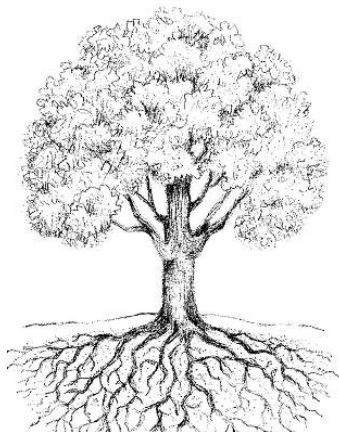
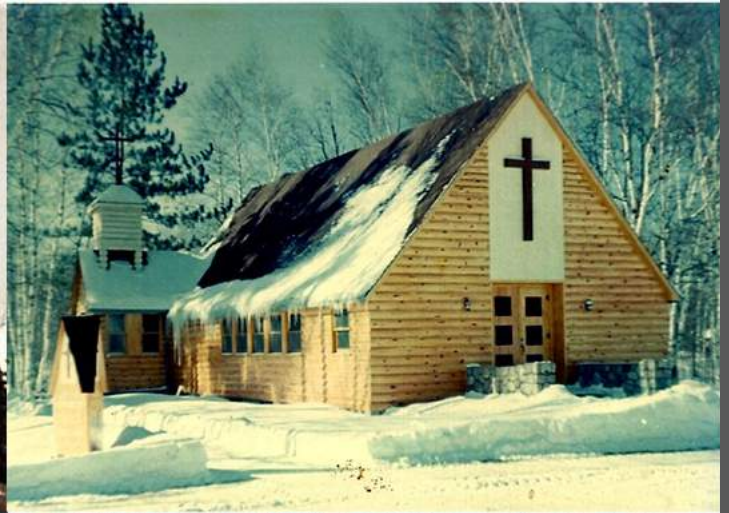


Salem Lutheran Church

A History

1920 ~ 2020



100th Anniversary Celebration
August 29, 2021

**Rooted in Christ to Love,
Grow & Serve**

An Historical Tour of the Salem Lutheran Church

Foreword

"From Timber Line to Timber Line"

The territory of lakes and woods that are now organized into townships and the village of Longville, was once a frontier with few neighbors. Although loggers may have been in Minnesota as early as 1819, it wasn't until 1837 that treaties with the Sioux and the Ojibway "authorized" logging that would eventually reach to the southern shores of Leech Lake. In 1871, the year the Indian ceased to be a "foreign national" and became a "ward of the government," the Northern Pacific was "granted" rights to the vast timber lands stretching from Brainerd to Leech Lake.

On January 7, 1890, the celebrated lumber baron, Frederick Weyerhaeuser and his associates purchased the remaining grant holdings of the Northern Pacific Railway in northern Minnesota, which included multimillion acre tracts between Whitefish and Leech Lakes. In 1893 he purchased the Pine Tree Lumber Company with its sawmill at Little Falls. Weyerhaeuser also bought the St. Anthony Lumber Company. The deal included the sale and transfer of "all the standing pine around Leech Lake, as well as the railway with all of its equipment and franchises."

Soon Weyerhaeuser's operation pushed into the territory where Longville is now located. The old railroad grade from Cross Lake to Longville had been built in 1890, the locomotive and steel rails being hauled across country on logging sleds from Jenkins.

James A. Long, who would loan his name to Longville, was appointed foreman

of the Cross Lake logging operations for Weyerhaeuser. Long came from New Brunswick, Canada to Minneapolis in 1885 at the age of 19 to "learn the logging trade." He worked for his older brother, Patrick. Hired by Weyerhaeuser, Long became a "walking boss," having responsibility for several camps. "By the time the tall, sandy-haired, raw-boned, clean shaven Irishman reached Cass County, he already had a growing reputation of being a rough jack" (*Logsleds to Snowmobiles* edited by Norman F. Clarke). It's reported that Long was a good judge of character. One day at the Longville camps, "a small man wearing a new suit and new shoes applied for a job. Jimmy took one look at him and said 'You smoke don't you?' 'Yes,' came the reply. 'Do you wear a belt?' asked Jimmy. 'Nope!' 'Well then I can't hire you, because you'd spend all of your time rolling cigarettes and pulling up your pants!'" (*Logsleds to Snowmobiles* edited by Norman F. Clarke).

The first logging camp in the area, the "Girl Lake Camp," was built in 1894. Some 15 buildings were constructed, including a large barn or stable for the horses used in logging, a blacksmith shop, a large bunkhouse, a large cook shack, and a company office. The camp cut timber south of the Reservation line.

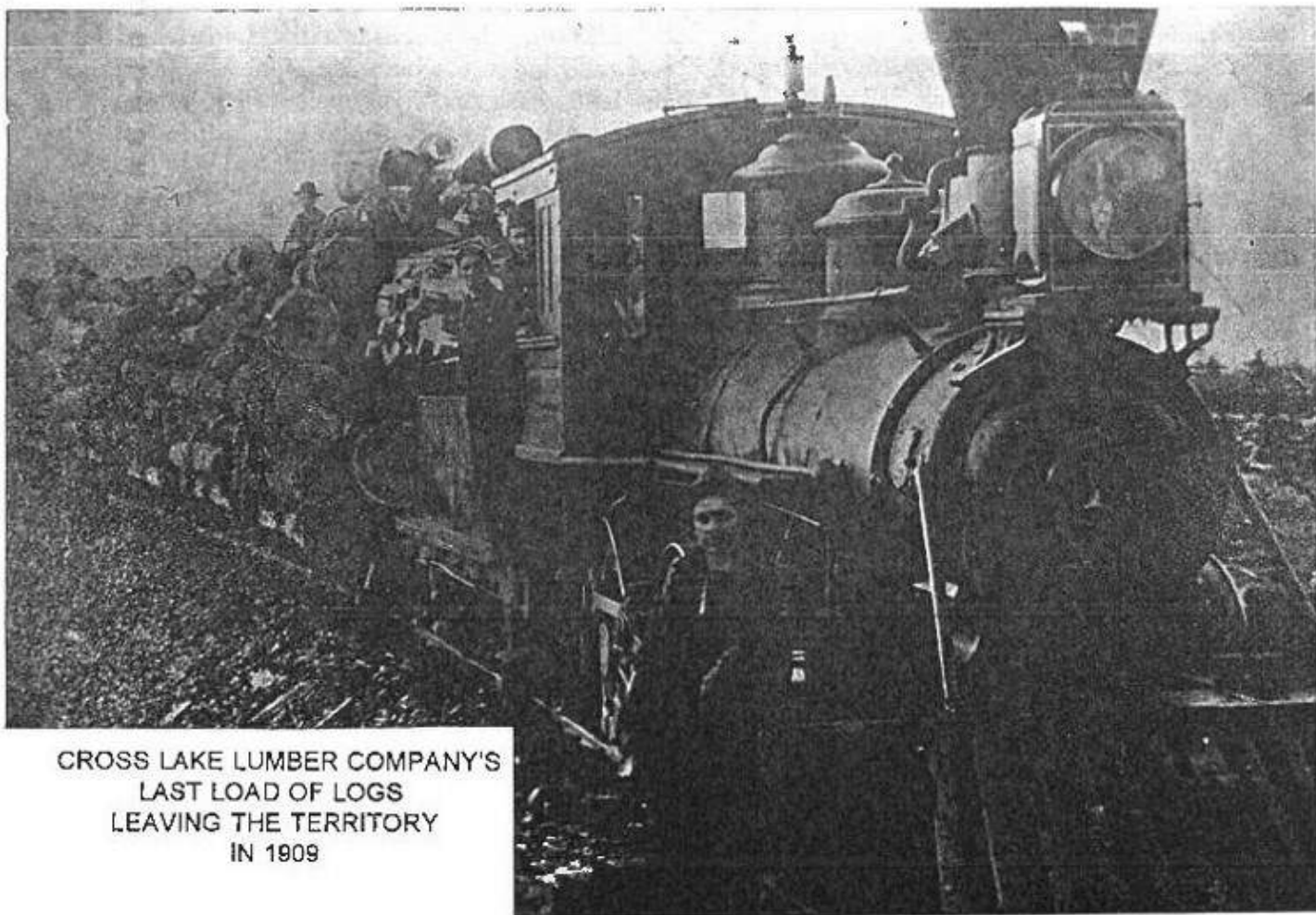
Logs were piled on the ice on the lakes all winter and in the summer hauled by railroad on what is now called the "Old Grade" to Cross Lake where they were dropped below the dam and floated down

the Mississippi River to the mill at Sartell or on to Minneapolis. Two wood-burning steam engines made 3 trips daily to Cross Lake. The train had an engine, a long string of flat cars for hauling logs, and a caboose with benches along the sides for passengers to ride on. A third train did the local loading and switching. The last logs were loaded out of the Longville area in the summer of 1909. The main rail and many spurs were removed in 1911 leaving only tote roads.

On August 13, 1894 the United States Congress granted the Northern Mississippi Railway Company the right to cross the Leech Lake Indian Reservation, making it possible for Weyerhaeuser to negotiate with the Indians for the "sale" of timber. The railroad was built to Pine Lake and Long Lake during the summer of 1905, and the logging operation began on the

Reservation in the fall and winter of 1905-1906. The seven area logging camps employed about 125 men at each camp. When logging operations were moved to "Headquarters Bay" on Leech Lake, just northeast of Brevik (Norwegian for "wide bay") in May of 1908, logs were dumped into Leech Lake and towed to the Weyerhaeuser Mill in Walker (site of the public beach).

In September of 1908, Jimmy Long married Grace Gillespie, a girl from Pine River, and they made their first home at "Headquarters Bay." They had two children. After the logging was completed along the Crosslake line, Jimmy Long was employed by Weyerhaeuser at Prairie River, near Balsam, Minnesota, east of Big Sandy Lake. In 1914, Long followed the Weyerhaeuser concern to the Pacific Northwest where he worked in camps in



CROSS LAKE LUMBER COMPANY'S
LAST LOAD OF LOGS
LEAVING THE TERRITORY
IN 1909

Idaho, Washington, and Oregon. Long was superintendant of Boise Payetta Lumber Co., owned by Frederick Weyerhaeuser in Boise, Idaho. This company is known today as Boise Cascade. Long died in 1941 and is buried in Minneapolis.

Jefferson G. Dawes of Pine River purchased and platted the piece of land east of Girl Lake, and built and operated the Hotel Dawes Block in 1904. James Long negotiated for the establishment of a post office which was named "Longville," and he was the first postmaster. Longville was first incorporated as a village in 1906 with William Locke, owner of the general store, as the first mayor.



Jefferson and Ammarilla (Barclay) Dawes.
Mr. Dawes platted Longville and built a hotel in
1904.

Mail delivered three times a week was accomplished by horseback, traveling narrow trails around Lake Wabedo. When the road to Pine River was completed a stage line operated by Bill Burrell served the territory. The road followed much of the horseback "path" of the early trailblazers which took the easiest route around the stumps and swampy low spots. The stage from Longville to Pine River took one day each way to complete with a rest and lunch stop at Pontoria. Along Bill Burrell's Longville route Mrs. Saul Whitted

had the "Wabedo Post Office" in her farm home after 1911. Jim Tripp, Jr. had the first "Pontoria Post Office" after 1912.



William Burrell, the first stage coach driver and
mailman on the Longville to Pine River route

At the "Good Roads Picnic" held in the summer of 1921, State Senator P.H. McGarry was the speaker. He urged everyone to vote for Amendment No. 1 which was the beginning of the present State Highway system. In his speech he said, "Who knows, perhaps you people here in Longville *might* have a state road someday." His prophecy came true when State Highway #84 was constructed, still with all the original twists and turns intact.

As the Longville area was logged off, the stripped land was sold for a bargain. This attracted a number of new settlers who established homesteads in the timbered northland. Longville was the trading center for the Indians from Sugar Point, Bear Island, and Big Boy Lake.



citizens gathered in front of the old hotel in Longville, probably on Sunday after church

a scene from the "Good Roads Picnic" in Longville



Many of these young Indians became skilled log drivers and usually worked the boom, loading cut logs. When the Soo Line was built through Remer, Boy River, and Federal Dam, Indian trade in Longville was reduced, although homesteaders continued to trade their farm products for

the wild rice and berries of the Indians. Charlie Mitchell, a Frenchman married to an Indian, could speak both the Chippewa and English languages.

Television, radio and telephones were alien to the frontier as were automobiles and electricity. The first telephone line came in 1919 and was operated by Mrs. Fred Jordan. For entertainment, dances were held wherever there was room with music provided by the Daniels family, the Woodfords,



Longville's main street as it appeared in 1927: Longville Hotel, Orton's store, .
Ed Johnson Blacksmith shop, Ralph Fuller's store



Fishing the Boy River in Longville, 1927

and in later days by the Mills family. Many enjoyed Ed Daniels' comical jig as he played the fiddle. Ardell Craig organized the "Longville Cornet Band." George Englehart organized the first baseball team. Sunday afternoon baseball (weather permitting) was a pastime enjoyed by the whole family. The women watched from under the shade of trees or under their parasols, while catching up on local happenings—with perhaps one foot rocking a buggy, or one eye on children romping nearby. Basket socials were also held. Hunting and fishing were fantastic! Ardell Craig put in a saw mill and cut lumber for the settlers. He was also the village blacksmith. Henry Manders was the chief carpenter and helped build many homes in the area.

By 1914 Inguadona township was organized. Inguadona is a Chippewa name meaning "lake divided." The great barrier to travel was the narrows between Upper and Lower Inguadona lakes. This was a shallow portion of water which tended to remain open even in winter. A bridge was built in 1914 making it possible to cross without fording the stream with horses. The building of the bridge made a mail route possible three times a week from Remer to Inguadona. The Inguadona Post Office was operated by George Woodley. Adolph B. Metzger (husband of Victoria Clark) was the mail carrier. The Inguadona Post Office was closed in the 1930's with mail now routed from Longville.



Above: local Chippewa at the Longville "Good Roads Celebration"

Below: scene from the "Good Roads Picnic"



It is in this context, the legend of the logging enterprise, an era full of rich historical lore, that the fledgling congregation soon to be named Salem Lutheran Church emerged.

(The preceding account of the history of Longville and Inguadona was drawn from the following sources: "Memories of A Happy Life" by Victoria (Vicki) Clark Hagen; "Early History of Longville, Inguadona and Area" by Mrs. Carl (Betty) Showalter; "A Pioneer Is Remembered" from the November 4, 1982 issue of the *Pilot Independent* newspaper, Walker, Mn; "Early History of Longville" by George W. Englehart written in 1948 and 1958; "1920 Good Road Day Celebration" from the October 14, 1981 issue of the *Northwoods Bulletin*; "Longville As I Remember It Years Ago" by Mrs. George (Jessie Rose) Englehart; "Pioneering With The Fords" from the October 21, 1981 issue of the *Northwoods Bulletin*; and *Logsleds to Snowmobiles: A Centennial History of Pine River, Minnesota 1873-1973* written by the citizens of Pine River and edited by Norman F. Clarke. Photo credits: Charles & Gloria Larson, *Logsleds to Snowmobiles: A Centennial History of Pine River 1873-1973*, Vernon Garner, the Butterfields, and Marland Showalter.)

The Early History of the Salem Lutheran Church

"Roots & Fruits"

(This first chapter of our congregation's history is recalled by Alverna Vangen Anderson, charter member of Salem Lutheran Church. Alverna's account has been edited briefly to include additional recollections gleaned especially from the notes of Betty Clark Showalter and the written memories of Victoria Clark Hagen.)

The Salem Lutheran Church was organized in a little log cabin on the east shore of Lake Inguadona on December 27, 1920. Ironically, the log cabin still stands, although the original church is long gone but not forgotten by the few remaining who worshiped there.



cabin home of the Vangen family where Salem was organized in 1920

I was only eleven years old when the organizational meeting took place, but I remember it well. Worship services had been held in various homes in the community whenever a preacher was available. The original church was a mission church and was served by Rev. L.J. (Lars Jens) Jerdee of Bemidji, a northern Minnesota field missionary ("secretary") for the Evangelical Lutheran Church, who came whenever time and weather permitted which was not too often since he also had other congregations in surrounding communities.

As I recall there were fourteen people gathered in the living room of the log cabin. Those present were: Sievert



L.J. Jerdee, Lutheran field missionary, who served Salem prior to its organization

Berkness and his daughter, Carrie; Tillie Beck; John Thompson; Christen Kragtorp; A.A. Vangen; Mr. & Mrs. Ben Clark; and the John Vangen family consisting of Mr. & Mrs. John Vangen and daughters, Thelma, Alverna and Berneill. Also present was Rev. Marcus Tufteland who had come fresh from the Seminary to serve churches in Cass Lake, Remer and Inguadona, and also the Boy River church when it was organized. Since the meeting was for the organization of a church, and the members present were all in accord, the business meeting was soon accomplished and officers elected. After a prayer service everyone enjoyed coffee, cake and conversation.

A word about those present and how they happened to be in this area. With the exception of Mr. & Mrs. Clark who had

lived in the area for several years, all the other members were from Heron Lake and the Lakefield area of Jackson County, Minnesota and had recently moved here.

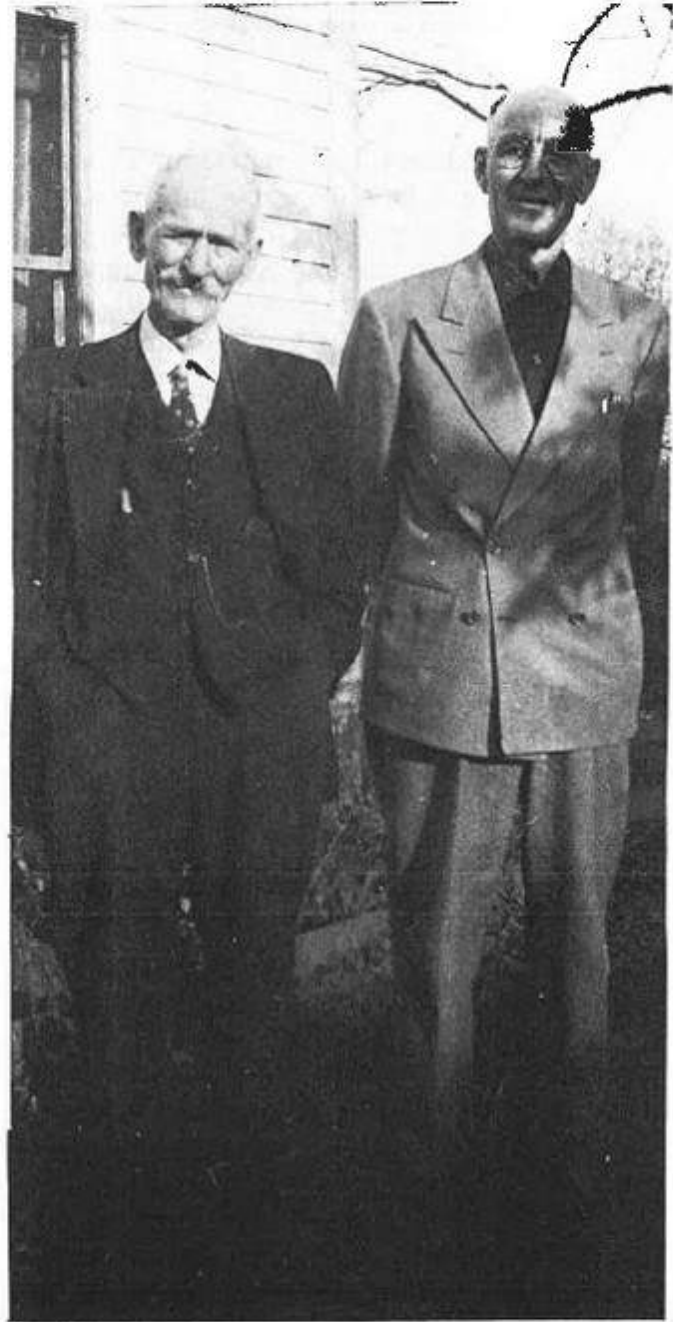
In 1910 and 1911 many people were speculating in the wilderness area of Northern Minnesota. The State land office was offering the tax delinquent land abandoned by the big logging companies to the public for \$2.50 per acre. Many people had taken advantage of the low prices, bought an acreage and doubled their money by selling to the flood of immigrants who could not afford the prices of the farming lands in the more fertile prairie areas of the State.

A group of members from the Salem Church in Heron Lake and the Belmont Church in Lakefield formed an association to take advantage of the low land prices in the north. These people were all Norwegians, many of them immigrants and well known to each other. In 1911 they appointed Sievert Berkness and John Vangen as scouts to find a suitable area to buy. Since both men had vacations coming they decided to spend two weeks looking for land available in the north.

After a few adventures they finally found land to meet their requirements on the east side of Lake Inguadona in Cass County. However, the land could only be reached by boat in the summer time, since the only existing roads were logging roads used only in the winter when the lakes were frozen. Finding the land suitable and well timbered, and with the promise of a road and bridge over Trelipe Creek, they put down payment on all the land from Trelipe Creek on the south to Boy River on the north. This included the whole lake shore on the east side of Lake Inguadona.

The land was divided among ten or twelve members of the land association. Some resold their holdings, others held them for the stumpage on them, and a few moved north to make new homes on the

lake. By 1918 there were five homes on the east shore, and all of the residents would become charter members of Salem Lutheran Church.



Sievert Berkness and John Vangen, pioneers instrumental in establishing the original church at Inguadona

A brief review of these members. Mr. & Mrs. Ben Clark and their two daughters lived on the west side of the lake and were not of the group who bought the eastern shore. Ben Clark was originally from New Brunswick, Canada and was a friend of Jimmy Long, superintendant of the Northland Pine Company. Ben worked for Jimmy as a scaler (one who appraised trees) and timber cruiser (the man who went ahead and marked or "blazed" the trail, deciding what trees to cut within prescribed boundaries). Later, Ben worked as a surveyor for many years. The Clark family moved to Longville in 1906 to be nearer Ben's work in the height of the logging operations. Mrs. Clark and their daughters arrived in Longville by riding in the caboose of a logging train from Jenkins. They lived in the "company

house" on the river in Longville. In 1908 they moved to "Headquarters Bay" on Leech Lake (Brevik vicinity) and then to Blackduck, Minnesota where Ben worked for timber companies. Several companies were in operation, including the Weyerhaeuser Company, Willow River Land Company, Pine Tree Lumber Company as well as the Northland Pine Company. In 1910 the Clark family bought a large acreage and lake front property on lower Lake Inguadona and built their farm home.

A school at Inguadona was built in 1910 called the "Clark" school, renamed the "Ford" school in 1911, and finally, the "Inguadona" school in 1915. The Inguadona School became consolidated with the Longville School in 1920.



The Clark family: Elizabeth, Victoria, Barbara and Ben

Mrs. Clark (Barbara) was born in Bavaria and was raised in the German Lutheran faith. Since there was no church of her synod closer than Aitkin she was glad for a Lutheran Church to join and proved to be a staunch member of Salem. Their daughter, Elizabeth (Mrs. Carl Showalter), was a member of the first confirmation class. In these early years traveling ministers or missionaries of various denominations (such as Rev. Smith and Rev. Jenkins) held church services in homes or at the school and often stayed at the Clark home. When there was no minister, which was most of the time, they held their own Sunday School with lessons chosen from the Bible.

Miss Tillie Beck (Peterson) was a rural school teacher who taught several schools in the area. Teaching contracts commonly prohibited married women from teaching. Tillie was Josephine Vangen's sister. She became Salem's first organist. Her father, T.O. Beck, built a log cabin on his property in 1912. He was a fisherman from Norway and spent many hours on the lake where fishing was excellent. When he grew too old to take the cold winters, he moved south to live with another daughter. Tillie married and lived near Wilmar, MN, but loved to come to "Cass" to visit.



Miss Tillie Beck, rural school teacher and Salem's first organist

John Thompson lived in the area for only a few months and moved away to find work. He and his wife, Blanche, had two daughters, Fayne (Scott) and Elaine.

Christ Kragtorp was a bachelor, a retired farmer, and lived on his place until age and ill health caused him to move back to Lakefield.

A.A. (Anders) Vangen and his wife, Maren, and three of their children moved north in 1912 and began carving out a farm in the wilderness. Two of his children moved to where work was more plentiful, leaving only Tom to work on the farm. Anders and Maren both lay in the Inguadona Cemetery.

Sievert Berkness built a home on the lake and with his daughter, Carrie, tried to make a living there. There was not much demand for carpenters in the area, and since he owned a restaurant in Heron Lake they returned there about 1925. He is buried in Heron Lake, MN.

John Vangen stayed in the area the longest. By hard work he managed to make a living from his farm. They had two more daughters, Dorothea (Felton) and Helen (Carpenter), who grew up on the farm. John was a sturdy fellow, always interested in church. After the marriage of his daughters and the death of his wife he sold the farm, reserving acreage for a cabin and lived between there and Longville—still a member of Salem, until ill health overtook him. He spent his last years in a rest home in Pine River. John, his parents, his wife, two daughters, a son-in-law, and a granddaughter, all sleep in the Salem Cemetery.

The Salem members lost no time organizing and getting busy on their project. Less than three months after the organizational meeting they adopted articles of incorporation and a constitution, and the congregation became a recognized member of the Evangelical Lutheran Church Synod. Salem was considered a

mission church and the Synod supplied a part-time pastor. The responsibility and expense of building the church was up to the congregation.



Josephine and John Vangen

At a special meeting on February 13, 1921 a building committee was named. Sievert Berkness was named chairman, a good choice since he had already built two churches in the rural Lakefield area. He presented plans for a building 24' x 30' which was more than adequate for Salem at that time.

While it was still winter the men cut logs and skidded them to a site where they could be sawed. Sievert Berkness donated an acreage adjacent to the new road that had been built. There was ample space for the church and cemetery. Those who didn't have suitable timber on their property donated money for the saw bill. During the summer a portable saw mill was engaged and the logs were sawed and stacked, ready for the building. Berkness had a small shingle and lathe mill which

turned out enough cedar shingles for the roof and laths for the interior. The money for the windows, nails, paint, cement, and items they couldn't produce themselves

was solicited from the businessmen in Remer, Walker, and Longville. A generous donation was also received from the Salem Church in Heron Lake, where many of them had been members.

In 1922, between potato planting and haying time the men would assemble to work on the church. Everyone worked from early morning until evening. They didn't even stop at noon. The women folks make the picnic dinner and carried it to the church. Being mainly Scandinavians they required coffee breaks morning and afternoon, too, and I recall carrying

carrying coffee in a gallon pail slung on a stick since it was too hot to carry by the handle. It was toted half a mile by two little girls, one on each end of the stick. By early summer the church was finished.



Lathe and shingle mill used in constructing Salem. *Left to right:* Sievert Berkness, Tillie Beck and Carrie Berkness.

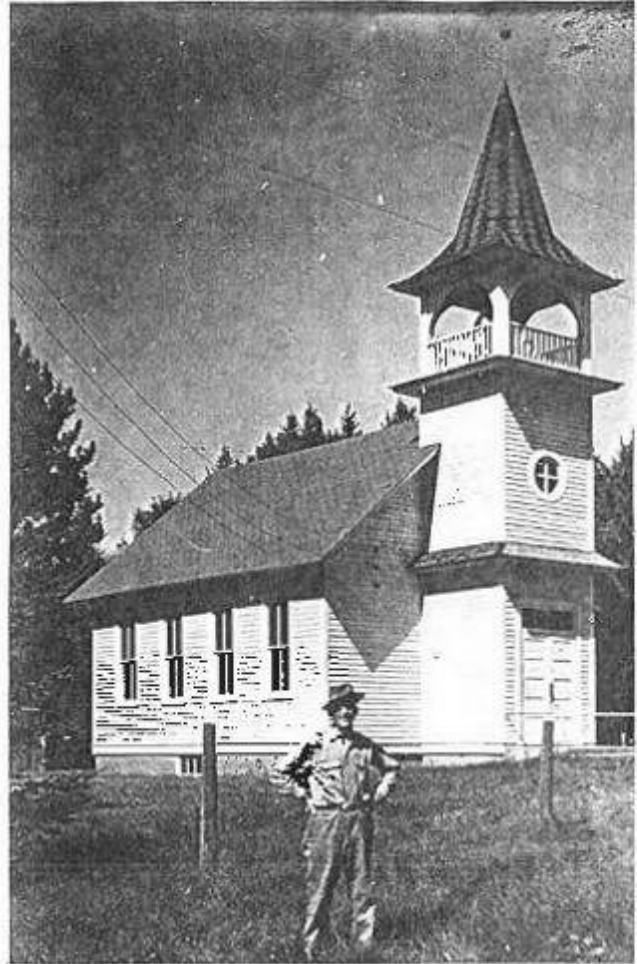


engine which powered the mill used in making wood products for the construction of Salem

All the labor was donated. Even the plasterer, Edward Olson from Heron Lake asked only for his railroad fare, and board and room. The building, when finished, had a domed ceiling. It was a prairie gothic style of wood frame construction. It was a neat, pretty church, though small. Pastor Morris Thompson who served the Remer, Inguadona and Longville parish from 1935-1938, also establishing work at Boy River, wrote, "I remember Inguadona as the pretty small church in the pines with the wonderful and faithful family of John Vangen." As a result of hard work and careful planning the church, when finished, was all paid for—even to the last coat of paint.

"I remember Inguadona as the pretty small church in the pines with the wonderful and faithful family of John Vangen."

It is truly said, "God works in mysterious ways his wonders to perform." In 1921 two churches in Heron Lake, MN, decided to consolidate. They were the



Salem Lutheran Church at Inguadona, dedicated in June, 1922
(John Vangen is in the foreground)



Salem, Inguadona

Norwegian and Swedish Lutheran Churches. Since both had good church buildings, it was decided to use the Swedish Church which was largest, and to sell the Norwegian Church. Since the Swedish building was fully equipped, that left all the furniture in the smaller church to be disposed of. The members of the Salem Church offered all the church furniture to Salem at Inguadona, providing they would pay for the crating and shipping. It was gladly accepted. So when the church was finished the furnishings arrived. Besides the pews, it consisted of the organ, pulpit, baptismal font, altar and altar ring. The altar, pulpit, font and pews had been handmade by Sievert Berkness at Heron Lake. The altar contained a beautiful picture of Jesus in Gethsemane. There was also a brass chandelier

containing 8 kerosene lamps. The new Inguadona congregation also acquired the bell from Heron Lake for a cost of \$75. Anticipating its procurement, an entryway bell tower had been added to the original plans.

We had a deep affection for the church bell. It was purchased when the Salem Church of Heron Lake was built. Money for the bell was earned by the "Peiga Ferenning" (Young Women's Association), of which my mother was a member. They earned the money from ice cream socials, fancy work sales, etc. The bell was cast somewhere in the east. It had a deep clear tone that distinguished it from all the other church bells in town. It was always rung for Sunday School and church services. At funerals it tolled out one stroke for each year of the life of the



The original furnishings at Inguadona photographed on Confirmation Day, 1937

deceased. It always rang on New Year's Eve.

When the bell came to Inguadona this same pattern continued. I can remember listening for the bell on New Year's Eve. In the cold night air it could be heard for miles, and many people paused in their New Year's celebrations to listen for the bell as it tolled twelve strokes for the dying year, a pause for two minutes, and then a joyful peal that ushered in the New Year. As the closest member to the church my father assumed the duty of janitor and so it fell to his lot to light the fires in the wintertime and to ring the bell, a service that he faithfully and gladly performed. The last time I heard the bell ring was when it tolled for his funeral—a fitting tribute to his years of devotion to his Lord and to Salem. The bell and a short pew are all the tangible things that remain of the church at Inguadona and the former church at Heron Lake.

The church was dedicated in the summer of 1922, still smelling of cedar shingles and fresh paint. It was an all-day affair and people came from Longville, Remer and Brevik to help us celebrate. There were several church dignitaries there, but all I recall was my pride as mother and Aunt Tillie sang a duet. I also recall the food booth set up to feed everyone. Many folks brought picnic dinners and a booth was set up across the fence, outside the church property. The founding fathers had been brought up in the teachings of the Hauge Synod, a very strict group who remembered that Jesus chased the merchants and money-changers from the temple. Consequently, they would not condone money changing on church property. From their station across the fence, Inguadona members sold sandwiches, coffee and ice cream cones to those who came without food. I don't remember how they managed the hot coffee, since there was no such thing as electric urns in those days!



The nearly one hundred year old bell which came from Heron Lake, Mn



the bell, bearing the inscription, "The Young Ladies of the Salem Church, Heron Lake, Mn, 1904"

Soon after the church was built other families moved into the area. Among them were the Walter Lilyquist's, the Bandemer's, the John Sogge's—all with families. Some families from Longville, including the P.M. (Peter) Mickelsen



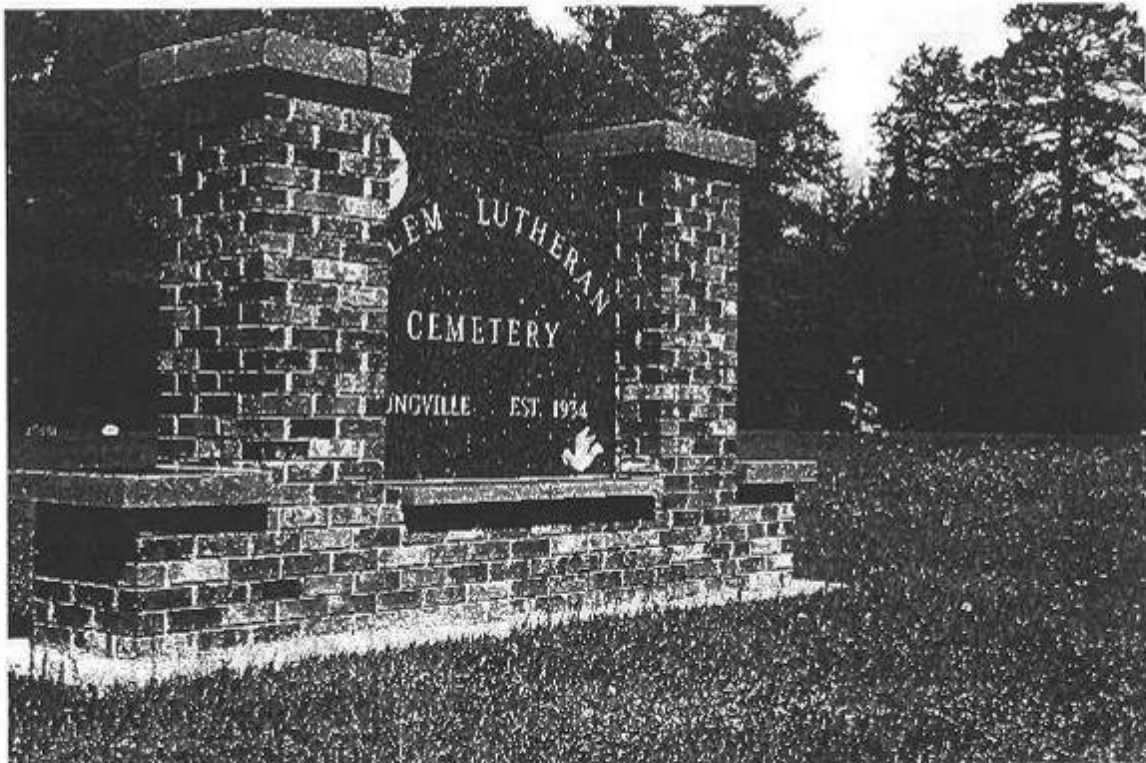
cornerstone from the original church

family, became regular attendants at church. It soon became evident that the building was too small and not central enough to serve the growing congregation. Also, most of the original members had moved away or been laid to rest in the cemetery. The logical place for the new church was Longville, so the old church was sold and moved to Remer where it served as a meeting place for the Missouri Synod Lutherans. They bought everything, including the furniture except the bell and

one short pew. After a few years that church disbanded and it was heartbreaking for us who had loved the old building to see broken windows and graffiti-covered walls.

It soon became evident that the building was too small and not central enough to serve the growing congregation.

The cemetery at Salem was constructed once the church was completed. Many of the trees on the property had been felled and used for lumber in the church, so many big stumps remained. There were also many large rocks to be moved. It seemed like an impossible job, but Nels Larson, a lumber jack who lived on Boy River, came with his big logging team and pulled the stumps



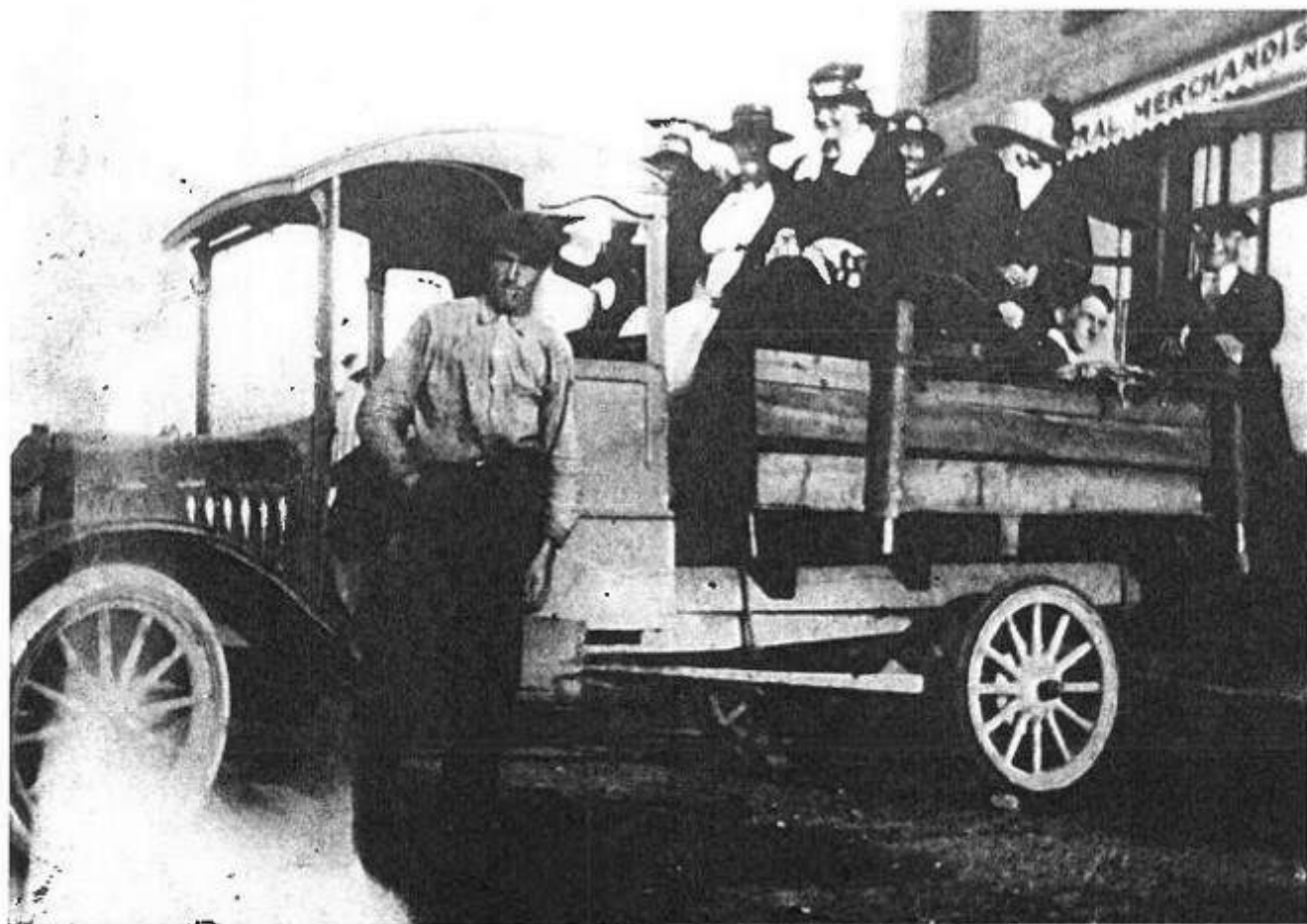
Salem Lutheran Church cemetery as it appears today

and moved the rocks. Then, with a big breaking plow he plowed the area. The ground was worked down as best they could and seeded to grass. When asked for his bill, Nels replied, "I don't want any money, just promise me when my time comes you will bury me under the big pine over there." He died soon after and his 1932 grave beneath the pine was the second dug in the cemetery, preceded by Nels Lilyquist in 1928.

John Vangen took care of the cemetery for as long as he lived by the lake. The grass was mowed—sometimes with a scythe or a horse-drawn mower and later by a powered lawn mower. Walter Lilyquist assisted in these early years, mowing the church and cemetery lawn with a team and mower. The task was

crude by today's standards, but at least the grounds didn't grow up to brambles and weeds. For them it was a labor of love. They would be proud of the way the cemetery looks now.

It is interesting to note the means of travel for those early pioneers. The best roads were gravel roads and the poorest were old logging roads. Since there was no snow-plowing in those days, the best means of travel in the winter was with horses and a sled. In the spring when the frost went out even the gravel roads were mostly mud holes, and the schools closed down for mud vacation. Our church activities were often greatly hampered by the road conditions. At Salem most of the congregation walked to church, some of them up to three miles. Some came by



Riley Ford (Gloria Larson's father) and his Model T truck, transporting missionaries to Hackensack, Mn in 1922 or 1923. In the winter, Riley used the truck for a school bus.

boat, and a few had Model T's they used in the summertime.

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The railroads at that time were still the primary means of travel between towns. The Soo Line which passed through Remer had two passenger trains a day except Sundays. The one from Bemidji met the one from Moose Lake at Remer at noon where they both stopped for lunch. When Rev. L.J. Jerdee, mission pastor, served the Remer Church he would come from his home in Bemidji on Saturday, stay with some parishioners overnight and return on Monday's train. Since he had a church in Cass Lake, too, he would hold services at Remer about every third Sunday. When it was possible, someone would pick him up after church in Remer and bring him out for a 3 o'clock service which was held in various homes. It was necessary to take him back to catch the noon train at Remer. Since it was twenty miles to Remer from our community it was too far to go with a team. Later on, when we got our own pastor, we had church services every other Sunday.

Our first regular pastor was Rev. Marcus Tufteland who came to us fresh from the Seminary. It was his first call. He served the church at Cass Lake, Remer and Inguadona and, at first, came by train. Later, when he owned his first car, a Model T Ford, he would often come as far as Inguadona on Saturday afternoon, go to Remer early Sunday for confirmation classes and church, and return to Salem for a 3 o'clock service. He generally stayed at our house on those occasions and we

looked forward to his visits. He had a fine tenor voice and with mother's sweet soprano and Aunt Tillie's alto, with three little girls helping out, and with the old pump organ, we made the rafters ring. The old gospel hymnals were gone through from cover to cover and we sang every song we knew. I can still remember taking turns holding the kerosene lamp so we could see the notes and words. Those evenings are still one of my favorite memories. Dad didn't sing, but he loved music so his job was to keep the coffee pot hot.

The old gospel hymnals were gone through from cover to cover and we sang every song we knew.

Rev. Tufteland married a lovely girl from Cass Lake and left us in 1924 to take a parish in Aneta, North Dakota near his family home. In later years after he retired, he returned to Longville to fill in for a pastor on leave.

My attendance at Salem was interrupted somewhat when I went away to school in 1925. Later, as a rural school teacher I could not attend regularly. When I married in 1935 I was too far away to attend, but I was married at Salem and all of my children were baptized at Salem. There are others who can recall the church's history after 1925.

The first Salem Church is long gone but its memories will be with me until the Lord calls me home. God's blessings surely were on Salem. His grace was evident in the building of the first church and in the way the congregation grew. After the new Salem was erected in Longville it still continued to grow and has again outgrown its building. A new, bigger



Rev. Marcus and Mary Tufeland
and their son, Kenneth
(1920-1924)

building will soon be ready to hold the larger congregation. It would be sad, however, to think that the zeal and labor of those charter members might be forgotten. They took upon themselves the big job of providing a building so that the Word of God would be planted in the wilderness and that their children might be taught His will. With their devotion and dedication they left an example and legacy for us to follow, as we strive to do God's will.



Rev. Marcus and Mary Tufeland
(after retirement)



Alverna Vangen Anderson
(charter member of Salem)

Later History of the Salem Lutheran Church "Branching Out"

(Chapter two of Salem's history is recalled by Dorothea Vangen Felton, Alverna's younger sister. A variety of other archival resources was also utilized in reconstructing the events of Salem's more recent history.)

During the years between 1925 and 1945, Salem, still a mission church, continued with Bible School, Sunday School, and an active "Ladies' Aid." The Sunday School was organized on May 5, 1929 with an enrollment of 9. The women met once a month at different homes, the men joining us when we met on Sunday afternoon. Summer Vacation Bible School was always followed by a picnic, with entire neighborhoods participating. Ice cream socials were a highlight of the summer. Many gallons of ice cream were "cranked out", using Jo Vangen's special custard recipe served with cake at Walter Lilyquist's or John Vangen's. This event was a fund raiser as well as a great social occasion.

After World War II, the local families had dwindled to a mere handful, but several families in and around the Longville area were regularly attending services at Salem, Inguadona. We were again being served by pastors out of Remer or Walker about twice a month. Among them were Rev. J.C. (Joseph) Jerdee (1925-1931) serving Salem from his resident ministry in Cass Lake; Rev. Alfred Gunderson (who served our congregation twice: 1931-1934 and 1938-1943); Rev. Hans H. Magelssen (who served at Walker from 1920-1938, helping out at Inguadona when we were without a pastor); Rev. Clarence H. Johnson (1934-1935); Rev. Morris A. Thompson (1935-1938) who established work at Boy River and served Remer, Inguadona, and Longville; Rev. Orion A. Anderson (1943-1944) who did a 9-month interim; and Rev. Fred Dommer (who served at Walker and helped out at Salem in 1944 and 1945).



Rev. J.C. Jerdee (second from left) at the wedding of Dick and Thelma Spanjer (on Jerdee's left). Also pictured are Hollis Brewer and Alverna Anderson. (1925-1931)



Rev. Alfred Gunderson
(1931-1934; 1938-1943)



Rev. Hans Magelssen
(interim pastor in 1930's)



1934 Confirmation: Rev. Clarence H. Johnson (3rd from left) came from Seminary to serve Salem July 1, 1934-October 1, 1935. It was the custom for clergy not to marry until they had completed their Seminary education. (Left to right: Clarence Flink, Marvin Lilyquist, Rev. Johnson, Alvina Lilyquist, Doris Mickelsen, Dorothea Vangen, Inez Bernard, Mildred Bernard, and Lorraine Lilyquist.)



1937 Confirmation: Julia Tobiason Brown, Muriel Lilyquist Wheeler, Evelyn Rogers Trombley, Gene Rogers Horton, Gloria Lilyquist Graham, Helen Vangen Carpenter. In back is Rev. Morris Thompson (1935-1938).



Rev. Orion A. and Luella Anderson
(interim, 1943-1944)



Rev. Fred and Ardys Dommer
(interim, 1944-1945)

One Sunday we began to discuss possible construction of a Worship Center in Longville to serve the growing population. The decision was made to proceed. Fund raising and a location were looked into. Mr. Fred Jordan sold us the beautiful spot on the Boy River. In the summer of 1945 construction of the basement began. It was capped until the

spring; but weather was not kind and blocks on the northwest corner caved in due to too much moisture.

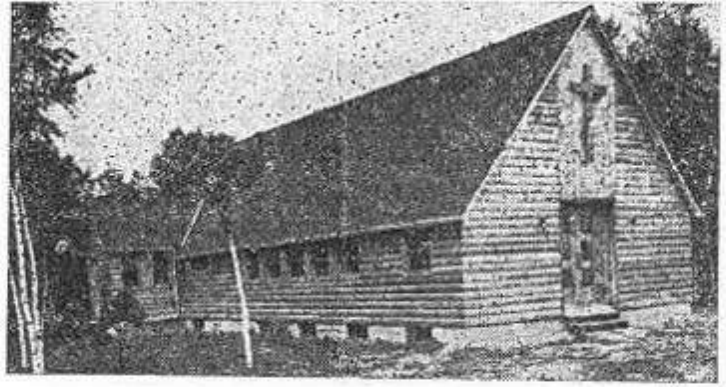
Rev. Otis K. Odland arrived at Salem in 1945 as his first call which would span 4 years. During his ministry weekday release time classes were started for students from the public school, meeting in the Congregational Church or at a room in the hotel before the church was completed. During these years services were held part of the time at Inguadona and part of the time in Longville, meeting at the school or at the Congregational Church. Pastor Odland writes, "The congregation was not large but they were a fine consecrated Christian group with an ardent desire to have a church in the village of Longville." The day of dedication, October 2, 1949, was a beautiful fall day with the colors of the northern Minnesota lake country in full array. A Sunday or two after the dedication, Pastor Odland left for a call in Wisconsin. Henry & Lydia Mickelson, Tom & Freda (Cole) Schmidt, Lawrence & Hazel Marine, George & Anna Hagen, Harold & Lil Hansen, Bud & Mary Fuller were among the many willing hands to make the church building in Longville a reality. At our first service in 1949 we sat on planks placed on nail kegs and the chancel was not yet completed.



Rev. Otis K. Odland
(1945-1949)



Rev. Otis K. Odland
(after retirement)



Salem, Longville in 1949

At our first service in 1949 we sat on planks placed on nail kegs and the chancel was not yet completed.

Harold Hanson and Bud Fuller later found a pattern and under their direction several pews were built and varnished. The church's exterior measured 24' x 56' with a side and basement entry that was 8' x 9'. Many fund raisers were held to help pay for our new worship center. Before our building was ready, the Congregational Church graciously allowed us to use their kitchen for a dinner. Gloria Larson recalls a dinner being held at the Longville Hotel, owned by George and Ann Garner. These smorgasbords continued after we were able to use our new kitchen facilities. The men's organization purchased a 6-burner stove. Dishes, tables and chairs were also obtained. We served about 250 people each time, and one very hot July we served 300 from our small kitchen. Our congregation was served by Rev. Maynard E. Stokka (1950-1954) and Edwin Hansen (1954-1955), a student pastor. In September, 1955, an electric organ was installed.



Rev. Maynard and Lorraine Stokka, Pat, Kate,
Jerry and Joel. (1950-1954)



Rev. Maynard and Lorraine Stokka
(after retirement)



Rev. Edwin Hansen family
(student pastor, 1954-1955)



Rev. Theodore Hilpert ready to depart for
missionary work in New Guinea

In 1959, we were still part of the Remer Parish which consisted of Remer, Boy River, Outing, and Longville. Under the guidance of Rev. Ted Hilpert, we split into 2 parishes: Bethany, Remer together with Our Savior's, Outing; and Zion, Boy River yoked Salem, Longville. The larger congregation of Bethany at Remer helped us financially the first three years which was greatly appreciated. Rev. Ted Hilpert arrived in June, 1955 to live at Remer and start a Home Mission Congregation at Outing which added up to 4 congregations in the parish. Salem purchased an existing house next to the church from Mr. Vern Lyons and Rev. Ted Hilpert who was single moved in. When Rev. Hilpert accepted a call to the mission field in New Guinea in 1961, Rev. Ted Peterson came as an interim Pastor for the summer. Salem and Zion called him to serve as our pastor that fall. He served until 1964. As a result of merger Salem became affiliated with the American Lutheran Church in 1960.

From 1961-1965 the Unorganized School District rented our church basement for the sixth grade class due to overcrowding at the school. They paid us \$100 a month and also paid a janitor.



Rev. Theodore Hilpert
(1955-1961)

In 1962, under the direction of Rev. Ted Peterson we celebrated our 40th anniversary with Rev. Marcus Tufteland, our first pastor, in attendance. In 1962, missing the sound of our beautiful bell which had remained silent since the sale of Salem, Inguadona to the German Lutheran Congregation at Remer, we hired construction of a suitable tower over the south wing and again enjoyed the sound of our bell on Easter Sunday. John Vangen, now 82 years old, and the original sexton at Inguadona, rang the bell again. Salem was served by Rev. Charles E. Aase (1964-1967); Rev. Dennis A. Hugdahl (1969-1972);



The original parsonage adjacent to the church

Rev. Merlin A. Schlichting (1973-1974) who left to serve a congregation in Germany; and Rev. Rodney K. Haselhuhn (1974-1980).

Salem's 50th Anniversary Celebration was held on September 10, 1972. The theme was "From Glory to Glory" with Dr. Joseph Knutson, president of Concordia College, Moorhead, Minnesota, speaking on "The Ancient Landmark." An eternal light was given in 1972 as a memorial to Mr. and Mrs. Vangen, charter members, by their daughter and son-in-law.

On May 8, 1977, ground breaking was celebrated for expansion of our building. It would be necessary to raise up the building in order to redo some concrete and



Rev. Ted and Mildred Peterson and daughters, Dawn and Karen (1971 photo)



Rev. Ted Peterson family in 1995 at Ted and Mildred's 40th wedding anniversary. Rev. Peterson served Salem from 1961-1964.



Salem Lutheran Church, Longville, 1972



The bell installed in the belfry in 1962

move out one wall. The building had to be pretty well emptied, so some things were stored, and our organ, pulpit and altar were moved to the Longville School gymnasium, where we held services all summer, and where we used the kitchen and auditorium for our smorgasbords and bazaars. The remodeling included the addition of a 10' x 41' narthex across the front and 25'4" x 15'8" transepts on either side at the west end, giving the church a cruciform shape. The old narthex was incorporated into the main nave to increase seating. The bell tower was moved to the front of the church in the remodeling. The interior was paneled in knotty pine with rafters and cross bracing exposed. The double hung windows were replaced with casemount windows. Hymn boards were handmade by Lloyd Showalter in 1977. The altar, baptismal font, and pulpit were handmade of log siding. The dedication of the addition was held on October 16, 1977. A velour wall hanging of the Last Supper was a gift sent home by a serviceman in the 1950's.



Rev. Charles Aase at
Patrick and Judy Jordan's wedding



Rev. Merlin A. Schlichting
(1973-1974)



Rev. Charles E. Aase
(1964-1967)



Rev. Rodney K. Haselhuhn
(1974-1980)



Rev. Dennis and Ardelle Hugdahl in 1972

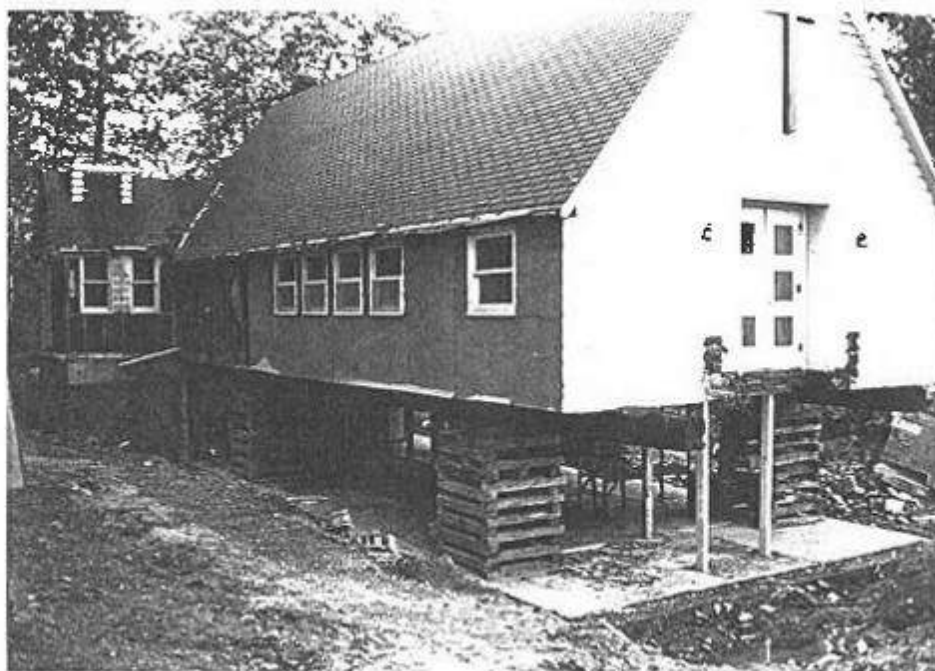


Rev. Rodney Haselhuhn and Rev. Olaf
Cartford, Assistant to the Northern Minnesota
District Bishop of the ALC, at dedication of
Salem's new addition in 1977

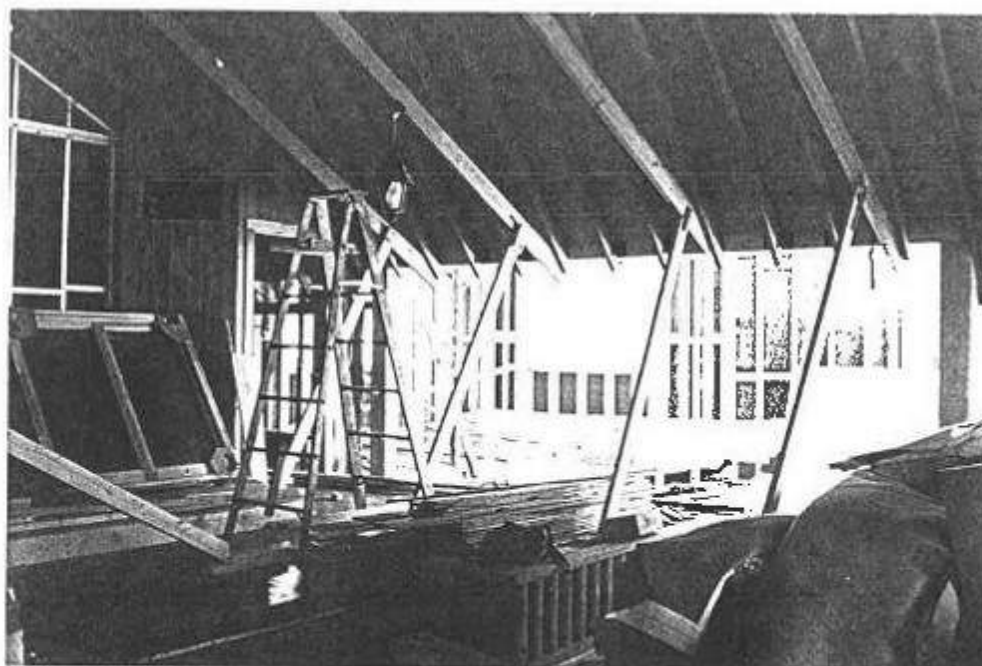


Rev. Dennis A. Hugdahl
(1969-1972)

In 1980 Salem called the co-pastor team of Revs. Marcus and Nancy Hess who served the yoked parish of Boy River, Federal Dam and Longville from 1980-1984, leaving to serve a congregation in Johannesburg, South Africa. Salem became a single-point congregation in 1984 with Boy River and Federal Dam yoked together. Rev. John Coffey served briefly as interim pastor at Salem until Pastor John Monson arrived on April 21, 1985. The old parsonage was sold and moved to the



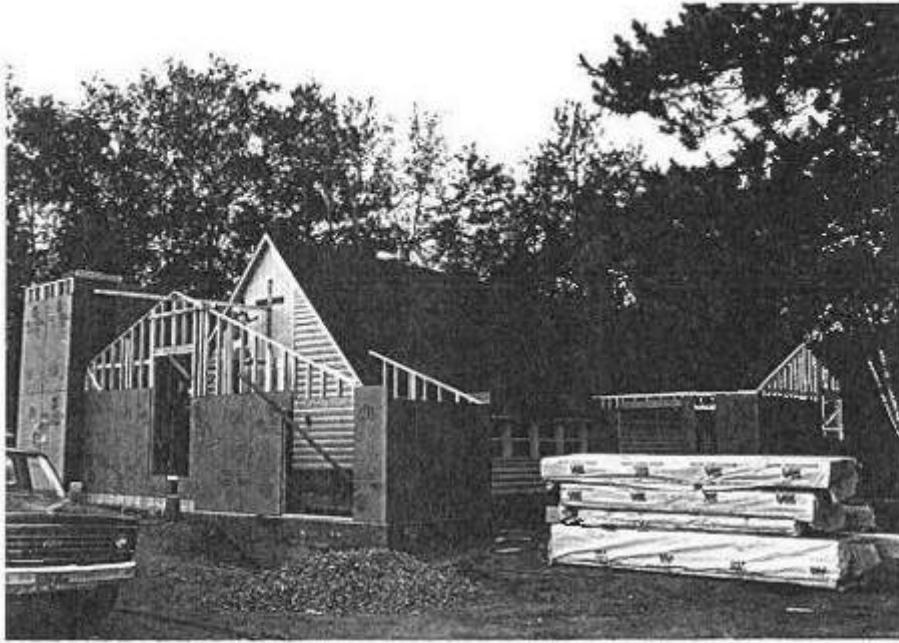
Salem on blocks in 1977 while the new basement was formed



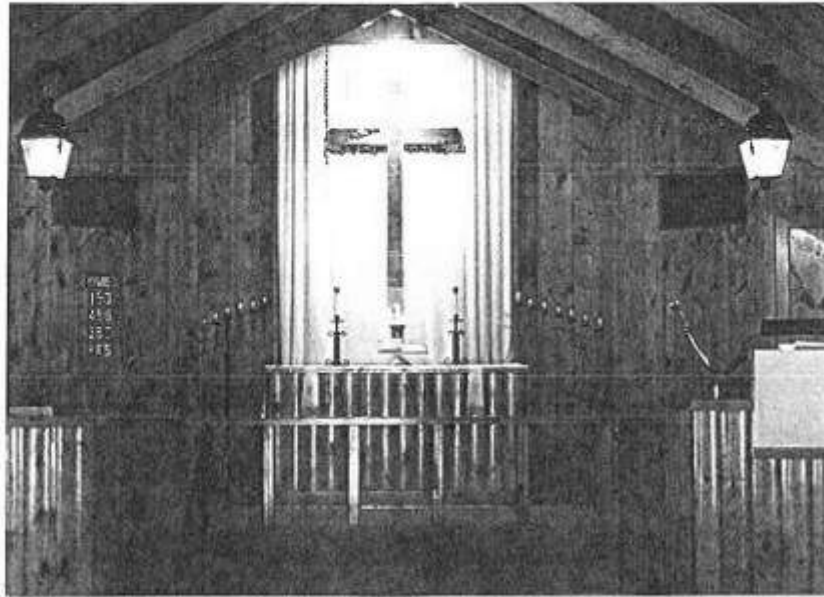
interior view of 1977 remodeling

Lake Region Motel next door, and a new 4-bedroom, 2-story parsonage was completed and dedicated on the site in 1986.

Salem became affiliated with the Evangelical Lutheran Church in America which was the result of a merger in 1988. In 1988 hardinger paraments were given as a memorial gift. The wooden cross in the back wall of the chancel is surrounded by a stained glass window of the vine and the branches (from John 15:5). This window was a memorial gift dedicated on Sunday, May



view of the framed narthex and bell tower, 1977



chancel prior to the 1977 remodeling



Rev. Marcus and Rev. Nancy Hess and son, Jonathan, with Christie Felton (*front*) [1980-1984]

24, 1992. We added a beautiful Rogers organ, midi and sound system dedicated on Sunday, October 27, 1991. We have been blessed with many talented organists, including Tillie Beck, Thelma Spanjer, Hilton Bakker, Val Ciernia, Kathryn Heinlen, Laurene Wenstrand, Mrs. Gary Sheahan, Lil Jackson, Inez Maloney, Harriet Mouw, Sheryl Stewart, and Jan Mussak (who also served as choir director). Many pastors' wives have assisted. Now Jan Elliott brings great joy to our services through her musical skills and gifts. Music has always been an important part of Salem's ministry. We have been blessed with many vocal groups. Miriam Tell served as minister of music for many years. We are now happy to have Charlene Olson to direct our active choir, and have several talented musicians who help us celebrate together in both time-honored traditional styles



Rev. John Coffey
(interim, 1984-1985)

as well as in a variety of new musical settings. Our Sunday School has grown under the direction of dedicated teachers. We have an active altar guild, active youth organization, and two women's circles. Salem is strongly mission-minded as reflected in its yearly local and churchwide benevolence contributions. We are truly blessed by God.

Music has always been an important part of Salem's ministry.

On October 11, 1992 Salem voted to build a new church on a new site in Longville. The cramped space in the present parking lot, crowded classrooms, and crowded sanctuary and staff quarters are readily apparent. Therefore, our congregation is poised for another relocation to the 27-acre site generously deeded to the congregation by Lloyd and Alice Soderberg. Encouraged by the prayers, the committee involvement, the enthusiasm, and the financial generosity displayed by so many of our spiritually-alive



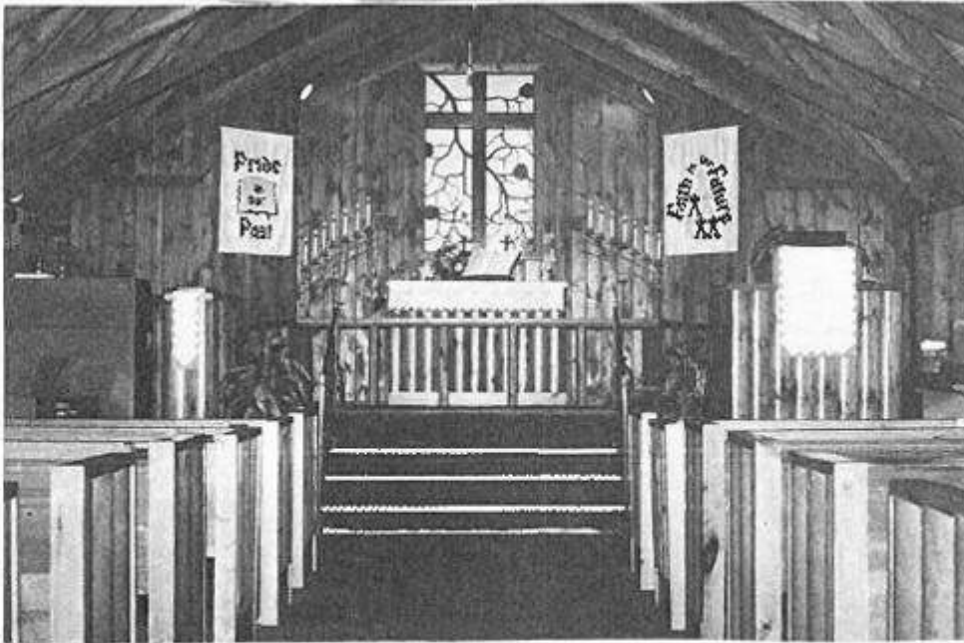
Volunteers at the 1977 remodeling. *Front:* Marie Wenstrand, Myrtle Livgard, Mrs. Perham, Judy Jordan, MaryAnn Neulob, Bonnie Twite. *Back:* Burton Livgard, Clinton Perham, Ronald Twite, Ken Wenstrand, Norman Brakke and Elmer Neulob.



original parsonage the day it was moved to the Lake Region Motel (1985)



new parsonage adjacent to the church



present day Salem Lutheran Church, exterior and interior view

members and friends, we entered into a professionally-guided capital campaign which culminated in a festive worship service on December 3, 1995, a congregational dinner at the Longville Elementary School on December 6, 1995 (St. Nicholas Day), and Commitment Sunday on December 10, 1995 (when every member of Salem was given the opportunity to receive a home visit to dialog about Salem's needs and be invited to respond with a financial commitment). Now having completed a successful Building Fund Campaign, we anticipate ground breaking for the new facility in the spring of 1997. Mission Builders of the

ELCA have approved our application to assist us in the building project. Salem's current membership numbers over 300 baptized and more than 250 confirmed, and has an average weekly worship attendance of 150.



Dorothea Vangen Felton

Epilogue

From Heron Lake to Inguadona to Longville's Boy River—from timber line to timber line—the land was cleared and in each setting a house of worship was created and dedicated. The treasure of faith has been passed on from generation to generation. Just as we today are standing on the shoulders of many others who have gone before us, so we may be the shoulders for those who come after us.

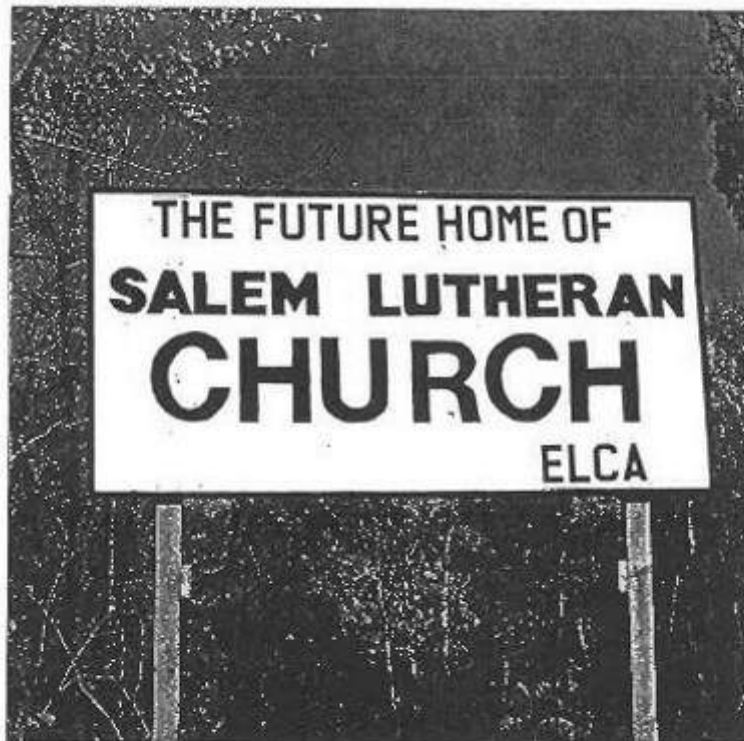
Soon we will gather again in a new location nestled in the heart of the northern woods to build and dedicate a new structure which will be home to the Lutheran Christians in our community, adding yet another chapter to the chronicles of Salem's family story, and another song of praise to be sung from the hearts of His people in gratitude to a good and faithful God. On that festive day the bell which, like an old friend, gives welcome and greeting as it summons God's

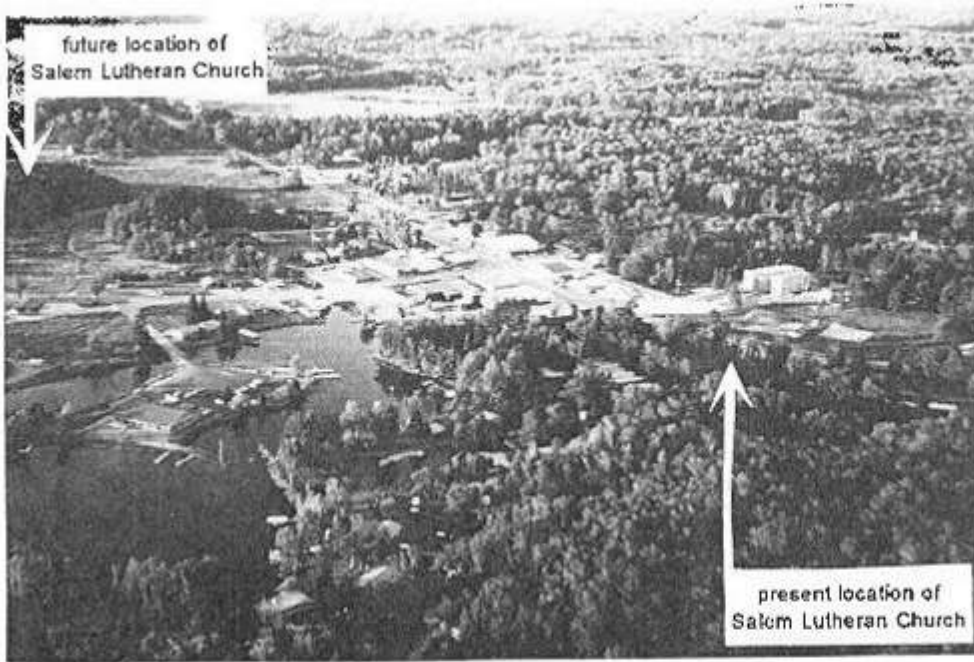


Lloyd "Shorty" Soderberg at the site where Salem's new facility will be constructed. Lloyd (who died in an auto accident in September, 1993) and his wife, Alice, deeded the 27-acre tract to Salem in 1992.

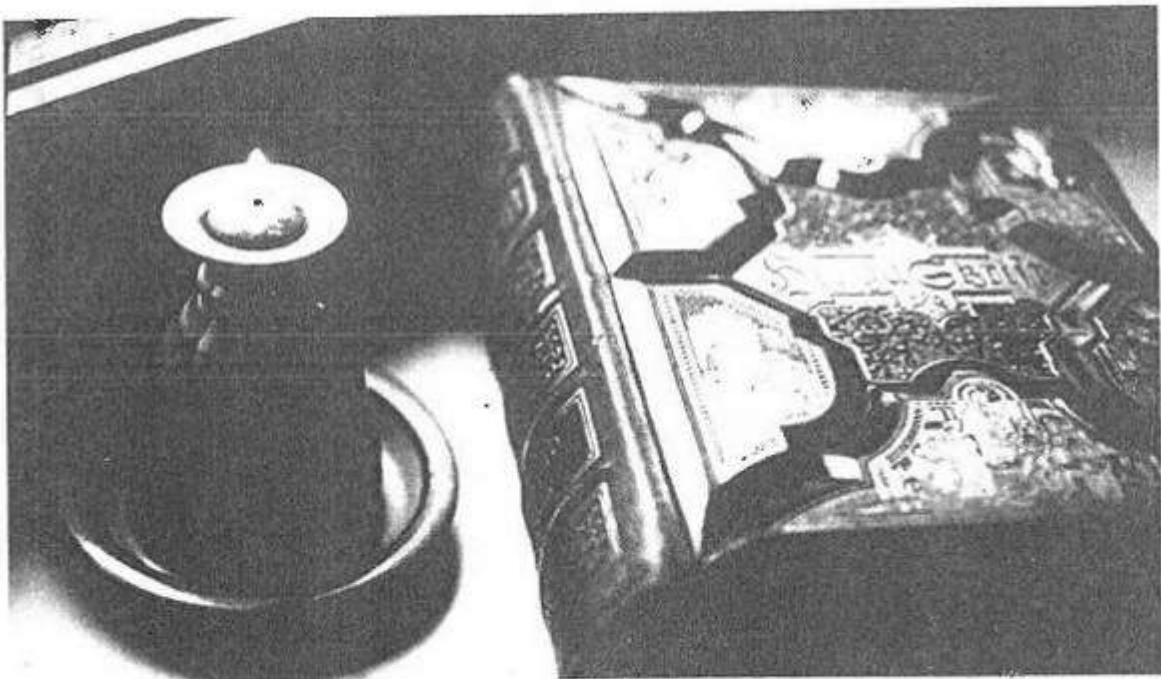
people to worship, will toll again. Its ringing echoes into the past of all the years, the Sundays and seasons, as it has accented hallmark celebrations in the history of our church family. It also rings into the future, resounding to the glory of God in a future day, in a new location, among new generations of believers, still for the same purpose—to remind us that this is God's hour, and that our time is God's gift.

Just as we today are standing on the shoulders of many others who have gone before us, so we may be the shoulders for those who come after us.





God be praised in these days of joyful celebration and thanksgiving for the ministry of Salem Lutheran Church!



"According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building on it. Each builder must choose with care how to build on it. For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ." (1 Corinthians 3:10-11)

"Unless the Lord builds the house, those who build it labor in vain." (Psalm 127:1)

"Your testimonies have I taken as a heritage forever, for they are the rejoicing of my heart." (Psalm 119:11)

"Where there is no vision, the people perish." (Proverbs 29:18)

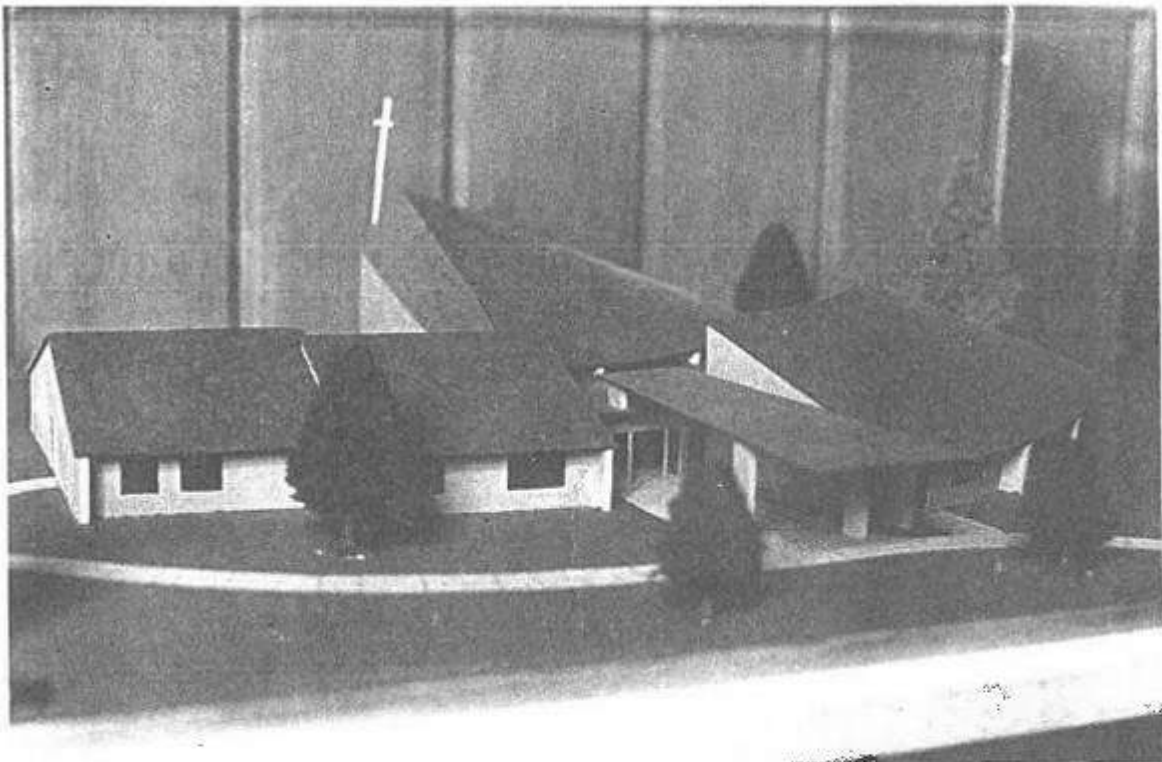
"Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen." (Ephesians 3:20-21)

SALEM'S HISTORICAL HIGHLIGHTS

- 1911** Sievert Berkness and John Vangen of Heron Lake, Minnesota, journey north in search of land investment
- 1916** Pioneer settlers in Inguadona township begin to gather for regular Sunday morning worship in members' homes and at the Inguadona school house.
- 1917** Three church bodies of Norwegian background (the Hauge Synod, the Norwegian Synod, and the United Church) yoke to become the Evangelical Lutheran Church (ELC)
- December 27, 1920** A meeting to organize a congregation is held at the home of John Vangen (charter members include: John Vangen family [*John, Josephine, Thelma, Alverna and Berneill*], Sievert Berkness, Carrie Berkness, Tillie Beck, John Thompson family [*John, Blanche, Fayne and Elaine*], Christen Kragtorp, Anders A. Vangen family [*Anders, Maren and Thomas*], Ben Clark family [*Ben, Barbara and Elizabeth*]). The Salem Ladies' Aid was also organized with a membership of 6 and Mrs. Ben F. Clark as president.
- February 13, 1921** A building committee was established to draw up plans and specifications for a church at Inguadona on property donated by Sievert Berkness. The plans were adopted on March 6, 1921.
- March 11, 1921** Articles of Incorporation (filed on April 26, 1921 at the office of the Register of Deeds, Cass County) and a church constitution were adopted
- June, 1922** Salem Evangelical Lutheran Church of Inguadona was dedicated
- August 2, 1924** A letter was drafted petitioning the Home Mission Board of the Northern Minnesota District of the (Norwegian) Evangelical Lutheran Church of America to provide a pastor for the Salem congregation for the period beginning October 1, 1944. Salem pledged to pay \$100 towards the pastor's salary in anticipation of services held at the church every 3 weeks.
- May 5, 1929** Salem Sunday School was organized with an enrollment of 9
- September, 1934** Salem congregation voted to form a cemetery association. The cemetery property at Inguadona had been donated by Sievert Berkness, and was in use prior to this date. The document of incorporation on April 1, 1935 (filed on April 22, 1935 at the office of the Register of Deeds, Cass County).
- 1945** A lot was purchased from Mr. Fred Jordan on the banks of the Boy River in Longville
- 1946** A building committee was elected to begin plans for a new church building in Longville. A Grant-In-Aid from the Evangelical Lutheran Church in the amount of \$25,721.08 was received.
- 1947** The cornerstone was laid and construction began on the church in Longville
- October 2, 1949** Dedication services were held for Salem Lutheran Church of Longville
- September, 1955** An electric organ was installed

- December 10, 1957** The \$6,000 loan from the Church Extension Fund of the Evangelical Lutheran Church was paid in full
- 1958** The church mortgage was burned
- 1958** Parsonage was purchased from Vern Lyons
- 1959** Salem of Longville and Zion of Boy River formed a united parish, ending the 4-point union of Zion, Boy River; Bethany, Remer; Our Savior's, Outing; and Salem, Longville. Pastor Gordon Bordine was called to the Remer-Outing half and Pastor Ted Hilpert to the Longville-Boy River side. The home of Vern Lyons next to Salem was purchased in September for a parsonage.
- 1960** Merger of Danish, German and Norwegian church bodies (The American Lutheran Church, The United Evangelical Lutheran Church, and The Evangelical Lutheran Church) established the American Lutheran Church. The new church body started functioning January 1, 1961.
- April, 1962** Salem's bell was raised on Holy Week and rung on Easter Sunday for the first time in the new facility. (The bell was purchased by the Young Ladies' Society of Salem Lutheran, Heron Lake, Minnesota.)
- 1962** Lawrence Marine was elected the first layman to serve as president of Salem, made possible under the new constitution
- September 16, 1962** Salem's 40th Anniversary Celebration was held
- April, 1969** Our Savior's of Federal Dam joined Longville and Boy River, making a three-point parish
- September 10, 1972** Salem's 50th Anniversary Celebration was held. The theme was "From Glory to Glory" with Dr. Joseph Knutson, president of Concordia College, Moorhead, Minnesota, speaking on "The Ancient Landmark."
- May 8, 1977** Groundbreaking was held for an addition and remodeling. During the construction period services were held at the Longville Elementary School.
- October 16, 1977** Dedication of the addition was held.
- 1984** The mortgage on the addition was burned
- 1984** Salem became a single-point congregation with Boy River and Federal Dam calling their own pastor
- 1985** The parsonage was sold and moved to the Lake Region Motel next door
- March, 1986** A new 4-bedroom, 2-story parsonage adjacent to the church was completed with dedication held on September 14, 1986
- 1988** The ELCA (Evangelical Lutheran Church in America) was formed as a result of merger of three Lutheran bodies: the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches.

- October 11, 1992** Salem voted to build a new church on a new site in Longville, a 27-acre property that had been recently deeded to the congregation by Lloyd and Alice Soderberg
- November 1, 1992**
(All Saints' Day) The mortgage on the parsonage was burned
- September 10, 1995** A Building Fund Appeal was launched using the theme *"Pride in Our Past—Faith in Our Future"*



Architectural model of proposed church

CONFIRMED IN FAITH



First Confirmation class, 1923: Rev. Marcus Tuffeland (*center*) and confirmands (*on Tuffeland's left*): Elizabeth R. Clark, Mildred L. Klein and Thelma M. Vangen. Also pictured are T.O. Beck, Tillie Beck, Mrs. George Boe, Martha Boe, Ben Clark, and Sievert Berkness.

1923

Elizabeth R. Clark
Mildred L. Klein
Thelma M. Vangen

1926

Pearl A. Mickelson
Lillie K.E. Flink
Judith B. Vangen
Henry E. Lien
Julia E. Sorum

1929

Marion G. Sogge
Osmund A. Sogge

1934

Inez L. Bernard
Mildred B. Bernard
Clarence W. Flink
Alvina Lilyquist
Walter M. Lilyquist
Doris M. Mickelsen
Dorothea L. Vangen
Lorraine Lilyquist

1937

Julia C. Tobiason*
Gloria Lilyquist
Muriel Lilyquist
Helen L. M. Vangen
Gene E. Rogers
Evelyn L. Rogers

1945

Gordon I. Lilyquist

1947

Marion E. Nelson
Wesley E. Nelson
June E. Showalter
Alan D. Spanjer

1948

Arlene E. Bandemer
Frances L. Ford
Edward A. Hanson
Janet Lilyquist
Reva Lilyquist
Joyce E. Mickelson

1950

C.M. Fuller*
 Roy Anderson*
 Lois Felton*
 George C. Hagen*
 Mrs. Lloyd Showalter*
 Dwayne L. Ford
 Clinton R. Lilyquist
 James Nelson
 Audrey J. Bandemer

1951

Lorraine Nelson
 Melvin J. Ford

1952

Margaret E. Ahern*
 Al J. Ciernia*
 Gertrude E. Engebretson*
 John H. Wheeler*
 Ruby J. Lilyquist*
 Mary A. Ahern

1953

Noreen R. Johnson*

1954

Marilyn L. Welk
 Arthur Forsberg
 Chester E. Bandemer

1955

Neil Bandemer
 Twyla J. Ford
 Beverly Nelson
 Gwendolyn E. Welk

1956

Louis Westling*
 Inez Westling*
 Cecelia Grimsmo*

1957

Richard Heinlen*
 Katharine Heinlen*

1958

Marie J. Hardy*
 Clifford J. Howard*
 James L. Workman*
 Lloyd W. Showalter*
 Dennis R. Ford
 Charlotte K. Welk

1959

Maurine Z. Woodford*
 Sandra K. Woodford
 Marie A. Lambert
 Ronald A. Lambert

1960

Floyd V. Cleveland*
 Juanita J. Dague*
 Ruth L. Florzak*
 Hazel B. Lambert*
 Ernest L. Ford*
 Orville H. Rosenberry*
 MaryJean L. Wheeler

1961

Judith A. Ford
 Daniel L. Heinlen
 Kathleen A. Lambert
 Dennis K. Weaver
 John E. Welk Jr.
 Richard C. Welk
 Grace Connell*
 Wava DeBolt*

1962

Donna J. Felton*
 Frederick R. Felton*
 Ralph F. Felton*
 Carroll M. Runions*
 Joseph J. Slavik*
 Margaret E. Slavik*
 John E. Welk, Sr.*
 Carol A. Runions
 Warren N. Marine
 Marvil R. Utke*
 Amelia O. Utke*
 Lee M. Utke
 John Cruse

1963

Harold L. Carpenter*
 Judith P. Carpenter
 Karen M. Carpenter
 David K. Felton
 Donald C. Weaver II
 Judith A. Welk
 Billie K. Wheeler

1964

Vernon E. Zarus*
 Margaret D. Cruse
 Beverly S. Felton
 Basil M. Lilyquist
 Patrick D. Runions

1965

Patty Felton
 David Larson
 Wanda Larson
 Craig Lilyquist
 Linda Lilyquist
 Diane Lilyquist
 Shiela Runions
 Gloria Semmler

1966

Cathy Bast
 Robert Connell
 Steven Geske
 Carla Semmler
 Alan Weaver
 Wayne Weaver
 Donald Welk
 Ronald Welk

1970

Deborah J. Felton*
 Judith E. Welk*
 Charlene Larson
 Karen Geske
 Calvin Carpenter*
 Mitchell L. Poremba
 Gregory Poremba
 Kevin H. Larson
 Nancy Moe

1976

Paulette C. Burton
 Dale C. Daudt
 Sherrie L. Moe
 James L. Workman II

1977

Kevin Carpenter
 Robert Daudt
 Terri Felton
 Terry Likens
 Timothy Simons
 Shelly Workman
 Stuart Workman
 Lucille Thuesen*
 Rodney Mouw*
 Harriet Mouw*

1978

Demita Beckley
 Jolene Carpenter*
 Nadine Carpenter*
 Robert Felton*
 Ronald Felton*
 Richard Hanson*
 Kyle Krause*
 Tori Krause*
 Rosalie Likens*
 Dawn D. Simons*
 Dianna E. Fontaine
 Patrick Jordan
 James R. Lambert
 Steven J. Moe

1979

Shirley Hanson*
 Sara L. Johnson*
 Harland J. Johnson*
 Irene Peterson*
 Byron J. Peterson*
 Bonnie L. Hanson*
 Debra R. Wheeler*
 Gloria Ginder*

1980

Douglas Burgers*
Alicia Burgers*
George Stewart*
Dorothy Stewart*
Sheryl Stewart*
Don Edwards*
Mark Bone
Gary L. Daudt
Billy Hansen
Mark J. Hanson
Holly L. Howard
Loren Howard
Lori Howard
Matthew T. Jacobson
Craig T. Johnson
John Semmler
Don Simons
Deidre L. Surber

1982

Candace Lilyquist
David Firsig
Robyn Hanson
Stacy Hansen
Lisa Jordan

1983

Heidi L. Welk
David S. Simons
Rita J. Daudt
Toni A. Schwerm

1984

Glen Hockett
William Howard
Erik Jacobson
Clinton Lilyquist II
Amy Ploetz

1985

James J. Daudt
Matthew T. Daudt
Heather L.C. Dehn
Constance A. Forbes
Tricia A. Nelson
Kristen A. Nyborg
Leslie E. Ploetz
Daniel J. Schwerm
Eloise J. Wheeler

1987

Gretchen L. Clark
Melanie L. Crosby
Heidi B.E. Dehn
Lance K. Howard
April A. Firsig
John J. Welk
Craig J. Wenstrand

1988

Andrea L. Burton
Ann M. Edwards
Garin L. Hockett
Daniel P. Holmdahl
Michael J. Mouw
Ryan P. Nelson
Luke R. Nyborg
Jennifer R. Ploetz
Alan D. Schultz
Brent B. Weaver

1989

Joshua W. Dehn
Carrie E. Hockett
Brant J. Mouw
Todd J. Weaver

1991

Nichole L. Crosby
Disa K. Hillstrom

1992

Benjamin M. Dehn
Shane N. Emerson
Charlene L. Ovitt

1994

Andrew A. Becker
Andrew A. Becker
Erin T. Burgers
Jeffrey A. Case
Timothy F. Daudt
Dara J. Hillstrom
Heidi J. Mouw
Wade N. Sandstrom
Julie A. LaVallee
LeAnn S. LaVallee

1996

Shelby L. Sandstrom
Nathan D. Crosby
Erika E. Foss
Jessica A. Lange
Tiffany J. Wagenbach

*confirmed as adults



1963 confirmation class:
Judy Carpenter, Karen Carpenter,
David Felton, Pastor Ted Peterson,
Donald Weaver Jr., Judy Welk,
Billie Wheeler



1996 Confirmation class. Back row: Rev. John A. Monson, Nathan D. Crosby,
Erika E. Foss, Jean Westermann (Pastoral Assistant).
Front row: Shelby L. Sandstrom, Jessica A. Lange, and Tiffany J. Wagenbach.



Pastor Joe Jerdee out at the family property on the Mississippi near Lake Andrusia. He had a real part in building the "Big Log" cabin there.



REV. J.C. JERDEE
Served Salem, (at that time Salem, Inguadona) 1925-31.

He was known to some at church as Joe and was an outdoorsman of sorts. Later he preached to the CCC men, carrying his suitcase organ



NOTE CORRECTION!
page 7, column 1 in the History: "The original church . . . served by Rev. L. J. (Lars Jens) Jerdee of Bemidji. (L.J. Jerdee was father of J.C. Jerdee)