

1855 - 1980

# 125th Anniversary



**History of the Trinity Congregation**

Spring Grove, Minnesota

# **Anniversary Booklet**

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**Part I - 1855 to 1955**

**Part II - 1955 to 1980**



**Trinity Lutheran Church**  
Spring Grove, Houston County, Minnesota

## FOREWORD

As we observe the centennial of our church, we are very happy that we are able to place this history of the congregation in your hands. Histories are written for a number of reasons. Frequently in the Old Testament we find that God asked that certain events should be recorded for posterity. After God had so wonderfully opened the waters for the children of Israel to cross over, He also commanded that they should commemorate this crossing throughout all generations. Often we find the injunction that fathers were to tell their children and their childrens children the wonderful dealings of God with his people of old.

In this brief history we hope that the good hand of our God can be seen as he led and prospered our fathers in this new land and in the beginnings of Church life among us. As we recount some of the deeds of the early settlers we also hope that we may more fully understand the cost of the heritage into which we have entered. Finally, it has been said that no people understand their present state, who do not know their past history. In the record of the past as given in this book we may find the key to many of the things which would not otherwise be fully understood or appreciated today.

At a meeting of the congregation a committee was elected to write such a history for the congregation. The members of the committee were Percival Narveson, Mrs. Helmer Gulbranson, and E. L. Quinnell. The great part of this history has come to us through the efforts and pen of Percival Narveson, who has spent uncounted hours that we might have the history so complete. The other members of the committee have counselled with him and assisted in the editing of the book in no small measure, but I know that they would want me to give acknowledgment to the great effort and interest which Mr. Narveson has given. May the book bring back many happy recollections to the older, and may it also give to us all a deeper insight into the love of the Lord for His church, as well as a deeper appreciation of the difficulties and blessings which came to the early builders of the church of God among us.

Pastor Engebretson

February 1955

## HISTORY OF THE TRINITY LUTHERAN CONGREGATION SPRING GROVE, MINNESOTA

### EARLY HISTORY AND ORGANIZATION

The history of the Spring Grove congregation begins soon after the arrival of the first settlers in 1852, when the spiritual needs of the settlers were ministered to by occasional visits of traveling and exploring missionaries, lay preachers, colporteurs for the American Bible Society, and "Circuit Riders". Unfortunately our information of the first activities in this area of the men who did make an effort to spread the gospel is very meager.

When, where, and who conducted the first religious meeting in the Spring Grove area, (at that time known as Norwegian Ridge), is not known. All we know is that from the time of the arrival of the first settlers until the area was included in the Missionary field of Rev. V. Koren and Rev. Nils Brandt, pastors of the Norwegian Synod, meetings were held by such men as Peder Ashbjornsen Mehus, Andreas Scheie, Arne Boyum, Elling Eielsen, John Dyer and Benjamin Crist; "Circuit Riders" for the Methodist church, and presumably the free-lance pastor from Norway, A. E. Fredricksen.

Peder Ashbjornson Mehus, a member of the Franckean Synod of New York and later a pastor in the Augustana Synod, is known to have conducted meetings in Blackhammer Township while employed as a colporteur for the American Bible Society.

It has been claimed that the first religious meeting on Norwegian Ridge by a man of Lutheran faith was held by Andreas Scheie while working as a colporteur for the American Bible Society, but so far no records have been found to substantiate this claim. Andreas Scheie was a member of the Norwegian Augustana Synod and in 1857 he was called as Pastor to the Newburg congregation.

Arne Boyum was a lay preacher who traveled through the Norwegian settlements in this area. He later became a pastor in Eielsen Synod and the Hauge Synod. In 1856 he organized a congregation north of Peterson.

About 1857 Elling Eielsen, the founder of the Eielsen Synod, traveled through this region and preached in the different settlements. Not being in concordance with all the teachings of the Norwegian Synod he tried to undo some of the work started by Rev. V. Koren.

The Spring Grove area was included in the missionary field of the Methodist church, and as early as 1854-55 meetings were held in Spring Grove area by John Dyer and Benjamin Crist, "Circuit Riders" for this church denomination.

It is also probable that meetings were conducted and ministerial acts were performed by A. E. Fredricksen, the most controversial of all the Norwegian pastors. His activities are known to have extended into the regions bordering Norwegian Ridge.

The first ordained pastor of the Norwegian Synod to conduct services on Norwegian Ridge was Rev. V. Koren, who in 1853 was called to serve the Little Iowa Congregation, later Washington Prairie. The area which now comprises Spring Grove was then included in his missionary field, an area which included six counties in Iowa, and all of Fillmore and Houston County. As this field was so large meetings were held on Norwegian Ridge only two or three times a year.

The first record in Rev. Koren's Day Register regarding Norwegian Ridge is on February 9, 1854, when a service with two baptisms was held at the house of Jorgen Timanson Quarve, the present Ephriam Foss farm. In 1855 several meetings are recorded. On one occasion he preached under a large oak tree at the home of Steingrim Bergrud, the present Sigmund Bergrud farm. Here 18 children were baptized. On June 19th of that year a meeting was held at the home of Knud Kieland Knudson, occupied at present by the Olaf Hagen family. Here three couples were married. On the following day another meeting was held at the same place, where it is believed that the congregation was organized. Two more meetings are recorded that year, one more at the Kieland home, and one at the home of Gjermund Johnson Lommen, now the Arthur Ramstad home, in Wilmington Township.

Another missionary of the Norwegian Synod to visit Norwegian Ridge was Rev. Nils Brandt. At a meeting of the Norwegian Synod held at Koshkonong in 1851 a young pastor from Norway, Nils Brandt, eager to begin work in God's kingdom took upon himself to make missionary journeys into the distant settlements on the west side of the Mississippi. Although his travels did not take him to Norwegian Ridge before in 1855 it may be of interest to mention that in his "Recollections" he speaks of a young man, Thomas Lommen, from Spring Grove who walked all the way from Spring Grove to attend one of his services south of Decorah in 1852. Thomas Johnson Lommen later became a pastor in the Norwegian Synod. During the greater part of his ministry he served as a traveling missionary in western Minnesota.

It was also in 1852 that Rev. N. Brandt began his church work at Big Canoe. This congregation was formally organized the following year. In 1857 they went into parish relationship with Norwegian Ridge and jointly they called the Rev. F. C. Clausen. This partnership was dissolved in 1861.

As recorded in his "Recollections," Rev. N. Brandt's first visit to Spring Grove was made in the summer of 1855. He had arrived in La Crosse by steamboat after spending some time doing missionary work among the settlers in Goodhue County, Minnesota, and the Wisconsin settlement east of the St. Croix River.

From his Recollections: "I stayed in La Crosse a day looking for company to travel up the Root River Valley. I found a son of a widow from Houston and together with him I went from La Crosse west toward Houston where there were already a few houses, and from there westward to the Widow Grover's home. They permitted me to stay there that night. There I heard that Rev. V. Koren from Washington Prairie had visited these regions and preached. I went onward on foot; there was no horse to be hired. I walked along the South Fork of the Root River until I came to a place where I could ford, from which place an Indian Trail led down to Decorah. Along this trail I passed until toward evening when I heard a cow bell. I followed this sound until I came to the house of Even Hoyme, present home of Lloyd Deters.

This was a well known Winona-Fort Atkinson Indian trail which crossed Spring Grove Township, and which passed close to Even Hoyme's cabin.

The next day was Sunday; Hoyme requested that I stay over till next day and conduct services. I did so and preached to about 20 people. This was a few miles west of Spring Grove. Here I met several brothers of Thomas Johnson Lommen. Here they told me that Rev. V. Koren had been there earlier and conducted services."

As no church records have been found, very little information is available concerning the business transaction of the congregation from the time of its organization until after the arrival of Rev. Clausen in the fall of 1857.

As we have already mentioned the congregation was probably organized on June 20, 1855, at the home of Knud Knudson Kieland.

The Norwegian Evangelical Church of Norwegian Ridge as it was named was adopted as a member of the Norwegian Synod at the meeting held at Spring Prairie, Wisconsin, in October 1855, which was the second meeting of the Norwegian Synod after it was organized.

A year after the congregation was organized sixty acres of land in Section 15, which is about a mile and half southwest of Spring Grove, was purchased as "Praeste Gaard" from George Timansen at the original government price of \$1.25 an acre. On this land was built a large log cabin which was ready for occupancy when Rev. Clausen arrived.

Soon after the arrival of the first settlers in 1852 land for a cemetery had been donated by Haaken Narveson in the south east corner of his claim, right across the road from the present cemetery. This was before the government had surveyed the land and any road had been laid out. After section lines were located it was found that some of the interments had been made south of the road and on the claim of Torger Johnson Tenndeland. The exact number interred here is not known, but may have been about 50, most of whom were infants, and of both English and Norwegian nationalities.

As no records have been found, the charter members of the congregation are not known, but as the congregation was spread over several townships there were evidently names of some who were later included in both the Blackhammer and Wilmington congregations. Neither do we know who served as the church officers until after Rev. Clausen's records begin in the fall of 1857.

The first church services were held at the home of the settlers. After the parsonage was built services were sometimes held there, and after the school house was built in the village in 1857 most of the services were held there.

## CHAPTER II

### The First Church

Plans to build a house of worship had been in the hearts of the settlers from the time the congregation had been organized, but no definite action to attain this goal seems to have been taken until after the arrival of Rev. Clausen in 1857. From then on until actual construction work was started in 1860, it was a matter of much discussion and debate at most of the congregational meetings.

There seems to have been two main obstacles that delayed the building of the church. The first was the question of raising the necessary funds as the Money Panic of 1857 with the resulting hard times that continued until in the early 1860's made it extremely hard to raise money. This problem was solved when, "Mr Hans Nielson Myhra, one of the pioneers in the congregation, took the lead in locating and building the church, doing most of the work and furnishing most of the material, afterwards getting his money in installments as the congregation was able to."

(1) History of Houston County, Page 468. (foot note)

The second problem, which caused much controversy and ill feeling was the selection of a site for the church. Land for a cemetery had been donated to the congregation by Haaken Narveson, and when the selection of a site for the church was brought up he also offered land for a church site, but as many of the members favored a site within the village his offer was rejected.

As church records do not show that any official action was ever taken by the congregation to acquire a site for the church, it appears that actual construction was started on land belonging to Gulbrand Nielsen Myrah by a few members of the congregation who favored a location within the village.

Church records for 1866 show that in that year the congregation gave to Gulbrand Myrah several acres of land, from land that they had purchased from J. C. Tart evidently to reimburse him for the land on which the church had been built.

The decision to build a church of stone was formally acted upon by the congregation at a meeting held at the parsonage of Rev. Clausen on September 21, 1858.

Actual construction was started in the summer of 1860. Work progressed so that by September 27, 1862, a meeting of the congregation was held in the new building. At a meeting held on March 2, 1864, the congregation acted upon the purchase of material for pews. For some reason the church was not completed before in 1868.



OLD STONE CHURCH

Most of the stone work on the church was done by a Scotch stone mason James McDonald. He had arrived in Spring Grove from Brownsville in 1857, where he had accepted a position as public school teacher, thus becoming Spring Grove's first school teacher. He was an expert stone cutter and all the difficult work of cutting key stones and sills for doors and windows was done by him.

The church was a large structure for its day. It was 60 feet long by 40 feet wide with a steeple 60 feet high in which hung a bell weighing over 700 pounds. The total cost of the building was estimated at about \$8,000. It was described in church papers as one of



the largest and most beautiful church buildings in the Norwegian Synod at that time.

The church was dedicated on November 4, 1868. The introductory sermon was preached by Rev. Hans Stub, on the text Mt. 7:13-14. The dedication sermon was preached by Rev. V. Koren, who chose as his text Joshua 24:21-24. Other pastors taking part in the dedication service were Rev. Clausen, Rev. N. Brandt, and Rev. Tobias Larson of Harmony.



VIEW BY THE OLD STONE CHURCH

It continued to be the house of worship until the dedication of the new brick church on July 11, 1877. It was torn down in 1879 the work being done by the members of the congregation under the supervision of Christian Solberg and Jacob Gunderson.

An incident that occurred in the stone church, which is still remembered from childhood days by a few of the oldest members of the congregation was the Panic of June 6, 1875.

Soon after the church was completed a flaw had developed in one of the walls and it had been found necessary to support the sagging walls with heavy timbers. This naturally caused much apprehension and uneasiness among the worshippers on the probability that the wall would at some time topple over and the whole church would fall to pieces.

On June 6, 1875, a large crowd had gathered for a confirmation service, and the church was filled to the last pew. To make more room planks had been built up in both the gallery and aisles.

A few minutes before the service was to begin one of the planks broke with a loud ripping sound, and the people fearing that the sagging wall was beginning to crumble started in wild disorder for the door. Panic followed. People were trampled under foot in the door way, others were cut by splintered glass as they jumped out through the windows. Others who managed to get out were gazing skyward at the steeple and shouting, "It is falling." In their panic, the familiar illusion of a high object appearing to move when viewed against a swiftly moving cloud; made them think the steeple was beginning to topple over.

The klokker in his excitement started to throw out all the hats of worshippers in his effort to save them.

Several people were injured to the extent that they required medical attention. Among them was a Mrs. Nakkerud from Riceford who never fully recovered from her injuries. Rev. Reque was finally able to calm the people so that the confirmation service went on as planned.

Some things about the services held eighty or more years ago would seem strange to those of us who come to the church from week to week now. You would have noticed immediately the large white ruff worn by the pastor. The length of the service would have been the greatest change for us. It was not unusual to have the services continue for 2 hours, with the sermon itself taking an hour or more. The men and older boys usually sat on the right side, while the women and younger children sat on the left side. Several things which were included in the services of that day have been omitted in these later years. We shall mention two particularly. One was the "katekisation", catechization of the children during the service. As a rule after the hymn after the sermon had been sung, the Pastor would announce that the children would now present themselves for this examination. The children would then move out into the aisle and while standing on both sides of the aisle the Pastor or the "Klokker" as the case might be in the various congregations would catechize them, either over a certain assigned portion of the catechism or the gospel for the day. Many of the members of the congregation, who are not so very old can still remember this practice, and a little of the anticipation as well as some of the trembling which accompanied it.

Another practice which has fallen into disuse, although the form for the service is still printed in the altar books which we use, was that of the "Churching of Mothers". After the birth of a child the mother would present herself with her attendants either in the sacristy or in some cases at the entrance to the church. There an expression of gratitude to God for preserving the mother as well as an expression of gratitude for the gift of the child was given. Admonition was then given the mother by the pastor in the matter of bringing up the child

in the fear and favour of the Lord. The service ended by a beautiful blessing upon the mother as she would go in and out of the house of her God. We are told that the last mother who observed this rite in our church was Mrs. Mathilda Doely in the year 1897.

### CHAPTER III

#### Rev. F. C. Clausen's Pastorate

For the first two years after its organization the congregation was served at irregular intervals by Rev. V. Koren in whose missionary field this area was located. As immigrants were continuing to move in, in an ever increasing number, and the congregation was steadily growing, the need for a resident pastor was keenly felt. As we have already mentioned, the Big Canoe congregation in 1857 entered into parish relationship with Norwegian Ridge for the purpose of jointly calling a pastor.

In that same year Norwegian Ridge sent a delegate to the Synod meeting held at Koshkoning, Wisconsin, who brought before this meeting the need for a pastor at Norwegian Ridge and Big Canoe. As a result it was decided that a resident pastor be called, and in accordance with the decision of the church council of the Norwegian Synod a letter of call was sent to candidate of Theology Fritz Christian Clausen in Norway.



REV. F. C.  
CLAUSON

As he was only a student of Theology it was necessary for him to petition the king to grant him ordination to the church of Norway. This petition was granted and he then embarked for America immediately.

F. C. Clausen was born in Throindhjem, Norway, on February 22, 1810. He was baptized in the Throindhjem cathedral on May 3, of that year. As he made his home with relatives in Sleswig, Germany, he was confirmed in the German-Lutheran church in Apenrude in 1825. From 1834-36 he attended the Fredreck's University of Christian-

ity in Oslo, where he first received the degree of Bachelor of Arts, and later the Bachelor of Philosophy.

As his school days were interrupted by having to work his way through school it was not before in 1854 that he was able to take his final theological examination. During his years in school he had taught in the public schools of Skein and as a private teacher in religion.

He was ordained into the holy ministry on August 17, 1854 by Dean Rode (Domprost) in the Oslo diocese. On coming to America he immediately began his pastoral work. His first business meeting with the congregation on Norwegian Ridge was held at the home of Levor Tidemansen Quarve on November 28, 1857. His first service was held at the parsonage on November 29. Three children were baptized at this meeting, Nils Tangen, Maria Thompson, and Kolbjorn Thompson. On December 1, 1857, he held his first service at Big Canoe. On New Year's Day 1858 he held a service in the school house in Wilmington. Here nine children were baptized. One couple was married at the home of Tove Olsen, and in the afternoon he held the committal of four people buried near the school house.

(1) This corrects an error found in earlier histories of the community, which say that the burials had been made near the school house in Spring Grove, but which should be the school house near the site of the first church in Wilmington. (foot note)

Rev. Clausen's field of labor went far beyond the congregations he was called to serve. It included Highland Prairie, North Prairie, Root Prairie, Richland Prairie, Newburg, Blackhammer, and Wilmington.

He was never very strong and by 1868 his strength began to fail. From then on his work was interrupted by a recurring stomach ailment.

During the Synod meeting held in Spring Grove in 1869 he was taken seriously ill so he had to spend several weeks in bed. He rallied so that he was able to continue his work at intervals until in the fall of 1870. In the early part of October he was again confined to bed. It now had become clear to him that his earthly labors were soon over. He passed on to his eternal home on October 23, 1870.

His funeral was held on October 28, 1870. After a short service at the home conducted by Rev. H. Stub his remains were carried to the church where a great number of parishoners from his many congregations were gathered. At the church sermons were given by Rev. H. Stub and Rev. N. Brandt. He was laid to rest in the shadow of the church where he had labored for twelve years. The committment service was read by Rev. H. Stub. Rev. F. C. Clausen's death was the first among the Norwegian Synod group of pastors.

"Very little is recorded concerning his private life. He is remembered as a modest, quiet, gentle, and God fearing man noted more for his scholarship than his eloquence". (2)

In 1860 Rev. Clausen was married to Miss Brita Lund Gulbro with whom he had two children. After his death his wife and children moved to near Sattre, Iowa. She later married Jakob Horvey, a parochial teacher in the Big Canoe congregation. Mrs. Clausen died in May 28, 1917, and is buried at Norway Lutheran, Denbigh, North Dakota.

In 1859 Rev. Clausen attended for the first time a meeting of the Norwegian Synod. It was held at Coon Prairie, Wisconsin, where he was one of the speakers.

On April 25-26, 1869, a meeting of the pastors and religious teachers of all the congregations west of the Mississippi was held in Spring Grove. This meeting was conducted by Rev. V. Koren and Professor Schmidt of Luther College. Here were discussed many of the problems pertaining to the religious instruction of the children. The delegate from the Spring Grove congregation was Cornelius Narveson.

Another important event during his ministry was the meeting of the Norwegian Synod in Spring Grove in the week June 19-26, 1869. Among the topics discussed at this meeting was church discipline, justification, and regulations in regard to the adoption of new church members. Over 100 clergymen and delegates were present at this meeting.

Few people in our day realize the toils, hardships, and sacrifices that confronted the pioneer pastors. As we have noted Rev. C. Clausen's field of labor extended from Big Canoe to the prairies north of the Root River, and from the Mississippi and west to Ostrander. From his "Day Register" we find that he made regular trips to North Prairie, Root Prairie, Highland Prairie, and Newburg. He also made occasional trips to western Fillmore County, Washington Prairie, and settlements on the east side of the Mississippi.

Some of the outstanding events during Rev. Clausen's pastorate were the building of the first church on Norwegian Ridge. It was largely through his efforts that Blackhammer and Wilmington were able to build their own houses of worship.

During his pastorate the membership of the congregation increased from 377 in 1861, to 1374 in 1868, the second largest in the Norwegian Synod.

## CHAPTER IV

### The Building of the First Brick Church; the Church Fire.

As the membership in the congregation was steadily growing it soon became evident that a larger church would have to be built.



FIRST BRICK CHURCH

By 1870 the stone church could not room the crowds that gathered on festive occasions. As we have previously mentioned the stone

church was not considered safe on account of the flaw in one of the side walls, and the incident that probably hastened the plans for a new church was the panic.

Before final steps were taken to build a new church various plans had been considered to enlarge the old building. One plan which had been offered was to remodel the old building by adding transepts on the sides so as to form a "Cross Church". This plan had been suggested by church architect A. Anderson of Janesville, Wisconsin. This would have made the church safe, but it was rejected as it did not greatly enlarge the seating capacity.

By the fall of 1875 plans for a new building had progressed so far that a building committee had been elected. This was made up of Gjermund Johnson, Nils Olsen, Ole Ellingsbraaten, Ole Paulson, Jorgen Quarve, Timan Gilbertson, and Ole Stensrud. A committee made up of Gulbrand Myrah, Timan Gilbertson, and Knud Gilbertson had been elected to look after the quarrying of rock for the foundation, and the burning of lime and brick. The contract for the new building was let on March 6, 1876, and by the end of the year the basement had been completed and work on the main building had been started.

The new church was of Gothic design and built in the old conventional "Cross Church" style. It was about one-hundred feet long and about forty-seven feet wide in the nave with transepts projecting ten feet on either side with a gallery running along three sides of the church, and in all had a seating capacity of 950 persons. It had an imposing spire 145 feet high.

The brick was made and burned near the site from the clay excavated from the basement. The stone for the basement and the trim for the main part of the building was quarried from oneota dolomite found along the upper Beaver Valley in Section 25 Blackhammer Township. The plans for the building were made by A. Anderson of Janesville, Wis., who also had the contract for the building of the church. The approximate cost of the edifice was \$16,000.

The new church was dedicated with appropriate ceremonies on July 11, 1877. The festivities opened with a farewell service in the old building. After which the procession moved over to the new church where Rev. S. Reque then opened the doors of the new church in the name of the triune God. The service in the new church was opened with a prayer by Rev. K. Magelessen, and an address by Rev. T. A. Torgerson. The main address was delivered by U. Vilhelm Koren. Talks were also given by Rev. S. Reque, H. A. Stub, Nils Brandt, T. Larson, and Laur. Larsen.

(Nybyggerhistori fra Spring Grove og Omegen, by O. S. Johnson. foot note.)



The new church was not destined to stand long for on April 3, 1893 it was destroyed by fire.

A little to the northeast of the church, about where the Onsgard Publishing Company is now located, was a building cheaply built and roofed with tar paper, which housed on the first floor an implement



PRESENT CHURCH

shop operated by Frank Bartholomew, and on the second floor a public hall. On the evening of April 3, 1893, a fire of mysterious origin started in that building. This was soon out of control owing to a strong north-west wind. Cinders and pieces of burning tar paper were blown directly onto the shingles of the church. This soon ignited and by morning all that was left of the church was a charred ruin.

Among the things saved from the burning building was the hand carved chair near the altar, which was carried out by Rev. Reque's daughter, Mrs. Fred Miller, and the altar painting which was cut from the frame by Sven Ellestad.

The congregation immediately took steps to restore the church. The new church varied little from the old one. The same foundation and parts of the old brick walls which were not damaged were utilized. The new church also had a lower steeple, and the seating capacity was less as the side galleries were left out. The contract for rebuilding was let to the Olson Construction Company of Stillwater, and by late fall the building was completed.

The new church was dedicated on December 7, 1893.

Foot note: History of Houston County, by Franklyn Curtiss-Wedge.



## CHAPTER V

### Rev. Reque's Pastorate

After the death of Rev. Clausen, the Spring Grove congregation was left as it were "like a flock without a shepherd". For thirteen years he had labored with them, shared their joys, and their sorrows. He had guided and counseled them during the difficult years when the congregation was getting established and the church built. Grief stricken but undaunted the congregation immediately began plans to call a new pastor, which was not easy in a time when so few pastors were available.

At the first congregational meeting held after the death of Rev. Clausen, Rev. N. Brandt was elected councillor and it was he who assisted the congregation in obtaining a new pastor.

The congregation asked Rev. N. Brandt if he would be available, but as he had charge of the congregation at Decorah and was also serving as an instructor in religion at Luther College, he was also unable to come. He then advised the congregation to extend a call to Rev. Styrk Sjurson Reque who was then serving as pastor at Roche a Cree, Wisconsin. This they did on July 7, 1871, and he decided to accept.

Rev. Reque was installed at Wilmington on Sept. 27, 1871, and at Spring Grove and Blackhammer on Sept. 28, 1871.



REV. S. S.  
REQUE

To do justice to Rev. Reque and his pastorate in a brief history is impossible. Only when we view his ministry in retrospect do we become aware of the tremendous influence he left on this community. For thirty-nine years Rev. Reque ministered to the spiritual needs of the people of the Spring Grove settlement and the surrounding communities. Probably no better way of expressing his measure of service to the community can be given than to quote a sentence from Rev. Reque's biography in Curtis and Wedges History of Houston County.

"What he has done for the community and what influence he has wielded can not be measured by human standards."

Rev. Styrk Sjurson Reque was born in Voss, Norway, on Nov. 27, 1836. He emigrated with his parents to America in 1846, and settled near Leeds in Columbia County, Wisconsin. The family next moved to the Koshkonong settlement in Dane county in 1847, where he received his preliminary education. He continued his studies at the high school and the University at Madison. From 1862-65 he attended the Concordia Lutheran Theological Seminary at St. Louis. Upon graduating he was ordained to the ministry. On July 2, 1865, he was united in marriage to Cecelia Anderson, daughter of Mr. and Mrs. Bjorn Anderson. His first charge was at Roche a Cree, Wisconsin, where he also served congregations at Kilbourn City, Lemonweir, Lewiston, and Greenwood. While located there he made extensive missionary journeys into Texas where he organized several congregations among the Norwegians. In 1871 he accepted the call to the Congregation at Spring Grove.

Rev. Reque remained in the charge until his death in 1910. He was a man of commanding personality, fearless and courageous in his convictions on both problems of morals and doctrines, and at all times deeply conscious of the responsibilities of his holy office.

He continued in good health until in the winter of 1910, when he fell and fractured his hip. He recovered so that he was able to take up his work again during the summer. A few months later he was stricken with some after effects on an injury he had suffered some years earlier in a run-a-way. He never rallied and passed away at his home Aug. 20, 1910.

One of the largest crowds ever to gather at the Spring Grove church was present at his funeral. Rev. Kristian Magelssen spoke at the house. The funeral sermon at the church was given by Dr. H. A. Stub. Talks were also given by Rev. O. P. Vangness, Rev. K. Seehus, Prof. C. K. Preus, Rev. H. Halvorson, Rev. G. Magelssen, Rev. K. A. Kasberg, and Rev. H. J. Wein. At the cemetery the committal service was read by Rev. H. J. Wein.

During Rev. Reque's pastorate the congregation increased from 200 families to 500. It was also due to the fearless and untiring work of Rev. Reque that the saloons were voted out of the township in 1876. As early as 1872 resolutions had passed at the congregational meeting to fight the sale of liquor both in the village of Spring Grove and Riceford.

He was also able to keep the congregation united during the time of the bitter doctrinal controversies which separated so many Norwegian congregations and even families.

During the early 1860's the Seventh Day Adventists were very active in the Riceford regions, and Rev. Reque came into frequent conflicts with members of this church when they sought to proselyte members from the Lutheran congregation at Riceford.

During his ministry two meetings of the Norwegian Synod were held in Spring Grove. At the Synod in 1881 was opened the bitter controversy on the doctrine of predestination, which eventually divided the Synod into two parts.

The second general convention of the Norwegian Synod was held in Spring Grove in 1899.

When Rev. Reque took over the charge at Spring Grove in 1871 the congregation extended over the greater part of the southwestern quarter of Houston County. By 1876 it had become apparent that it was too much for one man to take care of. A call was sent Rev. Reier Larson of Red Wing.

Rev. Reier Larson was born at Jefferson Prairie, Rock County, Wisconsin, on July 27, 1849. His parents were Lars Halstenrud and Ingeborg Narveson. In 1854 the family moved to Riceford. In 1865 he entered Luther College, but as he had to make his way through school he did not graduate until in 1872. From 1872-75 he attended Concordia Lutheran Seminary in St. Louis. Immediately after being ordained he was called to serve congregations at Red Wing and Hoff, Minnesota. In 1876 he was called as assistant pastor to Spring Grove. His time of service at Spring Grove was short for he succumbed to tuberculosis on October 27, 1878.

After the death of Rev. R. Larson, Rev. Peter Eskild Jensen was called as assistant pastor. Rev. Jensen was born in Halby Jylland, Denmark on Dec. 30, 1843. He was the son of Jens Peter Eskildson and Marie Pederson. He received his elementary schooling at the grammar school in Kjobenhavn, and then spent one year at the university in that city. He then enrolled in the War College, and then served one year in the Danish-German War with the rank of Second Lieutenant. After emigrating to America he served for a while in the Civil War. From 1869-71 he attended the Concordia Lutheran Theological Seminary in St. Louis. He was ordained to the ministry in the fall of 1871. Before coming to Spring Grove he had served congregations in Indianapolis, Indiana, and Whitewater, Wisconsin.

When the charge at Spring Grove was divided in 1895, Rev. Jensen was called to serve the Newburg, Riceford, and Blackhammer congregations. He continued as pastor of these congregations until his death in 1905.

Rev. Hans Wein was called as assistant pastor to Spring Grove and Wilmington in 1902, and took charge in the following year. Rev. Wein

was born in Alsen Island Schleswig, Germany on July 30, 1872, and came with his parents to the United States in 1881 settling in Renville County, Minnesota. Here he assisted his father with the farm until in 1889, when he attended the Wilmar Seminary. From 1891-94 he attended the Minnesota School of Agriculture. He entered Luther College in 1894, and upon graduating in 1898 he entered the Lutheran Seminary. In 1901 he was ordained to the ministry. He served churches in Milwaukee and Sheboygan, Wisconsin, until he was called to Spring Grove. In 1908 the Spring Grove charge was again divided and he accepted a call to serve as pastor to Caledonia and Wilmington. Here he served until 1921 when he was called to Winona. In 1942 he retired and moved to LaCrosse. After his retirement he served as institutional chaplain for the Wisconsin Welfare Society. He died March 31, 1949, and was buried at the Woodlawn cemetery at Winona. He was preceded in death by his wife Ingeborg Bergh whom he married in 1901.

## CHAPTER VI

### Later History

Rev. A. O. Johnson was called to serve the Spring Grove congregation on October 4, 1910, after the death of Rev. S. S. Reque. He accepted the call and was installed Dec. 4, 1910, by Professor C. K. Preus.

Rev. Alfred Otto Johnson was born at Zumbrota, Minn., May 12, 1871. He was the son of Hans and Julia (Strand) Johnson. He was reared in Red Wing acquiring his primary education in the Public Schools there. He entered Luther College in 1885, and graduated in 1891. His theological training was received at the Luther Theological Seminary.

He was ordained in 1894 and began his pastoral work as an assistant to Rev. H. A. Preus, then president of the Norwegian Synod. He next served one year at Spring Prairie, Wis. In the fall of 1895 he was called to Our Saviour's church in Chicago where he served until 1910. He was united in marriage to Berntine M. Olson in 1895.

His pastorate at Spring Grove lasted for a span of twenty-two years. He died March 7, 1933, after an illness of about eight months. He was deeply mourned by his parishioners.

Of the many important events during Rev. Johnson's pastorate probably the most outstanding was the opening of the parochial school in 1924. From the time of his arrival in Spring Grove he had given much thought to the problem of the religious instruction for the children.

In 1924 he was able to put into operation a system he had worked out wherein the children were excused for a period each day for religious training.



REV. A. O. JOHNSON

In 1911 he was influential in organizing the Church Auxiliary. This was an organization within the church where the young people

could come together for social contact under the guidance of the pastor.

Among the other activities started by Rev. Johnson was the organizing of a church choir, and a concert band. These two organizations he directed until his health began to fail.

In 1922 Rev. Johnson was instrumental in getting the Women's Missionary Federation started in the congregation.



REV. OSCAR MIKKELSON

In 1932 Rev. O. Mikkelson was called to assist Rev. Johnson. He was placed in charge of the Religious Training Department, and to assist in such pastoral work as time would permit. He served in this capacity until after the death of Rev. Johnson. He was then given a release by the religious training board that he might take charge of the congregational affairs until a permanent pastor could be secured. On June 14, 1933, he was extended a call to serve as pastor. This he accepted, and he was installed on Aug. 6, 1933.

Rev. Oscar Mikkelson was born Sept. 27, 1906, at Ferryville, Wis., of Mikkell and Pernila Mikkelson. He attended Gale College, Galesville, Wisconsin, and graduated in 1925. From 1925-1929 he attended Luther College. His theological training was received at the Luther Theological Seminary in St. Paul from 1929-32. He was ordained into the holy ministry on July 31, 1932, and served as assistant pastor at

Spring Grove until the following year, when he became permanent pastor. He served at Spring Grove until in 1953 when he accepted a call to Northwood, Iowa. He was united in marriage to Miss Elizabeth Tormoen of Proctor, Minnesota, on June 28, 1933.

In 1942 he was given a leave of absence to serve as a Chaplain in the United States Army. Here he served until the end of the war. During Rev. Mikkelson's absence Rev. Henry Solum was called as pastor in the Spring Grove congregation.



REV. HENRY E. SOLUM

Henry Solum, son of Elling and Ambjor Bjore Solum, was born on a farm two and one half miles north of Spring Grove September 17, 1867. He was baptized by Rev. C. S. Clauson and confirmed by Rev. S. S. Reque on June 11, 1882, in Trinity Church. He attended Luther College from 1883 to 1890. From 1890 to 1893 he attended Luther Seminary. On August 24, 1893, he was ordained into the Holy Ministry at Washington Prairie with Rev. V. Koren officiating.

During his ministry he served the following congregations: Deadwood, South Dakota 1893-1894, Dallas, Fort Worth, and Prairieville, Texas 1894-1896, Renville, Minnesota 1896-1899, Kerkhoven, Minnesota 1900-1902, Brandon, Springdale, East Sioux Falls, South Dakota 1904-1909, Sioux Falls, South Dakota 1904-1912. St. Petri and North St. Petri, Story City, Iowa 1912-1918, Nidaros and St. Olaf, Baltic,



South Dakota 1918-1931 and Trinity, Spring Grove, Minnesota 1942-1945.

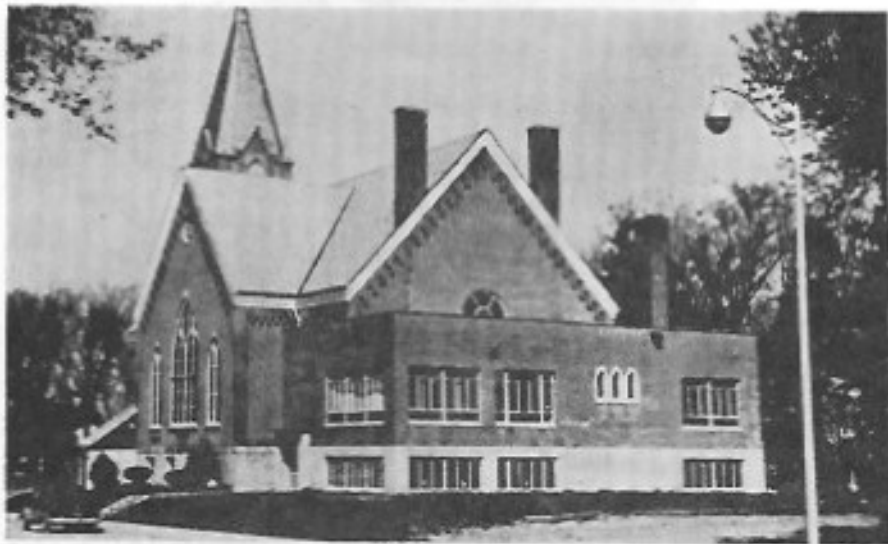
From 1899-1904 he served as Principal of Willmar Seminary and from 1931-1937 he served as president of the South Dakota District of the N.L.C.A. He was a member of the Board of Education of the Norwegian Synod from 1914-1917 and of the N.L.C.A. from 1919 to 1931.

On August 28, 1895, he was united in marriage to Randie Loberg at Our Savior's Lutheran Church in Minneapolis.

Henry Solum died January 5, 1946, and is buried in the Trinity Lutheran Cemetery,

During the pastorate of Rev. Mikkelson it was becoming apparent that it was necessary to have an assistant pastor to take over some of the work in the congregation.

In 1933, Mr. Leander Brekke, who had the year before graduated from the Luther Seminary came to take up work in the religious training department at Spring Grove, a position left vacant when Rev. Mikkelson was called as permanent pastor.



PARISH HALL

At the semi-annual meeting of the congregation held in May, 1934, it was decided that a call be issued to Mr. Brekke in order that he might be ordained, and so be able to perform such pastoral duties as he might be called on to do. He was then ordained on July 15, 1934, and installed as assistant to Rev. Mikkelson on Sept. 9, 1934.



Rev. Brekke was born at Kasson, Minn., Nov. 7, 1904, son of Knut and Gurine Brekke. He completed both the preparatory and college departments of Luther College, and graduated in 1929. From 1929-32 he attended Luther Seminary at St. Paul. He then served as assistant pastor to Rev. Mikkelson from 1934-36. On July 10, 1935, he was united in marriage to Miss Nora Saevig of Rushford, Minnesota.

It was largely through the efforts of Rev. Mikkelson that the new addition to the church was built. For many years the Sunday School had been hindered by the lack of room, and it was seen that additional room would have to be provided for the steadily growing Sunday school classes.

In the summer of 1949 an architect had been consulted and plans had been prepared so that actual construction was started. This new addition provided for several Sunday school rooms, a pastor's office, a small chapel with a seating capacity of fifty people, and a room to house a larger and more efficient heating plant. All these improvements including extensive repairs in the old basement amounted to some over \$74,000.

#### Einar Borg-Breen

Einar Borg-Breen, son of Edward Breen and Kaia Borg was born at Hoff Solor, Norway, on May 30, 1878. He attended high school at Oslo graduating in 1901. He completed a course at Horton Technical School in 1903. In 1903-04 he studied ship drafting. He immigrated to the United States in 1904. From 1905-1907 he was a parochial teacher at Glyndon, Minnesota. He studied at St. Olaf 1907-1908 and at Luther Seminary from 1908-1911.

Rev. Borg-Breen served as a missionary at Chengyang, Honan, China, from 1911-1918, Sihsien Honan, China, 1920-1922, Chengyang Honan, China, 1922-1926. 1918-1920, 1926-1927, he spent on furlough in America. The years 1927-1948 he served as pastor of Blackhammer, Riceford, and Trinity at Newberg.

From 1949-1954 he was assistant pastor of Trinity at Spring Grove.

In 1911 he was united in marriage to Clara M. Breen.

Rev. Oscar E. Engebretson, the present pastor of the Trinity Lutheran Church in Spring Grove, was installed Sunday Oct. 5, 1952. He came from Washington Prairie where he had served from 1941.

Rev. Engebretson was born near Whalan, Minn., in 1905. His parents were Halvor and Caroline Engebretson. From 1920 to 1923 he attended the Luther Academy at Albert Lea. He attended Luther College from 1923-27 and the Luther Seminary from 1927-1930. He was ordained to the holy ministry at Highland Prairie July 15, 1930, by

Rev. A. O. Johnson. On July 2, 1930, he was married to Miss Irene Lembke of St. Paul. From 1930-1941 he served congregations at Rollette and Walcott, North Dakota. From 1941-1952 he served the Washington Prairie congregation near Decorah.



REV. OSCAR E. ENGBRETSON

It was during the ministry at Washington Prairie that that congregation was chosen as one of the "Twelve Great Churches" of America by the Christian Century in a poll of 100,000 Protestant pastors. He served for ten years on the Board of Parish Education and later on the Board of Education of the Evangelical Lutheran Church.

#### Pastor G. E. Mundfrom

Since Pastor Engebretson had been chosen as one of the delegates of the Evangelical Lutheran Church to the meeting of the Lutheran World Federation held in Hanover, Germany, during the summer of 1952, it was not possible for him to come until in October. The congregation therefore called Pastor G. E. Mundfrom, who at that time was awaiting a call to the mission field as interim pastor. He served here during the summer and early fall of 1952. His ministry, though short, is remembered with gratitude.

## CHAPTER VII

### Parochial School Teachers and Klokkers.

The religious education of the children was one of the foremost concerns of the newly organized congregation. In fact it was of such importance that the first business transaction at the first meeting of the congregation after the arrival of Rev. Clausen was in regard to the procuring of a parochial teacher, the question of his salary and the length of the school term.

At a meeting of the congregation held on Nov. 28, 1857, it was decided to elect a "Klokker" who was also to function as a parochial teacher with a salary of twelve dollars a month with free board and room at the place where the school was held. He was also to receive fifty dollars a year for his service as a "Klokker."

The first mention of schools was what was known as "omgangs skole", the teacher going around from place to place conducting school for a week at a time at the home of different settlers. By 1857 the county had been divided into a few school districts and a few school houses had been built. From then on parochial school was held in these school buildings. Early church records make references to the east school house (now district 85 Wilmington) the west school house (the one in the village of Spring Grove) the north school (district 37 Blackhammer) and the south school house (district 57 Spring Grove Township), where school and services were held.

Before the congregation was organized Sunday school was conducted at the homes of different settlers. These meetings were mostly non-sectarian and children of all nationalities were present. Some of these meetings were held at the home of James Smith the first permanent settler in the village, and the classes were conducted by Mrs. Smith. Some times the classes met at the home of Ole Stenerodden, who had a claim right east of the village.

Children also received religious instruction on Sundays in the church after the church was built. Catechization was held after the sermon at the regular services. The children were lined up on either side of the center aisle, the pastor or the "Klokker" passing between the rows asking questions. This was referred to as "Staa paa gulvet". After the lengthy sermons given in those days this was an ordeal for both the children and the adults. This form of instruction was discontinued after the arrival of Rev. Johnson.

From Rev. Clausen's "Day Register" we find that besides his regular confirmation classes he met at irregular intervals with the young people in the distant parts of his parish such as North Prairie, Root Prairie, Highland Prairie, and Newburg.

We are not certain in what year the first parochial school was held or who was the first parochial teacher. One of the first names mentioned is that of Ingebret Iverson Braaten. No further information concerning him is available except that he taught in the school in the Blackhammer region, and that later he served as Klokker in the Blackhammer congregation.

Church records show that in 1858 three teachers were hired; Simon Olsen, Thorbjorn Hovde, and Cornelius Narveson. Of these it is probable that the first two were from other sections of Rev. Clausen's large missionary field, and that Cornelius Narveson was the only one from what is now the Spring Grove congregation. As he was probably the first hired teacher and as he assisted the congregation in so many ways during the illness and death of Rev. Clausen a brief biography of him will be of interest.

Cornelius Narveson was born in Norway in 1841. In 1851 he with his parents came to America and settled on Jefferson Prairie, Wisconsin. A year later they moved to Minnesota and settled near Riceford. In 1858 he was confirmed by Rev. Clausen. After his confirmation Rev. Clausen secured for him a position as a parochial and public school teacher. He continued in this capacity until in 1865. As he did not have any training as a teacher he never felt that he was qualified for this job. In 1865 Cornelius and his nephew Reier Larson, (who later became assistant pastor at Spring Grove) enrolled at Luther College. Here he matriculated in the normal department. At this time the normal department at the church schools was mainly for the training of parochial teachers, but as his ambition was to become a public school teacher he entered the Normal School at Winona. He graduated from Winona in 1870 and came back to Spring Grove where he taught in the public school both in the village and the neighboring districts. During the summer months he continued as a parochial teacher.

After Rev. Clausen's health began to fail in 1869 Cornelius Narveson took charge of his confirmation classes. When Rev. Reque took charge of the congregation in the fall of 1870 he received much assistance from Mr. Narveson in getting started in his new charge. Narveson continued as a teacher in Spring Grove until in 1873 when he was called to Luther College as an assistant professor. He continued teaching there until his death on July 24, 1884.

As the early church records are not complete, and in many of the districts no records were kept, it is not possible to give the names of more than a few of those who served as parochial teachers.

The names of some of the teachers are as follows, and as the Spring Grove congregation at that time included both Blackhammer and Wilmington a few of the names are probably from these outlying districts.

- 1860's Ingebret Iverson Braaten, from Blackhammer, also served as Klokker and teacher in that community.  
 Simon Olsen (probably Wilmington)  
 Cornelius Narveson  
 Johan Olsen. Thorbjorn Hovde (probably Wilmington)
- 1865-66 Knud Ellefson Berg. Later teacher at Luther College.
- 1868-72 Elling Rierson. August Sorenson, Andreas Johansesen, Knud Aarhus.
- 1870-76 Kristoffer Hanson also served as Klokker in Spring Grove and later in Blackhammer.
- 1876-1924 Nias Glasoe, Teacher, and Klokker.
- 1879 Halvor Lee, Lars Budahl (also served as Public School teachers.)
- 1892 Elling Roverud  
 Henning Hanson Frost (Rev. Frost)

Many women in the congregation have also spent many years as teachers both in the Sunday schools and parochial schools. Of these special mention can be made of Miss Guro Anna Brennie, who for about forty years consecrated her life to the teaching of religious school both in the village and the surrounding districts.

Of the teachers living at the present time special mention may be made of Miss Caroline Ostlie, who for about 25 years taught in one or another of the rural districts, and is now at the age of eighty four teaching a class in the Sunday School.

No attempt can be made to name all who have since the organization of the congregation devoted their time to the religious instruction of the children.

In 1859 the congregation had one salaried teacher in the Spring Grove district, by 1869 this had been increased to four. The number of months of school ranged from three to seven. Even though applicants credentials had to be in good order, there is record of one teacher in the congregation who was dismissed for teachings not in accordance with the Norwegian Synod.

The most well known of the religious teachers was Nias Glasoe who for over fifty years served as Teacher "Klokker" and "Kirkesanger" in the Spring Grove congregation. There are probably few of the older members of the congregation who did not come under the influence of his consecrated service.

Nias Glasoe was born in Sparboe, Norway, on Feb. 19, 1845. After his confirmation in 1860 he spent two years at the Klabo Teachers Seminary. He then taught in the schools of Norway until 1873, when he emigrated to America. He came originally to Highland Prairie, where he remained for two years. In 1876 he accepted the position as Klokker and teacher at Spring Grove. This position he held until in 1924 when he resigned because of his health. He was called to his rest on Feb. 5, 1929.

In the early days closely connected with the parochial schools was the "Klokker". It used to be the custom in the Norwegian Synod to have an assistant in the church who was known as a "Klokker". There is no word in the American language that exactly conveys the word "Klokker".

The person who held this position represented the congregation in a special way. He gave the opening and closing prayers at services, spoke the AMENS at baptismal rites and assisted the pastor in various ways. The Klokker also served as parochial teacher, and in the days before church organs came into use he also led the congregation in singing (hence the name Kirkesanger), church singer.

From the early church records we find that the church singer was elected for one year at the annual business meeting of the congregation. It was not always that a man could be procured who was able to serve as a teacher, Klokker, and church singer.

When Rev. V. Koren made his calls into the distant parts of his missionary field he was accompanied by a man from Washington Prairie named Thron Lommen who functioned as Klokker, so we may surmise that he was also present when some of the first services were held here before the congregation was organized.

The names of some of the early Church singers are as follows: Engebret Iverson Braaten (early teacher in Blackhammer), Ole Ellingsbraaten, Elling Kieland, Severin Store, Ole Langlie, and Kristofer Hanson. He also served as Klokker and teacher in this congregation from 1870-76 when he moved to Blackhammer.

#### Janitors

A number of years ago a man wrote a little tract called "The Sexton's Holy Calling", pointing out the importance to the church of having a good caretaker. Down through the years the congregation has had a number of men who have performed this important task with faithfulness. The following and perhaps others have served as janitors: Christian Jacobson, Christian Solberg, Christian Killiggstad, Ole B. Kjos, Amos Gilbertson, Bernt Kjos, and Carl Kjos, the present caretaker of church and cemetery.

## The Present Day Parochial School System

As a complete history of the present day parochial school is given in the "History of the Spring Grove Church Organizations", published in 1933, only a few facts concerning the parochial school will be given here.

This system of giving religious instruction to the children was evolved by Rev. A. O. Johnson and first placed in operation in 1924. In that year a committee consisting of Julius Dvergsten, Emil Quinnell, Miss Caroline Ostlie, and Mrs. Knut Lee was elected. As this instruction was on public school time the committee found it necessary to obtain the consent of the Department of Education of the State of Minnesota to excuse the students for a stated period each day for religious instruction.

A room was rented in a private home near the school house and a teacher was hired. Plans were immediately made to build a parochial school building as soon as enough money could be raised. By 1927 enough money had been collected so that a contract for a building was let. The cost of the building, including the lot and equipment was about \$3,000. As not enough money to fully pay for the building had



PAROCHIAL SCHOOL.

been collected the Spring Grove Church Auxiliary promised to sponsor the payments of the building.

The new building was dedicated by Rev. Nils Kleven, District President, in January 1928. Next to Rev. Johnson much credit for the success of the school has been due to the work of the Parochial school committee. The one person to do most of the detail work is Mr. E. L. Quinnell, who from 1929 to the present time has served as treasurer.

From the time the school was started in 1924 up to the present time the following have served as teachers: Miss Schei, Miss Gulbro,



Miss Gladys Hanson, Miss Ruby Olson, Rev. Oscar Mikkelson, Rev. Leander Brekke, Walter Korsrud, Erling Estrem, Truman Mohn, Clifford Bruland, Miss Irene Langlie, Miss May Fritz, Miss Mildred Knapeik, Miss Jean Nesheim, Miss Mary Varland, Luther Monson, and William and Audrey Palmquist.



INTERIOR OF PRESENT CHURCH

## CHAPTER VIII

### The Spring Grove Church Organizations.

As history of the Church Organizations was written in 1933 no other attempt will be made here than to quote a few facts regarding these different organizations as compiled by this committee.

There are seven Ladies' Aids in the congregation, five of which were organized during the pastorate of Rev. S. S. Reque. The first one to be organized was the Spring Grove Ladies' Aid. As early records are missing the early activities of this Aid are only a few facts which have been handed down by word of mouth.

It is probable that this Aid was organized in the summer of 1884. The first meeting was held at the home of Rev. and Mrs. Reque. The following women were present and therefore charter members: Mrs. Rev. Reque, Mrs. Ingevald Muller, Mrs. Asle Halvorson, Mrs.



Bjorn Henderson, Mrs. Charles Hoegh, Mrs. Christian Engell, Mrs. Elling Solum, Mrs. Christian Nelson, and Mrs. Dr. T. Jensen.

The Bethlehem Ladies' Aid was started in 1886, and the first meeting was held at the home of Mrs. Knut Onsgard. At this meeting six women were present who became charter members. They were: Mrs. Knut Onsgard, Mrs. Reier Reiersen, Mrs. Arne Myhro, Mrs. Ole Storlie, Mrs. Knut Kieland, Mrs. Fingal Flatin. Later the names of Mrs. Levor Quarve and Mrs. Christian Evenson were added.

The St. John's Ladies' Aid was started on May 8, 1887. The first meeting was held at the home of Mrs. Ole Rauk. The Charter members were: Mrs. Ole Rauk, Else Snedkerpladsen, Oline Livdahlen, Guri Gilbertson, Mrs. Thor Kolsrud, Mrs. Ole Larson Tofsrud, Kari Sagedalen, Mrs. Gulbrand Kolsrud, Bergit Hermundson, Mrs. Andrew Sylling, Karen Quinell, Mrs. Ole Tollefsrud, Mrs. G. Sylling, Agnetta Kjos, and Kjersti Sagedalen.

The records for the first ten years of the St. Peter's Ladies' Aid are missing. From a few facts which some of the older members of this society have been able to recall, a group of women gathered at the home of Mrs. L. O. Wolden and organized what was known as the St. Peter's Ladies' Aid. There were eight women present who enrolled as charter members. They were: Mrs. Julius Bondelie, Mrs. E. P. Woyen, Mrs. Hans Braaten, Mrs. L. O. Wolden, Mrs. Lars Johnsrud, Mrs. Erick Luidahl, Mrs. Hans Sundet, Mrs. Per Wermager, and Mrs. Ole Ellingson.

The St. Paul's Ladies' Aid was organized in the spring of 1887, at the home of Mrs. Johannes Hallan. The members at the time of organization were: Mrs. Johannes Hallan, Mrs. Andrew Hallan, Mrs. Knut Wold, Mrs. Jens Olstad, Mrs. Martin Jetmundson, Mrs. Johannes Landsom, Mrs. Even Lien, Mrs. Peder Quanrud, Mrs. Martin Bakke, and Mrs. Gunild Rosendahl.

The Zion Ladies' Aid was organized at the farm home of Ole Skotland, Wilmington Township. The hostess on this occasion was his daughter, Mrs. Ole Wilhelmson, who was one of the charter members of this Aid.

According to available record the charter members of this organization were: Mrs. Antonette Lunde, Mrs. Gunhild Wilhelmson, Mrs. Inger Evenson, Mrs. Malene Gubrud, Mrs. Bergit Halvorson, Mrs. Barbo Halvorson, Mrs. Pauline Gulbrandson, Mrs. Trine Ness, Mrs. Kjersti Hangen, and Mrs. Sofie Vaaler. The Zion and Bethlehem Aids have now voted to form one Aid.

#### The Dorcas Society.

In 1887 a small band of young women met at the parsonage and together with their pastor Rev. S. S. Reque made plans for the organi-

zation of a society among the girls of the congregation to work for the church and benevolent purposes. At this meeting on November 3, 1887, there were only four prospective members present, namely Anna Reque, Inger Kieland, Marit Lommen, and Ingeborg Lommen.

The business of organizing was postponed until the following meeting on Nov. 19, 1887, when fifteen members were present. They were: Anna Reque, Inger Kieland, Marit Lommen, Ingeborg Lommen, Ingeborg Gilbertson, Caroline Lee, Sara Lee, Clara Myrah, Maren Henderson, Augusta Blehrud, Clara Haugen, Caroline Henderson, Gunhild Solberg, Andrine Johnson, and Christine Gubrud.

The Society was first known as the "Spring Grove Pikeforening" and the business meetings were conducted in Norwegian. Later the name was changed to the Dorcas Society, meaning "a worker for the needy".

#### Trinity LDR.

The Lutheran Daughters of the Reformation is the missionary organization for the girls and young women of the Evangelical Lutheran Church. The local group was organized in January of 1953 by Mrs. Oscar E. Engebretson. Bible studies and studies in missions make up the larger part of the monthly program.

The Women's Missionary Federation of the Trinity congregation at Spring Grove was organized on Sept. 22, 1922. It is a part of the Women's Missionary Federation of the Norwegian Lutheran Church of America which was organized at the union meeting of the United Lutheran Church, the Hauges Synod, and the Norwegian Lutheran Synod in St. Paul, Minn., June 2, 1917.

#### The Spring Grove Church Auxiliary.

When Rev. Johnson took charge of the congregation of Spring Grove, he saw the need of an organization within the church where the young people could come together for social contact under the guidance of the pastor. He was influential in organizing the Church Auxiliary, and after several informal meetings the society was formally organized on Feb. 4, 1911, with a charter membership of forty-two. Within a few years the enrollment had grown to over five hundred.

In 1915 the Auxiliary joined the Young People's Society of the Synod, and in 1919 became affiliated with the Luther League of the Norwegian Evangelical Lutheran Church of America.

Of the many projects sponsored by the Church Auxiliary the most important was the financing of the Parochial School building in 1927.

#### The Lutheran Brotherhood.

The Lutheran Brotherhood in the Spring Grove congregation was organized on October 29, 1939.

The following men signed up as charter members: Rev. O. Mikkelsen, Rev. Henry Solum, Henry Solum Junior, James A. Engell, C. J. Helland, Emil Trehus, Christ. Schansberg, Albert Hallan, Henry Hallan, C. A. Aaby, Prof. W. O. Nilsen, Gotfried I. Brende, E. L. Quinnell, John Schansberg, and Bernt Kjos.

Older members of the congregation speak of a young people's society being in existence in the 1890's. After the church fire in 1893 this society is supposed to have donated the money for a new baptismal font. No records seem to be available concerning this society.

#### Luther League.

Only a brief mention will be made here of the Luther League. This is an organization for the youth of the congregation, in which both the social and devotional parts of the program are conducted by the youth. At present there are two Luther Leagues in the congregation, namely the Senior League, and the Junior League. The Senior League composed of the youth who have been confirmed and up through and past the high school age has been in existence for a longer time. The Junior League, consisting of the members of the Senior and Junior Confirmation classes, is only about two years of age. The Senior League meets bi-weekly and the Junior League meets once a month. The members of the League participate in the Circuit and District as well as the church wide program of the Luther League. Attendance at Bible camps, sponsored and encouraged by the Luther League has been an increasingly important part of the work among our youth. The purchase of Luther Haven by the circuit has given us an efficient and readily available camp.

### CHAPTER IX

#### Cemeteries and Burial Places.

Since the arrival of the first settlers in 1852 there have been several places for burial in the area which is now the Spring Grove Lutheran congregation.

Early church records show that several committals were held by Rev. V. Koren for people buried on the Berg farm. The exact location of this burial lot is not known. The names recorded are as follows.

- 1853 Ole Ingebretson Berg one and a half years old.
- 1854 Another infant by the same name.
- 1855 Petronelle Larsdatter Berg age 27.
- 1857 Johan Amundson Berg.
- 1858 Anne Berg.
- 1855 Inger Amundson Berg.

Early histories tell of from 40-60 people being buried on what is now the Haaken Johnson farm, in the south east corner of section 10,

right across the road from the West End Cemetery. Originally this land belonged to Haaken Narveson who had donated a parcel of land for a cemetery. As was customary in those days lots were set aside in the church yard for a place of interment.

A complete record of the people buried in Section 10 is not available. Church records show about twenty interments, but it is probable that there are some buried there of other denominations, as the western part of the township was then occupied by English settlers.

The following list of names is taken from the early church records of people in Section 10 of whom were infants:

- 1853 Narve Narveson infant.
- 1854 Twins in the Bjorn Kolsrud family.
- 1855 Timan Quarve one year old.
- 1855 Ragnild Uhlen three years old and an infant buried in the same grave.
- 1857 Gulbrand Gulbrandson three years old.
- 1861 Nils Gulbrandson infant.
- 1861 Gustav Gulbrandson infant.
- 1857 Margit Vold 24 years.
- 1859 Mari Kroshus infant.
- 1859 Knud Kieland.
- 1860 Elling Larson,  
Nils Slenta.

Right south of the highway in the north east corner of section 15 are buried three children of Torger Johnson Tendeland:

- Johannes Tendeland age 14.
- Ragnild Tendeland age 9.
- Gabriel Tendeland.
- All died in the fall of 1861.

Records also show that interments were made in other sections of the township. On Feb. 4, 1858, Rev. Clausen held a committal of Osten Hanson Melbraaten who had died of malaria fever on April 15, 1855, and was buried near the school house in section 26.

In 1853 Mrs. Gulbrand Rud, age 27, was buried on the Rud farm in Section 21.

The first burial on the cemetery near the church was Hans Melbraaten who died June 15, 1860. This cemetery has not been in use since 1898.

In 1898 ten acres of land were purchased from Ingevald Muller to start a new cemetery. This was given the name of "West End" cemetery. The first interment there was that of Halvor Lee, an early public and parochial school teacher.

In looking through the records of burial in the ministerial book of the congregation one finds evidence of one of the greatest trials of pioneer life, in the ravages of communicable diseases, which took on epidemic proportions at times. The year 1882 was the high point of the epidemic of diphtheria in this community. In that year we find that not less than sixty three children and infants were buried in the communities which now comprise the Wilmington, Blackhammer, and Trinity congregations. Some homes had to experience the loss of two and three of their little loved ones. Without a doubt this was one of the greatest prices which the earlier settlers had to pay.

## CHAPTER X

### Church Organs and Organists.

The first mention of a church organ in the congregational records is in 1872. This was a small reed organ. It is not known who was the first organist.

A reed organ was also used in the first brick church. This was built to resemble a pipe organ but had more volume and reeds than an ordinary reed organ. The first organist in the brick church was Miss Ingeborg Lommen (later on Mrs. Peter Lommen).

In 1894 a pipe organ costing \$950 was installed in the new brick church. Miss Lommen also served as the first organist on this new organ. This was used until in 1939 when a new pipe organ costing \$3,100 was installed.

The following have served as organists: Ingeborg Lommen, Marie Onsgard Gunvaldson, Kathinka Reque Muller, Sara Reque Omlie, Inga Jensen, Minnie Glasrud Vaaler, Gladys Schansberg Moe, Clara Johnson, Lillian Gilbertson King, Arthur M. Wisness, Pearl Clausen Jetson, Maria Myrah, Mrs. Waldo Bunge, and Mrs. Audrey Palmquist.

Special mention will be made of Miss Inga Jensen, who for forty-seven years served as organist. Miss Inga Theoline Jensen began her musical education with her aunt Mrs. Marie Onsgard Gunvaldson. At the age of 15, she continued her studies in theory and counterpoint under the supervision of Mrs. Ervin Marsh at Decorah. In 1904 she entered the American Conservatory of Music at Chicago. Later she continued her Pipe Organ studies at the McPhail School of Music in Minneapolis.

Miss Inga Jensen died on Nov. 3, 1954.

## POSTSCRIPT

Thus ends our history up to the present hour. When God's people on one occasion looked back over the way they had come and then looked to the future they raised a milestone and named it "Ebenezer", which means: "Hitherto hath the Lord helped us". Let that be our motto as we turn from the past to live and labor in the future which God shall give us, confident that He who has blessed the efforts of our fathers is still the same today and forevermore. Obedient to his will as we shall see it, and trusting in His guidance and blessing we pray that we may write the next chapters of the history of this congregation in a manner which shall be pleasing in His sight.

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Mrs. E. Trehus  
Mrs. K. Lee  
Mrs. B. Kolsrud  
Reminiscences of Early Members of the Church

# CENTENNIAL PROGRAM

Trinity Lutheran Church

June 17-19, 1955

## Friday Evening

Opening Session — Speaker: Dr. E. C. Reinertson  
President, Southern Minnesota District

## Saturday Morning

Norwegian Services — Speaker: Dr. T. O. Burntvedt  
President, The Lutheran Free Church

## Saturday Afternoon

W. M. F. Session — Speaker: Dr. T. O. Burntvedt

## Saturday Evening

Confirmation Reunion — Speakers:

Rev. Oscar Mikkelson, Northwood, Iowa  
Pastor Trinity Lutheran Church 1933-1952  
Rev. Knute W. D. Lee — Class of 1930  
Professor — Luther College

## Sunday Morning

Festival Services: 9 a. m. — Speaker: Rev. Gerhard E. Frost  
Professor — Luther College  
11 a. m. — Speaker: Dr. F. A. Schiotz  
President, Evangelical Lutheran Church

## Sunday Afternoon

Centennial Program — Speaker: Dr. F. A. Schiotz

The holy Church in every place  
Throughout the world exalts Thy praise,  
And ever doth acknowledge Thee,  
Father of boundless majesty.



PASTOR KENNETH G. KNUTSON - 1971 -



PASTOR WILLIAM DAVIS - 1979 -



## Preface

### OUR HERITAGE.....

"God's Word is our great heritage, and shall be ours forever;"

This book is dedicated to the young people of our church. Like the pioneers may they continue to build on our God-given heritage.

Trinity Lutheran Church celebrates its 125th Anniversary on November 1 and 2, 1980--a time to remember, appreciate and look forward to the future. To quote Pastor Knutson: "The purpose of a 125th Anniversary is:

1. To celebrate God's leading in the past.
2. Pause to reflect on the gifts God still gives the church.
3. Rededicate ourselves to the ministry we have for the future."

In compiling this history for the past twenty-five years, we sincerely regret any omissions we may have made and also any inadvertent errors. In a congregation the size of Trinity, history is being made every day. We have tried to review for you a few of the many stewardship activities of our church and in so doing we see a revelation of self in a life of service to the Glory of God.

And this is a story -- finally and most fundamentally -- of the goodness of Almighty God.

-The 125th Anniversary Publication Committee

HIGHLIGHTS OF THE PAST  
TWENTY-FIVE YEARS  
1955

Walter Aamoth was installed as assistant pastor at Trinity on October 2-- just three months after the centennial celebration. Pastor Aamoth, the son of Lars H. and Ingeborg Rostad Aamoth, was born on March 10, 1894, at Twin Valley, Minnesota, and married Mabel Onsgard in 1921. He was a graduate of Park Region Luther College and Luther Seminary. He served parishes at Elk Point, South Dakota, and Iola, Wisconsin, and was superintendent of the Bethel Home for the Aged at Williston, North Dakota, before coming to Spring Grove. He served at Trinity until August of 1958 when he moved to Fountain, Minnesota.

Church building maintenance projects during 1955 were tuck pointing and painting the main part of the church, rebuilding the south entrance and putting new sidewalks and exterior steps in that area, and remodeling and redecorating the church parlors.

1956

The congregation went on record as favoring Minneapolis as headquarters for the American Lutheran Church.

1957

A farewell party for the Engebretsons was held on Sunday June 9. Pastor Engebretson left Trinity to become an ELC evangelist.

1958

Rolf G. Hanson was installed as senior pastor at Trinity on March 2. He was born July 6, 1924, at Stephen, Minnesota, to Reverend Arthur E. and Marie Hugelien Hanson and married Esther Madsen in 1947. A graduate of South Dakota State College, St. Olaf College, and Luther Seminary, he served parishes in Grand Marais, Minnesota, and Havre, Montana, before moving to Spring Grove. (The Hansons had a family of five children when they moved here--Rolf, Kristine, Else, Karen and Peter. A sixth child, Grete, was born in Spring Grove.)

Almore Mathsen was hired as lay assistant. He has also served as choir director. A graduate of Concordia College in Moorhead, Minnesota, he had been employed at First Lutheran in Havre, Montana, prior to coming to Spring Grove. He was born on September 24, 1928, at Alvarado, Minnesota, to Albin and Hilda Mathsen. He married Vivien Knudsvig in 1954. (The Mathsens' children are Eric, Karl, Luther, Paul and Peter.)

1959

The congregation voted to serve as guarantor for a loan to the mission congregation at La Crescent for the purpose of constructing a church building.

1960

The planning committee was authorized to proceed with the remodeling and

redecorating of the sanctuary according to the design presented by Orville Running, professor of art at Luther College.

1961

A new constitution was adopted at the annual meeting of the congregation. This was necessitated by the merger which created the American Lutheran Church.

Rededication of the newly remodeled sanctuary was held on Sunday, May 31. Reverend Oscar Mikkelsen preached the sermon.

1962

A proposal was made and accepted at the annual meeting to include the Religious Training Association in the corporate body of the congregation. (This association turned over all of its assets to the congregation in 1966 when plans for the new parochial school building were underway.)

A new medium of communication in Trinity Lutheran Church was established with the inception of the monthly newsletter.

1963

A heated ramp entrance was constructed on the north side of the church making it possible for lame or wheel chair worshippers to attend services. Pastor Hanson reported that shortly before the project was completed the director of the Crippled Children's Association of Minnesota stopped by to examine the ramp entrance. The Association was making a promotional film to encourage such projects as this. The ramp at Trinity was slated to be included in the film as a good example of an older building where access was being made for the handicapped.

For many years the directors of the local telephone exchange had provided, without cost to the congregation, a service to shut-ins whereby they were able to listen to services via the local telephone lines. When the switch to dial phones was made, this service could not be continued on the same gratis basis. It was not feasible for the congregation to invest considerable sums of money to continue this project, so it was decided to encourage shut-ins to listen to the many radio broadcasts and services coming from radio stations at Luther and St. Olaf Colleges and to offer their financial support to these radio ministries. (In later years the services have been taped, and Boy Scout volunteers have delivered the tapes to shut-ins who wished to hear them. Direct lines were installed between the church and Pine Grove Rest Home, Tweeten Memorial Convalescent Home, and the hospital, enabling patients and residents to listen to church services.)

1964

The charter was amended to read that the official name of the congregation is "Trinity Lutheran Church" rather than "Trinity Norwegian Evangelical Lutheran Church" and that the "Board of Trustees" shall hereafter be known as the "Church Council."

The Church Council, following the request of the Synod, authorized a special

offering to be applied to the 1964 budget allocation to Christian Higher Education and urged the congregation to give liberally to this important work of the church.

New ceiling tile was installed in the church parlors, kitchen and several of the Sunday school rooms.

#### 1965

The 110th anniversary of Trinity congregation was celebrated on Sunday, June 20th. Former pastors were invited back for the worship service and reception following.

#### 1966

A congregational meeting was held on May 31 to discuss the future scope of our educational activities and how much money should be spent to make available excellent space and atmosphere for instructing our youth. Pastor Hanson wrote in the May newsletter that "All our work in this area is under judgment. If we sow sparingly, we will reap sparingly. If we sow in abundance, we will reap in abundance. Whatever we do is under the judgment of the Ruler of time and space. Pray god that one day He will say to us, 'Well done, good and faithful servant'."

The overwhelming approval of immediate construction of a parochial teaching building was cause for rejoicing. In a special letter to the congregation, in which he reminded them of the upcoming ordination of Howard Tollefsrud, Pastor Hanson said, "It is an idea of more than passing interest that we have an ordination (which represents the complete teaching ministry of the church) and the prospect of a new teaching building--all within the span of a month."

The old parochial school building was sold to the school district, and Ward and Smith, Architects, of Winona were engaged to draw plans for the new building which would be erected on the R. J. Foss property which had been purchased in 1959.

Howard Tollefsrud, son of Mr. and Mrs. Leonard Tollefsrud, was ordained into the Holy Ministry at Trinity on June 26th. (He was the fourth son of the congregation to complete studies at Luther Seminary in St. Paul. Before him were Knute Lee, Wilfred Bunge, and Paul Hjelle.)

#### 1967

Trinity congregation joined with Lutherans around the world in celebrating the 450th anniversary of the Reformation. Various projects and programs throughout the year were planned to help achieve the objectives of the observance of this anniversary:

1. To proclaim Jesus Christ, the Lord of the Church and the Savior of men, and to present the Christian faith winsonely and persuasively as God's greatest provision for man's deepest needs both present and eternal.
2. To stir Christian people to greater faithfulness and devotion, helping them to realize anew the richness of their heritage and the greatness of the tasks to which God calls them in this day. The theme of the year was "LIFE... NEW LIFE."



PASTOR ROLF G. HANSON  
1958-1971



TRINITY CENTER - 1967

Open house was held at the newly completed religious training building on December 3, and pledge cards were available for those who wished to give toward debt reduction on the building.

1968

Trinity church building was seventy-five years old on December 7th. It was noted in the newsletter that there probably were a few people around who could remember the day on which the present church sanctuary, less a few additions, was dedicated.

1969

Beginning in January, every home in the parish received the Lutheran Standard, the official news organ of the American Lutheran Church. The decision to make this publication available on an every-home basis was made at the South-eastern Minnesota District convention in 1968.

It was announced in June that a pictorial directory of Trinity congregation would be made in the fall. It would include family pictures or single pictures along with names of the entire membership. According to the newsletter, it was hoped that this would afford a new tool for knowing names and faces.

On Sunday, July 13, Robert Solberg, son of Mrs. Benora Solberg and the late Alphy Solberg, was ordained into the ministry. Pastor Hanson commented in the April newsletter that this event had double significance for Trinity, since both Bob and his wife, Judy (Joeng), had been lifetime members of this congregation. He also noted that Bob was a graduate of Luther College and Luther Theological Seminary. Judy graduated from the University of Minnesota, and while she did not receive the academic degree, she shared with Bob all the classroom experience. They spent his two-year internship in Rhodesia under the auspices of the Church of Sweden. Bob was ordained on a call to serve as an evangelist in the Evangelical Lutheran Church of New Guinea.

1970

The congregation purchased the property which formerly housed the Spring Grove Bottling Works. This property was developed into lawn, thereby enhancing the beauty of Trinity Center which adjoins it.

1971

Pastor Hanson left Trinity in January to become senior pastor at St. Anthony Park Lutheran Church in St. Paul, Minnesota. A farewell party was held for the Hanson family on January 3.

A letter of call was sent to Pastor Kenneth G. Knutson, and he and his family arrived here in May. Pastor Knutson was born December 9, 1940, to Fred N. and Lillian Hagen Knutson at Starbuck, Minnesota. He married Judith Hestenes in 1965. He is a graduate of Luther College and Luther Seminary. His year of internship was spent at Good Shepherd Lutheran Church in Novato, California. Before coming to Spring Grove, he served as pastor of the DeSoto Lutheran Church

DeSoto, Wisconsin, and Freeman Lutheran Church, Ferryville, Wisconsin. (The Knutsons' children are Brian, Nathan, and Kaia.)

In his first newsletter to the congregation, Pastor Knutson wrote:

As I begin my ministry here, I have been forced to re-examine and remind myself of life's purpose and goal. For the Christian that goal is to live out one's life in love and service to Christ and neighbor. I have come here to Trinity to attempt to fulfill my calling as a Christian, to reach in some way toward the goal of the Christian life. This can only be done together with you.

At the same time I am reminded that the church is also a gift from God, a gift with purpose, and a gift with a goal. As a congregation we are like individuals in many ways. It is possible, and in far too many instances, true, for individual churches to find themselves merely treading water, seeking to stay afloat but forgetting to press on to the goal for which we exist. The constant danger facing any congregation involves the willingness to settle for the status quo.

Together we will need to examine regularly our purpose and our goals, remembering that Christ has given us his treasure, the Gospel....That treasure is the good news that God does care about his creation, and all the heartaches of men. The church is where the treasure finds expression and acceptance. The church has a treasure that has the capacity to destroy fear and hatred, to break down the barriers that separate, to instill newness and give unity and meaning to life. I look forward with anticipation to becoming involved with you in the ministry that Trinity Lutheran Church has in Spring Grove.

1972

Jesse Thompson was installed as assistant pastor on January 23. He was born on January 31, 1926, at Clear Lake, Iowa, to Arthur C. and Anna Olson Thompson. He married Doris Vinje in 1948. A graduate of Pacific Lutheran University, Tacoma, Washington, and Luther Theological Seminary, St. Paul, Minnesota, Pastor Thompson had been a chaplain in the U. S. Navy and served congregations in Fairbanks, Alaska, Yakima, Washington, Daley City, California, Wheaton, Minnesota, and Faith and Our Savior parishes at Blackhammer and Riceford before coming to Trinity. (The Thomasons have one son, James.)

At the annual meeting, the bylaws were reworded to allow those at fifth grade level to participate in communion.

In June, the congregation participated in the fund appeal made by Lutheran Social Service. The Board of Commissioners set as an objective for Trinity congregation \$1.00 per family per month for thirty months.

1973

The Worship, Music and Arts Commission reported that they would like to

Pastor Walter Aaroth  
Assistant Pastor  
1955 - 1958



Almore Mathsen  
Lay Assistant  
1958 -

Pastor Jesse Thompson  
Assistant Pastor  
1972-1978





have banners made for each church season and for special festivals. Many beautiful and meaningful banners have enhanced our worship services since that time.

1974

Since 1946, Trinity has sponsored the local Boy Scout and Cub Scout troops. Our main responsibility is to provide meeting places and leadership. During this year five Spring Grove Scouts were awarded the Eagle Badge--the highest award which can be earned by a Scout.

1975

Trinity congregation participated in the United Mission Appeal--a much needed boost for our over-seas programs and our establishment of new congregations here in the United States. UMA called for pledges and gifts of "new money" over and above congregational giving over a three year period. The Board of Commissioners reported an overwhelming response to this special appeal.

1976

New sidewalks and curb were installed at the church.

1977

Trinity hosted the Root River Conference Convention in February.

The Council of Commissioners voted at their May meeting to hold a mortgage burning ceremony on Pentecost Sunday to signify a debt-free Trinity Center.

It was decided at a special congregational meeting in August that Trinity Lutheran Church would agree to sell its property adjacent to the old railroad depot site to the city of Spring Grove. The option to buy was given with the stipulation that the land be used for low income housing for the elderly.

The organ committee was formed in September.

1978

On Sunday, May 28, a farewell party was held for Pastor Thompson who had resigned effective June 1.

The new Lutheran Book of Worship arrived in November.

1979

William Davis was installed as associate pastor of Trinity on February 11. Pastor Davis was born December 6, 1948, at Minneapolis, Minnesota, to Willard J. and Sybil M. Davis. He married Meredith Ann Nelson in 1971. He is a graduate of St. Olaf College and Luther Seminary. He and his wife were lay missionary teachers in Japan during 1972-73, and Pastor Davis had been resident chaplain at Methodist Hospital in St. Paul before coming to Trinity. (The Davis children are Joey Kim Meredith, Erik William, and Adam Nelson.)

The northeast room of the church was remodeled to accommodate an office for the associate pastor.

The Trinity United Fund Appeal was proposed in April to meet the expenses of the new organ and special projects for which the congregation had committed themselves. An every-member drive was conducted, and pledges were made for a three year period.

Major repairs were made on the stained glass windows, and storm windows were placed on the entire building in the interest of energy conservation.

A group from within the church requested that the Council of Commissioners recognize refugee family sponsorship as a valid ministry. This request was granted, and the group was instrumental in settling four Hmong families in this country. During the time these families were residents of Spring Grove, many people were generous with gifts of time and money.

--Joyce Jennings

1980

(The year of Anniversaries)

- "The 125th Anniversary of Trinity Lutheran Church" (1855)
- "The 20th Anniversary of the ALC and the ALC Women" (1960)
- "The 400th Anniversary of the Book of Concord" (1580)
- "The 450th Anniversary of the Augsburg Confession" (1530)

As Trinity Lutheran Church celebrates its 125th Anniversary, we find a lot of improvements have been made in the sanctuary and throughout the upstairs area. The furnace has been converted to gas and tuck pointing has been done on the exterior of the church. Following are the reports of two committees:

#### Church Improvement

During the August, 1979 church council meeting, the Planning, Property and Worship, Music and Arts Commissions were appointed as Improvement Committee for the congregation. The Commissioners of these groups were Eddie Morken, Wesley Kjone and Phyllis Thorson. Their objective was to plan restoration and decoration work in the sanctuary and select craftsmen to complete this work. Portions of the sanctuary walls had been water damaged resulting from leaks in the valleys of the roof.

Karen Gray served as secretary of the group with Phyllis Thorson as chairperson. Many meetings were held during the fall and winter. On February 13, 1980, the committee had finalized their plans and presented them to a special congregational meeting. The following items were proposed: insulate and resurface the sanctuary walls and ceiling, remodel the rear stairway to the basement, install ceiling fans, recarpet aisles and replace chancel flooring, correct wiring and improve overall lighting as needed and add a narthex screen in the rear of the sanctuary creating an entrance area. Also included in the proposal were the following chancel area improvements: constructing an arch over the chancel area, extend the communion rail to the platform edge, add a free standing altar

and to remodel our pulpit.

This proposal passed with a majority vote of the congregation. At the end of February work began in the sanctuary. The chancel pews and the pews were all removed. Scaffolding was erected in the entire church sanctuary from floor to ceiling. All the plaster on the walls was removed and replaced with drywall. Removing the ceiling tiles disclosed a number of previous ceilings. These were all removed and the new drywall ceiling was applied directly on the rafters.

The Studios of Potente, Kenosha, Wisconsin, was retained by the congregation to plan the overall scope of work for the renovation. Our light fixtures, communion rail and pulpit were moved to Potente's facilities in Kenosha to be remodeled. Under their direction the large chancel cross was centered on the wall to present a more gothic balance scheme to blend with the other architecture of the church. The Studio of Potente also suggested, for the committee's approval, the color scheme of the walls and vinyl covering, carpet and parquet floor and the added sanctuary lighting.

During the renovation all the entries were repaired and paint or vinyl covered. New exterior doors were placed on three entrances and new wood ones on the main entrance. The majority of all work was completed in July, 1980.

Contractors for this renovation were:

1. Designer and Chancel work - Studios of Potente, Kenosha, Wisconsin
2. Painting - Gerald and Bruce Schwarz, Houston, Minnesota
3. Carpentry, Drywall and Installation - Zastke Construction, Loganville, Wisconsin
4. Materials - Anderson Lumber Co., Spring Grove, Minnesota
5. Carpeting and Parquet - Gary Otterness Floor Covering, Spring Grove, Minnesota
6. Electrical - Nelson Electric, Mabel, Minnesota
7. Furnace - Grove Plumbing, Spring Grove, Minnesota
8. Tuck pointing - Viking Restoration, Faribault, Minnesota

---Phyllis Thomson, Chairperson  
Improvement Committee

#### The new van Daalen Pipe Organ

On October 7, 1977, an organ committee was organized by the Board of Commissioners, to study the condition of the present Maxi-Barton, electric pneumatic organ which was purchased in 1939. The following 26 members composed the organ committee:

Mrs. Charles Boverud  
Louise Ostern  
Wayne Wold  
Ove Passun Sr.  
Mrs. Overt Dahle  
Mrs. David Solberg  
Gudrun Muller  
Almore Mathsen

Carla Haugstad  
Gordon Roble  
Mrs. Edwin Morken  
Selmer Haugland  
Eric Frydenlund  
Mrs. Milton Lundahl  
Donald Guttmerson  
Lynn Jennings

Harold Frydenlund  
Ingrid Ardinger  
Fredrick Norlock  
Mrs. Gary Hanson  
Mrs. James Gray

Fred Arnold  
Mrs. Hildus Wold  
Mrs. Herbert Solun  
Mrs. Steven Guberud  
Mrs. Owen Hegge

Mrs. Hildus Wold was elected Chairperson, and at one of the first meetings, Mrs. Paul Tweeten was voted to be the consultant. She is well qualified for this, having studied organs and organ music both in this country and in Europe.

As the committee began to study the present organ, they felt it important to call in several organ builders to examine and evaluate the instrument. All of the men agreed that it would cost considerably to repair the organ and that it would not be a wise investment. After more discussion pro and con, the committee voted 14 to 1 against repairing the organ. This recommendation was then presented to the council and the congregation and was approved by both.

The next step was to prepare a recommendation to the effect that the organ committee be permitted to go ahead with further study of organs and receive cost estimates for alternative types of instruments that would serve the needs of Trinity congregation. This was presented and approved.

A detailed study of organs was begun and realizing the rapid escalation of costs, they felt there was no time to waste. The consultant then prepared a plan for four trips to various parts of Minnesota and Iowa, to see and listen to organs, and fill out forms on each instrument heard. The types of organs included, electric, electro-pneumatic, and tracker. Some twenty-six organs representing eighteen organ builders were evaluated, so the field was well covered.

After collecting the evaluation sheets from the members, the consultant summarized it all and presented it to the committee for study. One thing was evident long before the trips were finished, that the members favored the tracker mechanical action organ above the other types and that this would be the organ that would rank the highest in the study. This type would also be the most costly, making the choice of an organ more and more difficult.

According to the summary made by Ruth Tweeten, the four organs that ranked the highest were the Andover, Casavant, Hendrickson and van Daalen, all tracker types. A vote was then taken by the committee and the results were: Andover 0 votes; Casavant 1 vote; Hendrickson 4 votes and van Daalen 13 votes. So the van Daalen proved the choice of the committee. It might be stated here that in 1977, a bequest in the sum of \$47,000.00 was given to the church by the Gerhard and Tinka Onodt estate. Relatives of Tinka and Gerhard had expressed a desire that these monies be placed into one single project and that the organ fund would be the favored fund.

The next step for the committee was to prepare a brochure and mail to every member of the congregation giving the reasons for choosing the van Daalen organ, giving a few highlights of the organ builder's life, of his being from the Netherlands, and was rated the finest organ builder in this country by many authorities. The committee's two recommendations were: To purchase the van Daalen organ with 21 stops and 29 ranks at a cost of \$137,000.00 and to request

that the monies left by the Onodi estate be placed in the organ fund.

At the annual meeting of the congregation which followed on October 17, 1979 the organ builder, Jan vanDaalen was there. He presented the organ and explained the construction and workmanship of the instrument and told why this particular size was needed by Trinity church. Both recommendations were accepted by a majority.

A fund-raising committee was selected to plan a "Drive for the organ and also the improvements of the church sanctuary". This committee consisted of: Arnold Morken, chairman; Dr. and Mrs. James Gray, Mrs. Charles Boverud, Gordon Soble, Mrs. Herbert Solun, Mrs. Hildus Wold, Wayne Wold, Wayne Bunge, Dr. Fredrick Morlock, Howard Deters and Lonny Tweeten. The "Drive" was very successful and resulted in more than enough cash and pledges for the organ. The organ arrived the middle of August. As soon as it is installed in the archway of the gallery, Mr. vanDaalen will begin voicing the instrument and by Easter time the instrument will be ready for dedication.

After spending some twenty months working toward the purchase of an organ, the committee is happy that the pipe organ selected will fully meet the needs of Trinity church. Since this tracker instrument is the type that has for centuries been inspirational in rendering support to hymn singing and liturgy, and providing clear tone for all organ literature, we are confident that it will enhance the worship and adequately play the great church music which is a heritage of the Lutheran Church. Tracker organs have been known to last for several hundred years, so this vanDaalen organ will enrich the worship for generations to come and give glory to God and His church. With a dedicated chairman, a competent consultant and cooperation from committee and congregation, this endeavor has been successful. Through it all the Lord of the church has faithfully honored all our prayers and guided us in all our decisions. We can best thank Him in the words of Psalm 75:1.

We give thanks to you, O God,  
We give thanks to you;  
We proclaim how great you are,  
And tell of the wonderful things  
You have done.

--Gudrun Muller, Secretary

#### T. L. C. W. (1955-1980)

1955 began the second one hundred years in the history of Spring Grove Trinity Lutheran Church and related women's activities.

The BIG highlights of the last twenty-five years were the formation of the ALC and the ALCW in 1960. The ALCW replaced the former W.M.F. and circles replaced the seven individual Ladies Aids.

Mrs. Jerome Housker was the last W.M.F. president in 1960 and also served as the first President of the newly organized T.L.C.W. Other officers were: Mrs.

Enil Rauk, Vice President; Mrs. Henry Clerud, Secretary; and Mrs. Jerome Lanswerk, Treasurer.

During these years, the revised format and increasing importance of the women's magazine - "The Scope" - has been exciting. The Bible Studies have been well received. It is truly great that ALC women are all united in the same Bible Study.

In 1961 a new constitution that would be workable in our women's group was written and adopted. This was also the year the T.L.C.W. began the purchasing of Bibles for all Third Graders -- a project which has been carried on each year. 1967 was the "Year of the Cookbooks", and in 1973 a second printing of the book was ordered. In 1968, the T.L.C.W. started serving coffee after services on a trial basis. This proved to be such a success that it is now served by the Circles on a rotating basis every Sunday between services.

A Cradle Roll program was initiated in 1969 and was revised to its present form in 1973. 1970-1971 found much discussion - pro and con - on the question: "Shall we shake up the circle membership?" Now Circle memberships are juggled every two years. In 1974 the T.L.C.W. voted to pay all the bills for Sunday School educational materials. 1977 was known as the year to buy Homecoming Souvenir spoons. In 1979 the annual fall festival was replaced by a combination Fall Dinner and Auction.

During the past 25 years the T.L.C.W. has provided money and materials for many projects. Included on the list are: New Guinea Project; Tanzania; Trinity Refugee Fund; support of Congregational sons in the seminary and in mission fields; Girl Scouts; Brownies; Camp Winsetago; Sugar Creek Bible Camp; Handicap Village; W.S.U. Campus Ministry; Nowston County D.A.C.; Plymouth Youth Center; Ephphata Services; Chaplain Fund at Rochester State Hospital; WCAL; KNLC; Spring Grove Ambulance Fund. They have co-operated in serving Golden Age; birthday parties at the Tweeten C.C.U. and Pine Grove Rest Home; serving for funerals, weddings and anniversaries. Playing Bingo at Tweeten C.C.U.; delivering Meals-on-Wheels; and Christmas Cheer baskets have been some of their concerns for others in the community. "Love Day" (making quilts, soap and band-aids), Activity and Kiddie Kits, Dorcas and Esther garments, and clothing drives are some of their world-wide concerns for others in need. Contributions in support of the local T.L.C. budget, Trinity Center, and the Parochial School operations have also been high on their priorities.

When it comes to community involvement, FOOD seems to be the word. The T.L.C. women have cheerfully served meals for Meadowland Dairy, Houston County Township boards, Soil Conservation groups, Dairy Days, Jaycees----and of course, our own Fall Festivals, Syttende Mai and Homecoming celebrations.

Participation in the fall retreats, Spring Conference Conventions, district conventions and workshops has strengthened and given direction to our work. We have twenty-six circles, all meeting once a month for fellowship and Bible Study.

The officers for 1980 are: Mrs. Glenn Kinneberg, President; Mrs. George Solun, Vice President; Mrs. Steve Nelson, Secretary; and Mrs. Glenn Anderson, Treasurer.

As we bring to a close these past twenty-five years, we see a program projecting continued strength for the next twenty-five. We are already planning our first major activity--The 1981 ALCW Root River Conference Convention in April.

---Clara Roverud  
---Anita Anderson

#### Education

Directly or indirectly every member of Trinity congregation is involved in the education part of our church which is to teach the gospel of good news to God's people so they say grow in faith.

Parents bring their children to be baptized and the congregation receives them as members.

The Trinity Church women present each child with a plaque and the family receives newsletters of interest to nurturing a christian family.

Mrs. Judy Knutson has a nursery class for four-year olds of our community one morning a week at the church.

Pre-school Bible School is held for two weeks each spring. All four and five year olds of the community are invited and they attend this successful school taught by enthusiastic women. In 1980 many parents and friends attended the last session when Pastors Knutson and Davis held a closing program.

Our Sunday School program this year has had 156 students, 24 teachers and 15 substitute teachers. The students are pre-school through 6th grade. Pre-school through 4th grades meet in the church and 5th and 6th grades meet at Trinity Center. The Sunday School year coincides with the public school year. Two highlights of the year were the Christmas program and the picnic at the end of the year. Each year the Third graders receive Bibles, gifts of the Trinity Church women. The women also buy the Sunday School supplies.

#### Release Time

In January of 1962, the congregation voted to accept all liabilities and assets of the non-profit self-supporting Religious Training Association and include it within the corporate structure of Trinity Lutheran.

The congregation emphasized the tradition of its ministry in Christian education by approving the construction of a new education building. The 1928 parochial school building was sold to the school district and the new education building was erected in 1967 on the former E. J. Foss property. The upper level of this building contains the classrooms used for the release time classes.

While the new building was under construction, the release time classes were held in the village firehall and a lumber yard building.



Since 1955 the following have served as teachers: Miss Margrete Holthe, Mrs. Gordon Pitel, Mrs. Alfred Sylling, Mrs. James Evenson, Mrs. Donald Cjerdrum, Mrs. Rolf Hanson, Mrs. Andrew Kjone, Mrs. Herbert Solun, Mrs. Edward Nyrah, Miss Gudrum Muller, Mrs. Judy Jensen, Mrs. Jess Thompson, Mrs. Karen Levos, Mrs. Leonard Nyrah, Mrs. Almore Mathsen, Pastor Jess Thompson, Mrs. Helmer Ike, Mrs. Ken Knutson, Mrs. James Gray, Pastor William Davis, Mrs. Valerie McBrady, Mrs. Susan Engen, Mrs. Maria Ekern. Mr. Almore Mathsen has taught the Junior and Senior High release time classes since 1958.

#### Confirmation

Confirmation is a lifetime program of learning what it means that "I am baptized."

In January of 1972 at the annual meeting of the congregation, following a series of meetings for the congregation to study the new definition of confirmation and the reasons for considering earlier communion, Trinity congregation voted to adopt the following new definition of confirmation:

"Confirmation is a pastoral and educational ministry of the church that is designed to help baptized children identify with the life and mission of the adult Christian community and is celebrated in a rite."

At the same time children were permitted to receive the sacrament at an earlier age, thus separating the rite of confirmation and the time of first communion. The Rite of Confirmation was moved from the fall of the 9th grade year to the fall of the 10th grade.

For 7th and 8th grade students, the Board of Commissioners of Trinity Lutheran church has established this program: 1. Confirmation instruction, 2. Junior High Choir, 3. Sunday morning worship, 4. Release time classes, 5. Junior Luther League. The program of study continues through 9th grade with students participating in Senior choir and Senior Luther League. In the fall when students are sophomores, they are confirmed on Reformation Sunday.

#### Gold Band

Gold Band couples organization was active for several years. To be members, couples could have a combined age of 70 or less. This was the forerunner of the three Adult Study Groups that are meeting monthly in homes at this time. One minister is in each group. Study topics have been books of the Bible, current events and books discussing values. The ministers have conducted seminars and teacher preparation classes some years.

Pastor Engebretson believed that every age group should have its own organization. He organized the senior citizens of the community into the Golden Age Group. The group meets from April through December with one of the Circles as hostess and assisting with the program. This group plus all senior citizen church members are invited by the social service and outreach commissions to Maundy Thursday communion services followed by dinner.

---Bernice and Leonard Sylling  
---Helen Mola



## Altar Guild

In the early 40's, Pastor Mikkelsen formed the Altar Guild. Twelve ladies of the community were selected. Each group of two were responsible for two month's duty. There is no record of who these women were but these names have been remembered: Maria Ekern, Ines Fossum, Magna Hoegh, Hannah Kahn, Tilla Kjosme, Inga Jensen, Melpha Moore, and Charlotte Schmidt.

Prior to this time, one lady from each of the following organizations was chosen to serve for the entire year - Spring Grove Ladies Aid and Dorcas Society.

In the old days, all the altar cloths and sacramental linens were painstakingly sewn and embroidered by hand. Several ladies of the Spring Grove Aid remember making baptism towels and these were given to the parents as keepsakes.

Later, twelve additional members were selected, so that each pair of workers served for one month.

There are, at present, 52 volunteer members belonging to Altar Guild.

The duties have remained much the same through the years: - preparing the Chancel for Sunday services, care of linens, vestments and altar ornaments and washing and caring for communion glasses and vessels. Yearly duties are: cleaning storage closets, polishing brass, and of later years making banners.

In summary, the Altar Guild's function is to assist in creating a climate for worship.

---Anna Solun

## West End Cemetery

As stated earlier in the history printed in 1955, the Norwegian Evangelical Congregation of Norwegian Ridge purchased 10 acres of land for starting the West End Cemetery from Ingvald and Levi Muller. But the actual date of purchase was December 7, 1897. The amount that was paid for these acres was \$1000.00. An additional five acres of land was purchased for the Cemetery on October 2, 1961 from Mrs. Gustave Muller for \$2,500.00. On June 1, 1977 approximately one acre of land was purchased from the railroad for \$800.00.

As stated before, Halvor Lee, a parochial school teacher, was the first burial in the Cemetery on June 3, 1898. A monument commemorating this first burial has been donated to Trinity Lutheran Cemetery by Mr. and Mrs. Odell Lee, owners of Lee Monuments.

According to records obtained from Trinity Lutheran Church and Trinity Lutheran Cemetery, since the opening of the Cemetery thru June 30, 1980, there have been 1918 burials in the Cemetery. Since 1900 thru 1979, the average number of burials per year has been 23. The least number buried in one year

was 12 in the years 1926 and 1951. The most burials in any year was 39 in 1972. There were 808 people buried in the Cemetery by the Church before the West End Cemetery was started.

At the annual meeting of the Congregation on January 25, 1961, the Cemetery was opened to Non-Lutherans.

A large number of Trinity Lutheran Church members have served on the Cemetery Board over the years and many special projects have been undertaken for improvement of the Cemetery. We would like to mention just a few interesting things taken out of the Cemetery records:

1. We note that on April 18, 1941, Adolph Muller was hired as caretaker of the Cemetery for \$500.00 a year. This also included digging all graves. Since then, eight other caretakers have taken care of the Cemetery. They are Carl Kjos, Alphy Solberg, Bernt Berquan, Arthur Hovrud, Theodore and Hazel Omdt, Alden Solberg and Grant Selness.
2. A flag pole and base were donated to the Cemetery in 1946 by Mr. and Mrs. Oscar A. Dahle of La Crosse, Wisconsin, former members of Trinity Lutheran Church.
3. In 1948, flower beds were established in the Cemetery. Now each year the Buds and Blossoms Flower Club plant, weed and water the flowers in two large beds at the Cemetery and also around the Church.
4. In 1955, pillars on each side of the Cemetery entrance were erected by Percival Narveson.
5. Gerhard Flatin did a lot of work in getting the Cemetery records of burials brought up-to-date, when he was on the Cemetery Commission. Cemetery records are now much more complete than they were because of all the time that Gerhard spent in researching lots and burial places.
6. In 1973, under the leadership of James Sylling, who was Cemetery Commissioner at that time, the storage building at the Cemetery was repaired and moved to a higher elevation, put on a cement floor and repainted. Much improvement was done in the Cemetery under James Sylling's leadership including clearing land in the north end of the Cemetery and opening it up for gardens to interested families.
7. In 1975, Donald Guttormson donated two bronze plaques to be put on the entrance pillars to the Cemetery. We would like to close this Cemetery History with a quotation on these plaques taken from the Book of Isaiah:

"All flesh is grass and all goodliness thereof is as a flower. The grass withereth and the flower fadeth, but the Word of our God shall stand forever."

The preceding information was obtained from the Church office with the help of Frances Qualey and Lois Wilhelmsen, Church secretaries and Odell Lee.

---Harold Omdt

#### Norwegian Ridge Cemetery

At the August 8, 1963 Commissioners meeting, they went on record as favoring a "Memorial Marker" for the Norwegian Ridge Cemetery which is located ad-

jaent to the church. At the meeting on April 2, 1964, the proposal was made and accepted to accept Professor Running's drawings and plans and have it erected as soon as possible. Provision would also be made to adequately memorialize all the pioneers who were buried in that cemetery. In 1965 footings for the monument were laid and completed in time for the 110 Anniversary Celebration.

In 1969, the Commissioners proposed and accepted the idea of purchasing a brass book for the cemetery to list all the names of the people buried there. A stone stand for the memorial book was purchased in 1970 and also a spotlight was installed to light up the monument. Percival Narveson spent countless hours going thru the church records to obtain the names of the pioneers that are in the brass book.

In June of 1978, a request was made by the City of Spring Grove to clean up the stones that were laying in a pile at the old cemetery so a special meeting was held and decided that something had to be done. Under the direction of Howard Burtness and together with the help of many of Trinity's members, work was started on cleaning up and setting in concrete the old grave stones.

A special stone, designating Howard R. Burtness as the director, was also lettered and set up. It is now quite interesting to be able to read the names, on the various stones, of the early pioneers who lived and built our church and our town.

-G.M.R.

#### Organists

Miss Inga Jensen who had faithfully served as organist for forty-seven years, died in 1954. In the two years that followed, Mrs. Oscar Engebretson, Maria Myrah and Mrs. Albert Kjelle filled in as organists. In 1956, we were fortunate in securing the services of Mrs. Obert (Virginia) Dahle. She started in early childhood to play the piano, and was the pianist during her high school days. After that she spent five years continuing piano and some organ study. For twenty-five years she has faithfully and efficiently served our congregation and we pray that she may enjoy the new organ and continue with us for many years to come. As we thank her today, we also give thanks to God for providing faithful organists these "One hundred, twenty-five years". Organists are such a vital part of the church service and we praise God for them.

---Gudrun Muller

#### BIBLIOGRAPHY

Trinity Lutheran Church Newsletters

Minutes of the Congregation

Minutes of the T.L.C.W.

the 125th Anniversary Celebration

November 1 and 2, 1980

Trinity Lutheran Church, Spring Grove, Minnesota

Saturday	3:00 - 5:00	Confirmation Reunions Music Greetings
	5:00	Luncheon
	8:00	"Our Heritage" - a slide presentation Greetings: Former Pastors Music
Sunday	8:45	Worship with Celebration of Holy Communion
	9:30	Coffee Fellowship
	10:45	Worship with Celebration of Holy Communion
	12:00	Pot Luck Dinner
	2:00	Anniversary Service Rededication of the Sanctuary Greetings: Sons of the Congregation Music
	3:30	Coffee

Saviour, now the day is ending,  
And the shades of evening fall,  
Let thy holy Dove, descending,  
Bring thy mercy to us all;  
Set thy seal on every heart,  
Jesus, bless us ere we part!

