First Evangelical Lutheran Church
Taylors Falls, Minnesota
1860 - 1985

ONE HUNDRED TWENTY-FIVE YEARS

First Evangelical Lutheran Church
Taylors Falls, Minnesota

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Table of Contents

Translation of Pastor Edman's Minnes-Skrift

Our First Fifty Years	1
The Organization	9
The Congregation's Outward Activity	12
The Congregation's Inner Activities	20
Within the Congregation's Organizations	25
The Jubilee Fest - 1910	28
Sunday Afternoons at Stannard's Meadow	34
How Swedish Survived When Most Members Spoke English	37
Our Church and Its Community in the Middle Years 1910 - 1935	42
The Twenty-five Years Before Our Centennial 1935 - 1960	63
From 1960 - 1985, What Has Happened to Us?	83
Confirmation Classes, 1874 - 1985	110
Church Council Members, 1860 - 1985	127
Reminiscences	129

Translation and History by Irving J. Olson

PASTORS WHO HAVE SERVED FIRST LUTHERAN

P. A. Cederstam	1871-1874
A. F. Tornell	1874-1877
M. Spangberg	1878-1883
J. P. Mattson	1885-1894
N. J. Sture	1895-1902
C. J. Edman	1902-1914
C. E. Frisk	1915-1927
C. E. Cesander	1927-1935
Edw. H. Peterson	1935-1944
Edward Eklof	1946-1950
Paul Hawkinson	1950-1954
H. Gottfred Berg	1955-1965
John Malm	1966-1969
Ronald E. Hackman	1970-1984

SONS OF THE CONGREGATION

	Ordained
Carl A. Anderson	June 14, 1953
David Berg	Jan. 6, 1974
Terry A. Berg	June 4, 1974
LeMoyne C. Boleman	June 6, 1963
Vincent L. Hawkinson	June 11, 1944
Carl Moberg, deceased	June 8, 1930
Marvin A. Palmquist	June 10, 1945

OUR FIRST FIFTY YEARS

When our congregation was founded in 1860 things were nearly the same as always. True, some things were new - steam power, railroads and factories in our cities - and our country, itself, was new with elections, freedom, schools, literacy and virgin lands. Still, the pace of change was slow.

During our first fifty years as a congregation there was growth but little other change. Our pastors were Swedish-born immigrants as, in 1910 were most of our older members. By then, however, our immigrant members from Denmark and Sweden were outnumbered by their America-born sons and daughters and grandchildren.

Church services, Sunday School and all church literature were in Swedish. In summer there was Swedish School at the Church or at rural schoolhouses within walking distance. Taylors Falls in 1910 had a four classroom brick schoolhouse where some high school subjects were being taught, but most of the children of our congregation went to one-room rural schools to read and recite in English while they spoke Swedish elsewhere.

Our membership lived within the parish, which was organized in four districts called "rote", later erroneously called "routes" in English. "Rote" 1 was the Taylors Falls area; "Rote" 2 was the area west and a little north;"Rote" 3 was the area due west and a little south into Franconia; "Rote" 4 was Jericho and the farms along the Almelund road south of Palmdale. Our parish was hemmed in by the Chisago Lake Parish which included most of Franconia and the west third of Shafer and by the Almelund Parish which claimed Palmdale and the northwest sections of Shafer Townshi

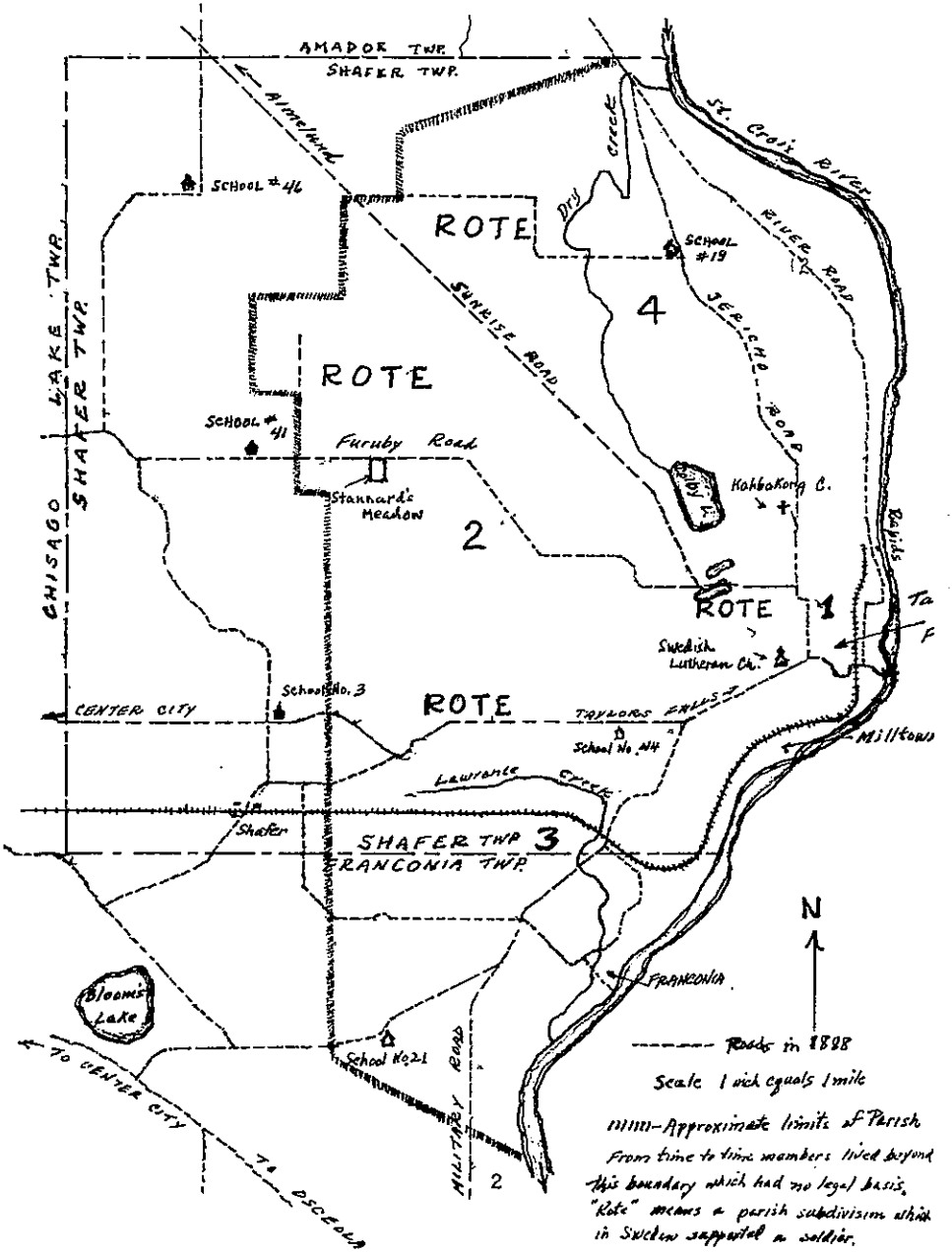
When Pastor C. J. Edman wrote the history of our congregation in 1910, our present sanctuary was new; electric lighting was recent, the new dam and power house having been completed in 1905. By 1910 the temperance movement had shown its growing power in Taylors Falls, where the "Dry" vote closed all saloons. These were noteworthy changes, but the way one lived and worked had changed slowly and little since the settlers had organized our church in 1860. Most of our members lived on small farms, worked with their hands, plowed with oxen or horses, used few machines, had no automobiles, no electricity, no plumbing and no oil or utili bills. Roads were ungravelled dirt roads and telephone lines were just beginning to reach farm homes.

There were fewer old, more young people in 1910. Pastor Edman's classification of 525 members indicates that nearly two-thirds of the members might have been under 21 years of age.

SWEDISH EVANGELICAL LUTHERAN CHURCH of TAYLORS FALLS

MAP OF PARISH AND ITS FOUR 'ROTE'

and - 1888 ROADS -



Married women	90	Boys, "gossar"	73
Married men	76	Girls, "flickor"	81
Widows	14	Youths, "ynglingar"	106
Widowers	6	Maidens, "jungfrur"	79
	186		339

Since Pastor Edman evidently classified all unmarried adults as either "youths" or "maidens" the proportion of young would have been less.

When we read Pastor Edman's history, we begin to comprehend the stability of his time and the vast and pervasive changes that have since taken place. We could re-write our early history in terms of present views and interpretations, but in doing this would lose something - a true sense of the thought, aspirations and moral tone of our church a century ago.

So we will have Pastor Edman tell about the first fifty years and thereby also preserve in English the history he wrote in Swedish.

A HISTORY OF THE FIRST SWEDISH EVANGELICAL LUTHERAN CONGREGATION IN TAYLORS FALLS, MINNESOTA

Rev. C. J. Edman

The Taylors Falls congregation is contemporary to the Augustana Synod but two months older. She is the third in order within the Chisago District, the fourteenth within the Minnesota Conference and the thirty-eighth within the Augustana Synod. She is in reality a rural congregation because three-quarters of the members live on the land around the town some as far away as 5 or 6 miles.

The little idyllic village, Taylors Falls, has about 500 inhabitants and is situated in a wild romantic nature, on the west side of the St. Croix River just below the fifty foot high waterfall, where since 1905 an electric power station of 25 thousand horsepower is in operation. To this wonderfully beautiful and, of its kind, unrivalled scene one can lend Tegner's words: "Above the torrent's surge the bold cliff overhangs and the forest, wherever you go, girding your path, stands tall and grave and looks down on you. Here sinks vale by vale, there cliff above cliff rises, in heathen days by giant hands cast up."

The States of Minnesota and Wisconsin have here since 1895 laid out a park of 450 acres wherein is much to see and admire. The village has since 1880 direct rail connection with the state capital, fifty miles away. The St. Croix is navigable from here to its outflow in the Mississippi, but traffic of this kind is now insignificant in contrast to what it was in the days of immigration.

Taylors Falls is neither an Indian nor Latin word. This name derives in part from the shape the river takes here, in part from the man who 72 years ago settled at this place and built the first house on the land where the village grew up later. This man was named Jesse Taylor and he called the waterfalls beside whe his cabin stood by his own name. It happened thus as the Scriptur says "They call their land by their own names" - a custom we for our part consider inferior to the Catholic custom of giving names of religious interest. The French Catholics who were here long before J. Taylor, thought of the holy cross when they gave the river and the village on the east names. But J. Taylor thought of himself and acted as though he had been the first that tramped on the soil and rocks of the St. Croix valley.

Jesse Taylor nevertheless has the honor of being the first white man to set down here and break ground for a new settle ment. He was a native of Kentucky, came from there to Fort Snelli where he worked as a stone mason. When he heard that the governme of 1837 had made a treaty with the Indians in this region and the land between the Rivers Mississippi and St. Croix lay open to settlers, he made his way up the St. Croix in the summer of 1838 and stepped ashore at the place where Taylors Falls now stands. When first looking around, he found on the east shore one J. R. Brown, who during the winter 1836-37 had cut timber there and driven trad with Indians then numerous in this place. He also met a Frank Ste who in 1837 had laid claim to a tract where the village St. Croix Falls is now located.

Long before this time civilized man had filled their eyes with the beauty and magnificence of nature in this valley. Already at the beginning of the 1700's, when the region belonged to France, there was a fort at this place called St. Croix. Here resided throughout the eighteenth century French traders and adven turers who did business with the redskins and undoubtedly skinned many of them. One knows that during the later half of the century one Peter Grinow supervised this trade and by the close of the cen tury this function was tended by a James Perlier. And, although France in 1803 turned its dominion in the northwest over to the United States, Frenchmen continued to trade here and there. Jess Taylor found a Frenchman, Rabinet, a bit farther upstream but sinc this man had no interest in building house or clearing field, Taylor kept his claim in peace. As evidence that a colony had existed near the rapids in past centuries were the ruins of nine hou there in 1851, which obviously had been used by white people as habitations, but that they had been deserted long ago one could note for above the ruins grew trees two feet in diameter.

After Taylor had chosen for himself just that land on which the village now stands, he returned to Fort Snelling and found there a fellow worker with whom he immediately returned to his claim. Their first undertaking was to build themselves a hous Such was raised of logs right at the end of the present bridge.

Next, they built a smithy, and even a mill was begun but never completed. Baker died in 1840 and Taylor made no further improvements to his property. In 1844 he married a maiden from Stillwater and there they moved after two years without leaving any lasting remembrance except the name: Taylors Falls. His property he sold to a namesake J. L. Taylor for $200.

In the same year 1846, when one Taylor left and another came, came also Jerry Roos and B. F. Otis who promptly built themselves a house and planted potatoes, the first in Chisago County. Otis sold out to W. F. Colby in 1847, and this man planted the first maize in this locality. At the election in 1849 six persons in this settlement voted. There may have been more entitled to vote, but surely not many more. The first part of the village, the lower, was laid out in 1850 and platted in 1851 by T. S. Parker from Stillwater.

The first streets were opened right after this time and improved as best could be done. Until 1851 there had been postal service from Stillwater twice monthly, but in this year weekly delivery was started and a post office established. The first store opened in 1848, a second in 1850 and a third in 1851. The same year the first hotel in the village, Chisago House, after 1870 called Dalles House, was built. A second hotel, Cascade House, came up in 1853. In the election October 1851, 23 votes were cast in the growing village. One can on this basis presume that the population of Taylors Falls was about 100 when the first Swedes arrived.

The first bridge over the St. Croix was built in 1856 and rebuilt in 1870. In 1884 the old bridge was torn away and a new iron bridge costing $6,253 built. A grist mill was equipped in 1852 to make groats for livestock. This mill was converted to a carding mill which is still in use. In contrast are the not unimportant saw mills that came up in 1857 and 1868 which in the sixties and seventies ushered in a flourishing time, long since gone. An entire section called Milltown grew up around these sawmills, but disappeared with the mills. The railway set the town back, changing the lively trading center to a relatively insignificant village. In 1902 the village was swept by a disastrous fire that left nearly all business places in ruin. This damage has to this day only partially been repaired. Since 1906 the village has had electric lighting and in this year (1910) our good townsfolk (stadsbo undertook to vote out the saloons which since its beginning have been the town's shady side. We count this as God's work, a great fortune, that the spirituos flood (brannvinsfloden) in Taylors Falls dried up at the beginning of our jubilee year.

THE SWEDES ARRIVE IN TAYLORS FALLS

The first Swede in this part of the valley was without doubt Jaco Tornell, born in Enanger, Helsingland. He had for some time stayed a bit east of the Falls and supplied Indians with spirits when in the spring of 1848 he was murdered by an Indian assassin hired by his competitor, a German named Muller. How long Tornell had been here is unknown. The last letter he wrote to his relati in Sweden was written in 1847. Since he belongs to Wisconsin and was dead before other Swedes arrived, we leave him with this ment

In the spring of 1850, the second Swede arrived at th place and became the first immigrant of Swedish birth to stay on the Minnesota side of the valley, in Taylors Falls. His name was E. U. Nordberg, also from Helsingland, but lately from Bishop Hil Illinois. Nordberg did not stay in the village but close by, two miles west, where later the Swedish settlement was made. There h settled and during the summer began clearing land Daniel Fredeen three years later settled on.* But he, whom we count as the first Swede in Taylors Falls, became also the first at Chisago Lake, eig miles farther west. There Nordberg went in the fall and did not return with the passage birds in spring. After meeting the first immigrants** in 1851, and showing them the way to Chisago Lake wh they settled, Nordberg left quietly and was seen no more.

In the year 1851 came P. Vicklund** and J. Bylund. T apparently chose and found liking for the land in the coming sett ment west of the village, but later struck out to the lake, where from they soon returned and took possession of the land chosen fi Right next to them in 1852, a newly wed German F. W. Lammers, set down his stakes (slog ner sina bopalar). His young wife was daug ter to Daniel Nelson of Marine. The young pair had for some time worked for Merchant W. H. C. Folsom in Taylors Falls and there ma acquaintanceship. The young Helen thus became the first Swedish bride in Minnesota. The wedding took place 18 September 1852 and the Swedish Episcopal Priest G. Unonius from Chicago performed th ceremony.

In 1853, a small company of homeseekers arrived with this place as their goal. They were Andreas Anderson with wife a daughter Sara from Westgothland; Daniel Nelson with wife and two children from Eastgothland; Tuvey Waldemark with wife and two chil ren from Skane. In this party or possibly on some other occasion in 1853 came also John Nelson, J. Smith and E. Carlson from Smala

*This place is on the south forty of Wally Germanson's farm in Se 34 and is west of the creek that flows southerly into Lawrence Cr

** These first immigrants had left Gävle, Sweden, in August 1850 a arrived in New York October 31, after nine had died on the voyage. In the spring 1851 one of the survivors, Per Anderson, then in Mo Illinois, heard from Nordberg about the Chisago Lakes area. Per Anderson, Per Berg and Peter Wicklund, their families and hired m and another family, Anders Swensons, who had come by way of New Orleans and lost their baggage in St. Louis, landed in Taylors Fal in April. All but the Wicklunds settled at Chisago Lake.

They were unmarried and took what work could be found in the village; the first with timber rafting, the second as smith and the third as store clerk. The families bought land next to Vicklund and Bylund and built homes there. Daniel Fredeen, also in this group, settled here, too.* On Christmas Day the same year he married the above named Sara Anderson. Andreas Anderson, a wagon maker, moved to town in 1859. At the end of 1853 the little Swedish colony, we see, had at least eighteen members.

It was in this stage Dr. Norelius found them, when in the spring of 1854 he visited this area the first time. On page 550 of his history, he writes, "In Taylors Falls were few houses, No Swedish family lived there then, as far as I know, but a short distance from the town towards the lake lived several families." He then mentions all those names above except Daniel Nelson and Tuvey Valdemark. In another history about Swedes in Minnesota, Taylors Falls in 1854 is described as follows: "The town consists of six living houses, two stores, two hotels and one mill."

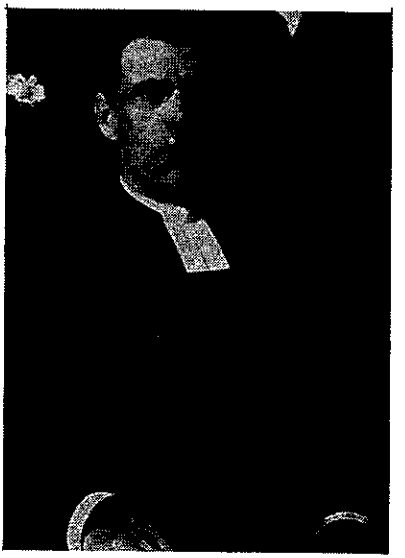
In the summer of 1854, A. N. Holm, his wife and daughter from Eastgothland settled in the village. The following years up to 1860 the colony increased a little each year. Otto A. Vallmark from Halland came in 1854, Gustaf Sjoquist from Smaland in 1855, C. M. Carlson from Smaland and Pernilla Byland from Skane 1856, J. C. Peterson from Smaland in 1858, Peter Goranson from Smaland, C. P. Nordgren from Helsingland 1859. Others here at the beginning of 1860 include Nels Peterson from Blekinge and Nels Dahl.

Of Taylors Falls Lutheran Church members, the following fought in the Civil War: John Bylund, G. Sjoquist, P. A. Strand, A. N. Holm, Daniel Fredeen, Nelson Tuvey and John Nelson. The latter two are still living.**

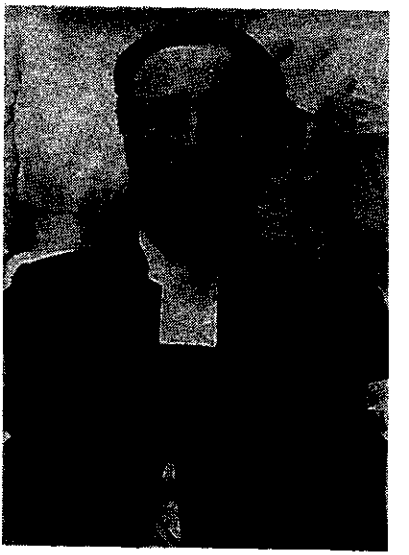
The Swedes in and around Taylors Falls in early 1860 accordingly must have been double the number of those who joined at the organizational meeting. It should be noted that this colony did during the 1850s find occasions for hearing God's Word and celebrate services. As we have seen, Pastor Unonius was here in 1852 and held services in the settlement. So undoubtedly did Dr. Erland Carlson in the spring of 1854, and soon came Dr. Norelius who often preached here during that summer and fall. After the Chisago Lake congregation found a pastor in 1855, he visited the Swedes here regularly and preached for them. The settlers needed the guidance and support of the Word. It was a hard and trying work to build oneself house and barn, clear away the virgin forest and cultivate the unbroken land. How many tough days-work they

*On Norberg's first clearing in Section 34.
**Peter Goranson who joined the church in 1861, enlisted in the Third Minnesota Regiment, All Swedish Company D in the fall of 1861, served until 1865.

had to do! What hardships they had to bear - this we, who do not know, cannot imagine. But they, nevertheless, had time and need of the spiritual gifts given through the use of God's Word. This deep need they gave witness to when they in time united themselves in a Christian congregation.



Pastor C. J. Edman



Pastor N. J. Sture

The Organization of the
FIRST SWEDISH EVANGELICAL LUTHERAN CHURCH
in Taylors Falls, Minnesota

On the 10th of April 1860 which was Tuesday after Easter, the Swedes in Taylors Falls had been invited through legal notice to assemble at the Fredrick W. Lammers house to decide about organization of a congregation. To this meeting Pastor C. A. Hedengran from Chisago Lake had been called and was present. How many of our countrymen were there, we do not know. But certainly more were there than the revered ancestors who then signed as members and became the congregation's founders.

It says at the beginning of the minutes kept at this meeting that Pastor Hedengran opened the proceedings with prayer and worship. It would be a satisfaction to be able to quote some selection from this sermon, or at least his text, but we have no record thereof. Had the worthy pastor thought that the congregation then being formed should after 50 years celebrate its jubilee and be searching for old memories, then he would have seen to that the minutes would be richer in content, or would have some other way preserved notes about such important actions.

Resolutions adopted at the meeting have the following words:

1. Elected as chairman Pastor Hedengran.

2. Elected as secretary C. U. Carlson.

3. Decision made by those present to organize a Swedish Evangelical Lutheran congregation.

4. The congregation's name shall be "The First Swedish Evangelical Lutheran Church in Taylors Falls, Minn."

5. This congregation adopted also the constitution proposal that has been given by the Lutheran clergy in America, except with the change that a simple majority shall be effective in voted actions

6. Elected as trustees: A. Anderson for 3 years, Daniel Nelson for 2 years and C. U. Carlson for 1 year.

7. Elected as deacons: A. Anderson for 2 years and Daniel Nelson for 1 year.

8. Those who wish to belong to this congregation shall let their names be written in the Church Book.

9. Church shall be built this summer on the lot given for this purpose by Mr. N. C. D. Taylor.

10. No other teachers (preachers) may lead the worship service in our church except those belonging to the Lutheran Synod in Illinois.

Two other actions were taken regarding the church building dimensions and its building supervisor. The minutes were read and approved April 22, 1860. The constitution mentioned in the minutes is copied in the Church Book before these minutes. The congregation was not incorporated until May 16, 1873.

The persons who thus united themselves in a congregat like their ancestors' congregations in Sweden were the following:

Andreas Anderson born 1801 in Westgothland; Wife Johanna born 1796.

Nels Peterson born 1810 in Blekinge; Wife Lena born 1

Daniel Nelson born 1802 in Eastgothland; Wife Sara L. born 1816; Son Samuel August born 1842 and confirmed; younger children: Adolph O. born 1851, Sara C. born 1854, Carl E. born 1859.

Carl U. Carlson born 1830 in Smaland; Wife Fredrika born 1824 and their children: Johan A. born 1855, Carl G. born 1857 and Frans born 1858.

Wife Sara B. Fredeen born 1827 in Westgothland, her husband did not enter the congregation now, but the children were enrolled and they were Andrew E. born 1855, Johanna M. born 1857, Peter F. born 1859 and Mathilda C. whom we include although she was not born before the end of 1860.

There were accordingly 10 communicants of whom 5 were entitled to vote, and 10 children, all together 20 members who in the Lord's name dared to form a congregation and decide to build a church. Were our brothers as venturesome nowadays there would be congregations at many more places than there are.

We must, as far as possible, account for, what became of our noble forerunners, these 20, who in 50 years have become 26 times as many.

A. Anderson belonged to the congregation until his death in 1872. So did his wife who died in 1874. About Nels Peterson and his wife is found no record. Daniel Nelson remained in the congregation until he died in 1896. His wife did too and

died in 1888. About their son Samuel we have no record, but Adolph died in 1879, daughter Sara C. left in 1879 and Carl E. transferred in 1889. About the whole family C. U. Carlson (a tailor in 1860 census) we have no information. Sara B. Fredeen took transfer letters for herself and all her children in 1882, except Andrew E. who had left in 1878. But she rejoined in 1889 and remained until 1908 when she transferred to another congregation. Johanna Fredeen married Pastor A. F. Tornell and moved away in 1877. Peter Franklin Fredeen returned to this congregation in 1889 and is the only charter member left now (in 1910).

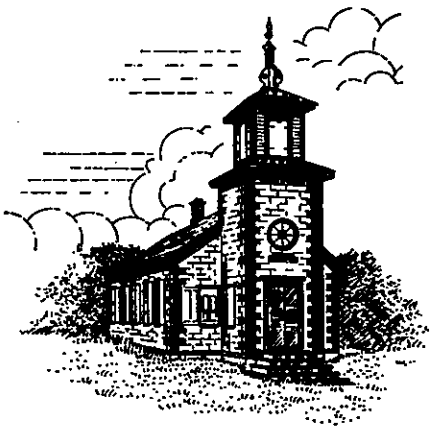
The Members Following the First Twenty
Name, Year and Place of Birth, and End of Membership

1861: Carl P. Nordgren b 1816 Helsingland, moved. Peter Goranson b 1834 in Smaland, moved. Elias Carlson b 1837 Smaland, wife Maria 1842, both moved. Born: Amanda Fredeen, moved 1903.

1862: Otto A. Vallmark 1830 Halland, Wife Eva M. 1841 Smaland, children Anna Lovisa and Carl Albert, all moved.

1864: Born: Carl O. Carlson, moved.

1865: Anders H. Holm 1829 Skane, died 1897, Wife Christina 1829 died 1899, foster daughter Johanna Josefina moved 1904.



The First Swedish Evangelical Lutheran Church
in Taylors Falls, Minnesota

THE CONGREGATION'S OUTWARD ACTIVITY

The foregoing information set forth the congregation' growth in membership, but says nothing about the worry and problems the congregation must have dealt with from time to time. Besides that the founders in this place cleared the wilderness, transformin the virgin forest to a beautiful and fruitful countryside, and fill it with attractive homes, they have also as church members been pro ductive. And it is about this we wish to tell something.

But in this the author is somewhat in the same situation as the Israelites were when ordered to make bricks without straw. The documents the congregation put together at its annual meetings, have deplorably been carelessly lost for more the half of our time. The book that contains the congregation's minutes after the annual meeting 1870 to 1897 is lost. Nor are to be found any council meeting minutes for the time between June 5, 1874 to July 1 1882. This one must bear in mind in reviewing this history. A second matter: those of our congregations that have already celebrated their fifty years' festivals have been better endowed with material for histories than we are. They have first and foremost in Dr. Norelius' history had a rich and reliable well to draw from. But our congregation has as good as nothing there.* Furthermore these congregations have had pastors who have written much in newspapers and biographies about their congregations' conditions and activities. They have had members who have written along the same direction. But he who has found it his lot to compile the Taylors Falls congregation's history has not been able to find a single published line on activities and conditions here.

That the establishment and support of a Christian co gregation should crave work and sacrifices, the ten who joined in this knew. They at least knew that it was a great work they freely took on, even though they could not know their congregation's futu It sounds daring, it witnesses to trust in God that these few decid about church building and pastor's pay. It was not homelike for them in the new settlement until they had a church and church servi there.

*Dr. Eric Norelius in his 1890 book, half of page 607, "The Swedish Lutheran Congregations and Swedes in America History"

"Until that year 1860, this place was a preaching-annex to Chisago Lake and later, until 1872, it was a satelite of Chisago Lake and stood under its pastor's care. Those who made up most of the membership in this little congregation then, and in this respect the same, were the Swedish farmers who settled in the woods west of th town. .....In 1860 Hedengran organized a congregation of 24 communicants and a small frame church was built on the west edge of town. The congregation has ever since continued, but because of the small population, not won any further expansion.

In accordance with its resolution the congregation built its little church 32x24 during 1860. It was not completed at once but in this it was like everything in the colony. Nothing was completed. Buildings and homes, farms and roads, all were in its simple beginning. Under such circumstances, it was entirely natural for preacher and worshipers to celebrate mass in a church which had neither altar nor pulpit, organ nor church bell. The congregation sat more thankfully then on the unplaned planks, than we do now in the comfortable benches.

No information is found about when the congregation began services in its church, but it happened no doubt in the fall of the same year. If the church was dedicated, we know not. After the first congregational meeting none was held until the 20th of August 1866. Who was chairman then was not recorded, but A. N. Holm was elected Secretary. Deacons and trustees were elected anew. It was also resolved that the annual meeting be held May 1st every year, and from that time this has happened until later times when it has been held in January.

Relating to the furnishings of the church, a resolution that the trustees purchase material and see to that the work be done was adopted. Towards the pastor's salary each family should contribute $3. each year, which shows that the congregation enjoyed pastor's services regularly.

The four following annual congregational meetings were not held on May 1 but in 1867 May 6, 1868 May 11, 1869 May 3 and 1870 May 2. The primary business at these meetings was the election of officers.In 1868 besides this, the meeting decided to paint the windows, install steps and a chimney in the church. In 1869 a committee was named - A. N. Holm, J. Lindvall and J. G. Peterson - and charged with the installation of the pulpit and benches in the church. This was arranged for but not completed before the 1870 meeting when the trustees were directed to find someone skilled and hire him to make the pulpit. One can assume that this was done so that after ten years of work the church was furnished in 1870. The cost would have been about $500.

The little congregation now had its church ready and began to grow markedly. At the beginning of 1870 there were 39 communicants and 34 children, in all 73 members, but during 1870 and 1871, 43 communicants and 41 children were taken in. The church then felt strong enough to call a pastor to provide steady, regular services. Pastor Cederstam who was then a missions pastor in northeastern Minnesota was called in 1871. He accepted the call and came in 1872. Besides serving here, he performed churchly duties in Sand Lake and Balsam, Wisconsin.

With a pastor the congregation needed a parsonage and as at that time there were many vacant houses in that part of town now gone (Milltown) the congregation bought a house there in October 1872. The price is not known to us but the trustees gave a mortgage on it for $450. Up to 1880, $288.75 had been paid in interest and $235. on principal. The remaining $215. was probably unpaid when the house not long after 1880 burned. The congregation settled its debt by return of the vacant lots and payment of $125. in cash. Pastor Cederstam moved away in the summer of 1874. He died in Olsberg, Kansas in 1902, 72 years old.

The congregation now received as its teacher A. F. Tor who moved here in the full of 1874. He was young and had been past only 2 years. Since we lack records of whatever came before the congregation or the church council during his time of service, we cannot guess about circumstances. It is clear, however, that no improvements of church property were made during this time. But no improvements were needed. The congregation had both church and parsonage. To maintain that which they had was all that counted. And this was done. One notes, however, that membership fell not so little. But that this was a fault of the teacher we do not want to say. In 1877 Pastor Tornell moved to Stillwater where he served with faithfulness and progress many years. The great and costly church there is a memorial to his work. Pastor Tornell lived until January 10th this year, when he died in Monticello, Minnesota, 60 years old.

The next congregational teacher here and in Sand Lake, which was an annex to Taylors Falls, was Pastor M. Spangberg who arrived in 1878. During his time of service the congregation recovered. As membership grew the little church needed enlargement. In 1880 when the church had been used twenty years, it was lengthen 20 feet, making it 48 feet long. Through this remodelling the interior became more spacious and churchlike. But from its outside it did not look like a church. It lacked a steeple without which one could not tell this was a Lutheran Church. But this shortcomin was soon made right. In 1883 a steeple was built giving the church its final appearance shown in this book. A small bell was also obtained. The cost of these improvements in the early 1880s was estimated at $500. making the value of the church after this time $1000.

In this state the church served its purpose twenty mor years to the third Sunday in Advent 1903 when the last service was held therein. The following year the building was sold at auction for $114.* The bell brought a separate price of $25. Pastor Spangberg moved early in 1883 to Sand Lake, Wisconsin where he was pastor several years. Now and for many years, he has farmed in North Dakota.

*Swen Swenson bought the building and moved it west on the road now County Road 82 and north on the town road to his farm (later Sampsons, now Waibels) and made it a part of his barn. Peter Erickson (Radio Pete) recalled seeing it moved on sleds during wintertime.

At the beginning of 1880 the congregation had 120 communicants and 100 children - 220 members. Accordingly it was now as large as at Pastor Cederstam's departure. At a special meeting (stämma) April 2, 1883 the congregation called a student C. Hansen to be its teacher and lead its worship for a period of nine months. This decision changed at a meeting on the 25th of the same month when the same person was chosen as pastor, provided he would be ordained at the next synodical meeting. On this call Hansen came and tended the congregation in 1883 and 1884, but as he did not become ordained his call expired. At the annual meeting January 3, 1885 Pastor J. P. Mattson was called and was ready to come here at once.

In 1889 trouble with the church treasurer developed when the audit committee found not a few items in the year's records to comment about. The treasurer acknowledged his mistakes and faults and promised to make good any loss. This promise was carried out but when done he and his family left the congregation.

As the parsonage had been lost, Pastor Mattson was obliged to move here and there where he could live. But in 1887 the congregation bought three lots in block 94* and built a house 24 feet by 24 feet, one and one-half stories plus a kitchen on its west side. Besides the kitchen, it had three small rooms down and the same on the second floor. This new parsonage served as the home of pastor families twenty years, until 1907 when it underwent a complete remodelling.**

After the newly organized Immanuel's congregation in Almelund in the fall of 1887 joined in a pastorate with Taylors Falls the pastor had a larger field for his service. The frequent trips on the nine miles long road which now and then was utterly impassable, made demands on time and strength. But necessity has neither law nor leniency. And so it continued for thirteen years.

In 1890 the congregation had 188 communicants and 121 children - 309 members. The conference statistics shows the membersh at 349 but this is incorrect. At this time the confirmands of the year were counted as new members although the most of them belonged to the congregation as children. This counting continued until 1902 when it showed that the conference statistics were totally wrong. When the congregation's true membership in 1902 was 429, the conference report showed 617, 188 in excess.

*The northerly lots of the present church property and site of the parsonage until its use as such was discontinued in 1978.

**The parsonage was more than doubled in size with a full second floo except above the kitchen.

Pastor Mattson, who longer than any pastor before hi served as the congregation's teacher, left in August 1894 and hi successor N. J. Sture arrived in January 1895. He was also call by Almelund and served both congregations until the year 1900, when they separated, maybe in a less than tactful manner on the part of the "annex" congregation. Neither congregation, however has lost by each having its own pastor.

During this time there were no improvements made to the church property, but the congregation nevertheless moved for ward and grew in both size and strength. The debt at Pastor Sture's arrival was paid and when this was done the gathering of a fund for a new church was begun. The old was both little and faulty. In the minutes of annual meetings - since the 8th of January 1897 these have been preserved. - it is clear that the question of a new church was discussed. In 1897 a committee was appointed to determine whether the building fund should be used to buy land for a new church and also to select the most appropriate site for it. What this committee accomplished is not recorded. At the annual meeting January 3, 1899 it was resolved "that nothing be undertaken towards church building befor the sum of $1000. is in the treasury for this purpose." The following annual meeting (1900) decided that the trustees should loan out the building fund for a two year term.

At the 1902 annual meeting the trustees were authorized "to inquire about sites and costs for the new church construction and to report thereon at a congregational meeting to be held in the near future". No such report or meeting recor exists in "protokollen" (the secretary's book). But during this time there arose many opinions on the siting of the proposed chu One wanted to move from the town out to the country - entirely opposite to the usual way of moving churches and old folks - but in which direction? That was "up in the air". Thus the matter stood, when the question came up and was finally decided at annual meeting in 1903.

At the beginning of 1900 the congregation numbered 256 communicants and 150 children - 406 members. One of Pastor Sture's last undertakings was to raise $300. for the debt of the Conference.* Pastor Sture moved in May 1902 to York, Nebraska. As a fine expression of the congregation's feelings for him, the following resolution from the minutes is quoted, "The congregation thanks Pastor Sture for all the unsparing toil given each day, as much for the common worship services as for the women's and young folks' meetings together with many other occasions."

*The Minnesota Conference of the Augustana Synod was replaced by the Minnesota Synod of the Lutheran Church in America in the merger of 1962.

As Pastor Sture's successor the congregation called first Pastor J. A. Gustafson, then Pastor A. Mattson and the third time Pastor J. A. Johnson but from all were received a declining reply. The fourth election was held August 21, 1902 when C. Joh. Edman from East Union was unanimously chosen. He accepted the call and came here November 25, 1902 but was not installed until February 3, 1903.

By the annual meeting January 8, 1903 the women's organization had $1,730.10 and the young people's organization $386.75, together $2,116.85 in the building fund. After the regular business had been done, the question of church building was taken up and thoroughly discussed and debated, whereupon the congregation as good as unanimously - 58 versus 3 - resolved that a new church be this year built. Following that, another vote was taken on the location of the church, whereupon 50 voted for the town and 10 for the country. Both questions were voted with closed ballots

When this had been completed a committee was appointed to find a more suitable place in town for the church, to obtain building plans and bids and to report thereon at a special congregational meeting January 30, 1903. The committee members were: C. Joh. Edman, Chairman, Swen Swenson, Secretary, F. A. Lindquist, Alf. Tillberg, C. J. Carlson, A. F. Elmberg, G. Bolin, Aug. Olson and Andr. Oberg. The special meeting was held as decided, but when the committee did not have the plans (blue prints) ready, it was adjourned to February 10th. The report the committee then presented was adopted by the congregation which decided that the church be built on lots 9 and 10, block 94, next the lots on which the parsonage stood and that the plans drawn by A. L. Garlough of St. Paul be used. The committee was authorized to purchase all materials needed and only let out labor on contract. The same committee was accepted as the building committee with the addition of C. P. Moberg, C. W. Sall, John Vedin and L. J. Klinke who was chosen treasurer. These four men together with the Pastor were also to constitute a subscriptions committee.

The work on the new church began at once. While snow lay, stone was hauled in and as soon as possible the basement and foundation excavation was made. The work was donated and estimated low was valued at $860. One of the committee members A. F. Lindquist was given the basement contract and had this work done by the middle of June. At the Mission meeting June 26, the cornerstone - donated by N. J. Westlund, Center City - was laid with customary ceremony by the Chisago District Chairman Pastor J. Lindquist assisted by the rest of the district pastors.

C. A. Berggren from Lindstrom received the contract to build the church itself. The work began at once* and proceede rapidly so that already by September 9 and 10 the steeple was raised. The 29th of September, St. Michaels Day, the cross was set on the steeple-top. The interior finishing and decoration was fast out of the way and all succeeded well. No accident, not even the least, happened during the church building.

On the fourth Sunday in Advent, the 20th of December, 1903, it was announced that the congregation's morning service would be held in the new temple. The new deep-toned bell summoned the people and when the time for the service came, the bell rang again. The congregation joined in singing the Psalm 320 that strictly interpreted can only be sung on such an occasion, after which the pastor carried out the service in regular order. The sermon gave emphasis to the significance of this first worship service, the feeling of wonder at the new church "that came up before their eyes through prayer, toil and work, out of a free will without compulsion or taxes or hindrance from anyone."

".....This church is a spiritual home ..... the high steeple says to you: Look up! And the cross at its peak cries: See the Crucified! Under these vaulted ceilings our spirits are lifted in yearning, and the softened heaven's light that falls upon us from the stained glass windows turns our thoughts to devotion ..... God protect us and this His templ

The congregation continued after this first service to use the new church, even though the altar, pulpit and benches were not ready, but in place before Good Friday, April 1, 1904. Therefore, the church dedication was delayed and did not take place until June 22, 1904, when the Conference President Dr. J. Fremling spoke to an overflow audience.

The church is built in a pure gothic style; its dimen sions are 90 by 38 and 16 feet high on its sides. The sanctuary is 60 by 35 feet and the chancel 16 by 12 feet. From the floor to the middle vault's highest level is 25 feet. The steeple is 13 by 13 feet and from the ground 106 feet high. The bell weighs 1,225 pounds. There is seating place for 174 persons. The only thing moved from the old church was the organ which has served until our Jubilee fest.

The church as it now stands cost $11,362. not including the donated work valued at $860.

At the annual meeting January 11, 1907, the congregation decided to renovate the parsonage according to plans submitt by Pastor Edman. The committee charged with this work was made u

*On the foundation laid by Lindquist and his men.

of Pastor Edman, C. P. Moberg, Sven Swanson, Andrew Oberg, C. G. Johnson, A. M. Moberg, A. Tillberg, N. Slattengren, A. F. Elmberg, O. W. Bonderson and L. J. Klinke. The latter six were added at a special meeting on March 7, 1907 when the final decisions were made. The renovation was done during the summer and fall at a cost of $2,206. not counting a lot of free labor. Through this work, the parsonage became spacious and modern and took on its present (1910) appearance.

At the 1908 congregational meeting the installation of electric lights in both church and parsonage was authorized ..... At the most recent annual congregational meeting (January 14, 1910) the installation of a pipe organ before the 50 year "fest" was authorized..... A committee, C. Joh. Edman, John Oberg, Alf. Tillberg, Nels Slattengren and Nels Bondeson, decided on a two "mannal" organ with 15 "stämmor" and made a contract with Hillgren, Lane & Co. from Alliance, Ohio, to build it. Its cost including the electrical apparatus and installation was $2,152. Towards this, our nationally well known philantrophist Andrew Carnegie gave $750.

First Evangelical Lutheran Church
Built 1903

THE CONGREGATION'S INNER ACTIVITIES

Drawn from the Church Council's Minutes of Meetings

The inner, spiritual activity in the Christian congregation is not only the most important, but in essence that toward which everything must allude. The congregation does not exist to acquire church property but to be itself Christ's domir ium and the Holy Spirit's temple. The congregation's mission is to edify itself through God's Word and Sacraments and to call, assemble and teach all people that they may believe and be bless through Him .....

Our congregation during the past 50 years has worke on church building four times and parsonage building three times but what is this when compared with the thousands of services ar devotions held, the hundreds of communions celebrated, the bapti done and the Christian instruction given to the rising generatic The fruits thereof are not as tangible and evident to our eyes a the results of outward activities, but God sees this and rewards by recognizing the congregation as the procurer for God's kingdc This standing we could not claim now at our Jubilee if in the pa we had only seen to the congregation's needs here at home, if we could not report some other outlays. But the congregation has, as the record shows, given nearly five and one-half thousand to our synod's missions, schools and institutions of mercy; and if this is not all the congregation could have done in this direction, it has sought to do its best year after year.

When our congregation was formed, a Church Council chosen but we have no record of any council meeting until one on November 15, 1873. At that meeting the admission of applicants to membership was considered. One seeking admittance was denied partly because half of the deacons were absent, and in part beca he had married in this country, although he had a wife living in Sweden. This shows that one wished to shield the congregation a keep out the obviously unworthy. But as the man in question had received a letter from Lund's Cathedral lawfully divorcing him from his former wife and with the Synod's president's consent, N. N. and his present wife were permitted to enjoy the congregation's privileges until a final determination was made. The Chu Council could not, however, take them in as members until the Sy had fully discussed the question.

The final decision was made by the Church Council April 17, 1874 when they and several other persons were taken into the congregation. Aside from these two council meetings, only one more was held during Pastor Cederstam's time here. On June 5, 1874, the Council met to consider the pastor's resignati The decision to pass this to a congregational meeting on the 16t was made. What then ensued is not known. Pastor Cederstam hims wrote the minutes of the three Council meetings.

Although no mention is made of Sunday School for Christian education of children during this time, it is clear that such was held. A parochial school could not have been held yet for many years, but Sunday School and confirmation instruction were given. Pastor Cederstam confirmed 10 within and 14 outside the congregation.

In this same manner the work continued during Pastor Tornell's term. Of general conditions we find no records whatsoever. No Church Council meeting minutes were kept, and the congregational meeting records have been lost. We have seen that thecongregation declined in membership not a little during this time. If this was the result of sensible, Christian church discipline, then this adds to the honor of this recently departed teacher. Pastor Tornell confirmed 10 within and 3 from outside the congregation.

The first Church Council minutes, after those mentioned above, were taken at a meeting July 1, 1882. Pastor Spangberg was then the congregation's teacher. But neither at this nor at the three following meetings held before Pastor Spangberg's moving away, is his name mentioned. It does state that the "chairman" began meetings with Bible reading and prayer, and one of these minutes ended with these curious words, "and as nothing more came up, the chairman called those present to Christian devotions and prayer, and with that ended the meeting."

At these latter three meetings, the only matter considered was the list of delinquents. Many members were behind with their dues. Some came to these meetings and settled the matter. Others the Council had to go to and talk with. In this way, a few paid their debt or a part of it; but many were expelled for unwillingness in this regard. This tedious work the Church Councils have had to bear more or less to our present time. Pastor Spangberg confirmed 28 within and 7 outside the congregation.

Pastor Mattson regularly held two Church Council meetings a year. Most of these were held after the close of services, and the matters handled were mainly applications for membership and the management of the Sunday School.

But even questions of a more difficult nature had to be resolved from time to time. Questions which on one side are evidence of sin and ungodliness among members and on the other side, the Church Council's efforts by Christian discipline to moderate the revealed offensiveness. Thus, on one occasion the Council was obliged to expel a woman for indecent conduct. At another time, the Council of an adjacent congregation called

the attention of our Council to one of our members who himself or through others conducted a tavern business and served liquor in his own house. At a meeting in 1886, this person's case was considered, but the question was tabled until the accused had time to answer. What this answer was and the result of the whole matter is not mentioned.

The most sensitive and sorrowful matter the Church Council has had to deal with happened in 1893. The youth had built an open air dance place ("dansbana") within our parish and gathered there to dance. Pursuant to his duty, the Pastor had sought to ward off this sin-witnessing disposition. He had warned and admonished without effect. Several of the elder members, even in the Church Council, defended the "dance-craven". The Pastor saw no other way open but to resign. This he did after the Sunday services August 13. The day after this, the Council met and in its minutes is written: "After long discussion of the difficulties, a motion was made not to accept the Pastor's resignation, which motion was unanimously approved. It was also decided to call a congregational meeting to clear up the matter.

This congregational meeting was held August 28 (records lost) and in the minutes of a subsequent Council meeting all that is said is that one of the deacons had resigned and the congregational meeting had elected another in his place. This we gladly interpret to mean that the congregation placed itself on its Pastor's side, on God's side, against an impious and ungodly disposition.* But the Pastor did not stay more than one year after this affair. Pastor Mattson confirmed 121 within and 45 from outside the congregation.

With Pastor Sture's arrival, the Church Council as a rule met the Tuesday before each communion. From that time until lately communicants have been expected to sign up in advance to let the Church Council examine the list. This was well meant and could have led to true Christianity more than we perhaps perceive, if for example the Church Council had called on and in Christian love spoken with those persons especially known to be unfit to receive holy communion. But that this was done is not recorded. It is said that the Church Council generally went through the list without any remarks, but in some cases prayers were held for certain persons. After 1900 these lists were entered into the minutes of the Council meetings during the remainder of Pastor Sture's services here. This went easily as, with the exception of the one on confirmation day, there were few at the three other communions of the year. So it has been all these fifty years. The Christian congregation ought not forget, that it shows its inner condition, its Christian mind, its hunger for God and love of Christ most clearly at the Lord's table.

*See "Sunday Afternoons at Stannard's Meadow" following this translation.

It says further in the minutes of this time: One agreed to not take part in nor to condone dances, to abstain from drinking, to shun bad literature, vice and organizations of unbelievers. One was encouraged to care for the sick, to be orderly and of good behavior at services, etc. Only one member is named to be disciplined for drunkeness and an offensive way of life.

In 1899 summer school was held for the first time in many years. We have some evidence that school was held some time in the late 1870s by the then student and now Minnesota Conference President Dr. J. A. Krantz. But from that time there was no school until the summer of 1899 when a seminary student taught Christianity and Swedish language two months. The two following years, when Pastor Sture had left the (Almelund) congregation, he, himself, taught this school. Ever since then school has been held two months each year. Pastor Sture confirmed 6 classes, 135 persons, 115 within, 20 outside the congregation.

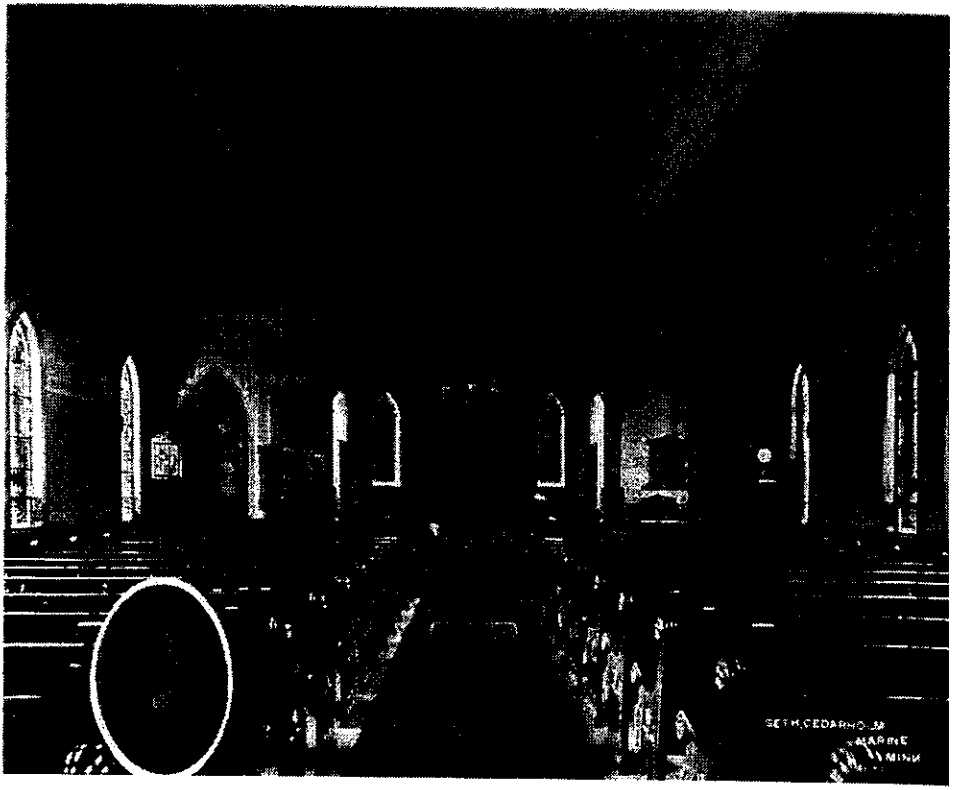
Since the present Pastor's (C. J. Edman) accession, the Church Council meetings have been held only when needed. Often this happens after services when the work is of such nature that it can in good conscience be done on a Sunday. To this time no questions of a more serious nature have come up. And why should such ever need to come up when our members know how they should walk and please God ..... Since 1906 the Council members have had the duty to annually take subscriptions (or pledges) for the missions and this has to their and the congregation's credit gone well.

Pastor Edman has to this date (1910) confirmed 8 classes: 128 persons, 116 within the congregation and 12 members of other congregations.

The congregation's inner work, which we must set ahead of everything else, can in reality not be recorded by human hands. At one place only all is written, and that book is not lost. The day of reckoning has already come for many of those who have been members of this congregation, and it draws near for us who now are. It is worrisome that in a Christian congregation's history one should need to include that which shows many of its members embracing sin and practicing ungodliness more or less openly..... We, who have experienced the congregation's jubilee year, ought to acknowledge the sins and shortcomings that have clung and still cling to us and humble ourselves before God.

But we also have reason to rejoice and thank the Lord..... We see God's grace in that our congregation has alone.....undisturbed by the sects..... been allowed to carry on the spiritual work among our people in this locality. .....Our church has been the only Swedish one to have opened every Sunday and often between times for our people

who wished to worship God in the way their ancestors did ... . When we think of the unchristian spirit of our times, the bad literature that advances free-thinking, unchristian organizations, sinful pleasure - such as ball games on Sundays, card playing and dancing, and the most destructive, drunkeness, we need not wonder about our congregation having suffered thereof from its beginning till now. Sooner we might be surprised that it has not suffered greater damage .....



Original Interior of 1903 (present) Church
Pastor Edman inset

WITHIN THE CONGREGATION'S ORGANIZATIONS

Something needs to be said about our different organizations which have worked and given strong financial support to the congregation itself. None of these organizations have a separate constitution or list of members. They are not congregations within the congregation. They are simply within the congregation working organizations.

Among these the women's organization takes first place. All women in the congregation are counted as members in this. The Pastor is chairman; secretary and treasurer are elected at the annual meeting held as a rule in the parsonage.

This organization has four units - one in each of the congregation's four districts*. Each unit has its own secretary and treasurer and meets once each month in homes by turn. "Rote 1" meets the first Wednesday, "Rote 2" the second, etc. At these meetings, the Pastor gives a short Bible instruction and those present sing our "Hemland" songs. The hostess serves coffee and its belongings**, and the treasurer takes up the collection which is a minimum 10 cents. Those absent often send their contributions but are not on a "list" if they do not. Often women from neighboring "rotar" drop in and can thus attend two or three meetings a month. In this way, during the past 10 or 12 years, the great sum has been raised that has come (for the new church) from the women's organization. In addition, donations have been given directly to missions.

The present form and order of the ladies organization came during Pastor Sture's time. Women's meetings were certainly held sporadically before then. Already under Pastor Tornell's time such meetings were held in town and a few in "Rote 2". But these did not continue, for which we cannot fault the women. Dimes were scarce in those days and there were many inconveniences to stuggle with. If any meetings were held during Pastor Spangberg's time, we know not, but while Pastor Mattson was here there were, but not during his later time.

The ladies think well of these gatherings which surely do much good. One can sing and hear God's Word for admonishment and reassurance. One can see and speak with one another, drink coffee together and all of this works for friendship, unity and hope.

*In Sweden each parish was a geographical and political unit and within each parish were rural communities or "rotar" each supporting one or more soldiers. Our congregation served a geographic area or parish which had four districts called "rote" or "roten" in the singular or "rotar" in the plural.

**"Tillhörelse" meaning "things that belong", like rusks, sandwiches, cake, cookies, desserts.

Among the congregation's organizations we give the Young People's Society the second place. The congregation has a comparatively large flock of young people, as our numbers show. And about the young flock as a whole, it can be said that it is respectable and intelligent. Unified and persevering, it has been to accomplish the great tasks undertaken in later years. The young people's organization began by purchasing the bell for the new church, has continued to bring everything into good order and now has defrayed one-third of the cost of the new pipe organ. In this work, the Dorcas organization has been "one" with the young people's organization.

All of the congregation's youth are counted as members of their society, but neither all nor even half take part in its literary programs. A great many are always absent, some now and then. The Pastor presides at the monthly meetings and the organist also serves there. A secretary, treasurer and program committee are elected annually. After the lower level of the new church became the meeting place, the literary programs have been followed by refreshments quarterly*. The charge which otherwise is 10 cents for each person present is 15 cents when refreshments are treated. Nels Bondeson for several years has been treasurer.

The young people's meetings under the Pastor's leadership date back to 1895. At the first Church Council meeting following Pastor Sture's arrival it was resolved as follows: "That the Young People's Society's continuation is authorized, if they so wish and make arrangements with the Pastor and choose him as leader." This resolution indicates that the young people formerly had meetings - without any guidance from their Pastor - but those had gone wrong from absence of leadership. So Pastor Sture clearly was the one who brought the question to the Council and demanded its support in work for the good of the young ones. Since that time meetings have been held monthly the year around; during the Yuletide a young people's festival (New Years Eve) is held which aspires to be for the youth what the children's festival (Second Day Christmas) is for the children.

The third and newest of our organizations is the Dorcas which came about at the beginning of 1903 on the initiative of Mrs. Edman. All girls** are counted as members. As a rule the society meets each month in a family home where kindly invited. At these meetings - begun with song, Bible reading and prayer - are finished many kinds of fine handiwork which are later offered at auction. The hostess serves coffee and baked things "kaffe" and "dopp". Those present give 10 cents to their fund. In this way, the Dorcas has gathered its goodly share for the congregation.

*Programs monthly, with refreshments once in three months.
**"Flickor" means "girls" including little ones and young ones but not married and older women. Dorcas members were all confirmed and most, if not all, unmarried.

God bless all our organizations! May those who have been or are members one day receive the reward of the faithful from Him who sees all that is hidden.

No continuously active choir has to this time served the congregation. For holidays and celebrations the organist has as a rule provided music and songs which by many or few singers have been sung at the occasion. In this way song has served to a greater joy and uplift of the holiday than it would have if given too often. In congregational song, nevertheless, lies greater importance than in choir song. We hope that our new pipe organ will serve to lift the singing within the congregation, the psalm song and other song of churchly taste.

The congregation's Council members now are: John Berg, C. J. Lindgren, G. Bolin, A. F. Elmberg, C. J. Vislander and A. N. Blomquist. The trustees are: A. M. Moberg, treasurer, C. W. Bondeson, Aug. Herberg and Andrew Oberg.

The first whom we know served as organist was Josie Holm. She quit this work in 1888. Who then took up we know not. But not long after Sofia V. Swenson - Mrs. Otto Bondeson became organist and served to the beginning of 1900 when Anna C. Johnson - Mrs. A. M. Moberg was elected and did this duty until the beginning of 1904. Since then, Virginia Slattengren has been the congregation's organist.

Peter J. Grandstrand had served as church warden many years when at the annual meeting of 1900 saw fit because of increasing infirmity to lay down his occupation. C. J. Peterson was chosen then and served until 1905 when the present warden, C. W. Nelson, was elected.

THE JUBILEE FEST, JUNE 24-26, 1910 AT TAYLORS FALLS

EXCERPTS FROM SPEECHES

Dr. J. A. Krantz, Minnesota Conference President, described the Jubilee as the time of parting between the founding fathers and a new generation - the former unlettered, with limited opportunity, hard work, self denial, to build for the future and with final success - the latter, the rising generation, educated, literate in English, with a strong home base and great opportunity but with more temptations and responsibility.

PASTOR MATTSON'S RECOLLECTIONS, JUNE 24, 1910

"I had been inactive for my health's sake, but was recovering to the extent that I could take on steady work. So I was called to make a mission trip to the Grantsburg pastorate. But on the way I met Pastor Frodeen of Center City, who bade me come with him home and on the following day with him to Taylors Falls. I did not understand this change in my travel plans, but in Taylors Falls got to know that a parish meeting and vote for pastor had been announced. Having entered the church I heard that a candidate had been nominated (his name I have forgotten) but Pastor Frodeen amended the motion so that my name was substituted. When I realized what was going on, I took my hat and walked down to the town and stood on the bridge. I saw from the bridge the wonders of the rapids and went the same way back to the church, seen by many, known by none, as this was my first time in Taylors Falls. When I came to the church, I was chosen as pastor with a salary of $400. a year, but must myself find housing as I pleased.

"Frodeen and I were then invited to dinner by Nelson Holm and this invitation was accepted with thankfulness. This was a Saturday in September. At Holm's it was decided that I should stay over the Sunday and preach. That became the "test sermon" although after I had been "called". On Monday there was to be a Mission meeting, and one wanted me there, as afterwards I could get a ride to Trade Lake and from there to Grantsburg, which also happened.

"I completed my month's mission-travel, riding back and forth between Falun and Grantsburg, preaching all over, wherever bidden, and the people seemed happy about the visits.

"When my time was up, I went to Taylors Falls and accepted the "call" and from there to Stockholm, Wisconsin, my home at that time. After that my wife and I came to Taylors Falls which now became our new home.

"It was perhaps not so encouraging to start on such low terms, it demanded faith in what Abraham told his son Isaac, "God provides well" and that He did. When I now look back at the past I see that it is better to start with little because one then learns to save; the proverb says: 'The one who saves has'*. And if, my wife and I, had not learned to save, we perhaps would not have our own roof over our heads as we now have.

"We were received with friendliness and I can say that this friendliness lasted ten years, that is as long as we were here. There was great disorder in the congregation, in that my predecessor, Student Hanzen, had tried to enable the congregation to leave the Conference and Synod and join the Episcopal organization, where Hanzen expected to be ordained. These worries soon blew away and I knew not where they went. The congregation was small and poor and even in debt, but with a mind to make sacrifices it did well anyway. The debts were paid, members came in gradually, one family after another, so the congregation took a start at becoming what it now is. I think the membership doubled during the time I served. But expenses increased also in a way that made them think the Pastor had too little salary. So there came to be offerings, right large ones many times, and a "surprise" once each year generally. This added to my salary very well. And now when I think of the places I have served, the congregation in Taylors Falls stands in first place in sacrifices.

"Year 1887, it was decided to build a parsonage, and although it was plain and not after the new mode, it was a step forward, and improvements were made often. For six years I served Taylors Falls by itself, but then many had settled in and around Almelund and most of them were members of the congregation at Center City, but thought the road was altogether too long. So they decided to organize their own congregation and called Pastor Frodeen to officiate at the organizational meeting. When this had been done, a church was built and I was called to serve there together with serving Taylors Falls once agreement about time of services had been made. In winter services at Almelund were every other Sunday and in summer every Sunday; afternoons every other Sunday, the same with forenoons. Thus went the work four years. These years were no doubt busy, but income came accordingly, as the Almelund folk in all their poverty were willing to give for their teacher.

"..... However faithful one may wish to be, one can make mistakes, even when one means well and does the best one understands. One is too lenient in certain things, and perhaps in certain instances whatever happens or is done

*"Den som spar han har."

in the parish is hidden from the Pastor. But when the true conditions become known, it can be a hard blow. For me it was clear that I could do nothing more to the congregation's benefit and that I ought to leave and make way for a better man than I was. I therefore turned in my resignation and moved after some time. It was perhaps somewhat hasty of me to do as I did, but as I saw the matter, I would rather sacrifice myself and move, if I could thereby benefit the congregation, than to stay to the congregation's harm. And when these last lines are written, before my journey home from Taylors Falls, and I have seen and thought about the changes for the better through a wise leadership of the Pastor willingly supported by old and young, I feel thankful to God in the first instance and to the congregation as a whole, but especially to the young people, because without their fervent participation the great and laudable work would not have succeeded so well. It is a work that will be a memorial for coming generations and that will awaken a desire to visit the Lord's temple ....."

PASTOR N. J. STURE'S RECOLLECTIONS, JUNE 25, 1910

"Asked to share some memories from the seven years I was Pastor ..... it is not easy to tell about happenings which are recent and which I myself have experienced among you, because either one can offend some one or make it valueless and much about nothing.

"Unaware of any call from this pastorate, Taylors Falls and Almelund, I nevertheless received one in the fall of 1894. When I then for four years had served the comparatively more far flung pastorate Trade Lake, West Sweden and Sterling, Wisconsin, I thought it was God's will that I be given a somewhat smaller and easier field to serve, although it was hard to part from the dear friends up there in the woods. After acceptance of the call, I moved with family here late in January, 1895 to serve this and Almelund's congregation. But how should one accomplish this great mission, when neither the newly chosen Pastor nor the congregations enjoyed a particularly great standing in these parts, because the usual way of speaking of either was to name them "Falla preacher" or "Falla church"* etc. Yes, we willingly acknowledge our great infirmity and unworthiness in all our work and activity but also rejoice today and thank the Lord for His love and patience.....

*The Swedes called Taylors Falls "Fallet" and their minister "Falla Presten" and church "Falla Kyrkan" "Fallet or "falla" in Swedish can imply fallen or falling in a moral sense.

".....This circumstance, nevertheless, was naturally an impediment to the congregation's steady development and growth both inwardly and outwardly; as who on the outside would pay attention to such a scorned town that has a congregation like this one. Add to this the congregation's isolated location. It is squeezed between the dominating Chisago Lake congregation in the west and the aggressively growing Sand Lake congregation in the southeast, plus the one with hundreds of Smolennings filled Almelund congregation in the north. In this situation it has not been easy to expand into an independent forward moving congregation. But we see this has happened here in Taylors Falls, the Lord be praised!

"In accordance with my call to this pastorate, I preached twice each Sunday during the summer, Morning (high mass) and evening (evensong) services in turn in both congregations, Taylors Falls and Almelund. Beside the Pastor's important work with the Word and instruction of the youth, this time was seen to require special organized activities for various purposes within the congregation, more so since meetings for devotions and prayer had almost wholly or in part ceased. In the spring of 1895, the Women's Society was organized which had its regular purpose of edification by God's Word and the gathering of means for the congregation and missions. At our arrival the congregation had a debt of several hundred dollars which was soon paid by this society. In particular, it became a purpose of the Women's Society to take the initiative in establishing a fund for building a new church. The society was organized and met separately in four parish districts ("rote"), each having its week for meeting monthly.

"These midsummer-fests and Women's Society meetings should not be forgotten by either minister or congregation, as these accomplished much for the congregation's benefit. At times there were difficulties to overcome in even holding a midsummer-fest by reason of our proximity to surrounding Swedish congregations. But the Lord's work has nevertheless gone forward here in Taylors Falls; of this, this impressive sanctuary bears witness on this 50 years jubilee.....

"A young people's society was organized the same year. Besides the usual literary programs at these meetings, we had temperance talks and readings. And that such activity was needed in this place was obvious to everyone. Think, three saloons in such a small town! But now to my great joy, I have heard that no saloon is to be found in Taylors Falls. During a period of nearly 75 years Taylors Falls has been a stopping place for men in the logging industry. Here timber workers have lived or lodged seasonally or temporarily, or have lingered going or coming from the forests of the north. In this timber

harvest with its high earnings have followed quite naturally many sins and vices including drunkenness. For this reason, a serious struggle against this wretchedness developed during our ministry, especially through our young people's meetings; to my knowledge no one before had made any public protest against the liquor business. The battle became especially hard when I and the then pastor of the Methodist congregation went from saloon to saloon to bid the worthy saloon keepers to take notice of and obey the State's Sunday closing law. You remember, no doubt, the disturbing influence this use of intoxicants had on both young and old at our morning services, especially in summertime. But now a great victory has been won in the interest of temperance, in which we today rejoice and "jubilate".

"Not only the parish school* which I conducted during the later years I was with you, demanded sacrifices but also our institutions of higher learning. In 1898 the Conference decided to assess each communicant $2. to pay off a $40,000. debt of the college at St. Peter. This was easier said than done but with assiduous work and help from friends we succeeded in raising $300. for this purpose.

"Think, dear friends, of the great significance these, our schools, have for us individually and as a nation. How precious is our mother tongue, our childhood faith! Who can count the blessings of our worship life in Swedish for young and old, and the great treasures we have in our rich and pure inspirational as well as classical literature? We are not yet ready to integrate** with Bohemians, Irish, Poles and Greeks. No, we want to be a free, independent and fortunate people to sing, read and hear in Swedish and in our ancestor's way. Yes, help us Lord in this! .....

"Perhaps the most delicate matter a Pastor must deal with in a congregation is to help to dissolve a pastorate that has existed for a number of years, especially when this action will increase expenses and reduce income for each congregation and the Pastor. There was much at risk when I sought to encourage Almelund to separate from this congregation. But it was a question of these hundreds of souls which needed the same nurture and care as those in other congregations and this ..... could not be given ..... (with one pastor serving both congregations).

"There were three considerations that strongly called for the dissolution of the pastorate, namely: First, there were members and work enough in Taylors Falls to look after.

*Parochial summer school locally called Swedish school.
**"Samman smälta" or melt together.

Secondly, like in the neighboring congregations, a Pastor's full time was needed when it was time to arrange for and build fine buildings like parsonages and churches ..... Thirdly, morning services ought to be held every Sunday."

Pastor F. M. Eckman of Chisago Lake

Spoke on June 25, 1910

".....Chisago Lake's congregation has a special reason for rejoicing with you - she was an instrument in the Lord's hand through her pastors who began the work of the Church here..... If not in the true meaning of the word, a mother church, Chisago Lake as a neighbor church has with interest followed the development and work of your congregation ..... Grace be with you and the peace of God ....."

Dr. Eric Norelius, President of the Augustana Synod, gave the sermon and told of things that happened since he first was here to preach 56 years ago (in 1854). The "Minneskrift" does not include any quotations from Norelius' talk.

The "Minneskrift" translation ends here. Not included in this translation are the following:

1. The lists of persons who joined or were born to members during the years 1860 to 1910. The name, year and place of birth or place of previous residence, year of death, dismissal or transfer is listed by year of admission. This list is lengthy and should be part of a separate, updated, more inclusive publication.
2. Statistics of receipts and disbursements and a list of donors and cash contributions during the fifth decade 1900-1910.
3. The sermon of Pastor Edman, pages 68-73 of "Minneskrift".
4. The programs of the three-day celebration June 24-26, 1910.
5. The entire text of each talk or sermon at this celebration is not included. Quotations translated were chosen for historic or descriptive interest.
6. Words, phrases or sentences left out are indicated by .....

SUNDAY AFTERNOONS AT STANNARD'S MEADOW

THE OTHER SIDE OF EDMAN'S STORY

Aside from brief minutes at Council meetings, the congregational meeting "Protokol" having been lost, Pastor Edman had little to go on for his assumptions about what had happened and upset Pastor Mattson in 1893 to cause his resignation.

A different version has come down from a youth involved in the drama. His narrative has the ring of truth supported in part by the tone of Pastor Mattson's remarks at the 1910 Jubilee and by the fact that anniversary celebrations of the Young People's Society (Luther League) are dated from 1893.

John Elof Olson was secretary of the Young People's Society at its organization in the fall of 1893. He was 22 then and had grown up on the Olson place next to Klinke's. In winter he cooked for a northern logging camp and in summer worked on the farm. On Sunday mornings John went to church with the family, but Sunday afternoon was "free time", a time to get together.

In those days farms were small and families large. The community settled in the 1870s had many young people, mainly Lutheran and either Swedish or Danish by ancestry. After confirmation at fourteen, a teenager was treated as an adult, expected to earn a living and find one's own way. Sunday afternoons teenagers and older singles would get together to get acquainted, talk, play and enjoy ball games and other sports.

By 1893 large gatherings, more or less planned, met regularly at Stannard's meadow (on the Furuby Road about 4 miles northwest of the church). Young people would walk many miles for fun and recreation on this clearing. In 1893 they decided to celebrate the Fourth of July here with a program of both English and Swedish declamations, readings and music. So the performers could be seen and heard, a temporary platform was built. The celebration on July 4, 1893, a Tuesday, was a success, young people bringing picnic lunches and coming from near and far, even from the Shafer, Little Lake and Furuby communities of the Chisago Lake Parish.

The "notorious" platform was taken down late the same day but became a detail in the "word of mouth" news about this event. As more Chisago Lake young people skipped

church services to come on time to the Sunday afternoon ball games, their absence was noted by their Pastor. Upon inquiry, Pastor Seedoff found the source of the problem to be located in the Taylors Falls Parish. Pastor Mattson must have been mortified to learn from Pastor Seedoff* about what was "going on" in his, Mattson's own parish. As reported to him, it was not only "Sabbath breaking" but his own confirmands who were dancing there.

Pastor Mattson reacted with a blistering sermon on Sunday, August 6, shocking the congregation and upsetting some of the young people present. Attendance at Stannard's meadow that afternoon may have been diminished, but excitement ran high. What should be an appropriate response? Many were angry about the accusations made. All were determined to do something about this. A consensus led to a letter being written to Pastor Mattson and handed to him the following Sunday. John Olson wrote the letter and remembered its gist: "It was polite and respectful, describing our social gatherings truthfully, stating no "dansbana" had been built and requesting that if our activities were wrong, we be allowed, like the youth of Chisago Lake, to meet socially as a Young People's Society with the Pastor's supervision."

Pastor Mattson did not open this letter until he was reading the announcements following his sermon. Expecting penitence he was startled by what he read. Not only did this letter deny wrong doing but it intimated that the church was negligent in not providing a program for its young people. In exasperation, Pastor Mattson then and there announced his resignation.

The Church Council met the following day and urged Pastor Mattson to withdraw his resignation. Two deacons, however, defended the position taken by the young people, and the Pastor refused to withdraw his resignation. A congregational meeting was called and after heated discussion, the members present voted overwhelmingly in support of its Pastor's position and against acceptance of his resignation. One deacon then resigned and Pastor Mattson withdrew his resignation.

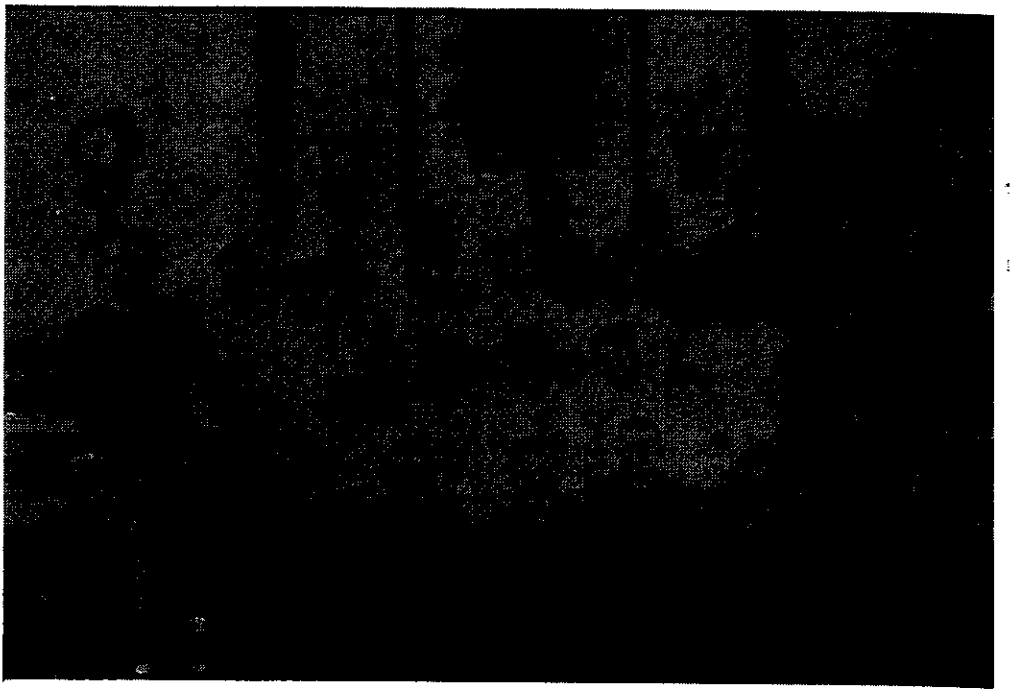
In a conciliatory way Pastor Mattson helped organize a Young People's Society that fall. Meetings were held regularly, minutes kept, devotional and instructive programs

*Under Seedoff's leadership, the Chisago Lake congregation held its first Fourth of July fest in 1892, when $400. was raised for a mission obligation. The celebration at Stannard's meadow may have diverted some members from the 1893 fest at Center City.

given with good attendance, and funds raised for the church, but without the Pastor's leadership. Soon after Pastor Sture came in 1895 the society was reorganized with the Pastor as its leader. 1893 has, however, been recognized as the year of organization. In 1923, its 30th anniversary was celebrated, and in 1943 its 50th.

Sunday afternoon baseball continued and in the early 1900s was well organized with teams from villages and rural communities like Palmdale.

I.J.O.



Pastor J. P. Mattson and 1894 Confirmation Class
in Church Built 1860

HOW SWEDISH SURVIVED WHEN MOST MEMBERS SPOKE ENGLISH

"How precious our mother tongue, our childhood faith," exclaimed Pastor Sture in 1910. Under Pastor Edman it was all Swedish in our church. He left in 1914 and returned to Sweden to serve there. Under Pastor Frisk, who came in 1915, worship services in English were held on one Sunday evening each month, seemingly with reluctance. Years passed before any English service was held on a Sunday forenoon and even then not at the favored time. The first mention of English in Sunday School is in the 1920 report. That this English Sunday School took over quickly is seen in the 1922 report: "The English is now twice the size of the Swedish Sunday School ....."

After some minor reversals, English effectively supplanted Swedish when the 1934 Annual Meeting decided to conduct Swedish morning worship only on the fifth Sunday of each month having five Sundays! Since mid 1935 English services have been held regularly on all Sunday forenoons.

Even during Pastor Edman's time, the young people of the congregation were chafing from the insistence on Swedish. The summer parish school called "Christianity School" by the Pastor, the young called "Swedish School". Swedish language was the "hard" subject there. The young folks favored English; to them English had status, while Swedish was something holding back.

Swedish survived, however, through the favor of Swedish-born or oriented Pastors and support of members who commonly spoke Swedish and seldom English. The deacons, who ruled on such matters, were more often than not older men, as were the majorities of those at annual congregational meetings.

That the prolonged survival of Swedish adversely affected attendance and growth in membership can be conjectured from annual reports. The following excerpts from Pastor's annual reports tell us about the transition to English.

For 1915 Pastor Frisk reports having held Sunday evening services in English with some well attended, others not, and comments: "A few of ours in town speaking only English and perhaps a few of our young people would insist on English ....."

For 1916 Pastor Frisk reports good attendance at English services held the first Sunday evening of the month, but that when the church has been full there were more strangers than members present. While expressing willingness to continue these English services, Frisk questions the need for them.

The 1917 report urges members, "to wake up and see to that we get the representation (on the school board) we are entitled to as citizens concerned about our children's and land's welfare ..... When our own sons and daughters born and raised in this our land, educated and certified as competent ..... to teach ..... apply for positions in our public schools and are rejected as unfit because they are of Scandinavian descent and love their Church ..... (it is time we act.)"

For 1918 Pastor Frisk reports "English services have been held continuing interest mainly from our own membership ..... the spirit of the times is to introduce English even by force ..... but this won't happen quickly ..... in our communities." Pastor Frisk laments the failure of Sunday School children to stay for the worship services.

In the 1919 report Frisk says English services have been held regularly the first Sunday evening monthly ..... "Members attend but it has been noticed that some non-Scandinavians have moved into our community and also attend this service but wish it were held twice a month." Sunday School had only one-half hour with its teachers, before it assembled in the front pews for a lesson from the Pastor, following which worship service began without any dismissal of Sunday School. Reported the Pastor, "Lessons are short but the children are attending services."

In 1920 Pastor Frisk reports holding an English service at ten o'clock before the Swedish service at eleven on the third Sunday monthly to favor those "not Swedish speaking but Lutherans of German ancestry. This has not been wholly satisfactory as membership of all attending has not been won." To his first mention of an English section in Sunday School the Pastor adds, "The children in the English part have been less faithful in staying for services, which should not be so ....."

In 1921 "English services are held twice each month without change in the time for Swedish service. In summer many strangers attend from far and near ..... " About Sunday School, Pastor Frisk says, "It seems that the children reading in Swedish regularly are better informed in Christianity than those reading in English ..... The number of children in English is increasing, not so the Swedish, but one must mention that those in Swedish are more faithful in attending the regular service."

In his 1922 report, Pastor Frisk says "The suspension of Sunday School every third Sunday monthly for the English service disrupts the work; a better arrangement is

needed. The English section of the Sunday School is now twice the size of the Swedish ..... This is not a happy circumstance for learning because effective help with English lessons from parents is not there."

1923 report: Swedish services held every Sunday forenoon at eleven, English every first Sunday evening and third Sunday forenoon at ten "and one or another extra service in English ..... but none to thrust aside any Swedish ..... Attendance is good unless weather or roads are bad ..... some come regardless of snow or rainstrom - 'Ur o' skur'. New Sunday School books to fit age levels have been published. Lamentedly the Swedish edition of these books is slow in coming out." Pastor Frisk again reports, "As more children transfer to the English Sunday School, more also hasten away from the service. Those left in the Swedish section stay for all the services, English and Swedish. Few of the children in the English even attend English services held every third Sunday following Sunday School dismissal. Twenty were confirmed, more each year in English. The congregation must face this change, which will continue more rapidly, and make accomodation for both the children and its own future." Four weeks of summer school were held in the town school and in Jericho school with both English and Swedish used.

1924 report: Swedish services were held every Sunday forenoon at eleven, English twice monthly as before ..... "New teaching books are used in the English Sunday School; in the Swedish we have had to do with the old books ..... Our publishers in Rock Island favor the majority in the Synod and have reduced Swedish publication. No support for continued use of Swedish coming from that direction. This year (1925 class) all our confirmands read in English, the past year (1924) most of those confirmed did." Pastor Frisk recommends that two services be held each Sunday forenoon, with Sunday School at 9:15, English service at ten and Swedish at eleven o'clock. The Annual Meeting by resolution passed this "hot potato" to the Council.

1925 report: Both English and Swedish services held each Sunday forenoon with Sunday School first at nine o'clock. By having the English service at ten and requiring children to attend this service, their attendance has been better. "The attendance of the older members has not suffered from this change."

1926 report: Pastor Frisk speaks in favor of individual contributions for a memorial building in Deleware honoring the Swedish colonists, the first of whom came in 1638 ..... "English services are held every Sunday and even when as early as nine o'clock have been well attended.

The Swedish services give no reason for ending them, having been well attended, too. Christian summer school this year on Saturday afternoons had 16 children in Swedish and 48 in English.

The 1927 report was made by Pastor Cesander, who came as interim Pastor, after Frisk's last service as our Pastor on May 15th. Later in the year only one service was held each Sunday forenoon, in English or Swedish by turn.

1928 report by Pastor Cesander was the last in Swedish, but it is silent about languages at services. A resolution at the Annual Meeting, however, allowed English and Swedish services to alternate and the Council to change this if it saw fit.

Through 1929, 1930 and 1931, no mention of language issues by the Pastor. Annual Meeting resolutions, however, called for continuation of Swedish and English services on alternate Sundays.

In his 1932 report, Cesander says that services were held alternately in Swedish and English. "None are as well attended as they should be, but this is more noticeable when the service is in Swedish."

In 1933 English and Swedish services took turns during the first half of the year; double services were then held but when the Swedish service was so poorly attended - two Sundays no one stayed - Swedish services were discontinued temporarily. Pastor Cesander says in his report, "It seems reasonable that services be held in English to benefit the greater number; the younger generation attending public schools 8 - 9 months a year, English Sunday School, English confirmation class ..... will get more out of an English service. For the six to eight of our older members who need Swedish, I would hold an afternoon service." The Annual Meeting, thereupon, adopted a resolution to conduct one Swedish service on the fifth Sunday of each month having five Sundays.

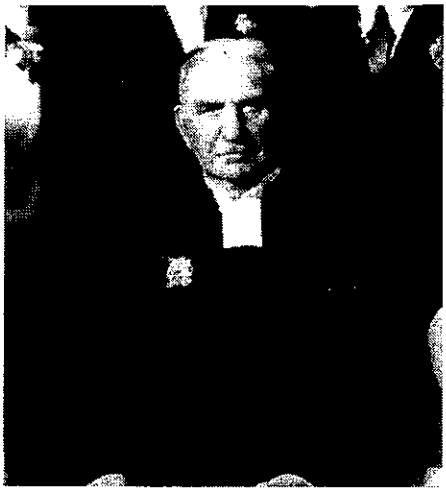
Pastor C. E. Cesander's 1934 report was read at the Meeting January 11, 1935, Cesander having "lost his voice" from a stroke. This report states that Swedish forenoon services were still being held once in each month with five Sundays and were well attended.

Pastor Edward Peterson delivered the 1935 report on January 10, 1936. He had been our pastor only three months, then, and reported that Swedish services were held twice monthly, but did not say when.

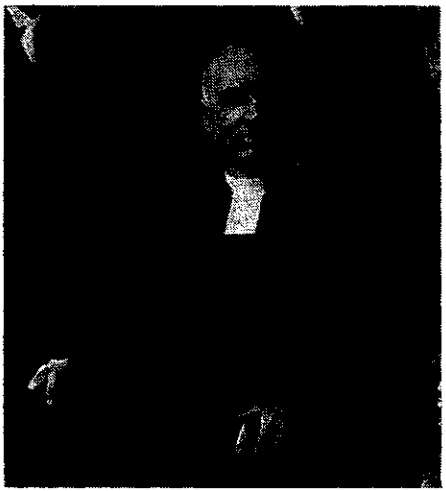
In 1936 the traditional parish districts, the four "rote" or "routes" as called in English were abolished. Regular Swedish services were discontinued either in 1937 or after the January 1938 meeting. In his report at this meeting, Pastor Peterson said "The Swedish is rapidly dying, if not actually dead; there are those who insist on Swedish services, but they are among the absent ones when Swedish service is held."

No further mention of Swedish services on any regular basis is to be found in Pastor Peterson's reports. The regular Midsummer festival was discontinued in 1938, as was parochial school. A step to change the name of our congregation by dropping the word "Swedish" was taken at the 1938 meeting. At the 1939 meeting the name change was approved and a decision made to discontinue the traditional Swedish "Yuleotta" service and instead have Christmas Eve midnight service.

Thus, ended the use of Swedish language in our church, a belated change perhaps. Our membership declined when it might have grown, but other factors also played a role.



Pastor C. E. Cesander



Pastor C. E. Frisk

OUR CHURCH AND ITS COMMUNITY IN THE MIDDLE YEARS

1910 - 1935

We were an ethnic congregation in 1910, almost exclusively Swedish speaking. Twenty-five years later in 1935, our congregation was open to anyone of our faith. The ethnic barrier, unintended but real, was being swept away. Swedish had given way to English and old traditions were soon to be only memories; the Christmas morning "Yuleotta" service, the Second Day Christmas "Barnafest", the "Midsummer-fest" and the parish districts or "rote" were either gone or soon to go. All but a few of our immigrants were at rest in Kahbakong Cemetery.

Although Swedish, our congregation did have Danish and German members in 1910. Danes can understand Swedish, but Germans find it no less difficult to learn than English. Our one German speaking family, the Vogts, joined in 1906. Emilia Vogt, born in Sweden, an immigrant and married in Germany, spoke German but remembered Swedish. The Vogt children, undaunted, quickly learned Swedish from her and in Sunday School and English in public school.

The residents of Taylors Falls were of mainly English descent, many were German, some Irish, French-Canadian, etc. A few Swedish families lived in Town, too, but nearly all the Scandinavians in the parish lived on the surrounding small farms. For this reason our membership was predominately rural. As we have read in Edman's history, there had been talk of building the new church elsewhere, more in the middle of the parish, away from town.

So during this period, the middle twenty-five years of our hundred and twenty-five, we were both ethnic and rural. Our church was the social center for most of our Scandinavian community. Although some of their children were confirmed in our church and became members, the few Swedish Methodists, Mission Friends and Readers* had other affiliations. Others, nominally Lutheran, but unwilling or unable to pay dues and participate were "dropped" and stayed away, some only temporarily.

Our pastors preached against sin and worldly living. Card playing, dancing, Sunday ballgames, field work on Sundays, rough talk and swearing, drinking, reading bad books, going to shows were the common, obvious, mentionable sins. Some church members lived up to this code, but many of these sins were popular pastimes - whist at neighborhood parties, Saturday night dances in Palmdale, Sunrise and places east of the river, and watching or playing baseball on Sundays.

*Persons who read the Bible and made their own interpretations.

WORDS FROM OUR PASTORS

1910 to 1935

From the annual congregational meeting minutes, which include the pastors' annual reports, we can follow the history of our congregation and learn from its experience.

Pastor Edman's reports were short and relevant to the business at hand; Pastor Frisk's comprehensive, positive, upbeat and informative; Pastor Cesander's admonishing, complimentary and a bit meager in details.

Noteworthy, but in the interest of brevity not included here are Pastor Frisk's expressions of gratitude - thanks to the internal organizations for their accomplishments, which he identified, and his and his wife's personal thanks to members for work, gifts*, surprises, friendly visits and warm words and handclasps.

Following are bits of information and quotations from pastors' reports and other proceedings found in the minutes of 25 annual meetings, 1911 to 1935.

1911

Pastor Edman reported the total attendance at the four communions held this year to be only 218, and that at one of these only 12 came forward. "As some took communion more than once, we can understand that about half of our members failed to come at all. Some attend services regularly but do not take communion; others come to church seldom except for communion."

Student J. G. Cedergren taught 34 children in summer school; . . . . . "should have been 100 if all parents had done their duty."

*Gifts to the pastor's family were traditional and perhaps sometimes taken for granted. From the farms and homes came firewood, choice portions from fall butcherings, dressed chickens, something from a Friday baking and at Christmas time, cookies, sausages, sŏt ost and other good things. There are stories about this giving, like one about the generous Amador farmer who gave his good milk cow to the Pastor in exchange for the Pastor's sterile, dry and also stubborn cow. It took a pinch of snuff in the eye to make the cow move.

1912

Fifty-five children attended Sunday School in 6 classes taught by Oscar Vislander, Mayme Moberg, Virginia Slattengren, Clara and Gerda Elmberg and Ada Edman. Student F. A. Vedin taught 36 children at a two-month summer school. The Young Peoples Society with the help from the Dorcas bought a piano for the church.

The congregation celebrated and gave the Pastor's family $86.50 in honor of their ten years in the congregation. Membership was down 25, to 505.

1913

Seventy children attended Sunday School. Clara and Gerda Elmberg taught 53 children in summer school. Income for the year was $1585, disbursements $1665, deficit $80, unpaid dues $340, debts $380. Organist Virginia Slattengren's salary was raised to $200 this year and membership ended the year at 510.

1914

Pastor Edman resigned in February. On April 26, he confirmed 25 children and on the following Sunday, May 3, gave the confirmands their first communion. Most of the congregation came forward to this communion.

Five special congregational meetings were held, four to call pastors and one to raise the salary offered from $700 to $850 per year. Three of the pastors called declined - Pastor Malmquist of Balsam, Wisconsin, Pastor P. N. Sjogren of St. Paul and Pastor O. M. Blom of Round Rock, Texas. Finally, on November 27 the congregation called the Rev. C. E. Frisk of Seattle, salary $900, free parsonage and one free will offering annually.

Student Paul Engstrand of Rock Island served during the summer and taught parish school two months. Student Albin Lundgren followed him. Dr. Jno. E. Oslund of Chisago Lake was our Vice-Pastor during the vacancy.

1915

Pastor C. E. Frisk with his wife Natalia nee Wendell arrived and on Sunday April 25 held his first service here. Later he began holding English services one Sunday evening monthly, the first in our church. We still had twenty years to go with Swedish. Annual dues were raised to $10 for a family, $4 for a young man, $3 for a maiden, $6 for a widower and $4 for a widow. For the first time, regular offerings were lifted twice monthly, one for the treasury, the other for Missions.

The Parsonage Before the 1930 Fire

The Choir About 1930

Agda Samdahl taught Swedish and Christianity to 24 children at Jericho School and Clara Elmberg 22 children in town, five days a week June 14 to July 10.

A bathroom and central heating system were installed in the parsonage, and city water connected.

In his first annual report, Pastor Frisk writes about the European War, later known as the World War. "While we have strongly advocated neutrality, we have served the Allies with armament and money and withdrawn trading rights with other nations. Our situation for the future is awkward, many statesmen seeking with all their power to bring militarism to our land . . . . . While we devote ourselves to churchly work, our brothers in faith, in particular among the German Lutherans in India have been robbed by Englishmen of their freedom to work as evangelism's heralds . . . . . This calls for preparation for a time of trials."

Membership at year's end was 514, 358 confirmed, 156 children.

1916

"No flagrant, venal sins requiring disciplinary actions have come up . . . . . peace and harmony prevail within the congregation . . . . . It is good to be rid of the saloons in this community," wrote Pastor Frisk.

The three communions held were well attended. Members continued to ask to have baptisms at home or in parsonage. "It would be better if all children were baptized in church in the presence of the congregation."

Mabel E. Goranson taught 12 children Swedish and Christianity in Jericho School from July 10 to August 6, and Alva E. Johnson taught 14 children in town. The ladies with their families enjoyed a fine "lawn social" arranged by the Frank Palmquist family. This brought in a noteworthy sum.

The musty, damp and unhealthy air in the basement has gone and the steadily running water that damaged the wood sills, joists and flooring there has drained away since tile drains were dug in behind and alongside the church.

Pastor Frisk thanked . . . . . "for all kindnesses especially to those who at the beginning of the year brought us a supply of ice which lasted all summer, for helping hands, for table provisions . . . . . "

"Although only 43 children registered for Sunday School . . . . . 73 took part in the children's 'Yule-fest'".

The four "rote" of the Ladies Aid met together at the parsonage and missed their faithful treasurer, Peter Fridlund, who had served more than twenty years. "The Ladies Aid gave his widow money instead of flowers for his bier."

The "envelope system" provided timely income and made dues easier to pay. Those who can should pay more and no one should pay less than the dues were previously.

A resolution was adopted "to write to our representatives, Rystrom and Nordgren, and ask for a law requiring Bible reading in public schools.

The membership at the end of the year was 530 - 385 communicants and 145 children.

1917

Communion was celebrated five times, Sunday School was open eight months May to December, average attendance was 60 but 70 children took part in the Second Day Christmas "Children's Fest". Student E. O. Johnson from St. Peter taught 24 children in town and 16 at the John L. Anderson home June 11 to August 3.

The District Luther League met here in July. Our young people were hospitable and generous . . . . . they gave free "minnesband"* and "Luther pins" to the visitors. The planned pavilion behind was not built, but open air meetings were held on the lots behind the church. Pastor Frisk recommended purchase of these vacant lots.

A men's organization was formed but met only once at the Frank Nelson home.

Five young men of our congregation are in the armed forces.

Pastor Frisk questioned public school policies and local support for the same. "It is obvious that a certain element here in the village is watchful of its interest . . . . to upset and ridicule our objectives and principles . . . . ."

Among the resolutions adopted following the Pastor's report for 1917 at the annual meeting January 11, 1918 were these:

Resolved to continue the "envelope system" and that the Pastor make announcements at the appropriate times about financial needs.

*Ribbons with inscriptions.

Resolved that bell ringing for the dead be at the request of relatives, but when "thanks" for the ringing is made it be to the sexton.

August C. Anderson was elected sexton at $150 per year.

Membership at the end of 1917 was 388 communicants, 142 children, a total of 530.

1918

Pastor Frisk reported at the annual meeting, January 10, 1919, "We feel the Lord has undertaken a serious inquisition among all people. Before this all on earth tremble in fear for it concerns not only the sins of nations, but the to-heaven-screaming unrighteousness with nations . . . . . If we mean to be secure in our own wisdom and power against the oppressed element (masses?) and God's vengeance we shall find we have dealt just as idiotically as those . . . . . who are now overthrown and hunted down by a long suffering people . . . . . If we think we have been on God's errand to liberate mankind with our part in the World War, we had better look to the beam in our own eye"*.

Services have been held regularly except the past four Sundays following the order of the public health authorities forbidding all public meetings during this influenza outbreak."

"We have missed the large number of young men at our services who have been drafted by the government for war expansion and war service. They have been a special subject of our prayers."

"Weather and roads have a greater effect on Sunday School and our summer school attendance than on the same in public school."

Alva E. Johnson and Ruby Anderson taught Swedish school with 14 children in town, 11 "out on the land" attending.

In some cases the Young Peoples Society met in time to say farewell to those "called up" for war service. "Of 35 members, 2 as far as known have given their lives, Albin Herman Williams who died in an English hospital and Carl Magni Linnel who died on the battlefield in France."

*Pastor Frisk, having studied German language and enjoyed its literature, had strong feelings for the German people and for socialism during this period. He abstained from public anti-war statements during 1917 and 1918 having been warned by national security agents.

The men's organization failed to meet in 1918 but sent dues to the American Lutheran Brotherhood.

The Church Council (deacons) generally met together with the trustees.

"No individual sins requiring church discipline came before the Council but the Council has not been blind to dangers threatening our congregation and Christian life. Therefore, the Council has in unmistakable words stated its disapproval of church members standing themselves outside the church, while the service is celebrated within . . . . . and they take pleasure rides in automobiles during this time . . . . . Also . . . . . dancing is said to be practiced by some of our young people. The Council warns and exhorts our young people to stay away from gatherings to dance and from sinful entertainments of all kinds . . . . ."

"Some work that can be done other days is being done on Sundays by some members . . . . . War bond subscriptions from our membership have been acknowledged as generous . . . . . but effort to raise funds for our Minnesota College failed to meet more than one-third of our share."

"Our children's solicitations for the orphanage (at Vasa) fell short requiring (the Pastor's) personal visits to many for the 25¢ required. Possibly some failed to send their children around with the cards as been done in previous years."

"When forest fires devastated northern Minnesota our folks hurried to help with clothing and money . . . . . our Ladies Aid gave the Thanksgiving Day-fest income . . . . . to help with rebuilding of churches in the burned over area.*

"Thank God we have been spared . . . . . although many have been stricken by influenza only one of our congregation has gone under, the mother Mrs. C. E. Pearson . . . . ."

Pastor Frisk's salary was increased to $1,000 per year (for 1919).

Membership is 396 communicants, 149 children, total 545 total at end of 1918.

1919

In his 1919 report to the annual meeting January 1, 1920, Pastor Frisk deplored the lack of peace treaties more than a year after the armistice and the horrible war with its terrible harvest of desparation, suffering, hunger, bitterness and heavy taxes.

*The Moose Lake - Cloquet Fire.

The Sunday School tested the new "inclusive" system and learning method. "The small children are getting more out of this method in knowledge of God's Word . . . . . even if ABC and reading books are used. How the older children are faring, I cannot say . . . . . lessons are short and less is memorized but they are attending the service." Sunday School in classes was limited to one-half hour following which all children and teachers assembled in the front pews to sing and to hear the Pastor's explanation of the lesson. In the meantime the church filled for the service which began the moment the Pastor said "Amen" to the closing prayer. At that moment the organist began the prelude, which was followed by the opening hymn or psalm.

Gerda Elmberg taught ten children in a tent beside the church and Thelma Anderson taught fourteen at J. L. Anderson's home in "Rote 2" for one month of our summer school.

The men's organization held two meetings, but weather and roads interfered with the first; the second was a surprise party for the Pastor's family, "an unforgetable occasion!"

No disciplinary actions were taken except to warn the backsliders and to drop some of them.

The treasurer reported that the "envelope system", successful for two years, was not being honored and has caused much work and bother and that he has tired of the system.

Dr. Richton from Sweden and Pastor Hultkrans spoke at the "Midsummer-fest". We celebrated the return of our servicemen on Sunday, September 14, and gave each veteran a Luther watch fob with a welcome greeting. A special gift was given to the families Linnell and Williams in consolation for loss of sons. The Service Banner was taken down from its place in the church.

Several families were taken by the "moving fever" that has prevailed in our country and have left our community.

Membership at the end of 1919 was 396 communicants, 164 children, a total of 560.

1920

The congregation responded to an inquiry from the U.S. Internal Revenue Commission with a reassuring answer: that the congregation is and has always been for temperence and its continuation (meaning enforcement of Prohibition).

After all the work had been done at the annual meeting of January 9, 1920, a "surprise" was held and a gold watch

given to Charles G. Johnson for his many years of service within the congregation. After the meeting adjourned, a quick decision was made to pay the congregation's debt. In ten minutes $565 had been subscribed and a committee appointed to continue the subscription.

The sixty year "fest" on June 20-24 brought greetings from Pastor Edman in Sweden. Pastor Sture was present and shared his recollections of the early days in Taylors Falls. On the anniversary date, April 10, only two of our twenty charter members were still living - Sarah Fredeen and her son Franklin.

Sunday School continued with the new system from 10 to 11 o'clock in two sections; the English section in the basement and the Swedish in the sanctuary. Pastor Frisk spent the first half hour with the English and the second half hour with the Swedish section before the congregation.

The Council's most difficult work was dealing with delinquent members who do not pay up and will not make offers. Some later meet with trustees and make agreements with them for lesser amounts. This makes the treasurer and Pastor scapegoats for increasing dues. The Council tried to renegotiate with two members but failed.

Income this year was $6,420, expense $6090 including payment of A. C. Anderson loan of $1500 and bank loan of $300. Lots 17, 18, 19, 20 Block 94 were bought from Frank Fredeen for $15. The tax on the parsonage was $49.28, on the church stalls $6.92. August Hanson delivered 8 3/4 cords of wood for $52.50.

Dues this year were $18 for a married pair, $6 for young men, $5 for young ladies, $6 for widows and $8 for widowers. The annual meeting held January 14, 1921 reduced the $18 dues to $15 for man and wife.

Membership was 571 of whom 399 are communicants and 172 children.

1921

Pastor Frisk commented, "It is a year of peace, with strong demands for peace for all time inspiring the people . . . . ."

Two years, 1920 and 1921, passed without our usual summer school, and Pastor Frisk suggested, "Could we not get a half day per week from the public school for Christian instruction? . . . . There are other places in Minnesota where this is done."

"The four 'rote' of our Ladies Aid function like the city congregations' 'midweek meetings' as spiritual, devotional and social gatherings. These support the congregation's rising disbursements."

The Lutheran Brotherhood did not meet often "but is by no means dead but full of life and strength . . . . . when called to meetings." The Pastor thanked the L.B. for filling the parsonage coal bin.

The Luther League met monthly with good attendance at programs using local resources for readings, speeches and debates both in Swedish and English, and has exchanged programs with Almelund and Marine.

Sunday School leader was Pastor Frisk with F. W. Hobart supervising the English section and P. August Olson, the Swedish.

Concrete steps to church entrance were built and wooden steps to church doors repaired. Membership at end of year, 585 total, 412 communicants and 173 children.

1922

At the annual meeting January 13, 1922, the congregation voted "to go to the Minnesota Conference with a demand that women be given the right to vote in the congregation." The meeting tabled action on the new constitution recommended by the Synod in 1920.

The suspension of Sunday School for English service on the third Sunday each month was disruptive for the work. Solicitation for the orphanage by the children going from home to home was finished the first Sunday in Advent. Prizes were given at the Children's "Yule fest" to the three children who collected the highest total sums.

The young folks took part in Luther League, Dorcas and Choir. The church was filled to overflowing when the Centuria League gave the program and even more so at the District Leage meeting here, which strangers from far away said were "the best we have ever been a part of."

The "Midsummer-fest" was blessed with good weather, good programs and good attendance. "The Pastor's family will long remember that day when honored at a table decorated with silver gifts for their twenty-fifth wedding anniversary."

"The moral and ethical condition of our community is not without blemish. Especially worrisome is the love of dancing and according to rumors, the frequent offenses against our country's constitution pertaining to the distilling, use and sale of spirits . . . . . .", reported Pastor Frisk.

Two members bought two lots west of the parsonage for the use of the church and to protect against unfavorable use of the same.*

Among the disbursements were taxes $79.71, dues to Anti-Saloon League $29.09, Pastor's salary $1400, choir leader $50, sexton $150, treasurer F. W. Hobart $25, organist $225.

Membership at year's end was 574, 409 communicants, 165 children.

1923

At the annual meeting January 12, 1923 the constitution was amended giving the voting right to the women of our congregation.

Mrs. Frisk headed the Swedish Sunday School, F. W. Hobart, the English. Miss Lydia Adolphson (later the second Mrs. Hobart), a teacher, was commended by Pastor Frisk for her outstanding work in Sunday School.

The Luther League gave the congregation two electric candelabra costing $100 for the altar.

An orchestra was formed, a violin-cello bought, and a Christmas cantata presented to a large attendance on New Year's Eve.

The church kitchen was equipped by the Ladies Aid with stoves, pots and pans. At its annual meeting the Ladies Aid decided to formally ask the congregation to install a sewage disposal system for the kitchen. The Ladies Aid meetings were all well attended by men, women and children.**

The men's organization rested this year.

Two teachers from the Bible School in St. Paul were hired to conduct four weeks of summer school. Emma Johnson held school for 14 students in the town's schoolhouse, and Jenny Nobel held school in District 19 for 16 children. Both English and Swedish was used and "prayer times" were held in the style of prayer meetings.

Membership 582, 421 communicants, 161 children.

*Oscar Grandstrand and Albert Moberg

**Formerly women would drive to Ladies Aid with horse and buggy. When automobiles first came only men were drivers. Some took turns taking the ladies to and from the meetings. Others stayed to visit and enjoy cake and coffee.

1924

Our Sunday School used new teaching books in English. "In our teaching corps we have public school teachers who speak highly of the books and teaching method . . . . . We have had up to 121 children attending." The congregation gave prizes at the "Yule fest" to the three children who took in the most money for the orphanage and gifts to those who attended Sunday School most faithfully.

No summer school was held; "finances were in decadence."

Midsummer Day weather did not permit meeting out-of-doors. "A hinder for festivities on the green is the difficulty of moving the piano out of the church and up on the knoll where the programs are given and then back again. Here is an opportunity for an inventive person to solve the burdensome problem."

At a special congregational meeting in answer to requests from the Conference and Gustavus Adolphus College, the decision was "that the congregation had done what it could do: invited and worked with representatives from the college in raising subscriptions and that the congregation did not want to and could not set itself in debt to pay its quota in full . . . . . amounting to $1400." The Council did, however, underwrite the listed subscriptions of members.

The church interior was thoroughly cleaned and the walls varnished.

"It is sad to be losing members as they move away . . . . . members also had to be dropped for failure to take part and give support."

Membership at the end of this year was 558, 402 confirmed, 156 children.

1925

Both English and Swedish services were held each Sunday morning.* A Cradle Roll advocated by the Synod was installed this year "for whatever benefit this may have."

The "Midsummer fest" was celebrated on July 4th as Midsummer Day June 24th was the Scandia celebration of the 75th anniversary of the arrival of the first Swedish settlers near Hay Lake.

*The first year this was done.

The men's organization did not meet this year except to arrange for and serve the turkey dinner on Thanksgiving Day.

Pastor Frisk with the help of a deacon from each "rote" concluded the fund raising for G. A. College.

In his report Pastor Frisk said, "Church discipline is needed to support and increase self-discipline . . . . . One case of obvious transgression against God's commandment came to us through reports, but because the person moved away the matter could not be . . . . . ascertained. In another case a member was tried before worldly law and found guilty, but chose not to appeal to a higher court. He has told me he is totally innocent of the offense accused of."

The Young Peoples Society continued as usual but may to some extent "be resting on its laurels". It exchanged programs with Almelund and Scandia. The song choir and orchestra practiced and performed under the leadership of Mrs. A. C. Anderson.

Membership: 550 total, 399 communicants, 153 children.

1926

"The vacant benches are the result of two services, the combined attendance would fill the church . . . . Children and young folks assemble with the older at both services, so there is no separation by generation . . . . but . . . . some set themselves down by their 'radio instruments' and listen to sermons or so they say . . . . . their places are empty . . . . . We do not speak against the fellowship in spirit at these radio services in the homes but this change will affect and weaken fellowship with our congregation."

Thelma Anderson and Mrs. Lydia Hobart were commended by Pastor Frisk for work in the Sunday School and the program at the Children's "Yule fest", F. W. Hobart also for work as treasurer and Assistant Superintendent in Sunday School.

Christian school was held on Saturday afternoons May to August 15, with 16 children enrolled in Swedish, 48 in English. Mrs. Frisk, Mrs. Hobart, Thelma Anderson, Ruth Bonderson, Ruth Moberg, Lilly Johnson and Pearl Hawkinson taught this school, the first since 1923.

Pastor Frisk note, "Our organist (Virginia Slattengren) has given of her time to everyone's satisfaction, has been punctual and faithfully done her duty; A. C. Anderson

our sexton has kept the church ventilated, clean and in cold season heated. He has scrupulously taken care of our church belongings and of the lawn in summer."

About those neglecting services and communion, Pastor Frisk remarked . . . . . "eventually they will come like Esau, having disregarded their birthright, to find it lost."

Pastor Frisk reported that deaths this year were the fewest of any of his twelve years here. Of the four that died, two were lads: Clifford Pearson who died suddenly and Earl Olson who suffered long after injury.

The congregation without any building or capital expenditures continued to fall behind financially. Debt to bank and Synod was $2925, which in 1926 was more than three-quarters of the congregation's income.

Membership was 535 total, 373 communicants and 162 children.

1927

Pastor Frisk resigned soon after the annual meeting. At a special congregational meeting March 9th the congregation called Pastor Shaleen of Centuria by a vote of "74 ja and 11 nej". He declined and Pastor Lundquist of Winthrop was called May 4th. At this second meeting action was taken to engage Pastor C. E. Cesander of Anoka as interim pastor.

Pastor Frisk ended his service after confirmation of ten children on May 15th. On May 17, Pastor Cesander arrived to begin his temporary service. A month later the congregation met to call a third candidate, Pastor Lundgren having said "no" to our invitation. The deacons recommended Pastor C. O. Bergquist of Forest Lake and nominated him, but when it was reported that he would not accept a call from any congregation within the Chisago District, his name was withdrawn. Pastor C. E. Cesander was immediately set up as a candidate. Pastor Cesander relinquished the chair to J. A. Hawkinson and received all the votes cast. Thus, Rev. Cesander, the interim pastor, became regular pastor with "no interruption in our work".

Some time during this year the Council decided to have Swedish and English services on alternate Sundays, the service at eleven and Sunday School at ten.*

*This change from English services every Sunday to one every other Sunday was not in the best interest of the congregation.

The traditional Thanksgiving Day-fest with a church ıner, program and Dorcas auction of needlecraft items was ɜcontinued by having this affair on Armistice Day, November th, this and in succeeding years.

On August 7 the Wall Music Institute, which held ɜ summer session in Taylors Falls and Interstate Park, gave ɜong concert in our church. Alden Slattengren was one of ɜ soloists.

A musicale by the choir led by Mrs. A. C. Anderson ı by Prof. Fred H. Cesander at the pipe organ and other ɜicians was held December 27th.

Pastor Cesander in his first report commented, ı former times it was perhaps drinking that was so dear . . . . that they could forgo both food and wife, home and ırch. But now what is in the way? For real poverty no one ɐds to stay away from services or lose membership . . . . . ıifferent, careless and stingy persons will never be of any ɐer to the congregation . . . . The Council has therefore ricken 18 communicants."

Total membership at the end of 1927 was 500, these 353 communicants (185 men, 168 women) and 147 chil-en.

1928

Pastor Cesander . . . . . "Now we have an entirely fferent situation with roads and transport than in past ars. What would have been difficult then is easy now . . . . So were the pastor's duties in simpler times. Then phasis was given to the common worship, high mass and even-ng. Churches were filled both summer and winter. One uld arrange things to be free on Sunday. Now one has less me and perhaps less desire. Therefore the work of the urch has been divided among many organizations. One thought hind this is that each member should have something to do, retain and strengthen interest, but it is also to win finan-al support . . . . . The danger is that all these activities the work for many things . . . . . distracts and harmfully fects the common service and unity."

"Women's Missions and Home Missions organizations e raising funds for missions that are outside those with and pported by our Synod and for which our congregation is assessed." stor Cesander pointed to fragmentation and duplication of tivities . . . "Even our Junior Mission Band with 44 members d 6 meetings this year must have its own district meeting."

Five communions were held. On May 20, Baccalaurate services and June 23 Midsummer Day was celebrated. Pastor Magny, son-in-law of the Cesanders, from the African Mission, spoke at the June 23 program.

Pearl Hawkinson taught summer school in Jericho schoolhouse and Ruth Moberg in church.

Charles Jacobson succeeded A. C. Anderson as church sexton early this year, the later having served ten years.

Membership was 493 total, 370 adults, 123 children at year's end.

1929

"The past year was one of great destruction of property. The tornado that swept with great violence west of town brought havoc in its wake. Members who lost buildings were Noleens, Alexanders, Wilbergs, Gust and Alfred Moberg."

Pastor Cesander also spoke of facing empty pews . . . . . "can only think that members prefer social gatherings in their homes on Sundays, with work and worldly talk, or some stay in bed too long or in the barn too late . . . . . or others are satisfied to listen through the dead instrument of radio . . . . . or think they must have a pleasure ride and so keep friends away also . . . . . "

"You in the rural districts have been hard pressed these years, I agree and sympathize."

All obligations were not met; aside from the regular budget and dues to the Synod many interests pressed for contributions. Pastor Cesander mentioned the Women's Missionary Society with its departments, fees and special meetings with collections, Easter Egg donations, Dime Cards, Joy Boxes, the TB Sanitorium in Denver, the Bethphage Institution for Epileptics, "not a part of the Synod but for which the W.M.S. has promised to erect a costly church". The Red Cross, the Gideons, the American Bible Society, the Anti-Saloon League, the Golden Rule Commission of New York . . . . . all worthy but all draining the treasury of our people."

Five communion services were held. Sunday afternoon services were held four times in Franconia. The deacons J. A. Hawkinson and Charles Jacobson conducted services during the Pastor's absence. Easter and Christmas cantatas, a program by the blind W. C. Gran, the Rev. Swenson's illustrated lecture, the Schuman Chorus from G. A. College, a musical by

Anne Sundin Ullman, an address by Dr. Abrahamson, editor of Augustana about his visit to Jerusalem, and concerts by the Bethesda Church Choir and by Thelma Vitalis' pupils were special events this year.

The four divisions of the Ladies Aid, the Dorcas under Edith Moberg's leadership, the Luther League, Women's Mission and Junior Mission Band met regularly.

The Lutheran brotherhood led by J. A. Hawkinson had three meetings, a "lutefisk" supper, the midsummer program and Thanksgiving Day dinner.

Pearl Hawkinson taught at Jericho School and Ruth Moberg in town during a one-month summer Christianity school, 48 children attending.

One hundred and three children were enrolled in Sunday School which was taught by 16 teachers from March 1st to Christmas, 43 Sundays in all.

Total membership at year's end was 494 - 355 communicants, 139 children.

1930

Minimum dues were now $20 per couple, $10 for young men and $6 for young women. From the year following confirmation until 18 years old, dues were 50 cents per month for both boys and girls.

The parsonage was gutted by fire Palm Sunday morning April 13th. The fire department and spectators saved much of the contents. A committee of Ernie Bergman, F. W. Hobart, C. W. Klinke, Oscar Grandstrand and J. A. Hawkinson was elected to secure plans and estimates, keep the cost below the insurance settlement of $4500 and make contracts only after approval by the congregation. By November 13, the parsonage had been rebuilt, "roomy, warm and ready for occupancy" at a cost (including a load of coal) only $1.31 above the limit set by the congregation. Pastor Frisk spoke at the Midsummerfest when the congregation's 70th anniversary was observed. Special programs by the Choir, the Children's Chorus, Mrs. Vitalis' piano students Jesse Roulle' and Daniel Freeburg were well attended.

Pearl Hawkinson taught summer school in Jericho schoolhouse, Ruth Moberg in town. Services continued to be alternately in Swedish and English. A. C. Anderson was sexton again, the Jacobson family having moved to Stillwater. Membership totals were not reported.

1931

Communion services were held every other month. Swedish and English services were on alternate Sundays. Running expenses were met promptly, but Synod and Conference oblications mounted - nothing paid in 1930 and only a part during the previous two or three years. At the beginning of this year close to $1000 was paid, but this was not even half of the debt. In October representatives of delinquent congregations met on call from the Executive Board and were told the Conference was in dire need of funds.

Speaking for our delegation, Pastor Cesander reported, "We felt constrained to promise to raise $1000 in 1931, which I hope we can do. So far only $300 has been sent in . . . . . (the Conference Board) has promised to cancel our other debts if paid $1000 and our allottment for 1931 which is about $1400. Can we do that? Other churches are in arrears . . . . . "

Frank Lundberg began his service as sexton this year . . . . . salary $200.

Offering plates were bought and used for the first time. This ended the use of the "hofven", a long pole with a tasseled velvet open purse on one end. Trustees lifted the offering from the aisles by passing the purse within easy reach of all seated adults, pew by pew, from front to the rear of the sanctuary.

The Council appointed two ushers; before this year we had no ushers at services.

Membership at year's end was 164 men, 178 women and 111 children, a total of 453.

1932

Thelma Anderson Vitalis began her service as choir director this year at a salary of $50. She succeeded her mother, Mrs. A. C. Anderson, who had served since 1916, if not earlier. For her services in 1916, Mrs. Anderson received only thanks, for the years 1917 and 1918 an annual offering and beginning in 1919 an annual salary of $50.

Mrs. Mildred Nelson and Ruth Moberg taught Bible School two summer weeks at their own expense. The four units of the Ladies Aid met monthly and did well financially "even this year". The Lutheran Brotherhood was in charge of the Midsummer-fest program, when Dr. C. E. Benson of Stillwater was the main apeaker. In May the L.B. had a good meeting with Atty. Wennerberg as speaker and on Armistice Day sponsored a fall festival.

"We were able to pay only $200 of this year's Synod and Conference obligation. I am glad no offering was lifted for me and to be able to forgo one month's salary to lessen your burden," said Pastor Cesander in his report.

A decision to sell the "church barn lots (13 to 18 block 86) to the highest bidder was apparently not carried out as taxes continued to be paid on this land (north of Julie and Gary Weller's house).

1933

After six years of no English service on twenty-six of the fifty-two Sundays annually, the congregation at midyear began again having both English and Swedish services each Sunday forenoon, as it had in 1925, 1926 and the first half of 1927. The Swedish morning service, however, was soon discontinued, "no one having stayed for two of these services."

Income this year was the lowest since 1913. Pastor Cesander reported, "The Council feels leniency is in order for dues payment during these hard times . . . . . but we have too much of an indifferent spirit . . . . planning to go somewhere else on Sunday morning must be cut out . . . . . Lay off your overalls two or three hours Sunday morning and make ready for church and enter at the ringing of the bell."

One of the speakers this year was Pauline Grandstrand*, a missionary among the Santals, one of the aboriginal peoples of India, and neither Moslem nor Hindu. The Santals live south of the River Ganges and north of Calcutta. She had served in India since 1905, spoke Santali and had founded schools for Santal girls and women. She showed items of India art work and told about her experiences.

Sunday School enrollment was 102 in 11 classes and 2 Bible classes. Dr. Peterson, Professor of History at G. A. College, was the speaker at our Midsummer-fest. At year's end there were 450 members; 169 men, 180 women, 101 children.

Salaries were reduced during this period. Pastor Cesander who received $1600 in 1918, was reduced to $1200 for 1933.

1934

Pastor Cesander's salary this year was only $600, having been reduced to this amount at his own request. The sexton received $180, the choir director $50, the organist $180 this year. At this time, Pastor Cesander was partially

*A sister of Oscar Grandstrand. Pauline was a Methodist. She retired in Lindstrom, died in 1950.

disabled from a stroke. He continued to serve with mild speech impediment but at year's end suffered further harm, losing his voice.

At the annual meeting, normally held in January but for this year held two months earlier on November 24, 1933, a curious decision was made. Swedish services on Sunday forenoon were to resume but only on the 5th Sunday of months with five Sundays. This was done in 1934 and Pastor Cesander reported good attenance for these four services.

At the following annual meeting January 11, 1935, Pastor Nelson of Chisago Lake presided and read Pastor Cesander's report for 1934. At the close of his report, Pastor Cesander had written, "Whether the loss of my voice is temporary or permanent cannot be stated, but I will for a time supply the pulpit and lodge the persons so employed. I feel it would be unkind to vacate the parsonage in the heart of winter."

Membership at year's end was 392 - 142 men, 165 women and 85 children.

1935

The pledge system was back in use this year. Pastor Cesander served five months "supplying the pulpit" as he had offered to do. The 1935 report written by Pastor Edward H. Peterson is silent about Cesander's resignation and the temporary pastor, but a seminary student, Arvid Hawkinson, was paid $247.50 this year.

Pastor Peterson arrived around October first, and reported three months later, "The spiritual condition of this congregation must improve. The attendance at divine services is not what it ought to be . . . . . The organ must be taken care of; the furnace is a dangerous one, it is badly burned out. The windows need repair, the doors need to be fixed . . . . . The lights in the arch were moved back out of sight; the effect is good."

"The average pledge per member per week is only 17¢." Receipts this year were $2704, disbursements $68 less. Our Conference pledge of $200 was paid.

Membership - 429 total, 356 adults, 73 children.

THE TWENTY-FIVE YEARS BEFORE OUR CENTENNIAL

1935 - 1960

At the beginning of this period we were still a rural congregation but no longer a totally ethnic one. When as in 1935 English services were held every Sunday forenoon and English was the common language, our congregation was in reality open to all in the community. Vestiges of our Swedish heritage remained when Pastor Peterson came in 1935, but some were soon swept away or modified. The "Midsommarsfest" was dispensed with; the "Yuleotta" service was replaced by the Midnight Christmas Eve service, the Second Day Christmas "Barnafest" was replaced by a Sunday afternoon Sunday School program. The funeral service at the home of the departed before the procession to the church was discontinued about this time also.

Most of our members still lived on farms in 1935, but a shift towards diversity in occupations was beginning.

In the thirties our everyday life was austere, but not unhappy. As late as 1939 farm product prices sank to the lows of 1932-1933. Paying jobs were hard to find. Farm or housework for board and room and a few dollars a month was usually the only option for our rural youth.

This period ended when war broke out in Europe in September 1939. With enactment of the draft in 1940, men were called up and training camps, shipyards and arms plants were reopened, expanded or built. Unemployment ended and farm product prices improved.

The peace movement of the twenties and thirties, culminating in anti-war pacts and treaties and curtailment of reserve officer's training at our state universities, faded away as Nazi Germany and Communist Russia made a deal and went to war against Poland. As the Nazis took over most of Poland, the Russians seized the rest of it together with Lithuania, Latvia and Estonia, while Finland resisted through the winter of 1939-40.

During our war years beginning December 7, 1941 and ending in August, 1945, many members were called up to serve in our armed forces; many others moved, some temporarily, to work in war related production. Their return after the war and an unanticipated post-war prosperity led to fundamental changes in occupations, mobility, income and family life of our membership.

The small forty and eighty acres family farms disappeared as off-the-farm jobs offered higher incomes, and mechanization paid off only on larger farms. Farm work horses common in 1935 were gone by 1960. In 1935 most of our homes lacked one or more of the comforts common to almost all by 1960 - automatic heating, indoor plumbing, refrigeration, etc. Many in 1935 had none of these things, not even electricity. Television was only a dream in 1935.

By 1960 more of our members drove to their work, than worked on their own place or farm. In general things changed more than in any previous twenty-five year period, but not as profoundly perhaps as in our more recent years.

1936

Eighty children were enrolled in Sunday School and Pastor Peterson noted, "Some children bring 5 cents each Sunday as much as many adult members have pledged."

The Ladies Aid was consolidated, discontinuing its four geographic units known as "rote" and in English called "routes".

The number of trustees was increased from four to six, ending the "rote" representation.

Pastor Peterson in his annual report admonished, "Pray for those members who live in open sin; cards, dance, dance halls, playing at dances and any such service in the devil's sphere . . . . ."

This was Virginia Slattengren's final year as our organist. She was now in her 33rd year of faithful service, having succeeded Anna C. Johnson (Mrs. Albert Moberg) in 1904. During these 33 years salaries hadn't changed much. In 1907 the organist received $100, in 1912 $150, in 1914 $200 and in 1920 $225. This latter amount plus the traditional Christmas Day "free will" offering was her annual salary for thirteen years. In 1933 her salary was reduced to $200, and in 1934 to $180. The "bonus" offering appears to have been dropped at this time. At the end of 1933, $50 of the organist's and $350 of the pastor's salaries were overdue and unpaid. These were paid in 1934 when Pastor Cesander's salary was reduced to $600.

Membership at year's end was 169 men, 169 women, 77 children, a total of 415.

1937

Miss Agnes Carlson was our organist this year, salary $180 plus $10 during months with choir practice. Pastor Peterson made up, typed and duplicated a weekly bulletin.

At the annual meeting January 8th, Pastor Peterson asked, "Why are women always ahead of men when it comes to Christian service?"

The congregation gave $400 to the Conference and Synod this year.

The Sunday School supported one native worker in India, and was in session 11 months. There were five communion services this year. The summer parochial school was not a success, however.

Receipts were $3287. Membership at the end of the year was 415 - 348 confirmed members, 67 children.

1938

Mrs. Thelma Anderson Vitalis was elected organist and choir director, salary $180 plus $10 for each month of choir rehearsal. Sexton Frank Lundberg was paid $220 this year; Pastor Peterson was given a $10 per month raise, and our pledge to the Conference was increased to $450.

Pastor Peterson in his report for 1938 said, "The morning services have been better attended than last year . . . . . the attendance at these services is truly inspiring . . . . The Lord's Supper has been celebrated six times and 523 have communed . . . . . "

"We are poor when we begin to count our children . . . . . not only in our church but in others of our Synod as well. It seems to be out of date to have children. What a pity our church people should lead in this awful sin!"

"The trustees have met monthly and the deacons . . . . . on occasion."

"It seems that none of our organizations have had a better year than this (1938). The Ladies Aid is the largest of these . . . . . has set aside an "In Memorium Fund". . . . Instead of giving a wreath . . . . they put ten dollars into this fund in memory of the departed."

"The Women's Missionary Society has had a banner year. A party was given for the men early in the year and some thirteen of the men joined as members . . . . . "

The traditional "Midsummer Day Fest" was dispensed with.

The Otto Bonderson family, parents, sisters and brother gave the first "In Memorium" gift, an individual Communion set, in memory of Beda who died October 20th.

Seven members died; six children and one adult were baptized; no other membership statistics were reported.

1939

Thelma Vitalis, having been taken ill in 1938, had resigned as organist and choir leader; Pearl Hawkinson was elected organist and Pastor Peterson choir leader. Frank Swenson succeeded Frank Lundberg as our sexton. Alma Lindquist continued as financial secretary.

Among the resolutions adopted at the annual meeting January 19, 1939, were decisions to have a "Sunrise Service" at 5 A.M. Easter Sunday, to drop the word "Swedish" from the legal name of our church, to have a midnight Christmas Eve service instead of the traditional early morning "Yuleotta" on Christmas Day, and to close the casket before the funeral services start and not to reopen it, the body to be brought to the church at an earlier hour to lie in state for viewing.

In his 1939 report, Pastor Peterson wrote, "On June 18, lightning struck our church steeple, splitting the cross in two places and the steeple on two sides from top to bottom and burning the electrical switch board and grounding system . . . . . Water came in damaging the pipe organ; repairs have cost $440."

"It was a warning to us, God spared us our church, but He wants to arouse us to greater zeal . . . . . "

"A new furnace has been installed . . . . . but does not heat as it ought . . . . . the front of the church is too hot . . . and the rear is apt to be too cold. The altar and pulpit have become "hot spots" . . . It is so hot your pastor cannot stand the heat."

"Our Mission budget has not been paid this year. It seems strange that this must be reported at every annual session. Other congregations have paid theirs and their obligations per member are higher than ours. What can be the reason?"

Four members died; five children were baptized and nine confirmed. Membership totals were not reported.

1940

Services were held at 10:45 every Sunday except Easter when it was at sunrise. Attendance increased at these services but was poor for vesper services. Mrs. E. H. Peterson was our organist and Pastor Peterson choir leader.

"Our church school has had an encouraging year. Most of the children have been regular in attendance . . . . our teachers have been very faithful . . . . Some promised to teach but failed to come. Apparently private sins scream so loudly that these do not dare to stand before a class of children . . . to teach the way of salvation . . . There is one note of sadness, Why must so many children march out of Sunday School just as the service starts?"

Our 80th anniversary was celebrated June 21 - 24. Rev. C. E. Frisk and Dr. N. J. N. Nelson, Secretary of the Augustana Synod, spoke. On Midsummer Day, June 24, a noon dinner was served, tickets were 35 cents for adults, 20 cents for children under 15 years, and there were festive services with special music, morning, afternoon and evening.

The budget for the Conference and Synod was $300 this year, although $600 was requested. This budgeted amount was paid, but the Pension Fund obligation was not paid.

Two members died; six children were baptized, nine were confirmed. The 1941 report indicates an adult membership of 324 at the end of 1940.

1941

The trustees were authorized to sell the lots "where the church barns stood, if and when they can, rather than let them go for delinquent taxes."

The Conference and Synod budget was set at $350 instead of the $500 allotted. This was paid, but Pension Fund support was neglected.

Pastor Peterson was taken ill during Lent and was in the hospital over Good Friday and Easter. Pastor Vickborg of Centuria preached on these holy days.

Midsummer Day was celebrated once again with forenoon service and afternoon program and a church dinner at noon.

Six hundred and eight communicants partook in seven communion services. Sunday School met every Sunday except Easter and the Sunday after Christmas.

The Pastor reported hard going for the Luther League. "Many of our young people have left the community for jobs and several of them are in the army or navy." (We were at war by the end of 1941.)

Mention is made in the Pastor's report of a family having felt itself defamed by his sermon on February 2nd. A hearing before the Council was provided, to the Pastor's but not the family's satisfaction, apparently.

Three members died; fourteen children were baptized, ten confirmed. Membership was reported as 161 men, 176 women, 78 children, total 415.

1942

Alfred Moberg was our sexton this year. The salary "was $15 per month from April to October and $25 from October to April." Moberg received $240 for the year. Pastor Peterson's salary was increased to $1740 per year. Mrs. Peterson, organist, was succeeded by Holger Moberg in May. Alma Lindquist continued as financial secretary, $50 per year. Fuel cost was $80 for wood, $35 for coal. The Conference dues were "paid in full" - $400. Marvin Palmquist, student pastor, served three Sundays. Peter Carl Moberg, one Sunday - both sons of the congregation.

In his report for 1942 Pastor Peterson said, "You are too well aware . . . . we are at war. It has made inroads in our little midst. Many of our sons are in the armed forces of our land. Some are near the battle fronts. Taxes and rationing of every kind are either here or on the way."

Communion held eight times; "a total of only 614 souls communed . . . This is about 25% of our membership. Is it any wonder we are living in dark ages . . . . ."

There were three deaths, 10 baptisms and 3 confirmed. At year end membership was 174 men, 184 women, 90 children, a total of 448.

1943

The annual meeting, before this year held in the afternoon, was held in the evening. The meeting approved a proposal to lay a new wood floor in the church parlors. This, however, was not done when it was realized that extensive rebuilding was necessary. Instead the parsonage was redecorated and new kitchen cabinets built. The Ladies Aid carpeted the sanctuary floor in the nave and aisles after raising $900 to cover the cost.

Ed Bentley took over from Alfred Moberg as sexton on April first. Pastor Peterson's salary was increased to $1920. Holger continued as our organist and was paid $180. Alma Lindquist was financial secretary at $60 per year.

Pastor Peterson in his 1943 report said, "Many of our young people have left us to unite with the armed forces and many more will go. Now it is apparent that fathers will also have to leave their families and go to serve . . . Our service flag now has twenty-nine members on it . . . . . So far we have had no casualties."

"Our Luther League celebrated its fiftieth anniversary on New Year's Eve with an old fashioned program in the filled church . . . . Frank Lundgren, the first treasurer, came from the city to bring a greeting and recite a poem."

One member, John Oberg, died; there were 16 baptisms and 7 were confirmed. At year end there were 443 members, 179 men, 181 women and 85 children.

1944

Vice Pastor E. H. Baker prepared the 1944 report, Pastor Peterson having left for Iron River, Michigan, on the 20th of November. Pastor Slätt near eighty years old served a few Sundays during Pastor Peterson's summer vacation and during the late fall. Theological student Marvin Palmquist served during the Christmas season.

Sixty children enrolled in Sunday School taught by 12 teachers. Pastor and Mrs. Peterson taught Vacation Bible School. Four were confirmed.

John Nelson Tuvey was killed in action in France July 18. Four other members died, eight children of members were baptized. Membership at year end was 417 - 176 men, 173 women, 60 children.

1945

For the first time in many years the Conference-Synod allottment was pledged and paid in full - $857 and the delinquent and current Pension Fund assessments were also paid - $1173.

Among resolutions at the annual meeting January 12, 1945 were the following: That all of our young men and women in the Service of our country not be obligated to pay dues . . . . That salaries be increased to $360 for Holger Moberg, our organist, and $100 for our financial secretary, Alma Lindquist.

Calls were issued to Pastor Roger Anderson of Duluth January 26, to Pastor Roy B. Carlson of Marshalltown, Iowa, April 18, to Pastor G. M. Thimell of St. Paul on July 17, to Chaplain Herman E. Soderberg on September 19, and to Pastor Edward Eklof on November 21.

Pastor E. H. Baker formerly of Chisago City served as Vice Pastor the first six months and Pastor A. B. Walfrid of Scandia thereafter. Pastor Marvin Palmquist and Student Paul Holmer conducted services during the summer.

Marvin Palmquist, a son or our church, was ordained in June and commissioned to serve as a missionary in East Africa (now Tanzania). On June 24 during our 85th anniversary celebration the pastors of the Chisago Lake District conducted a special consecration service for Pastor and Mrs. Palmquist. On this day Marvin conducted his first communion service.

Pastor Walfrid, Vice Pastor Baker and Pastor Palmquist spoke at the celebration and a Confirmation Class Reunion attended by two members of Pastor Spongberg's classes, 15 of Pastor Mattson's, 9 of Pastor Sture's, 13 of Pastor Edman's and 12 of Pastor Frisk's in addition to those of more recent classes. Pastor Frisk then residing in Pasadena sent a greeting through Marvin Palmquist, whom he recalled having baptized.

During the year, five members died, six children were baptized and seven confirmed. At year end there were 334 adults and 67 children, a total of 401 members.

1946

The annual meeting which reconvened February 20 adopted a new constitution proposed by the Augustana Synod for its congregations in 1939. This replaced the original constitution of our congregation.

Easter services were held at 2:30 P. M. to allow the Vice Pastor to conduct the service. This necessary departure marked the end of the 5 A. M. Easter morning services which began in 1939.

Pastor Edward Eklof was installed on June 9, the pastors of the Chisago District participating and Dr. Emil Swenson, Conference President, presiding.

At year end the total membership was 456 - 185 women, 182 men and 88 children.

1947

Pastor Eklof reported that 602 persons communed at six communion services and that out of our communicant membership 40 had not once attended. Seventy-two children attended Sunday School, four were confirmed. Luther Leaguers spent a few days at the Chisago-Apple River Bible Camp at Wood Lake. A Fathers and Sons banquet was attended by 140 persons.

At a special congregational meeting October 8, blue prints of a plan for a new basement were explained by Architect W. Ingemann. The Board was then authorized "to go ahead with the building of a new basement and to go about collecting money for same."

Eleven members died, twelve children were baptized. At year end our membership was 453 - 346 adults, 107 children.

1948

This was the year our church parlors were "rebuilt" and improved. The first estimates submitted June 28 were $8400 for construction (including $3400 for a new wing and entrance), $2500 for heating, $1600 for plumbing and $700 to $1450 for wiring. The congregation at that time voted to go ahead with construction, leaving out the proposed wing and entrance, and to delay action on plumbing, heating and wiring until more funds were raised. At a second meeting July 2 the Board was authorized to borrow up to $3000 and to enter into contracts for all the work, $7786 having been raised.

At this time of rising prices and wages and shortages of materials, most construction contracts were "cost plus", meaning the contractors were to be paid for actual costs incurred for labor, materials and expenses plus a percentage for overhead and profit. Trouble came and at a meeting on October 26 the congregation voted to ask Contractor Falls to "pull his men off the job", and that "we dispense with Falls' services." The Board was also authorized to borrow enough "to pay all bills and finish the job."

The project was completed before the next annual meeting: plumbing and heating by Stocker cost $3298, electrical by Melander $1065, contractor T. A. Falls $8082, architect Ingemann $300, other labor, materials and service mainly to finish the job $2695, the total $15,438.

The result was what we have today, minus the education wing. The wood floor and substructure, the square wood posts, the original partitioning, the program platform, etc. were torn out. The higher floor level at the west end was excavated to the common level, a concrete floor laid in,

and the kitchen, rest rooms*, automatic heating and enlarged meeting area provided.

The southeast side entrance was closed at this time to provide space for the main floor cloak room and the rest rooms* below it. A basement entrance near the northwest corner was also provided.

Pastor Eklof reported good attendance at worship, and Sunday School every Sunday except December 26. Harriet Gleason Larson taught Bible class. Lawrence Noyd was Sunday School Superintendent. The Ladies Aid contributed $2181 to the building fund. Other organizations also contributed money and work.

Four members died, thirteen children of members were baptized, six children and four adults were confirmed. At year end our membership was 477 - 170 men, 180 women, 127 children.

1949

Mrs. John (Harriet) Larson taught a Sunday School teachers training course. Enrollment in Sunday School, which was held each Sunday of the year, was 83 children. A two-week Vacation Bible School was attended by 42 children and 5 teachers.

The church organizations were the Ladies Aid, the Women's Missionary Society, the Young Women's Missionary Society, the Junior Mission Band, the Luther League and the Lutheran Brotherhood. The two boards of deacons and trustees met together as the Board of Administration.

Lutheran World Action received support from our congregation as Pastor Eklof had urged a year earlier.

"There has been a vast improvement in attendance at services which has been encouraging to both pastor and people," said Pastor Eklof.

A Midsummer Day was celebrated with dinner served in the new basement "church parlors".

Ever since his arrival Pastor Eklof's salary has been $2400, but after each year a "bonus" was voted. This year a bonus of $240 was paid for 1948.

*Before 1948 our only "facility" was a little building without water and heat, hidden behind the parsonage garage which before 1915 had been either a buggy shed or horse barn. These buildings were northwest of the church.

One member died, eleven children of members and two adults were baptized, and seven children were confirmed. Membership at year end was 506 - 364 adults and 142 children.

1950

At the annual meeting January 12, 1950, Pastor Eklof's salary was increased to $2800. Pastor Eklof did not serve out this year, however. On May 22 he died instantly in an automobile collision at the intersection near the parsonage. The congregation felt a deep sorrow over its loss of this worthy and well loved Pastor and sympathy for his family.

Pastor G. W. Sanstead of Marine served as Vice Pastor during the vacancy. Pastor Gustav H. Ander of Amery was called June 13 and declined. On August 15 the congregation voted unanimously to call Pastor Paul Hawkinson of Clarissa. He accepted the call and took up his duties December 16.

Alma Lindquist after many years of service ended her duties as financial secretary. Mildred Nelson took over the work, but gave it up and Mrs. Clarence (Marcella) Munson succeeded to this office. Everette Eklof who served in 1949 as janitor and this year until his father's death, moved away. Ed Bently returned to this service. Estrid Nelson continued her work of dusting and tidying. (Two persons shared janitorial work for several years.)

The ceiling of the church was insulated and a covering built over the basement entry on the west end of the north side of the church. A picture window was installed and the parsonage interior redecorated before the new pastor family arrived.

The Ninetieth Anniversary of our congregation was celebrated with a Midsummer dinner. Pastors Edw. Peterson, C. E. Frisk, Carl Moberg, Marvin Palmquist, Dr. Emil Swenson and Dr. Bersell were to be invited per as resolution at the 1950 annual meeting. No report is in the record for 1950 except the receipts from the dinner - $291.

Four died, including Pastor Eklof; 15 children were baptized, 8 confirmed. Membership at year end was 510 - 361 adults, 149 children.

1951

Our ushers began counting and recording attendance at services on June 1. The average attendance for 31 Sundays was 157 or 45% of our adult and 30% of our baptized membership.

Participating in the Lord's Supper celebrated six times was the best in the record book started in 1945. Average attendance was 105 communicants.

The Luther League small in numbers, about twenty, came regularly, gave $100 toward the Dining Hall at Luther Point (Wood Lake) Bible Camp.

The Young Women's Missionary Society changed its name to the Mary and Martha Society, and "functioned as an evening branch of the Women's Missionary Society."

Pastor Hawkinson in speaking about a new program of Evangelism in Lutheran churches said, "Sometimes we see evangelism in extreme forms and sometimes what should be called emotionalism is included in this term. Because of this we have become afraid of it to the extent that we have gone to the other extreme and almost left it out completely."

Total receipts were $11940; the Conference was paid $1725; salaries were: Pastor Paul Hawkinson $3200, Organist Holger Moberg $420, Janitor Ed Bentley $300, Janitor Estrid Nelson $60, Financial Secretary Mrs. Clarence Munson $125, Treasurer Roland Berg $25. Our stained glass windows (leaded seams) were repaired at a cost of $838. New sills were put in under some windows.

Seven members died, thirteen children of members were baptized, two were confirmed. At year end membership was 516 - 350 adults, 166 children.

1952

Average Sunday morning service attendance increased to 177 this year, 51% of the adult, 37% of the baptized membership. At the six communions held, average attendance was 132.

Sunday School enrollment passed the 100 mark. "Lack of facilities is a handicap - two classes meet in the kitchen, six classes meet in the church parlors without partitions and five meet in the church proper." Luther Leaguers increased in numbers with attendance of 35 to 40. Holger Moberg served as counselor to the group.

The loose mortar between the bricks of the church walls was cleaned out and new mortar inserted, "pointing up" the walls.

A pastor's car allowance of $240, the first, was paid this year.

Pastor Hawkinson said, "I would like to express publicly a word of deep appreciation to my good wife who in every sense of the word has served as an office secretary throughout the year . . . . I would not be able to reach out as far as I do . . . . all places there is need . . . . if she did not so faithfully relieve me of (secretarial work)."

Pastor Hawkinson also noted, "We have nearly 50 members who have passed the 70 year mark and many of whom are finding it more and more a difficulty to take their regular place in our activities."

Two members died, thirteen children were baptized, 6 were confirmed. At year end membership was 478 - 348 adults and 130 children.

1953

A detailed, long range landscaping plan was approved at the annual meeting. "A ditch along the fence line (west of the church) emptying into the street north of the property" was proposed for the most urgent drainage problem. Another proposal was to cut away the bank in front of the property and build a retaining wall to permit angle parking on Chestnut Street.

The drainage ditch behind the church and parsonage was dug. Even during the dry season water flowed out of this ditch.

A year book was published for the annual meeting January 8th this year.

Sunday School enrollment reached 115 as the post-war "Baby Boom" continued. Draperies and screens were furnished by the Ladies Aid as "classroom" dividers. The Vacation Bible School enrolled 110 children. About 40 of the little children were taught downstairs in the parsonage. Eight young people of the Luther League attended the Boston Youth Conference.

Receipts were close to $13000. Salaries were: Pastor $3600, Organist $720, Janitor $360, Assistant (Mrs. Swen Lindgren) $120, Financial Secretary $180, Treasurer $50. The Conference was paid $1533 and including this the total disbursement for benevolence was $3512.

The three-year Korean War ended with a truce at mid-year. No mention is made in our reports of members in our armed forces during this war except that the report for 1951 says "three of our members are connected with the armed forces." Our armed forces lost 54,000 in this three-

year war, a higher percentage of the number involved, than the 57,600 lost in the eight years of the Vietnam conflict. Many more of our members were involved before the end of 1953, but none died in Korea.

Six members died, twelve children were baptized, seven were confirmed. At year end we have 489 members - 348 adults and 141 baptized children.

1954

At a special meeting March 10 the congregation by a vote of 66 to 16 approved a project to hire J. R. Gould & Son to place the "swell" organ on one side and the "great" organ on the other side of the balcony and to add blowers, reservoirs, a chest and pipes for more flexible expression and better balance. The project also included conversion of the center of the balcony to a choir loft.

Pastor Hawkinson resigned effective July 31 to accept a call from Calvary Lutheran in Minneapolis. On July 7 the congregation called Pastor Seastrand of Denver. He declined and on September 25 Pastor H. Gottfred Berg of Lafayette, Minnesota, was called; he declined for reasons which Vice Pastor Sanstead suggested would change at the end of the school year 1954-55.

After August first, Sunday morning services were held at 9:30 until year end. Sunday School continued through all but one Sunday; 131 children were enrolled. Vacation Bible School with 124 children enrolled was held in the Public School* June 7-18 with Miss Ann Dybvig of Minnehaha Academy as Superintendent.

Mrs. Lott Jackson reported for the Ladies Aid, "We have 61 active and 17 honorary members. We meet the third Wednesday of each month. The programs this year were based on the central theme, The Names of God, . . ."

The rebuilding of the pipe organ got underway and the church steeple was repaired at a cost of $300.

Pastor G. W. Sanstead of Marine served our church and his home church in Marine to the end of this year.

Three members died, nine children were baptized, eleven were confirmed. At year end there were 475 members - 157 men, 178 women and 140 children.

*$15 per week paid as rent.

1955

A second call was given to Pastor H. G. Berg at the annual meeting on January 13, 1955. This was accepted February 24, to take up the work on the first Sunday in June. Pastor Walter Pearson of Chisago City moved into the parsonage and took over as Vice Pastor early this year.

Sunday School took a vacation in August when no sessions were held. Lawrence Noyd continued as Superintendent. Vacation Bible School, two weeks in June, had an enrollment of 117 children.

David Williams succeeded Ed Bently who had served as church janitor several years. Virginia Slattengren shared this work at an equal salary, $300.

Work by J. R. Gould & Son on the pipe organ project continued - total cost by end of year $3,303. The choir loft in the center of the balcony was completed. Holger Moberg helped and supervised others helping this project.

Attendance at Sunday morning worship services was 181 on average, the highest was 330 on Easter and lowest December 4 with 83.

Eleven members died this year, 11 children were confirmed, 30 adults were received and 23 children received either by baptism or with their parents. At year end there were 518 members - 366 adults and 152 children.

1956

At the annual meeting January 13 after a discussion about finishing the organ and choir loft project, the question of redecorating the sanctuary was raised. It was decided to have the Church Board appoint a committee to look into what should be done about decorating and repair of the church proper. Alden Slattengren presented a church grounds landscaping plan by Claire Floyd.

On October 16 a special congregational meeting was called to consider a plan to provide parking space south of the church and alongside the ditch west of the church and parsonage. James Pearson offered to donate land adjacent to the 40 feet or so of space south of the church. The plan was approved but not carried out until 1958.

Gould was paid $522 for work on the pipe organ.

Mrs. Malcolm Alexander was Sunday School Superintendent succeeding Lawrence Noyd who had served eight years in this capacity. Mrs. John Larson directed the Vacation Bible School conducted in cooperation with the Methodist Church for two weeks in June.

Arthur Swanson succeeded David Williams, one of our two janitors, Virginia Slattengren the other.

Average attendance at Sunday worship was 185, the high 341 June 3, and low 103 January 22.

Three members died, twelve children were baptized, and eleven were confirmed. Membership at year end was 520 - women 194, men 173, children 154.

1957

Salaries this year were: Pastor H. G. Berg $4200, Organist Holger Moberg $900, Financial Secretary Marcella Munson $240, Janitor Arthur Swanson $480, Assistants Hildur Johnson $187 and Virginia Slattengren $113, and Treasurer C. E. Gustafson $50. The Conference was paid $1972, which with other benevolence gifts made a total of $3772. Total receipts this year were over $13,500, including a $500 note to August Larson cancelled in his memory by John and Harriet Larson. But all pledges were not paid and none of the improvements planned this year and the previous year were done.

Pastor Berg commented, "Many of us shall need to bestir ourselves and re-evaluate our sense of stewardship. Why not try proportionate giving to the cause of the church and benevolence? The repair and improvement program for our church has been under discussion two years. We need to take positive action in the near future to save our property from further deterioration . . . . ."

A new organization came into being, the Young Couples Club, now in 1985 called the Lutheran Companions and open to singles.

Average attendance at Sunday services was lower at 173.

Four members including one child died, eight children were baptized, ten confirmed. Membership at year end was 514, 196 women, 168 men, 150 children.

1958

A special congregational meeting January 30 decided by a 51 to 37 vote that "we are willing and ready to put $50,000 into a building and redecorating project for a period of five years." A finance committee was appointed to take pledges before the end of February. On March 10 a continuation of the meeting heard Roland Berg report that 112 members or income earners pledged $24,200, an average of $500 per earner over a 5 year period. A question arose about a division of the pledge money between building and redecorating. The decision was to ask those who pledged to state their wishes.

On June 16 the congregation met again on this subject. Roland Berg reported 88 pledges to a total of $30,410, with $11,863 for building and $18,547 for improvement of the church and parsonage. James Pearson reported that a bank loan of $9000 would be available at 4 3/4% interest. The Board was authorized to proceed with the parking lot, exterior church repair and parsonage basement and garage project.

The parking lot was graded and graveled with $660 spent; a basement garage was built and other parsonage improvements costing $4710 completed. All were paid for out of receipts.

Alice Gustafson was financial secretary, Marcella Munson having retired after seven years in this work.

Attendance at Sunday services improved to an average of 176. The high was 285 June 1, and the low 117 August 10. This "low" in summertime must have been "a first", a portent of the future. Sunday School was on vacation four Sundays in August. Summer Bible School in collaboration with the Methodists was held in early June at the public school.

Five members died, three children were baptized, twelve were confirmed. At year end there were 517 members: 199 women, 166 men and 152 children.

1959

At the annual meeting January 8, Holger Moberg reported on an inspection of the church structure by Sandeen, a building contractor from Mora. Some of Sandeen's findings led to discussion of building versus repair, but the congregation at a special meeting on May 15 decided to proceed with repair and redecoration of the church to the extent "contributions are available".

Sandeen's opinions were qualified by assumptions on what could be seen without opening ceilings and walls. Nevertheless, his conclusions are of interest: Good masonry work was done originally; the decorative detail work would now be too costly to reproduce. If the deterioration found in the one place checked were general, joists, plates and headers would have to be fixed. The brick walls have started to tip out in places and "not much can be done to rectify that". Some evidence of rot in supporting members of the tower was found. The steeple appeared to be tipping to the west. To eliminate the built-in gutters would entail change in the roof lines at the eaves and would be both costly and difficult. Others should look at the building but it would be foolish, he thought, to spend a large sum to fix it up.

Exterior work costing $1056 was done this year, not structural repairs, but work on the ditch, parking lot and sidewalks and basement entrance. More extensive interior work was done: painting and varnishing $1194, floor covering $792, electrical and new lighting $1510, a "balcony blower" $320 and other repairs and materials $710.

Average church attendance dropped below the five year average to 163. Although Pastor Berg deplored this change, he mentioned that our ratio of attendance to membership had been above the Synod average. Alton Berg was Sunday School Superintendent and Lenore Moberg headed the Primary Department. Holger Moberg, organist, also handled all custodial work.

The various women's organizations within our church dissolved to form one organization known as the Augustana Lutheran Church Women or A.L.C.W. Its subdisivions known as Circles were established and were active during the latter half of the year. Eight Leaguers attended the Texas Youth Convention.

Ten members died, including one child, 20 children were baptized, eight were confirmed. Membership at year end was 525: 193 women, 171 men, 161 children.

1960

A budget of $16,759 including $3381 for the Conference, $456 for Lutheran World Action and $2372 for the colleges was approved at the congregational meeting January 14. A committee of twelve was elected to study, plan and report on building a Parish Education Unit.

The centennial celebration on July 29-31 attracted many former members living elsewhere. Pastor Vincent Hawkinson delivered the vespers sermon and Claire Hobart expressed greetings in song and music on Friday, the 29th. A Swedish service was held at 10:30 Saturday when Albin and Alden Slattengren, father and son, sang and Dr. Emil Swenson, former Conference President, preached to a full church. The theme of the sermon was "Our Patrimony".* At the Confirmation Reunion Service in the evening, Pastor Carl Anderson delivered the sermon; Alton Berg, Alden Slattengren and Clarence Strom gave greetings and Holger Moberg the music. On Centennial Sunday, Pastor Carl Anderson, Lawrence Noyd and Claire Hobart greeted the Sunday School. At the Communion Service, Carl Anderson was liturgist, Ramona Holm, soloist, and Pastor Edward Peterson, preacher. Dinner was served at the public school, and at 2:30 the Anniversary Service was held with Dr. Leonard Kendall, Conference President, delivering the sermon, Pastors Marvin Palmquist and Burdette Benson greetings and Holger Moberg music. The Senior Choir sang in three of these services. A photograph of our congregation at this festivity is displayed in our Archives Room.

Some exterior repairs, leading of windows, fixing eave troughs, painting, and railing and iron work were done at a cost of $807 this year before the celebration. In 1959 in anticipation of this centennial the interior of the church had been redecorated and new lighting installed. In that project the original decoration of the church was painted over and the great brass chandeliers discarded. The rich geometrical designs in color, softening the outlines of windows, walls, arch and nave, the Swedish inscriptions of "The Lord Is In His Holy Temple" above the arch and of other words and the All Seeing Eye in the ceiling of the nave were obliterated. To reach this decision could not have been easy, but the high cost of restoration, the condition of the plastering, a feeling for the simplicity of line and decoration in new churches, and the need to refurbish the interior and improve its lighting would have been deciding factors.

In this hundredth year our congregation had four internal organizations, Luther League, Couples Club, Brotherhood and A.L.C.W. The latter had four units or circles named Ruth, Lydia, Esther and Hannah. The Sunday School met every Sunday except during August. Mrs. Harriet Larson supervised the Summer Bible School held

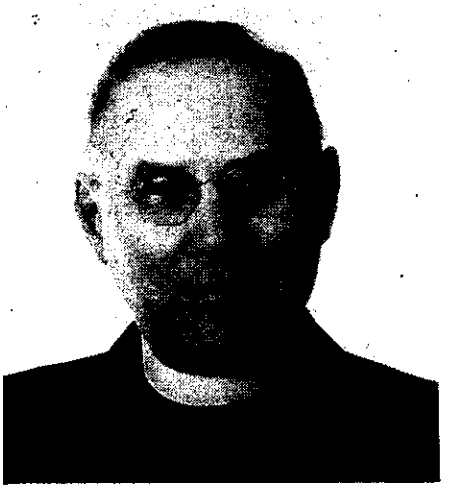
*"Vart Fäderneary"

June 6 - 12 at the public school building in collaboration with the Methodist congregation. Holgar Moberg was organist and choir director and Arthur Swanson, sexton.

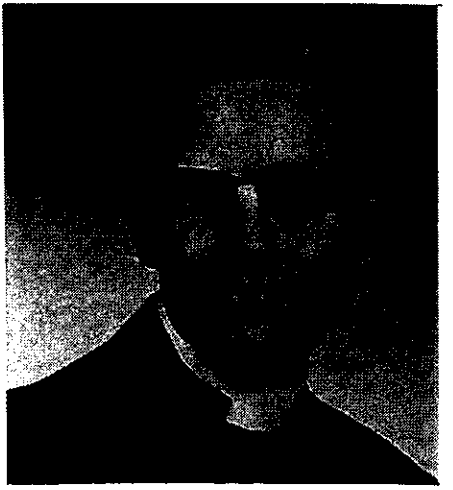
Average attendance at Sunday morning services was 178, the high 394 on July 31, and the low 97 on December 25. Five members died, 13 children were baptized, 6 were confirmed. Membership at year end was 512 - 182 women, 178 men and 152 children.

Pastor Edward Eklof

Pastor Edw. H. Peterson



Pastor H. Gottfred Berg



Pastor Paul Hawkinson

FROM 1960 to 1985 - WHAT HAS HAPPENED TO US?

The watchword for our fifth and most recent quarter century was "change". To be in favor of change became a virtue and change we did in many ways. The Lutheran Church itself changed - our Augustana Synod merged with three other synods in 1962 to form the Lutheran Church in America. The Chisago District and Minnesota Conference dissolved and our congregation became a part of the new St. Croix District and the Minnesota Synod, later headed by a bishop. Now, in 1985 a new merger to form a greater Lutheran Church is imminent!

In the seventies new rituals, liturgies and hymns were introduced along with worship embellishments, such as seasonal colors, elaborate stoles and vestments, paraments, acolytes, banners and a spirit of relaxation expressed in more casual dress and by "greeting those around you." Some of this change began earlier and other innovations came later, like the Advent candle, the eternal light in the chancel and the funeral pall. A look at the confirmation class pictures in the Archives Room will show the change in clerical vestments and confirmation attire over the years.

A more profound change came through the influence of the various "rights" movements and the powerful impact of televised news and commentary on events, especially during the Vietnam war, student protests and anti-establishment demonstrations. We were caught up by popular social issues and by the "new morality". Old sins like card playing, dancing, social drinking, watching movies, even unmentionable sins became acceptable or just not "relevant". Sermons emphasized forgiveness and dwelt more often on social injustice, poverty, war and peace. Evil was seen as something more impersonal and general like political oppression, human rights violations, economic exploitation and white racism etc. usually in far away places. The Old Testament commandments came to carry less weight than conceptions of what was socially good or an individual right. Marxist liberation theology became popular among our seminarians.

Our congregation took a middle course, finding the good in these changes but remaining faithful to our heritage. Some members were lost to evangelical churches, which remain fundamentalist. Those who left or chose not to join our church, did so less from differences with our pastor's leadership, which was conciliatory, than from objection to the interventionism of the LCA at large.

The make-up of our congregation also changed, reflecting the mobility of our society. Of our adult membership, a majority has come from other places. Of the children baptized in our church during the past fifty years, most have moved away either with their parents or after graduation. Fewer of our older folks have children and grandchildren within our congregation. Our descendants live elsewhere, some in distant parts of our country.

This change means that we as members know fewer of our fellow members well. To get acquainted quickly we have tended to segregate by age group, posing a new problem and challenge. How can we get to know each other better and become a closer knit and stronger congregation?

1961

Pastor Berg informed the annual meeting January 12 that he was reaching retirement age and read the pertinent constitutional provisions. The congregation, however, voted to increase his salary to $4800. At a special meeting Pastor Berg was asked to remain until February 1963 by a vote of 125 to 4. Special congregational meetings were held May 24, July 6 and September 17 to consider the building of a Parish Education Unit. At the September meeting the congregation voted to build a two-story building 72 feet by 38 feet on the church grounds, that Matson & Wegleitner, architects, prepare plans and specifications and that the Board appoint seven to serve as a Building Committee.

During August two services were held each Sunday morning and Pastor Berg recommended this arrangement be extended to June, July and August 1962. Average attendance at six communions was 125. Average attendance at morning services was 195, the high 337 on April 2, and the low 102 on January 22.

The Couples Club became the Lutheran Companions with Carlyle Klinke, president. Terry Berg headed the Luther League, Mrs. Floyd Christman the A.L.C.W. and LeMoyne Boleman the Lutheran Churchmen.

Sunday School met all Sundays except in August and the Sunday after Christmas. Bible School was again held at the public school building, the Methodist Church participating.

Twelve members died, nine children were baptized, fourteen were confirmed. Membership at year end was 548 - 190 women, 190 men and 168 children.

1962

This was the last year of the Augustana Synod, which merged with three other Lutheran Church bodies to form the Lutheran Church in America. The congregation at a special meeting October 24 took its initial action to replace its second constitution adopted in 1946 with a new constitution appropriate to our membership in the L.C.A.

On July 9 a congregational meeting approved a resolution authorizing the Board of Trustees to borrow $35,000 from the Lutheran Brotherhood Insurance Company at a rate of 5.75 per cent interest, "so that a Parish Education Unit can be built."

Additional land south of the church had been donated by James Pearson before this year, so the congregation now owned the north half of Lot 5 and all of Lots 6 through 22 of Block 94, a frontage on Chestnut Street of 340 feet.

Construction began in the fall and by year end $27,674 had been paid out including fees and insurance. Disbursements included $16,000 to Evan A. Shogren for general construction, J. Pearson $5500 for plumbing and heating, Reynold Hawkinson $1000 for electrical and Simonson Lumber $2650 for materials.

Average attendance at morning services was 197 with a high of 350 on April 22 and a low of 62 March 4. Two services each Sunday were held during June, July and August. Mrs. M. Alexander and Mrs. J. C. Belsche led the Summer Bible School in June held jointly with the Methodist Church.

Five members died, two of them children; ten children were baptized and seventeen were confirmed. Membership at year end was 568 - 201 women, 199 men and 168 children.

1963

The congregation in annual meeting January 10 adopted a new constitution, first approved October 24th. The new council of twelve members now meet monthly on a regular basis; we no longer have two boards, deacons for spiritual concerns and trustees for material matters like church property and finances.

The Sunday School continued its growth and moved into the new facility. The two-week Bible School was also held in the new building. The Methodist Church took part as before and more than 100 children were registered.

The A.L.C.W. became the L.C.W. this year and the names of its units were Esther, Lydia, Ruth, Martha and Rebecca.

The stewardship program was now based upon membership response without an annual canvas for pledges. Publication of the lists of contributions was discontinued.

Attendance at Sunday morning services reached an average of 209, the high was 383 on April 14, the low 87 December 8.

The new parish building was nearing completion by year end. $13,681 was paid out this year for material and work and many days of labor contributed.

Five members died, 20 children were baptized, 13 were confirmed. At year end membership was 594 - 212 women, 200 men and 182 children.

1964

At the annual meeting January 15, Pastor Berg announced plans to retire but the congregation voted unanimously to ask him to continue one more year, and increased his salary by $600 to $5000.

The new parish building was finished and dedicated. Its total cost including furnishings was $48,907. This was well below estimates and anticipated borrowing. The Building Committee's decision to dispense with a general contractor and instead to contract for specific installations and work encouraged more members to contribute their skills and work to the project. Roland Berg backed by other committee members supervised the project gratis.

Attendance at morning services averaged "about 200"; seven communion services were held with attendance of "about 150" Enrollment in Sunday School was 148; in addition 10 to 15 attended a High School Bible Class. Vacation Bible School was held the first two weeks of June.

David Berg and later Alfred Nelson served as custodians this year.

The free will response without the annual pledges worked well. General fund recipts were $17,445. Benevolence giving at $6548 was 38% per cent of receipts, salaries at $7610 nearly 44%.

Five members died, sixteen children were baptized, fifteen were confirmed. Membership at year end was 603 - 220 women, 207 men and 176 children.

1965

At the annual meeting January 20, Pastor Berg indicated his willingness to serve for another year if the congregation so wished. This the congregation did expressing their wish by a standing vote.

Two services were held each Sunday morning from the first of June to mid October. Seven communions were celebrated with attendance higher than in previous years.

155 children enrolled in Sunday School - 65 in the primary and 90 in the senior department, and 20 students enrolled for the Bible Class. Students and teachers from the Methodist Churches in both towns joined in holding the Vacation Bible School in our Parish Education Unit in early June. Alfred Nelson continued as church custodian.

Six members died, eleven children were baptized, twelve confirmed. Membership at year end was 616 - 225 women, 213 men and 173 children.

1966

Pastor Berg concluded his report at the annual meeting January 19 with these words, "It is with mingled feelings that I give this annual report, the eleventh during my ministry at First Lutheran, aware that this is my last annual report to the congregation. Thank you for your prayers and labors . . . . these years that are gone." Pastor Burdette Benson of Chisago Lake, appointed Vice Pastor by Dr. Hammerberg of the Synod, preached at services held at nine o'clock Sunday mornings during the ensuing vacancy.

At a special meeting the congregation voted 55 to 12 to call Pastor John Malm of the International Falls and Loman churches which he had served seven years after his ordination in 1958.

Pastor Malm accepted the call and began his service in July. In August the former summer schedule of two services was resumed and continued into the winter months. Pastor Malm advocated communion every Sunday, but this year it was celebrated seven times.

The Lutheran Church Men dissolved as a formal organization to meet only for special events such as the Father and Son Banquet.

Receipts in 1966 were $18,015. Salaries were: Pastor Malm 6 months $3250; Organist Holger Moberg $900; Custodians Alfred Nelson and William Benson, six months each at $540; Alice Gustafson Financial Secretary $300; Cynthia Holmberg Secretary $275 and C. Eddie Gustafson Treasurer $50.

Parsonage improvements, including kitchen remodeling, a half-bath downstairs and new bathroom fixtures were made at a cost of $2692.

Three members died, fourteen children were baptized, fourteen were confirmed. Membership at year end was 636 - 233 women, 224 men and 179 children.

1967

Pastor Malm in his 1967 report spoke of life and change. Life is handed down from generation to generation; life can be passed on only if it is new each time; life can only be lived in its own generation. What is passed is not a way of life but life itself. "The style of life may change within the church just as the styles of our outward appearance change from time to time . . .We can also see change in our awareness of the world about us and of our heritage as Christians in this twentieth century . . . ."

Two services were held each Sunday morning - 8:15 and 10:45 throughout the year. 158 children enrolled in Sunday School held each Sunday except during August. Vacation Church School with "very good attendance" was held in June.

The L.C.W. met regularly as a whole and separately in its five circles. Two Mission Festivals for the entire congregation presented excellent programs. Luther League met regularly but lacked a counselor.

A gift from the estate of Nina Swanlund paid for a new carpet in the sanctuary. The replacement of the pipe organ chests was started; $1280 was disbursed for this. Lutheran Brotherhood Insurance Co. loan balance at year end was $16,947.

The reasurer's report suggests that William Benson quit as custodian in January, was followed by Roger Escudi and in April by John Moberg. Vernon Blauert was treasurer this year. Eddie Gustafson was treasurer 1957 through 1966 and Roland Berg the five years before 1957.

Six members died, nine children were baptized and nine confirmed. Membership at year end was 663 - 470 adults, 193 children.

1968

Services were held twice each Sunday morning, at 8:15 and 11:00 and Sunday School between services. The Lutheran churches in our area "rotated" pastors for Lenten vespers. Alton Berg continued as leader of the Sunday School, this year being his tenth and final year as superintendent. The Pastor's report for 1969 makes no mention about Sunday School leadership. A new L.C.A. Sunday School curriculum was introduced in September. This called for worship in each class. Lenore Moberg taught and led music for all grade levels.

The Luther League revived, meeting twice monthly for programs and recreation, Carol and Leo Nelson having returned as counselors.

The Council called an engineering firm to inspect the structural condition of the church, which the firm found to be basicly sound.

Pastor Malm reported that our LCA commitment had not been met and that expenses were increasing with inflation and rising living costs. Salaries were unchanged however. General fund receipts were $21,599 and receipts for debt service $3837. The Sunday School, L.C.W., Luther League, Lutheran Companions and Memorial Fund, each with its own treasury, together took in $3550.

Five members died, nine children were baptized, eleven were confirmed. Membership at year end was 666 - 477 communicants and 189 children.

1969

The congregation met January 15 and proceeded to hear and approve reports but when contention developed over budget increases a quorum count was requested. The 32 members present made up less than the required quorun of ten per cent of our confirmed membership and therefore adjourned to January 26th. Since then our annual meetings have been on Sundays. A complete financial audit that might take 20 hours of work was recommended by Alton Berg, who declined nomination to the auditing committee. Pastor Malm's salary was increased to $7000 but only after discussion of the Pastor's visits to shut-ins, the increase in living costs, the higher salary of the Almelund pastor and suggestion that $8000 would be appropriate. A budget of $26,692, including $4300 for debt service was adopted. The national flag having been removed from the church, members, who were veterans, asked "Why"? Pastor Malm replied that the Church is not national; church and state are separate and referred those concerned to an article in The Lutheran.*

See note next page.

Pastor Malm confirmed nine children on May 25th and left soon after that date. During the vacancy Vice Pastor Clarence Schaffner of Almelund conducted Sunday morning services with both congregations. He reported that the Call Committee "considered some good men who chose not to come." Pastor Glen Oman of Avoka, Minnesota, was called at a special meeting October 27 conducted by Dr. Lundeen representing Synod President Hammerberg. This call was declined.

While the 1969 pastor's report is silent about many events of this year, such as, when and why did Pastor Malm resign. The treasurer's report shows that Pastor Malm was paid slightly more than six months salary. This report also indicates that this year was Cynthia Holmberg's first as both parish secretary and treasurer; George Laier was our sexton and that Granton Larson succeeded Holger Moberg, who had served as organist more than twenty-six years and that Terry Berg, then a seminary student, served the congregation during the summer.

Vice Pastor Schaffner reported "Eleven members are in active military service." This is the first mention in our annual reports of our part in the Vietnam War, then in its fifth year.

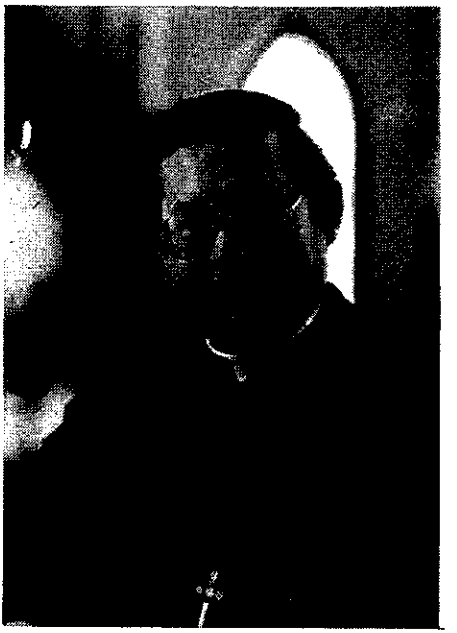
Seven members died, seven children were baptized and nine were confirmed. Membership at year end was 648 - 472 confirmands and 176 children.

1970

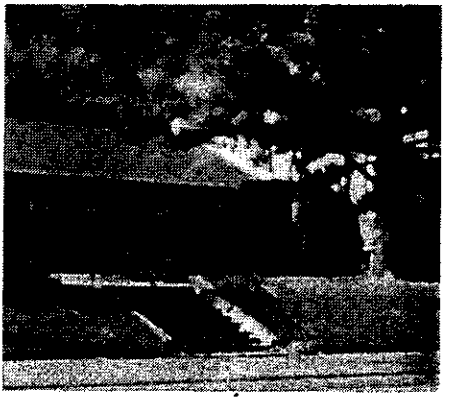
At the annual meeting January 21, Vice Pastor Schaffner quoted Paul's First Letter to the Corinthians, "After all, who is Apollos? Who is Paul? Ministers through whom you believed - each as the Lord gave to him. I planted, Apollos watered, but God gave the increase . . . " and advised the congregation to work at learning to unify and to pull together during its vacancy.

*From previous page. This was a time of rising national dissent and civil disobedience and the advent of "hippies" and the new "morality". In 1964 when Congress authorized military action and in 1965 when U. S. ground forces first engaged in combat in Vietnam, the news media and an approving public supported military action. Opposition came only when prospects of quick victory faded. As this first televised war continued, its popularity vanished and discontent intensified. The enemy Tet Offensive January 20, 1968, although repulsed, shocked us. Emotions ran high as military service and patriotism were demeaned by activist students and their mentors. In this charged atmosphere the removal of the flag from the church was a political act.

Pastor John Malm



Pastor Ronald E. Hackman



Sunday School Wing

Christmas at First Lutheran

Gerald Christianson, chairman of the call committee, reported to the annual meeting that candidates were being interviewed and on February 18, the congregation called Pastor Edward H. Engdahl of Ely, Minnesota. He did not accept and on June 15 the congregation called Pastor Ronald E. Hackman of Spring Lake, west of North Branch, and offered $7200 salary, $500 car allowance, parsonage with utilities paid, full payment of the 12% pension, social security taxes, family medical premiums, a book allowance and three weeks vacation. After the congregation had voted unanimously for both the call and the offer, Pastor Manfred informed the congregation that Pastor Hackman had agreed beforehand to accept a call under these conditions.

Pastor Hackman, Miriam and infant Christina came in August. This family with Analisa, born later, and Jonathon and David from Korea belonged to our congregation until November, 1984. Pastor Ron, as he was known, was to be our minister longer than any of our previous twelve resident pastors.

Attendance in July had been as low as 84 one Sunday and as high as 290 in September. Pastor Hackman stated that our attendance was very low in view of our reported 665 baptized membership. Apparently our membership statistics were inaccurate, as a reduction of eleven in number of children and fifty-eight in number of confirmands are designated as "correction of numbers" and "other losses" in the 1970 report.

For the first time we began having communion each month and acolytes at services. The acolytes were members of the confirmation class, two serving at a time by lighting candles, receiving the offering and helping the pastor with baptisms and communion.

Gerald Christianson, Vic Vatthauer, Carol Bonderson Nelson and Mary Mattson served as directors of the Cherub, Junior and Senior Choirs.

Bulletins, home altars and a personal note were sent weekly to each "shut-in" with the help of Lou Vitalis.

William Vitalis was Parish Education Superintendent. A study of First Communion and Confirmation was presented to the congregation.

The Altar Guild was established and sewed robes and cassocks for the altar boys, changed the altar paraments to conform with church seasons, washed and pressed the long, white covering for the rail (altar ring). Four ladies formed the Guild and in reporting said this about the Lord's Table Cloth, "This old and beautiful piece must be preserved and will be used only on special days like Christmas and Easter."

The Lutheran Companions started a Coffee Hour on Sunday mornings and in December introduced Pastor Hackman to "lutefisk".

The LCW and its five units were active as usual with a clothing drive for local welfare, special events, a customary donation to Claire Hobart for his work with blind children in Nuevo Laredo, Mexico, and a St. Lucia Day celebration.

The parsonage was renovated with paint, a new roof, repairs and some remodeling with the help of volunteers, Jerry Streed's supervision and $3781. The Sunday School building debt was reduced to $5720.

Six members died, seventeen children were baptized, thirteen children were confirmed. Membership at year end was 588 - 420 confirmed, 169 baptized.

1971

A special congregational meeting January 6th considered bids offering new electronic organs and a new pipe organ using one set of pipes and the new chest from our own pipe organ, and also offers to rebuild and repair the organ we have. Mrs. Clarence Lundgren reported about the problems churches were having with electronic organs. Charles Hendrickson's bid of $9000 to $10,000 to rebuild and repair our pipe organ and Holger Moberg's bid to do the same for $3640 was discussed. Holger would donate his own labor and certain new parts as memorials. The meeting voted 87 to 0 to keep the pipe organ and to accept Moberg's bid, to conduct a pledge campaign, to return a rented Conn electronic organ and to use the piano during the rebuilding.

Average attendance on Sunday mornings was "about 230"; Easter it was 285 and on Confirmation Sunday 361. Summer attendance was "under 200 every Sunday". The Cherub, Junior and Senior Choirs directed by Miriam Hackman, Carol Nelson and Gerald Christianson, respectively, provided song and Granton Larson music with "whatever there was to play". Roger Anderson served as head usher.

Three first year seminary students, Brown, Glesne and Reigstad, and a fourth year student A. Knutson worked in our parish on a field education program under our Pastor's supervision.

The Stewardship Committee, George Laier, Chairman, arranged for a slide presentation to the congregation and at "cottage meetings" for a November Stewardship Drive.

Attendance at the latter was disappointing and Pastor Hackman commented, "It makes it difficult for the committee to recommend any suitable program to the Church Council, when the most widely used program, the Every Member Visit, and signed pledges still seem to be very much a 'no - no' in our congregation."

Marilyn Tangen supervised the Vacation Church School attended by 121 children in early June. Pastor Hackman outlined teachers' duties and catechism to be taught for the Sunday School. William Vitalis served his last year as Superintendent.

Two members led a meeting with the Luther League about drug addiction and from this came Table Talks for adults about social and religious issues.

An Archives Committee was formed and met three times to plan do the ground work for its purposes. Members were John Jackson, chairman, Roland Berg, secretary, Harry and Kenneth Ekdahl and Carl Bonderson.

Ernest Harkness took over from George Laier as our sexton. The pipe organ rebuilding started on schedule, which was disrupted when the plasterer who was to repair the back wall did not come, preventing Clarence Gould from doing crucial work when scheduled. $1410 and more than 500 hours of volunteer work were devoted to this project this year.

Eleven members died. Thirteen children were baptized and nineteen were confirmed. Year end membership was 601 - 433 confirmed members and 168 children.

1972

A special meeting on May 7 ratified changes in our constitution after previous approval at the annual meeting. With this change, children are received by baptism as members, regardless of the membership of parents, and confirmed members are listed as "active" when within the preceding year they have received communion or made a contribution of record. An "inactive" member is restored by the Council when the member again communes and contributes.

In his 1972 report, Pastor Hackman expressed a feeling of disappointment and frustration in these words, "My thoughts, beliefs, hopes and enthusiasm have often been contrary to the members of the congregation and community, although with many this does not seem to break down our friendship."

Attendance on Sundays was about the same and during Lent was higher in response to drama sermons. More members were taking an active part in services by reading scriptures and assisting with communion. Many ideas for enhancing the service especially for festivals were tried and more considered. Pastor asked, "We hope our members will help us with thoughtful and meaningful suggestions with tact and not as criticisms with a sharp tongue."

Two series of classes for First Communion brought the age level of those receiving Communion to those who have finished fifth grade. Sunday School children from three year olds up through high school was attended by 123 children and taught by eleven teachers and as many substitutes. William Vitalis continued as Superintendent until July when Betty Malm succeeded him. Marilyn Tangen supervised Vacation Church School attended by 106 children and 11 teachers.

The final payment on the Sunday School building debt was made, and restoration work on the church begun in June. Alice Gustafson, financial secretary since 1958, turned this office over to Beatrice Swenson. The responsibility of this office was mainly the acceptance, counting, recording and depositing of all receipts of the church. A separate account is kept for each member or family unit. Alma Lindquist was treasurer when in 1938 she was elected our first financial secretary. The office of treasurer was apparently continued without salary, as in September 1945 Charles Vitalis was thanked for his six years as treasurer. That year the record shows Clarence Munson succeeded him as treasurer at a salary of $15, while Alma Lindquist's salary was then $100.

Salaries this year were Pastor Hackman $7500, Organist Larson $1115, Sexton Harkness $900, Secretary-Treasurer Cynthia Holmberg $400, Financial Secretary Alice Gustafson $300 and Choir Director G. Christianson $75. The pipe organ was used while its rebuilding continued with $898 paid out and work donated by Holger Moberg. Work on the church included brick work and painting of the trim and of the bell tower, repair of the chimney and main building, repair of stained glass windows and replacement of basement windows with bricks and glass blocks. All of this was accomplished at a cost of $14,245, of which $6963 was borrowed.

Ten members died, seven children were baptized and none were confirmed. At year end active membership was 540 - 384 confirmed members and 156 children. Adult "inactive" membership was 32.

1973

In the 1973 report, Pastor Hackman noted that attendance at services and particularly at communion was better. The Lenten season drama services on Wednesday evenings received a wonderful response. The Chapel Choir decided to rest until there was assurance of better attendance at rehearsals and more men for the choir.

Pastor Hackman advocated our involvement as a congregation in public affairs. He admonished the congregation with these words. "We need to be as a congregation an instrument of change and hope in our communities. We should involve ourselves as a group in making statements concerning state and national government, not as a critic, though this may be necessary, but as one who guides and makes very clear where we stand on certain issues of our times. Sometimes we are a 'holy hush' in not using our role as a prophet."

The austere white walls of the church were repainted in the soft color and gold trim we have today. A gift from Ted Stolberg's will covered the cost. The rebuilding of the pipe organ was finished with $660 disbursed this year. The total cost to the congregation for the project, including final disbursements in 1974, was $3902. The new chest purchased in 1967 was $1280. The donation of work by Holger Moberg and of components far exceeded in value these disbursements.

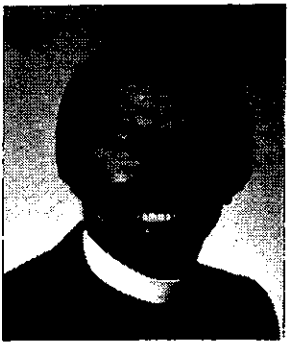
Betty Malm led the Sunday School which increased in numbers especially in the nursery class. Two confirmation classes were given instruction. The fifth graders were also the First Communion Class. Norma Carlson supervised the Vacation Church School which was joined by teachers and children from the Methodist Church.

Greeters at the church door helped in making a friendly atmosphere especially important to visitors.

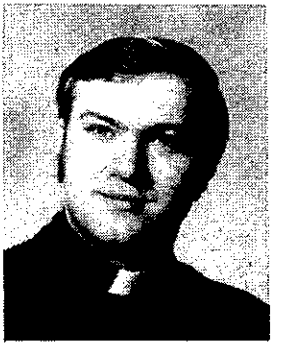
Three members died, eleven children were baptized, nine were confirmed. Membership at year end was 570 - 401 confirmed and 169 children.

SONS OF THE CONGREGATION

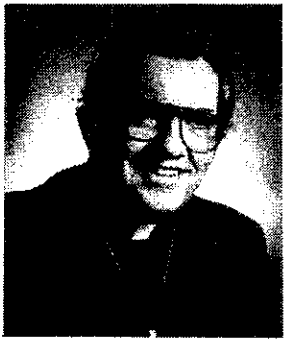
stor Carl A. Anderson



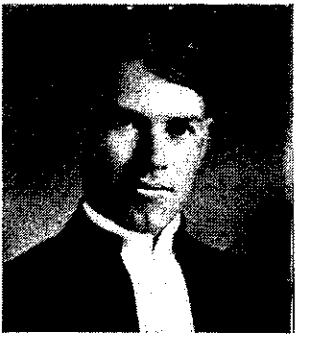
Pastor David Berg



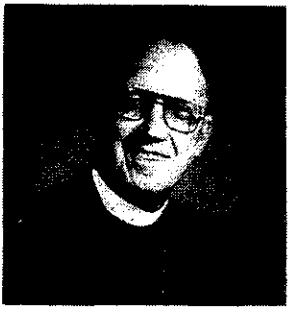
Pastor Terry A. Berg



Pastor LeMoyne C. Boleman



Pastor Carl Moberg



Pastor Marvin A. Palmquist

Pastor Vincent L. Hawkinson

1974

The annual meeting January 16 advised the Council to make long range plans for improving the parsonage or for building one in another location and authorized the remodeling of the church basement at a cost not exceeding $10,000.

Average attendance at Sunday morning services was 192. Midweek summer services were well attended at first but attendance dwindled. Weekday communion was celebrated during the summer. Pastor Hackman tried in various ways to expand member participation in services. The drama services during Lent involved laymen speaking as disciples. In other ways he varied the services, "We have used both the contemporary and old fashioned hymns."

Through Esther Nelson's and the LCW Esther Unit's efforts and Jerome Streed's work, fixtures for a display of flowers at Easter were made. Roger Anderson continued to manage the ushering at services as he had at least since 1956 when the source of attendance statistics were acknowledged in the annual report.

The church basement, meeting area and kitchen area, were remodeled, also a concrete slab poured to hold back water from the kitchen, the entrance repaired, locks repaired and added where needed, shelves built for storage, the south part of the church lot landscaped and the parsonage insulated. This work cost $9141 and a lot of donated work.

The Senior Luther League reported an active year, as did the LCW and its units. The Lutheran Companions reported having met eleven times, most of the meetings time used in helping with painting and cleaning the newly remodeled basement.

Six members died, ten children were baptized, eleven confirmed. At year end membership was 584 - 415 confirmed, 169 children.

1975

At the annual meeting January 19, Ardis Nygren and Barbara Olson were among the four elected to the Council, a "first" for women in our church history.

Pastor Hackman mentioned four choirs, the Chapel Choir led by Buchkosky, Luther Choir by Becky and Carol Nelson, Cherub Choir by Miriam Hackman and a Confirmation Choir by Mary Carew. The Chapel Choir contended with low membership but the Cherub Choir was especially large when up to one-half of its members were from the Catholic Church. Church band and instrumental music was provided by youth led by Gerald Christian

Betty Malm and Norma Carlson supervised the Sunday School and Carol Nelson and Marcelle Rogers, the Vacation Church School.

A Midsummer Festival was well attended. The coffee fellowship before services in winter was discontinued but the summer coffee time after services was well attended.

"Our key organization of service", said Pastor Hackman, "is our LCW. I am thankful for their service to others in our communities near the parish . . . Ladies within our parish have spent a great deal of time making quilts, together with gifts of blankets at Thanksgiving. We have this year given more than 95 blankets and quilts and over 560 pounds of clothing to Lutheran World Relief."

Lu Vitalis continued sending our bulletins and other material weekly to members sick, in nursing homes or known to be unable to come out.

The Senior Luther League was disbanded for lack of attendance but the Junior Luther League was active and went camping with Carol and Leo Nelson's help. The youth of the senior age group did serve in teaching, ushering and special programs. A number of canoe trips were made, a special feature of Pastor Hackman's youth ministry.

Receipts this year were $43,200 for general treasury and building fund; salaries and benefits were $20,401, benevolence $9246, general expenses and debt payment $13,091.

Four members died, fifteen children were baptized, fourteen were confirmed. At year end membership was 609 - 408 confirmed and 201 children.

1976

Pastor Hackman in his 1976 report spoke of "revolving door Christians" who move from church to church, some are 'born again' in each congregation, run from enthusiasm to enthusiasm." He also spoke of the reasons members have for not attending worship or volunteering for duties, "I have hockey practice, basket ball, baseball, football, bowling, or I can't miss this TV program or game. Or I have a club meeting. Or I have snowmobiling. From youth to adults, we hear, 'I have to,' instead of a response to the Lord and His Church."

Attendance at worship was 201 per Sunday on average. Summer attendance improved with two Sunday and one Wednesday evening service each week. A contemporary communion service was introduced during the summer months. A new altar was made by Jerome Streed for early morning and Wednesday evening services which were held in the fellowship area. Candle holders for the new altar were given by Mrs. John Holmberg.

Ecumenical services were held on Advent, Bicentennial Day and Good Friday, this being the fifth year of joint services with the Methodist and Catholic churches here.

The coffee hour was dropped when coffee prices soared.

The church was reroofed at a cost of $4075, including $300 to the Taylors Falls Band for the clean up.

Barbara Olson (Mrs. Lloyd) became the first woman to chair the Church Council. Until this year our pastors had always served as chairmen and council member as vice chairmen.

One hundred forty-four children enrolled in Sunday School which had a staff of 17. Vacation Church School had 104 students and also a staff of 17.

Four members died, eleven children were baptized and fourteen were confirmed. Membership at year end was 609 - 418 confirmed and 191 children.

1977

At a special meeting May 22, the congregation authorized the Council to borrow up to $9500 to insulate the attic areas of the church and education building with 12 inches of insulation and cover the stained glass windows to provide double glass and to protect the leaded seams which otherwise need releading every seven years at a high cost. Cost of the entire project was $7252.

Attendance at worship was 205 on average. Two services each Sunday were held from Spring into October. New hymns were introduced in the service to prepare for the hymnal expected in 1978. Lay Person Sunday was a new event with Roderick Olson as liturgist, William Vitalis, preacher, Lynn Mattson and Keith Christianson, readers of Scriptures.

Guest pastors were John T. Clawson, Marvin Palmquist, LeMoyne Boleman and Peter Erickson. Norma Carlson supervised our Sunday School, Carol Nelson our Church Vacation School, and Ruth Christianson was our Adult Bible Study leader. Enrollments were: Sunday School staff 20, children 135, Church School staff 20, children 119. Twenty children were admitted to their first communion this year.

The Sunday School adopted a missionary family, the Carl G. Lindells in Ghana, Africa. Pastor Hackman helped the members of St. Joseph's Catholic congregation in starting a Sunday School. Carol Laier was elected President of the LCW of the St. Croix District which held its assembly at our church.

Five members died, nineteen children were baptized, sixteen were confirmed. At year end there were 630 members - 428 confirmed and 202 children.

1978

At the annual meeting January 15, the congregation favored paying a housing allowance and not remodeling the parsonage. In special meeting on October 1 the congregation decided by a vote of 97 to 15 to pay $400 per month Pastor's housing allowance, thereby permitting the Hackmans to own their own home and vacate the parsonage. The congregation at this time decided to install new furnaces in the education building and church. A proposal to add air conditioning was voted down.

A proposal to build a storage building behind the church for $1700 was authorized but was dropped. Use of the parsonage for storing church items would continue its tax exemption.

The budget for 1978 was $49,957 including $4200 for debt reduction, $9000 for benevolence. $15,050 for pastor's salary and benefits plus $2250 car allowance and $1430 parsonage expense, $570 for secretary-treasurer, $2050 for organists, $1180 for janitor, $370 for financial secretary, $130 for choir director, and $13,527 for all other expenses.

Four members died, ten children were confirmed. Membership at year end was 647 - 436 confirmed and 211 children.

1979

A new hymnal with new liturgy for various occasions and hymns from other synods and Christian denominations was introduced. Known as the "green hymnal", it succeeded our "red hymnal" purchased in 1958 which also introduced a new order of service, a first step by collaborators in forming the LCA. Members bought the new "green hymnals" for the church as memorials for departed loved ones, each hymnal bearing the names of donor and persons honored.

Pastor Hackman reported, "The new liturgy was not too difficult to learn because we had been using part of it at our contemporary and early morning services of the past few years. Our biggest difficulty is adjustment to some of the new hymns and to changes in old hymns. During Lent our youth put on a drama sermon of the Upper Room. But nothing . . . . . nothing could excell the Sunrise Service of Easter. I believe the best singing by the congregation was done at that service. The church was full and the young people again brought life to the church in song and witness."

There were three choirs: the Chapel, Luther and Cherub: leaders were Granton Larson, Diane Hanson and Miriam Hæckman. Granton Larson was organist and Mary Rue special organist at some of the early services. Holger Moberg tuned and repaired the organ this year, donating his time and talent.

The Nativity Scene for Christmas took form this year The stable was built with old barn boards from the Germanson farm. Ron Chock and John O'Brien built it.

Carol Rue sang the liturgy on occasion and in other ways helped with the worship service. Ruth Christianson gave Temple Talks in support of World and American Missions.

Youth activities included the serving of Easter breakfast, receiving the Encounter Team, trips to canoe country to Gustavus Adolphus College and a Youth Convention.

Norma Carlson and Mary Volker supervised Sunday School and Carol Nelson and Jan Marko the Vacation Church School and Nursery Bible School.

The LCW visited nursing homes and gave to the Twin Ports ministry. Several members met monthly to sew quilts, roll bandages and make things for the needy. Food was sent to Indians in the Twin Cities and more than $1000 to the hungry.

At a special meeting November 21, the adoption of a Vietnamese refugee family was disapproved by a 31 to 21 vote. The Council, however, authorized formation of an independent organization for this purpose. The St. Stephen Society with members from Immanuel of Almelund and our congregation was organized with Dr. and Mrs. Larry Collins as co-chairmen, Carol Nelson recorder and Barb Boykin treasurer. Hundreds of thousands of refugees had fled their native Laos and South Vietnam after the 1975 Communist victory and harsh rule that followed. After long stays in refugee camps of Malaysia, Thailand and the Philippines, these refugees were being accepted by western nations.

Six members died, eight children were baptized, nine confirmed. At year end there were 640 baptized members of these 436 confirmed and 204 children.

1980

Ray Ose succeeded Granton Larson as organist. Mary Rue and Miriam Hackman were interim organists while the Worship and Music Committee searched for a new organist. Ray Ose was chosen and with wife Judy and son John joined our congregation An excellent choir was organized with good representation of men, women and youth.

Lenten services were observed with meditations based on Old Testament stories told with the aid of pictures. Worship service attendance was lower during the summer but increased satisfactorily in September.

The activity of the LCW, its work groups and in Social Ministry projects continued as in previous years. St. Stephen's Society raised over $3000 and welcomed the Yang family, grandmother, parents and children, seven all together, during the summer. The family was given shelter in a mobile home on the Dr. Leo Nelson farm.

An auction of donated items in early June raised $3000 for the church treasury, which from time to time was empty. Steps were taken to organize an Every Member Visitation to be made on a Sunday in November but when committee members began calling those selected and became discouraged by refusals, the operation was suspended. The following Sunday the congregation was polled after a Temple Talk on the subject and was found to favor confidential free-will contributions over pledges or any solicitations for the same.

The congregation responded to the challenge of its honor system; during the year all debts and bills were paid, including an unpaid 1979 insurance bill. During this period church burglaries and vandalism were rampant. Inflation and speculation had increased the price of silver twenty fold and thieves found church silver easy loot. Thus, our total insurance charge for 1979 had reached a peak of $3809. By 1983 similar insurance coverage cost $1534.

A dialogue about the Augsburg Confession with members of St. Joseph's Catholic Church was shared with other Lutheran congregations in celebration of the 450th anniversary of that Confession.

Jodi Olson succeeded Beatrice Swenson as Financial Secretary, Beatrice having served in this office eight years.

Seven members died, sixteen children were baptized and fourteen were confirmed. Total membership at year end was 644 - 432 confirmed and 212 children.

1981

Pastor Hackman in pursuit of his objective of ever increasing involvement of members in church work, arranged to have the annual meeting chaired as the Council was by a layman. Accordingly our annual meeting on January 18 was the first not chaired by a pastor. The meeting expressed its sentiment 37 to 21 in favor of a purchase of vacant lots east of the parsonage which, however, was not done.

A planter was built with donations in memory of Harry Berge, and a flag pole placed on the south lawn. The basement floor surface was replaced and church and steeple trim repainted.

The Chapel Choir performed with excellence at services and at special concerts in the Spring and at Advent. The Gustavus Adolphus College Choir gave a concert here and the Bishop came to visit and preach one Sunday.

A church piano was purchased for the front of the church.

Finally the planned Altar Guild Room was finished with a counter top cabinet and series of cabinets for worship appointments. Paraments, communion vessels, trays cloths and the funeral pall are stored here.

The Sunday School began giving support to the Rev. Richard Meier missionary family in Argentina. The Carl Lindell family, previously supported as African missionaries, was now in the U.S.

Miriam Hackman delivered a good sermon on a Sunday when Pastor Ron had lost his voice.

A church auction was held in October raising $2776. Attendance was not good and many of the donated items sold for very low prices.

Receipts for the general and building funds were $78,192, the highest amount in our 125 years.

Seven members died, eight children were baptized and twelve confirmed. At year end there were 588 baptized members - 402 confirmed and 186 children.

1982

The annual meeting January 17, 1982 set priorities for property improvements. First, cure the drainage problem; second, reroof the education building, and third, resurface or carpet the floor of the sanctuary. The disposition of the parsonage building was discussed. The Council's plan was to continue its tax exempt status by using it, to maintain its exterior and to hold its site for future needs. This was accepted without action.

Pastor Hackman in his 1982 report listed the charitable work, donations in money, blankets, clothing, food and tim by organizations within our church and by members. He said,

"A high school student called me about a social studies class project and she wanted to know what our church was doing for other people in the world. I got out list and read it to her and she was amazed to hear that a church in this community was doing so much for others."

Darlene Mueller led the Sunday School and Barbara Boykin the Vacation Church School. Two adult Bible classes, morning and evening, met weekly. A seven week series "Focus on the Family" was shared with St. Joseph's Catholic Church.

Shrubs were replaced, a ceiling fan installed, a snow blower purchased and a major drainage and parking lot expansion project undertaken west of the church. A ten inch perforated drain was installed eight feet deep in crushed rock to direct spring and rain water northward to Pine Street. A smaller drain was laid in the big ditch, which was then filled. A few months later residents on lower ground east of the parsonage complained about wet basements, which worsened during the fall. The consensus of the owners and City Council was that the church project had caused the condition. The Church Council rejected this conclusion and pointed out that the springs had always flowed along the same route, that more than normal rainfall and rainy days during late summer and fall were more significant. The problem was solved the following spring (1983) when the city found and repaired a broken water main in the street east of the parsonage. The cost of the ten inch drain and crushed rock fill was $7655. The sub surface draining and filling of the old ditch and the clearing, grading and graveling of the enlarged parking area was done by volunteers.

Four members died, eight children were baptized and seven confirmed. Membership at year end was 574 - 394 confirmed and 180 children.

1983

Pastor Hackman in his report for the annual meeting on January 16, 1983 expressed his own and the LCA view that the church has a duty to help bring about a time of justice, peace and fraternal love. "Thus it is Jesus who expects us to bring about the reign of God not merely by the prayer . . . . 'Thy kingdom come on earth', but more so by DOING something about it."

"Now it is evident that most church members do not want a 'call to action'. Most church members are content to worship on Sundays, to remain passive members. Yet in reality no one who is truly a member of Christ's body can be faithful to God's Word and remain passive."

Our congregation raised $2000 for improvements at Luther Point Bible Camp. This was matched by Aid Association for Lutherans, making a total of $4000.

Attendance at summer services continued to decline and two services, Thanksgiving and Christmas Eve, were cancelled, the first for a snowstorm, the latter for record breaking cold. On Ash Wednesday and Maundy Thursday we had several services in homes to accomodate the older members and those working at night. Pastors rotated serving each other's congregations at midweek Lenten services. The congregation had an outdoor worship service at Luther Point Bible Camp one summer Sunday.

Roland Berg painted hallways and rooms in the Sunday School wing and supervised reroofing of that building. Materials cost $1839, all work was donated. A new roof with higher pitch was built between the building wing and the church.

Donna Hacken was the secretary-treasurer of the Memorial Fund. She succeeded Alice Gustafson who had now served twenty-five years. When she began keeping records of the Fund in 1958 this was her extra duty as our Financial Secretary. In 1973 when the duties were separated, she chose to administer the Memorial Fund.

Beatrice Klinke, Beatrice Swenson and Lucille Boleman continued as they had for years to be the Altar Guild, changing the Altar paraments with the seasons, keeping the Altar and other sanctuary linens clean and well stored.

Darlene Mueller as Sunday School Superintendent, Dorothy Gustafson leading the Primary Department, Lorraine Rue managing the Vaction Nursery School and Miriam Hackman directing the Vacation Bible School with the help of teachers and mothers together did their best for the many children in attendance.

Five members died, five children were baptized and eleven were confirmed. Membership at year end was 567 - 396 confirmed and 171 children.

1984

The entire sanctuary floor was cleared, cleaned and carpeted. The organ pipes were enclosed in a cabinet to soften volume. A building committee was appointed to study alternatives for providing a spacious area for overflow attendance and for sociability after worship. Also to be included in any plan was washrooms on the sanctuary level and safe access to the lower level for those unable to use stairways. This committee visited several churches with recent additions and developed a plan to meet these needs. Proposed was a new building the same size as the Sunday School building and attached to the opposite church wall. The main floor level

would include an overflow and visiting area with entry at ground level from the rear parking lot and by stairs from the lower level. An archives room and full size wash rooms separated from two offices by a corridor would complete the main level. The basement would be entered from the east side on ground level from a new parking lot excavated to street levels east to Chestnut and north to Pine. This building level would be used for storage and a new kitchen area in future expansions.

At a congregational meeting October 29, resolutions were adopted to remove the parsonage, 67 to 10, continue planning and cost estimation 42 to 33, and to begin fund raising 39 to 36.

Pastor Hackman announced his resignation September 21, to accept a call to Olivia. As our pastor, he held his last service in a full church on November 4th. A church dinner in honor of the Hackmans followed the service. Pastor Hackman had served our congregation fourteen years, a longer tenure than any previous pastor. He was our first pastor not ordained in the Augustana Synod and the first not of Swedish ancestry. Pastor Ron, as he was known to many, introduced many innovations, changes and programs. He established a fine working relationship with the local Catholic Church which led to ecumenical services and programs. He devoted much time and energy to our youth, leading them into wholesome outdoor activities like camping, canoe trips and active sports in addition to being their teacher. Among his innovations were the well received dramas during Lent, individual learning for confirmands and a new rite of confirmation. He worked to develop the library, including a ministry in tape. In 1971 he helped establish a church archives and continued to support its expansion. Saturday evening worship services at Waub-O-Jeeg Camp Grounds were initiated by him. His successful efforts to increase member participation in worship services and in church responsibilities have been mentioned elsewhere. Other changes general to LCA church services and programs also occurred during these fourteen years.

Pastor Johannes Andersen, Judy Ose's father, accepted the duties of interim pastor and Pastor Clarence Schaffner of Almelund was appointed Vice Pastor. A call committee was formed and insgructed in the Synod's procedures and rules for securing a pastor.

Four members died, thirteen children were baptized and five were confirmed. At year end membership was 577 - 396 confirmed and 181 children.

1985

Vice Pastor Schaffner exchanged pulpits with Pastor Andersen on January 20th and attended our annual meeting. Don Mueller presided and Charlotte Herberg took the minutes. A budget of $74,413 was approved and four council members elected.

The Call Committee under Dorothy Gustafson's leadership visited four churches to hear and observe the pastors recommended by the Synod. Each of the four came to Taylors Falls to be interviewed and to look over our situation. The Call Committee then recommended Pastor James Goetz of Gibbon to the Council. On March 30 Pastor Goetz met with the Council and on the same day was introduced with his family at a reception in our church. On Sunday April 28 the congregation voted 111 to 4 to call him to be its pastor.

Our one hundred twenty-fifth anniversary celebration began with a special service on Sunday April 14. Bishop Chilstrom taught Bible Class, his subject being the inclusion of women by the apostles in activities of the first congregations The worship service began with pipe organ music and song by the choir which at this point of time is outstanding. Vice Pastor Schaffner spoke briefly, opening the service with remarks introducing the anniversary celebration and about an early affiliation of Immanuel Lutheran of Almelund with our congregation, when for ten of the first twelve of Immanuel's years it was served by the Taylors Falls pastor. Pastor Schaffner was liturgist and Bishop Chilstrom preached on the text of the day. The Bishop described the known, special and significant characteristics of the apostles. Bishop and Pastor officiated at Communion. This was the first time continuous communion as distinguished from communion by "tables" was celebrated in our sanctuary. The fine music by organist Ray Ose, song by the choir and soloist Carol Nelson and by the congregation as a whole complemented this exalting service.

Bishop Chilstrom and Pastor Schaffner joined by our Interim Pastor Johannes Andersen took part in the dinner and social time which followed.

The 125th Anniversary Celebration continues with a Confirmation Class Reunion on June 9th, as this is written. Pastor Goetz has accepted the call to be our pastor and will come on July first.

ANNIVERSARY SUNDAY - APRIL 14, 1985

Pastor Schaffner and Bishop Chilstrom

Bishop Chilstrom and Pastor Andersen

CONFIRMATION CLASSES

(*Confirmation pictures and of all classes beginning 1904 in Archives Room)

May 24, 1874

Malvina Josefine Linnwell b. 1861, Solomon Anderson b. 1859, Peter Franklin Fredeen b. 1859. Confirmed: 10 members, 14 non-members.

1875

Confirmed: 10 members, 3 non-members. None identified.

June 1, 1879

John Peter Peterson b. 1864, Johanna Josefina Anderson Holm b. 1865, Amanda Gustava Elmquist b. 1864, Anna Mathilda Olson b. 1864. Confirmed: 10 members, 2 non-members.

May 23, 1880

Alice Alma Lindgren b. 1865. Confirmed: 8 members, 2 non-members.

April 30, 1882

Anne Johanna Lundberg b. 1866, Loella Christine Lindberg b. 1868, Peter August Olson b. 1866, Frank August Noyd b. 1867, Amanda Josafina Johnson b. 1868. Confirmed: 10 members, 3 non-members.

May 25, 1885

Carl Peterson b. 1870, Emma Olivia Peterson b. 1870, John Peter Lindgren b. 1869, Sven August Elmquist b. 1869, Anna Mathilda Noren b. 1869, Carl August Malmen b. 1869, Maria Loella Artig b. 1869, Ella Christina Nilson b. 1870, John Noyd b. 1871, Johanna Maria Palmquist b. 1870, Nils Johan Bondeson b. 1869, Johanna Josephine Tuvey b. 1870, Mats Peder Hemmingson, Nils Strandberg, Peter Svenson, Bethsie Norlin, Wilhelmina Nicklason, Anna Lovisa Carlberg, Selma Hässler, Hilda Johnson, Hilda Charlotta Leaf, Christina Norlin. Confirmed: 12 members, 10 non-members.

May 30, 1886

Mathilda Albertina Hemquist b. 1867, Ida Lavin, Julian Elida Hoglund b. 1869, Wilhelm Augustson Bergquist, Anna Ryden. Confirmed: 4 members, 1 non-member.

May 29, 1887

August Wilhelm Moberg b. 1872, Ida Laurentia Tuvey b. 1873, Erick Olofson b. 1872, Otto Wilhelm Bondeson b. 1872, Claus Robert Berg b. 1872, Carl Wilhelm Nelson b. 1871, Sofia Victoria Svenson b. 1872, Alvin Frederick Williams b. 1872, Carl Henning Peterson b. 1872, Frank August Lindgren b. 1872, Hilda Maria Peterson b. 1871, John August Noren b. 1872, Petronelia Almina Artig b. 1874, John Elof Olson b. 1871, Joel Stenberg, Anna Maria Hillman, Amanda Gustafva Nilson, Ida Carolina Berg, Almira Bergquist b. 1872. Confirmed: 15 members, 4 non-members.

May 26, 1888

Frank Edvart Hagman b. 1872, Carl Alfred Swenson b. 1872, James Edvardt Klinke b. 1872, Andrew Nilson (Sprove) b. 1872, Margeta Christine Alm b. 1872, Ebba Carolina Bergquist b. 1874, Ida Mathilda Palmquist b. 1873, Lovisa Hilda Stedt, Almina Rosalie Slattengren b. 1871, John August Johnson, Gustaf Emil Brage, Freda Bolin, Carolina Amanda Turner. Confirmed: 8 members, 6 non-members.

May 18, 1889

Henrick Peterson b. 1873, Ida Wilhelmina Nelson b. 1874, Augusta Maria Peterson b. 1875, Anders Edvardt Hillman b. 1873, Anton Victor Peterson b. 1873, Victor Adolph Noren b. 1874, Maria Helena Malmen b. 1873, Mary Jane Tuvey b. 1875, John Wilhelm Fridlund b. 1873, Josephina Nilson b. 1874, Evelina Akeson b. 1874, Hemming Lars Hemmingson b. 1874, Gustaf Emil Moberg b. 1874, Eva Carolina Grönquist. Confirmed: 11 members, 2 non-members.

June 7, 1890

Anna Carolina Peterson b. 1876, Emma Emelia M. J. Hagman b. 1875, Frank August Vedin b. 1872, Samuel August Williams b. 1875, Mary Wilhelmina Lindgren b. 1875, Ida Charlotte Peterson b. 1875, Johan August Svenson b. 1874, Amanda Lovisa Malmen b. 1875, Anna Josephine Klinke b. 1875, Ida Carolina Nilson (Sprove) b. 1875, Amanda Noyd b. 1874, John Edvardt Lavin, Sven Johan Nilson b. 1875, Nanny Alice Olson, Hannah Christina Strom. Confirmed: 13 members, 4 non-members.

June 6, 1891

Malvina Victoria Nelson b. 1873, Herthic Albertina Williams b. 1877, Minnie Sofia Peterson b. 1877, Charlotta Gustafva Artig b. 1876, Andrew Alfred Olson b. 1876, Selma Caroline Noyd b. 1876, Nancy Wilhelmina Tuvey b. 1877, Ida Christina Fridlund b. 1876, George Vitalis b. 1875, Harry Vitalis b. 1876, Frans August Engdahl b. 1875, Anna Sophia Dardt b. 1876, Edla Christine Erickson b. 1875, Albert Martin Moberg b. 1876, Adolph William Hemquist, Alfred Anderson, Frank Emil Olson, Per Peterson. Confirmed: 15 members, 3 non-members.

June 11, 1892

Sven Frank Oscar Nelson b. 1877, Frans William Noren b. 1877, Johannis Herman Palmquist b. 1876, Carl Walter Lavin, Axel Enoch Berg b. 1877, Hedda Charlotta Olofson b. 1878, Bror August Bolin b. 1876, Hedvig Sophia Tillberg b. 1878, Anna Christina Amanda Hanson b. 1877, Anna Christina Hemmingson b. 1878, Mathias Monson b. 1877, Frans Oskar Peterson b. 1877, Edgar Alvin Joelson, Frank William Strom, Charles Oscar Stedt. Confirmed: 15 members, 1 non-member.

June 3, 1893*

Jennie Christina Johnson b. 1878, Carl Emandus Hagman b. 1879, Mary Anne Vedin b. 1876, Frank Hillman b. 1877, Ernest Albert Peterson b. 1878, Ernest Wilhelm Swenson b. 1877, Peter Vego Klinke b. 1877, Frank Nilson (Sprove) b. 1877, Maria Ellimina Olson b. 1877, Axel Herman Sjoquist b. 1878, Ida Charlotta Walfrid b. 1878, Thilda Fridlund b. 1878, Alma Johnson b. 1878, Johanna Mathilda Engdahl b. 1878, Jenny Sophia Erickson b. 1876, Per Manfred Peterson b. 1878, Bror John Hjalmer Herberg b. 1888, Bethsie Olson, Jennie Josephina Hurberg, Martha Jos. Chris. Johnson. Confirmed: 15 members, 3 non-members.

June 2, 1894*

Alvina Charlotta Höglund b. 1876, Selma Leonora Höglund b. 1878, Alma Maria Hemquist, Ernst Gustaf Peterson b. 1879, Amanda Lovisa Williams b. 1879, Frank Oscar Peterson b. 1879, Martin Wilhelm Lindgren b. 1879, Sven Per August Peterson b. 1879, Ida Charlotta Swenson b. 1879, Amy Emilia Lavin, Mathilda Christina Chinander b. 1878, Hulda Christine Berg b. 1879, Clara Victoria Peterson b. 1879, Sven Victor Hjalmar Hakanson b. 1879, Olga Carolina Bolin b. 1879, Andrew Ned Olson b. 1879, Ernest Ejinardt Tillberg b. 1880, Carl Oskar Nilson b. 1880, John Anderson, Victor Nilson, Oscar Magnuson, Eva Mathilda Hemquist, Anna Christina Hemquist, Signe Wadman, Maria Lovisa Johnson, Almina Charlotta Hoglund. Confirmed: 15 members, 10 non-members.

June 30, 1895

Aron Walfrid b. 1884 (conf. Almelund) Ida Olofson b. 1879. Confirmed: 5.

June 14, 1896:

Maria Charlotta Nelson b. 1881, John Albert Johnson b. 1880, Alfred Hemingson Vedin b. 1881, Charlotta Dorothea Peterson b. 1882, Emma Josefina Peterson b. 1882, Elmina Sophia Noren b. 1881, Louis Theodore Klinke b. 1880, Robert Lavin b. 1881 Hanna Sofia Nilsson (Sprove) b. 1880, Hilda Christina Sjöquist b. 1879, Axel Theodore Palmquist b. 1880, Carl August Berg b. 1881, Sven August Bondeson b. 1881, Carrie Georgiana b. 1880, Frans August Johnson b. 1882, Otto Theo. Anderson b. 1881, Ernest Melier Moberg b. 1880, Harry Emil Martin Tillberg b. 1881, Olof Wilhelm Carlson b. 1881, Johanna Maria Hakanson b. 1882, Amanda Sophia Monson b. 1881, Carl Otto Engdahl b. 1881, Carl Oskar Stedt b. 1876, Anna Emilia Stedt b. 1878, Julius Erickson b. 1879, Alma Emilia Peterson b. 1880, Amanda Otilia Peterson. Confirmed: 20 members, 12 non-members.

May 29, 1898

Augus Alberth Peterson b. 1884, Oscar Albert Svenson b. 1882, Carl Waldemar Klinke b. 1882, Frans August Johnson b. 1882. Alma Adelia Lindquist b. 1885, Emily Josephine Nilson b. 1883, Mabel Lovisa Svenson b. 1883, Agnes Alydia Lavin b. 1882, Otto William Lavin b. 1883, Harry Conrad Chinander b. 1881, Jenny Albertina Chinander b. 1884, Edvard Wilhelm Olofson b. 1882, Hulda Theresia Säll b. 1882, Marie Bolin b. 1882, Carl Fridlund b. 1882, Alma Lacary Vitalis b. 1881, Almida Maria Vitalis b. 1883, Peter Gustaf Erickson b. 1882, Johan Henry Moberg b. 1882, Oskar Hugo Swenson b. 1882, Augusta Sofia Anderson b. 1883, Esther Olivia Herberg b. 1881, Anna Alydia Herberg b. 1882, Oscar Ruben Hoglund b. 1881. Confirmed: 20 members, 3 non-members.

May 6, 1900*

Emma Christina Peterson b. 1885, Mary Sofia Peterson b. 1884, Alice Emilia Nilson (Sprove) b. 1884, August Theodore Sjöquist b. 1884, Oskar Theodore Svenson b. 1884, Frans Oskar Olafson b. 1886, John Hjalmar Säll b. 1885, John Leonard Oberg b. 1884, Andrew Edvardt Bolin b. 1884, Ida Emilia Bolin b. 1885, Alfrid Hildegard Tillberg b. 1885, Wm. Sandgren b. 1885, Johanna Fridlund b. 1884, Jenny Henrietta Nellie Hanson b. 1884, Alfrida Fourmilia Vitalis b. 1884, Ernest Justinus Linnel b. 1885, Anna Bothilda Serophia Peterson b. 1885, Maria Evelina Moberg b. 1884, Johanna Sophia Swenson b. 1885, Julia Mabel Herberg b. 1885, Emma Clemintina Henrickson b. 1885, Jenny Amanda Herberg b. 1884, Alfrida Augusta Peterson b. 1885, Alice Carolina Nelson b. 1886, Johanna Christine Nyquist. Confirmed: 26 members, 2 non-members.

May 26, 1901

Anna Christina Nelson b. 1886, Emil Johnson b. 1886, Althea Roselia Williams b. 1886, Hilda Josefina Swenson b. 1885, Lydia Lovisa Lindquist b. 1886, Ernest Albin Nilson b. 1884, Alfred Leonel Nilson b. 1886, Carolina Oberg b. 1886, Axel Fridlund b. 1886, Hulda Johnson b. 1886, Gerda Carolina Wilhel Linnel b. 1886, Alfred Leonard Moberg b. 1886, Frank William Bloomquist b. 1886, Virginia Slattengren b. 1885. Confirmed: 16 members, 1 non-member.

April 26, 1902*

John Theodore Peterson b. 1887, Frank Arthur Sjöquist b. 1886, John Arthur Lindquist b. 1887, Carl Arthur Herbert Svenson b. 1887, Mabel Alfreda Lavin b. 1887, Johanna Christina Sällb. 1887, James Arthur Tuvey b. 1887, Carl Julius Willberg b. 1887, Harry Ernst Albert Hanson b. 1887, Amber Josephina Vitalis b. 1888, Nelly Elisabeth Linnell b. 1887, Ingrid Lovisa Erickson b. 1886, John Arthur Wisslander b. 1887, Josephine Maria Peterson b. 1887, John Frederick Swenson b. 1888, Carl Peter Anderson b. 1888, Charles Oscar Henrickson b. 1887, Oscar Theodore Nilson b. 1888, Minnie Victoria Anderson b. 1886, Minnie Carolina Johnson b. 1887, Carl Frederick Herberg b. 1886, Anna Christina Jacobson b. 1886, Betty Anderson b. 1887, Carl Albert Nicklason, Clara Josefina Olson, Hilma Augusta Olson, Henry Robert Nelson b. 1887. Confirmed: 28 members, 2 non-members.

June 28, 1903

Svea Elsa Christina Edman, Bror John Hjalmar Herberg, Harry Lindquist, Anna Margareta Oberg, Alma Othava Peterson, Ninian Hugo Arthur Videen, Carl William Vitalis

May 15, 1904*

Paul Wilhelm Linnell, Willie Leonard Herberg, Arthur Emin Vitalis, Carl Gustaf Johnson, Almer Sevelius Vitalis, Carl Oscar Weslander, Lilly Anathie Williams, Harry Albin Swenson, Peter Arthur Wilberg, Hulda Sophia Anderson, Alice Cederstrom Emma Johanna Chinander, Elsa Edman, Edith Mathilda Nelson Mabel Peterson, Frank Willmar Johnson, Mabel Eleanor Goebel

June 4, 1905

Edith Sophia Moberg, Agnes Victoria Tillberg, Alice Albertina Lavin, Bernard Peterson, Charles Axel Willis Hanson, Albin Herman Sell, Frank Arthur Sandgren, Jenny Lovisa Fridlund, Clara Josephine Walfrid, Agnes Clara Josephine Sandgren, Esther Josephina Johnson, Huldah Swenson, Agnes Mabel Hendrikson, Jessie Malvina Nelson, Ethel Eladie Tuvey, Clara Wilhelmina Wilberg, Elsa Florentina Lundberg, Anna Elisabeth Nicklason.

May 20, 1906

Nels Walter Peterson, Bernard August Herberg, Frank August Anderson, Carl Magni Linnell, Dan Rudolf Nelson, Evert Raymond Vitalis, Richard Theodor Lundberg, Joseph Arthur Bloomquist, Edwin Eightland Vitalis, Mathilda Carolina Nyquist, Anna Seraphia Weslander, Josie Mathilda Nelson, Edith Victoria Swanson, Anna Christina Johnson, Esther Viola Fredeen, Selma Emelia Larson, Frieda Elin Helene Vogt, Anna Maria Johnson.

May 26, 1907

Eddie Walter Hemquist, Elmer Johnson, Joseph Leonard Holm, Victor Fridlund, Oscar Broberg, Carl Harry Olson, Leonard Reynold Peterson, Edgar Antinius Johnson, Effie Agnes Loretta Peterson, Augusta Carolina Holmberg, Marie Emelie Vogt, Alma Eirika Sell, Ebba Victoria Quist, May Ethel Bloomquist, Josie Alida Nelson, Elsie Zenia Stedt, Ruth Bergman, Luella Maria Lundberg, Ellen Victoria Peterson, Carl Edwin Peterson.

May 24, 1908

Carl Ivert Lawrence Moberg, Vendla Maria Vitalis, Robert William Lindquist, Hilda Edith Lindquist, Fred Edwin Johnson, Edwin Leonard Tillberg, Emil Ferdinand Weslander, Evert LeRoy Fredeen, Bert Clarence Nelson, Alford Ninian Vitalis, Edith Eldora Anderson, Esther Josie Victoria Anderson, Esther Evelina Swanson, Lilian Mabel Herberg, Clara Josephine Elmberg, Nina Viola Nelson, Edith Vio let Hanson, Hilda Carolina Christenson.

May 16, 1909

Henry Victor Smith, Gustaf Arthur Johnson, John Albert Sandgren, Walter Albin Sandberg, Hilmer Carl Leaf, Earl Alfred P.S. Johnson, Arthur Hjalmar Swenson, Alvira Wilhelmina Johnson

May 8, 1910

Hjalmar Johnson, Alfred Ture Nelson, Charles William Lundgren, Victor Lawrence Swenson, Adolph Fredrick Anderson, Arthur A. Wilhelm Herberg, Emma Christina Swenson, Edna Maria Fridlund,

May 8, 1910 (continued)

Elmer Clarence Herberg, Albert Leonard Nelson, Elon Abner Jackson Oscar Amandus Lundgren, John Oscar Nyquist, Lindis Eliana Anderso Edith Mathilda Anderson, Gerda Maria Elmberg, Josephine Emilia Noyd, Hazel Estella Johnson, Ruth Wilhelmina Vitalis, Agnes Medo Jackson, Annie Nelson, Esther Aurelia Tillberg, Johanna Magdalen Vogt, Agnes Alfrida Sell

May 21, 1911

George Herbert Hillman, Victor Hjalmar Weslander, Herman William Carlson, Raymond Sigurd Peterson, Oscar Theodor Flodin, Carl Os Rudolf Johnson, Johan Arthur Leonard Johnson, Rose Florence Nels Olivia Eleanora Westlund, Edna Florence Sandgren

May 5, 1912

Ellen Julia Theresia Nyquist, Myrtle Stella Bloomquist, Eldora Catharina Lundberg, Edna Victoria Fredeen, Ella Margareta Walfri Fabian Johnson, Carl Leonard Sigfrid Lindgren, Lillie Christina Johnson, Everette Leonard Swanson, Mildred Isabel Strum, Myrtle Hanna Smith, Dorothea Henriette Vogt, Victor Adolf Noyd, Frans Johan Johnson, Leverne Lavin Olson, Adolf Harold Vitalis, Hildur Nickolson, Raymond Albin Carlson, Ingrid Christina Lundgren, George Edwin Hultquist, Hugo Caleb Weslander, Emmy Augusta Nicho

April 26, 1914

Eunice Vilette Olson, Lillian Linnea Peterson, Dorothea Elsa Mar Berg, Amie Victoria Bonderson, Edith Otilia Sell, Hanna Christin Anderson, Elna Mathilda Linnell, Florence Sara Mathilda Palmquis Freda Charlotte Johnson, Elvira Mathilda Vitalis, Naomi Helena Rosella Jackson, Lilly Katrina Elizabeth Swenson, Edna Elvira Lindgren, Ernst Ludvig Anderson, Earl Lindahl Vitalis, Leo Raymo Fredeen, Clarence Edwin Munson, Hulda Olivia Dorothea Carlson, Paul Heinrich Vogt, Emery Ruben Jackson, Arthur Sanford Herberg, Hugo Bernard Anderson, Henry Wilhelm Jacobson, George Dewey Nels Adolf Clarence Vitalis

May 30, 1915

Carl Noyd, Armin Gilbert Olson, Walter Willard Swenson, Axel Cla Everett Johnson, Axel Mauritz Weslander, Karin Johanna Wilhelmin Carlson, Mildred Elsa Charlotta Palmquist, Ellen Ingelin Bonders

June 11, 1916

Earl Theodore Leaf, Myrtle Mayferd Nelson, Anny Helga Wilhelmina Swanson, Ebba Verna Evangeline Jackson, Earl Rudolf Monson, Roy Leonard Anderson, Lawrence Raymond Grandstrand, Henry Walter Williams, Isabella Selma Wilhelmina Anderson, Ethel Mayfried Monson, Roy Eugene Grandstrand, Reinhold Herbert Peterson Henry Albin Swenson

June 3, 1917

Edward Ferdinand Anderson, Guy William Johnson, Ray Einar Delbert Olson, Walter Arthur Olson, Paul Edwin Willmar Carlson, Johan Alfred Wilmar Carlson, Rubin Chester Lawrence Berg, Guy Clarence Germanson, Mabel Agda Maria Palmquist, Jenny Magdalena Johnson, Gladys Annette Nelson, Selma Johanna Monson, Myrtle Regina Vitalis, Andrew Clarence Larson, Lillian Floretta Vitalis, Helen Catharina Monson, Hollis Lauritz Anderson, Jenny Wilhelmina Erickson.

June 2, 1918

Walter Sigfrid Olson, Alice Ida Christina Christman, Sven August Lindgren, Stanley Waldo Nelson, Addie Lauretta Christine Nyquist, Esther Margaret Anderson, Silas Gilbert Eugene Westlund, Eva Myrtle Marie Lindgren, Hildur Wilhelmina Bonderson, Johann Heinrich Vogt, Alice Frances Olson, Carl Einar Nyquist, Hazel Victoria Smith, Hilma Alvida Hanson, Joel Alric Clarence Lundgren

June 1, 1919

Wallace Moody Germanson, Walter Raymond Hedlund Olson, Frank Elmer Clifford Carlson, Walter Gilbert Johnson, Evert Nathaniel Leaf, Hazel Victoria Bloomquist, Pearl Myrtle Olivia Anderson, Maude Lucile Jackson, Judith Elenore Johnson, Gladys Theresia Williams, Nina Marjorie Vitalis, Dorothea Elvira Bergman

June 20, 1920

Rodney Carl Olson, Carl Johan Willard Bonderson, Violet Eldora Westlund, Carl Arnold S. Moberg, George Harlan Vitalis, Myrtle Julia C. Noyd, Charles Marvin Grandstrand, Per Hjalmar Lindgren, Lot William N. Jackson, Arvid Willmar Anderson, Jennie Margaret Moberg, Clarence Martinus Flink.

June 5, 1921

Walter Dahl, Mable Lourene Grandstrand, Emelia Carolina Hanson, Signe Lenora Alexander, Marcia Lavina Slattengren, Clarence Elmer Strom, Doris Carry Lucile Nelson, Inez Genevevo Olson, Elna Mayford Berg, Vivedell Mayfield Louzon Peterson.

June 4, 1922

Gladys Marie Robinson, Edith Sophia Holm, Chester Evon Peterson, Edith Helen Bergman, Myrna Irene Olson, Harold Clifford Smith, Carl William Swenson, Frank Walfred F. Magnuson, Henry George Olso Ruth Marie Bonderson, Irene Mayfred Anderson, Corine Violet Johnso Ruth Emma Carolina Moberg, Mabel Josephine Johnson

May 27, 1923

Marvin Carl Alm Peterson, Everet LaVerne Peterson, Russel Henry E. Peterson, Olof Herbert Westlund, Harold William Gustafson, Wilbert Edward Olson, Elmer Topness, Carl Ferdinand Holm, Harry John Eckda Alden Vernon Slattengren, Axel Julius Lindgren, Melvin Carl Theodo Carlson, Gordon Mork, Byron Emanuel Grandstrand, John Virgil Ander Wallace Albin Westlund, Ernest Wallace O. Peterson, Rosella Victor Noyd, Esther Viola Florence Nyquist, Hilding Clayton O. Anderson

June 15, 1924

George Wilhelm Johannes Hemquist, Alice Eldora Smith, Harold William Robinson, John Norman Nelson, Roy Gilbert Carlson, Lucile Junette Swenson, Gladys Caroline Mork, Esther Lillian Obedia Bonde son, Gladys Marie Gernell Johnson, Hazel Irene Westlund, Minnie Martha Eckdahl, Amy Rosella Edna Marie Christman

June 28, 1925

Emmy Cecelia Johnson, Earl Denning Olson, Nelson Wyman Jackson, Frances Lucille Slattengren, Carl Elmer Peterson, Malcolm Fritiof Alexander, Clara Christine Anderson, George Millard Grandstrand, Carl Ferdinand Olson, Amy Gertrude Lucille Peterson

June 6, 1926

Anthony Vernel Peterson, Vernon Enwall, Everett Martin Swenson, Conrad Bonderson, John Severt Westlund,Olof Wilhelm Lindgren, Chester Holmfred Eckdahl, Forrest Enwall, Beda Ottilia Bonderson, Dellis Marion Magnuson

May 15, 1927

Oscar Eldredge Berg, Woodrow Bruce Amandus Carlson, Rodney Ervin LeRoy Peterson, Orval Norman Palmquist, Estelle Genevieve Anderso Florence Elizabeth Erickson, Bernice Eleanor Hanson, Louise Charlotte Tuvey, Bernice Eveline Klinke, Lorraine Audrey Averil Carlson, Bernice Marie Olson.

May 27, 1928

Kermit Robert Donald Peterson, Emen Alrick Peterson, Lois Marion Grandstrand, Thorild Ragnar Moberg, Thorsten Ragnvald Moberg, Myrtle Sena Casperson, Elmer Noyd, Lawrence Noyd, Ernest August Fredrick Peterson, Alice Christine Magnuson, James Elliot Tuvey, Coral Elemina Olivia Anderson, Alfredella Virginia Orilla Noleen, Leroy Wallace Williams, Clair William Hobart, Lilith Elenora Olson, Helen Christina Palmquist, Verna Judith Bonderson, Helen Christina Strom, Florence Ruby Casperson, Myrtle Marie Mork, Bernice Neola Vivian Johnson, Dagmar Leona Bernice Lundberg

May 11, 1930

Lulu Fern Jordin, Dorothy Gertrude Johnson, Leroy Woodrow Slattengren, Sylvia Elaine Johnson, Kenneth Franklyn Winfred Lundberg, Doris Ruth Swenson, Mary Anne Elaine Tuvey, Ellen Christensen, Aron Gilbert Bonderson, Ada Bernice Bonderson, Vincent Luther Hawkinson, Allen Carl Anderson, Lucile Mariette Palmquist, Kenneth Marvin Eckdahl, Ada Vivian Barnard, Linnea Anderson, Myrna Annette Moberg, Olivia Marie Lindgren, Mabel Ruth Alexander, Irene Anna Christina Peterson

June 21, 1931

Irving John Olson, Carl Luther Erickson, Helen Bernice Mortenson, Robert William Olson, Jean Marie Hawkinson, Bertil Verner Dahlquist, Stanley Victor Stedt, Lillian Avis Johnson, Harriette Arline Nelson, Carl Arthur Mortenson, Verna Mathilda Pearson, Carl Wallace Magnuson, Floyd William Carl Christman, Arlene Leona Stedt, Gladys Violet Casperson, Kenneth Arthur Nelson, Axel Robert Shoquist, Alice Naomi Peterson,Hazel Anna Steffenson, John Allen William Lundberg

May 28, 1933

Dale Reuben Olson, Alton Evert Berg, Rodney Even Swenson, Bertil Edward Anderson, Melvin Edward Peterson, Olof Albert Dahlquist, Alton Herbert Bennie Peterson, George Rodney Vernal Stedt, Lloyd Allen Johnson, Albin Glenwood Swenson, Eugene Holger Moberg, Ralph Adolph Anderson, Donald Arvid Tuvey, Howard Walter Berge, Archie August William Hanson, Harriette Annie Palmquist, Margaret Evelyn Benson, Verna Eunia Swenson, Irene DeLoris Berge, MayBelle Janet Moberg, Maxine Helen Eleanore Johnson, Elain Evelyn Linnell, Eileen Corinne Carlson, Lloyd Herbert Slattengren

May 20, 1934

Arnold Harold Christianson, Nellie Elizabeth Tuvey, Roland Oliver Berg, Gladys Marie Nord, Marvin Irwine Palmquist, Esther Jeanette Mathilda Olson, Beatrice Victoria Klinke, Genevieve Swenson, Geneva Mabel Swenson, Vivian Lorraine Weslander, Marjorie Estelle Peterson,

May 20, 1934 (continued)

Dorothy Jeanette Johnson, Thelma Linnea Dahlquist, Arlene Margare Hoover, Irma Laura Adella Lundberg

October 27, 1935

Donald Hjalmar Pearson, Lowell Burton Nelson, George Alfred Leona Moberg, Winton Waldo Berg, Burnell Albin Peterson, Patience Alphi Moberg, Phyllis May Johnson, Chester Solomon Swenson

October 24, 1937

Loren John Carlson, Winton Carlyle Weslander, Paul Oliver Olson, Sheldon Wilmar Johnson, Warren Nels Donald Mork, John Nelson Tuve Douglas Arthur Johnson, Harold LeRoy Swenson, Phyllis Marie Johns Miriam Joan Holmberg, Lenore Esther Holmberg, Margaret Moberg, LeRoy Victor Lantz, Eunice Isabel Pearson, Harriet Alma Ingeborg Johnson, Charles Elwood Linell, Marion Elaine Peterson

May 14, 1939

Jean Anna Victoria Tuvey, Earl Oliver Pearson, Willard Franklin Swenson, Milton Herbert Hoover, June Phyllis Hanson, Alice Irene Williams, Luella Carra Holcomb, Marion Beatrice Anderson, Pauline Nina Faydette Peterson

June 23, 1940

Alvina Cecilia Nyquist, Erma Edith Holcomb, Violet Victoria Johns Lauris Harold Norwood Lundberg, Betty Mae Theoline Tuvey, Deloris Ann Slattengren, Inez Eleanor Williams, Warren Oliver Erickson, Harold Leon Johnson

October 5, 1941

Carl Alfred Anderson, Leland Arthur Herberg, Curtis John Anderson Leland Charles Berg, Violet Erickson, Rose Marie Moberg, Maurine Viola Lanz

October 4, 1942

Phyllis Elna Pearson, Harold Enoch Landeen, Victoria Ann Anderson

June 27, 1943

Lyle Douglas Linnell, Reuben Charles Berg, Laurence Eugene Johnso Lois Mary Ann Swenson, Donald William Johnson, Joan Corrine Pears Dorothy Ann Holmberg

May 28, 1944

Audrey Jacobson, Lyle Johnson, Roger Anderson, Richard Hovanden

June 3, 1945

Douglas TenEyck Berg, James Richard Pearson, Corliss Earl Mortenson, Harlan Edward Carlson, Donald Edwin Cedergren, Maynard Edwin Sellman, Elwood John Holmberg

June 2, 1946

Jane Ellen Nelson, Violet Mae Hanson, JoAnn Virginia Hemquist, Shirley Phyllis Jean Swanson, Marcielle Alice Carlson, Delores Augusta Erickson

May 25, 1947

Vivian Holmberg, Verjean Peterson, Marilyn Monson, Bonnie Jean Schmidt

May 16, 1948

Patricia Ann Peterson, John A. Jackson, Barbara Louise Anderson, Laura Marie Lindgren, Leola Jane Pearson, Mavis Jeanette Hart

May 8, 1949

Richard Skogstad, John Bonderson, Harold Robinson, Jr., Yvonne Holmquist, John Erickson, Marilyn Carlson, LaVonne Hoover

April 2, 1950

Robert Holm, Carol Bonderson, Franklin Williams, Beverly Gustafson, Carl Lindgren, Cynthia Holmberg, Ruth George, Ronald Eklof

May 13, 1951

Ardis Jacobson, Richard Monson

June 1, 1952

Lynn Walker, Laverne Olson, Edward Bonderson, Frank Noyd, Ardis Flatum, Jean Dombrock

May 24, 1953

Earl William Monson, Linn Alden Slattengren, David Arnold William Harlan Doran Vitalis, Helen Bernice Johnson, Charlotte Joan Gustafson, Gail Evangeline Pearson, Ramona Lou Holm, Alvina Lilly Lindgren, Eleanore Mae Swanson, Rose Mae Carlson

June 6, 1954

Norma Boleman, Charlotte Lindgren, Jeanette Williams, Donald Mons Grace Carlson, Marlette Peterson, Raenette Goranson, Alice Mae Fi Shirley Mae Johnson, Charlotte Holcomb, Beverly Christman

May 22, 1955

Norma Dombrock, Katherine Ann Holmquist, Duane Harold Olson, Rand Goranson, Betty Lou Johnson, Ann Marie Nelson, Jerald Peterson, Vonnie Jane Williams, Gail Lindberg, Evelyn Louise Lindgren, Richard E. Miller

June 3, 1956

Duane Flatum, John Wik, Wendell Carlson, Luther Noyd, Wayne Johns Louis Noyd, Wilma Boleman, Bonnie Christman, Geraldine Miller, Catherine Anderson, Dawna Shosten

June 23, 1957

Brian Berg, Roger Brown, Ann Slattengren, Sylvia Myhre, Lorelie Alexander, Vernice Liljenberg, Karen Bonderson, Marilyn Johnson, Lorraine Burns, Carol Berg

June 1, 1958

Richard Gustafson, Robert Cedergren, Karen Flatum, James Runeberg James Anderson, Allan Johnson, Dawn Anderson, Judy Johnson, Sandr Shosten, LaVonne Cedergren

June 7, 1959

Arthur Swanson, Ward Moberg, Curtis Liljenberg, Robert Williams, Roger Boleman, Virginia Berg, Jennifer Holmquist, Peter Lindgren

June 26, 1960

William Erickson, Gaylon Runeberg, Terry Berg, Gary Alexander, Le Holm, Dennis Slattengren

May 28, 1961

Dwight Flatum, Glenn Johnson, James Grandstrand, Wallace Erickson, David Berg, Celeste Moberg, Bonnie Sellman, Jeam Rambow, Patricia Holmberg, Sandra Bonderson, Michael Paynotta, Roger Lindgren, Robert Carlson, Michael Gustafson

June 3, 1962

Richard Berg, Burdette Johnson, William Mallery, Christine Johnson, Sylvia Lundberg, Brian Olson, Norman Runeberg, Allen Carlson, James Carlson, Rachel Moberg, Carol Hanson, John Erickson, Brenda Christman, Cheryl Slattengren, Gregory Holmquist, Kenneth Anderson, Michael Hoover

June 2, 1963

Julie Olson, Katherine Hoover, Bruce Swenson, Niel Robinson, Gary Christianson, Ruby Vitalis, Judy Sellman, Helen Swanson, Rosalie Paynotta, Mary Grandstrand, Joyce Bonderson, Beth Johnson, Donna Erickson

May 17, 1964

Kathleen Anderson, Terry Jo Fox, Arvid Johnson, Michael Flatum, Charles Jackson, Lloyd Runeberg, Cynthia Dahleen, Sonja Swanson, James Lunde, Randy Pearson, Linda Swenson, Shirley Hanson, Jeffrey Johnson, Stanley Thompson, Gwendolyn Moberg, Abigail Peterson, Bonnie Mallery

June 13, 1965

David Cacherell, Charles Anderson, Owen Peterson, Stephen Gustafson, John Gustafson, Raymond Lindgren, Linda Edman, Cathleen Johnson, Gregory Slattengren, Rebecca Johnson, Mary Ann Swenson, Skipper Pearson

June 5, 1966

Barry Dale, John Moberg, David Rambow, Wayne Swenson, Douglas Thompson, Jack Liljenberg, Linda Holm, K. LaShel Johnson, Linda Flatum, Mary Johnson, Joy Sommers, Gary Olson, Craig Stomberg, Patty Lee, Mary Lunde, Julie Nygren, Barbara Minar, Connie Olson, Melanie Noreen

May 14, 1967

Terry Dahlen, Roger Gustafson, Joseph Mallery, Keith Anderson, Michael Moberg, Fonda Carlson, Kathy Crain, Victoria Swenson, Lois Runeberg, Krystal Dale

June 2, 1968

Richard Fox, Kenton Johnson, Dennis Hanson, Curtis Ford, Thomas Gustafson, Marvin Lindgren, Neil Cedergren, Joy Carlson, Sandra Carlson, Cheryl Price, Annette Bonderson, Shelly Dale

May 25, 1969

Dennis Lee Stomberg, Darrell Lynn Johnson, Bradley Floyd Christm Stephen Ira Hacken, Raella Jo Anne Wyman, Lori Ann Jorgenson, Joyce Dorette Runeberg

June 7, 1970

David Wesley Rue, Jon Christianson, Jeff Rogers, David Flatum, Wesley Herberg, Gwen Nesvold, Vicki Ann Riley, Cathy J. Spreiter Terry Price, Jennifer Ball Sampson, Ellen Lindgren, Diana Lynn Vitalis

April 18, 1971

James Klinke, Janice Klinke, Eddie F. Peterson, Myles R. Stomber Kevin C. Hacken, David Hanson, Donald Huntington, Kristi J. Swenson, Dorinda Hanson, Roberta Lou Wyman, Dale John Rue, John C. Huntington, Connie Mary Carlson, James E. Spreiter, Debra Lee Nasman, Susan E. Lee, Steven J. Lee, Rebecca Sue Wyman, Kevin R. Nelson

April 29, 1973

Elizabeth A. Olson, Cindy L. Huntington, Nancy M. Anderson, Kevin M. Slattengren, Dixie Lee Pearson, Jeanne M. Rogers, Susan K. Stomberg, Susan Ecklin, Katheryn S. Nasman

April 28, 1974

Gail M. Spreiter, John Nesvold, Wayne W. Herberg, David Pierce, Rebecca L. Nelson, Ann L. Holmberg, Debrah M. Olson, Gail B. Vitalis, Jane L. Tangen, Nancy L. Malm, Susan K. Rue

April 27, 1975

Mark T. Sullivan, Steven B. Gustafson, Kevin C. Price, Gregg Carlson, Bruce J. Anderson, Teresa Eilertson, Glory Swenson, Joyce E. Carlson, Debra Jo Ann Huntington, Forrest Appleton, Cathy Rivers, Sue Ann Laier, Valerie K. Elfstrom, Grace C. Runeberg

April 25, 1976

Elaine Pierce, Thomas Dibble, Gerald Carlson, Thomas Barnes, Scott Hacken, Ricky Nasman, Allen Spreiter, Debbie Elfstrom, Karen Rue, Theodore Malm, Barbara Tangen, Simone Shern, Carol Rue, Laurie Olson

May 15, 1977

Sherri Eilertson, Sara J. Nelson, Ronald A. Raedeke, John A. Laier, John E. Holmberg, Sally J. Anderson, Charles H. Rogers, Constance R. Hastings, Trudy E. Carlson, Terri J. Hansen, Lynn M. Mattson, Craig J. Lee, Kathy L. Olson, Karen L. Olson, Teresa Anderson, Paula Holmquist

May 21, 1978

Joel Slattengren, Wade Vitalis, Trent Linden, Gary Spreiter, Mary Rue, Janna Mattson, Julie Anderson, Lisa Stomberg, Cindy Barnes, Jeanette Linden

May 20, 1979

Timothy A. Nelson, Robert L. Newman, Shawn E. Collins, Shawn E. Hacken, Julie M. Elfstrom, Debra L. Grover, Roxann P. Flatum, Debra K. Laier, Lynette R. Olson

May 11, 1980

Shelly Skow, Brent Anderson, Marcia Olson, Jay Olson, Tom Herberg, Scott Hansen, Kathy Noyd, Janet Carlson, Paula Vitalis, Mary Olson, Sherry Elfstrom, Marcia Mahaffey, Beth Tangen, Julie Mattson

May 10, 1981

Amy Anderson, Tim Rogers, Christopher Rasmussen, Daniel Streed, David Lindgren, Jodi Flatum, Ann Hastings, Rachel Nelson, Teresa Paugel, Wendy Nelson, Sanna Rimestad, Shannon Collins

May 16, 1982

Ty Linden, John Lagus, Brian Olson, David Graham, Natalie Streed, Vicki Noyd, Mona Linden

May 15, 1983

Darin Eilertson, Gary Carlson, Lyle Lundsted, Mark Lagus, Scott Nordeen, Daniel Paugel, Jennifer Flatum, Tom Bjork, Kevin Olson Gayle Lindgren, Krist Olson

May 13, 1984

Denise Nordeen, Tom Laier, Julie Larson, Kari Olson, Mary Jo Carlson

May 19, 1985

David Eilertson, Marne Hansen, Julie Nordeen, Joe Paugel, Jane Rue, Nikki Williamson

One of the Larger Confirmation Classes - 1928

CHURCH COUNCIL MEMBERS - 1860 to 1985

Board of Deacons and Trustees - 1860 to 1962
Twelve Member Council - 1963 to 1985

Andr. Anderson*
Dan Nelson*
N. J. Eklund*
J. Lindvall*
A. N. Holm*
J. Bylund*
P. Liljegren*
Carl Swanson*
J. Valfrid*
P. S. Carlson*
L. J. Klinke*
C. M. Bergquist*
J. G. Peterson*
S. M. Peterson*
Sven Olson*
C. J. Olson*
John Elmquist*
Joh. Bondeson*
Sven Swanson*
P. J. Fridlund*
G. Engdahl*
C. P. Moberg*
Nels Peterson*
C. G. Johnson* '12 '16 '19
O. W. Bondeson* '10 '13 '17 '20
P. Aug. Olson* '15 '18 '31 '32
John Lundgren*
August Anderson*
N. J. Bondeson*
John Berg* '10 '13
C. J. Lindgren*
G. Bolin*
A. F. Elmberg* '11
C. J. Vislander*
A. N. Blomquist* '10
A. M. Moberg* '09 '12 '15 '18 '21 '43 '46
Aug. Herberg* '08 '11 '14
Andr. Oberg* '07 '10 '13 '16 '19 '22
C. M. Carlson*
John Johnson*
G. Sjoquist*
Frank Hillman*
John Nelson*
John Soderlin*
L. F. Lagervell*
G. W. Linnell*
Eric Olson*
Frank Noyd*
David Olson '12 '15 '18
Axel Shoquist '13
J. A. Jackson '14 '17 '20 '29
James Tuvey
F. A. Lindquist '15
C. O. Person '16 '19
J. L. Anderson '16 '19 '22
Oscar Grandstrand '17 '20 '25 '27
Otto Johnson '20 '22 '25
Oscar Johnson '20 '22
Alfred Noleen '21
Willmar Johnson '21 '47 '50
Andrew Anderson '23 '26
William Holm '23
Malcolm Alexander '23
Peter Erickson '23
Albert Swenson '24
Swen Monson '24 '27
Gustaf Moberg '24 '27
Nels Mortenson '24
Chas. W. Klinke '25 '46 '49
C. A. Magnuson '25 '28 '31 '35
Henry Jacobson '25 '28 '31 '41 '44 '51 '54 '65 '68
J. A. Hawkinson '26 '27 '30 '33 '36
P. August Peterson '26
Gust Anderson '26 '29 '32 '35 '38
Arthur Herberg '26
Oscar Weslander '28 '31 '34 '37 '40
Chas. Jacobson '28 '29
Chas. Swenson '29
Clarence Monson '30 '33 '36 '45 '48
H. W. Berge '30 '41
Frank Lundberg '31
Lott Jackson '31 '39
Frank E. Swenson '32 '35 '37
Bert Nelson '33 '36
John Oberg '33 '34 '37
Carl F. Olson '34 '52 '55

Carl Bonderson '35 '38 '41 '44 '59 '62
Swen Erickson '35
Oscar Carlson '36 '51
Chas. Berg '36 '39
J. Holmberg '37 '40 '43
Alf. T. Videen '38 '41 '44
Chas. Vitalis '38 '41 '44
Harley Lundberg '39
Arthur Shoquist '39 '42
Lawrence Noyd '39 '42
Elmer Noyd '40
Roy Grandstrand '40 '42 '45 '48 '58 '61
Edwin Johnson '40 '43
Roy Anderson '40
Hjalmer Pearson '41 '44 '45
R. W. Anderson '42
Lloyd Slattengren '43
Alfred T. Carlson '44 '46 '49
John A. Larson '45 '48
Art Swenson '46 '49
LeRoy Slattengren '47 '50
Byron Grandstrand '47 '50
George Moberg '47
Swen Lindgren '48 '51
Harold Robinson '48 '68
Alton Berg '49 '52
Art Wilberg '49 '52
Keith Breese '50
Roland Berg '51 '54 '83
Carl Holm '51 '54
C. Willard Nygren '52 '55
Stanley Runeberg '53 '56
LeMoyne Boleman '53 '56 '77
Floyd Christman '53 '56
Alden Slattengren '53 '56
Theo. Stolberg '54
James Pearson '55 '58
Harland Vitalis '55 '58
Sheldon Johnson '57 '60
Loren Carlson '57 '60
Victor Gustafson '57 '60 '74
Edward Gustafson '57 '60
Carlyle Klinke '58 '61 '70 '73
Roger Anderson '59 '62
Paul Olson '59 '62
Hjalmer Lindgren '59 '62
Andy Swenson '61 '64
Leland Herberg '61 '64
Thomas Rue '63 '66
Dr. Leo Nelson '63 '66 '69 '77 '80
Adrian Thompson '63 '66
Clifford Anderson '63 '66
Dr. Lloyd Olson '64 '67
Wallace Germanson '64 '67
John Jackson '65 '68
Lloyd Johnson '65
Kermit Dahleen '65
Clifford Wilson '66 '69
Vernon Blauert '67
George Laier '67 '70
Gerald Christianson '68 '71
Duane Eilertson '69 '72
Dale Carlson '68 '79 '82
Everett Peterson '70 '73
Jerome Streed '70 '73
Don Nasman '71 '77
Stuart Olson '71 '74
John Nesvold '71 '74
Harold Anderson '72
Mike Hacken '72 '75
Peter Lindgren '72 '75
William McQuillan '73
Arnold Carlson '74
James Grandstrand '74
Barbara Olson '75 '78
Ardis Nygren '75 '78
Irving J. Olson '76 '80 '83
Elwood Holmberg '76 '79 '80
Fred Fors '76
Wayne Herberg '76**
Roderick Olson '76
Tom Bonneville '77
James Lunde '78
James Bogut '78
Thomas Larson '79 '82
Don Mueller '79 '82
Dan Volker '79 '81
Robert R. Anderson '80 '83
Norma Carlson '81 '84
Robert Oslund '81 '84
Charlotte Herberg '81 '84
Gordon Shepardson '82 '85
James Klinke '82 '85
Larry Collins '83
Dorothy Gustafson '84
Douglas Kienholz '85
Robert Lundsted '85
Rachel Nelson '84**
Gayle Lindgren '85**
Brent Anderson '82**
Amy Anderson '82**
Kevin Slattengren '76**
Lynn Mattson '78**
Julie Anderson '82**

*Listed in 1910 history
**Student members

REMINISCENCES

The Old Church - Where It Was and Where It Went

"Resolved that a church be built this summer on the lots donated for this purpose by N. C. D. Taylor.

"The church size shall be 32 feet long, 24 feet wide and 12 feet high. The boards shall run up and down instead of siding and the roof on its inside be half-round.

"Chosen as church building master this summer, Nels Dahl."

These resolutions adopted April 10, 1860 were carried out during the summer of 1860.

The land given by Taylor, a 25 year old lumberman from New Hampshire*, is an unplatted acre on the north side of Military Road or County Road 82 opposite to the new City Hall and garage.

The church was built in three stages - first a 32 by 24 feet frame building in 1860, next a 16 feet addition in 1880 and finally a 10 feet square entry with steeple above it in 1883. Completed, its overall length was 58 feet.

A photograph shows a shingled roof behind the old church. This is the roof of the horse stalls, a necessary early church facility. One could not have a lot of noisy horses tied outside the church walls during the two hour services, or in cold weather. The walls which in photographs look like masonry were of wood covered by a decorative material.

In 1904 the old church was sold at auction for $114 to Swen Swenson. It was torn down by the Swenson boys and the salvaged material used for the Swenson** dairy barn built by Alfred Tillberg. Alfred Nelson was seven when the church was taken down and remembers the wagon loads of material going by his home to the Swenson farm. The barn is still there. Pieces of the old church timbers given to Harold Sampson by Gil Waibel are displayed in the Archives Room.

* The U.S. Census of 1860

** Now the Gil Waibel farm on Teal Avenue between County Roads 82 and 20.

Claire Hobart Remembers Pastor Frisk

Claire Hobart, blind, talented and blessed with happiness, sharp hearing and keen memory, responded to a question about his memories of Pastor Frisk. Claire said, "Pastor Frisk was a wonderful person, often speaking to me. I still remember how he took me aside, when my mother had passed away, and spoke gently to me for a long time, explaining death and separation, resurrection and reunion in another more wonderful life. I have never forgotten what he said to me. I was only nine when my mother, Olivia, died in January, 1924." Claire and his wife Norma live in Laredo, Texas, and run a school for the blind in Nuevo Laredo on the Mexican side of the Rio Grande nearby.

The First Time Christmas Was Dramatized

Lu Jackson remembers Lydia Adolphson, who married Fred Hobart and raised Claire and younger sister Bessie. Lydia previously had taught in our high school and Sunday School. Later, when serving as Sunday School Superintendent, she with other teachers developed and presented the Christmas Sunday School program as a reinactment of the Christmas scene. A young girl acted as Mary, a boy Joseph, both in proper costume. Other children recited the story. It was a beautiful production, but too different for some. The word spread that the Sunday School was becoming a theater and where would it stop? Eventually, the Conference President met with the Council, Pastor Cesander and Mrs. Hobart, who was vindicated.

A funny thing that happened at a church wedding is recalled by Lu Jackson. It was a warm summer evening and the church doors were left open. As the bridal couple was exchanging rings there was a loud meow; the pastor's cat had walked up the aisle, too.

The Candelabra Were Once Electric

The Archives Committee which in recent years include Byron and Ruth Grandstrand, Carl Bonderson, Ada Ogren, Henry and Kenneth Ekdahl and Irving and Mary Olson has worked to make the Archives Room interesting, neat and pleasant. The following story about the origin of our candelabra was written by Ruth Grandstrand as told to her by Thelma Anderson Vitalis.

"After the new church was finished in 1904 various organizations undertook projects to provide furnishings suitable to the Gothic architecture of the new sanctuary.

"In 1917 the Luther League, encouraged by Pastor Frisk, began raising money to buy candelabra for the still unlighted altar. Ice cream socials and special events were sponsored and in one year the money was at hand.

"A pair of gold plated seven arm candelabra, designed with vines and blossoms and other church symbols was bought for $150. In the fashion of the day the candelabra were electric with flame-shaped bulbs imitating candle light.

"At the dedication service on a Sunday evening in the fall of 1918, Thelma Anderson and Fred Johnson sat behind the altar with electric switches in hand. At a signal from Pastor Frisk, each one pressed a button to light a candelabrum for the first time.

"In 1948 after Pastor Eklof's fatal car accident, his widow wished to use his memorial money for two single candle sticks for candles in live flames to remind us of the living God. With Council approval these and a brass cross were bought and placed on the altar, where they still are.

"The candelabra were stored until 1968 when Byron and his wife Ruth had them attached to stands and converted to true candelabra. Dale Carlson did this work during his spare time. On the Maundy Thursday Communion Service in 1970 real candles were lit in the candelabra. These fine pieces are dedicated to the memory of Byron's parents, Ida and Oscar Grandstrand, members for 47 years."

Some of Us Were Children in the Teens and Twenties

My own memories of church activities were revived while translating reports and minutes of the annual meetings held in Swedish language. Pastor Frisk arrived on the scene on April 25, 1915 when I was seven weeks old and not yet baptized. So my name, Irving John Olson, was the first written in the Baptism Register by Pastor Frisk. While I remember little of this event, which took place at home with Charles and Edna Klinke as my God-parents, my mother told me I behaved well then and in church later and seemed to take to Pastor Frisk.

In those days there were many small farms and large families in the community. Our 94 acre farm was adjacent to ten farms. All but two had children or young people living on them. The pastures and woods were grazed by cattle and horses and were free of brush and weeds, like parks would be. Buildings were relatively new and in good repair. No junk cars or discarded machines blemished the countryside.

Most farmers had an automobile, a luxury not yet a necessity; in winter the car was stored, set up on blocks to save its fragile tires. The plain dirt roads were being gravelled for the first time - for automobiles; but snowplowing was by volunteers only.

In winter we rode to church on bob sleds drawn by a team or in a one-horse sleigh if some of us stayed home. Sunday School began in the spring and ended with the Children's Fest on Second Day Christmas. The small children listened to Bible stories and learned the ten commandments. The older children studied and memorized from two books which they owned. One was Luther's Catechism, the other a Bible History. The Barnen's Tidning, a single fold 4 page Sunday School paper, was distributed every Sunday to the older and a Bible picture card to the younger children. Later, when we had English Sunday School, this paper was called the Olive Leaf. It had lessons, poems and stories with pictures which even grownups liked to read. English Sunday School was in the church basement and Swedish in the sanctuary with two classes up in the balcony called "läktaret".

I remember well my first part in the Children's Fest. A platform with railings and steps was built of fresh shiny boards in front of the center aisle. There were more church pews then and people were smaller but all sitting space was taken. My brother Robert, a year younger, and I had new gray wool suits with short pants and blue buttons, sewn by Mother. We each had a "piece" memorized. When Pastor Frisk called our names we came quickly, climbed the platform, turned to the audience and recited in turn. I said my "piece" and poked Robert to say his. The audience laughed but he said his "piece" too. The program was all recitations, songs and dialogues. After the program, apples, bags of candy and peanuts were distributed to all children in the Fest. Teachers gave gifts like little story books. Prizes for perfect attendance or with best attendance at worship or the most collected for the orphan children's home were given by the congregation.

In the fall after public school had begun we had a time of "begging" for the orphanage at Vasa. Since we all walked to school, a mile and a half from home, we would call at the assigned homes on our way home in late afternoon. Each of us had a folded card with lines and space for the names of donors and the amount given. Some adults gave 25 cents, most 10 or 15 cents, and we wrote their names and donations in our cards. We liked best the old folks like Peter Shoquist, Charley Johnson and Lars Klinke who were kind and generous and did not tease us.

Christmas Eve was celebrated at home with a fabulous dinner and gifts and by lighting the "Julgran" reading the Story and speaking our "pieces".

Christmas Day began early; we were awakened at three-thirty. "Julotta" services were at five in the morning. By four o'clock we were bundled in blankets, quilts and a buffalo robe in the bobsled and ready to go. Beneath us a layer of hay and horse blankets insulated us. The frozen snow creaked and squeaked under the horses' hooves. Along the road we joined other sleds coming from driveways and side roads. At church the horses were blanketed and fed in their stalls located on lots now Julie and Gary Weller's.

The church was full. The choir and congregation sang the Christmas "psalmer" and the pastor gave his Christmas sermon. After the service there were hurried "God Juls" as the men hitched up and ran their teams in front of church for their families. Homeward the teams raced of their own accord.

The Midsummerfest always on June 24th lasted all day. No field work was planned for that day. The morning service with guest speakers and singing was inside in the midst of peonies and wild ferns. A noon dinner of cooked chicken, spuds and gravy, puddings etc. and lemon pie preceded the main program.

This was out of doors on the knoll, which then sloped down close to the back of the church. A speaker's platform on the knoll faced the hill where plank seating rose row by row. A piano was carried to the platform for a program of songs and speeches.

On the south lawn stood the refreshment stand under a canvas stack cover for shade. Ice cream in salted freezers, pop in tubs of melting ice, cracker jacks and other treats were sold for the treasury. There were cigars, too, for the gentlemen until the year Mrs. Cesander, a crusading spirit, came, bought and burned the entire supply, when the "stand" was ready for business.

Not Ten but Twenty-Four Communing Charter Members - E. Norelius

Did we have twenty-four communing charter members? Pastor Edman in 1910 found the names of only ten. Decades earlier Dr. E. Norelius on page 607 of his book, "De Svenska Luterska Församlingarnas och Svenskarnas Historia i Amerika," published in 1890 had written this about the Taylors Falls congregation:

"In 1860 Hedengran organized a congregation of twenty four communicants and a little frame church was built on the west edge of town."

Ralph Goranson rembers his grandfather, Peter Goranson, telling about the organizational meeting and of becoming a member then. Peter Goranson had come to Minnesota in July 1859 and was in Taylors Falls during the spring of 1860. He joined Hans Mattson's Company D of the Third Minnesota Regiment on October 9, 1861. In November 1865 Peter returned from the war and settled in the Chisago Lake Parish.

There were a lot of Swedes in Taylors Falls in 1860. The U.S. Census taken in July lists 155 persons born in Sweden or of Swedish parentage as residents of Taylors Falls Township. Among them were twenty-one families, fourteen on farms and seven in town. Working in the village were fifteen servant girls, twelve laborers, two blacksmiths, one tailor, one cook and one county officer, all Swedes. Taylors Falls then included the area organized in 1873 as Shafer Township but in 1860 at least half of the Swedish farm families lived close to the village. Surely more than ten of the more than seventy-five adult Swedes in the census would have joined the new congregation in 1860.

Edman found only five men and an 18 year old son listed in our original register as having joined in 1860. Could five men working hard for subsistence have found the time and money that year to build even a little church? A church framed with hand hewn timbers and on a stone foundation?

The congregation's original record book contains the minutes of the April 10, 1860 meeting and the Constitution adopted. This and the names of the members of two families, Anders Anderson's and Carl Mauritz Carlson's, are the only entries in the first secretary's handwriting. A membership register in traditional form was entered later in this book in the fine handwriting of an unknown person, probably in 1865. In 1866 Andrew Holm became secretary, later membership entries and meeting minutes being in his handwriting. Only eight names in the original register have April 10, 1860 as the date of membership. The other twelve of Edman's twenty charter members were family members assumed to have joined then or during the year. In fact there is no list of charter members in this original record. The first secretary, Carl Mauritz Carlson, a tailor, moved away soon after 1860. He may have had a membership list when he made the entries he did. Perhaps he lacked information like birth dates, birth places etc. and waited too long to make contacts.

What can we say? Edman deplored the inadequacy of our early records but used what he found. We can only say there were other members in 1860 who went to war or moved away and had been forgotten, or were unknown to those who kept the records in 1865 and later.

Our Lifetimes are Longer

Curiosity aroused by the number children and young adults reported to have died in our early years led to the following analysis of a record kept since 1903. During the eight decades that have elapsed since then the median lifetime has increased from 37 years to 77 years. The median age is the middle number of all ages (of those who died within a given time) listed in numerical order from the youngest to the oldest. Thus, in the 1973-1982 year period 67 persons died ranging in age from less than 1 year to 98. The median age was 77 meaning that 33 persons were younger and 33 older than that age.

Decade Ending	Number of Deaths	Median Age	0-10	11-30	31-50	51-70	71-90	91 Plus
1912	77	37	24	13	7	10	23	0
1922	89	62	11	10	12	23	31	2
1932	97	65	7	12	16	22	38	3
1942	59	70	1	4	12	13	23	6
1952	61	69	1	2	6	23	27	2
1962	97	76	7	2	4	25	57	2
1972	79	76	1	3	3	19	44	9
1982	67	77	2	1	2	12	42	8

On this cheerful note we close our reminiscenes and commentaries.

I.J.O.

May 25, 1985