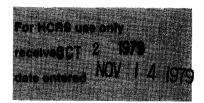
United States Department of the Interior Heritage Conservation and Recreation Service

# National Register of Historic Places Inventory—Nomination Form



See instructions in *How to Complete National Register Forms*Type all entries—complete applicable sections

1. Nam	10 Vikin	a hut	ieran Ch	urch	
	th Viking Norwe	v	eran Church		
and/or common	Viking Luther	an Church	(preferred)	-	
2. Loca	ation				
street & number	, SE of	'M' ach	dock.		not for publication
city, town Ma	ddock mi.		_X_ vicinity of	congressional district	1
state North	Dakota	code 38	county	Benson	<b>code</b> 005
3. Clas	sificatio	n	and a second		
Category  district  building(s)  structure  site  object	Ownership publicX private both Public Acquisiti in process being consid	on Acc	tus  occupied  unoccupied  work in progress  cessible  yes: restricted  yes: unrestricted  no	Present Use agriculture commercial educational entertainment government industrial military	museum park private residence X religious scientific transportation other:
<u>4. Own</u>	er of Pro	perty			
name Sout	h Viking Luthe	ran Church	Congregation	45-V-201-2-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1	
street & number					
city, town Mad	dock		X_ vicinity of	state	North Dakota
5. Loca	ation of L	egal [	<b>Descripti</b>	on	
courthouse, regi	stry of deeds, etc.	Register o	f Deeds, Renso	n County Courthouse	
street & number	D. A		ce Box 193	in obuilty obuiltinouse	
	<sub>nnewaukan</sub> resentati	on in	Frietina		North Dakota 58351
о. пор.		<b>VIII</b> III I	-xi3tilig	our reys	
title			has this pro	perty been determined ele	egible? yes no
date				federal stat	e county local
depository for su	irvey records	,			
city, town		•		state	

71 Description			<del></del>
Condition  X excellent deteriorated good ruins fair unexposed	Check one unaltered _X altered	Check one _X_ original site moved date	<del></del>

#### Describe the present and original (if known) physical appearance

Description

The Viking Lutheran Church is at once an example of, and an exception to, a style of country church built throughout North Dakota during the settlement years and on into the 1920's. Built in wood frame, the general plan derives from a lasting post-Reformation German Lutheran tradition. Consisting of a long rectangular nave, the church is entered through a combination vestibule/steeple which is centered on and accentuates the front gable end. While the basic plan is symmetrical and neo-classic, its stylistic detail and material make-up is Victorian Gothic.

A variation of this highly recognizable genre of architecture, the Viking Church combines a central front-end steeple and Victorian Gothic detail with a cruciform plan. The latter gothic element does not separate Viking Church from the popular church type, but distinguishes it as a particularily fine example of that type.

The combination of texture, material and stylistic detail gives the facades of Viking Church an eclectic nature, yet all comes together and is tempered by the unifying belltower/vestibule. The bell tower is the focal point of the entire structure both for it's verticality and for it's ornament. While flanked by sunbursts in the gable end, the tower itself is embellished with two beltcourses, a rose window, decorative shingling and louvered belfry vents. Neo-classical pediments emphasize the upward aspiration of the octagonal spire which is textured with decorative shingles and is peaked with a metal steeple cap and finial.

The cross configuration of the church body, in the gothic tradition, reflects the inner liturgical function of the church. The rear (east) wing defines the chancel and is lighted by two stained glass lancet windows on either side of the altar screen. The front wing (west) houses the choir loft, behind which stands the enclosed bell tower. The north-south trancept comprises the nave. A symmetrical arrangement of stained-glass lancet and rose windows punctuate both end walls and bathes the nave with soft light.

The predominate interior motif is gothic. Communion rail, altar screen, pews and S - Shaped balcony balustrade all display the gothic arch. The finely worked wooden three-part altar screen is finished with spires and cross-shaped finials and depicts "Christ in the Garden of Gethsemane". The nave area, devoid of any statuary, is divided into two areas by a central aisle. The floor is hardwood and a brass chandelier with frosted glass globes hangs from a flat ceiling.

Two significant alterations were made to the church in 1959. The original pulpit stood on a pedestal and was reached by stairs and a doorway in the south wall of the chancel area. It was replaced by a conventional free-standing pulpit and the doorway was finished as part of the wall. The original ceiling treatment, light blue painted with gold stars, is now off-white as are the walls. Less significant alterations have been the replacement of basement windows with glass blocks in 1959, the addition of restain rooms and entry on the rear facade and the closing of the north facade entry (1937), and the conversion of the basement coal bin to a men's smoking room (1944).

FHR-8-300A (11/78)

UNITED STATES DEPARTMENT OF THE INTERIOR HERITAGE CONSERVATION AND RECREATION SERVICE

### NATIONAL REGISTER OF HISTORIC PLACES INVENTORY -- NOMINATION FORM

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RECEIVED OCT 2 1919
DATE ENTERED NOV 1 4 1979

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The rose window in the bell tower was blown out in a wind storm sometime between 1917 and 1927 and was never replaced (it is now translucent glass). Bow back chairs were replaced with pews around 1909. The altar, altar screen, candlesticks, bapitsmal font, deacons chairs and brass chandelier are all original 1908-09 furnishings.

## 8. Significance

Period prehistoric 1400–1499 1500–1599 1600–1699 X 1800–1899 X 1900–	Areas of Significance—C archeology-prehistoric agriculture architecture art commerce communications		law literature military	reX religion science sculpture _X social/ humanitarian theater transportation other (specify)
Specific dates	1903	Builder/Architect Un	known	

#### Statement of Significance (in one paragraph)

Once a common sight throughout the state, the Viking Lutheran Church represents a dwindling number of unaltered country churches built in a tradition popular in the early years of settlement. As rural populations diminish or relocate, many of these churches must be abandoned for more centrally located places of worship. Empty, they stand victims to vandalism and natural deterioration. The Viking Church, however, remains essentially unaltered and in excellent condition because its members, through three generations, have identifed themselves with the historic and cultural roots of the church.

Neither purely neo-classical nor Victorian Gothic, the Viking Church exhibits the same combination of exterior style and detail common to rural wood frame churches in the midwest. This familiar combination of stylistic elements in the Viking Lutheran Church creates a powerful visual image of a lifestyle now threatened by increased urbanization in even the most rural states.

More than a visual image to its members, the Viking Church remains a center of social interaction and moral and religious instruction. Each Sunday, Viking Church members worship together as their ancestral families first worshipped. Newly arrived in 1887 from Spring Grove, Minnesota, these pioneer Norwegians organized themselves under a constitution, invited pastors from the Norwegian Evangelical Lutheran Church and held services in the home of Timan Quarve. In the same year the first baptism was celebrated and months later, an infant was buried. Land donated by Andrew K. Gilbertson for the burial became the Norwegian's cemetery. Six years later, adjacent land was chosen for the church site.

In 1903, Viking Church proper was complete and by 1909, the church was part of a small trade center made up of a general goods store, blacksmith shop and meatmarket. All of these enterprises stood a few yards from the church. None are extant today.

The church was formally dedicated in 1909 when it hosted the first regular meeting of the North Dakota District of the Northwest Synod of the Norwegian Evangelical Church of America. This meeting drew representatives from North and South Dakota, Montana, Saskatchewan and Manitoba. No longer an entity, the Norwegian Evangelical Church became part of the Evangelical Lutheran Church which is today part of the American Lutheran Church.

# 9. Major Bibliographical References

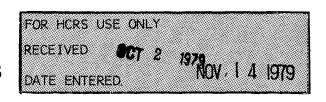
<u>Early Days of Viking Settlement by Levard Quarve</u> as written for the 50th Anniversary. <u>Seventy-Fifth Anniversary of the Viking Lutheran Church</u>, 1887-1962.

10. Geo	graphical	Data	IITM NO	T VEDICIED	:	*
Acreage of nominat	ted property 2.5	acres		ACI/II ILD		
-	<u>Blackhammer Hil</u>			-	le scale <u>7.5 m</u>	inute
UMT References N	ot available. L	atitude 47.	<sup>0</sup> 51'44" North	Longitude 99 <sup>0</sup>	29'23" West	
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E			F L			
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Verbal boundary	description and ju	stification				
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List all states and	d counties for pro	perties overl	apping state or	county boundaries		
state		code	county		code	
state		code	county	•	code	
11. Form	n Prepare	d By				
	e Historical So Liberty Memoria Capitol Grounds	1 Building		date September		·
city or town Bisma	arck		,	state North Dako	ta	-
12. State	e Historic	: Prese	ervation	Officer C	ertifica	tion
	icance of this prope	•				1
As the designated S 665), I hereby nomin according to the crit	tate Historic Preserv	ration Officer for inclusion in the set forth by the	e National Registe	etoric Preservation Acer and certify that it has a state of the state	as been evaluate	Law 89– d
				1	alalian	9
AND THE RESERVE OF THE PARTY OF	Historic Prese	rvation Off	icer	date	9/24/197	
For MCRS use only I hereby certify	/ that this property is	s included in th	g Dational Regist			
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r.∠ Keeper of the Natio	onal Recisión					
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The Viking Church is still identifiable with the predominate Norwegian ethnicity of the area and maintains this identity as overseer of all life crises. More secular kinds of social interaction also revolve around church organized men's, women's and youth groups. A focal point of cultural identification and social organization, the Viking Church is still the tie that binds.