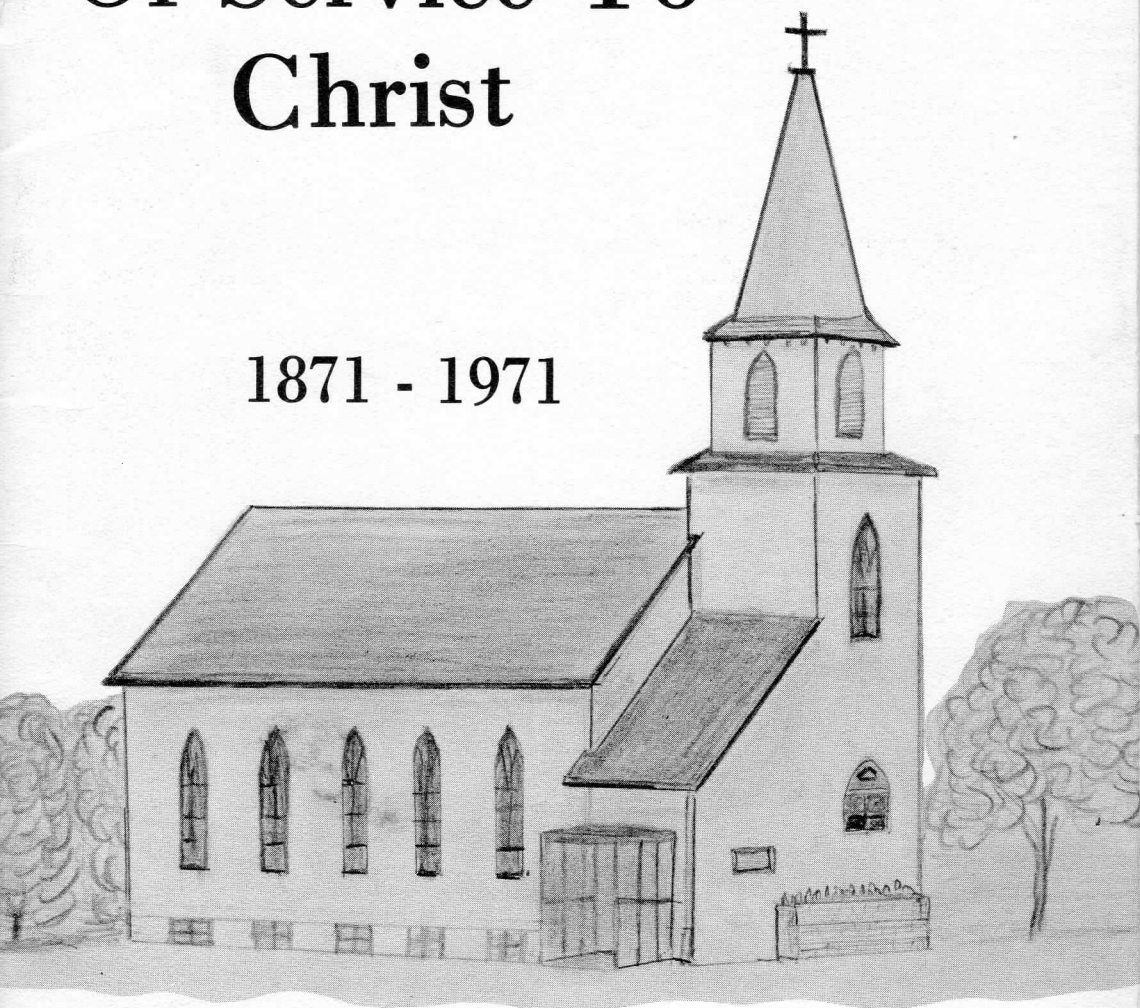


**One Hundred Years
Of Service To
Christ**

1871 - 1971



Chippewa Lutheran Church

Brandon, Minnesota

June 11-13, 1971

Severson's - a gift -



I was glad when they said to me,
"Let us go to the house of the Lord!"
Our feet have been standing within
your gates, O Jerusalem!

Jerusalem, built as a city which is
bound firmly together,
to which the tribes go up,
the tribes of the Lord,
as was decreed for Israel,
to give thanks to the name
of the Lord.

There thrones for judgment were set,
the thrones of the house of David.

Pray for the peace of Jerusalem!

"May they prosper who love you!
Peace be within your walls,
and security within your towers!"

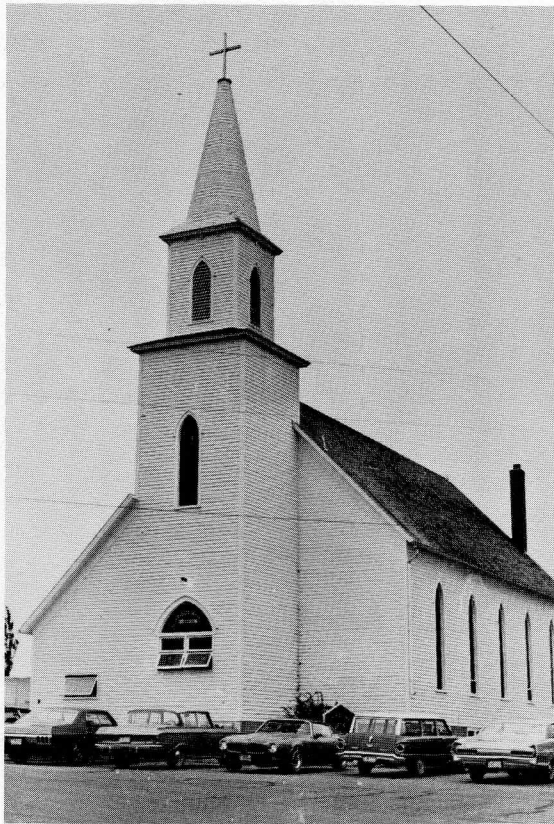
For my brethren and companions, sake

I will say, "Peace be within you!"

For the sake of the House of the Lord
our God,

I will seek your good.

Psalm 122



100 YEARS

Chippewa was a new frontier for man, but not his God
 He began this new congregation, and in His path we trod.
 Yes, our fathers began their pilgrimage, as we their plights
 record.

And, like them, we bear witness, One Church — One Faith —
 One Lord.

God made of us a family, surrounded by His love,
 And Chippewa Congregation received guidance from above.
 Our church had many missions and none too small indeed.
 For the doors are always open to man who is in need.
 Yet, man and God, once parted, may here be reconciled;
 Our church is built on solid rock with faith of a little child.
 One hundred years, a test of time, proves God is in command,
 We've looked to Him, our Leader, and been led by the Master's
 hand.

Mrs. Charles Bolin



Pastor & Mrs. Fred Bromhal
 and family

"I will bless you — so that you will be a blessing!" (Genesis 12:2)

100 years! What a great milestone in the life of God's People. What a joy it is to be able to look back at the history of this people and see their accomplishments in the face of odds that were sometimes very great. I am happy that I have been allowed to be a part of it.

As you read through the following pages of history, there are the names and faces of many people who have worked hard so that we might stand at this point in the life of this congregation. But, what I would hope is that you might read beyond these words (or between the lines) and see that what has happened in these one hundred years is not so much the result of what the people have done as it is of what God has done through the people.

This congregation has been greatly blessed by a great and loving God. He continues to bless us and challenge us to His service. In the face of the rapid changes that we see in the country-side and in the church, we are challenged to create some of the needed adjustments so that our unchanging God can continue to work through us. We are continually challenged to find ways in which the redeeming love of Christ can be more real to more people. The people of God are continually blessed — so that they might be a blessing to others. May each of us be given vision to see and accept the blessing and the challenge as individual Christians and as the Body of Christ — the Church.

Grace and Peace,
 Pastor Fred Bromhal

THE HISTORY OF CHIPPEWA CONGREGATION

In 1859 government troops cut a road through the timber from Alexandria which was one year old at the time. This road was used mostly by government troops and land scouts looking for farmable land for immigrants. This road ended at the edge of the prairie where Evansville is now located. So this sparsely settled land became the home of the early settlers, who were moving westward into Indian territory.

Ole Thompson and another man came in the middle "sixties" as scouts, looking for land suitable for farming. In 1869 a wagon train formed in Goodhue County, composed of pioneer families, namely — Haagen Holing, Torsten Julseth, Thomas Kleven, Hans Peter Hanson, Peter Stuberg, Holver Gunderson, and Kolben Larson. Ole Thompson acted as wagon master since he had been here earlier.

There is no record of whether or not their wives were with these men, but it was a practice in those days to establish a home in the wilderness before bringing the families in.

These people who arrived in this wagon train were Norwegian immigrants. They were looking for a new home where they could have a life of religious freedom and also a chance to carve a new home for themselves in this fertile new land.

The Norwegian Church Synod of Norway was opposed to the idea of a lay-ministry and various other doctrines on slavery, world justification, absolution and the Lord's Day. These dedicated Christian people did not agree with the State Church, so the struggle really began in Norway between the laymen and the learned. The heritage of this congregation, then, goes back to a people who wanted to be able to worship God in freedom from the State.

They brought their Bibles, Catechism, and hymn books with them from their land across the sea. Their Worship Services were held in various pioneer homes. These log cabins consisted mostly of two rooms and a loft where the children usually slept under the rafters.

These early meetings in the homes were conducted by laymen who were sincere, strong in faith, and able to withstand hardships. These men had to carry their flour and supplies from either Alexandria or from Morris, Minnesota. It took strong men to carry these heavy loads on their backs for many miles.

West Moe Church had been organized prior to Chippewa Church and was served by Rev. L. A. K. Carlson. Because of distance and differences of opinion, as they were suspicious of any Synod affiliations in those days, they preferred to organize their own church. So in 1871 they organized the church known as the Chippewa Free Church. The following year services were held in the Ole Thompson home with Pastor Bergh of Fergus Falls, presiding. An organizational meeting was held on January 1, 1872 with Pastor Bergh serving as chairman and Ole Thompson serving as secretary. So Pastor Bergh has the distinction of being the first Pastor and Ole Thompson the first secretary of this newly formed congregation.

Pastor Chr. Saugstad replaced Pastor Bergh in the fall of the same year. A meeting was held October 11, 1872 in Torsten Julseth's home, where Pastor Saugstad served as chairman and Ole Thompson as secretary. At this meeting

a constitution was adopted for the church and the first officers were elected. Deacons were; T. T. Julseth, Ole Bredeson, and Halvor Kyello. Trustees were: Haagen Holing, Elling Halgrimson, and Ole Thompson.

At a service on August 11, 1873 the first new members were accepted into the congregation, namely the G. K. Leppingen family and Kolben Larson. Mr. Larson was married shortly after this meeting to Miss Karen Olson and was elected Precentor. Therefore Mr. Larson had the distinction of being the first man to be married and the first Precentor in the congregation.

Services were held in farm homes until a new school was built in Brandon. This school was then used as a place of worship. In 1873 eight Communion Services were held and seven such services were held in 1874. The congregation continued to grow numerically and spiritually.

In November, 1875, a committee consisting of Ole Pederson, Ole Bredeson, Elling Halgrimson, and John Torkelson met at Ole Thompson's home for the purpose of selecting a suitable building site for the new church. Mr. Thompson offered part of his homestead as a place to build the church and also enough space for the cemetery. Because the railroad, known as the Minneapolis-Manitoba Railroad, had not yet been built, they delayed the building of the church until the route of the railroad was established. The land donated was accepted by the congregation to be used solely as a cemetery.

In 1878 the railroad was completed to Alexandria so the route of the Minneapolis-Manitoba Railroad, later the Great Northern, was established. The survey passed through what is now Brandon and westward. So the committee decided upon a site, three-fourths of an acre, upon which the church now stands. This plot of land was purchased for the sum of twenty dollars.

Therefore, with mostly donated labor, in the summer of 1885, the main structure was erected. Various improvements then followed through the years, such as a new bell. The church received its first coat of paint in 1892. In 1898 an Altar painting was obtained; two years later a platform was built for the choir and organ. The interior was finished and painted. A gas light plant was installed in 1906, a new furnace in 1912, and new pews and electric lights in 1919. These improvements were sponsored jointly by the Ladies Aid, Young People's Society, and the Girl's Society.

Down through the years many other improvements have been made. In 1925 new hymn books were purchased and book racks were installed. In 1927 a full basement was built under the church. In 1931 the congregation celebrated its sixtieth anniversary; Pastor Rudolph Larson was Pastor at that time.

In 1937 a new order of service was adopted from the Concordia Hymnal, to be used in Sunday morning Services, under the leadership of Pastor L. B. Saterren. Plans were also made and adopted to maintain the cemetery and the church grounds in good condition.

At the annual meeting of the congregation on December 11, 1946, the parsonage, that had been purchased in 1940, was paid for and the mortgage was burned. Another very beautiful improvement was made with the addition of stained glass windows in the Sanctuary. The windows were installed in memory of families that had been faithful members down through the years. In 1947 a new oil furnace was installed. At the same time the Ladies Aid installed carpeting on the Chancel steps and surrounding the Altar. Many things within the church and on the grounds have been given in memory of those that have gone on.

Improvements during the last fifteen years are as follows: Trees were planted to the east of the church; the parking lot was expanded and blacktopped; and the new entrance was built. This entry is a vast improvement and is appreciated very much during the winter months especially. Floors have been recovered with tile and carpeting throughout the church. A new organ, piano, and public address system were bought and installed. A lectern and picture are beautiful additions to the Sunday School room. The picture was painted by Pastor E. O. Hagen. The Lectern and Altar in the Sunday School room were built by Olaus Klukken and were given by the Klukken and Nelson families in memory of Neil Nelson in 1958. Folding doors between the classrooms have also been installed.

Below is a picture of the Sanctuary as it appeared about 1910.



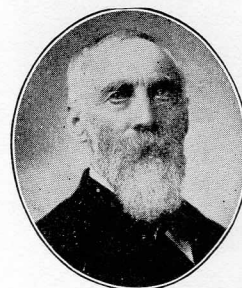
MINISTERS OF THE CHURCH

Pastor Johan Arndt Bergh was the first pastor to serve this congregation. He lived in Fergus Falls, and he also served Trysil Congregation at Holmes City. The first meeting of the congregation was conducted in the home of Ole Thompson on New Years Day in 1872.

In the fall of the same year, Pastor Chr. Saugstad came directly from the Seminary and served Holmes City, Brandon, and fourteen other congregations. Pastor Saugstad, with sixteen congregations, was in dire need of help, so at the annual meeting of the Norwegian-Danish Conference, it was recommended that Pastor Tosten Moen be called as an assistant. These two Ministers were responsible for the many things done in the laying of the ground-work of Chipewa Congregation.

Pastor Saugstad resigned in 1881 and Pastor Gustav Oftedal replaced him and served until 1884.

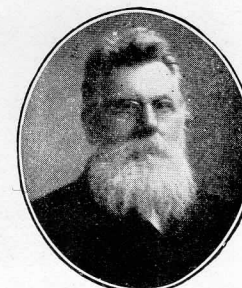
In July, 1884, Pastor M. Saterlie, a theological student, accepted the call, and in 1885 built a home south of Brandon. Thus, he was the first resident pastor, and also had the honor of being the resident pastor here when the church was built and dedicated. After four years he resigned.



Pastor Johan Arndt Bergh



Pastor Chr. Saugstad



Pastor Tosten Moen



Pastor Gustaf Oftedal



Pastor M. Saterlie



Pastor T. K. Gaustad



Pastor Elias Berlie



Pastor E. M. Hanson



Pastor O. M. Bakke



Pastor Chr. Ytrehus



Pastor Peder Eidsaa



Pastor Clarence Framstad



Pastor E. Christianson

Pastor T. K. Gaustad accepted the call in 1890, and served for three years. He resided in Vining, Minnesota.

Pastor Elias Berlie followed Pastor Gaustad in the year 1893, and in 1896 Pastor E. M. Hanson was called as an Assistant Pastor. Pastor Berlie resigned and Pastor Hanson accepted to serve as full time Pastor, and he served until 1903.

After Pastor Hanson's resignation, Pastor O. M. Bakke served part time. After a meeting in 1904, a call was sent to Pastor Chr. Ytrehus. He accepted and served Chippewa and Hoffman Parishes until 1908. He lived in Alexandria.

Pastor T. Moen then served temporarily until 1909 when Peter Eidsaa, a student, accepted the call. After being ordained, he served Chippewa and Hoffman until 1915 when he accepted a call elsewhere.

Pastor Louis Hanson replaced him temporarily until Pastor Clarence Framstad came in 1917 after finishing his course in theology and being ordained. His stay lasted until 1920.

Pastor E. Christenson then served temporarily and was the pastor at the time of the fiftieth anniversary of the congregation in 1921.

In 1925 Pastor John Peterson, who resided in Alexandria, served three congregations, namely Chippewa of Brandon, Bethesda of Alexandria, and Trinity of Ashby, which he helped organize. He resigned in 1929 and Pastor E. M. Hanson served temporarily.

In 1930 Pastor Rudolph Larson was installed by President T. O. Berntvedt on the 24th of August. Pastor Larson served until 1936 when he accepted a call from Ballard Lutheran Church, Seattle, Washington. Temporary service was given by Pastor Winther.

Pastor L. B. Sateren accepted our call in 1937. He was installed by Pastor Albert Framsted, President of the Fergus Falls District. Pastor Sateren served this congregation until July, 1949, when he accepted a call from Oak Grove Seminary.

Pastor Alfred Knudson served as temporary pastor until Pastor Sigurd M. Berg began his service here in October, 1949. He served until February 27th, 1955 when he accepted a call to Lanse, Michigan.



Pastor John A. Peterson



Pastor R. H. Larson



Pastor H. A. B. Winther

On July 1, 1955, a call was extended to Pastor Calvin Storley, which he accepted. Realignment of the parish took place at this time. A new church and parish home was built by Bethesda of Alexandria, and Pastor Storley served Chippewa and Bethesda until his resignation. He is presently serving the Midwest Regional Youth Office of the A.L.C. at Hopkins, Minnesota.

Pastor Earl Dreyer then took office as pastor in these two churches in July, 1959. He served Chippewa and Bethesda churches until he moved to Rochester, Minnesota where he is now serving Bethel Lutheran Church.

He was followed by Pastor Chester Hoversten in 1964. At this time there was a realignment and Chippewa and Grace Churches of Brandon became one parish. Pastor Hoversten served this parish as a resident pastor, until he moved to Elmore, Minnesota to serve Shiloh Lutheran Church.

Pastor F. C. Bromhal began his ministry here in March, 1968. During his service, Chippewa and Grace Churches have built a new parsonage which is now occupied by Pastor Bromhal and family.

This completes a very brief history of the pastors who have served Chippewa Congregation since her beginning in 1871.

SONS OF THE CONGREGATION

There are a number of sons of Chippewa Congregation that have entered the ministry, but there are very few records of some of these men. All that can be done is to report on the little information we have.

Pastor August Bredeson was an early pastor, as was Elias Peterson. Ole Sanders was a pastor and a Missionary to Madagascar. There are no historical records in our church of these three men.

Relatives of Pastor John Hanson have given information as to his ministry. His parents, Mr. and Mrs. Hans Peter Hanson, were early pioneers who settled east of Brandon, and were early members of Chippewa Church, taking part in the building of the present church.

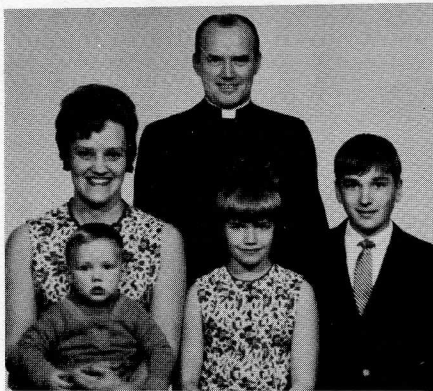
Pastor Hanson went to Augsburg College and after being ordained, served various churches. He first served a church in Adrian, Minnesota, one in Lake Mills, Iowa, after which he moved to Vancouver, British Columbia. He also



Pastor & Mrs. L. B. Sateren



Pastor & Mrs. S. M. Berg



Pastor & Mrs. C. Storley
and family



Pastor & Mrs. E. Dryer
and family



Pastor & Mrs. C. Hoversten
and family



Pastor August Bredeson



Pastor Ole Sanders

served a church in Battle Lake, Minnesota. His final period of service was as a Chaplain at Rochester, Minnesota, where he stayed until his death in 1958.

On September 7, 1958, Dr. M. A. Helland, President of the Lutheran Board of Missions, commissioned Pastor S. Jerome Elness and his wife Elaine, as Missionaries to Hong Kong. The Commissioning Service took place in Chippewa Church of Brandon, Pastor Elness' home church. Pastor Elness had served one year at Trinity Lutheran Church of Duluth, when he was called to the Mission field in Hong Kong.

On October 20, 1958 they left for Formosa. They attended school in Taipei where they studied language until they moved to Hong Kong.

Pastor Elness and family lived in Hong Kong where he served as Missionary and teacher until 1970.



Pastor & Mrs. Jerome Elness and Family

After their return to the United States, Pastor Elness accepted a call and is presently serving two churches: Hingham Lutheran Church at Hingham, and Kremlin Lutheran Church of Kremlin, Montana.

SYNODICAL AFFILIATIONS

When Chippewa Church was organized, a decision was made to be free from all ties with any synod; after all, this was one of the reasons they left their homeland. However, because of problems that arose, they found that the church could not operate without an association with a governing body of some kind. Therefore, they made a decision to join the Danish Conference.

Pioneer families had very little money to keep them going, but now found they were burdened with additional expenses such as professor's salaries, endowment funds, professor's dwellings, etc. These things were new to them as the Church of Norway was a State Church and government controlled. Nevertheless, they stayed in this conference from 1873 until 1887 when the Norwegian Synod was split. The question of unification of various church affiliations was discussed from 1887 through 1889.

The people of Chippewa Congregation were much concerned as to what was taking place. After deliberating on this question they decided they would join the United Lutheran Church Union. This they did with the understanding that there would be no change in the policy of youth education; that they would continue to teach Luther's Catechism and Bible History.

Thus, in 1890, Chippewa Congregation and St. Petri Congregation adopted the constitution of the United Lutheran Church. This union was short lived because of objections as to the education of its ministers. There was much discord in the various churches in those days.

During this same period, the "Anti-Missourians" controlled St. Olaf College. This group wanted to make Augsburg College a theological seminary and move Augsburg College to St. Olaf. Chippewa Congregation protested this move by contesting the moving of the Preparatory Department away from Augsburg. Many other congregations also protested because there existed differences in methods used in the education of pastors.

The Board of Trustees of Augsburg College, and also the congregations that supported it, thought there would be a major change of the policy of the college if it came under the control of the Union. There were also many legal technicalities involved in the transferring of church property to another corporation. Because of this discension, the United Church organized its own school for the education of ministers. Chippewa congregation had, for years, struggled along supporting Augsburg, so without hesitation they decided to continue this support.

The gap continued to widen with the result that in 1897 something happened to change the course of things. Two letters were received from the United Church on January 4th. One letter, for the Secretary of Missions, asked for contributions to missions. The other letter, for the Board of Trustees, asked for money to bring suit against Augsburg College. Because this was in conflict with their support of Augsburg, Chippewa decided to sever its relations with the United Church. The decision was published in several papers so that it would become known.

In January, 1899, the Guiding Principles of the Lutheran Free Church was adopted. This congregation, as far as it is known, became one of the first churches to adopt the "Principles and Rules for Work" and to throw its lot in with the Free Church. Kolben Larson, and others, after much discussion, decided to follow the principles of this Lutheran Free Church.

So this pioneer church had ties with the N. D. Conference for eighteen years, the United Lutheran Church for seven years, and lastly the Lutheran Free Church for sixty-nine years.

In 1963 the Lutheran Free Church united with the American Lutheran Church. Consequently, in 1965, a newly drawn constitution was adopted. This constitution was very similar to the original of many years ago.

At present, Chippewa Lutheran Church and Grace Lutheran Church are being served by Pastor Fred Bromhal and are both members of the American Lutheran Church.

THE CHIPPEWA SUNDAY SCHOOL

The Sunday School goes back to the year 1882. Its beginning was in the homes of the church members. The first Superintendents were August Bredeson, Fingar Foslien, Anton Stene, Real Rasmussen, Peter Hoplin, Ludwig Hanson, M. Sand, Nettie Holing, Martha Hanson, Emelie Holgrimson, P. E. Bergh, Julie Moxness, Andrew Knudson, John Hanson, Peder Hanson. Kolben Larson and Olaus Bredeson were teachers in the beginning.

In 1920 the Chippewa Sunday School was re-organized and Mrs. Peter Hoplin served as superintendent for the first three years. It has functioned since it was organized with but one thought in mind, to educate young people in the Christian faith and love, and also to help them attain a true picture of the meaning of the Gospel.

The two churches of this parish continue to have their own superintendents and Sunday School activities, but have merged in many ways, especially in the Junior and Senior High School classes and in the youth choirs where both groups participate. The two churches, Chippewa and Grace, have combined Vacation Bible school and a combined program at the finish of school. The summer term in 1970 ended with a very inspiring program of the two Sunday Schools, with teachers from both churches, under the leadership of Pastor Bromhal, participating.



The present teachers are: Mrs. Dean Plaster, Mrs. David Thompson, Mr. Roy Strom, Mrs. Dayton Hermanson, Mr. Jerry Klein, Mrs. David Klukken, Mrs. Gordon Julseth, Mrs. Hillard Nelson, and Mr. Robert Thompson. The present superintendent is Mrs. Vernon Lehn.

THE MISSION SUNDAY SCHOOL



Mr. & Mrs. Peter Hoplin

Mr. Peter Hoplin organized the early Union Sunday School, which was first held in the Public School of Brandon.

This was a non-sectarian school and children from many churches in this vicinity attended for several years.

Mr. Hoplin acted as superintendent until the churches began to hold their own Sunday Schools.

Mr. and Mrs. Peter Hoplin both served faithfully in Chippewa Congregation as leaders and teachers for many years, and perhaps their combined efforts would add up to over forty years of service to their church.

The people of our congregation are indeed thankful to have had these Christian friends involve themselves in our many church activities.

Mr. Hoplin passed away a number of years ago. Mrs. Hoplin lives in California at the present time.

OUR ADULT BIBLE CLASS

The present Bible class began in the fall of 1956 and has had an average attendance of from seven to twenty members.

Mr. Robert Thompson has been the study leader of the "Friends in Christ" for many years. The class has had many discussions from which they have learned much from studying together.

The offerings from the class have been used, mostly, for literature to China. Some of the offerings have gone to "Project New Hope" in Alexandria.

Robert Thompson served as leader of this group until this fall, when he decided to teach the seventh grade. The class is still meeting with Pastor Bromhal.

THE A.L.C.W.

The Ladies Aid was officially organized in 1888, but had been functioning several years prior to that time. Support of Home and Foreign Missions was the aim of this women's group. They helped many missionaries in foreign lands and at home.

Mrs. H. Holing, Mrs. Anna Foslien, Mrs. Ludwig Hanson, and Mrs. Olaus Sanders were some of the early presidents serving this society. Early treasurers were Mrs. Ole Thompson, Mrs. E. M. Hanson, Mrs. E. P. Berg, Mrs. H. Evjue, Mrs. E. Bergh, Mrs. Ole Stene, Mrs. Peter Undlin, Mrs. B. T. Teigen, and Mrs. John Halgrimson.

What this organization means to our church is self evident as there are many things within the church that has been accomplished through them. There are rugs, floor tile, kitchen appliances, maintenance, and contributions of various kinds in which they were very much involved.

Here also is a team spirit. Perhaps that is why this society has been so successful for so many years. Our hope is that they will be continually blessed in their endeavors.

Present officers are Mrs. J. Klein, President; Mrs. E. Lund, V. President; Mrs. D. Hermanson, Secretary; Mrs. I. Bergh, Stewardship Secretary; Mrs. C. Strom, Educational Secretary; Mrs. Roy Strom, Treasurer.

The A.L.C.W. is presently divided into three Circles—The Faith, Dorcas, and Priscilla Circles. These circles are active in making quilts and clothing for needy children, and also contribute toward the Mission Program. However, the major portion of their monthly meetings is spent in Bible Study.

The president of the Faith Circle is Mrs. Myron Severson. Mrs. Roger Alstead is Secretary-Treasurer. This Circle has members from both Chippewa and Grace Churches.

Mrs. Carl Scherrer is president of the Dorcas Circle, and Mrs. Jerry Klein is Secretary-treasurer.

Mrs. Hillard Nelson is president of the Priscilla Circle, and Mrs. Clifford Strom is Secretary treasurer.



A.L.C.W. Officers: Mrs. C. Strom, Mrs. D. Hermanson, Mrs. E. Lund, Mrs. R. Strom, Mrs. J. Klein. (not shown: Mrs. I. Bergh).

THE LUTHER LEAGUE

The Luther League was organized in 1896 by Pastor E. M. Hanson, although previous to this time they had been an organization called a "Debating Society."

It seems this organization was one of the first of its kind in the Lutheran Free Church. Its charter members were: Pastor and Mrs. E. M. Hanson, Peter Hoplin, Emil Bergh, Peter E. Bergh, Real Rasmusson, Bernt Stene, Peter Stuberg, John Bergsvedt, Nettie Holing, John Halgrimson, and Ole A. Elness.

The object of this organization was to fight the use of alcoholic beverages, base literature, dancing, and playing cards, and to instill the love of God among its members and to further Christian Education.

This was a very active group, and a very devoted group, as for more than fifty years it held regular meetings with no vacations.

In 1898 the Luther League took over the children's library. The first Librarians were Peter Bergh and Hilmer Hanson.

Up until the fiftieth anniversary of the church this group had given over \$6,000.00 toward missions and expenses of the church. It was responsible for the installation of the first furnace, lighting system, and bought an organ, piano, pews, song books, and various other items. It also paid \$100.00 per year toward the Pastor's salary and gifts to our schools and Federation dues.

The Luther League was always a family affair and the church was usually filled at these meetings. As years went by, it functioned as when organized, until a decision was made to make it more of a youth group. The purpose of this change was to have the young people govern and control their own organization, and yet to continue to have an occasional family night program.

This has continued to be the practice of latter years after the two congregations decided to become as one parish.

The Luther League now functions as a Parish Luther League. Its members are all the Junior High and Senior High students of both Chippewa and Grace Churches. At the present time Steve Oslund is serving as president and Mr. and Mrs. Duane Johnson are the adult advisors. The purpose of the organization, stated briefly, is to win and to hold young people for Christ and to provide opportunities for the expression of their Christian Faith.

THE CHIPPEWA CEMETERY ASSOCIATION

The Chippewa Cemetery dates back to the years before the church was built. The plot was given to the church in 1875 by Ole Thompson, with the intention that the church would also be built on this site. Eventually, the church was built in the village of Brandon but the plot is still being used as the church cemetery.

In 1966, this cemetery was enlarged by an addition to the West of the original plot. This same year it was incorporated and became a non-denominational burial ground.

A board was elected to maintain the grounds and administer the finances. In 1970 Mr. Eldor Stene planted trees on three sides of this plot, a title sign was put up, and a planter was built. Mr. Stene, at present, maintains the grounds. It is a beautiful cemetery and Mr. Stene is to be commended for doing a good job.

Original officers of the Association, elected in 1966, were: Eldor Stene, President; Carl Scherrer, Secretary treasurer; Simon Elness, Vernon Strom, and Robert Thompson, Board Members. The Officers and Board Members have remained the same with the exception of Simon Elness who was replaced by Gordon Julseth upon Mr. Elness' request.

THE CHIPPEWA CHOIR



This is a picture of the present choir at Chippewa. Our choir has been active for many years and has added much to our Services through their witness in song.

This choir has sung in many of the area churches and also sings quite often in the area retirement homes.

As with all choirs, the members are required to spend a great deal of time in practice in order to keep the choir going and to be ready to sing for the regular and special Worship Services. Our Congregation greatly appreciates their devotion.

For many years Mrs. Edwin Larson served as Director of this choir. Pastor Bromhal is director at the present time.

Mrs. David Thompson has served as pianist for many years and is presently still serving in that capacity.

CHIPPEWA CHURCH COUNCIL

Centennial Year—1971

Secretary	Mrs. Vernon Peterson
Treasurer	Mrs. Hillard Nelson
Financial Secretary	Mrs. Dean Plaster
Deacons	Mr. Edwin Larson Mr. Clifford Strom Mr. Curtis Olson
Trustees	Mr. Vernon Strom Mr. Dean Plaster Mr. David Klukken
Deaconesses	Mrs. Carl Scherrer Mrs. Ella Hoving Mrs. Everett Olson
Board of Education	Mrs. Ron Jacobson Mrs. David Thompson Mrs. Clifford Strom

This is the elected leadership of this congregation during this, our Centennial Year. May God grant each of them the grace necessary to see and to do His will.



Members of the Church Council: Back row (L to R) Cliff Strom, Curtis Olson, David Klukken, Dean Plaster, Edwin Larson, Vernon Strom. Front row: Pastor Bromhal, Mrs. Ella Hoving, Mrs. Carl Scherrer, Mrs. Hillard Nelson, Mrs. Dean Plaster, Mrs. Vernon Peterson.

A LETTER TO THE CHURCH

I was entrusted to write the history of the Chippewa Congregation, which I consider an honor and a privilege. It is not a complete history in detail because of so many events having taken place in a hundred years of activity.

This congregation has been a close-knit group of Christian people, who have consistently continued to do things for missions, and the church, as a family. Perhaps that is why it has survived for a hundred years, taking great pride in its past accomplishments as well as looking forward to keeping up the work that was instituted by our pioneer forefathers.

This congregation is a militant church, and takes great pride in its principles, which is to be commended. There have been times when it has had to defend its principles, and there have also been financial set-backs. However, through it all, it has survived these many years because it has been sincere in its love for God. Also, the members have had a respect for each other and worked together as a team.

I wish to thank the many friends who have helped me in many ways to record this history as accurately as possible.

Robert L. Thompson
Historian

THE CENTENNIAL COMMITTEE



Back row: Pastor Bromhal, R. Thompson, C. Scherrer, R. Strom, E. Stene.
Front row: Miss A. Teigen, Mrs. R. Thompson, Mrs. C. Scherrer, Mrs. R. Strom, Mrs. E. Stene.





The Chippewa-Grace Lutheran Parsonage