

Annual Reports for 1950  
given January 17, 1951

# PILGRIM CONGREGATIONAL CHURCH

DULUTH, MINNESOTA

## TENTATIVE BUDGET FOR CALENDAR YEAR 1951

<b>Pulpit and Office:</b>	<b>1951</b>		<b>1950</b>	
Salary Pastor.....	\$7,500.00		\$7,500.00	
Salary Church Office.....	2,400.00		2,400.00	
Salary Assistant Treasurer.....			360.00	
Office Supplies.....	300.00		300.00	
Postage and Printing.....	1,300.00		900.00	
Pulpit Supply.....	450.00		450.00	
Pastor's Contingent Fund.....	200.00	\$12,150.00	200.00	\$12,110.00
<b>Religious Education:</b>				
Salary Director.....	\$3,500.00		\$3,600.00	
Church School Budget.....	800.00	4,300.00	700.00	4,300.00
<b>Music:</b>				
Director, Choir and Care of Organ..		3,500.00		3,000.00
<b>Benevolences:</b>				
Mission.....	\$1,200.00		\$1,200.00	
Other Benevolences.....	6,800.00	8,000.00	6,800.00	8,000.00
<b>Upkeep of Plant:</b>				
Salary Janitor.....	\$2,400.00		\$2,400.00	
Supplies Janitor.....	100.00		125.00	
Power, Light, Water and Gas.....	800.00		800.00	
Telephones.....	200.00		200.00	
Fuel.....	2,800.00		2,500.00	
Maintenance Parsonage.....	500.00		500.00	
Repairs, Church and Parsonage.....	2,500.00		2,500.00	
Insurance.....	830.00	10,130.00	700.00	9,725.00
<b>Contingent Fund</b> .....		900.00		900.00
<b>Conference Expense and Dues</b> .....		300.00		225.00
<b>Paving Assessments</b> .....		310.00		500.00
<b>Permanent Improvement Fund</b> .....				1,000.00
<b>TOTALS</b> .....		<b>\$39,590.00</b>		<b>\$39,760.00</b>
<b>Less:</b>				
Plate Collections.....	\$2,700.00		\$2,500.00	
Back Pledges.....	1,000.00		1,500.00	
Church School Collections.....	300.00		300.00	
Women's Assembly.....	900.00		900.00	
Rentals.....	350.00		250.00	
Easter Collection.....	900.00	6,150.00	900.00	6,350.00
<b>To Be Raised By Pledges</b> .....		<b>\$33,440.00</b>		<b>\$33,410.00</b>



REPORT OF  
THE BOARD OF TRUSTEES,  
PILGRIM CONGREGATIONAL CHURCH OF DULUTH.

ELMER F. BLU, Chairman

January 17, 1951.

Mr. Moderator and Christian Brethren:

Inasmuch as the financial situation of Pilgrim Church has not warranted the adoption of a budget for the REPORT OF at the annual meeting of the Church held on January 18, 1950. THE BOARD OF TRUSTEES, in a general way the conduct of the financial PILGRIM CONGREGATIONAL CHURCH OF DULUTH. what can be done in the matter of operation. \* \* \* \* \*

At the annual meeting ELMER F. BLU, Chairman delivered report showing that at the time of the meeting on January 17, 1951. the 1950 Budget by \$2,000 in round numbers. \* \* \*

It was decided at the meeting to continue the services and to make a special effort by correspondence and personal solicitation to reach the amount that was proposed.

Such a campaign was begun and continued for some six weeks with the result that about one-half of the shortage was made up, leaving the budget gap by only about \$5,000.

The Board of Trustees is about to make the final report for the year ended December 31, 1950. The report will show that the church has been able to maintain its financial position and that the budget has been met.

The financial situation of the church is such that it is possible to maintain the budget for the year 1951. The Board of Trustees is confident that the church will be able to meet its financial obligations for the year 1951.

REPORT OF

THE BOARD OF TRUSTEES,  
PILGRIM CONGREGATIONAL CHURCH OF DULUTH.

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ELMER F. BLU, Chairman

January 17, 1951.

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Mr. Moderator and Christian Friends -

Inasmuch as the financial situation of Pilgrim Church did not warrant the adoption of a budget for the year 1950 at the annual meeting of the Church held on January 18, 1950, this report will cover in a general way the conduct of the financial matters for the past year, and will also indicate what can be done in the matter of operation of the church for the ensuing year.

At the annual meeting last year I gave a doleful report showing that at the time of the meeting we were short of raising the 1950 budget by \$5,000 in round numbers.

It was decided at the meeting to continue the canvass and to make a special effort by correspondence and personal solicitation to raise the amount that was short.

Such a campaign was begun and continued for several weeks, with the result that about one-half of the shortage was made up, leaving the budget shy by only about \$2,500.

The Board of Trustees set about to make the coat fit the cloth and devised ways and means of operating the church during the year 1950 in the best possible way with the funds that were available.

In general, we were able to eliminate from the tentative budget certain items that were necessary but not absolutely essential, the principal one being the Permanent Improvement Fund of \$1,000.



Inasmuch as we did not have a full time Religious Education Director until September 1, 1950, a substantial part of the \$3,500 set up in the tentative budget for such Director was not expended and was liberated for general church purposes.

There was an item of \$2,500 set up in the budget for repairs of the church and parsonage, the full amount of which was not expended because certain needed repairs to the properties were postponed, and thus a further sum was used for general purposes.

With these adjustments the Board of Trustees were able to operate the church in 1950 in a generally satisfactory manner.

You will be glad to know, I am sure, that all bills for 1950 have been paid, and that we have on hand a reasonable amount of coal that is paid for.

We disbursed during last year for Missions and Benevolences the sum of \$8,014, and at the end of the year we had on hand, as the Treasurer's report will show, in addition to \$87.00 of church school mission money and \$935.00 in the Memorial Fund, a sum in the general fund of the church amounting to \$8.14. How is that for high finance?!

It is my understanding that there is before everyone present a copy of the budget for 1951. The items for 1950 are also contained in it for comparative purposes.

You will notice that the amount to be raised by pledges during the two years was practically the same, - \$33,000 in round figures.

The canvass for 1951 is not yet complete because some contributors are away or ill and have not yet been seen, but counting certain pledges that are sure to be forthcoming the 1951 budget at this moment is short only the sum of \$1,377. It is believed that this shortage will be made up during the current year, and the operation of the church in the usual manner is thus assured.

So we are making progress!

And now, as a part of this report, I want to comment briefly, but not too briefly, on the Council for Social Action of the Congregational Christian Churches, and especially on the activities of that Council. I make these comments, first, because for some years Pilgrim Church has been contributing funds to support the activities of the Council; and second, because many members of this Church have propounded inquiries to me as to why we support social action as conducted by the Council.

There is some difference of opinion among the members of the Board of Trustees on this subject, and the Trustees felt that it was only proper to air the question at this annual meeting.

It is my hope that this discussion may clarify the subject in your minds and thus enable you better to determine whether further financial support should be extended to the Council by this church.

If social action be the spreading throughout the world of the social consciousness of Jesus, then I am one hundred per cent for it; but when we come to the manner of just how the social concept of Jesus should be spread, and "when we inquire as to the exact expression of the social vision", then we come to a more controversial subject.

The Council for Social Action was created by our General Council at Oberlin in 1934. Since its formation, whether it has had the power to do so or not, and even on occasion when it has tried to make plain that it speaks only for itself, it has nevertheless been a spokesman for the social conscience of our great Congregational denomination, because in the very nature of things when it appears before a Congressional committee or elsewhere, even though it appears to be speaking only for itself, it is impossible for it to disassociate itself from our church whose great name it bears; its hearers, therefore, are somewhat justified in assuming that its voice is the voice of Congregationalism.



When Franklin Delano Roosevelt went to conferences at Yalta and other places to confer with Joseph Stalin and the representatives of other governments, even though he could make no enforceable agreement except by and with the consent of the Senate of the United States, it was idle for him to say, "I am only the President; the Senate must approve any commitment that I make." Mr. Stalin and the other gentlemen naturally accepted him as the Chief Executive of a great nation and as the voice of the United States of America. They argued in their minds, "Of course, he can speak for his government; otherwise, why did he cross miles of ocean and traverse many lands to come to an international council table." And so the same assumption is drawn when the Council for Social Action speaks, namely, that the Council speaks for the Congregational Church.

When the Council was created it was provided that its policies should be largely determined by six clergymen, six lay men, and six lay women, and by the paid staff of seven ordained ministers. No limitation that I have been able to find was placed upon their activities, and in view of the wide range of such activities it is evident that no limitation was so placed.

In June, 1950, Dr. Howard Conn, minister of Plymouth Congregational Church at Minneapolis, prepared and circulated a pamphlet entitled "Congregationalism and the Social Gospel". Many of you know Dr. Conn, as I do, and respect the value of his opinion. I submit him as a qualified and expert witness on a subject of this character and shall quote him freely during these comments.

In this pamphlet Dr. Conn states, among other things:

"Any agency such as the Council for Social Action should make every effort to have various viewpoints in social philosophy represented. There is good evidence that the Council does not have such representation at the present time. Public criticism has arisen in our churches because people have sensed that one type of thinking is being advocated to the exclusion of others."

"The Council after all represents the churches as a whole and should give wide representation to the points of view held by Congregationalists. I believe that the Council has failed in this regard."

"Particularly unfortunate is this failure, inasmuch as it has resulted in the elimination from staff positions of any persons who seem to me committed to the principle of individualism and freedom which has been the peculiar Congregational witness from the inception of our denomination."

And Dr. Conn goes on to say:

"The Council should be concerned as an educational rather than a propaganda agency. It is not the function of the church, as the church, to control society; nor is it the responsibility of the church to pass judgment on every issue confronting the world. Its true function is to bring people into relation with God and to inspire them to seek the doing of His will in all areas of life."

"In actual practice, the Council has itself chosen to pass judgment upon a host of issues. Instead of presenting various sides of controversies and leaving the people to make the decisions, the Council has undertaken to tell Congregationalists what is right, - and not only Congregationalists - but even government itself."

"They have registered as a lobby group (in Washington) and frequently have appeared before Congressional committees in support of or in opposition to specific measures."

Dr. Conn adds:

"Therefore, it is organically wrong for the Council to speak in behalf of the Congregational Churches. It is wrong even when it tries to make clear that it speaks only for itself because the impression given is that this agency is in some way spokesman for a great body of one million Congregationalists. The distinctive genius of Congregationalists is that they will have no such spokesman."

Dr. Conn concludes, specifically suggesting the following changes:

- "(a) Change in the staff personnel to permit wider and more objective approach to social problems.
- (b) Election to the Council membership of outstanding Congregationalists noted for their balance, wisdom and judgment. I fear that in the past selection has frequently emphasized the bias of nominees rather than their all-around ability.
- (c) Elimination of all lobbying activities. No permission for staff members to appear before Congressional committees. No propaganda in support of or opposition to controversial matters.



- (d) Development of a study and research department, which in the truest sense would present different sides of controversial questions.
- (e) Publication and wider circulation of the present "Social Action" magazine. Elimination of the monthly "Agricultural Letter" and "Labor Letter", which have become extra-curricular weapons of propaganda."

I submit that these recommendations of Dr. Conn should be given the utmost consideration.

Now, I want to mention the Congregational Lay Group of Minnesota, organized in October, 1949, by some forty lay men of the Twin Cities to consider the current activities of the Council. Its purposes are stated to be the following:

1. To cultivate among the Congregational laity a deeper understanding of Congregational principles and wider participation in the affairs of the church.
2. To stimulate Congregationalists to put a sense of individual responsibility above the concentration of political power as the key to solution of our social problems.
3. To embrace in this effort other Congregational groups and individuals holding similar views or seeking a similar objective.

The organizers and officers of this group are closely identified with Congregational life in Minnesota. It is headed by my friend Clarence R. Chaney, Vice-Chairman of the Northwestern National Bank of Minneapolis. He and I sit with others on the Executive Council of the Minnesota Historical Society, and I know him to be a man of ability and a Christian gentleman.

The Vice-Chairman of this group is Gideon Seymour, Vice President and Executive Editor of the "Minneapolis Star and Tribune". He is gifted with an unusual mentality; is a leader in Christian thought in Minnesota and elsewhere. I know him to be a true liberal, who in his political thought prides himself in being "a little left of center".

The Treasurer of the group is Glen Wyer. Glen is President of Wirt Wilson and Company, engaged in General Insurance at Minneapolis. Many of you know him inasmuch as he married Esther Coffin, a Duluth girl.

This group has been publicly accused by our Council for Social Action of "being out to kill the Council" and "to get rid of it once and for all". The Laymen's Group specifically denies this and states:

"It is our firm belief that the CSA (Council for Social Action) has a valuable continuing function within the framework of the Congregational Christian Church; but that certain changes must be made in its organization and procedure before it will be acceptable to the overwhelming majority of our national lay membership which today is either ignorant of CSA's sixteen-year-old existence, or disapproves of its current policies."

The Laymen's Group, with whom I urge full cooperation, does, however, advocate drastic changes in the Council, namely:

- "1. We urge the discontinuance of the lobby in Washington. We want a Council to speak to us but not for us.
2. We urge the inclusion of more laymen at the policy-making level of the Council for Social Action, representing much wider points of view on current social problems."

They urge other changes with which I am in full accord.

They point out that many Congregational laymen belong to the National Association of Manufacturers; that most Congregational physicians, and for that matter most physicians generally, are loyal members of the American Medical Association. Yet the Council for Social Action, without justification or warrant, attacks the National Association of Manufacturers and also the American Medical Association.

There may be a difference of opinion as to the merits of socialized medicine, but I submit that Great Britain in the conduct of its experiments in socialism has proved to my satisfaction at least that socialized medicine is a government folly, and that it should be repudiated in this country. Yet our Council for Social Action specifically favors and advocates socialized medicine.



There are in the United States both proponents and opponents of Federal aid to education. It is a thing that, dangled before our eyes, dazzles and attracts, but the fundamental objection to Federal aid to education is that it inherently, and in the last analysis, involves Federal or central control.

Adolph Hitler exercised a central and dictatorial control of education in Germany in the early thirties. He determined what could be read and taught in the schools. He burned the books that tended to expose the fallacy of his philosophy, thus hoping to destroy the thought and action of the past. He so prostituted the mentality of the young manhood of Germany that after his Nazi indoctrination one German youth was heard to say, "Now I know why Adolph Hitler has grown so great, and why Jesus Christ has become so small."

May the mentality of no American youth become so warped and bent as to give expression to such a statement!

I believe in, and think that most of you believe in, local aid to and control of education; nevertheless, the Council for Social Action to this day publicly advocates and favors Federal aid to education. They support the latter even though not one single sovereign State of the United States has asked for Federal aid to education.

Dr. Conn's recommendations, which I have mentioned, indicate that the Council prepares and circulates a "Labor Letter". I have been advised, but I have not seen it, that the Staff Secretary of the Council in charge of "Industrial Relations" has underlined in the "Labor Letter" that he is pro-labor and pro-union. It seems to me that it is wholly unnecessary for that Secretary to so indicate his partisanship, especially in view of the fact that since 1933 we have had in Washington a more or less pro-labor government, which is able to do more for labor than the Council for Social Action could possibly do.

And why should this Secretary be called upon to so indicate his pro-union proclivities? It would seem to me that the pro-union activities and propaganda could well be left in the hands of John L. Lewis, Phillip Murray, William Greene, and Walter Reuther, who after all appear to be doing all right by the men they represent.

And as far as the "Agricultural Letter" sent out by the Director of "Agricultural Relations" is concerned, I would simply say, give the Farm Bureaus a chance to remedy the plight of the American farmer, if he actually is in a plight, which I gravely doubt.

Last November I had some correspondence with Congressman Walter H. Judd. You all know him. He has spoken more than once in this church. He is a Congregationalist. For many years he was a Congregational-Christian medical missionary to China. You know his character, intelligence and ability, and that his opinion is entitled to the greatest respect. I wrote him about our Council for Social Action. He did not reply categorically to my questions; but he wrote a letter somewhat summarizing his opinion of the Council for Social Action, so for the sake of brevity I shall simply read his reply without comment:

"Thank you for your letter of November 27th asking my opinion of the Council for Social Action of the Congregational Churches.

"It is increasingly clear to me that many of the programs the Council advocates and lobbies for are socialism, which in my scale of values is a long, long way from Christian social action. I am more and more convinced that decentralization of decision making, with the Government regulating but not running private affairs is the best way to get most good for most people -- and keep it.

"In my opinion, one of the first tasks of a good Government is not to solve people's problems for them, but to provide opportunity in which most people can solve their problems for themselves, and then to assist with those who for whatever reason are not able to provide adequately for themselves. In many issues that I have observed, the position stated above is the opposite of that advocated by the Council for Social Action. It seeks to speak for the Congregational denomination, which of course it cannot do.



"I was recently asked to serve as one of the Associates for the Council, but I could not accept and thereby appear to endorse that which I must disapprove."

Now we are not the only fellowship that has a "social action" problem. In February, 1950, Mr. Stanley High wrote an article for the "Reader's Digest" of that month entitled "Methodism's Pink Fringe", and the article was thus given nation-wide circulation. The effect of the article was to parade before the reading public of the nation what seemed to be a highly socialistic program conducted by the Methodist Federation for Social Action. Now I don't pretend to know whether Mr. High's article was true in all respects; in fact, I do not know very much about the Methodist Church. Why should I, when I am an old-fashioned "unreconstructed" Congregationalist? But the Methodist Church took the article to heart; they took their religious and spiritual temperatures; they thoroughly examined themselves, looking carefully into their minds and hearts and souls, and they evidently found that something was radically wrong with them. Be it said to their credit, they did something about it! I have it on good Methodist authority that they have requested their Federation for Social Action to move out of the National Methodist Headquarters in New York; that they have required their Bishops to withdraw from their Social Action Board, and they have taken steps to compel their Social Action Federation to drop the word "Methodist" from its name. You can draw your own conclusions, but in the language of the law I simply say: "Res ipsa loquitur", which the primer class in Latin will translate as "The thing speaks for itself".

The interests and activities of our own Social Action Council are so numerous, so varied in character and so controversial that I could not discuss them all tonight if all the time on this program were allotted to me.

But, as Congressman Judd declares, so "many of the programs that the Council advocates and lobbies for are socialism", I am sure that they are not in harmony with the thought of the great majority of Congregationalists.

Before concluding my comments, I want to register my objection, as one Congregationalist, to the use by our Council for Social Action of denominational funds for propaganda purposes. I think it is morally wrong to use church funds to support or oppose controversial questions when there is a substantial difference of opinion among the membership. I have steadfastly opposed the use of church funds to support or oppose the recently proposed church merger, because I think that that proposal is the most controversial subject that has been brought before Congregationalists in many years. Those favoring the merger, most of whom are contributors to the church budget, would object to the use of church funds to defeat the merger; and on the other hand, the opponents of the merger, who are likewise contributors, would seriously object to any attempt to use church funds to promote the merger. I therefore urge the removal of Social Action financing from the benevolence budget of Pilgrim Church, and suggest that such financing be left to those particular members who desire to support the Social Action Council and its activities.

It is my opinion that our Social Action Council consists apparently of that unusually over-zealous group in our fellowship who correspond to the New Dealers or Fair Dealers in present-day politics. They are beckoning and leading us down the road of social and planned economy and attempting to bring us as fast as possible to the welfare state. They are asking us to follow the heart-break highway that socialistic Great Britain is following today. I do not believe that I am unduly alarmed about this trend, but some day that may come all too soon, we will come to a fork in the road when, God save the mark, we will have to choose



between Fascism, which has failed wherever it has been tried the world over, or a wicked, brutal, God-less Communism that is threatening at this very hour to engulf and overwhelm us.

Before concluding, I must express my abiding faith in the future of America; in the ultimate ability of the American people to think objectively, and to solve the problems confronting us today. Civil rights, now guaranteed by our Constitution, must be guarded. Employment must be stabilized. Inflationary trends must be halted. Proper care must be given to the aged, the suffering and the helpless, without consuming our available resources, or destroying our apparent "purse Fortunatus"; radical and socialistic programs must be repudiated and their trend reversed; lasting peace with all peoples must be attained; and the freedom that we now enjoy must be preserved; so that our country may truly be what Abraham Lincoln characterized it "the last best hope of earth".

The Board of Deacons:

H. V. Moore, senior deacon  
J. D. Bradley, clerk  
E. M. Rauschenfels  
R. H. Neimeyer  
W. A. Newman  
C. L. Edson

Trustees:

E. F. Blu  
Charles Foster  
Kenneth Duncan  
Rollo F. Hunt

Treasurer:

C. D. Stillman

Clerk:

R. H. Hood

Historian:

Howard Clark

Visual Education Committee:

Dr. and Mrs. R. E. Nutting and  
Mrs. O. B. Patch

Religious Education Committee

~~Mrs. F. C. Jacobson, chairman~~  
~~Dr. F. C. Jacobson~~  
~~Mrs. T. J. Joyce~~  
~~Mr. & Mrs. J. M. Morrison~~  
~~Mrs. Ward Leraan~~  
~~Mr. & Mrs. Clark Isle~~  
~~Dr. Donald Walker~~  
~~Mrs. C. L. Thomas~~

*see other sheet*

Lookout Committee:

~~Dr. & Mrs. W. J. Brooker~~  
~~Dr. & Mrs. E. G. Peterson~~  
~~Mrs. Jay Vaughn~~  
~~Mrs. H. McClearn~~  
~~Dr. & Mrs. V. R. Plumb~~  
~~Mr. & Mrs. Hollis Rayn~~  
(committee to choose chairman)

*see other sheet*

Music Committee:

Dr. Webster A. Johnson  
Mrs. E. F. Blu  
Mrs. F. W. Spicer  
Mrs. Kenneth Duncan  
Mr. R. E. Page  
Mrs. E. C. Congdon  
Mrs. H. A. Garver

Representatives to Union Gospel Mission: Mrs. W.D.Avery, A.L.Goodman, H.U.Moore.



Religious Education Committee

Mrs. F. C. Jacobson, Chairman  
Dr. F. C. Jacobson  
Mrs. T. J. Joyce  
Mrs. C. L. Thomas  
Dr. Donald Walker Member at large 1 year

Lookout Committee

Dr. & Mrs. W.J. Brooker  
Dr. & Mrs. E.G. Peterson  
Mrs. Jay Vaughn  
Mrs. H. J. McClearn (McClearn)  
Dr. & Mrs. V.R. Plumb  
Mr. & Mrs. Hollis Rayn  
Mr. & Mrs. Clark Ilse  
Mr. & Mrs. J.M. Morrison

(Committee to select  
Chairman)

Representatives to Gospel Mission

Laird Goodman  
Mrs. W. D. Avery  
A trustee

Standing Committee:

Mrs. W. R. Bagley  
Mrs. E. R. Bechtel  
Mrs. A. W. Tews  
Mrs. F. S. Rice  
Mrs. E. M. Rauschenfels

Representatives to the Council of Churches:

Mr. T. B. Stilliman, chairman  
Mr. & Mrs. Ray Palmer  
Mrs. W. M. Fox  
Mrs. J. B. Rayn  
Dr. W. R. Bagley  
Mrs. A. T. Laird

Ushers: Chief Usher, Jon Dalton, Captains ,W.F.Arndt, R.N.Smith,Arthur Von

Mr. Arndt's Team

J.B.Crowe  
R.B.Rhode  
Dr. R.L.Swanstrom  
John vanZandt

Mr. Smith's Team

J.C.Andresen  
J.M.Harris  
R.L.Heller  
M.G.Jensen  
Dr. R.W.Johnson  
F.R.Newlon  
Robt. Pennie  
T.J.Shefchik, Jr.

Mr. Von's Team

J.T.Adams  
J.M.Bayly  
John Coleman  
A.A.Dovenmuehle  
H.W.Griggs  
G.M.Macaulay, III  
R.M.Smith  
R.G.Spicer

Respectfully submitted,

R.M.Weaver, chairman

W.F.Baldwin, Mrs. E.C.Congdon, Mrs. L.C.David,

W.D.Haselton, Mrs. R.E.Nutting, Mrs. A.L.Wiltse



RELIGIOUS EDUCATION COMMITTEE

The Religious Education Committee has worked primarily with problems concerning the Sunday School. Assistance has been given to the Director of Religious Education in such matters as the recruitment of teachers, selection and use of curriculum materials, sponsoring of social affairs, and a general appraisal of the effectiveness of the program of religious education.

*Salvatore R. Plunk*

Respectfully submitted,

Robert H. Hood, Clerk

*Robert H. Hood*



The following summary of changes in membership and a brief statement of the meetings held during the year 1950 is herewith submitted as the report of the Clerk.

Letters of transfer during 1950 were issued to the following:

Mr. and Mrs. John R. Mallahan, Glen Avon Presbyterian Church, Duluth.  
Miss Clara Wiltse, First Presbyterian Church, Muncie, Ind.  
Mr. Merritt J. Hughes, Westminster Presbyterian Church, Minneapolis.  
Mr. and Mrs. K. L. Frederick, First Congregational Church, Naperville, Ill.  
Mr. Douglas Farnam, Calvary Lutheran Church, Minneapolis.  
Mrs. Albert Dufault, Lakeview Covenant Church, Duluth.  
Mr. and Mrs. C. J. O'Brien, The Federated Church, Marshall, Minn.  
Mr. and Mrs. Chas. B. Green, First Central Congregational Church, Omaha, Nebraska.

Mr. David C. Duncan, First Congregational Church, Portland, Oregon.  
Mrs. James Eddy, First Presbyterian Church, Duluth, Minnesota.  
Mr. and Mrs. Willis E. O'Connor, Glen Avon Presbyterian Church, Duluth.  
Mr. and Mrs. R. W. Whitten, Plymouth Congregational Church, Minneapolis.  
Mrs. W. H. Woodbury, Country Club Congregational Church, Kansas City, Missouri.

Miss Patricia McDonald, Endion Community Church, Duluth, Minn.  
Misses Mary and Betty Ward, Lakeside Presbyterian Church, Duluth.  
Mrs. Richard Hopkins, United Protestant Church, Morgan Park, Duluth.  
Mrs. R. A. McDougall, United Protestant Church, Morgan Park, Duluth.  
Mrs. H. W. Miller, Calvary Church, Cleveland, Ohio.  
Mrs. Marion Spotts, Manor Community Church, Chicago, Illinois.  
Mr. and Mrs. Charles Silet, First Congregational Church, LaGrange, Ill.  
Miss Jean Flickinger, First Congregational Church, Akron, Ohio.  
Mr. John Gilbert, Royster Memorial Presbyterian Church, Norfolk, Virginia.  
Mrs. W. N. Hart, Peace Memorial Presbyterian Church, Clearwater, Florida.  
Mr. Chester A. Shafer, First Presbyterian Church, Fargo, North Dakota.  
Mr. and Mrs. Harry C. Deck, Westminster Presbyterian Church, Minneapolis.  
Mr. and Mrs. W. H. Meldahl, Lakeside Presbyterian Church, Duluth.  
Miss Diana Wiltse, University Church of the Disciples of Christ, Chicago.  
Mr. Merle G. Olson, First Presbyterian Church, Houston, Texas.  
Mr. and Mrs. C. C. Blair, St. Paul's Episcopal Church, Duluth.  
Miss Cynthia Blair, St. Paul's Episcopal Church, Duluth.  
Mr. and Mrs. C. H. Fering, First Congregational Church, New Ulm, Minn.  
Mr. and Mrs. Warren Hartwell, Wayzata Community Church, Wayzata, Minn.  
Miss Dorothy Hartwell, Wayzata Community Church, Wayzata, Minn.  
Mrs. Effie Johnson, Plymouth Congregational Church, Seattle, Washington.  
Doctor Eugene Hunner, First Methodist Church, Palo Alto, California.  
Mrs. Louella Birdsall, First Presbyterian Church, San Fernando, California.

Dropped by their own request:

Mrs. C. M. Wilson  
Mrs. John Pasternacki

During the year 1950 there were: 18 marriages  
18 births  
26 baptisms  
12 deaths  
56 new members

Meetings held during 1950 were as follows: January 18 - Annual Meeting;  
April 23 - Meeting approving the recommendations of the Committee with respect to a Director of Religious Education including approval of offer of the position to Miss Dorothy B. Belt; April, May 1950 - Election of delegates to the Minnesota State Congregational Conference and election of delegates to Duluth Association Meeting for 1950; December 31 to ratify members of Nominating Committee for 1951.

The following named members of our Church passed away during the year 1950:

Respectfully submitted,

Robert H. Hood, Clerk

*Robert H. Hood*



ANNUAL REPORT OF THE BOARD OF DEACONS  
of  
PILGRIM CONGREGATIONAL CHURCH FOR THE YEAR 1950

The Board of Deacons held 10 meetings during the year with an average attendance of 12 members.

Many matters of interest and importance to the church were discussed and given necessary attention.

1. Mr. James W. Walker again served as Communion Service Supervisor, with Mr. Frost and Mr. Page as his assistants.

2. Mr. Jesse D. Bradley was elected Secretary of the Board in place of Mr. Arthur Roberts who served faithfully in this capacity during the three previous years.

3. Mr. Bradley also was appointed for the year to represent the Board of Deacons on the Religious Education Committee.

4. Union Lenten Services again were held in conjunction with 5 other East End churches.

5. Inasmuch as Pilgrim Church at its 1950 Annual Meeting voted to become a corporate member of Union Gospel Mission, Duluth, the Board appointed deacons Frost, Roberts and Moore as representatives to that body for the current year.

6. During the year Dr. and Mrs. William R. Bagley presented to the church 3 handsome bronze plaques on which are listed the names of members of Pilgrim Church who are veterans of World Wars 1 and 2. The church is deeply grateful to deacon and Mrs. Bagley for this generous gift.

7. On Sunday, May 28, all Veterans' organizations of the City were guests of Pilgrim Church at its morning service.

8. The 12 delegates from our church who attended the Duluth Association meeting in Brainerd in September had reason to be proud of the excellent manner in which the meetings were conducted by the Moderator, our own Mrs. Rollo F. Hunt.

9. At the minister's suggestion, the Board at its December meeting approved appointment of Mr. Verne D. Johnson, Jr. to succeed Mr. Douglas Walker as Chairman of the Church Membership Committee.

10. Recognition was given by the Board to Mrs. Manley who has completed 20 years of service to the church as its efficient and tireless Secretary and to Miss Rogers who for more than 30 years has been in charge of its Ministry of Music. Pilgrim Church is deeply indebted to both of these loyal and efficient servants of the Master.

11. Supply ministers for our pulpit were provided by the Board during the Sundays in February, July and August that Dr. Phillips was on vacation.

12. The usual number of communion services were held during the year.

CHURCH

RECEIVED

\$ 2,733.50  
29,298.12  
1,020.75  
283.12  
11.42

The Board of Deacons, as well as all members of the church, rejoice over the complete restoration of Dr. Phillips' eyesight during the year and wish for him continued health and usefulness for many years to come.

The generosity of our congregation in replenishing the Deacons' Fund is appreciated. A balance of \$97.48 remains in the fund at this time.

Grateful acknowledgement also is given for the unselfish service rendered by the deacons' wives in caring for the communion service.

Respectfully submitted,

*Hubert U. Moore*

Hubert U. Moore  
Senior Deacon

January 10, 1951

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PILGRIM CONGREGATIONAL CHURCH

REPORT OF TREASURER

YEAR 1950

RECEIPTS:

Current Plate Collections	\$ 2,733.50
Current Pledges	29,298.12
Back Pledges	1,020.75
Church School Collections	283.73
Easter Collection	844.42
Womens Assembly	900.00
Rentals	394.15
Miscellaneous	67.00
	<u>\$35,541.67</u>

DISBURSEMENTS:

PULPIT & OFFICE

Salary, Pastor	\$ 8,400.00
Less Rental	900.00
	<u>\$ 7,500.00</u>
Salary Church Office	2,400.00
Office Supplies	245.23
Postage & Printing	998.35
Pulpit Supply	525.00
Pastor's Contingent Fund	199.52
	<u>\$11,868.10</u>

MUSIC:

Salary Director,	\$ 900.00
Choir and Care of Organ	2,167.42
	<u>\$ 3,067.42</u>

RELIGIOUS EDUCATION:

Director	\$ 2,056.70
Church School Budget	618.13
	<u>\$ 2,674.83</u>

UPKEEP OF PLANT:

Salary, Janitor	\$ 2,470.72
Supplies, Janitor	38.32
Power, Light, Water, Gas	782.94
Telephones	172.15
Fuel	3,170.48
Maintenance, Parsonage	715.27
Repairs, Church	610.74
Repairs, Parsonage	38.12
Insurance	749.26
Ashes & Garbage Removal	148.00
	<u>\$8,896.00</u>

BENEVOLENCES:

Finnish Missions	\$ 900.00
Other Benevolences	7,114.00
	<u>\$8,014.00</u>

GENERAL:

Every Member's Canvas	\$ 253.28
Advertising	48.67
Assessments	246.33
Conference Expense	296.93
Miscellaneous	118.25
	<u>\$ 963.46</u>

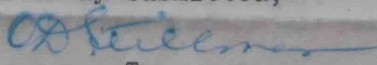
TOTAL DISBURSEMENTS: \$35,483.81

SUMMARY:

Balances, January 1, 1950;		
Church	\$19.50	
Church School Missions	<u>18.57</u>	
		38.07
Receipts		35,541.67
		<u>35,579.74</u>
Disbursements		35,483.81
Balances, December 31, 1950		<u>95.93</u>
Church	8.14	
Church School Missions	<u>87.79</u>	<u>95.93</u>

Memorial Fund Balance \$935.47

Respectfully Submitted,

  
Treasurer



The Women's Assembly has held 9 luncheon meetings this year. The delicious luncheons were prepared and served by the different groups. These were followed by very interesting programs arranged by Mrs. Stratton and her committee, composed of a member from each group. A number of these programs showed us the work done by the Congregational Church in Greece, our own country, state and community. The last program in December was a beautiful one of Christmas songs by the East High School choirs under the direction of Miss Elsie Johns and Mr. Burrows.

Groups 2A and 2E served a luncheon for the teachers of U.M.D., as we are desirous of cooperating with the University when possible.

Group 4 served refreshments to the choir between the Easter services.

Group 3 served a dessert luncheon to the Duluth Council of Church Women when they met at Pilgrim Church.

The Assembly as a whole put on the Annual dinner in January, with Mrs. Rauschenfels and Mrs. Wiltsie in charge of the kitchen and Mrs. Weaver in charge of the dining room. In March a men's dinner when the men of Pilgrim Church were hosts to the men of Holy Rosary and Temple Emmanuel. Mrs. W.F. Baldwin and Mrs. Knute Nelson were in charge of the Kitchen and Mrs. C.L. Thomas and Mrs. Tibbetts in charge of the dining room. Also in March the Assembly helped the Religious Education Committee with a small tea in honor of Miss Belt when she was here to be interviewed. In September was the Fall tea when the groups decorated the tables with lovely fall flowers. Mrs. Spicer arranged a delightful musical program sung by Mrs. Hobe and Mrs. Manthey. In December Mrs. E.G. Peterson was in charge of the Every Member Canvas Dinner with Mrs. Kimball and Mrs. R.B. MacDonald in charge of the dining room.

Many Memorial flowers have been sent for the Sanctuary this year. On the other Sundays flowers have been provided by the Assembly during their months in session. During the summer months the flowers were provided by the different groups. The Easter memorial flowers were arranged by Mrs. R.L. Mayall and Mrs. R.H. Neimeyer. The lovely Thanksgiving fruit and flowers were arranged and provided by Mrs. E.C. Congdon.

Our one money making project this year was the Bazaar and luncheon held in November. This was a great success, both financially, when we made \$1570.46 and in creating a spirit of friendliness and interest in working together. The groups have done a great deal this year under their very capable supervisors.

The committees have done splendid work too. Mrs. Rauschenfels and her telephone committee, Mrs. Stratton and her program committee, Mrs. Monaghan and the housekeeping committee has looked after our part of the church, replenishing the linen and kitchen supplies. Mrs. Fox and the Community Interests committee have widened their activities and were instrumental in supplying the Cambridge Club with suppers. Mrs. Avery and the Friendly Service committee have packed and sent numerous boxes to the communities we are interested in and helped with sending a Christmas package to our delayed D.P. family.

The Board regrets deeply the loss of two of their members this year - Mrs. Fred Albenberg and Miss Lulu Martin.

The officers and Board have been so helpful and cooperative. Mrs. Lindberg and Louis have kept the church in such good order and were especially helpful in getting ready for the Bazaar. Louis gave much of his own time in making serving carts and tables for us. Miss Belt has done much for us and Mrs. Manley a help and inspiration at all times. The Assembly was so glad to celebrate in October her twentieth year in Pilgrim Church.

The Mens Club has been very kind in offering help whenever we need it and were of great assistance to us at the time of the Bazaar.

I wish to thank you all for making this a very successful year.

respectfully submitted,

*Jessica M. Spencer*



PILGRIM CONGREGATIONAL CHURCH  
Report of the Historian

To the Members of Pilgrim Congregational Church:

This evening we are holding the 80th annual meeting of the Pilgrim Congregational Church. Our beloved Pastor, the Reverend John Milton Phillips, D.D., has continued his ministry with success during the year that has just passed. Fifty-six new members were added to the church membership during the year 1950, and we are happy to welcome these new members to our fellowship. We have lost sixty-three members: fifty-one by reason of dismissals to affiliate with other churches, and twelve by death.

During the year just passed there were twenty-six baptisms, eighteen births and eighteen marriages recorded.

You will note from the reports of the various organizations connected with the church which are reported elsewhere this evening that they all were carried forward with a great deal of success.

The following named members of our church passed away during the year 1950:

Mr. Walter Whiteside	Mr. Jay Baughan	Mr. Rufus H. Draper
Mrs. R. B. Whiteside	Mr. Fred Sellwood	Mrs. H. F. Sleepack
Mr. Albert C. Gillette	Mrs. M. L. Jenks	Miss Lulu M. Martin
Mr. Ola L. Berby	Mrs. F. B. Albenberg	Dr. E. H. Pieper

May we pause a moment in silent prayer and in memory for these our departed brethren.

Respectfully submitted,

  
Arthur M. Clure, Historian



