Birch Hills. In 1918 the Norwegian conference sent Rev. O. Breeding to Canada to work there during the summer. He spent about six weeks at Birch Hills. Souls were converted, and Aug. 9, Breeding baptized Mr. and Mrs. Martin Anderson, Mrs. C. Salen, O. H. Wareberg, Fredrik Lima, and Gabriel Anderson. Aug. 11, Rev. Breeding and Rev. J. Simpson met with the group of baptized believers in the home of C. Salen and organized "Lake Park Norwegian Baptist Church at Birch Hills" with nine members. C. Salen was chosen moderator; S. G. Gjesdal, deacon; O. H. Wareberg, secretary, and M. Anderson, treasurer.

The church at Birch Hills has been a lively group. A good Sunday school and an active Ladies Aid society have been in operation. The church never had its own pastor, but C. Salen gathered the members around the word of God. The missionaries J. Simpson, E. N. Tveten, and C. N. D. Stabell have laid down a great deal of work there, and several years the church has had a student from the seminary to work in its midst during the summer.

In spite of the large opportunity the church in Birch Hills did not grow very fast. It suffered because of lack of leadership, as it never had a pastor who could give his time to the preaching of the gospel and the feeding of the flock.

In 1933 the church was reorganized under the name of Brancepeth Norwegian Baptist church. Several Baptists had moved in from Norway, and others had been baptized, so the church was considerably strengthened. The same year the members started to cut lumber and to build a house of worship, and in 1934 this building was dedicated. C. Salen is still the moderator and leader of the Brancepeth church, which in 1936 had twenty-five members.

Chapter XXIV

THE NORWEGIAN BAPTIST CONFERENCE OF AMERICA

Ever since the earliest days of the Norwegian Baptist work in this country, the leaders understood the necessity of cooperation, hence the Danish-Norwegian Baptist conference of the North-Western States was organized. As the years passed, the tendency was to divide up the field in state-conferences, and the need for cooperation between the states became greater. Some of the pioneers believed that the best way to carry on the work was to form one general conference for the whole country by the three Scandinavian groups.

June 13, 1879, representatives from the three groups of Scandinavian Baptists met in Village Creek, Iowa, and organized "The Scandinavian General Baptist Conference of America." The Swede, Rev. J. Ongman, was chosen moderator, and Rev. P. Jentoft, vice moderator. Rev. A. P. Ekman and Rev. H. A. Reichenbach became secretaries.

The important subject discussed at that conference was the future of the Scandinavian seminary in Morgan Park. There had been some talk of moving it to Iowa. The conference decided that the seminary should remain in Morgan Park, and that a Scandinavian school board should be chosen by the conference. As members of the board were elected five Swedes: J. Ongman, L. Johanson, A. B. Orgren, J. Anderson, and N. Hayland; three Danes: H. A. Reichenbach, P. H. Dam, and L. Jacobsen, and one Norwegian: J. B. Sunth.

For some reason or other the Norwegians and Danes soon lost their interest in this Scandinavian conference. They do not seem to have met with it more than that one time, when it was organized. The Scandinavian conference continued to operate as a Swedish conference.

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

The next attempt to form a general conference of Norwegian and Danish Baptists was made in 1893. June 14 a comparatively large number of Danish and Norwegian Baptists met in Chicago to discuss the question of organizing a general conference. The result was that seventeen voted in favor of it and eleven against it. A committee was appointed which should call together a meeting of organization, but that was never done.

The Organization of the Conference

Several times voices were heard which spoke in favor of the organization of a general conference, but no attempt was made to carry it out before in 1910. March 30 of that year a group of representatives from the different state conference met in Albert Lea, Minn. There were four Danes and two Norwegians who met. This group decided to ask representatives from the Danish and Norwegian churches to meet in Harlan, Iowa, Sept. 14 to decide the question of organizing a Danish-Norwegian General conference. Practically everybody understood the wisdom of organizing a national conference, but the opinions were very much divided in regard to the question if a Danish-Norwegian conference ought to be organized, or if two conferences, one Danish and the other Norwegian, should be organized.

When Sept. 14, 1910, came, it was found that a large number of representative Danes had come to Harlan, but only a couple of Norwegians. The question for discussion was: "Is it more practical that the Danish and Norwegian Baptists carry on their mission work separately?" The Danish minister, Rev. J. A. Jensen, and the Norwegian, Rev. P. Stiansen, were asked to introduce the discussion. Jensen spoke strongly in favor of a Danish-Norwegian conference. According to *Vægteren*:

"Brother P. Stiansen said nothing about separation, but he stuck to the question of how we in the most practical way can carry out our missionary work, and he gave a review of our mission fields. The Logan Square Norwegian Baptist church, Chicago, had sent him as a delegate to the conference, but had at the same time adopted the following resolution: 'In view of the development of our Danish-Norwegian mission in the later years, and in view of the results we have seen of union work and separate work, we think it unwise to extend the union work.'"

As the situation was, there was in reality nothing the Danes could do but to organize a Danish General conference, if they did not want to go home without doing anything. There were sixty-eight delegates present. Of these thirty voted in favor of organizing a Danish conference and thirteen voted against it.

THE NORWEGIAN BAPTIST CONFERENCE OF AMERICA

No earnest criticism can be passed upon the Danish Baptists for taking the step they did in 1910. They took the step, but they had nothing else to do, and time has clearly demonstrated the wisdom of the step taken. The Danish General Baptist conference has been carrying on magnificent work to this day.



FOUNDERS OF NORWEGIAN BAPTIST CONFERENCE, FARGO, 1910

Shortly after the Danish conference had been organized, leaders among the Norwegian Baptists realized that the Norwegian Baptists had to come together to a national gathering in order to discuss the organization of a Norwegian conference. The Norwegian Mission society in Chicago took the initiative, and Nov. 17, 1910, thirty-two delegates and many visitors met in Fargo, N. D., to take the necessary step. No more important convention among the Norwegian Baptists has ever been held than the one during which the Norwegian conference was organized. The pastor of the entertaining church, Rev. J. B. Sunth declared in his opening address that we had reached a turning point in the history of the Norwegian Baptists. He looked upon this meeting as one of the most important events in his life.

On behalf of the visitors Rev. P. Stiansen answered, and he struck the tone of the conference when he said: "We are not here to discuss the past, nor to criticize men and events, but in order to look at the situation as it is, and to lay plans for the future. If we still have a task to per-

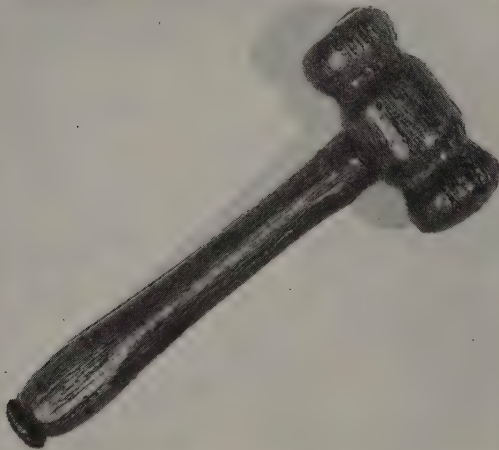
HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

form—and who does not think that we have—then it will be necessary for us to take heavy lifts, and to make great sacrifices.”

As temporary moderator was chosen Rev. P. Stiansen. Rev. H. M. Andersen was chosen vice moderator, and Rev. E. P. Johnson, secretary.

The question for discussion was the following: “Shall we as Norwegian Baptist churches unite with the Norwegian Mission society, or shall we form a new organization through which we may carry out our work?”

The opinion was that the Mission society would have to be reorganized if it should fill the place as a national conference, and it was also the opinion that the Mission society had its task to fulfill in Illinois. The delegates therefore unanimously decided to organize “The Norwegian Bap-



PRESIDENT'S MALLET, MADE OF A LOG IN REV. H. VALDER'S HOUSE IN LELAND, ILL.

tist Conference of America”. It is noteworthy that every decision made at this historic conference was made unanimously. Never did Norwegian Baptists realize more clearly that they were carrying out the will of their heavenly Father than in Fargo in 1910.

Many important decisions were made. Since *Vægteren* had been taken over by the Danish conference, it was decided to begin a new paper, which could be the official organ of the Norwegian conference. It was also decided to raise a fund of \$1,000.00 to start the paper.

The seminary in Morgan Park, Ill., was discussed, and it was decided to try to raise \$500.00 or \$750.00 a year for the seminary.

THE NORWEGIAN BAPTIST CONFERENCE OF AMERICA

A committee consisting of C. W. Finwall, H. Gundersen, N. K. Larsen, A. A. Ohrn, and E. P. Johnson presented a constitution which was adopted by the conference. As permanent officers the following were then elected: President, Rev. P. Stiansen; nine vice-presidents, one for each cooperating state; Prof. C. J. Olson, corresponding secretary; Rev. E. P. Johnson, recording secretary, and Mr. N. H. Herness, treasurer.

After the organization had been completed, the question of new fields was taken up. Canada, Montana, and the Eastern states were especially emphasized. The board was authorized to send Rev. E. S. Sunth out as a missionary in Canada. An amount of about fifteen hundred dollars was raised for the work of the conference.

The importance of the organization of the national conference cannot be overestimated. It was an epoch in the history of the denomination. It is difficult to see how the work could have been carried on without it. During the first years the conference met every year, but since 1916 it has met every second year.¹

The Work of the Conference

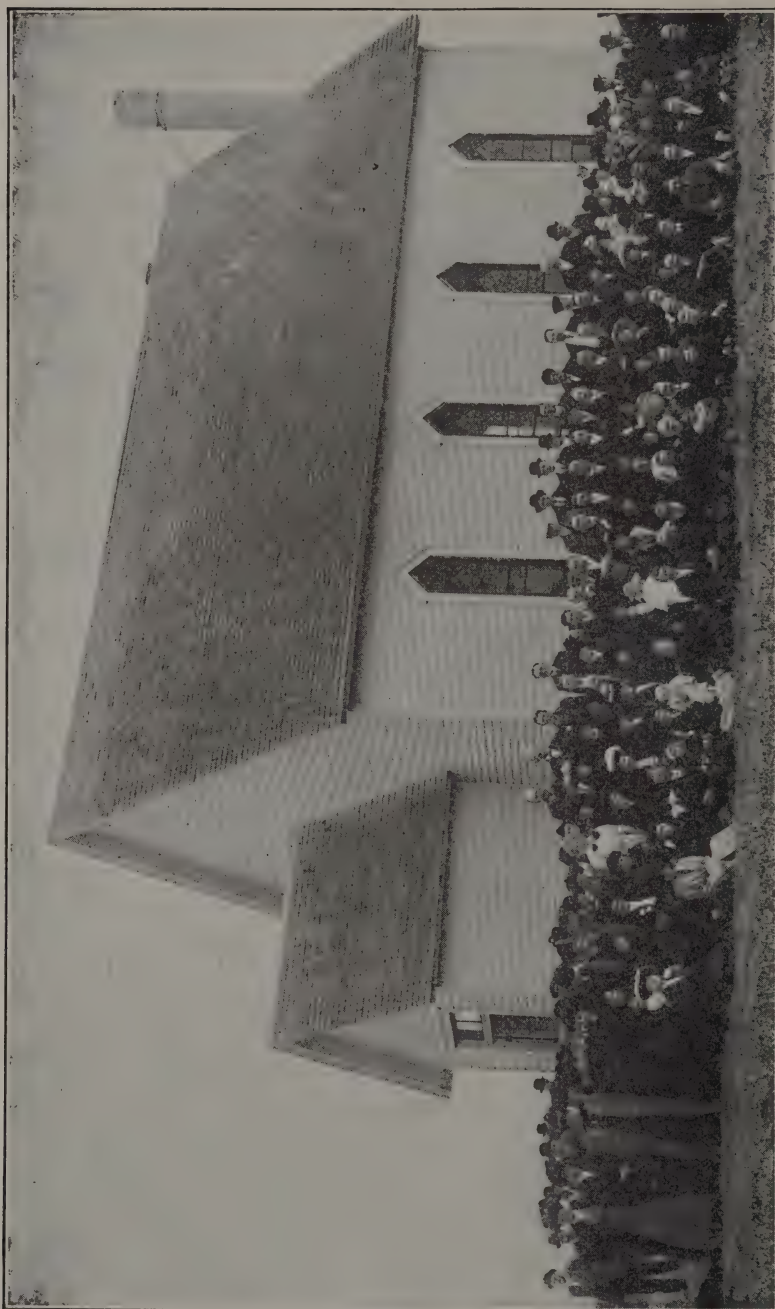
The first thing the conference did was to start a paper which could be the official organ of the conference, and in 1911 *Missionæren* began to be published.

Another great task was to establish a Norwegian theological seminary, since the Dano-Norwegian seminary in Morgan Park was to disband. In 1913 the Norwegian Baptist Divinity house of the University of Chicago was established.

But the greatest task which confronted the new organization was the sending out of new workers on old fields and new ones. In 1911 two men were sent out as missionaries for shorter periods, Rev. E. S. Sunth to Canada, and Rev. E. P. Johnson to the middle west in the states.

Shortly after the conference had been organized the attention of the American Baptist Publication society was called to the fact that there was not one colporter working among the Norwegians. The result was that in 1911 Rev. A. A. Ohrn was appointed colporter for the Norwegians in Minnesota and in North Dakota. Two years later his field was changed to Minnesota and Wisconsin. He labored as colporter in those states up to the year 1922.

1. For a list of the annual meetings, where they have been held, and who have been the officers, see in the back of the book.



CONFERENCE IN SPARTA, MINN., 1912

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In 1912 the conference succeeded in sending out a general missionary for the States and Canada. Rev. N. K. Larson was chosen to fill that important position. The first year he labored only eight months for the general conference, as he labored four months for the conference in Wisconsin and for the Wisconsin Baptist State convention. The next year, however, he began to give all his time to the general conference. Rev. Larson labored faithfully in the interests of the conference until 1922 when he passed to his reward. Larson served also as the corresponding secretary for the conference. Rev. T. Knudsen succeeded him as such.

Rev. O. Breiding was chosen general missionary to succeed Rev. Larson, and he took up the responsible position in 1925 and served for two years. He was succeeded by Rev. O. E. Cedolph-Hansen, who took up the work in 1927 and who is still holding that position.

In 1913 the conference succeeded in having Rev. N. H. Woldhagen appointed by the American Baptist Publication society as colporter in the state of Washington. He labored faithfully in that position until he died in 1916.

In 1913 work was taken up in New Jersey. Rev. A. Tangen was appointed missionary in that state by the Norwegian conference and the New Jersey Baptist State convention. He labored there a couple of years.

In 1913 Rev. C. J. Hill was appointed as colporter for North Dakota, and he labored there for seven years.

In 1915 the conference took up work in Montana, as Rev. J. R. Larson was appointed colporter in that state. He labored there up to the year 1920. These colporters were in the service of the American Baptist Publication society.

Other missionaries who were sent out for shorter periods were Rev. T. O. Wold in Western Washington, and Rev. O. Nesterud who worked as colporter in South Dakota. Both of them were sent out in 1921.

In Wisconsin the conference has had three men on the field. Rev. Harold Olson labored as missionary in the northwestern part of the state, especially in connection with the churches in Baldwin, Woodville, and Barron from 1920 to 1922. Rev. J. R. Larson was missionary in that state from 1923 to 1925, and since 1925 Rev. T. Knudsen has given part of his time as missionary for the conference in the state of Wisconsin.

In 1916 Rev. L. J. Anderson was appointed colporter-missionary in the eastern states, and for seven years he was preaching the word of life in Maine, Massachusetts, Rhode Island, New York, and New Jersey. Anderson was succeeded in 1925 by Rev. Bergethon, who labored faith-

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CONFERENCE IN MINNEAPOLIS, 1913



CONFERENCE IN LA CROSSE, WIS., 1914

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fully until his death in 1936. Since 1937 the pastor of the Brooklyn church has given part of his time to the work as missionary in the east.

The general conference has carried on a great deal of tent work ever since 1912. It was soon discovered that the summer months were a very opportune time in which to carry on special missionary work, if the right methods were followed. The missionaries of the conference, assisted by students from the seminary, have rendered a very valuable tent work in these many years. As many as five and six mission tents have been operated each summer in the States as well as in Canada. This work has partly been carried on in old fields of labor and partly on fields where Baptists never before had labored. The Women's Baptist Union and the Young People's National Union have supported this tent work financially.

For years the Norwegian Baptists had their eyes upon Canada as a mission field, but it was not before the Norwegian conference took up the work in the large British Dominion that a systematic work was carried on there. In 1921 the Baptist Union of Western Canada decided to cooperate with the Norwegian conference in regard to Norwegian work in Canada. Up to that time the Union had supported Scandinavian work in cooperation with the Swedish conference. Half of the expenses should be paid by the Baptist union and the other half by the Norwegian conference.

Rev. J. Simpson was appointed the first general missionary for Canada and he began his work in 1921. His field was Manitoba, Saskatchewan, and Alberta. In 1926 the large field was divided up. Simpson took over the work in Alberta, while Rev. E. N. Tveten took over the work in Saskatchewan, and the following year Rev. R. Jensen became missionary in Manitoba. Tveten closed his work in Saskatchewan in 1928, and Rev. C. N. D. Stabell has been the missionary in that province since then.¹ The work in Canada is part of the foreign mission work of the Norwegian Baptist conference.

The Relationship to the Northern Baptist Convention

The financial burdens were very heavy the first ten years after the organization of the conference. Financial aid was received from the different missionary organizations of the American Baptists, but the burdens resting upon the churches belonging to the conference were heavy. These Norwegian churches belonged to the ordinary Baptist associations and

1. For details of the missionary work in Canada see the chapter on Canada.

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state conventions, and they supported the missionary organizations as faithfully as the American churches did. When the Norwegian conference applied for the appointment of a Norwegian worker, however, the first question was generally this: "How much can you give yourselves towards his salary?" In that way the Norwegian churches contributed twice to the same missionary cause. The unreasonableness of this was soon seen, and in 1920 the Norwegian Baptist conference entered into a plan of financial cooperation with the united missionary budget of the Northern Baptist convention. Since then the Norwegian churches have given all their missionary money to the united budget of the Northern Baptist convention, and the conference has in return received a certain amount from the united budget for its missionary activities. In 1920 the amount received was \$5,000.00. Since then it has been reduced in proportion as money has come in to the Northern Baptist convention. No group of foreign speaking Baptists has been more loyal to the missionary causes of the Northern Baptist convention than the Norwegian Baptists, and the plan of cooperation has surely been very satisfactory to both parties.



REV. N. K. LARSON

GENERAL WORKERS

Of the many workers who have been in the service of the Norwegian Baptist conference a few words must be said about the following general workers.

N. K. LARSON

Nils Kristopher Larson was born in Frøien, Norway, July 30, 1876. In 1884 he came to America with his parents, who settled down near Berton, S. D. As a young boy Larson was converted and joined the church in Berton. Only sixteen years old he came to the seminary in Morgan Park to prepare for the ministry. In 1896 Larson was graduated from the

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seminary and became pastor of the church in Woodville, Wis. Sept. 17, he was ordained to the ministry, and Oct. 20, the same year, he was married to Miss Johanna Anderson of Woodville. Shortly afterwards he left for Norway where he was pastor of the church in Tromsø for four years.

In 1900 Larson returned to America and became pastor of the churches in Whitehall and Blair, Wis. He served those churches for nine years. From 1909 to 1912 he served as missionary in Wisconsin, and then he was general missionary and corresponding secretary of the Norwegian conference up to his death Aug. 4, 1922.

N. K. Larson was a gifted preacher and a tireless worker. Time and again he saw great revivals, and he knew how to lead new converts into the truth of the gospel. Mrs. Larson and three of their five children survive him and live in Whitehall, Wis.

O. BREIDING

Oluf Breiding was born in Verdalen, Norway, Aug. 11, 1874. At the age of twelve he came to America with his parents, who settled down near Fergus Falls, Minn. Twenty years old he was converted to God and joined the Bradford church. He began soon to testify about his Lord, and in 1899 he entered the seminary in Morgan Park, Ill. He was graduated from that institution and became pastor of the newly organized church in Powers Lake, N. D., in 1903. He was ordained there June 5, 1903. Breiding served the Powers Lake church up to 1914. For three years he was pastor of the Logan Square church, Chicago, and then he travelled a couple of years as evangelist. From 1921 to 1925 he was pastor of the church in Minneapolis, and then he served as general missionary of the Norwegian conference for two years. From 1927 to 1930 he was again pastor of the church in Powers Lake, N. D., and from 1930 to 1934 pas-

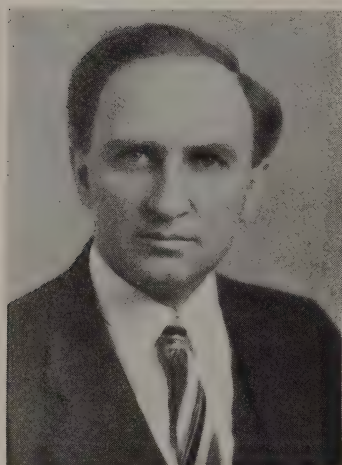


REV. AND MRS. O. BREIDING

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

tor of Artichoke church, Minnesota. Since that time he has again been travelling as an evangelist in the States and in Canada. In 1926 Breiding was married to Miss Ida Knudsen, Brooklyn, N. Y.

O. E. CEDOLPH-HANSEN



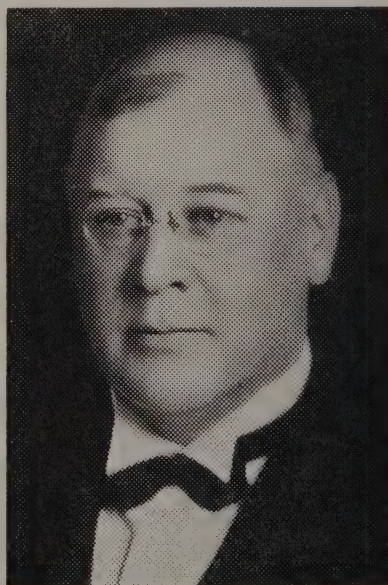
REV. O. E. C. HANSEN

of the church in Brooklyn. Since 1927 he has been general missionary for the Norwegian conference.

In 1919 Hansen was married to Miss Ruth Andersen, Chicago, with whom he has had two children.

T. KNUDSEN

Terkel Knudsen was born in Grimstad, Norway, July 7, 1880. After having been graduated from Grimstad academy he was working as a bookkeeper. In 1905 he came to America and settled down in New York City. In 1908 Knudsen gave his heart to God and the following year he joined the church in



REV. T. KNUDSEN

THE NORWEGIAN BAPTIST CONFERENCE OF AMERICA

Brooklyn. The same year he entered the seminary in Morgan Park to prepare for the ministry.

In the spring of 1911 Knudsen was called as pastor of the Humboldt Park church, Chicago, and there he was ordained to the ministry, May 12, 1911. In 1914 he became pastor of the church in La Crosse, Wis., and he served that church up to the year 1925. Since then he has been pastor-at-large in the state of Wisconsin. He has served as treasurer of the Norwegian Baptist conference since 1918 and as corresponding secretary of that institution since 1922.

Sept. 28, 1911, Terkel Knudsen was married to Miss Essie Richter of Chicago. They have two sons.

Norwegian Women's Baptist Union of America

Women's societies have always been of the greatest importance in the local churches, and they have always been good contributors to the different missionary societies. In the Illinois, Michigan, and Wisconsin conference there was also a union of such societies from the year 1887. As Norwegian conferences were organized in the different states, these were soon followed by the organization of State unions of Women's societies.

At the meeting of the Norwegian conference of America in Berton, S. D., in 1911 the question of organizing a national union of Women's societies was taken up. A committee consisting of Mrs. E. P. Johnson, Berton; Mrs. L. J. Anderson, Hillsboro, N. D., and Mrs. P. E. Satrum, Minneapolis, Minn., was appointed to work for such a union.



MRS. E. L. MYRLAND

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

At the meeting of the conference in Sparta, Minn., in 1912 "The Norwegian Women's Baptist Union of America"¹ was organized. Mrs.



MRS. O. E. C. HANSEN

E. L. Myrland was chosen president; Mrs. M. B. Holmen, vice-president; Mrs. C. J. Olsen, secretary, and Mrs. P. E. Satrum, treasurer. The first thing the new organization did was to promise \$1,000.00 to the endowment fund of the Norwegian Baptist Theological seminary.

This union has been of great importance for Norwegian Baptist work in this country. Mrs. E. L. Myrland was a remarkable, gifted leader. In spite of poor health she carried on as president of the Union for four years. The presidents of the Union have been the following:

Mrs. E. L. Myrland from 1912 to 1916.

Mrs. O. Enget from 1916 to 1920.

Mrs. C. J. Olsen from 1920 to 1922.

Mrs. P. E. Satrum from 1922 to 1929.

Mrs. E. Wiberg from 1929 to 1932.

Mrs. O. E. C. Hansen since 1932.

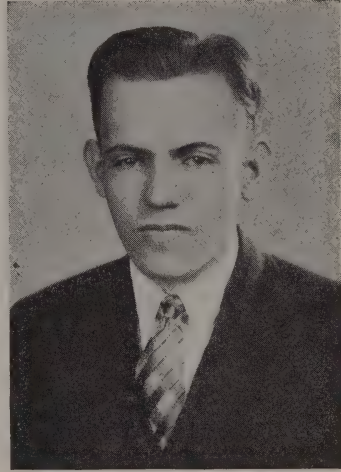
During the first year of the existence of the Union Mrs. E. L. Myrland travelled in the interest of the organization and visited most of the local societies. The following year Miss Kristine Blyseth travelled as the representative of the Union, and she did a great work as an evangelist at the same time. The Union supported financially the work in Blair, Wis., and the work in New Jersey. For many years the Women's union has cooperated with the conference in regard to tent work in Canada. Mrs. T. Knudsen, Milwaukee, Wis., is the secretary and treasurer of the Union.

1. De Norske Baptisters Kvindeforbund.

THE NORWEGIAN BAPTIST CONFERENCE OF AMERICA

Norwegian Baptist Young People's Union of America

It was with the young people's work as it was with the women's work. There were local societies in practically every church, and in Minnesota, in Washington and in North Dakota there were state unions, but it was not before 1911 at the meeting of the conference in Berton, S. D., that steps were taken to organize a Young People's union for the whole country. The following year, at the conference in Sparta, Minn., "The Norwegian Baptist Young People's Union of America"¹ was organized. Mr. P. Hallbom, Chicago, was chosen president; Rev. A. Mehus, Fargo, N. D., vice-president; Miss Myrtle Finwall, Chicago, secretary, and Miss Martine Sivertsen, Powers Lake, N. D., treasurer. As presidents of the Union the following have been serving:



REV. S. O. HARAM

- P. Hallbom from 1912 to 1915.
- Rev. M. L. Rice from 1915 to 1918.
- Miss Emma E. Anderson from 1918 to 1920.
- Rev. M. L. Rice from 1920 to 1922.
- Rev. O. E. Cedolph-Hansen from 1922 to 1926.
- Rev. H. G. Jorgenson from 1926 to 1936.
- Rev. P. E. Lorentzen from 1936 to 1938.
- Rev. S. O. Haram since 1938.

Several times this Union has sent out special workers in the States and in Canada, but most of its work has been done in connection with the tent mission of the conference. At the present time what money is raised by the Young People's union is divided between the tentwork and Dr. Gundersen's Memorial fund which is supporting students for the ministry.

The Archives

As long as the Norwegian Baptists were organized only into state conferences no attempt was made to collect any archives, but at the

1. De Norske Baptisters Ungdomsforbund.

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meeting of the Norwegian conference in Chicago in 1915 it was decided to collect all material of historical interest and to keep it in the Logan Square church, Chicago. An archive committee was chosen that year, and since then the archives have been constantly growing. Records from local churches, from state conferences, and from the seminary, letters, books, tracts, documents, pictures, etc., have been collected. The archives are now housed in Wilkinson Hall, Northern Baptist Theological seminary, Chicago.

Chapter XXV

LITERATURE

Since the work of the Norwegian Baptists has been so closely connected with the work of the Danish Baptists, it is quite evident that the first literature appealed to people of both nationalities. The written language was also practically the same for the two nationalities in the pioneer days.

Periodicals

It was the Danish pioneer Lars Jørgensen Hauge who made the first attempt to publish a periodical for the Danish-Norwegian Baptists. He bought a printing press in Chicago in 1864 and sent out one number of *The First Mission Journal*. Most likely the response was not of such a nature that Jørgensen could publish the paper.

In 1872 the Danish-Norwegian conference of the northwestern States took up the question of publishing a denominational paper. It was voted to begin publishing *The Scandinavian Baptist Missionary*, a sixteen page magazine. P. Sørensen, North Cape, Wis., was chosen editor. This Sørensen was a Dane who had been preaching the gospel in Norway in the sixties. In the fall of 1872 Sørensen sent out a sample copy of a paper, but not with the name decided by the conference. The name of the paper was *Elieser*, "a monthly messenger from the Norwegian-Danish Baptist Denomination in America". Only one number was published of this paper also.

At the conference in 1873 P. Sørensen again was asked to publish a paper, but this time as a private undertaking, but Sørensen did not make another attempt.

In 1877 Rev. H. A. Reichenbach, a Danish preacher, began to publish the paper *Oliebladet* (The Olive Leaf). It was a sixteen page monthly paper published in Chicago. At the conference in 1877 it was discussed

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whether the conference should take over *The Olive Leaf*, but it was decided not to do so. Rev. Reichenbach published the paper only a little more than one year. From the fall of the year 1878 it was taken over by Prof. N. P. Jensen who published it for two years.

At the conference in 1880 it was decided that the conference should take over the publication of the paper. A Book and Tract committee was elected, and that committee bought a printing press from *Independenten* for \$450.00. The Danish preacher, Rev. P. H. Dam, was chosen editor, and he served as such for two years. In 1881 the paper began to be published twice monthly, but the next year it was again published only once a month for financial reasons.

The financial side is always a difficult problem with any new publication and not the least with a denominational paper managed by a committee. The paper and the press were bones of contention for years, and a great deal of trouble arose because of them. From 1883 to 1885 Prof. N. P. Jensen was again editor of *Oliebladet*.

In 1886 a Book and Tract society was formed, and that society took over the printing press and the publication of *Oliebladet*, but the paper continued to be the official organ of the conference. At the beginning of the year 1887 the paper changed its name to *Vægteren* (The Watchman). The Book and Tract society was organized in such a manner that the Eastern and the Western conference chose a committee of nine to administer the literary work of the denomination. This committee together with three representatives from each conference drew up a constitution, and decided to raise a publishing fund of \$4000.00. The Book and Tract society became a legal corporation which took over all the publishing property of the denomination.

The Danish preacher O. C. Jensen was editor of the paper from 1886, and when the Book and Tract society had financial difficulties Jensen in reality took over the press and the paper, but the Book and Tract society was not dissolved before the year 1893 when the Danish preacher, Rev. S. C. Nielsen bought *The Watchman* and the press for a small sum of money. If the activities of the Book and Tract society had caused trouble and dissatisfaction, the sale of the property did it even more, but it cannot be denied that Rev. Nielsen made a contribution to the work of the denomination by managing the publication of literature in a profitable manner, something the conference had found it so difficult to do.

From 1892 to 1893 Prof. C. J. Olsen was the editor of *The Watchman*, and from 1893 to 1903 the Danish preacher Rev. R. J. Petersen

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was editor of the paper. In 1903 Rev. J. C. Lunn became the editor. When the Danish General Baptist conference was organized in 1910, Rev. S. C. Nielsen gave *The Watchman* and the printing press to that conference, and since then *The Watchman* has been the official organ only of the Danish Baptists in America. It is now ably edited by Rev. M. A. Wesgaard.

But *Vægteren* was not the only paper published by the Danish Norwegian Baptists. At the conference in 1878 it was decided to begin the publication of a Sunday school paper, and Prof. N. P. Jensen was asked to undertake the work. In the fall of that year *Ungdommens Vejleder* (The Guide of Youth) began to be published. The paper did not last long.

In 1890 the Women's organization of the conference began to publish *Søsterbudet* (The Sister's Messenger). The editor was the able Danish missionary, Miss Sophie B. Rasmussen.

Rev. G. P. Bergh and Rev. T. O. Wold in 1897 began to publish *Sandbet og Frihet* (Truth and Liberty) in Grand Forks, N. D. It did not last long. The same year Rev. G. P. Bergh, who at that time lived in Ballard, Wash., began to publish *Kongeriket*. This was a quarterly magazine. A few years later it became a monthly, and changed its name to *Den Evangeliske Herold* (The Gospel Herald). It ceased to be published in 1906 when Rev. Bergh died.

In 1900 Rev. R. J. Petersen, the editor of *The Watchman* began to publish a paper called *Ørkenrøsten* (The Voice in the Wilderness), a sixteen page monthly publication. It lasted about a couple of years.

Rev. O. H. Skotheim and Rev. G. Melby in 1901 began to publish the monthly magazine *Signalet* (The Signal). It was published for three years, but then the financial burdens became too heavy, and it was discontinued.

When *The Watchman* was taken over by the Danish General conference of America in 1910, the Norwegian Baptist conference of America the following year began the publication of *Missionæren* (The Missionary). Prof. C. J. Olsen was chosen editor, but he gave up the work after having edited a couple of numbers. Rev. P. Stiansen, who was chairman of the literature committee within the Norwegian conference, took care of the editorial work until the conference met in the summer of 1911, and then he was appointed editor. Rev. Stiansen served up to the fall of the year 1914 when he went to Norway. Mr. J. A. Olsen then served as editor up to the year 1926 when Stiansen returned to America,

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and from that time, Prof. Stiansen has again been the editor of *Missionæren*.

Hymn Books

It did not take many years after the first Norwegian-Danish churches had been organized in this country before the question of a hymn book came up. Lars Jørgensen Hauge was the first one who tried to meet the need. In 1867 he published *Psalmes og Aandelige Sange*. (Psalms and Spiritual Songs). It was a book of 543 pages, about fifty of the hymns were written or translated by L. Jørgensen.

In 1870 *Missionsharpen* (The Mission Harp) was published by N. P. Lange, O. C. Jensen, and H. A. Reichenbach. It was a book of 530 songs.

In 1877 H. A. Reichenbach published *Den Syngende Evangelist* (The Singing Evangelist). It was a book of 150 songs.

In 1877 Rev. P. H. Dam published *Harpetoner* (Tunes of the Harp). This book contained 115 songs of which some were English. All these were private undertakings.

In 1887 the first official hymnbook was published. The conference had appointed N. P. Jensen, H. A. Reichenbach, O. C. Jensen, E. L. Myrland, J. S. Lunn, L. Knudsen, and C. Carlsen as a committee to publish a hymnbook. The result was that *Salme og Sangbok* (Psalm and Song Book) was published, a book with 645 songs. It remained the official hymnbook for many years. Several smaller songbooks have been published by private individuals. The following year Rev. O. H. Skotheim published *Vækkelsesharpen* (The Revival Harp), containing original songs written by himself. *Sangens Tid* (The Time of Song), published by Rev. O. Breiding in 1925, contained both Norwegian and American songs written by the publisher.

From the beginning of the twentieth century the hymnbook published by the Baptists in Norway, *Evangelisten* (The Evangelist) was used in most of the Norwegian churches, but since the world war only American hymnbooks have been used.

The Norwegian Baptists have produced several poets of importance. Rev. G. Melby must be mentioned first. He was remarkably gifted, and his many books of poetry will live for years to come. Rev. N. H. Woldhagen was also naturally gifted as a poet, and the same may be said of Rev. A. Tangen and of Mrs. L. J. Anderson. Books of a devotional nature have been published by Rev. T. O. Wold, Rev. N. J. Lee, and others, and theological pamphlets and books by Dr. H. Gundersen, Rev. O. E. Anshus, Rev. H. G. Jørgensen, and Dr. P. Stiansen.

Chapter XXVI

FOREIGN MISSION

In Norway

If with foreign mission is understood work carried on outside of the United States of America, then the Norwegian Baptists in America have made a considerable contribution to foreign missions, that is especially the case in regard to the work in Norway.

When in 1857 the Danish preacher, Rev. F. L. Rymker, came to Norway to take up the work as the first Baptist missionary in that country, that step was made possible, partly because a Norwegian in Providence, R. I., a certain Mr. Nils Shubart, gave \$100.00 a year to the American Baptist Publication society for the salary of Rev. Rymker.

In 1880 Rev. G. Hubert came to America from Norway to raise money for a building fund for the Baptist churches in Norway. He returned the following year with a little more than kr. 5000.00 which became the foundation of a building fund which has been a great help to many churches in Norway.

Rev. O. B. Hansson came to America from Norway in 1890 to raise money for the building of churches in Northern Norway. He returned the following year with more than kr. 6000.00. Several times individual churches in Norway appealed to the Norwegian Baptists in America, when they should erect new houses of worship, or when they should pay the indebtedness on their church buildings. The churches in Drammen, Andenæs, and Bleik received especially liberal help. Financial aid has also been given for the starting of new mission fields in Norway, such as Hamar and Larvik.

The most interesting and most important work done for Norway by the Norwegian Baptists in America was in connection with the saving for the denomination of the great building "Tabernaklet", Oslo. In 1898 the First Baptist church in Oslo dedicated "Tabernaklet", a building

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which cost about kr. 150,000.00. In 1906 there was an indebtedness of kr. 90,000.00 on the building, and the church could not meet its obligations. The creditors made an offer that if the church could pay off kr. 35,000.00, the indebtedness should be reduced by kr. 50,000.00. The pastor of the church, Rev. J. A. Öhrn came to America in the fall of 1906 to try to raise \$10,000.00. During the winter he visited the Norwegian and Danish churches in America and raised \$3250.00, which he sent in to the office of the Foreign Mission society in Boston. In the month of May 1907 Rev. J. A. Öhrn met with the executive committee of the Foreign Mission society in Boston and asked for a grant of \$6,300.00, so he could return to Norway and save "Tabernaklet". The church in Oslo would then furnish free rooms for a theological seminary if such a one could be founded in Oslo. No grant was made, however, because Dr. Thomas S. Barbour, the secretary of the society, advised that action be deferred until the society had opportunity to see what would come of a movement among the Norwegian Baptists in America to raise a fund for the establishment of a theological seminary in Oslo. Rev. Öhrn returned to Norway without the money, but with the promise that the question again should be taken under consideration by the society.

In 1906 Rev. E. P. Johnson, Rolla, N. D., became interested in establishing a theological seminary in Norway. Several of the leading American Baptists, among them Dr. Thomas S. Barbour and Dr. Frank Peterson, visited Norway and encouraged Rev. Johnson in the undertaking. When Rev. Öhrn appeared before the board of the Foreign society, Dr. Barbour wrote to Rev. E. P. Johnson and asked if the Norwegian Baptists in America would cooperate with the Foreign Mission society in rescuing "Tabernaklet" for the church in Oslo and thus take the first step towards the establishment of a theological seminary in Norway. The result was that a group of Norwegian Baptists sent out letters to a great many leading Norwegian Baptists and asked them to meet in Fargo, N. D., during December 1907. At that meeting, held Dec. 6, 1907, a letter was read from Dr. Barbour in which he encouraged the Norwegian Baptists in America to raise \$20,000.00 for the establishment of a theological seminary in Norway. The result was that

THE NORWEGIAN MISSION AND SCHOOL STOCK COMPANY

was organized with Rev. J. B. Sunth as president; Rev. O. Breding, vice-president; Rev. E. P. Johnson, secretary, and Mr. O. S. Hadeland, treasurer. A constitution was adopted in which it was stated that one thousand

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and shares at \$20.00 a share would be sold in order to raise the necessary \$20,000.00 for the establishment of a seminary in Norway. The stock company was incorporated under the laws of North Dakota. Rev. Johnson travelled through the country and sold shares, or took up subscriptions, and the result was that he subscribed about \$7500.00.

The time limit for the payment of the money to the creditors in Oslo was up in July 1908. When "The Norwegian Mission and Stock Company" held its annual meeting in Vang, N. D., June 19, 1908, Rev. E. P. Johnson read the following letter from Dr. Barbour.

" . . . As you will understand, the question of giving relief at this crisis of the emergency in Christiania (Oslo) has weighed upon our minds. It is impossible for the committee to appropriate the money. We know that this has been recognized by you and by those associated with you. . . . Our study of the issue discloses but one possible plan of relief in this emergency, namely a temporary investment in the church property at Christiania of the sum of \$6300.00 from the permanent funds of the Union. The advance of this money will provide the balance required for the payment due to the mortgagee in Christiania, July 1.

The committee would be warranted in making this use of permanent funds only as there is a distinct understanding that this will be recognized by the church and by those interested in securing the property for school purposes, as constituting a debt for which payment will be made at the earliest possible time . . .

I write that our committee may have assurance from you and from each of the brethren associated with you as far as you can reach—in order that the action may be facilitated, . . . Will you kindly give me by telegram the assurance desired, that the investment will be recognized by you as an indebtedness to the Union, in order that I may send word at once to Mr. Øhrn."

The School society realized the seriousness of the situation and sent the following reply:

"Resolved that we gratefully acknowledge the kindness and the munificence of the Missionary union in its offer to assist us in our efforts to establish a seminary for our brethren in Norway. That we gladly assume the responsibility of paying back out of the first receipts from the sale of stock in our company the sum of \$6300.00 advanced by the Union to meet the obligations due against the "Tabernaklet" in Christiania, in order that the building may be available for the use of a seminary."

The executive committee of the Missionary union voted "to make a loan of not to exceed \$6500.00 to apply on the indebtedness of the church of Christiania, Norway", and already on June 20, 1908, Dr. Barbour cabled Rev. Øhrn as follows: "You may draw on us amount required provided church will give second mortgage payable at earliest opportunity". July

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15, 1908, Rev. Öhrn received the money, \$9568.74, and "Tabernaklet" was saved, and a home had been secured for the theological seminary which was established in 1910.

"The Norwegian Mission and School Stock Company" carried on its work for several years and tried to collect the subscribed money, which was supposed to be paid in five yearly installments. The result was that up to the year 1917 Mr. O. S. Hadeland had sent in to the Foreign Mission society about \$2000.00.

In 1911 the Norwegian Baptist conference received word from the University of Chicago that the Dano-Norwegian seminary in Morgan Park was going to be closed. That made it necessary for the Norwegian Baptists to raise a \$30,000.00 fund for the establishment of a Norwegian seminary here in America. For that reason Mr. O. S. Hadeland March 21, 1917, wrote to the Foreign Mission society and said that the Norwegian Mission and School Stock company had been dissolved, and that there was little prospect of any further remittance on the account. The balance due on April 1, 1918, amounted to \$4,345.72 and the Board of Managers of the Foreign Mission society on that date made an appropriation from its general funds to clear off this item and close the account. The real grant then made by the Foreign Mission society to the "Tabernaklet" in Oslo amounted to \$4,374.72.

So far only financial contributions to the work in Norway have been spoken of. However, money is not the greatest contribution which may be made to a mission field, a contribution of consecrated men as missionaries is greater. From 1884, when the Dano-Norwegian seminary was established in Morgan Park, Ill., and up to 1910 when the seminary was established in Oslo, young men came from Norway in great numbers to be trained for the ministry. During that period thirty-nine educated preachers went from America to Norway with the gospel of Jesus Christ.

In the Pagan World

Since the relationship of the Norwegian Baptists to the American Baptists always has been so close, no attempt has been made by the Norwegians to establish their own foreign mission. That does not mean that the Norwegians have made no contribution to the work in the pagan world. They have always faithfully supported financially the two Baptist Foreign Mission societies, and they have also contributed a group of missionaries to the work on the foreign field.

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MRS. P. FREDERICKSON

Miss Mathilde Magdalena Reuter was born in Kristianssand, Norway, Jan. 11, 1865. As a young girl she was converted, and in 1885 she was baptized by Rev. M. A. Öhrn and joined the Baptist church in Arendal, Norway. She was married to the prominent Danish missionary, Rev. P. Frederickson, and with him she labored faithfully in Belgian Congo, Africa, up to 1921. She is still living and is a member of Parsells Avenue Baptist church, Rochester, N. Y.

MRS. C. NELSON

Miss Sina Finwall, a sister of Rev. C. W. Finwall, was born in Bergen, Norway, Oct. 23, 1866. In 1882 she was converted and joined the Baptist church in Bergen. Shortly afterwards she came to America and joined the Scandinavian Pilgrim Baptist church (now Logan Square Norwegian Baptist church), Chicago. In Chicago Miss Finwall married the Danish missionary Rev. Christian Nelson, who also was a member of the Pilgrim church. From 1892 these two consecrated servants of God labored in Belgian Congo for nine years. Aug. 27, 1901, Mrs. Nelson died in Congo. Her husband, who also was sick, buried her with his own hands and later left for America. He did not get farther than to England when he, too, died.

THORA THOMPSON

Miss Thora M. Thompson was born in Rushford, Minn. At the age of eighteen she was converted and joined the Baptist church at Montevideo, Minn. She was graduated from Pillsbury academy, Owatonna, Minn., and from the University of Chicago. In 1895 she was sent out by the Baptist church in Sanger, Calif., as a missionary to Burma. She labored faithfully as a teacher and evangelist up to 1921 when she retired. She is still living and is a member of the church in Sanger, Calif.

INGA PETTERSON

Miss Inga Pettersen was born in Oslo, Norway, and there she was converted as a young girl. Shortly afterwards she joined the Salvation Army, an institution with which she was connected for thirteen years. After having served as a missionary in Cuba for a year and a half she joined a Baptist church in Providence, R. I. Miss Pettersen then studied at the Baptist Missionary Training school, Chicago, Ill., and at the North-

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field seminary. In 1905 she went out as a missionary to Japan, and she labored there for eight years. She is at present laboring among the Japanese on the Pacific coast in this country.

J. O. GOTAAS

Johannes Olsen Gotaas was born in Verdal, Norway, Feb. 19, 1873. At the age of nineteen he was converted, and two years later he joined the Baptist church in Bergen, Norway. In 1897 he came to America to study at the Morgan Park seminary, from which institution he was graduated in 1901. Later on he studied at Macalester college, St. Paul, Minn., and in 1919 he took the Ph.B. from the University of Chicago.



REV. J. O. GOTAAS

Rev. Gotaas served the Norwegian Baptist church in St. Paul, Minn., as pastor from 1901 to 1903, and two years later he went to Belgian Congo, Africa, as a missionary.

He was then a member of Logan Square Norwegian Baptist church, Chicago. From 1905 to 1915 Rev. Gotaas labored faithfully, partly in Portugese Congo and partly in Belgian Congo. The last two years and a half he worked at Matadi, where he represented, not only the American Baptist Foreign Mission society, but three other American societies and one English society, as their business manager. After his return from Congo, Rev. Gotaas has served several churches as pastor. He is now living in Chicago, Ill.

MRS. J. O. GOTAAS

Miss Esther Olsen, a daughter of Prof. C. J. Olsen, was born in Minneapolis, Minn., May 11, 1885. At the age of nine she was converted, and in 1895 she joined the Baptist church at Morgan Park, Ill. After having taken the Ph.B. degree at Kalamazoo college, she was graduated from the Baptist Missionary Training school, Chicago. In 1911 she

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married Rev. J. O. Gotaas, who was home on furlough, and with him she served as a missionary in Belgian Congo for four years. She is still living.

EMMA AXELSON

Miss Emma Axelson was born in Kristianssand, Norway, Aug. 3, 1882. She was converted as a young girl and came, shortly afterwards, to Brooklyn, N. Y. In 1904 she was baptized and joined the Norwegian Baptist church in New York (now Brooklyn). After having been graduated from the Baptist Institute for Christian Workers, Philadelphia, Pa., in 1909 she went out as a missionary to China under the auspices of the Christian and Missionary alliance. Miss Axelsen labored in the Hunan province up to 1927. She is living in Brooklyn, N. Y., at the present time.

TH. WATHNE

Thorleif Wathne was born in Horten, Norway, May 24, 1888. In 1907 he was converted and joined the Baptist church in Skien. Having just then been graduated from a junior college he came to America to study at the Morgan Park seminary. After his graduation he taught at that seminary for some time, and in 1913 he went to India as a missionary together with his wife. This missionary couple has rendered a valuable service in India. At the present time Rev. Wathne has charge of the large station at Ongole on the Telugu field. Mrs. Wathne's maiden name was Miss Ellen B. Nielsen. She was born in Denmark, Oct. 6, 1883, and she became a Baptist there. She was a member of the Logan Square Norwegian Baptist church, Chicago, when she was married and went out as a missionary. During one of his furloughs Rev. Wathne took the Ph.B. degree at the University of Chicago.



REV. TH. WATHNE

E. M. BENDICKSEN

Edwin Meyer Bendicksen was born in Namdalen, Norway, Feb. 22, 1889. As a young man he came to Fargo, N. D., and there he was converted and joined the Norwegian Baptist church. In 1914 he entered the Norwegian seminary in Chicago, and five years later he went out to Congo, Africa, as an independent missionary. He died in Africa in 1920.

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AGNES H. ANDERSON

Miss Agnes H. Anderson was born in Tvedestrand, Norway, July 5, 1892. The following year she came to America with her parents. At the age of thirteen she was converted at Lyle, Minn., and shortly afterwards she joined the Calvary Baptist church at Cedar Falls, Ia., a Danish church. Miss Anderson was graduated from the Iowa Lutheran Hospital Training school, and she studied two years at Des Moines university. In 1924 she went out as a missionary to Belgian Congo, where she has been doing pioneer work as a nurse and as an evangelist at Sona Bata, Moanza, and Kikongo. She is a member of the Calvary Baptist church, Des Moines, Iowa.

ALICE JORGENSEN

Miss Alice Jorgensen was born at Artichoke Lake, Minn., in 1896. At the age of eighteen she was converted and joined the Norwegian Baptist church at Artichoke Lake. Realizing that God wanted her to go out into Christian service she went to Bethel academy, St. Paul, and after graduation she trained as a nurse. Then she studied at Northern Baptist Theological seminary, Chicago. In 1928 she went out as a missionary to Belgian Congo, supported by the Baptist church at Freeport, Ill. She has been laboring as a nurse and as an evangelist in connection with the stations in Vanga and Moanza. She is still a member of the Artichoke Norwegian Baptist church.



MISS ALICE JORGENSEN

MRS. G. H. SINDERSON

Miss Ella Mathilda Locken was born in Fertile, Minn., July 21, 1905. As a young girl she came to Winnipeg, Canada, where she was converted, and where she was baptized in 1925. After having studied for four years at Wesley Pentecostal assembly, and at Winnipeg Bible institute, she joined the Scandinavian

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Baptist church at Winnipeg. In 1929 she went out as a missionary to French Equatorial Africa under the auspices of the General council of Cooperating Baptist Missions. In 1931 Miss Locken was married to Rev. George H. Sinderson, and they are both working now as God's messengers in Africa.

RICHARD A. PAULSON

Richard A. Paulson was born in Cadillac, Mich., Oct. 8, 1910. As a young man he was converted and joined the Temple Hill Baptist church, Cadillac (Swedish). Having completed his high school studies, Paulson entered the Bethel institute, St. Paul, Minn. In 1934 he went out as a missionary to French Equatorial Africa under the auspices of the General Council of Cooperative Baptist Missions, or the Mid-Africa Missions. Rev. Paulson is still a member of the Temple Hill church, Cadillac, Mich.

Chapter XXVII

WOMEN'S WORK

The work of consecrated women has been of the greatest importance in every Christian movement, and hence also in the Norwegian Baptist work in this country.

From the Missionary Training school in Chicago a great many able and well trained women have gone out into the work among the Norwegians. The first ones were Danes. Miss Sophia B. Rasmussen began her work in Chicago in 1882. The following year she labored in Minneapolis, and in 1885 she was appointed general missionary for the Eastern and Western conference, and at the same time she became the editor of *Søsterbudet*. Miss Rasmussen was in active work up to 1897 when she retired. In 1889 two other Danish missionaries left the Training school to go out and work among the Norwegians. Miss Mary C. Pedersen labored first in connection with the church in Minneapolis and then with the church in Fargo, N. D. Miss Mette Andersen took up the work in connection with the church in Eau Claire, Wis.

The first Norwegian missionaries left the Training school in 1891. Miss Anna Mickelson, who came from Beaver Creek, Minn., labored after graduation for two years in Omaha, Nebr., after which she retired. Miss Alice Johnson, a daughter of Rev. E. S. Johnson, St. Peter, Minn., worked in connection with the church in St. Paul, Minn., from 1891 to 1896, but then her health broke down, and she had to retire. In 1892 Miss Celia Johnson was appointed a missionary in connection with the church in Milwaukee, Wis., and she labored there for two years. Another Danish missionary who rendered valuable service among the Norwegians was Miss Emma Christiansen. She left the Training school in 1896 to labor in connection with the Pilgrim church in Chicago. In 1900 she married Prof. C. J. Olsen in Morgan Park. When the Norwegian Women's Baptist Union of America was organized in 1910, Mrs. Olsen became very

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active in connection with that organization, and for some time she served as its president.

Miss Emma E. Anderson is the Norwegian missionary who has rendered the longest service, and also the most valuable, among Norwegian Baptists. She came to the Training school from the little church in Muskegon, Mich., and in 1897 she commenced her work in Minneapolis and St. Paul. As she was especially gifted as a worker among children, and as she was a forceful evangelical preacher, she rendered a great service. For several years she was travelling as an evangelist in Minnesota and North Dakota, and she brought many to Christ. After having labored for some years among the Indians in New Mexico, she returned to Minneapolis, where she is still carrying on her labor of love.



MISS EMMA E. ANDERSON

Another missionary who has spent her life in work among the Norwegian Baptists, is Miss Ida Knudsen. She was one of the charter-members of the Norwegian church in New York, and in 1904 she took up the work as a missionary in connection with that church under the auspices of the Woman's Auxiliary of the New York City Baptist Mission society. With great devotion she worked in connection with the church in New York (later Brooklyn) up to 1927 when she married Rev. O. Breiding and moved to North Dakota. She has been very active in connection with both the national society of Norwegian Baptist Young People and the national society of Norwegian Baptist Women.

During the twentieth century about a dozen Norwegian missionaries have gone out from the Training school. Miss Inga Petterson was graduated in 1905 and went out as a missionary to Japan. Three missionaries went out in 1910. Miss Marie Aase went to Norway, Miss Marie Hestenes took up work in Chicago, and later she married Rev. A. Mehus. Miss Esther Olsen, a daughter of Prof. C. J. Olsen, married Rev. J. O. Gotaas and went with him as a missionary to Congo. Also in 1913 three

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missionaries left the Training school. Miss Annie Amundsen and Miss Anna Kvamme went to the west coast where they both married, and Miss Carrieth Olsen, another daughter of Prof. C. J. Olsen, took up the work in Minneapolis. The other Norwegian missionaries who have gone out from the Training school are Mrs. O. Enget (1917), Miss Constance Garnes (1919), Miss Jean O. Lund, and Miss Aagot Krane (1920), Mrs. Hulda Johnson (1923), Miss Martha Enget (1929), and Miss Olive Peterson (1937).

Trained missionaries, however, are not the only Norwegian women who have made a mark in the work of the Norwegian Baptists in this country. On the contrary the large number of devoted women, just ordinary members, who have consecrated their lives to the work of the church and its different women's organizations, together with the noble group of self-sacrificing ministers' wives have, most likely, made the largest contribution to the Lord's work as carried out by the Norwegian Baptists. It is impossible to mention even a small group of these women, so only a couple of them will be mentioned as examples of the rest of them.

Mrs. P. E. Satrum was born near Levanger in Norway Feb. 23, 1859. At the age of twenty-five she came to America and settled down in Minneapolis, Minn. In 1887 she married Mr. P. E. Satrum, who was operating a grocery store in Minneapolis. The following year they were both baptized and joined the Norwegian-Danish church in that city. Mrs. Satrum became a very active member in the church and in the different organizations within the church. She served as a deaconess for many years. The greatest contribution Mrs. Satrum made to religious work was done in connection with the Norwegian Women's Baptist Union of America. She was very active from the very organization of that Union, and she served with great administrative ability as its president from 1922 up to her death in 1929.

Miss Syniva Pederson was born in Primrose, Wis., Sept. 30, 1860. At the age of twenty she married E. L. Myrland, son of the pioneer preacher, Rev. Lars O. Myrland. The following year she was converted and joined the Baptist church in Verona, Wis. When E. L. Myrland went to the seminary in Morgan Park, and later entered the ministry, his wife became a wonderful help to him. She was a remarkable woman, always active in the Lord's work, always cheerful, and always willing to endure hardship. Her faith in prayer was remarkable. In the churches which Rev. Myrland served, both in America and in Norway, his wife was an active co-laborer, and she was a blessing to many. When the Norwegian Women's Baptist

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union of America was organized, Mrs. Myrland became its first president, and she served with great ability and zeal as long as her health permitted her. The last twenty years of her life Mrs. Myrland was a sick person, and the last fourteen years she was an invalid. Up to the last days of her life she manifested great interest in the Lord's work, especially in the Norwegian Baptist churches on both sides of the Atlantic. She passed to her reward June 16, 1931.

CONCLUSION

Ninety-five years have passed into history since the ordination of Rev. Hans Valder, and ninety-one years since the organization of the first Norwegian Baptist church in America, the church in La Salle County, Illinois. During these years the Norwegian Baptists have been at work constantly. Not less than 200 ministers and missionaries have been engaged in a labor of love, beside a host of consecrated laymen, men and women. About ninety Norwegian Baptist churches have been organized in this period, and in addition a number of Danish-Norwegian and Scandinavian churches.

If the question is asked what the contributions have been which these Norwegian Baptists have made, the answer must be that they have been manifold and of great importance.

The Norwegian Baptists have been very active in the fundamental Christian work of soul-winning; they have never lost sight of the importance of the new birth and the necessity of being born again.

They have emphasized the doctrine of universal priesthood, of the soul's personal relationship to God, and the fact that the task of winning one's fellow men for Christ does not belong exclusively to a specific priesthood, but to everyone who is in communion with God through personal faith in the Redeemer.

The sturdy nature of these Norsemen has characterized the type of Christianity manifested by the people from Norway. Earnest, God-fearing, and truth-loving as they are, they naturally influenced their surroundings with their deep spiritual life. This influence has been felt by the American Baptists as well as by other denominations.

They have made a great contribution to society; they have been among the pioneers on the frontier, changing the prairies and the wild forests into cultivated soil. They have been active in organizing new school districts, townships, and communities. They have taken active part in social reform, temperance work and other reform movements. They have contributed a large number of valuable individuals to society. Among their members are found, beside a great number of able farmers

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and craftsmen, lawyers, local politicians, nurses, physicians, artists, musicians, architects, engineers, school-teachers, professors, deans of seminaries and even a president of a state university. Several of them have received the highest educational degrees obtainable.

They have been leading in the work of the social application of the gospel. Norwegian Baptists have been laboring on the Bowery in New York, in the "Sur Desert" in Brooklyn, in Hobohemia in Chicago, as heads of Social Centers, among the Indians in New Mexico, among the Orientals on the Pacific Coast, among the orphans in Alaska and wherever there has been need of a gospel of love.

They have taken part in the great work of foreign missions, and have thus manifested the spirit of self-sacrifice which is so necessary for the development of character. Their young men and women have gone to the pagan world with the gospel of Jesus. They have received a large number of students from abroad, and after completed studies these young people have gone out from this country as the best ambassadors of good will. No better ambassadors can be sent out than such foreign born students who are returning to their own country full of enthusiasm for American, Christian ideals.

The labor of the Norwegian Baptists in America has not been in vain. The contribution they have made to the cultural and religious life of America will be felt for years to come.

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THE DANISH-NORWEGIAN BAPTIST CONFERENCE in the NORTH-WESTERN STATES

1864-1882

CONFERENCE CHARTS

YEAR	PLACE	PRESIDENT	SECRETARY	DELEGATES
1864	Raymond, Wis.	L. Jorgensen	R. Hansen	5
1865	Waushara, Wis.	L. Jorgensen	R. Hansen	11
1866	Chicago, Ill.	L. Jorgensen	P. H. Damm	15
1867	Oconomowoc, Wis.	N. Nielsen	C. J. Westergaard	18
1868	La Crosse, Wis.	N. Nielsen	P. H. Damm	18
1869	Clarks Grove, Minn.	H. E. Hansen	C. J. Westergaard	17
1870	Neenah, Wis.	L. Petersen	L. Knudsen	9
1871	Racine, Wis.	L. Petersen	L. Knudsen	13
1872	La Crosse, Wis.	L. Petersen	L. Knudsen	12
1873	Raymond, Wis.	L. Petersen	L. Knudsen	16
1874	Waushara, Wis.	L. Petersen	L. Knudsen	14
1875	Chicago, Ill.	H. A. Reichenbach	R. Christensen	12
1876	Oconomowoc, Wis.	H. A. Reichenbach	L. Knudsen	11
1877	Racine, Wis.	P. Jentoft	S. I. Hansen	17
1878	Raymond, Wis.	P. Jentoft	N. P. Jensen	22
1879	Neenah, Wis.	L. Knudsen	H. P. L. Jensen	20
1880	Chicago, Ill.	N. P. Jensen	O. Jensen	12
1881	Oconomowoc, Wis.	N. P. Jensen	?	14
1882	Waupaca, Wis.	N. P. Jensen	R. Christoffersen	21
1883	The Conference divided into two Conferences.			

THE DANISH-NORWEGIAN BAPTIST CONFERENCE for ILLINOIS, MICHIGAN, and WISCONSIN
(The Eastern Conference)

1883-1899

YEAR	PLACE	PRESIDENT	SECRETARY	PREACHER OF ANNUAL SERMON	DELEGATES
1883	La Crosse, Wis.	N. P. Jensen	O. Jensen	H. A. Reichenbach	13
1884	Racine, Wis.	L. Knudsen	J. A. Jensen	L. Knudsen	17
1885	Chicago, Ill.	N. P. Jensen	J. Jensen	L. Larsen	19
1886	Oconomowoc, Wis.	L. Jacobsen	A. Brandt	D. Jentoft	15
1887	Neenah, Wis.	J. A. Jensen	A. Brandt	E. L. Myrland	24
1888	Union Grove, Wis.	J. A. Jensen	E. W. Nielsen	C. J. Olsen	33
1889	Kankakee, Ill.	C. J. Olsen	P. W. Nielsen	P. W. Nielsen	14
1890	La Crosse, Wis.	C. J. Olsen	H. C. A. Samson	J. A. Ohrn	12
1891	Raymond, Wis.	E. S. Sunth	P. Olsen	Carl Jensen	17
1892	Waupaca, Wis.	C. Henningsen	C. J. Olsen	A. Sorensen	21
1893	Chicago, Ill.	C. Henningsen	C. J. Olsen	E. L. Myrland	28
1894	Racine, Wis.	J. A. Ohrn	C. J. Olsen	C. J. Johnson	22
1895	Oconomowoc, Wis.	J. A. Ohrn	I. M. Sellevold	G. P. Petersen	21
1896	Neenah, Wis.	J. A. Ohrn	I. M. Sellevold	J. A. Fridell	20
1897	La Crosse, Wis.	J. A. Ohrn	I. M. Sellevold	C. Henningsen	19
1898	Union Grove, Wis.	J. A. Ohrn	I. M. Sellevold	J. A. Jensen	22
1899	Chicago, Ill.	J. A. Jensen	I. M. Sellevold	J. P. Nielsen	21

CONFERENCE CHARTS

THE WOMEN'S DANISH-NORWEGIAN INNER MISSION SOCIETY
 IN ILLINOIS, MICHIGAN, and WISCONSIN
 1887-1899

YEAR	PLACE	PRESIDENT	SECRETARY	REMARKS
1887	Neenah, Wis.	T. Hansen	E. L. Myrland	Carl Jensen, evangelist
1888	Union Grove, Wis.	Mrs. T. Hansen	Mrs. E. L. Myrland	Miss M. Andersen, missionary
1889	Kankakee, Ill.	Mrs. T. Hansen	Mrs. E. L. Myrland	Published "Sosterbudet"
1890	La Crosse, Wis.	Mrs. E. L. Myrland	Mrs. J. A. Ohrn	The Women spend their own money
1891	Raymond, Wis.	Mrs. E. L. Myrland	Mrs. J. A. Ohrn	L. J. Anderson, evangelist
1892	Waupaca, Wis.	Mrs. E. L. Myrland	Mrs. J. A. Ohrn	Supported work in Chicago
1893	Chicago, Ill.	Mrs. T. Hansen	Miss Celia Johnson	Miss Celia Johnson, missionary
1894	Racine, Wis.	Mrs. T. Hansen	Mrs. J. A. Ohrn	Took up work in Blair, Wis.
1895	Oconomowoc, Wis.	Mrs. T. Hansen	Mrs. J. A. Ohrn	Rev. I. M. Sellevold, missionary in Blair
1896	Neenah, Wis.	Mrs. T. Hansen	Mrs. J. A. Ohrn	Helped build a church in Blair
1897	La Crosse, Wis.	Mrs. J. A. Ohrn	Miss Emma Christiansen	Rev. I. M. Sellevold, missionary
1898	Union Grove, Wis.	Mrs. J. A. Ohrn	Miss Emma Christiansen	The building in Blair finished
1899	Chicago, Ill.	Mrs. J. A. Ohrn	Miss Emma Christiansen	The Society dissolved

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

EASTERN DANISH-NORWEGIAN BAPTIST CONFERENCE
(Wisconsin)

YEAR	PLACE	PRESIDENT	SECRETARY	PREACHER OF ANNUAL SERMON
1899	Chicago, Ill.	C. H. Henningsen	J. M. Sollevold	M. C. Jensen
1900	Waupaca	J. B. Sunth	J. P. Nielsen	T. O. Wold
1901	Eureka	J. B. Sunth	T. O. Wold	J. A. Fridell
1902	Camp Douglas	J. B. Sunth	C. F. Hansen	L. Rasmussen
1903	Raymond	C. H. Henningsen	C. F. Hansen	N. K. Larson
1904	Racine	M. Jensen	E. Knudsen	A. B. Hanson
1905	Eureka	E. L. Myrland	N. K. Larson	E. L. Myrland
1906	Half Way Creek	E. L. Myrland	E. C. Nielsen	E. L. Knudsen
1907	Dorchester	E. L. Myrland	E. C. Nielsen	E. C. Nielsen
1908	Union Grove	J. A. Jensen	E. C. Nielsen	C. P. Olsen
1909	Racine	J. A. Jensen	J. C. Adriansen	Iver Larsen
1910	Camp Douglas	J. A. Jensen	J. C. Adriansen	J. Andersen
1911	Raymond	N. K. Larson	J. A. Moe	J. A. Jensen
1912	La Crosse	N. K. Larson	J. A. Moe	J. A. Moe
1913	Barron	N. K. Larson	J. A. Moe	M. C. Carstensen
1914	Eureka	N. K. Larson	J. A. Moe	

CONFERENCE CHARTS

WESTERN DANISH-NORWEGIAN BAPTIST CONFERENCE
1883-1891

YEAR	PLACE	PRESIDENT	SECRETARY	PREACHER OF ANNUAL SERMON
1883	Clarks Grove, Minn.	J. S. Lunn	C. Carlsen	J. S. Lunn ⁷
1884	Cedar Falls, Iowa	J. B. Sunth	C. Carlsen	N. P. Jensen
1885	Brown County, Minn.	H. A. Reichenbach	C. Carlsen	R. Christophersen
1886	Altamont, Iowa	J. B. Sunth	C. Carlsen	Iver Larsen
1887	St. Paul, Minn.	J. B. Sunth	C. Carlsen	J. B. Sunth
1888	Fine Creek, Iowa	A. C. Nasby	C. Carlsen	J. B. Sunth ⁷
1889	Albert Lea, Minn.	R. Christophersen	C. Carlsen	Iver Larsen
1890	Council Bluffs, Iowa	S. C. Nielsen	C. Carlsen	H. A. Reichenbach
1891	Stillwater, Minn.			

MINNESOTA DANISH-NORWEGIAN BAPTIST CONFERENCE

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

YEAR	PLACE	PRESIDENT	SECRETARY	Preacher of Annual Sermon
1891	Stillwater	J. S. Lunn	P. Petersen	---
1892	Clarks Grove	I. Larsen	N. J. Lee	---
1893	Minneapolis	J. S. Lunn	N. J. Lee	---
1894	Kasson	N. L. Christiansen	N. J. Lee	N. L. Christiansen
1895	Albert Lea	H. A. A. Reichenbach	G. Melby	K. Nelson
1896	Westbrook	H. A. A. Reichenbach	G. Melby	H. A. Reichenbach
1897	St. Paul	H. A. A. Reichenbach	G. Melby	G. Melby
1898	Artichoke	E. Lorentzen	G. Melby	H. A. Reichenbach
1899	Minneapolis	N. L. Christiansen	G. Melby	K. Nelson
1900	Clarks Grove	S. C. Nielsen	G. Melby	K. Nelson
1901	Westbrook	H. A. A. Sather	G. Melby	I. Larsen
1902	Albert Lea	N. L. Christiansen	G. Melby	N. H. Byers
1903	Sparta	O. H. Skotheim	G. Melby	N. H. A. Sather
1904	Minneapolis	H. A. A. Sather	G. Melby	N. L. Christiansen
1905	St. Paul	M. A. A. Wesgaard	I. P. Olberg	M. A. Wesgaard
1906	Artichoke	M. A. A. Wesgaard	L. P. Olberg	E. S. Sunth
1907	Clarks Grove	N. H. Byers	O. J. Oie	N. H. Byers
1908	Storden	C. H. Henningsen	O. J. Oie	O. J. Oie
1909	Albert Lea	C. H. Henningsen	O. J. Oie	N. L. Christiansen
1910	Sparta	C. H. Henningsen	B. Jacobson	N. H. Woldhagen
1911	Minneapolis	C. H. Henningsen	N. H. Byers	J. D. Vinding
1912	Tyler	C. H. Henningsen	B. Jacobson	H. M. Andersen
1913	Alden	C. H. Henningsen	B. Jacobson	C. H. Bolvig
1914	Fosston	M. B. Holmen	B. Jacobson	M. B. Holmen
1915	Clarks Grove	M. B. Holmen	Chr. Pedersen	A. Broholm
1916	Westbrook	N. Nilson	Chr. Pedersen	M. Carstensen
1917	Artichoke	A. Broholm	Chr. Pedersen	L. Thompson
1918	Storden	A. L. N. Sorensen	V. Andreasen	J. A. Ohrn
1919	Albert Lea	A. L. N. Sorensen	B. Jacobson	L. Thompson
1920	Clarks Grove	A. W. Warren	A. P. Lovik	O. P. Lovik
1921	Minneapolis	A. Broholm	A. P. Nielsen	A. V. Hoiris
1922	Tyler	O. Breding	A. P. Nielsen	O. Breding
1923	Lake Lillian	C. H. Bolvig	A. Petersen	J. A. Moe
1924	Westbrook	J. R. Bryeager	H. G. Jorgenson	A. W. Warren
1925	Sparta	O. Breding	Harold Olson	A. Petersen
1926	Clarks Grove	I. Fredmund	O. A. E. Carlsen	Harold Danielson
1927	Storden	N. Nilsen	O. A. E. Carlsen	H. H. Sorensen
1928	Artichoke	A. E. Carlsen	O. A. E. Carlsen	B. Jacobsen
1929	Minneapolis	A. W. Warren	O. A. E. Carlsen	Alfred Danielson
1930	Albert Lea	Harold Olson	O. F. Swedberg	Alfred Danielson
1931	Tyler	O. Breding	N. C. Grarup	O. Breding
1932	Westbrook	O. Breding	N. C. Grarup	N. C. Grarup
1933	Minneapolis	Storden	S. P. Anderson	V. I. Olson
1934	Storden	W. Malmsten	S. P. Anderson	S. P. Anderson
1935	Clarks Grove	B. Jacobson	J. Sorensen	F. W. Madson
1936	Lake Lillian	F. W. Madson	J. Sorensen	L. E. Peterson
1937	Artichoke	F. W. Madson	J. Sorensen	H. G. Jorgenson
1938	Albert Lea	F. W. Madson	J. Sorensen	H. G. Jorgenson

CONFERENCE CHARTS

THE SCANDINAVIAN BAPTIST CONFERENCE OF SOUTH DAKOTA

YEAR	PLACE	PRESIDENT	SECRETARY	PREACHER OF ANNUAL SERMON
1886	Siox Falls	Jacob Olsen	L. A. Jensen	C. J. Nilson
1887	Dell Rapids	N. Tychsén	L. A. Jensen	A. B. Nordberg
1888	Bloomingsdale	N. Tychsén	L. A. Jensen	M. Hansen
1889	Big Springs	N. Tychsén	J. P. Berlin	C. W. Finwall
1890	Oldham	N. Tychsén	T. O. World	Andrew Johnson
1891	Daneville	Jacob Olsen	J. B. Sunth	J. B. Sunth
1892	Siox Falls	J. B. Sunth	N. Tychsén	N. C. Nelson
1893	Dell Rapids	Jacob Olsen	A. F. Palm	O. L. Høien
1894	Big Springs	Jacob Olsen	A. F. Palm	N. A. Lindholm
1895	Daneville	Jacob Olsen	A. F. Palm	Andrew Swartz
1896	Dell Rapids	Jacob Olsen	A. P. Palm	H. M. Andersen
1897	Bloomingsdale	Jacob Olsen	A. P. Palm	C. Silene
1898	Big Springs	Jacob Olsen	A. P. Palm	Olof Lind
1899	Daneville	Andrew Swartz	A. P. Palm	Olof Lind
1900	Sun Prairie	S. Silene	A. P. Palm	A. V. Dahl
1901	Dell Rapids	N. Tychsén	A. P. Palm	C. H. Bolvig
1902	Strandburg	E. J. Norlander	A. P. Palm	E. J. Norlander
1903	Siox Falls	A. C. Nasby	A. P. Palm	S. Nelson
1904	Big Springs	E. J. Norlander	A. P. Palm	H. M. Andersen
1905	Daneville	Jacob Olsen	A. P. Palm	F. S. A. Jensen
1906	Sun Prairie	Swaney Nelson	A. P. Palm	Carl Antonson
1907	Dell Rapids	N. Tychsén	A. P. Palm	N. Tychsén
1908	Strandburg	C. Hasselblad	A. P. Palm	J. R. Lindblom
1909	Berton	S. Nelson	A. F. Palm	H. M. Andersen
1910	Siox Falls	R. A. Hasselblad	Aug. Pettersen	C. Hasselblad
1911		The Conference divided into a Swedish and a Danish-Norwegian Conference.		

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

THE DANISH-NORWEGIAN BAPTIST CONFERENCE OF SOUTH DAKOTA

YEAR	PLACE	PRESIDENT	SECRETARY	PREACHER OF ANNUAL SERMON
1911	Viborg	Jacob Olsen	A. P. Palm	Hans Wold
1912	Wakonda	Jacob Olsen	A. P. Nielsen	E. P. Johnson
1913	Dell Rapids	H. S. Wold	A. P. Nielsen	Hans Wold
1914	Viborg	H. S. Wold	A. P. Nielsen	L. Thompson
1915	Berton	L. Thompson	L. J. Anderson	A. P. Nielsen
1916	Turkey Valley	P. C. Larsen	L. J. Anderson	C. E. Peters
1917	Dell Rapids	P. C. Larsen	M. L. Christiansen	H. M. Andersen
1918	Summit	P. C. Larsen	M. L. Christiansen	F. C. Larsen
1919	Berton	Jacob Olsen	L. E. Petersen	L. E. Petersen
1920	Viborg	Jacob Olsen	L. E. Petersen	Fred Andersen
1921	Turkey Valley	Soren C. Nelson	Axel Hansen	Axel Hansen
1922	Dell Rapids	I. Fredmund	H. Ellertsen	I. Fredmund
1923	Viborg	I. Fredmund	H. Ellertsen	A. Christophersen
1924	Berton	I. Fredmund	H. Ellertsen	H. Ellertsen
1925	Turkey Valley	A. Christophersen	N. C. Grarup	H. M. Andersen
1926	Dell Rapids	M. E. W. Christiansen	N. C. Grarup	N. C. Grarup
1927	Turkey Valley	M. E. W. Christiansen	N. C. Grarup	N. C. Grarup
1928	Summit	M. E. W. Christiansen	E. G. Jensen	A. E. Pederson
1929	Dell Rapids	M. E. W. Christiansen	E. G. Jensen	N. C. Grarup
1930	Berton	M. E. W. Christiansen	E. G. Jensen	L. Thompson
1931	Turkey Valley	M. E. W. Christiansen	L. Thompson	George Mickelson
1932	Dell Rapids	M. E. W. Christiansen	K. R. Mead	K. R. Mead
1933	No Conference			
1934	No Conference			
1935	Berton	M. E. W. Christiansen	Geo. Mickelson	S. P. Anderson
1936	Summit	M. E. W. Christiansen	Mrs. M. E. W. Christiansen	O. A. Eversen
1937	Turkey Valley	M. E. W. Christiansen	Herman Olsen	L. Thompson

NORTH DAKOTA NORWEGIAN BAPTIST CONFERENCE
1894-1938

CONFERENCE CHARTS

YEAR	PLACE	PRESIDENT	SECRETARY	Preacher of Annual Sermon
1894	Fargo	Ole Larson	T. F. Hov	C. J. Hill
1895	Grand Forks	J. B. Sunth	T. F. Hov	Ole Larson
1896	Cooperstown	J. B. Sunth	T. F. Hov	J. B. Sunth
1897	Fargo	H. A. Sather	H. A. Sather	H. A. Sather
1898	Hillsboro	J. B. Sunth	C. W. Finwall	Ole Larson
1899	St. Thomas	J. B. Sunth	C. W. Finwall	C. W. Finwall
1900	Valley City	C. W. Finwall	E. P. Johnson	E. P. Johnson
1901	Vang	C. W. Finwall	E. P. Johnson	J. A. H. Johnson
1902	Grand Forks	Ole Larson	E. P. Johnson	E. P. Johnson
1903	Fargo	E. S. Sunth	O. Breiding	E. S. Sunth
1904	Park River	J. A. H. Johnson	O. Breiding	E. A. Ohrn
1905	Hillsboro	J. A. H. Johnson	O. Breiding	O. Breiding
1906	Barton	J. A. H. Johnson	O. Breiding	A. A. Bronnum
1907	Kenmare	Ole Larson	O. Breiding	Ole Larson
1908	Vang	Ole Larson	O. Enget	Ole Larson
1909	Valley City	Ole Larson	O. Enget	I. P. Olberg
1910	Powers Lake	Ole Larson	L. J. Anderson	J. B. Sunth
1911	Fargo	Ole Larson	L. J. Anderson	O. Breiding
1912	Grand Forks	Ole Larson	L. J. Anderson	O. Breiding
1913	Park River	Ole Larson	L. J. Anderson	O. Breiding
1914	Valley City	Ole Larson	Anton Quello	A. M. Mehus
1915	Powers Lake	Ole Larson	Anton Quello	Anton Quello
1916	Powers Lake	Ole Larson	Anton Quello	H. B. Nymoene
1917	Fargo	Ole Larson	Anton Quello	A. M. Mehus
1918	Valley City	Ole Larson	B. Kjenstad	A. M. Mehus
1919	Powers Lake	Ole Larson	B. Kjenstad	C. J. Hill
1920	Fargo	Ole Larson	B. Kjenstad	J. E. Boen
1921	Powers Lake	Ole Larson	B. Kjenstad	C. W. Finwall
1922	Park River	Ole Larson	C. W. Finwall	O. Enget
1923	Valley City	Ole Larson	C. W. Finwall	C. W. Finwall
1924	Barton	Ole Larson	C. W. Finwall	R. J. Jensen
1925	Powers Lake	O. Enget	C. W. Finwall	C. J. Hill
1926	Park River	O. Enget	E. Monnes	O. Breiding
1927	Valley City	O. Enget	E. Monnes	E. Monnes
1928	Powers Lake	O. Enget	E. Monnes	R. J. Jensen
1929	Park River	O. Enget	E. Monnes	O. Breiding
1930	Barton	O. Enget	E. Monnes	O. M. Jorgenson
1931	Powers Lake	O. Enget	E. Monnes	O. M. Jorgenson
1932	Park River	O. Enget	E. Monnes	L. J. Anderson
1933	Powers Lake	O. Enget	E. Monnes	B. Jacobson
1934	Vang	O. Enget	E. Monnes	O. M. Jorgenson
1935	Park River	O. Enget	E. Monnes	H. G. Jorgenson
1895	Powers Lake	O. Enget	E. Monnes	E. Monnes
1896	Powers Lake	O. Enget	E. Monnes	O. M. Jorgenson
1897	Zahl	O. Enget	E. Monnes	O. Breiding
1938	Powers Lake	O. Enget	E. Monnes	O. M. Jorgenson

HISTORY OF THE NORWEGIAN BAPTISTS IN AMERICA

NORWEGIAN-DANISH BAPTIST CONFERENCE OF WASHINGTON

YEAR	PLACE	PRESIDENT	SECRETARY	Preacher of Annual Sermon
1895	Ballard	J. A. H. Johnson	G. P. Bergh	J. A. H. Johnson
1896	Tacoma	J. A. H. Johnson	G. P. Bergh	J. A. H. Johnson
1897	Ballard	J. A. H. Johnson	C. P. Bergh	G. P. Bergh
1898	Ballard Bay	J. A. H. Johnson	C. P. Bergh	G. P. Bergh
1899	Tacoma	J. A. H. Johnson	C. P. Bergh	J. E. S. Sunth
1900	Seattle	E. S. Sunth	G. P. Bergh	J. R. Larson
1901	Ballard	J. R. Larson	G. P. Bergh	J. R. Larson
1902	Tacoma	O. L. Høien	G. P. Bergh	A. Taranger
1903	Seattle	J. R. Larson	G. P. Bergh	A. Taranger
1904	Ballard	J. R. Larson	G. P. Bergh	I. P. Olberg
1905	Tacoma	G. P. Bergh	E. C. Groggaard	S. Reinholdtsen
1906	Seattle	G. P. Bergh	E. C. Groggaard	E. C. Groggaard
1907	No Conference	O. M. Kihl	J. R. Larson	?
1908	Bellingham	J. R. Larson	O. M. Kihl	O. Wold
1909	Tacoma	J. A. H. Johnson	O. L. Høien	O. M. Kihl
1910	Ballard	J. A. H. Johnson	O. L. Høien	P. Petersen
1911	Seattle	P. Petersen	O. Enget	A. Stabell
1912	Bellingham	P. Petersen	O. Enget	O. Enget
1913	Tacoma	O. Enget	P. Petersen	P. Petersen
1914	Ballard	O. Enget	N. H. Woldhagen	N. H. Woldhagen
1915	Seattle	O. Enget	N. H. Woldhagen	P. Petersen
1916	Bellingham	O. Enget	H. H. Woldhagen	O. Enget
1917	Tacoma	A. Tangen	H. H. Woldhagen	H. B. Nymoene
1918	Ballard	A. Tangen	H. B. Nymoene	H. B. Nymoene
1919	Seattle	A. Tangen	H. B. Nymoene	A. M. Mehus
1920	Bellingham	A. Tangen	H. B. Nymoene	A. Tangen
1921	Tacoma	A. Tangen	H. B. Nymoene	A. Tangen
1922	Seattle	A. M. Mehus	M. P. Trostad	A. Wallocker
1923	Bellingham	A. M. Mehus	T. O. Wold	A. Mehus
1924	Tacoma	A. M. Mehus	T. O. Wold	O. M. Jorgenson
1925	Bellingham	A. M. Mehus	O. M. Jorgenson	T. O. Wold
1926	Seattle	O. M. Jorgenson	O. M. Jorgenson	A. M. Mehus
1927	Bellingham	O. M. Jorgenson	T. O. Wold	O. M. Jorgenson
1928			T. O. Wold	J. C. Kellogg

Only gatherings of a devotional nature have been held since 1928.

THE NORWEGIAN BAPTIST CONFERENCE OF AMERICA

CONFERENCE CHARTS

YEAR	DATE	PLACE	PRESIDENT	RECORDING SECRETARY	CORRESPONDING SECRETARY	Preacher of Annual Sermon
1910	Nov. 17-20	Fargo, N. D.	P. Stiansen	E. P. Johnson	C. J. Olsen	H. Gundersen
1911	Oct. 26-29	Berton, S. D.	P. Stiansen	T. Knudsen	C. W. Finwall	Iver Larsen
1912	Oct. 23-27	Sparta, Minn.	P. Stiansen	E. P. Johnson	C. W. Finwall	O. Breeding
1913	Oct. 29-Nov. 2	Minneapolis, Minn.	P. Stiansen	M. L. Rice	N. K. Larson	J. A. Moe
1914	Oct. 28-Nov. 1	La Crosse, Wis.	O. Breeding	M. L. Rice	N. K. Larson	H. Gundersen
1915	Sept. 29-Oct. 3	Chicago, Ill.	O. Breeding	T. Knudsen	N. K. Larson	J. A. H. Johnson
1916	June 28-July 2	Powers Lake, N. D.	O. Breeding	O. M. Jorgenson	N. K. Larson	T. O. Wold
1918	June 18-23	Artichoke, Minn.	O. Breeding	O. M. Jorgenson	N. K. Larson	A. Tangen
1920	July 5-11	Fargo, N. D.	O. Breeding	O. E. C. Hansen	N. K. Larson	H. Gundersen
1922	June 22-26	Chicago, Ill.	O. Larson	O. E. C. Hansen	N. K. Larson	O. E. C. Hansen
1924	June 17-20	Minneapolis, Minn.	O. Larson	Mrs. Ida Knudsen	T. Knudsen	O. Larson
1926	June 22-26	Park River, N. D.	O. Larson	O. M. Jorgenson	T. Knudsen	A. M. Mehus
1928	June 24-28	La Crosse, Wis.	P. Stiansen	O. M. Jorgenson	T. Knudsen	L. J. Anderson
1930	June 25-29	Artichoke, Minn.	P. Stiansen	H. G. Jorgenson	T. Knudsen	E. N. Tveten
1932	June 29-July 3	Berton, S. D.	P. Stiansen	H. G. Jorgenson	T. Knudsen	O. M. Jorgenson
1934	June 6-10	Fosston, Minn.	P. Stiansen	H. G. Jorgenson	T. Knudsen	T. Knudsen
1936	June 17-21	Sparta, Minn.	P. Stiansen	H. C. Johnson	T. Knudsen	P. E. Lorentzen
1938	Oct. 5-9	Chicago, Ill.	P. Stiansen	H. C. Johnson	T. Knudsen	P. E. Lorentzen

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