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SUPPLEMENT

THE CONGREGATIONAL VISITOR

SUCCESSOR TO MORLEY CHURCH VISITOR.

VOL. II. DULUTH AND WEST SUPERIOR, FEB. 8, 1896. No. 2.

HISTORICAL ADDRESS.

BY MR. W. S. WOODBRIDGE.

In the early summer of 1870 Duluth was a straggling collection of frame houses surrounded by primeval forests, the ultima thule of the traveler to the Northwest. There were two ways of reaching this oasis in the desert wilds, one by water from Chicago or Buffalo, the other by rail and stage from St. Paul. But on Aug. 1, 1870 the first train ran into Duluth. It was an ambitious young city of 2500 inhabitants that was emerging out of chaos at the western extremity of Lake Superior, backed as it was by the then most noted financier of the United States, Jay Cooke, of Philadelphia. Houses and stores were rising in every direction, a great elevator was being built, plans for docks were being mapped out, the canal through Minnesota Point was decided upon, though not yet under way, streets were being cut out, sidewalks were being laid, and the virtues and the vices, the possibility of a new thriving Western town abounded on every hand. The two weekly newspapers of the city—the Minnesotan and the Tribune—though using a large share of their space in abusing each other in language vigorous if not choice, were agreed on one subject at least, the unrivalled advantages of Duluth, the Zenith City of the Unsalted Seas, as Dr. Foster, the editor of the Minnesotan, first called it; and it was a dull week when they failed to unveil to their readers some new glimpse of future greatness—in car works or flour mills, or railroad shops or some other industrry that was to send Duluth like a rocket along the path of greatness. The English speaking Protestant churches at this time were three; the First Presbyterian, St. Paul's Episcopal and the First Methodist, organized, if I am rightly informed, in the order named. St. Paul's church, however, was the first to build, completing their edifice in the summer of 1869; the location the same and the building, with some changes and improvements, the same as now, twenty-six and one-half years later. Tradition tells us that when Col. Culver and his associates set the stakes to indicate the location of the building, which is diagonally across the street from where we are now meeting, they were obliged to crawl on their hands and knees through the dense underbrush to the spot selected. It was at such a time as this that Maj. Luman H. Tenney and his wife began to stir up the descendants, lineal and otherwise, of the pilgrims in Duluth to organize a Congregational church. Mr. and Mrs. Tenney were graduates of Oberlin, were earnest and warm hearted, and Mr. Tenney's business relations with Jay Cooke gave promise of some substantial help in the proposed movement; we shall see that this promise was realized. The rapid growth of Duluth seemed so certain that the plans for organizing the new church grew apace; those who hesitated because of the "lions in the way" were won over by Mr. Tenney's great persuasive powers. And now we come to the first formal gathering to discuss the question of forming a Congregational church. It was held in the rooms of the Y. M. C. A. over the office then occupied by C. H. Graves & Co. at No. 110 West Superior street, the location now occupied by W. A. Foote. The records of this meeting as it appears on our church record is worth quoting in full. "The Congregational friends of the city of Duluth assembled at the rooms of the Y. M. C. A. the 27th day of November, 1870, to consider the question of organizing a Congregational church. The meeting was called to order by L. H. Tenney and formally organized by the election of William S. Woodbridge as chairman and George Spencer as secretary. The object of the meeting was then stated by Mr. Tenney, and each person present was requested to express his views. All were favorable to the formation of a church. A motion was then made by Mr. Tenney, seconded by Thomas Dowse, that the meeting proceed at once to organize a Congregational church, which was agreed to by a unanimous vote. A committee consisting of L. H. Tenney, O. K. Patterson, J. Kimball, William S. Woodbridge and R. S. Munger was appointed to draw up a church constitution and confession of faith and covenant. A committee consisting of Thomas Dowse, E. L. Smith, George Spencer, R. C. Mitchell and O. K. Patterson was appointed to arrange for calling a council and to take other necessary steps to perfect the organization. By a unanimous vote Mr. Tenney was instructed to write to Rev. Charles Cotton Salter, of Brookfield, Mo., that it was the voice of this preliminary meeting to extend to him a call as soon as the church became permanently organized."

The new church, which chose as its name "The Pilgrim Congregational church, of Duluth, Minn.," was formally organized by council Jan. 18, 1871, twenty-five years and one week ago today. The council consisted of Rev. J. L. White, pastor of Plymouth church, St. Paul; Rev. H. A. Stinson, pastor, and D. B. Barber, delegate of Plymouth church, Minneapolis; C. S. Bardwell and W. H. Hatch, delegates from Vine street church, Minneapolis; and Rev. Richard Hall, of St. Paul, state superintendent of home missions. This gathering and all subsequent ones of the church for nearly six months were held in the west half of what was known as the Pendleton block, on the southwest corner of Superior street and First avenue west, a store room 22 by 60 feet, the use of which for these six months was given by the owner, Ira W. Pendleton, now of Denver, Col. In the evening of that day, Jan. 18, the members of the new church were publicly received, sixteen in number, as follows: Thomas C. Cain, Catherine Cochran (new Mrs. J. P. Johnson), Thomas Dowse, Mr. and Mrs. J. Kimball, Mrs. R. S. Munger, Mr. and Mrs. O. K. Patterson, Rev. and Mrs. Charles C. Salter, Mr. and Mrs. Ezra L. Smith, George Spencer, Mr. and Mrs. William S. Woodbridge, all by letter; also J. P. Johnson by profession. Mr. Tenney was called away from town by business, and he and Mrs. Tenney did not present their letters for a year. One half of this number are still residents of Duluth, and [illegible] present here this evening. Mr. Kimball, now Rev. Mr. Kimball, pastor of Hope church, West Superior, and his wife, are also present this evening. Mr. and Mrs. E. L. Smith are residents of Grand Forks, N. D. Of one of that number, Thomas Cain, we have no record, three of that band of sixteen we know God has taken to himself, our beloved sister, Mrs. R. S. Munger and Mr. and Mrs. O. K. Patterson. Mr. Tenney, too, has joined the church above.

The first election of officers took place on Jan. 26, when J. Kimball and O. K. Patterson were elected deacons, George Spencer, clerk, and O. K. Patterson, treasurer. Mr. Patterson declined to serve as deacon and William S. Woodbridge was elected in his place on Feb. 2. The first board of trustees, elected Jan. 31, consisted of L. H. Tenney, R. S. Munger, O. K. Patterson, J. D. Ensign and E. L. Smith. A live church must have a Sunday school, but it was hard to see just what material we could find in the way of children, for the new church was made up of people with generally two in the family. A gray or a bald head in our congregation in those days was a rarity, for Duluth in more ways than one was young. But a Sunday school we must have, so at the close of our first Sunday morning service the school was started with eight children in attendance and three times as many adults.

Those who are at all acquainted with the first pastor of Pilgrim church, that man whom Duluth holds dear, Rev. C. C. Salter, can imagine something of the energy with which he went to work to

build up the new church. He was here, there and everywhere, and one of the first things he moved us to do was to put up a building. Everybody seemed to catch the contagion of his enthusiasm, and on Feb. 21, 1871, it was voted to secure the two lots on the northeast corner of Second street and First avenue east, valued at $2700, as a building site. We were offered lots free in another section of the city, but preferred to pay this high price and get what seemed to be the most desirable lots for our purpose. On April 1, 1871, the plans for the chapel, as it was called, were adopted, and a building committee with R. S. Munger as chairman was appointed. Early in June the building was so far advanced that a sociable and flower sale was held amid much enthusiasm, which was greatly needed to counteract the chill from the damp plaster and the cold northwester which prevailed that night. Net results of that evening were about $300 and some serious colds. On July 16, 1871 the chapel, which cost $2800, was dedicated, and while it lacked many of the modern church features, it was for seventeen and a half years very dear to those who called it their church home. Every one knew everybody else in those days, and the personal sacrifices, made cheerfully, proved the fact that we prize things in proportion to what they have cost us.

And what a host of friends we had in those days. Over a page [illegible] is filled with a list of gifts from friends abroad, the principal items being as follows: March 9, 1871, received the following telegram from A. B. Nettleton, Philadelphia: "Jay Cooke and other friends give $1100." The same evening a letter was received from Dr. C. L. Ives buying lot given us by Western Land association, through Luther Mendenhall, for $500. Received sixty books from American Sunday school union; 10 books from young ladies of Bradford seminary; fifty Bibles from American Bible society; three six-light burner chandeliers from Congregational church, Anna, Ill.; $114 from Congregational church, Auburndale, Mass.; $25 from Lyman band, Chicago; $25 from Miss A. Phelps, Hartford; $100 from Deacon Ezra Farnsworth, of Boston; $200 from President J. Gregory Smith, of the Northern Pacific railroad; $50 from Mr. Loomis; $50 from George L. Davis, North Andover, Mass.; $20 from Mrs. Olmstead, Hartford, Conn.; organ worth $300 from friends in Boston; communion service, consisting of tankard, four cups and two plates, also baptismal font from young ladies of Bradford seminary; communion table from J. D. Edmands; desk from Thomas F. Nixon; $50 and a lot, sold afterwards for $250, from J. D. Ray, Duluth; chandelier worth $100 from Dr. Charles L. Ives, brother-in-law of Rev. C. C. Salter, also from Dr. Ives a bell which weighed with the mountings 1200 pounds and cost, including freight charges, $365. This bell rang for the first time on Sept. 25, 1872, and was given by this church, after we had moved into our new edifice, to Plymouth church, West Duluth, in 1889.

On the first Sunday in January, 1872, ten persons united with Pilgrim church, bringing the number of resident members to forty-two. The year was one of business activity in Duluth. The congregation, drawn together largely by personal love for Mr. Salter, steadily increased, and in December of that year, the church, with a total mebership of fifty-six, voted to cut loose from the American Home Missionary society and add $200 to the salary of the pastor, making it $1700 per annum.

The year 1873 opened auspiciously, but clouds were gathering in the financial horizon, and by early fall they had overspread the while sky. On Sept. 16 the news came like a thunderclap that the banking house of Jay Cooke & Co., the financial agents of the Northern Pacific railroad, had closed its doors, and panic reigned supreme. Duluth felt the full force of the blow. Railroad work was reduced to the minimum, dock work was suspended, trains were laid off and a population of 5000 began steadily to diminish until it reached the 2500 mark. From 1873 to 1878 was a time that tried men's souls in Duluth and tested the strength of the churches.

Who, now, would imagine that the great First Methodist church had ever [illegible] of uniting with the Congregational church, but such a suggestion was made and actually favored by some, though nothing ever came of it. The following memorandum in regard to this proposed union appears in the minutes of our annual meeting held Jan. 19, 1875." A long discussion as to what should be done in the matter of the Methodist church uniting with this church resulted in a committee of three being chosen to confer with a committee from the Methodist church with a view to the union of the two churches while the latter were without a pastor." Such was the stress of the times that the Baptist church was obliged to give up its services for years, and Pilgrim church united for nearly three years with our nearest Congregational neighbor, the church at Brainerd, 115 miles distant, one pastor serving both churches. In September, 1874, our annual report to the state conference showed our number of resident members to be fifty-one; number of children in Sunday school, 160; amount of benevolent contributions for the year, $125.

Through these troublous times of 1873, 1874 and 1875, our pastor, Mr. Greatheart, otherwise known as Rev. Charles C. Salter, bore up bravely, working unceasingly for the good of the church and the community, and endearing himself especially to the poor and the afflicted. In November, 1875, in order to lighten our financial burdens, he assumed charge of the Brainerd church, preaching there every other Sunday, and continued this until he resigned, nervously exhausted, on March 22, 1876, his formal dismissal occuring April 11. It was during these days, on April 10, 1876, that the church passed this vote: "Decided that this church shall continue," and at this same meeting Rev. C. A. Conant, of Amherst, Mass., was requested to preach here two Sundays, with a view to settlement. On June 15, Mr. Conant was called as pastor, Pilgrim church uniting with the church at Brainerd, as it had done during the last few months of Mr. Salter's pastorate. He was installed by council on Nov. 21, served faithfully and acceptably for over two years, resigned Aug. 27, 1878, and was formally dismissed by council which met at Brainerd, Oct. 29, of that year. The church at Brainerd felt that the time had come for them to have a minister's entire services, and this seemed to necessitate Mr. Conant's resignation.

Rev. E. C. Ingalls followed Mr. Conant, commencing work on Sept. 1, 1878, under an engagement for one year, but his health not being good, he was at his own request released on July 17, 1879, cheerfully commended by the church "as a humble and devout Christian and an earnest and faithful minister of the gospel."

After taking some time for deliberation, the church extended on Sept. 29, 1879, a call to Rev. M. M. Tracy, of De[illegible] was installed on Oct. 28 following, but his pastorate continued only until Jan. 1, 1881. His house was destroyed by fire on Dec. 8, 1880, and there were difficulties between himself and his wife, which led finally to the calling of a council for his trial as a member of the church, nearly three months after his resignation as pastor. Pilgrim church had, up to this time, always been remarkably harmonious, and this harmony has existed since that occasion, but a church trial is never conducive to peace, and this was no exception. On the council was Rev. E. S. Williams, then of Minneapolis, now of California, whose sweet temper and Christian common sense were used of the Lord to restore concord and bring the vexed question at issue to a final settlement. The meeting adjourned at 1:15 in the morning, and all felt that the Lord had brought us out of a great danger. Mr. Tracy died some years ago in Kansas, the only one of our seven pastors who is dead. On Jan. 11, 1881, a unanimous call was given to our first pastor, Rev. C. C. Salter, to again assume the pastorate, and he accepted, with the understanding that no aid should be asked from the Home Missionary society, and no aid has been received from that society since that date. Mr. Salter commenced his work again among us, Sunday, May 1, 1881, a day long to be remembered, for there were tears of joy on many faces, and our hearts were filled with tender memories. But our joy was of short duration, for the Lord had other work for his servant to do. Mr. Salter's health gave way,

The Bearer
In Authorized to Collect Money for the
Sunday School.

and on Nov. 28, 1881, under the imperative orders of his physician, he resigned his charge. And so again we were without a pastor. On April 10, 1882, the church invited Rev. J. W. Hargrave, of Brooklyn village, Ohio, to supply the pulpit for one year, from June 1, at a salary of $1000 per year and house rent. The invitation was accepted, and Mr. Hargrave remained with us for a year. The church requested him to serve another year, but he declined. During his pastorate the parsonage was built, and the system of weekly offerings was instituted. June 1, 1883, found us looking once more for a pastor, and Mr. R. S. Munger made the suggestion that as he was going to New Haven he thought he might find some young man just finishing his seminary studies, who would recognize the great work to be done in Duluth and have the courage to undertake it. Mr. Munger did find the man who, for eleven years, was the courageous, successful and beloved pastor of this church, whom we rejoice to have with us tonight, Rev. Edward M. Noyes. And what can I say that you do not already know of the work of church and pastor during these eventful years, whose record is written as "with a pen of iron and the point of a diamond." We can never forget his enthusiasm and courage, his readiness to bear burdens, his loving remembrance of the sick and the afflicted, his clear and forcible presentation of the truth. Nor can we ever forget the one whom he brought a year [illegible] Duluth as his bride, who won all our hearts by the sweetness and force of her character. For eight years she reflected the Master's life as she went about doing His work, and then she "was not, for God took her." Mr. Noyes preached for us two Sundays, June 24 and July 1, 1883, and on July 5 the church voted with great heartiness to call him as pastor. He commenced his work on Sept. 1, and was ordained and installed on Sept. 26 following. At this date, of the 166 members who had joined Pilgrim church since its organization, only fifty were residents of Duluth; death had claimed eleven, sixty had been dismissed to other churches, and forty-five were noted as absent. Courage and hope came with the new pastor, business was reviving, and the outlook grew brighter and brighter. In 1885 the Young People's Society of Christian Endeavor was organized, one of the first in the state, Mrs. Noyes having been a member of Dr. F. E. Clarke's original society in Portland, Me. The average attendance of the Sunday school, which in 1883 was seventy-six, rose to 117 in 1884, and steadily increased. In 1886 it became clear that we needed a new building, as it was often impossible to seat all who came, and on Oct. 7, of that year, a committee of seven was appointed to consider plans for a new building and report at the coming annual meeting. This annual meeting, held Jan. 11, 1887, voted "to erect a church building, beginning within a year, to cost not more than the amount subscribed." On Feb. 3 the church appointed a building committee of five—J. W. Norton, J. F. Patton, R. S. Munger, C. H. Clague and W. S. Woodbridge. On March 17 the church instructed the building committee to adopt plans as soon as possible, and voted to sell the old church site to Munger & Markell for $14,500. They had already authorized the trustees to buy a new site. Work was commenced in May, and on Nov. 26, 1887, the exterior of the building was finished. The next day, on Sunday, at about 5 o'clock, the building caught fire through stoves put in to dry the plastering, and only the walls were left standing. It was a sad evening for us as we saw the flames bursting out through window and roof, and wrapping the spire in their lurid glow. The direct loss to the church was about $3500, but it caused a delay of nearly a year in getting into the new building, and was a sore disappointment. Nothing could be done during the winter to the blackened, ice-crusted walls, and it was not until the following May that work was recommenced. It was February, 1889, before we used the auditorium of the new building, though the basement was used for church services some weeks earlier. The total cost of site, building and furnishing was reported by the building committee as $55,828.33.

The year 1890 saw the largest additions to the church, seventy-six new members being received as compared with fifty-four in 1891 and forty-five in 1892. But the years 1890 and 1891 also brought their peculiar trials and difficulties. Our [illegible] that has not grown lighter with the passing years. The movement of population from the immediate center of town to the new residence sections took from us some of our most active workers, and tended to decrease the regular church attendance. The typhoid fever epidemic that commenced in the fall of 1890 and continued into the spring of 1891 was a severe hindrance to church work, and cast its shadow over many homes, especially that of our pastor. The Heavenly Father took to Himself little Alice Noyes, and then Mrs. Noyes was taken sick. She seemed after a while to have recovered, but the poison of the baleful fever lingered in her system. One cause of anxiety followed another, and finally, in the home of her childhood, with those nearest and dearest beside her, the evening of July 30, 1892, she passed beyond the veil. Our pastor returned to us early in November and took up the work where, five months before, he had laid it down.

The report of the clerk at the annual meeting, Jan. 17, 1893, showed a total membership of 364. At this meeting it was voted to undertake the raising of $5000 to purchase a site for a new Congregational church in Endion division. The outgrowth of this movement is the Morley church in the eastern part of the city. In the fall of 1893, Mr. Noyes received an urgent call to the Central Congregation church of Jamaica Plain, Mass., and the inducements for him to go were very strong. But we felt that we could not spare our pastor, and in a full meeting of the church on Nov. 9, we endeavored to express our appreciation of his work, and pledged to him anew "our love, our sympathy and our prayers." On Nov. 19 Mr. Noyes read to the church a touching letter announcing his determination to decline the call to Jamaica Plain, and the decison was received with great joy.

But before many months of 1894 had passed Mr. Noyes could not resist the conviction that his health imperatively demanded a change. His physician advised hih so strongly to that effect that when a call came to him from Newton Center, Mass., in July, '94, he felt it was best to accept it. On Aug. 5 he read his letter of resignation, which the church, with the deepest regret, accepted and by a council called on Aug. 15 he was dismissed, to take effect Sept. 10. The resolutions passed by the church Aug. 16 were intended to express as far as words could do so, how deeply our pastor had endeared himself to us during eleven years of loving service. His farewell sermon on Sept. 9, and the farewell reception on Sept. 21, will long be remembered by Pilgrim church. Before us again was the task of finding a pastor, and after some months of earnest seaching the church gave a hearty call to Rev. C. H. Patton, of Westfield, N. J. This is not the time nor the place to say the kind things that are in our hearts about our present pastor and his wife. That they have made sacrifices in coming to us we know; that sickness in the pastor's family and in the church and community has added great[illegible] difficulties of the work we are sure. But we rejoice in our pastor's courage and patience and hope; we are certain that he has come among us in the name of the Master; we have learned to love him, and we know that if we, his people, are faithful, great blessings are in store for us.

Thus ends the history of twenty-five years as the records have given it, but the church records do not recount the willing sacrifices that are made for a beloved church. Especially would we mention the faithful work of the women of the Pilgrim church during this quarter of a century. Surely time would fail me in telling what they have done; for without their earnest and unselfish devotion Pilgrim church would have been long ago only a memory.

Gladly also would we mention many other matters connected with our church life; the addition of the chapel, through Rev. Mr. Salter's efforts in 1875; the farewell reception given to Mr. Salter, when the whole town felt that a friend was leaving them; the call to Rev. R. A. Beard, then of Brainerd, on Dec. 18, 1881, the only call which has been declined; the meeting in our old building on Sunday when our new edifice was a shoking ruin; the little Pilgrim kindergarten, Mrs. Noyes' legacy to the women of the church, which was maintained until the board of education took up the work; the active and faithful workers who have transferred their labors to other churches, Rev. and Mrs. Kimball, Mr. and Mrs. Carpenter, who are with us this evening; Mr. and Mrs. E. L. Smith, the Misses Hopkins, W. H. Hatch, Mr. and Mrs. Fish, Mr. and Mrs.

J. M. Anderson, Mr. and Mrs. Hunt, J. F. Patton and many others.

Dear brothers and sisters of Pilgrim church, this night is one that recalls precious memories to us all and especially to those who for years have here worshipped God. Some of us look back through the vista of a quarter of a century and our hearts are stirred within us. We recall the blessed dead, who have died in the Lord, some in the flush of young manhood and womanhood as Edward Munger, Frank Russell, May Peck, Julia Richardson, Lucretia McPherson, Bertha Brigham; some who had entered more fully into the cares and duties of life as Mrs. Eddy, Mrs. Noyes, Mrs. Mabel Field, Mrs. Warner, Mrs. Treffry, Mrs. Stanford, Z. T. Haris, J. J. Gilbert, W. J. Dunoon; others who for a longer time had borne life's burdens, as L. H. Tenney, J. J. Barnes, O. K. Patterson and his wife, Mrs. A. N. Peach, Mrs. Sutton, Mrs. Auld, Mrs. Beckman, Deacon A. H. Fish, Lucien J. Barnes; others still who could look back on long lives spent in the Lord's service, as Mrs. Munger, Mrs. Woodbridge, Mrs. Foster and Deacon F. A. Richardson.

We recall those children and young people of the church and Sunday school given to God by believing parents, whom He in love took to Himself, Alice Noyes, Helen Norton, Bert Chapman, Max Wirth, Luther Palmer, besides many still younger whom aching, yet trusting hearts recall tonight.

[illegible] ing for a brief hour in the past; how natural that for a moment we should seek to glance into the future. Over it God graciously draws the veil, but bids us hope. Whatever the future has in store for us, either of joy or sorrow, we know that it has peace if we will only take it from the loving Christ, for He has said "Peace I leave with you, my peace I give unto you." And sometime, somewhere, in God's great universe shall come to pass what St. John saw in wonderful vision—the holy city coming down from God out of heaven, when we shall hunger no more, neither thirst any more, neither shall the sun light on us nor any heat, for the Lamb which is in the midst of the throne shall feed us,

Wm. S. Woodbridge.

Jan. 25, 1895.

PILGRIM CHURCH, DULUTH.

ANNIVERSARY NOTES.

In the last issue of the Visitor we told in some detail what we were going to do at the anniversary exercises. Well, we did it; and perhaps nothing else need be said. Everything passed off as planned, and very smoothly at that. If anyone wants to know the secret, it is to be found in the faithfulness and efficiency of the committees, of which it took five to arange the exercises.

The general committee consisted of Mr. Woodbridge, Ward Ames, Judge White, Mrs. McGonagle, Miss Noyes, and the pastor. They had just one meeting. Early in December they laid out a general program and appointed subsidiary committees on finance, decorations, portrait of Dr. Salter and invitations. The portrait committee, of which W. C. White was chairman, got to work at once, almose before the people at large knew there was to be an anniversary. In two days the money was collected and in ten days David Erickson was chosen as artist and was at work. M. W. Bates was chairman of the committee on invitations, and soon had in print a provisional program with an invitation attached, which they sent to many former and absent members. These were also used in the same way by the people at large. The work of securing and filling a church photograph album was also given this committee. Mrs. Barnes had charge of this special work. The beautiful album, costing $20, but worth much more, is now on exhibition, and contains the faces of nearly all who have served the church as officers since it foundation.

The finance committee, headed by Mr. Clague, secured about $60, which defrayed all the incidental expenses of the anniversary. The sinews of war were never obtained more promptly or completely.

E. W. Matter is responsible with his helpers for the beautiful and tasteful decorations in the church. Never has the church looked more beautiful.

Now for the exercises. Which was the best? It would be hard to say, because they all were as good as possible and each different. We had a fine start Saturday night with a full church and delightful addresses. Mr. Woodbridge did a marvelous thing in condensing so long a history into a half hour, and yet having it rich in pleasantly told tales. We publish it in full, and let every Congregationalist in these parts read it, for it tells the story of how we began at the head of the lakes.

Mr. Patton introduced Mr. Noyes by remarking that a physician always remembers with pleasure his first patient—if the patient lives. Mr. Noyes returned to find his first patient not only living, but lively. The former pastor whose monument, Mr. Patton reminded the people, was all about them, responded very happily. As did also Dr. Salter when the fine portrait in sepia was uncovered by Mr. White, after a neat speech, which touched all hearts. The doctor was brimfull of happiness and good humor. There was only one other man whose smile could equal his during the anniversary week and that was Deacon Woodbridge.

Mr. Kimball seemd like an old pastor and was given place alongside of them on the first evening.

It must have been the huge audience on Sunday morning that started the wave of enthusiasm which swept higher and higher, and which is still rolling on. It was a splendid tribute to the church and to Mr. Noyes. His sermon was most happily chosen from Heb. 6: 11-12, was tender in references to the past and full of inspiration for the future.

Nearly as large a house greeted Dr. Ingersoll in the evening and listened to his eloquent and stirring words on the making and paying of vows unto the Lord.

Taken altogether that Sunday has not had its like. It was a red letter day in our annals.

Tuesday evening was fellowship time. The arrangement of the supper tables in a hollow square was exceedingly pleasant. Inside at smaller tables sat the ten charter members and the guests. The supper arangements were perfect and reflect great credit upon the ladies, who, under the lead of Mrs. McGonagle, did the work. It will be impossible to mention the eight speeches which followed supper, except to say that all were bright and helpful, giving a delightful exhibition of denominational fellowship.

After the tables had been removed, half an hour was spent in Sunday school reminiscences by Superintendents Mrs. Woodbridge, Mr. Woodbridge, Mr. Matter, Mr. Brace and Mr. Hawkes. Then came the adjourned annual meeting and the reading of reports. These were a very practical closing of the special exercises, and perhaps the ending could not be improved, as they all breathed an air of prosperity and hopefulness. The year past had been hard, but the time had deen redeemed by hard work. On Thursday a quiet hour of prayer and tender memories was spent, many present telling of what they owe to Pilgrim church.

The total effect of the anniversary has been to fill the church with new enthusiasm. We have been rendered intelligent as to our past; we appreciate the faithful work of those who have labored before us; we have been lifted up immeasurably, and are now reaching out to the future.

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PULISHED MONTHLY BY THE MORLEY CONGREGATIONAL CHURCH,

Superior Street and Twentieth Avenue East.

VOL. 1. DULUTH, MINN., AUG. 3, 1895. No. 7.

PERSONALS.

Read the Sunday laws!

Rev. John H. Morley has been with us during the past month.

F. H. Voss was under the weather for a few days about July 20, but is well now.

Mrs. Patton has gone down the lakes to Chicago for a few weeks of recuperation after her long siege of illness.

Mr. Breirly, who was elected recently to the board of education, is a member of Plymouth church, West Duluth.

F. R. Hill, who was confined to the bed for a few days during July, is on his feet again in good condition, and we are all glad of it.

The Rev. S. Semple, of the Glen Avon Presbyterian church, has resigned and accepted a charge under the Southern Presbyterian church.

Don King has had the measles during our mild epidemic of that disease, and has come through successfully. We hope to see him tomorrow night.

The boys' class formerly Mr. Gregory's and now Mr. Newell's, is about to organize with class officers, and expect to have a room for their exclusive use where they may hold class meetings, etc.

The Plymouth church, West Duluth, has been considering calling a Mr. Helming. Madame Church and Mrs. Turner accompanied the pastor and his wife to the service held there the evening of July 21.

The committee of '95 met at the home of Mr. Gorton on Fifth avenue east on last Tuesday evening and found that convention matters were coming on splendidly. The Christian Endeavorers of the state will have a great time here in October.

sale of intoxicating liquors shall b licensed, under the provisions of an law or ordinance, shall be closed dur ing all hours of the Sabbath day, an of any general or special election day and any person violating any of th provisions of this section shall be guilt of a misdemeanor, and on convictio thereof by any court having jurisdic tion shall be punished by a fine of no less than $30, nor more than $100 an costs of prosecution, and by imprison ment in the county jail not less tha ten days nor more than thirty days.

DIPHTHERIA.

It is with a great sense of relief tha we are able to say "Albert is very muc better." Last week brought to M Long's family the disease many dre more than any other, diphtheria. F

OUR SUNDAY SCHOOL CONCERT

A SPLENDID PROGRAM BEGINS AT 6:30.

Although there has been much within the past two weeks to interfere with the arrangements for the concert program, yet there has been no neglect, and the children's much-loved service of song will take place as usual tomorrow, Sunday, evening (Aug. 4), and the program is fully as attractive as any heretofore prepared. Those who fail to attend will miss one of the most enjoyable events of the year, as in addition to our own always welcome home talent in songs and recitations by the children, we have accepted most gratefully the volunteer aid of several well-known friends who are much interested in all things pertaining to the children.

In the first place we are to have with us a real live congressman, Hon. C. A. Towne, who will give a short talk to the children that will be most interesting and enjoyable, as all believe who know the distinguished speaker.

Mrs. James B. Geggie has also kindly agreed to sing for us both a solo and a duet with her friend, Mrs. John Currie. Our old friend, Mr. Thorburn, of the Y. M. C. A., will lead the children's singing.

Mr. Charles McMillan has a trio or quartet in tow, and if the tow line doesn't break, will give us quite a treat.

Hawkins Jacobson, the famous "boy soprano," generously gives his aid toward making the concert a success, and his sister, Miss Anna Jacobson, will play for him.

The Lord has certainly raised up generous friends for the children of the Morley Sunday school, and we all appreciate their many kindnesses much more than we can express in mere words.

And now we come to our children's contributions, which, we want it clearly understood, are not one whit behind those of any other Sunday school in Duluth.

Of course Mr. Newell will be in evidence with one of his bright little talks, in which he gets so close to the children that we have to call him one with them. John Church will give a recitation, as will also Margie Thompson, Verna Foster, Libbie Dinham, Mamie Bell, Helen Heimmick, Willie Dinham, Noris Stevens, Cora Swift, Edward Rossiter, Howard Hill and Bert Salter. May Thompson and Leona Greiser will sing, and so will Effie Smith and Eleanor Pathridge, and George Gregory will give an instrumental solo. The songs to be sung by Master Jacobson will be "Ashamed of Jesus" and "Angels Ever Bright and Fair."

Elsie Thiel will also be present with her violin; and though only ten years old she will play two solos.

The exercises will begin promptly at 6:30, and it is hoped both visiting friends and those who take part will be there on time.

SUNDAY SCHOOL PICNIC.

It was a doubtful period, those last two days of the week before the annual picnic. This place, and that place, and still a third place were under consideration, and to add to the perplexity every ten or twelve hours the rain would pour down, and when the transportation committee ventured to have a meeting, it generally came to an untimely end through the escape of the members, as they tried to reach home before the next storm burst. After interviews with the pleasantest men in the world, boat captains and railroad presidents, it was resolved that a special train to a point along the Duluth & Iron Range road would fill the requirements, and so Saturday afternoon, taking the superintendent's horse, two of the teachers drove out to the land of promise. It was a most wonderful place, covered with wild strawberries and water; for every hollow was a pond, and every hillside a running stream. Reluctantly it was decided to give up the special train plan, and an offer from the managers of the steamer Henrietta was accepted, and though the tickets were printed for down the lake, we decided to go up the river. Mr. Swift and Mrs. Blackburn took the tickets in charge, and so transformed them that you could travel most anywhere with them. Then our arrangements completed, we were ready for our first and only blunder, and we did it as calmly and thoroughly as we generally do things at the Morley church. You see we wanted all the children to go, and so we arranged with our good superintendent, Mr. Russell, to have some wagons at the church at 9 o'clock to carry those who did not want to take the car down to the boat. But we counted without the children, for when the three wagons appeared that beautiful Wednesday morning there were just three children in sight. The idea that such bright, enterprising children as ours are would wait around the church till after 9, when they could go down town and board that excursion steamer was an idea that occurred to three of them. The rest were on the boat before the wagons were hitched up down town. Why, they began to ring pastor's door bell between 5 and 6 in the morning that day, and although he was not admitted, it was

discovered that the caller had his lunch under his arm in a neat package, and so far as is known he made his way at once to the dock to be sure and be on hand in time; and two other scholars were seen, one on the seat of a safety, while his smaller brother was straddle of straight box on which the seat rests, and with no support for his feet, which diverged freely, he tried to look comfortable with a cloth flatiron holder for a cushion. He stood it for a block and a half, and then paused for a readjustment of the pressure.

Once at the boat the scene changed. The children who had been so scarce at the church were very comfortably at home on the upper deck of the stern wheeler, which made up in room and comfort what it lacked in beauty. The trip through the bay was without incident till near the upper bridge, when Eleanor Partridge lost her hat overboard, and as one of the children exclaimed, excitedly: "The boat would not stop to pick it up." If the boat had stopped to pick up all the hats lost on that trip we would still be somewhere in the region of New Duluth, for an epidemic seemed to strike us, and no less than five were lost in an hour, including that of the superintendent, who had been wearing a smile of assured safety as he passed around with a white grocery string tied to his head gear. He lost the hat and the smile at the same time. He replaced the smile in a few moments and the hat also, when he met a namesake on the picnic grounds at Fond du Lac. It was a delightful ride up by the enormous ore dock, the coal docks, the lumber mills; up by West Duluth, with its car and iron works; up by Ironton, with its splendid plant; by Spirit Lake, New Duluth, numberless and several camps, till in a moment at a bend of the river the magnificence of the Fond du Lac depot burst upon the gaze of the wonder-struck excursionists. It's a grand spectacle, hoary with age; but we got by it, as most of the rest of the world seems to have done, and in passing we came into view of the island, where we were to land. The words: "It is a delightful place for a picnic" are very familiar words to those who went that day, and it is hard to conceive of a place better adapted to its purposes. The long tent, with its high side walls, filled with many tables and seats, where one may escape from the sun or the shower; the pleasant places under the trees where one may spread the cloth for many at a time; the stand where one can procure tea, coffee, lemonade, pop, sandwiches and fruit; the pavilion, with its piano and suggestively smooth floor, these are but some of the reasons why we were glad we went. Others were the perfect good nature, the abundance of good things to eat, the glad warm sunshine, the thick green of the grass and the trees, the lack of accident, the better acquaintance of friends and the complete freedom from every idea except that of having a good time, these are the other reasons, and they are sufficient.

Most everybody was there. The following names will help locate some: Blackburn, Church, Close, Foster, Gregory, Kraemer, Kruschke, Lewis, Newell, Norrie, Parker, Partridge, Russell, Reamer, Stevenson, Smith, Shiffman, Swift, Thompson, Voss, Washburn, and a host of others to the number of about 100.

Lemonade was made in a tub with a great cake of ice in the center, and was free to all. Glasses were stacked on a table near by. And then, almost before lunch was over, music started in the pavilion, and with only a moment for an extra breath, the games began. Then the ferry had to be crossed to the island to see the live moose. The town was visited by a committee to buy balls for a game of scrub, and all too soon the whistle sounded, and it was time to return. The last boy and basket had come on board; the ground was as deserted as only a picnic ground can be when the crowd is gone. A few short orders were given, a couple of ropes were cast off, and we were adrift on the St. Louis on the return trip of one of the best expeditions a Sunday school ever enjoyed. There is little more to tell. Of course we ate up all the ice cream the boat carried, and devoured various and sundry and sun dried cookies, which had escaped earlier in the day. It is true the boat at times seemed to march over the land itself, so close did it run to the shore, and once we went into the lumber business, and with our wheel pulled a tree off the bank; the wheel referred to was at the end of the boat too; and this story cometh not from Mark Twain, but can be verified by many witnesses.

It would not be fair to close without a word about behavior. The children deserve very special praise for the entire absence of trouble of all kinds. They seemed to know what was right to be done, and reproof and correction was entirely absent all day long. And the refreshment committee, composed of Mrs. Kraemer, Dick Close, Mrs. Gregory, and Miss Thompson, worked so quietly that no one knew of their work until it was done very satisfactorily. We shall remember it, look forward to a repetition of it, and hope for as pleasant and happy a day as that of July 10, 1895.

KEEP THE LAW!

EXTRACTS FROM THE SUNDAY LAWS OF MINNESOTA.

Chap. 100, par. 19: No person shall keep open his shop, warehouse or workhouse, or shall do any manner of labor, business or work, except only works of necessity and charity, or be present at any dancing, or any public diversion, show or entertainment, or take part in any sport, game or play, on the Lord's day, commonly called Sunday; and every person so offending shall be punished by a fine not exceeding $2 for each offense; provided, this section shall not apply to any person who religiously observes the seventh day of the week, commonly called Saturday, as the Sabbath, so far as relates to his work or business avocations.

Chap. 16, Sec. 2: Any person applying for license to sell intoxicating liquors * * * shall file * * * a bond * * * in the penal sum of $500, conditioned that the said person so licensed will not sell or otherwise dispose of spirituous, intoxicating or malt liquors (as the case may be), * * * on the Sabbath * * *

(Crimes.) Sec. 222: The first day of the week being by general consent set apart for rest and religious uses, the law prohibits the doing on that day of certain acts hereinafter specified, which are serious interruptions of the repose and religious liberty of the community. Sec. 223: A violation of the foregoing prohibition is Sabbath breaking.

Sec. 224: Under the term "day," as employed in the phrase "first day of the week," when used in this chapter, is included all the time from midnight to midnight. Sec. 225: All labor on Sunday is prohibited, excepting the works of necessity or charity. In works of necessity or charity is included whatever is needful during the day for good order, health or comfort of the community. Provided, however, that keeping open a barber shop on Sunday for the purpose of cutting hair and shaving beards shall not be deemed a work of necessity or charity.

Sec. 226: It is a sufficient defense to a prosecution for servile labor on the first day of the week that the defendant uniformly "keeps another day" of the week as holy time, and does not labor upon that day, and that the labor complained of was done in such manner as not to interrupt or disturb other persons in observing the first day of the week as holy time.

Sec. 227: All shooting, hunting, fishing, playing, horse racing, gaming, or other public sports, exercises or shows, upon the first day of the week, and all noise disturbing the peace of the day, are prohibited.

Sec. 228: All trades, manufactures, and mechanical employments upon the first day of the week are prohibited, except that when the same are works of necessity they may be performed on that day in their usual and orderly manner, so as not to interfere with the

publicly sold on Sunday.

Sec. 230. All service of legal process of any kind whatever, upon the first day of the week, is prohibited, except in cases of breach of the peace, or apprehended breach of the peace, or when sued out for the apprehension of a person charged with crime, or except where such service is specially authorized by statute.

Sec. 231. Sabbath breaking is a misdemeanor, punishable by a fine not less than $1 and not more than $10, or by imprisonment in a county jail not exceeding five days, or both.

Sec. 232. Preventing performance of religious act. A person who willfully prevents, by threats or violence, another person from performing any lawful act enjoined upon or recommended to such person by the religion which he professes, is guilty of a misdemeanor.

Sec. 233. Disturbing religious meetings. A person who willfully disturbs, interrupts or disputes any assemblage of people, met for religious worship, by any acts enumerated in the next section, is guilty of a misdemeanor.

Sec. 234. The following acts, or any of them, constitute disturbance of a religious meeting: 1. Uttering any profane discourse, committing any rude or indecent act, or making any unnecessary noise, either within the place where such meeting is held, or so near it as to disturb the order and solemnity of the meeting. 2. Engaging in, or promoting within one mile of the place where a religious meeting is held, any racing of animals or gaming of any description. 3. Obstructing in any manner, without authority of law, within the like distance, free passage along a highway to the place of such meeting.

INTOXICATING LIQUORS.

Chap. 16, Sec. 10. It shall be unlawful for any person in any city, village, town or borough in this state to sell, barter, furnish or dispose of in any manner, either directly or indirectly, or by agent, employe or otherwise, any intoxicating liquor in any quantity or for any purpose whatever on the Sabbath day, or on any general or special election day, and all places where the sale of intoxicating liquors shall be licensed, under the provisions of any law or ordinance, shall be closed during all hours of the Sabbath day, and of any general or special election day; and any person violating any of the provisions of this section shall be guilty of a misdemeanor, and on conviction thereof by any court having jurisdiction shall be punished by a fine of not less than $30, nor more than $100 and costs of prosecution, and by imprisonment in the county jail not less than ten days nor more than thirty days.

DIPHTHERIA.

It is with a great sense of relief that we are able to say "Albert is very much better." Last week brought to Mr. Long's family the disease many dread more than any other, diphtheria. For several days Albert had not been as well active as usual, though it was all summed up in the supposition, a cold. One week ago last Monday he showed signs of being really ill, and the doctor pronounced the trouble tonsilitis, only to find next day, Tuesday, that it had turned to diphtheria of a malignant type. Mr. Long was away at the time and knew nothing of it till between 7 and 8 in the evening. In the meantime, before the discovery of the true nature of the trouble, two of the other children had been exposed to it. The thing of first importance was to shield as far as possible the children who as yet had not become infected. Just across the street a family of only two had more room than they needed, and between 10 and 12 p. m. beds, chairs, clothing and baby carriages and high chairs and other things were moved over, and Mr. Long, Mrs. Taylor and a trained nurse were left to do battle with the disease. The next step in the story was the anti-toxine ordered by telegraph from St. Paul. It was a time of serious thought. There was no question about the serious attack which the patient had to pass through. Anti-toxine was a new remedy and its workings were not fully understood. It was decided to use it. Then came the strange part of it all. There were no effects whatever from the hypodermic. Neither at the time nor since would one be able to tell that the patient had been subjected to the new treatment. Then the doctor gave doses to Albert's mother, two brothers, two sisters and a nurse girl, and there once more the strangeness of the medicine was noticed in the entire lack of effect of any kind. Even the baby showed no sign that her blood had had a strange substance injected into it. But if there were no direct effects from the treatment, there have been the most satisfactory results, and all seem enthusiastic in their approval of it. That Albert is wonderfully well considering the circumstances is beyond question. It will be a number of days yet before he will be seen upon the street, but his throat has passed the troublesome stage, and while a few days ago he could not speak above a whisper, he is able now to talk through the window to his friends outside as the nurse holds him up to view. The juniors who have found in Albert one of their most regular and conscientious members, sent him on Monday a most beautiful box of heliotrope and Marshal Niel roses that must have been a comfort to the little sufferer. They did this of their own suggestion, and it speaks well for their spirit. It was done, too, at a meeting where there were no grown persons present.

The rest of the children have been as well as possible, and there seems no possibility now that there will be any more cases developed if the proper precautions are kept up.

Come to the concert tomorrow night, and come early.

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Published every month in the interest of the Morley Congregational Church, Superior Street and Twentieth Ave. East.

W. W. Newell - - - - Editor.
Mrs. Newell, - Editor Woman's Dept. 1818, East Superior Street.

Terms:—Subscriptions 5 cents a month.
—Advertisements 50 cents an inch.
—Reading notices 10 cents a line.

CHURCH OFFICERS

Rev. William Whiting Newell, - Pastor. 1818 East Superior Street.
Mr. C. A. Gregory, - - - Church Clerk.
Mr. Fred. H. Russell, Sunday School Supt.

CHURCH SERVICES:

PREACHING.

Sunday, - - - - - 10.45 a.m 7.45 p.m.

Sunday School, 12 Noon.
Concert First Sabbath of Every Month.
Junior C. E., Sunday 7 p. m.
Prayer Meeting, - - Thursday, 8 p. m.

The serious illness of Albert Long, referred to elsewhere, brought out the sweet Christian character of the boy. Though only 8 years old when Sunday came he sent messages to his class and and to the Sunday school. He asked that the report of the school be sent to him, and was so pleased when the best wishes of the boys and girls he knew and loved came back to him. At the time when there seemed most danger he talked freely about death and going to heaven. Said that he prayed for himself that he might get well if God wanted him to, but added that he was ready to go and not at all afraid to die. The more one knows Albert the more one feels that Jesus is a real acquaintance, a real friend of his. Albert knows Him well enough to be glad to go to Him if it is for the best. There is a lesson here to those who wonder and puzzle and hesitate about matters of theology or doctrine or theory. Here is a little soul knowing nothing of all these things, ignorant of the meaning of the terms that express them, and yet a soul that has gone to the root of God's great plan by coming to know His son, whom to know aright is eternal life.

There have been many prayers offered, and it is with a sense of deep thankfulness that the period of greatest danger is realized to be past. That the life may be spared to years of usefulness is our prayer for our little friend who stands out as a type of the Master's words, "a little child shall lead them."

There has been an unusual interest during the last few days in the matter of Sunday observance in our city. One of the most significant phases of the present day consideration of the question has been the liberality of the views of the clergy and the absence of the abuse of anyone. It is not so much a matter of criticism as it is of information. As a people we need to know what Sunday observance really is in our day. There are two things we need to follow and keep well within. One is divine law, the other civil law. A copy of the latter will be found on another page. There are some absurdities in the working of the law, as, for instance, in section 229 permission is given to sell prepared tobacco on Sunday, and in a decision immediately following it is deemed unlawful to sell soda water. A man may satisfy a cultivated appetite for a smoke, but if away from home on an excursion or preaching a sermon, he may not satisfy a natural appetite by slaking his thirst with an innocent beverage in the same building and within six feet of the place where cigars are being sold. But then our business is to keep the law, and if it be poor, have a better provided. Taken as a whole, Minnesota stands well on the statute books upon this vital question which is up before our nation for settlement.

According to a paper seen recently, Professor Henry Drummond is liable to trial for heresy because he believes in evolution. In our civil courts the accused may obtain a change of venue if there is cause to believe the court prejudiced. At the time of the Briggs trial there seems little question that the man would have been acquitted under a fair trial; the accusation in the first place being a personal matter of dislike of men who wished for his downfall; while the vote as recorded is one of the regrettable things in the annals of the church. When the final vote was taken, man after man was heard to make the following statement: "I came here from my church to vote against Dr. Briggs, and I so record my vote." In a court of common justice a juror who declared that he voted for condemnation because he had made up his mind to before he heard the evidence, would either be discharged for prejudice or fined for contempt. If Professor Drummond is really to be tried it is to be hoped that the trial may be fair, and that facts may be admitted in evidence regardless of prejudice or previous belief. The church of today should deal with realities instead of theories no matter how cobwebby and impotent with age the latter may be.

During the coming week beginning with Monday we are to have the "Midway" in the rink adjoining the church. The entertainment has been arranged by the managers of the Children's Home and scenery, etc., have been brought from Chicago for the occasion. Considering the list of names given in the papers of those who are to take part, it ought to be a creditable entertainment; and with the musical and other talent secured, it should be well worth visiting. The object is certainly a worthy one, and the raising of money to put the Children's Home on its new location should appeal to every Duluthian.

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WOMEN'S DEPARTMENT.

Edited by Mrs. Newell.

LADIES' UNION.

July 5. The ladies met at the church rooms for the purpose of tying a comforter, this being the fourth or fifth that they had tied in as many meetings. The subject that occupied their attention most of the time being the advisability of giving an excursion. The majority being in favor it was decided to go Saturday, July 20, on the steamer Dixon to Two Harbors, returning in time for dinner then a moonlight excursion in the evening. After the president had appointed the several committees necessary to attend to the excursion the ladies adjourned to meet the following Friday at Mrs. Newell's to make what further plans they might think advisable.

Friday, July 12. Quite a number of the ladies were out to the special meeting at Mrs. Newell's and the committee on advertising. Mesdames Turner, Gregory and Russell, gave a report of their efforts. Mrs. Turner having a liberal supply of tickets which she was very generous with, giving each lady all she could get her to take. Mrs. Gregory, who was to see about the music, gave a report of what orchestras could be had and it was decided to engage the Italians. Mrs. Hill reported that the Dixon could be chartered for the day and evening that we had decided upon and every one went home with great hopes for a pleasant day on July 20.

July 19. Met at Mrs. Kramer's and were delighted to find that enough tickets had been sold to pay for the boat. A few aprons that had been left from the Easter sale were disposed of, and some fancy work was ordered to be made for our sale in the fall.

Monday, July 22. The ladies met at the church to hand in money for tickets that had been sold. After everything had been settled they found they were about $70 ahead.

August 16 is the time for our semi-annual election of officers. All the members are requested to be present.

EXCURSION.

The morning of July 20 started out bright and it bade fair to be a pleasant day, there being no wind but plenty of sunshine. About 8 o'clock it began to cloud up, at 9 it sprinkled, and by 9:30 the ladies were wondering if it would not be advisable to postpone the trip to Two Harbors for a week; but as the load of provisions (that the soliciting committee, Mesdames Swift, Turner and Voss, had worked so hard to get together) had already gone down to the boat, it was decided best to follow on and decide there what to do. On arriving at the dock all idea of postponement was forgotten when no less than 200 people were found on the boat. The Dixon which had been chartered for the day left Booth's dock at 10:30 with as good natured a crowd as could be gathered in the city—all except one woman who seemed upon the return to have had a sad time because the boat had not been hers and all the passengers servants. But this did not dampen for a moment the good nature or the appetite of the others. Especially the appetite! In fact as soon as the refreshment committee, Mesdames Mee, Hill, Church, Church, Britts, Swift and Newell with the help of Mr. Hill, Mr. Long and others had set up the lunch counter, and before the coffee was ready the people began to crowd around after sandwiches, lemonade, cake, watermelon, etc., etc., and so steady was the stream that Two Harbors was reached before it ceased. The stay at the city of ore docks was a short one, and after a visit up town from some who had never been there before, the return was begun in the midst of a heavy shower. But the Dixon is just the boat for emergencies, and being so completely roofed in, so to speak, there is but little opportunity to get wet. The time was spent in telling stories, eating ice cream (which was all gone long before Duluth was reached) in playing games and watching the waves which rolled and tumbled alongside in true ocean style. Then there was a search for stowaways who came on board for a free ride home.

The evening was clearer than the day had been, and knowing that those who held tickets would expect to make the evening trip immediately following the day trip because the boat had been chartered in that way, the ladies with full confidence repaired to the dock at 8 p. m. expecting to finish up the program. The crowd, however, was not large, in fact it was very much the contrary; and those who came being willing to accept a return of their money, the trip was given up and a notice published that the treasurer, Mrs. P. G. Kraemer, would redeem the tickets of any who would return them.

One man was heard to remark that "some people can dig money up out of the ground anywhere." The ladies certainly have no cause to complain, having cleared between $60 and $75 on the trip.

THE JULY CONCERT.

It had been a stormy Sunday, and there was danger of only a small audience at our Sunday school concert on July 7, but before the opening hymns were over it was noticed that the audience was only a little tardy. It did not reach the figure of some other, but called out more people than were expected for so stormy a day. F. M. Stevenson was the first on the program after the prayer, and it was well worth the work of arranging the concert to hear him sing. So far as the writer's experience goes, Mr. Stevenson has the finest baritone voice in the city. Rich, mellow and of great power, there is an attractiveness about it that commands the closest attention and receives it. We were specially fortunate in being able to secure the services of Mr. Stevenson, and our sincere thanks are due him. Our July concert noted the appearance of a new scholar on our platform, Eulalie Shiffman. She learns her pieces well and then knows how to speak them. As had been announced, Dr. Robert Forbes was with us to talk to the children. He spoke of the Bible, of its being the one great book, of its inspiration making it more than another book could be. He spoke simply, earnestly, in a way the children could easily follow, and his talk was an illustration of one of his favorite mottoes, "What a man really knows on topics of general information, he is able to explain so as to make a 10-year-old child understand him." Another scholar who has not taken part for some time, if at

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all, was Fanny Turner, who gave her recitation as easily and smoothly as though she had had long practice. The vocal duet between Edith Thompson, soprano, and Grace Russell, alto, was very good and brought out still a third scholar who has not taken part in our concerts before. We hope to hear Edith again. Then toward the close Merton Foster interested everyone with his clear and easily-spoken recitation. It was a good concert, and paid for the work of rehearsals and practice hours. It will be remembered with interest till a better one tomorrow night crowds it out of memory. Mr. Long, our concert manager, in spite of the burden that has come to him in the illness of Albert, who took such welcome part a month ago, has arranged a program of more than usual interest, as will be seen from an article elsewhere in this issue. We are extremely fortunate in the many friends who are willing to assist us in this service for the children. The July program is given in full below:

Song ..... The School.
Prayer ..... The Pastor.
Song ..... F. M. Stevenson.
Recitation ..... Eulalie Shiffman.
Ten-minute talk ..... Dr. Forbes.
Song ..... The School.
Recitation ..... Albert Long.
Solo ..... F. M. Stevenson.
Recitation ..... Harry Stevenson.
Recitation ..... Fanny Turner.
Duet ..... Edith Thompson, Grace Russell.
Clarinet solo ..... Mr. Gregory.
Accompanist, Minnie Gregory.
Song ..... The School.
Talk ..... The Pastor.
Recitation ..... Merton Foster.
Closing song .....

CHRISTIAN ENDEAVOR CONVENTIONS OF 1895.

It is to be our privilege in October of this year to entertain in our city the delegates who will come by the hundred to attend the annual convention of Christian Endeavor societies of the state of Minnesota. We are fortunate in having received for Duluth this gathering of enthusiastic Christian young people, whose meetings here, addressed as they will be by men of national reputation as Christian workers, cannot fail to give to the religious life of our city an impetus at once needed, and difficult to obtain. As one of our prominent pastors said during the winter, "if less time had been spent on civic association matters, and more on the direct spiritual life of the church, it would have been better for the city." The following extracts from the Congregationalist of July 17, gives a few thoughts relative to the national convention at Boston, just closed.

THE BOSTON CONVENTION.

Boston had prepared itself to be surprised yet it was taken by surprise that week. The Endeavorers came as had been expected. But they brought them a brightness, an enthusiasm, an interest in all that Boston had to show them, that surpassed expectation. No religious assembly ever before made such an impression on our city. The great army of young men and women were irresistable. Their unfailing good nature, their appreciation of every courtesy, their religious earnestness, their genuine love for God and for all that is worthy in His children, won the hearts of all races, ages and sects. Boston has made a new discovery of the meaning and attractiveness of Christianity that will long be memorable.

More than 5000 people have for several months, without pay, devoted a large part of their leisure time to the work of preparation. The city government has never before interested itself so much in a religious assembly. Mayor Curtis has rendered noble service, and by his hearty and practical interest has won the gratitude of thousands of young people. The public grounds have been decorated and placed at the disposal of the visitors, and every facility has been extended to them to see the city's treasures of art and history. Roman Catholics have vied with protestants in extending a welcome to the army of guests. Business houses have put on holiday array and offered special conveniences by way of entertainment. Public servants on railways and in hotels have acted the part of hosts with a superfluous courtesy as heartily enjoyed in the giving as in the receiving. The daily press has surpassed all its past feats by the volume and excellence of its reports and the profusion of its illustrations.

Best of all, everyone feels that these great efforts have been amply rewarded. Sectarian barriers have dwindled, humanity is more honored and honorable, life is more worthily esteemed, immortal truths are more precious because these Christian Endeavorers have spent a week among us and sung their songs of praise, offered their prayer with ours

150
BANQUET LAMPS
TO SELECT FROM.
Our Prices are Selling the Goods.
NEW IMPORTATIONS
are Beginning to Arrive.
Save from 25 to 33⅓ per cent. by trading with us.
F. A. PARKER CO. 10 East Superior Street.

For Jewelry
Of all Kinds.
Watches and Diamonds
In Splendid Assortment,
You will naturally
go to
Jos. M. Geist,
121 West Superior St.

MRS. B. WEBSTER. MRS. E. H. FISH.
B. Webster & Co,,
103 W. Superior St.
DO YOU APPRECIATE
Appetizing lunches served promptly.
Confectionery, fresh and pure.
Ice Cream, by dish or in quantity.
All flavors in soda water and ice cream soda.
Home-made delicacies for the table.
Bread, cakes, doughnuts, cookies and pies.
Health foods for invalids and children
WE HAVE THEM ALL.
Telephone 344. We deliver promptly.

C. A. Gregory,
Expert Piano Tuner,
409 South 19th Avenue East.

TALKS FOR ITSELF!
The Business we are doing in
DULUTH IMPERIAL FLOUR.
Couldn't do it if the quality was not up to the highest standard, and prices so low that everybody can have it.
DULUTH IMPERIAL MILL Co

and voiced their solemn purposes of love and service to God and to men in the name of Jesus Christ his son. God bless the Christian Endeavorers and multiply them in every church, in every state and in every land.

CONGREGATIONALIST EDITORIAL.

Perhaps in history the most important action of this C. E. convention will be the formation, last Friday night, of a World's Christian Endeavor union. We believe it presents posibilities of Christian unity greater than any movement yet attempted in that direction. It is to inculde all members of Christian Endeavor societies, and on very simple conditions is open to any member of an evangelical church and any past or present member of a young people's society who is in sympathy with Christian Endeavor principles. This is broad enough to include the whole Christian world,and is yet so guarded that the union will have the pronounced character of supreme loyalty to Jesus Christ and his church. If the union is arranged with the same wisdom and unselfish devotion which have attended the growth of the Christian Endeavor society, what is to limit its growth and extent? The world is ready for a movement to unite all desciples of Christ without obliterating the history or overthrowing the organizations of denominations. May not this be a step in that direction of world-wide interest? The first World's Christian Endeavor union is to be held, in connection with the next Christian Endeavor convention, in Washington in 1896.

SUNDAY THEATERS.

A petition has been circulated for signatures and endorsed by many prominent men of our city. It has been presented to his honor, the Mayor, asking that the various theatrical companies which proposed running Sunday next be restrained from doing so. It is a little significant of the present state of political law enforcement that the Mayor while taking the matter under advisement refused to say whether he would enforce the law or not. It has been unquestionably sure that our executive officer has been willing to do his duty as he found it upon the statute books and in the city ordinances, and has only been prevented by the lack of public sentiment to endorse his action.

At least that has been stated by mayor Lewis himself to be the case. The present moment seems ripe to test his posi-

Mr. Joseph M. Geist had a narrow escape last Sunday afternoon when driving with his wife and daughters Mrs. Geist had just left the carriage when the barking of dogs frightened they horse and in spite of the efforts of Mr Geist he ran away down Superior street the little girl being still in the carriage Fortunately neither of them tried to jump, and having a clear road they reached the livery in safety where the horse was brought to a standstill.

PHILLIPS & CO.,

218 W. Superior S.

Try us for Misses and Children's Shoes. Our prices are low.

Ladies we have the best line $3.00 shoes.

Ladies' Tan and Black Oxfords from 75c to $3.00.

Why Pay More?

BEST STEAK	12½ cents per Lb.
GOOD ROASTS	12½ " " "
BEST ROASTS	12½ " " "
LEG OF MUTTON	12½ " " "
LEG OF LAMB	15 " " "

Best Creamery Butter, = = 20 Cts. per Lb.

COX BROS., FULTON MARKET,

101 EAST SUPERIOR STREET.

Morrison & Smith,

406 WEST SUPERIOR STREET.

ICE CREAM Made of Pure Cream.
ICES AND SHERBETS Made from Fruits.
ICE CREAM SODA, Fruit Flavors.
CANDY, Best and Purest.
LUNCHES for Ladies and Gentlemen.
BREAD AND CAKES, Home Made, Best Quality.

Come in and See the Nicest Furnished Place in the Northwest. We will welcome you.

The Visitor

IS ONLY

50 CTS. A YEAR.

You Want It.

Best Refrigerator Made.

BOTTOM PRICES.

Full line of Window and Door Screens.

LAWN MOWERS.

Meining Hardware Co.,

18 West Superior St.

B. G. O. E.

IS NOT THE NAME OF A SECRET ORDER BUT STANDS FOR THE

Best Groceries on Earth,

WHICH WILL BE FOUND IN ORDERLY PROFUSION AT TEMPTING PRICES, AT THE NEW STORE OF THE

DULUTH CASH GROCERY,

No. 25 West Superior Street

We make all deliveries within city limits, sell only good goods, live up to representations, pack carefully, deliver promptly and

WE WANT YOUR TRADE.

Our Stock is unusually complete and well worth your inspection and patronage.

DON'T FORGET THE NEW LOCATION AFTER JUNE 5.

Call and See the Stock of

Phaetons, Surries, Carriages, Bangor Buggies and Harness . . . .

—AT—

416-418 E. SUPERIOR STREET

Made by Studebaker's and now sold at low prices.

M. W. TURNER,
DULUTH AGENT.

Great Northern R'y
—AND—
EASTERN MINNESOTA RAILWAY

Trains leave and arrive Duluth as follows:

1.40 P. M.
THE LIMITED,
Daily Except Sunday.

For St. Paul, Minneapolis, Stillwater, Chicago, Omaha, St. Louis, Kansas City, the Dakotas, Montana and Pacific Coast points. Has Buffet Parlor Car.

11.20 P. M.
DAILY—NIGHT EXPRESS.

Arriving Minneapolis 7.05 a. m.; St. Paul, 7.35 a. m. Direct connections in Union depots for all points east, south and west. Sleepers placed in Union depot ready for occupancy at 9 p. m.

TRAINS ARRIVE: Limited 2.00 p. m. Night Express 7.05 a. m.

For tickets and sleeping car berths, time cards, etc., call at City Ticket Office, 432 West Superior Street (Spalding Hotel).

C. J. BROOKS,
Nor. Pass. Agent.

W. S. WHITTEN,
City Ticket Agent.

Troy Steam Laundry,

510-514 E. SUPERIOR ST

Our Specialty is LACE CURTAINS.

FAMILY WASHING at LOW RATES

Telephone 257.

The Visitor

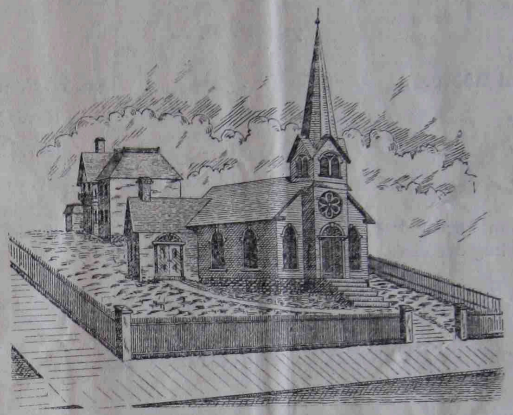
WANTS YOUR NAME ON ITS . . .

SUBSCRIPTION LIST.

PRESENT EDIFICE, ERECTED 1887.

PASTORATES OF PILGRIM CHURCH.

Rev. C. C. Salter,	Jan. 18, 1871	to April 11, 1876.
Rev. C. A. Conant,	June 15, 1876	to Aug. 27, 1878.
Rev. E. C. Ingalls,	Aug. 27, 1878	to July 17, 1879.
Rev. M. M. Tracy,	Oct. 28, 1879	to Jan. 11, 1881.
Rev. C. C. Salter,	May 1, 1881	to Nov. 28, 1881.
Rev. J. W. Hargrave,	June 1, 1882	to June 1, 1883.
Rev. E. M. Noyes,	Sept. 1, 1883	to Sept. 10, 1894.
Rev. C. H. Patton.	Feb. 10, 1895.	



First Edifice and Parsonage, Erected 1871.

1871. 1896.

Services in Commemoration of the Quarter Centennial of Pilgrim Congregational Church, Duluth, Minnesota, January 25-30, 1896.

Louise Clement McMillan

SATURDAY, JANUARY, 25,

7:30 P. M.

Historical Address, - - - Dea. W. S. Woodbridge
Greeting, - - - - - Rev. C. C. Salter
Greeting, - - - - - Rev. E. M. Noyes
Greeting, - - - - - Rev. Jere Kimball

Letters from former Pastors, presentation of a Church Album and other interesting exercises.

SUNDAY, JANUARY 26,

10:30 A. M.

Organ Prelude, "Grand Offertoire in C." - - - *Tours*
Doxology.
Invocation.
Response, - - - - - - By Choir
Responsive Reading, Psalm XXXIII.
Anthem, "The Lord is My Strength and Song," - - *Case*
Scripture Reading, Deut. XXXII, 1-14, - - Rev. C. C. Salter
Hymn, "Oh, Worship the King," No. 32.
Prayer, - - - - - Rev. C. C. Salter
Anthem, "Thou Shalt Show Me the Path of Life," - - *Bowdler*
Announcements.
Offering.
Sermon, - - - - - Rev. E. M. Noyes
Prayer.
Hymn, "How Firm a Foundation," No. 395.
Benediction.
Organ Postlude, "March in G," - - - *Guilmant*

SUNDAY, JANUARY 26,

7:30 P. M.

Organ Prelude, "March Portificale," - - - - *Lemmens*
Call to Worship.
Hymn, "The Church's One Foundation," No. 510.
Scripture Reading, Eph. IV, 1-16, - - - Rev. Jere Kimball
Prayer.
Anthem, "O Come, Let Us Sing Unto the Lord," - - *Millard*
Pastor's Address, - - - Rev. C. H. Patton
Anthem, "The Day is Past and Over," - - - *Marks*
Announcements.
Offering.
Sermon, - - - - Rev. E. P. Ingersoll, D. D.
Prayer.
Hymn, "I Love Thy Kingdom Lord," No. 507.
Benediction.
Organ Postlude., "March in E Flat," - - - *Batiste*

TUESDAY, JANUARY 28,

6 P. M.

Supper will be served with greetings at the close by Rev. T. M. Edmands, of Brainerd; Rev. J. R. Smith, of West Superior; Rev. A. W. Ryan, Rev. T. H. Cleland, Rev. G. H Humason, Rev. W. W. Dawley, Rev. W. W. Newell, Rev. W. N. Moore. Tickets for the supper will be sold for 25 cents.

The Sunday School Anniversary will follow, with a brief history by Mrs. W. S. Woodbridge, and reminiscences by Mr. M. J. Carpenter and other former Superintendents.

The Evening will close with the Pastor's Annual Report and reports from officers of the Church and Presidents of Societies.

THURSDAY, JANUARY 30,

7:30 P. M.

Social prayer meeting, with Reminiscences and Words of Cheer from past and present Members of the Church.

"Should auld acquaintance be forgot
And days of auld lang syne?"

Pilgrim Congregational Church.

[*Continued from first page.*]

CLERK.

J. M. ANDERSON, 106 West Superior Street.

SUNDAY SCHOOL OFFICERS.

J. M. ANDERSON, Superintendent. E. R. BRACE, Assistant Superintendent.
W. C. JOHNSON, Sec'y and Treasurer. J. H. LOGIE, Librarian.

PILGRIM CLUB.

A. G. STRONG, President. W. G. HEGARDT, Vice-President.
W. S. HORR, Secretary and Treasurer.
GEO. T. HUGHES and J. B. VAIL, Executive Committee.

Y. P. S. C. E.

ALBERT BALDWIN, President. A. G. STRONG, Vice-President
DELIA M. GOODWIN, Secretary. DAN. MCGARRY, Treasurer.

JUNIOR S. C. E.

MRS. W S. HORR, Leader.

NORTHERN LIGHT MISSION BAND.

MISS EVANGELINE CHAPMAN, LEADER

TRUSTEES.

J. F. PATTEN, Chairman, 215 Woodbridge Bld'g. C. H. CLAGUE J. P. JOHNSON.
R. S. MUNGER. J. W. NORTON.

LADIES' UNION.

MRS. J. H. LOGIE, President. MRS. W. W. SANFORD, Vice-President.
MRS. J. H BOYLE. Sec. MRS. WINFIELD KANOUSE, Treas.

FRIENDS IN COUNCIL.

MISS JENNIE MOODY, President. MISS M. E. MURDOCH, Secretary
MISS JESSIE EVERHARD, Vice Pres. MISS EMILY RICHARDSON, Treas.

LADIES' MISSIONARY SOCIETY.

MRS. JULIA BARNES, President. MRS. W. A. MCGONAGLE, Vice-President.
MRS. DR. SHERWIN, Secretary. MRS. E. D. FIELD, TREASURER.

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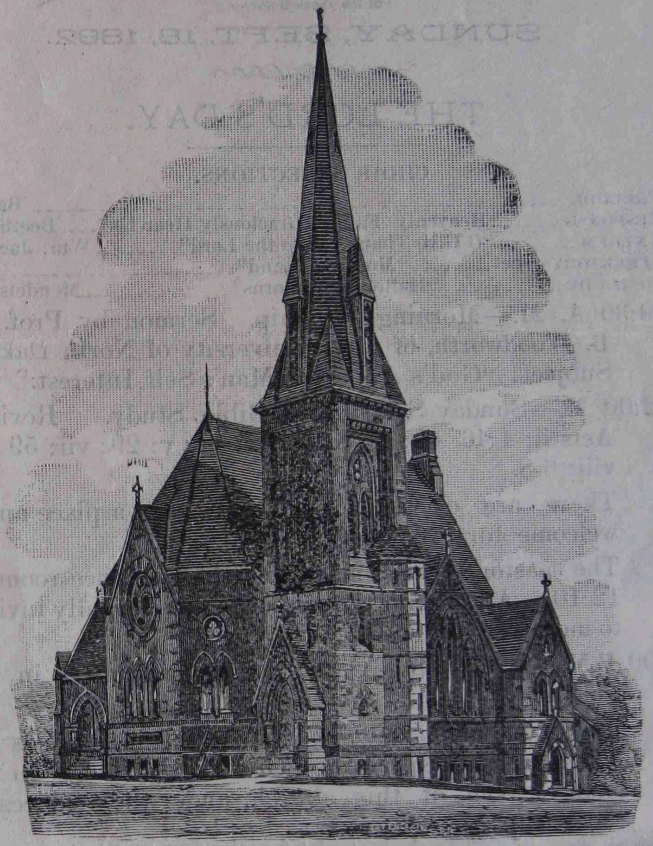
If you are a stranger, and wish to become acquainted in the church, fill out and detach this card and drop it with the offering, that the Pastor may call. "A man that hath friends must show himself friendly."

Name.....

Date..... *Address*.....



ORGANIZED 1871. MEMBERSHIP, 360

Pilgrim Congregational Church.

S. E. Corner Second Street and Lake Avenue,

Duluth, - - Minnesota.

REV. EDWARD M. NOYES, PASTOR.

REV. W. M. STOVER, MRS. BERTHA D. STOVER, Missionaries, Bailundu, W. Africa.

DEACONS:

W S. WOODBRIDGE, J. F. PATTEN, C. H. CLAGUE
E. G. CHAPMAN, C. A. FIELD. W. W. MCMILLAN.

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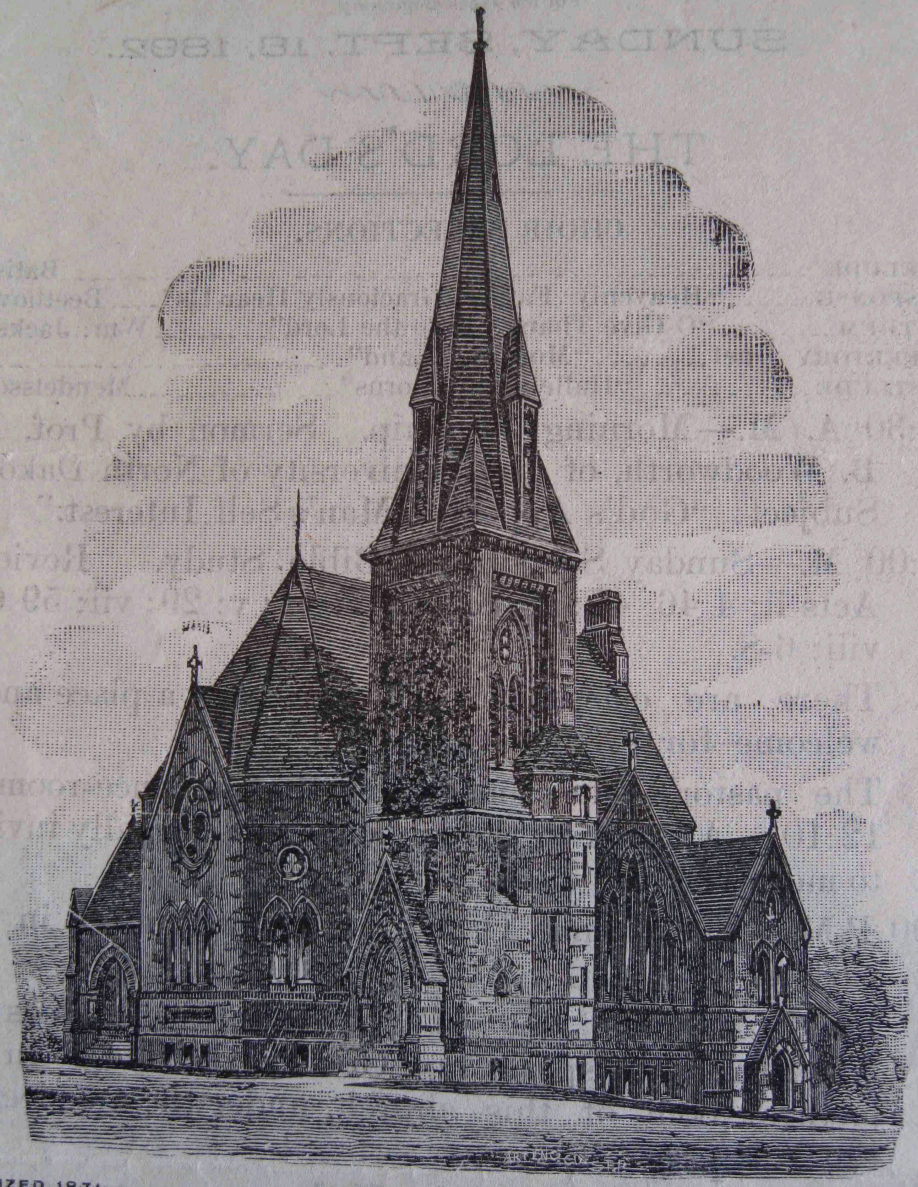

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S. E Corner Second Street and Lake Avenue,

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REV. EDWARD M. NOYES, Pastor

CALENDAR

For the Week Beginning

SUNDAY, SEPT. 18, 1892.

THE LORD'S DAY.

CHOIR SELECTIONS.

PRELUDE ..... Batiste
RESPONSE ..... "Heavenly Father, Graciously Hear Us" ..... Beethoven
ANTHEM ..... "O Give Thanks unto the Lord" ..... Wm. Jackson
OFFERTORY Duet ..... "Morning Land" .....
POSTLUDE ..... "Hallelujah Chorus" ..... Mendelssohn

10:30 A. M.—Morning Worship. Sermon by Prof. H. B. Woodworth, of the University of North Dakota. Subject: "God's Appeal to Man's Self Interest."

12:00 M.—Sunday School and Bible Study. Review: Acts ii: 4 46 47; iii: 6, 16; iv: 12; v: 29; vii: 59 60; viii: 6-8.

There are classes for all ages and a place and a welcome for everybody.

The pastor's class meets in the audience-room at 12:10. All men in the audience are cordially invited to meet with the class.

4:00 P.M.—The Junior C. E. Society will meet in the parlors.

Robert Nourse, one of the greatest orators of America, will speak on "God and Business" in the lecture room of this church, under the auspices of the Y.M.C.A.

7:00 P. M.—Society of Christian Endeavor prayer meeting. Subject: "How can we best help our Church and Pastor this year?" John xv: 16; Rom. xii: 11. Miss Pattee will report on the National Convention to which she was a delegate.

8:00 P. M.—Evening worship. Sermon by Prof. H. B. Woodworth, Subject: "The Unw itten Law, with application to the Capital and Labor Question."

CHOIR SELECTIONS.

PRELUDE ..... Selected
ANTHEM ..... "The Strife is o'er" ..... Mendelssohn
OFFERTORY ..... "O Come to Me Ye Weary" ..... Caryl Florie
POSTLUDE ..... Selected

Tuesday, 3 p.m. The regular meeting of the W.C.T.U. will be held in the church parlors.

4 p.m. Regular meeting of the Y. W. T. C. U. at room 601 Palladio Building.

Thursday, 7:30 to 9:30 p.m. The usual midweek social meeting and hour of prayer. Subject for prayer meeting, "Spiritual Carelessness." Isa. 47: 7-11; Matt. 25: 1-13, 1 Cor. 10: 11-13.

Friday. Miss Clara Parish, Illinois State Organizer for the Y.W.C.T. U., will speak upon "The Opportunities and Responsibilities of Young Womanhood". in the First M. E. Church. All, and especially young women and young men, are cordially invited to hear this charming and gifted young woman.

7:30 p.m. A dime social will be given in the church parlors; this is to be the first of a series to occur once a month. Everybody is cordially invited to come and "learn your A B C's."

Letters addressed to the pastor in care of J. S. Morgan & Co., 22 Old Broad Street, E. C. London, will be forwarded to him while on the continent.

The Free Kindergarten is now open in the east parlors. Entrance by the east basement door. Any who know of children who might become pupils will please report to Mrs. J. M. Root, Chairman of Visiting Committee, 1419 East First St.

Remember the Exchange Table in the East Vestibule.

Strangers and others without a church home, into whose hands this calendar may come, are cordially invited to make a home with us.

This calendar is in charge of Mr. E. D. Field, 17 Board of Trade Building. All notices must be handed to him or left at J. L. Thwing's printing office, 26 and 28 West First Street, not later than Friday evening.

Pilgrim Congregational Church.

[*Continued from first page.*]

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W. C. Johnson, Sec'y and Treasurer. D. E. Woodbridge Librarian.

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W. G. Hegardt and D. E. Woodbridge, Executive Committee.

Y. P. S. C. E.

W MacRae, President. C. W. Prince, Vice-President.
Mabel White, Secretary. Hobert Strong, Treasurer.

JUNIOR S. C. E.

Miss Francis Weed and Dr. Mary Knauf, Leaders.

NORTHERN LIGHT MISSION BAND.

Miss Evangeline Chapman, Leader.

TRUSTEES.

J. F. Patten, Chairman, 215 Woodbridge Bld'g. C. H. Clague. J. P. Johnson.
R. S. Munger. J. W. Norton.

LADIES' UNION.

Mrs. W. G. McMath, President Mrs. W. W. McMillan, Vice-President.
Mrs. T. H. Hawkes, Secretary. Mrs. W. C. F. Pearson, Treasurer.

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Mrs. Dr. Sherwin, Secretary. Mrs. E. D. Field, Treasurer.

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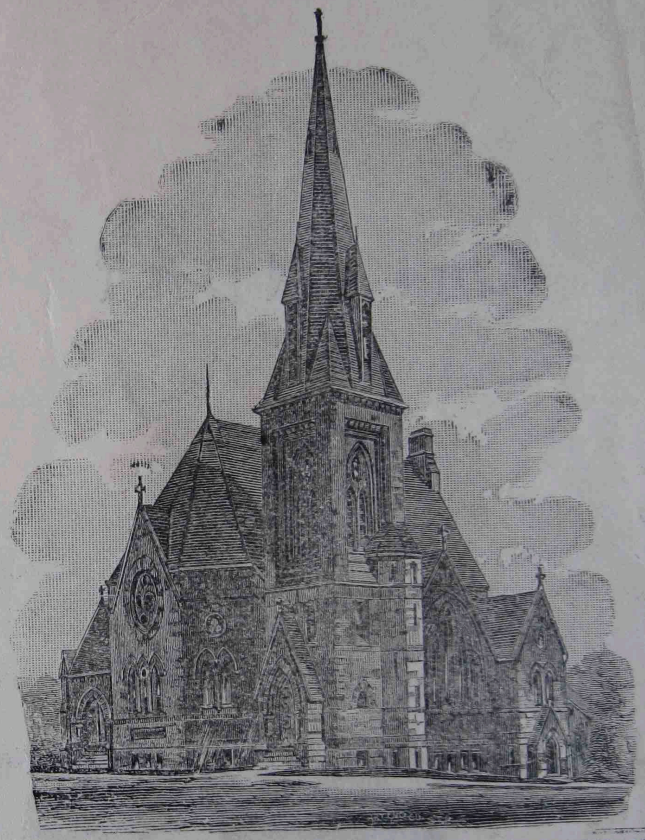

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218 Second Avenue West.

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W. S. WOODBRIDGE, W. G. PECK, C. W. HARVEY, C. H. CLAGUE,
E. G. CHAPMAN, C. A. FIELD.

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CALENDAR

For the Week Beginning

SUNDAY, JULY 26, 1891.

THE LORD'S DAY.

10:30 A. M.—Morning Worship. Sermon by the Pastor.

12 M.—Sunday School and Bible Study. There are classes for all ages and a place and a welcome for everybody.

Sunday School Lesson:—"Christ and Nicodemus." John III: 1-17.

The Pastor's class for men meets in the Audience room at 12:10.

4 P. M.—The Northern Light Mission Band will meet in the Sunday School room. Study, India. (Children under 15.)

4 P. M.—Gospel Meeting for men at Y. M. C. A. rooms, 18 East Superior Street.

7 P. M.—Society of Christian Endeavor prayer meeting. Subject: "Lessons from the Timid Disciple." Jno. III, 2; VII, 50 53; XIX, 39. Leader, Miss Dunoon.

8 P. M.—Evening Worship. Sermon by Rev. George A. Little, D. D., of Washington, D. C.

Monday:—Lecture in First M. E. Church upon "The American Jonah" by Pof. H. J. Kealing, of Texas. Admission 50c.

Tuesday:—The regular meeting of the Y. W. C. T. U. will be held at 4 p. m. in room 702 Palladio Building.

Wednesday:—The Ladies' Union meets in the parlors at 3 p. m.

Thursday:—Midweek Church Night. The Parlors will be open from 7:30 to 10 p. m. The Preparatory Lecture will be given at 8.15. New members of the congregation, and strangers, are especially invited to come to this informal meeting in the church home.

Next Sunday:—The Christian Endeavor topic is, "How Christ Rested." Leader, Miss McFarlane.

The Sacrament of the Lord's Supper will be observed at the morning service. Those wishing to unite with this church next week by letter or confession are requested to meet the pastor at the close of this morning's service.

At the evening service the first of a series of sermons on the Table Talks of Jesus will be preached.

The Exchange Table will be found in the east vestibule. The object of this table is to supply any with religious reading who are not regular subscribers to any religious paper and also as a means of exchange between subscribers to different papers. When this reading matter is no longer of use on the Exchange Table the Pilgrim Club will place it where it will be read. Members of the congregation are urged to bring papers for the table after they have been read at home and to take some paper in exchange if they desire.

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Pilgrim Congregational Church.

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Albert Baldwin, President. A. G. Strong, Vice-President
Emily Richardson, Secretary. Dan. McGarry, Treasurer.

JUNIOR S. C. E.

Mrs. W. S. Horr, Leader.

NORTHERN LIGHT MISSION BAND.

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Mrs. J. H Boyle. Sec. Mrs. Winfield Kanouse, Treas.

FRIENDS IN COUNCIL.

Miss Jennie Moody, President. Miss M. E. Murdoch, Secretary
Miss Jessie Everhard, Vice Pres. Miss Emily Richardson, Treas.

LADIES' MISSIONARY SOCIETY.

Mrs. M. J. Carpenter, President. Mrs. W. A. McGonagle, Vice-President.
Mrs. Dr. Sherwin, Secretary. Mrs. E. D. Field, Treasurer.

The sittings in this Church are all free and unassigned. The expenses are met by voluntary offerings. It is expected that every member of the church will give his due proportion weekly. Rules for regulating this are found in I Cor. xvi, 2., II Cor., ix, 7; and Jas., ii, 1-5. All regular attendants are requested to give systematically. Pledge cards and envelopes can be found in each pew rack. The treasurer is E. G. Chapman, 407 Palladio Bldg.

If you are a stranger, and wish to become acquainted in the church, fill out and detach this card and drop it with the offering, that the Pastor may call. "A man that hath friends must show himself friendly."

Name.....

Date..... *Address*.....

No 1 2 - No 187 Pause the dance
" 33 " 289 Jesus stand the brightness
" 60 " 241 Holy Spirit faithful
" 74 " 230 and the wars of a
" " 260 onward christian soldier
" 131 " 278 master dwight
" 136 283 thus
" 153 Rock of ages
" 160 coming

ORGANIZED 1871. MEMBERSHIP, 360

Pilgrim Congregational Church.

S. E Corner Second Street and Lake Avenue,

Duluth, = = Minnesota.

REV. EDWARD M. NOYES, Pastor.

Rev. W. M. Stover, Mrs. Bertha D. Stover, Missionaries, Bailundu, W. Africa.

DEACONS:

W S. WOODBRIDGE, J. F. PATTEN, C. H. CLAGUE,
E. G. CHAPMAN, C. A. FIELD. W. W. McMILLAN.

The Pastor will be glad to meet members of the congregation and their friends, or any strangers, at the close of each service.

Loring Clement Mc Millan

CALENDAR

For the Week Beginning

SUNDAY, MARCH 20, 1892.

THE LORD'S DAY.

10:30 A. M.—Morning Worship. Sermon by the Pastor.

CHOIR SELECTIONS.

PRELUDE		Selected
RESPONSE	"Bow Down Thine Ear"	Cook
ANTHEM	"Hark! Hark My Soul"	Tudds
OFFERTORY	"He Shall Give His Angels Charge"	Broad
POSTLUDE		Selected

Hymns 97, 100, 309.

12 M.—Sunday School and Bible Study. There are classes for all ages and a place and a welcome for everybody.

All men in the audience are invited to remain to the pastor's class, which assembles at 12:10 and studies the journey of our Lord to the borders of Tyre and Sidon, using the Harper Inductive Lessons.

4:00 P. M.—Gospel meeting for young men only at the Y.M.C.A. hall, 18 East Superior St. Dr. Lyman B. Sperry will speak. Subject, "The Fourth Quarter of Man" or "Male and Female; or The Relation of the Sexes."

6:40 P. M.—Society of Christian Endeavor prayer meeting. The meeting to-night will be a Praise Service. The passages suggested are Isa. 12 and Eph. 5:19.

7:30 P. M.—Evening Worship. The pastor will preach upon "The New Covenant".

CHOIR SELECTIONS.

PRELUDE		Selected
ANTHEM	"Praise be to the Father"	Gounod
OFFERTORY	"Abide with me"	Shelley
POSTLUDE		Selected

Hymns 312, 315, 342.

Monday, 4:15 p.m. Meeting of the Junior S.C.E. and the Pastor's Class in the Sunday School rooms. All children of the congregation between the ages of seven and fourteen are urged to be present.

7:30 p.m. There will be a meeting of Pilgrim Club in the Ladies' Parlors. The annual elections will be held, and other important business transacted.

7:30 p.m. Mr. Stewart will give a "chalk-talk" on Temperance in the Sunday-School room. Subject, "Lost and Saved". Young people are especially invited, and all will be welcome. Admission: children, 10 cents; adults, 15 cents.

Wednesday, 2:30 p.m. The regular meeting of the Ladies' Union in their parlors. There are quilts to be finished, and the worsted balls for the "first gift" in the Kindergarten will be made. All ladies of the congregation are invited.

Thursday, 7:30 p.m. Midweek Church Night. Rev. Dr. Whittlesey, of Evanston, Ill., is expected to be present and make an address. We shall be glad to greet any strangers in the congregation at this service, and make them acqnainted with the church people.

Next Sunday. The next sermon in the course on the New Testament books will be preached at the morning service, discussing the "Epistle to Titus". In the evening the subject will be "The Divine Side of the New Covenant." The S.C.E. topic is "Preparing the Way of the Lord." Isa. 40:3-5; Luke 3:10-14.

The Year Book can be obtained of the pastor. In order to cover the expense of printing, without special draft on the treasury, those who receive a copy are asked to give twenty-five cents toward the printer's bill. But the book is printed for general distribution in the congregation, and any who do not care to give toward its expense are none the less entitled to a copy, if they wish it.

The Ladies' Union has elected the following officers of its Free Kindergarten Committee: Mrs. Hawkes, President; Mrs. Norton, Vice-President; Mrs. Horr, Secretary; Mrs. Brace, Treasurer. Any who wish to give toward the support of this work will please send their gifts to Mrs. E. R. Brace, 1509 London Road. One object of this Kindergarten is to furnish working mothers a safe place to leave their children. Anyone knowing such cases will please report to Mrs. J. M. Root, Mrs. S. W. Clarke, Mrs. W. S. Woodbridge, or the pastor.

The pastor's address is 116 East Third Street.

Remember the Exchange Table in the East Vestibule.

Strangers and others without a church home, into whose hands this calendar may come, are cordially invited to make a home with us.

This calendar is in charge of Mr. E. D. Field, 29 Board of Trade Building. All notices must be handed to him or left at J. L. Thwing's printing office, 26 and 28 West First Street, not later than Friday evening.

Pilgrim Congregational Church.

[*Continued from first page.*]

Clerk—J. M. Anderson, 106 West Superior street.

Sunday School Officers—M. J. Carpenter, Supt.; E. G. Chapman, Asst. Supt.; W. C. Johnson, Sec'y and Treas.; D. E. Woodbridge, Librarian.

Y. P. S. C. E.—W. MacRae, Pres.; C. W. Prince, Vice-pres.; Mabel White, Sec'y; Hobert Strong, Treas.

Trustees—J. F. Patten, Chairman, 215 Woodbridge building; C. H. Clague, J. P. Johnson, R. S. Munger, J. W. Norton.

Standing Committee—The Pastor, The Deacons, Mrs. John Drew, Miss L. K. Noyes.

Ladies Union—Mrs. Jno. Drew, Pres.; Mrs. W. W. McMillan, vice-Pres.; Mrs. T. H. Hawkes, Sec'y; Mrs. W. C. F. Pearson Treas.

Ladies' Missionary Society—Mrs. M. J. Carpenter, Pres,; Mrs. C. H. Clague, vice-Pres.; Mrs. Dr. Sherwin, Sec'y; Mrs. E. D. Field, Treas.

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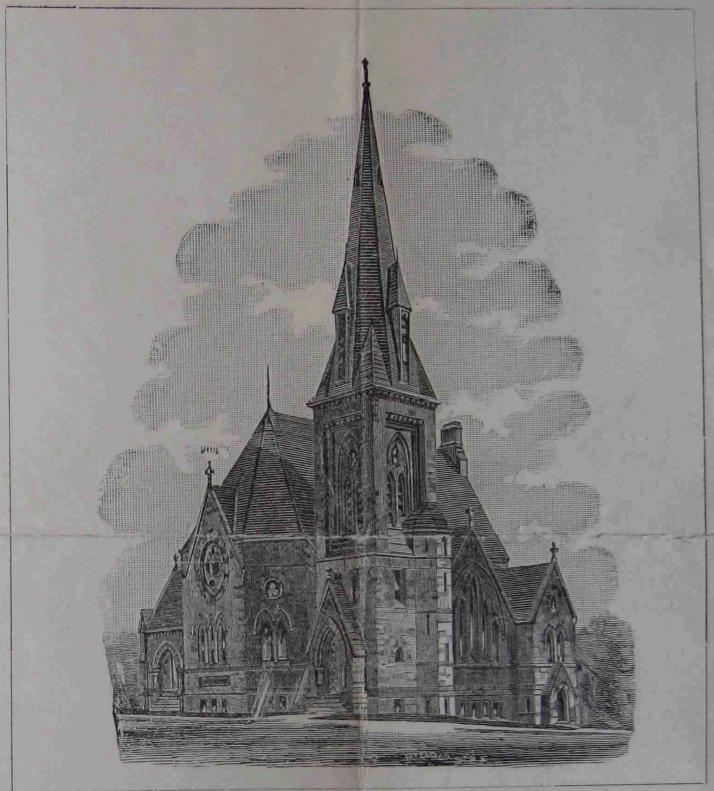
Name .....

Address .....

Date .....



Pilgrim Congregational Church.

S. E. COR. SECOND ST. AND LAKE AVE.

Duluth, Minnesota.

ORGANIZED 1871. MEMBERSHIP, 320.

REV. EDWARD M. NOYES, Pastor.
218 Second Avenue West.

DEACONS:

W. S. WOODBRIDGE, W. G. PECK, C. W. HARVEY, C. H. CLAGUE, E. G. CHAPMAN, C. A. FIELD.

The Pastor will be glad to meet members of the congregation and their friends, or any strangers at the close of each service.

CALENDAR

For the Week Beginning

Sunday, March 29, 1891.

THE LORD'S DAY.

10:30 A. M.—Morning Worship.
Sermon by the Pastor.

CHOIR SELECTIONS.

PRELUDE. Russian Romance.	*Hoffmann.*
RESPONSE. Bow Down Thine Ear.	*Warren.*
TE DEUM.	*Buck.*
OFFERTORY. My Redeemer and My Lord.	*Buck.*
ANTHEM. Mary Magdelene.	*Warren.*
POSTLUDE.	

12 M.—Sunday School and Bible Study. There are classes for all ages and a place for everybody.

Sunday School Lesson:—Quarterly Review; Lives of Elijah and Elisha and their Lessons.

3 P. M.—The Children's Mission Band meets in the Sunday School rooms. (For children from 7 to 14 years of age.)

4 P.M.—Gospel Meeting for men at Y.M.C.A. rooms, 18 East Superior Street.

6:40 P.M.—Society of Christian Endeavor prayer meeting. Subject; Promise Meeting, 2 Peter 1:4; 2 Cor., 7:1 Leader, Miss Cross.

This is the Monthly Consecration Meeting and the roll will be called.

7:30 P.M.—Easter Praise Service The congregation is requested to join heartily in the singing of familiar hymns.

Monday—Pilgrim Club for young men meets at the residence of W. S. Woodbridge, 311 E. Third St., at 8 p. m. Supt. Wardwell of the Street Railway will explain the electric car, and Mr. J.H.Crawford will exhibit the phonograph. All young men of the congregation are cordially invited.

Tuesday—The pastor will be in his study, 493 Woodbridge building, from 7:30 to 9 p. m. to meet any who desire to talk with him on matters of personal religion.

Thursday—Midweek church night. The parlors will be open from 7:30 to 10:00 P. M. The devotional hour will begin at 8. Subject; "The Victorious Cross." John 12:23-34. A letter from our Missionaries in Africa will be read, and there will be extracts from the biography of John G. Paton, the most fascinating missionary book of recent years; and other interesting items of missionary information will be given. Cannot you plan to give this evening to Christian fellowship. Come early enough and stay late enough to meet one another in the church home.

Next Sunday—The subject of the sermon at morning worhip will be "The Unknown Christ Revealed." In the evening the Pastor will preach upon the theme, "Not Without a Witness." The subject of the Y.P.S.C.E. prayer meeting will be "Publishing the Good Tidings." Acts, 4:20; Mark, 5:16.20. Leader, Mrs. McMillan.

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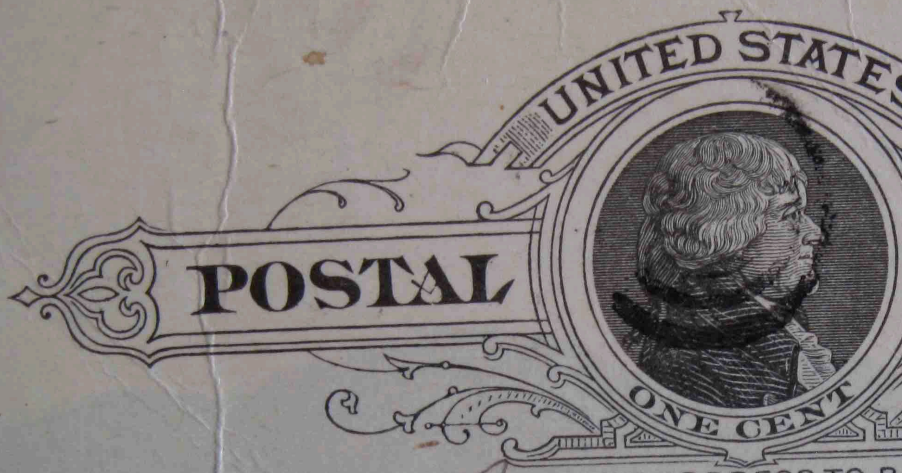


NOTHING BUT THE ADDRESS TO BE ON THIS SIDE.

BIWABIK. JU 19 1894 MINN.

Mr. Geo. H. Hayes

New Duluth

Minnesota

Merrill, Minn. July 5.—

Dear Bro. A messenger intercepted me after I had started for the train to come to New Duluth; a wedding is set for 5 o'clock P. M. today. — I grumbled some — but being the only minister for miles who can marry, this prevents my visiting you in Council — as I expected. Am so sorry. I asked the messenger why the H— was not selected instead? —

Hope you will have a good time & feel that under the circumstances you will pardon my failure to put in an appearance & wishing you & the Church prosperity I remain — Yours cordially

G. E. Northrup

Carol, Lift up, O little children.

Lift up, O little children,
Your voices clear and sweet,
And sing the blessed story
Of Christ, the Lord of glory,
And worship at his feet!
And worship at his feet!

Lift up, O tender lillies,
Your whiteness to the sun;
The earth is not our prison,
Since Christ himself hath risen,
The life of every one,
The life of every one.

CHORUS—

Oh, sing the blessed story!
The Lord of life and glory
Is risen—as he said—
Is risen from the dead!

Ring, all ye bells, in welcome,
Your chimes of joy again!
Ring out the night of sadness,
Ring in the morn of gladness,
For death no more shall reign,
For death no more shall reign.

Exercise by the Pastor's Children's Class, with awarding of Prizes.

Easter Offering.

Address, by the Pastor.

Closing Sentences, Col. 3: 1-4.

Carol, Golden harps are sounding.

Golden harps are sounding,
Angel voices ring,
Pearly gates are opened,
Opened for the King.
Christ, the King of glory,
Jesus, King of love,
Is gone up in triumph
To his throne above

He who came to save us,
He who bled and died,
Now is crowned with gladness
At his Father's side.
Never more to suffer,
Never more to die,
Jesus, King of glory,
Is gone up on high.

REFRAIN—

All his work is ended,
Joyfully we sing;
Jesus hath ascended!
Glory to our King!

Praying for his children
In that blessed place,
Calling them to glory,
Sending them his grace;
His bright home preparing,
Little ones, for you;
Jesus ever liveth,
Ever loveth too.

Benediction.

EASTER FESTIVAL.

Pilgrim Congregational Church Sunday School.

REV. CORNELIUS H. PATTON, Pastor,
THERON H. HAWKES, Superintendent,
ARTHUR G. DRAKE, Musical Director.

Easter Sunday, 7:30 p. m.,

1896.

DULUTH, MINN.

ORDER OF SERVICE.

Orchestral Prelude, - - Pilgrim Orchestra

The Prophesy:

SUPT.—From that time began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

SCHOOL—If any man would come after me, let him deny himself, and take up his cross, and follow me.

SUPT.—For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it.

SCHOOL—Verily, verily, I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

Carol, There is a green hill far away.

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.
We may not know, we cannot tell
What pains he had to bear;
But we believe it was for us
He hung and suffered there.

He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by his precious blood.
There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven, and let us in.

Oh, dearly, dearly has he loved,
And we must love him too,
And trust in his redeeming blood,
And try his works to do.
For there's a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

The Story of Easter.

Matt. 28: 1-7.

RESPONSE.

The strife is o'er, the battle done:
The victory of Life is won:
The song of triumph has begun,—
Hallelujah!

Matt. 28: 9-10.

RESPONSE.

The three sad days have quickly sped;
He rises glorious from the dead;
All glory to our risen Head!
Hallelujah!

Matt. 28: 16-20.

RESPONSE.

Lord, by the stripes which wounded thee,
From death's dread sting thy servants free,
That we may live and sing to thee,
Hallelujah!

Prayer, by the Pastor.

Carol, Welcome, happy morning.

Welcome, happy morning!
Age to age shall say;
Hell to-day is vanquished,
Heav'n is won to-day!
Lo! the dead is living,
Lord for evermore!
Him, their true Creator,
All his works adore!

Earth with joy confesses,
Clothing her for spring,
All good gifts returned with
Her returning King;
Bloom in ev'ry meadow,
Leaves on every bow,
Speak his sorrow ended,
Hail his triumph now.

REFRAIN—

Welcome happy morning!
Age to age shall say;
Hell to-day is vanquished,
Heav'n is won to-day!
Lo! the dead is living,
Lord for evermore!
Him, their true Creator;
All his works adore!

Months in due succession,
Days of length'ning light,
Hours and passing moments,
Praise thee in their flight;
Brightness of the morning,
Sky and fields and sea,
Vanquisher of darkness,
Bring their praise to thee.

Exercise, "The Wondrous Cross," - By the Junior Christian Endeavor

Carol, Down from their home on high.

Down from their home on high,
Down thro' the starry sky,
Angels descending fly,
While the earth shaketh;
Roll they the stone away
From where the Saviour lay—
Out into glorious day
His way he taketh.

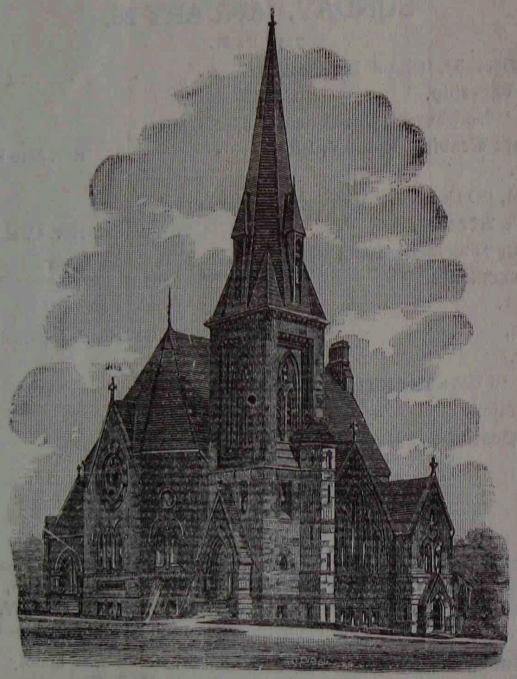
REFRAIN—

Loud hallelujahs!
Loud hallelujahs!
Our risen Saviour,
To thee we sing:
Hallelujah! Hallelujah! Hallelujah!

He from the grave is gone,
Treading the way alone;
Death now is overthrown
By his endeavor!
Where is thy victory,
O Grave? and where shall be,
O Death, our fear of thee?
Vanished forever!

Sing we thy praise for aye,
Who washed our sins away;
Unto thy name alway
We shall be singing:
Far down the tracts of time,
Shall every earthly clime
Join in the song sublime,
With praises ringing!

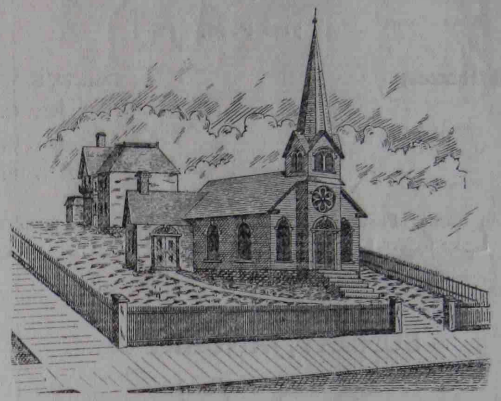
Exercise, "The Cross and the Resurrection," - By the Primary Class



PRESENT EDIFICE, ERECTED 1887.

PASTORATES OF PILGRIM CHURCH.

Rev. C. C. Salter,	Jan. 18, 1871 to April 11, 1876.
Rev. C. A. Conant,	June 15, 1876 to Aug. 27, 1878.
Rev. E. C. Ingalls,	Aug. 27, 1878 to July 17, 1879.
Rev. M. M. Tracy,	Oct. 28, 1879 to Jan. 11, 1881.
Rev. C. C. Salter,	May 1, 1881 to Nov. 28, 1881.
Rev. J. W. Hargrave,	June 1, 1882 to June 1, 1883.
Rev. E. M. Noyes,	Sept. 1, 1883 to Sept. 10, 1894.
Rev. C. H. Patton,	Feb. 10, 1895.



First Edifice and Parsonage, Erected 1871.

1871. 1896.

Services in Commemoration of the Quarter Centennial of Pilgrim Congregational Church, Duluth, Minnesota, January 25=30, 1896.

SATURDAY, JANUARY, 25,

7:30 P. M.

Historical Address, - - - Dea. W. S. Woodbridge
Greeting, - - - - - Rev. C. C. Salter
Greeting, - - - - - Rev. E. M. Noyes
Greeting, - - - - - Rev. Jere Kimball

Letters from former Pastors, presentation of a Church Album and other interesting exercises.

SUNDAY, JANUARY 26,

10:30 A. M.

Organ Prelude, "Grand Offertoire in C," - - - *Tours*
Doxology.
Invocation.
Response, - - - - - - By Choir
Responsive Reading, Psalm XXXIII.
Anthem, "The Lord is My Strength and Song," - - *Case*
Scripture Reading, Deut. XXXII, 1-14, - - Rev. C. C. Salter
Hymn, "Oh, Worship the King," No. 32.
Prayer, - - - - - Rev. C. C. Salter
Anthem, "Thou Shalt Show Me the Path of Life," - - *Bowdler*
Announcements.
Offering.
Sermon, - - - - - Rev. E. M. Noyes
Prayer.
Hymn, "How Firm a Foundation," No. 395.
Benediction.
Organ Postlude, "March in G," - - - *Guilmant*

SUNDAY, JANUARY 26,

7:30 P. M.

Organ Prelude, "March Portificale," - - - *Lemmens*
Call to Worship.
Hymn, "The Church's One Foundation," No. 510.
Scripture Reading, Eph. IV, 1-16, - - Rev. Jere Kimball
Prayer.
Anthem, "O Come, Let Us Sing Unto the Lord," - - *Millard*
Pastor's Address, - - - Rev. C. H. Patton
Anthem, "The Day is Past and Over," - - - *Marks*
Announcements.
Offering.
Sermon, - - - - Rev. E. P. Ingersoll, D. D.
Prayer.
Hymn, "I Love Thy Kingdom Lord," No. 507.
Benediction.
Organ Postlude., "March in E Flat," - - - *Batiste*

TUESDAY, JANUARY 28,

6 P. M.

Supper will be served with greetings at the close by Rev. T. M. Edmands, of Brainerd; Rev. J. R. Smith, of West Superior; Rev. A. W. Ryan, Rev. T. H. Cleland, Rev. G. H Humason, Rev. W. W. Dawley, Rev. W. W. Newell, Rev. W. N. Moore. Tickets for the supper will be sold for 25 cents.

The Sunday School Anniversary will follow, with a brief history by Mrs. W. S. Woodbridge, and reminiscences by Mr. M. J. Carpenter and other former Superintendents.

The Evening will close with the Pastor's Annual Report and reports from officers of the Church and Presidents of Societies.

THURSDAY, JANUARY 30,

7:30 P. M.

Social prayer meeting, with Reminiscences and Words of Cheer from past and present Members of the Church.

"Should auld acquaintance be forgot
And days of auld lang syne?"

A Musical Romance.

1. What was the hero's name?

2. What was the heroine's name?

3. What was his pet name for her?

4. What was she when a little girl?

5. What were they doing on the lake when he proposed?

6. What did he ask her?

7. What was her reply?

8. How did he overcome her objections?

9. When were they married?

10. Where did they go on their wedding trip?

11. They lived to celebrate their silver wedding when all the guests joined in singing:

Should auld acquaintance be forgot,
And never brought to min'?
Should auld acquaintance be forgot,
And days of auld lang syne?
For auld lang syne, my dear,
For auld lang syne,
We'll tak a cup o' kindness yet,
For auld lang syne.

Pilgrim Congregational Church,
Friday Evening, Oct. 12.

PILGRIM CONGREGATIONAL CHURCH,

OF DULUTH, MINNESOTA,

IS ABOUT TO CELEBRATE THE COMPLETION OF ITS FIRST QUARTER-CENTURY.

It is hoped to make the occasion interesting and worthy of the history of the Church. Briefly stated, the exercises will be as follows:

Saturday Evening, January 25th, an Historical Address, by DEA. W. S. WOODBRIDGE, followed by addresses by former pastors.

Sunday Morning, January 26th, Sermon, by REV. EDWARD M. NOYES, of Newton Centre, Mass., pastor for eleven years of Pilgrim Church.

Sunday Evening, a Praise Service, with a Sermon by REV. EDWARD P. INGERSOLL, D. D., of St. Paul.

Tuesday, January 28th, a supper will be served with greetings at the close from sister churches at home and abroad. This will be followed by the Sun-

day School Anniversary and the Annual Reports of the Pastor, Officers and various organizations of the Church.

Thursday, January 30th, an hour of prayer, with reminiscences and thanksgiving.

To all of these exercises you are most cordially invited.

M. W. BATES,
R. S. MUNGER,
W. S. WOODBRIDGE,
S. F. WHITE,
E. G. CHAPMAN,
MRS. JULIA M. BARNES,
MISS L. K. NOYES.

Committe on Invitations.

PILGRIM

Congregational Church

DULUTH, MINN.

EDWARD M. NOYES, Pastor,
RESIDENCE, 218 SECOND AVE. W.

PREACHING, 10:30 A. M., and 7:30 P. M.
SUNDAY SCHOOL, 11:50 A. M.
Y. P. S. C. E., 6:40 P. M.

LADIES' WORK CIRCLE, Wednesday, 2:30 P. M.
FRIENDS IN COUNCIL, Wednesday, 2:30 P. M.
CHURCH PRAYER MEETING, Thursday, 7:30 P. M.

OUR MOTTO FOR 1890:
"WHATSOEVER HE SAITH UNTO YOU, DO IT."

To all our Services YOU are Cordially Invited.

Louise Almeda McMillan

Our Pledge.

Are You?

"Trusting in the Lord Jesus for strength, I promise Him I will strive to do whatever He would like to have me do; that I will pray to Him and read the Bible every day, and that just so far as I know how, *throughout my whole life, I will strive to live a Christian life.*

Will You?

Each week, unless prevented by a reason which I can conscientiously give my Master, Jesus Christ, as an excuse, I will attend the prayer meeting, and take some part aside from singing in the service."

You Are Invited

To our meetings, to our socials, to join our society and to help us. God needs your help, but not so much as you need His help. WILL YOU COME?

Members

You are expected to come
Prepared for duty, by
Saying, or doing, something for
Christ, who died that
Eternal life, you might have.

Meetings.

Prayer Meetings, Sunday evening at 6:40.

Business Meetings, the last Sunday of each month.

"Whosoever therefore shall confess me before men, him will I confess me also before my Father which is in Heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven."

"For Christ and the Church."

Alice Hall.

SUNDAY SCHOOL.

Alice Field. — Chas. F. Howe.

MISSIONARY. — WELCOMING.

Winifred Everhard.

SOCIAL.

Julia Richardson. — Alice Drew.

LOOKOUT. — PRAYER MEETING.

CHAIRMEN OF COMMITTEES.

C. E. WHITMORE - - - - - - - - Treasurer
ABBIE GODDALE - - - - - - - - Secretary
GEORGE S. BROWER - - - - - - - Vice-President
NELLIE V. CLUTE - - - - - - - - President

OFFICERS.

Pilgrim Y. P. S. C. E.

PILGRIM
Congregational Church
DULUTH, MINN.

EDWARD M. NOYES, Pastor,
RESIDENCE, 218 SECOND AVE. W.

PREACHING, 10:30 A. M., and 7:30 P. M.
SUNDAY SCHOOL, 11:50 A. M.
Y. P. S. C. E., 6:40 P. M.

LADIES' WORK CIRCLE, Wednesday, 2:30 P. M.
FRIENDS IN COUNCIL, Wednesday, 2:30 P. M.
CHURCH PRAYER MEETING, Thursday, 7:30 P. M.

OUR MOTTO FOR 1890:
"WHATSOEVER HE SAITH UNTO YOU, DO IT."

To all our Services YOU are Cordially Invited.

Louise Olmsted Mc Millan

Thursday Evening Topics.

Feb. 6—Missionary Concert: Ceylon. Judges 7:4-7; James 5:16-20.

Feb. 13—The Dividing Line. Josh. 24:14-16; II. Jno. 3:10, 5:11-14.

Feb. 20—Good and Faithful Service. Matt. 24:45-48; Jas. 2:14-26.

Feb. 27—Preparation for the Lord's Supper.

Mar. 6—Missionary Concert: China. Phil. 3:12-24.

Mar. 13—Wholehearted Consecration. II. Kings 23:24-25; Luke 10:25-28.

Mar. 20—Over Against One's Own House. Neh. 3:28-28; Jno. 1:40-42.

Mar. 27—Manifesting the Truth. II. Cor. 4:1-2; Eph. 4:20-24.

Apr. 3—Missionary Concert: City Missions. Jno. 12:32; Acts 2:37-41.

Apr. 10—Bible Reading. Adoption.

Apr. 17—Special Temptations of New Converts. Matt. 20:20-24; Luke 9:51-56.

Apr 27—Preparation for the Lord's Supper.

May 1—Missionary Concert: Turkish Empire. Psa. 37:5-13; II. Pet. 3:8-9.

May 8—The Prayer Meeting of 1900.

May 15—How the Spirit Guides us. Luke 12:11, 12; Jno. 16:7-13.

May 22—Demas the Deserter. II. Tim. 4:10; Col. 4:14; Philo. 24.

May 29—The Prayer of Agur. Prov. 30:7-9.

June 5—Missionary Concert: Romanism. Gal. 2:4; 5:1-10.

June 12—Intelligent Piety. Acts 8:30-31; Rom. 10:12-15; I. Pet. 3:15.

June 19—The Church a Training School. Heb. 6:1-10.

June 26—Preparation for the Lord's Supper.

Y. P. S. C. E. Topics.

Feb. 2.—Not Living to Ourselves. II. Cor. 5:11-21 - - Alice Hall

Feb. 9—Those Whom God Approves. II. Cor. 10:7-18 Lelia M. Johnson

Feb. 16—Prove Yourselves. II. Cor. 13:1-14 - - T. H. Hawkes

Feb. 23—Consecration Meeting. Helpers, not Hinderers. Rom. 15:1-13; I. Cor. 8:9-13; Gal. 6:2. C. E. Whitmore

Mar. 2—"I Gave My Live for Thee." Luke 23:33-46 Jennie E. Moody

Mar. 9—The Secret of Christian Success. Josh. 1:8; Gen 39:2-5, 21-23; Ps. 1:1-3. A. T. Frantz

Mar. 16—The Joy of Bringing Others to Christ. Dan. 1:3; Luke 15:1-10. Lucretia McPherson

Mar. 23—Praise Meeting Service of Song. Rev. 19:1-16. Lida Carpenter

Mar. 30—Consecration Meeting. Turning Away from Evil. Ezek. 33:10-20. Wm. McRae

Apr. 6—Looking unto Jesus Heb. 12:1, 2; Mic. 7:7; John 1:29-36. Mary E. Murdoch

Apr. 13—How can we Help the Troubled? Gal. 6:1-5; Rom. 15:1-3. Cornelia Field

Apr. 20—What more can we do for our Church? I. Cor. 12:27-31 Geo. S. Brower

Apr. 27—Consecration Meeting. The Best Gift—Free to all. Isa 55:1-13. Mrs. Pollock

May 4—The Blessing of Confessing Christ. Mark 8:34; II. Tim. 1:8 12. Ward. Ames, Jr.

May 11—Missionary Meeting. Sowing all the Time. Isa. 32:1-20. Alice Field

May 18—How Can we Help our Pastor in his work. II. Thes 3:1; Col. 4:3; Ex 17:8-13. The Pasto

May 25—Consecration Meeting. Our Enemies. Eph. 6:10-18. Julia Richardson

June 1—How to Make our Days Happy. Acts 4:31-33; 2:41-47. Wm. Chapman

June 8—Prayer for the Sunday School, its Officers, Teachers, Scholars. Geo. Johnson

June 15—Testimony Meeting. What the Lord has Done for me. I. Cor. 15:57; Rev. 1:4-6. Etta Barnes

June 22—Taking Knowledge of us, that we have been with Jesus. Acts 4:8-14. Alice Drew

June 29—Consecration Meeting. How win our Country for Christ. (Missionary work to save the foreign population in our Country.) Luke 14:16-24. W. W. McMillan

Missionary pledges collected at the Consecration Meetings. Envelopes supplied by the Committee.

A Musical Romance.

1. What was the hero's name?

Ben Boat

2. What was the heroine's name?

Kathleen Mavourneen

3. What was his pet name for her?

My wild Irish rose

4. What was she when a little girl?

An orphan + a flower girl

5. What were they doing on the lake when he proposed?

Sailing

6. What did he ask her?

Oh- Promise me

7. What was her reply?

No Sir-

8. How did he overcome her objections?

Because I love you so.

9. When were they married?

In September

10. Where did they go on their wedding trip?

Way Down upon the Suwanee River

11. They lived to celebrate their silver wedding when all the guests joined in singing:

Should auld acquaintance be forgot,
And never brought to min'?
Should auld acquaintance be forgot,
And days of auld lang syne?
For auld lang syne, my dear,
For auld lang syne,
We'll tak a cup o' kindness yet,
For auld lang syne.

Pilgrim Congregational Church,
Friday Evening, Oct. 12.

From Miss Helen E Cant - Dec. 1954

3:00 Foreign Missions.
Report of Committee, - - - Rev. Isaac B. Tracy, St. Cloud.
Address, "Ruin and Rescue," - - Rev. A. N. Hitchcock, Chicago.
Discussion of Methods.
4:00 Echoes from the National Council, - Pres. J. W. Strong, D. D., Northfield.
4:20 "Men and the Church Service," - Rev. John Faville, D. D., Appleton, Wis.
Discussion.

Thursday Evening.

7:30 Opening Service.
8:00 Address, "The Unification of Temperance Forces," Rev. D. N. Beach, D. D., Minneapolis.
8:45 Address, "A Time for War and a Time for Peace," Pres. Cyrus Northrop, LL. D., Minneapolis.

Notices.

Representation—Churches are entitled to representation by pastor and two delegates with an additional delegate for every fifty members above the first hundred. Churches are requested to authorize their delegates to select one of their number to act at the meeting of the Home Missionary Society.

Entertainment—The church in Owatonna cordially invites the churches to send the full delegation. If practicable, names should be sent to Rev. J. H. Chandler, Owatonna, as early as Sept. 15th.

Rates—The usual rate of a fare and one third for the round trip may be expected. Delegates must secure certificates from agent at purchasing office over each road and deliver same immediately on arrival at Owatonna to Rev. S. W. Dickinson for signature.

Time Table—Chicago, Milwaukee and St. Paul R. R.: North, 8:35 a. m.; 3:57 p. m. South, 11:12 a. m.; 7:19 p. m.
Chicago and North-Western R. R.: East, 8:52 a. m.; 1:30 p. m.; 5:47 p. m. West, 11:15 a. m.; 5:05 p. m.; 10:05 p. m.

Woman's Home Missionary Union—The annual business meeting of the Minn. W. H. M. U. will be held at 3 o'clock p. m. Tuesday, and at 9 o'clock a. m. Wednesday, in the Baptist church.

PROGRAM

OF THE

FORTY-THIRD ANNUAL MEETING

OF THE

GENERAL CONGREGATIONAL ASSOCIATION

OF MINNESOTA

WITH THE

CONGREGATIONAL CHURCH OWATONNA

TUESDAY WEDNESDAY THURSDAY

SEPT. 20, 21, 22, 1893.

REV. R. S. CROSS, Moderator.
REV. S. W. DICKINSON, Secretary.

Business Committee:
Rev. W. C. A. Wallar.
Rev. Geo. S. Ricker.

Committee of Arrangements:
Rev. J. H. Chandler.
L. L. Wheelock.
Howard E. Johnson.

...PROGRAM...

Tuesday Afternoon.

		The Moderator.
2:00	Opening Words,	Rev. L. H. Keller, Minneapolis.
	Prayer.	
	Hymn—"How Firm a Foundation."	
	Organization, Reports:	
	(a) Business Committee.	
	(b) Secretary.	
	(c) Treasurer.	
	(d) Committee on Finance and Printing,	Mr. Wm. F. Black, Minneapolis.
2:45	The Religious Condition of the Churches,	Rev. S. W. Dickinson, St. Paul.
	Devotional Service,	Rev. C. M. G. Harwood, Fergus Falls.
3:15	Reports of Committees,	
	(a) Systematic Beneficence,	Rev. T. M. Edmands, Mankato.
	(b) Temperance,	Rev. R. H. Battey, Minneapolis.
3:40	"Why the Anti-Saloon League?"	Deacon D. C. Bell, Minneapolis.
4:00	The Sunday School,	
	Report of Committee,	Mr. L. E. Jepson, Minneapolis.
	Report of Superintendent,	Rev. R. P. Herrick, Minneapolis.
4:30	Children's Exercise, "O Send Out Thy Light,"	Miss C. W. Nichols, St. Paul.
5:00	Words of Welcome,	Rev. J. H. Chandler, Owatonna.
	Response,	Rev. Herman P. Fisher, Crookston.

Tuesday Evening.

7:30	Opening Service.	
	Scripture,	Rev. J. H. B. Smith, Wadena.
	Prayer,	Rev. Geo. M. Morrison, Marshall.
	Sermon,	Rev. J. W. Todd, Glencoe.
	Sacrament of The Lord's Supper,	Rev. Wilbur Fisk, Freeborn.
		Rev. Z. H. Smith, Hutchinson.
	Offering for Aged Ministers.	

Wednesday Morning.

8:30	Business.	
9:00	Christian Endeavor.	
	How shall the Churches Obtain More Fruit by It? Discussion.	Rev. F. E. Carter, Waseca.
9:30	"Preservation of Our History,"	Rev. R. P. Herrick, Minneapolis.
9:40	Windom Institute,	Dean Horace Goodhue, Northfield.
	Financial Committee on Same,	Mr. John M. Norris, Minneapolis.
	Carleton College,	Rev. W. W. Newell, St. Paul.
10:10	Address,	Pres. J. W. Strong, D. D., Northfield.
10:35	The Church Building Society,	Rev. C. H. Taintor, Chicago.
11:00	Devotional Hour, "Looking Unto Jesus,"	Rev. J. E. McConnell, Northfield.

Wednesday Afternoon.

2:00	**Woman's Home Missionary Union.**	
	Fisk University,	Miss M. A. Bye, Nashville, Tenn.
	Views from the Church Building Society,	Mrs. C. H. Taintor, Chicago.
	Solo,	Mrs. J. E. McConnell, Northfield.
	"Wanted, a Union that Cares,"	Miss C. W. Nichols, St. Paul.
3:00	"A Turning Point in Home Missions,"	Rev. Washington Choate, D. D., New York.
3:25	Minnesota Home Missionary Society,	
	1. Election of Committees.	
	2. Reports.	
	(a) Superintendent.	
	(b) Treasurer.	
	3. Addresses.	
4:30	"The Christian Man in Politics,"	Hon. Lyndon A. Smith, Montevideo.
5:00	Ride about the City.	
6:00	Reception in the Church Parlors by the Ladies.	

Wednesday Evening.

7:30	Opening Service.	
8:00	Address, "Soldiering,"	Rev. Geo. D. Black, D. D., Minneapolis.
8:30	Address, "The New Opportunity of the Church of Today,"	Prof. Graham Taylor, D. D., Chicago.

Thursday Morning.

8:30	Devotional Service,	Mr. C. N. Hunt, Minneapolis.
9:00	Business.	
10:00	Report of Committee on Methods of Organization of Country Work,	Rev. Geo. E. Soper, St. Paul.
	Discussion.	
10:40	"The Ecclesiastical Crisis in England,"	Prof. A. H. Pearson, Northfield.
11:10	"The Church an Organism,"	Rev. J. H. Albert, Stillwater.
11:35	American Missionary Association, "Responsibilities Just Now Laid Upon It,"	Rev. J. E. Roy, D. D., Chicago.

Thursday Afternoon.

2:00	**Minnesota Branch of the W. B. M. I.**	
	Secretary's Statement,	Mrs. H. G. Webster, Minneapolis.
	Financial Outlook,	Mrs. J. F. Jackson, St. Paul.
	"The Fact and the Need in Turkey,"	Prof. A. H. Pearson, Northfield.
	"The Deeper Christian Life,"	Miss Margaret J. Evans, Northfield.

1898

The Pilgrim Congregational Church in Duluth, Minn. to the Mayflower Congregational Church in Duluth, sendeth greetings.

Dear Brethren:

Whereas, our Pastor, Rev. Cornelius H. Patton, has tendered the resignation of his office as Pastor of this Church, and the Church has voted to accept the same; this is to request your attendance, as a sister Church of our order interested in our welfare, by your reverend Pastor and a delegate, in the lecture-room of our Church, on Monday, Aug. 22nd, at ten o'clock in the morning, to become acquainted with the facts and to express the fellowship of the Churches in such ways as may be deemed appropriate.

Wishing you grace, mercy, and peace,

We are yours in the Gospel,

Cornelius H. Patton Pastor.

E. G. Thompson
Edwin A. Bill
E. W. Matter
Committee of the Church.

Duluth, Minn. Aug. 15th, 1898.

The Churches and ministers invited to sit in Council are the following:

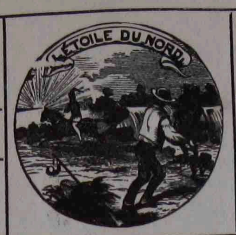
Plymouth Church, Duluth; Mayflower Church, Duluth;
Morley Church, Duluth; Pilgrim Church, West Superior;
Hope Church, West Superior; Rev. J. H. Nason;
Rev. Jeremiah Kimball.

FOR 1899

9 7th DAY

Sept 1899

CERTIFICATE OF INSPECTION OF STEAM BOILERS

BY AUTHORITY OF THE  STATE OF MINNESOTA.

I Hereby Certify, That I have this day inspected the Steam Boiler and Steam Connections owned and leased by Pilgrim Congregational Church Duluth County of St Louis and having applied hydrostatic pressure of X lbs. hammer test, and carefully examined said Boiler and Connections, have found the same in good condition, and therefore authorize a steam pressure of 75 pounds to the square inch, and no more.

Safety Valves Lever No. 1
Safety Valves—Dimensions 2"12
Safety Valves—Weights adjusted at 70 lbs.
Gauge Cocks No. 3
Lower Water Gauges No. 1
Fusible Plugs No. 1
Boilers—No. One Length 12 Diameter 4 8 Type V Box
Boilers—Thickness of Shell 5/16

Boilers—By Whom Built Kewaunee Ill
Boilers—When Built 1899
Flues Diameter No.
Tubes S S Thickness Diameter 3" No. 48
Steam Dome Height Diameter
Longitudinal Seams Double Riveted Holes
Steam and Water Connection Ell
Feed Pumps Injector

REPAIRS ORDERED Wash out Plug in Rear end of Boiler

A. L. Bryan
State Inspector.

A. E. Cattedan
Deputy.
Duluth

No. 12 Fee 3 00

PILGRIMS

With Great Rejoicing They Celebrate Their Silver Anniversary.

Historical Address By W. S. Woodbridge and Other Pleasant Exercises.

Sermons By Rev. E. M. Noyes and Dr. Ingersoll of St. Paul.

Pilgrim Congregational church is now celebrating it's silver anniversary, the completion of a quarter of a century in its existence, and among the pastor and people there is great rejoicing and thanksgiving. January 18 was the actual date of the church's birthday, but the celebration was delayed one week. The celebration began on Saturday evening and continued all day yesterday and Tuesday and Thursday evenings of this week will have their special exercises.

The celebration has many gratifying features. It has served to arouse the enthusiasm of the entire congregation and will result in renewed activity and earnest work. To those Pilgrims who have been with the church from the beginning there came feelings of justifiable pride in the strength and magnificence to which their little band has grown, and to those who have joined the ranks in late years has come a determination to make the history of the future of Pilgrim church a record of energy and diligence fully as remarkable as that of the past.

If there was any one thing more than another in all of this celebration which gave more joy and satisfaction to the congregation, it was in having with them Rev. C. C. Salter, the first pastor of the church, and Rev. E. M. Noyes, who for eleven years was the faithful and beloved shepherd of the flock. There was no happier man among all the Pilgrims than Dr. Salter, and his venerable countenance beamed with joy and delight. Rev. Jere Kimball, one of the first trustees of the church, was also present and joined in the thanksgiving.

The church was beautifuly decorated. The organ loft railing was banked with evergreens and wreaths and the organ was liberally covered with green. The pulpit and chancel were covered with beautiful palms, potted plants and flowers, and beautiful wreaths of evergreen hung from the walls around the church. Over one vestry door in figures of green was the year of the church's organization "1871" and over the opposite one in similar figures "1896."

SATURDAY EVENING SERVICES.

The following Thursday, J. Kimball and O. K. Patterson were elected deacons, George Spencer clerk and O. K. Patterson treasurer. Mr. Patterson resigned as deacon and W. S. Woodbridge was elected in his place. The first board of trustees were L. H. Tenney, R. S. Munger, O. K. Patterson, J. D. Ensign and E. L. Smith. There was little material for a Sunday school, but one was started at the close of the first Sunday service Jan. 22 with eight children and twenty-four adults.

"Those who know Dr. Salter can imagine the energy with which he went to work. February 21, 1871, it was voted to secure two lots on the northeast corner of Second street and First avenue east. Early in June the building was used for a social. The net results were $300 and some serious colds. The chapel was dedicated July 16, 1871, and it was used for seventeen and a half years. On the first Sunday in January, 1872, the membership of the church was forty-two, and at the close of that year the church voted to cut loose from the American Home Missionary society and to add $200 to the pastor's salary. In 1873 panic reigned, and from then to 1878 was a time that tried men's souls. In 1875 there was some talk of the Methodist church uniting with this society, but it was never carried out. Such was the stress of the times that our pastor had to serve not only this church, but that at Brainerd, 115 miles distant. In 1874 our membership was fifty-one, and Dr. Salter kept up the two churches until he had to resign from exhaustion in 1876. Rev. C. A. Conant was then called.

"Rev. E. C. Ingalls followed September, 1878, but he resigned July 17, 1879, and Rev. J. M. M. Treacy of Detroit, Mina, presided until Jan. 1, 1881, when Rev. C. C. Salter was again called. His health compelled him to resign once more, however, and in April, 1892, Rev. J. W. Hargrave began a year's pastorate. After that it was decided to choose a young man from the seminary at with a handsome portrait of himself in a massive frame, to be hung on the walls of the Bethel. The portrait is the work of David Ericksen, the rising young artist, in whom Dr. Salter has always taken a lively interest and has aided in many ways. It is very gratifying to Mr. Ericksen to be selected to draw the portrait, and that the selection was wisely made is shown by the portrait itself, which is a wonderful likeness.

Great applause followed the presentation, and Dr. Salter was then called for. His face told plainly the joy he felt, and he spoke briefly. He expressed his gratitude for the kindly remembrance of himself. The early characteristics of the Pilgrims are still visible among the people and in the service. It has always been a people's church. He spoke of the old building, and how it glowed with the kindly spirit of Christian fellowship. He also referred to the remarkable fact that so many of the early members still survive, only three out of the original seven having been called to the Master.

Rev. E. M. Noyes spoke historically and humorously. He told of his coming here fresh from the seminary, where Mr. Munger found him. He felt that he ought to take off his hat to the church, which took him and trained him and then endured him for so many years. He gave many amusing and happy reminiscences of his pastorate and of members of the congregation. He referred feelingly to the departed ones, and said that not only is there joy among the people of the congregation over the event now being celebrated, but among the angels of God as well.

Rev. Jere Kimball, of West Superior, who was one of the original trustees of the church, also spoke. He felt that "Go forward" had always been the fitting watchword of Pilgrim church. The church had always been fortunate, and especially in the selection of its first pastor, who was so well fitted by experience for the work at hand. He felt that

PILGRIM CONGREGATIONAL CHURCH.

were historical in their nature. After the singing of hymns and a prayer Rev. C. H. Patton introduced Deacon W. S. Woodbridge, who, he said, was probably more competent than any other man to give the history of Pilgrim church and but for whom there might have been no Pilgrim church.

Mr. Woodbridge gave the review of the church's history, a synopsis of which is as follows:

"In the early summer of 1870, Duluth was a struggling collection of frame houses, reached by water from Chicago or Buffalo, and by rail and stage from St. Paul, but on Aug. 1 the first train ran into Duluth, which was then an ambitious city of 2500 inhabitants, backed in its growth out of chaos by Jay Cooke, of Philadelphia, the most noted financier of the United States. Improvements were going on in every direction. The two weekly papers, the Minnesotian and the Tribune, though devoting a large amount of space to abusing each other in vigorous language, were agreed upon the unrivalled advantages of Duluth, and it was a dull week indeed when they failed to give their readers some new glimpses of future greatness.

"The English speaking Protestant churches at this time were the First Presbyterian, St. Paul's Episcopal and the First Methodist, organized in the order named. St. Paul's was the first to build, completing its church in the summer of 1869, the building, with some changes and improvements, being the same now as it was twenty-six and a half years ago. Tradition tells us that when the site was selected Col. Culver and his assistants crawled on hands and knees through the dense underbrush.

"It was at such a time as this that Maj. Luman H. Tenney and his wife began to agitate the formation of a Congregational church. With the growth of the village these plans grew apace, and Nov. 28, 1870, a meeting was held in the Y. M. C. A. rooms over the office of C. H. Graves & Co., at 110 West Superior street. With W. S. Woodbridge as chairman and George Spencer as secretary, after a discusion, it was unanimously decided to organize a Congregational church.

"Committees were appointed to set about the work, and a unanimous call was extended to Rev. Charles Cotton Salter, of Brookfield, Mo. The new church was formally organized by council Jan. 18, 1871, and on the morning that day sixteen members were received as follows: Thomas C. Cain, Thomas S. Dowse, Mr. and Mrs. J. Kimball, Catherine Coghran (now Mrs. J. P. Johnson), Mrs. R. S. Munger, Mr. and Mrs. O. K. Patterson, Rev. and Mrs. C. C. Salter, Mr. and Mrs. Ezra L. Smith, George Spencer, Mr. and Mrs. W. S. Woodbridge, J. P. Johnson.

"At the first election of officers, held New Haven, and Rev. E. M. Noyes was chosen. I can say nothing you do not know of his eleven years' service with us. With the new pastor came courage, and the upward path was soon reached.

"After a serious loss by fire Nov. 27, 1887, the new building was erected, and it was first used in February, 1889. Since then our growth has been steady. Mr. Noyes left us in September, 1894, and Rev. C. H. Patton, the present pastor, was called."

In conclusion, he said: "Dear friends, we have lived this evening for a brief hour in thep ast. How natural that we should seek for one brief hour to glance into the future. Over it God graciously draws the veil, but bids us hope. Whatever the future has in store for us, either of joy or sorrow, we know that it has peace if we will only take it from the loving Christ for He has said: 'Peace I leave with you, my peace I give unto you.' And sometime, somewhere in God's great universe shall come to pass what St. John saw in wonderful vision—the holy city coming down from God out of heaven, when we shall hunger no more, neither thirst any more, neither shall the sun light on us nor any heat, for the Lamb which is in the midst of the throne shall fed us and shall lead us unto living fountains of waters and God shall wipe away all tears from our yes."

LETTERS OF GREETING.

Rev. Mr. Patton then read a number of greetings from other churches and former pastors and members. The Congregational church at Newton Center, Mass., of which Rev. E. M. Noyes is now pastor, extended "in the two hundred and thirty-second year of the church" congratulations to Pilgrim church on completing its twenty-fifth year. They expressed their happiness in the pastor which Pilgrim church had given them.

R. S. Munger then read letters from Rev. J. W. Hargrave, formerly pastor of Pilgrim church, J. F. Patton and Rev. C. A. Conant, also a former pastor. All joined in congratulating Pilgrim church and wishing it many more years of happiness and prosperity.

To W. C. White fell one of the most pleasant tasks of the evening. He told of his coming to Duluth and his first meeting Dr. Salter. He felt at once that he was in the presence of one of those rare personalities with which but few communities are blessed, a man whom it is a pleasure to know and even to see, who seems to make all who come in contact with him better people and whose life is consecrated to the uplifting of mankind. There is no place in Duluth where he is not welcome, from the most squalid and degraded hovels to the prosperous homes and mansions.

Mr. White then presented Dr. Salter

FIRST CHURCH AND PARSONAGE, 1871.

the future of the church was assured, and that it will be guided safely onward to a larger and a better life.

The benediction was pronounced by Rev. Mr. Northrup, of Brainerd.

THE MORNING SERVICE.

Yesterday morning the church was filled to overflowing, and the service was a grand one. The choir had prepared special music, and it was rendered with great spirit and feeling. Rev. C. C. Salter led the Scripture reading, and said the prayer.

The sermon was by Mr. Noyes, who was for so many years the able and beloved pastor of the church, and it was a worthy effort.

Rev. Mr. Noyes took his text from Hebrews vi, 12: "That Ye be Not Slothful, But Followers of Them Who Through Faith and Patience Inherit the Promises." In substance, he said:

"There is a proverb which runneth 'a this wise, "the pigmy on the giant's shoulders can see farther than the giant." The past is the Titan upon whose shoulders we of today may stand and have a wider vision than any giant of former days, pigmies though we be. But we must climb up first. We may know more of God than did Socrates; more of society than is revealed in "The Republic" or "Utopia;" more of the wonders of the universe than did Newton or Kepler, Faraday or Ampire; pages even more of Jesus Christ than Paul and Peter; but we must stand upon their shoulders, upon the vantage ground of their experience. For us all scholars have toiled in thought, for us all poets have had their visions, for us all martyrs for truth have died, for us all the struggles of history, the triumphs of field and forum if we make them our own. Other men have labored that we might enter into their labors.

"This historic sense of the value of the past is marked in the writers of the Bible. The great authors of the Bible are all men of keen historic sense. The writers of the New Testament each and all illustrate their teachings and enforce their appeals by historic examples. Paul has a philosophy of history and his sense of the divine purpose sustains him in his superhuman labors. Peter makes his first epistle one long historic analogy on which to base his stirring exhortation. In our text he surveys as from some lofty eminence the three great continents of time, alike incomprehensible, the past, the present and future. From the past he hears through the mist the voices of inspiring memories. In the little portion of the present lying clearly defined at our feet he sees the fit opportunity for faith and patience, and his eye pierces through the haze that shuts the future from our view, but which even to us is shot through with the vision of glory and his voice rings with the triumph of assured hope. These are great words which he has brought together here, assurance, hops and inheritance; faith, patience and diligence. Here are mighty spiritual forces, unmeasured blessings. What is their connection with each other? How do they stand related to that pilgrimage whose progress he describes? He sets before us the allied truths. It is the life of faith, of patience and diligence that showers at the end with the assurance of hope, and to this life we are summoned by the immortal memory of the sainted dead. That is his message from the past, and as we stand today at a memorable epoch in the life of Pilgrim church, it may be well for us to hear his message and consider its meaning for us.

"He sets before us the Christian pilgrimage, from its first steps of faith to its triumphant entrance into the inheritance of the saints of light, and as the essential condition of that pilgrimage he asserts at the outset that it must be a life of faith. But what is this faith? The word has various meanings in the New Testament.

times it means confidence in God:
times faith in some particular di-
act or promise as in Christ's
les; sometimes it means faith in
omises of God, and this last is
ecial meaning in this epistle—
in the promises of God. But this
tatement is far from expressing
st faith means to the author of
istle. It is a vivid sense of God's
ce that makes it possible for us
loses to endure as seeing Him
invisible. It is an enlargement
mental horizon so that we be-
citizens of heaven, companions
saints and angels, friends of

faith is an essential element of
Christianity. It is an abso-
necessary condition of attaining
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velopment. The tendency of the
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e see life from His standpoint
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This word brings before us the
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this—how shall faith ripen and
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of weariness for woe. This is
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life is the great world process
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ness of the stature of Christ.

"Finally we come to the value of past
examples in enforcing these lessons.
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the two types of life. Both start with
the elements of the gospel, that rudi-
mentary knowledge of it which comes
to us all in Christian communities as
part of our birthright and early edu-
cation. Some he pictures who under
the testing of life have lost their faith
and hope and courage. Nothing more
remains to be done for them
that God can do and their care is hope-
less unless they can return to Him.
Others, under the same discipline,
come through faith, patience and dili-
gent service into serene and fruitful
old age, radiant with the promise of
hope. It is the province of the past to
summon us by its illustrious examples
to this diligence and this happy issue.

"We do not need to go back to Abra-
ham and David for examples of faith
and patience. We do not even recall
those heroes of faith, the later pil-
grims, whose name we bear and whose
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century of this church's life furnishes
us examples enough for our inspir-
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recognize unforgotten voices in the
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its pastor in the past, and whatever
may be the trials of the future, I am
sure that you will still be found bring-
ing forth fruit with patience and merit-
ing that sublime description of the
Christian hero:

'One who never turned his back, but
marched breast forward;
Never dreamed, tho' right were worst-
ed, wrong could triumph;
Held we fall to rise again, are baffled
to fight better, sleep to awake.'

"So may we all be followers of them
until we too obtain the promise."

IN THE EVENING.

The church was again crowded in the
evening, and the service was beautiful.
The choir, as in the morning, rendered
a special program. The Scripture reading
was led by Rev. Jere Kimball, of West
Superior, and he also made the prayer.

Rev. C. H. Patton, the pastor, made
a brief address on the questions, "Where
Are We, and Who Are We?" He de-
scribed Duluth's location as the most
northern point of the Northwest, at the
head of the great Mississippi valley,
which is rapidly becoming the center of
population. He pointed out the great
responsibility devolving on the members
because of this and of the great vantage
ground which it gives them.

The sermon was by Dr. E. P. Ingersoll,
of St. Paul, who has several times been
heard here. His sermon was a powerful
and impressive one.

Dr. Ingersoll, in opening, extended
greetings from Park church in St. Paul,
and many other people of the Saintly
City. He said the thought came to him
in thinking of the event which Pilgrim
church is celebrating, "Thank God for
the privilege, what are you going to do
with it?" He chose his text from
Psalms lxxvi, 11, "Vow and pray unto
the Lord your God." He said in sub-
stance:

"A pledge made in a loyal heart for
something sweeps the horizon of time
and eternity. Nobility of character is
never without a pledge, and keeping a
vow is the measure of manhood. No
man has the right to say 'on my honor'
who shrinks or shirks from pledges, or
who does not make a pledge as in the
sight of God above us. I say to members
of this church and to all who never made
a vow to make it now and pay it unto
the Lord your God. Prominent among
the vows I would have you think of this
evening is the vow to God in one's own
soul. Give public expression to it, make a
specific vow, like the Christian En-
deavor, and let it extend through all
your life—religious, business and social.
Truth is heaven's first born, and honor
is her mother. Both have to do with
keeping pledges. A man's word should
be as good as his bond. Honor stands
for everything in the business life, why
should it not in higher things?

"I do not know who your candidate
for mayor is, but will you vote for him
if he does not tell you what he will do.
No, sir, and not only will you require
that he make a pledge, but you must
have confidence that he will keep it.
Making a vow is pledging that you will
walk in the highway of right and not go
out of it. The text contains a command,
an appeal to you to vow unto the Lord
now, whether you have before or not.
Some will claim that the plea is of a duty,
is a whip and a scourge, and say that
love should prompt us to pay unto the
Lord. Love is beautiful and sublime,
but it is not enough. If we all were to
wait for love for doing duty the church
would be barren. In the way of duty
you find the heart for duty.

"I appeal to you to stand by the work,
be incentive forces doing the work of
God in a grand and noble manner. As I
looked at you here last evening I felt
that Dr. Salter was the Abraham of this
Israel, that Brother Noyes was the
Moses who led you out of the Egyptian
darkness, and that in Brother Patton
you now have a young Joshua leading
you into the land of blessedness. No
Christian ever took up duty for God or
man simply as a duty who did not in
the end join his heart and spirit in that
duty. For every duty in the doing is
glory in the winning. Do not trust your
own unaided will, but make a vow to
God and keep it. Make a prayer that
God will give you the mighty, energizing
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ago a little child at Gray
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"May God lend his light and strength
to your minds and hearts and fill you
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Rev. Jere Kimball pronounced the
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Tomorrow evening supper will be
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erd; Rev. J. R. Smith, of West Superior;
Rev. T. H. Cleland, Rev. G. H. Huma-
son, Rev. W. W. Dawley, Rev. W. W.
Newell, Rev. W. N. Moore.

The Sunday school anniversary will
follow, with a brief history by Mrs. W.
S. Woodbridge, and reminiscences by M.
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The evening will close with the past-
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On Thursday evening there will be a
social prayer meeting, with reminiscen-
ces and words of cheer from past and
present members of the church.

Wife—Here's an account of a man who
shot himself rather than suffer the pangs
of indigestion. Husband—The fool! Why
didn't he take De Witt's Little Early
Risers? I used to suffer as bad as he did
before I commenced taking these little
pills. S. F. Boyce.

Woodland spring water. Orders left
at Duluth Heights Land company's
office promptly filled.

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SKIN CURE

Instantly Relieves

TORTURING

Skin Diseases

And the most distressing forms of itching, burning, bleeding, and scaly skin, scalp, and blood humours, and points to a speedy cure when all other remedies and the best physicians fail.

SPEEDY CURE TREATMENT.—Warm baths, with CUTICURA SOAP, gentle applications of CUTICURA (ointment), and mild doses of CUTICURA RESOLVENT (the new blood purifier).

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were historical in their nature. After the singing of hymns and a prayer, Rev. C. H. Patton introduced Deacon W. S. Woodbridge, who, he said, was probably more competent than any other man to give the history of Pilgrim church and but for whom there might have been no Pilgrim church.

Mr. Woodbridge gave the review of the church's history, a synopsis of which is as follows:

"In the early summer of 1870, Duluth was a struggling collection of frame houses, reached by water from Chicago or Buffalo, and by rail and stage from St. Paul, but on Aug. 1 the first train ran into Duluth, which was then an ambitious city of 2500 inhabitants, backed in its growth out of chaos by Jay Cooke, of Philadelphia, the most noted financier of the United States. Improvements were going on in every direction. The two weekly papers, the Minnesotian and the Tribune, though devoting a large amount of space to abusing each other in vigorous language, were agreed upon the unrivalled advantages of Duluth, and it was a dull week indeed when they failed to give their readers some new glimpses of future greatness.

"The English speaking Protestant churches at this time were the First Presbyterian, St. Paul's Episcopal and the First Methodist, organized in the order named. St. Paul's was the first to build, completing its church in the summer of 1869, the building, with some changes and improvements, being the same now as it was twenty-six and a half years ago. Tradition tells us that when the site was selected Col. Culver and his assistants crawled on hands and knees through the dense underbrush.

"It was at such a time as this that Maj. Luman H. Tenney and his wife began to agitate the formation of a Congregational church. With the growth of the village these plans grew apace, and Nov. 28, 1870, a meeting was held in the Y. M. C. A. rooms over the office of C. H. Graves & Co., at 110 West Superior street. With W. S. Woodbridge as chairman and George Spencer as secretary, after a discusion, it was unanimously decided to organize a Congregational church.

"Committees were appointed to set about the work, and a unanimous call was extended to Rev. Charles Cotton Salter, of Brookfield, Mo. The new church was formally organized by council Jan. 18, 1871, and on the morning that day sixteen members were received as follows: Thomas C. Cain, Thomas S. Dowse, Mr. and Mrs. J. Kimball, Catherine Coghran (now Mrs. J. P. Johnson), Mrs. R. S. Munger, Mr. and Mrs. O. K. Patterson, Rev. and Mrs. C. C. Salter, Mr. and Mrs. Ezra L. Smith, George Spencer, Mr. and Mrs. W. S. Woodbridge, J. P. Johnson.

"At the first election of officers, held New Haven, and Rev. E. M. Noyes was chosen. I can say nothing you do not know of his eleven years' service with us. With the new pastor came courage, and the upward path was soon reached.

"After a serious loss by fire Nov. 27, 1887, the new building was erected, and it was first used in February, 1889. Since then our growth has been steady. Mr. Noyes left us in September, 1894, and Rev. C. H. Patton, the present pastor, was called."

In conclusion, he said: "Dear friends, we have lived this evening for a brief hour in thep ast. How natural that we should seek for one brief hour to glance into the future. Over it God graciously draws the veil, but bids us hope. Whatever the future has in store for us, either of joy or sorrow, we know that it has peace if we will only take it from the loving Christ for He has said: 'Peace I leave with you, my peace I give unto you.' And sometime, somewhere in God's great universe shall come to pass what St. John saw in wonderful vision—the holy city coming down from God out of heaven, when we shall hunger no more, neither thirst any more, neither shall the sun light on us nor any heat, for the Lamb which is in the midst of the throne shall fed us and shall lead us unto living fountains of waters and God shall wipe away all tears from our yes."

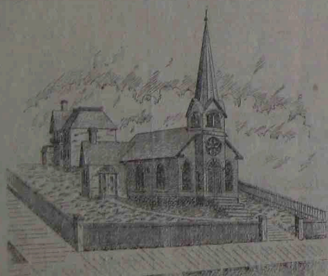
LETTERS OF GREETING.

Rev. Mr. Patton then read a number of greetings from other churches and former pastors and members. The Congregational church at Newton Center, Mass., of which Rev. E. M. Noyes is new pastor, extended "in the two hundred and thirty-second year of the church" congratulations to Pilgrim church on completing its twenty-fifth year. They expressed their happiness in the pastor which Pilgrim church had given them.

R. S. Munger then read letters from Rev. J. W. Hargrave, formerly pastor of Pilgrim church, J. F. Patton and Rev. C. A. Conant, also a former pastor. All joined in congratulating Pilgrim church and wishing it many more years of happiness and prosperity.

To W. C. White fell one of the most pleasant tasks of the evening. He told of his coming to Duluth and his first meeting Dr. Salter. He felt at once that he was in the presence of one of those rare personalities with which but few communities are blessed, a man whom it is a pleasure to know and even to see, who seems to make all who come in contact with him better people and whose life is consecrated to the uplifting of mankind. There is no place in Duluth where he is not welcome, from the most squalid and degraded hovels to the prosperous homes and mansions.

Mr. White then presented Dr. Salter



FIRST CHURCH AND PARSONAGE, 1871.

the future of the church was assured, and that it will be guided safely onward to a larger and a better life.

The benediction was pronounced by Rev. Mr. Northrup, of Brainerd.

THE MORNING SERVICE.

Yesterday morning the church was filled to overflowing, and the service was a grand one. The choir had prepared special music, and it was rendered with great spirit and feeling. Rev. C. C. Salter led the Scripture reading, and said the prayer.

The sermon was by Mr. Noyes, who was for so many years the able and beloved pastor of the church, and it was a worthy effort.

Rev. Mr. Noyes took his text from Hebrews vi, 12: "That Ye be Not Slothful, But Followers of Them Who Through Faith and Patience Inherit the Promises." In substance, he said:

"There is a proverb which runneth in this wise, 'the pigmy on the giant's shoulders can see farther than the giant.' The past is the Titan upon whose shoulders we of today may stand and have a wider vision than any giant of former days, pigmies though we be. But we must climb up first. We may know more of God than did Socrates; more of society than is revealed in 'The Republic' or 'Utopia;' more of the wonders of the universe than did Newton or Kepler, Faraday or Ampire; pages even more of Jesus Christ than Paul and Peter; but we must stand upon their shoulders, upon the vantage ground of their experience. For us all scholars have toiled in thought, for us all poets have had their visions, for us all martyrs for truth have died, for us all the struggles of history, the triumphs of field and forum if we make them our own. Other men have labored that we might enter into their labors.

"This historic sense of the value of the past is marked in the writers of the Bible. The great authors of the Bible are all men of keen historic sense. The writers of the New Testament each and all illustrate their teachings and enforce their appeals by historic examples. Paul has a philosophy of history and his sense of the divine purpose sustains him in his superhuman labors. Peter makes his first epistle one long historic analogy on which to base his stirring exhortation. In our text he surveys as from some lofty eminence the three great continents of time, alike incomprehensible, the past, the present and future. From the past he hears through the mist the voices of inspiring memories. In that little portion of the present lying clearly defined at our feet he sees the fit opportunity for faith and patience, and his eye pierces through the haze that shuts the future from our view, but which even to us is shot through with the vision of glory and his voice rings with the triumph of assured hope. These are great words which he has brought together here, assurance, hops and inheritance; faith, patience and diligence. Here are mighty spiritual forces, unmeasured blessings. What is their connection with each other? How do they stand related to that pilgrimage whose progress he describes? He sets before us the allied truths. It is the life of faith, of patience and diligence that flowers at the end with the assurance of hope, and to this life we are summoned by the immortal memory of the sainted dead. That is his message from the past, and as we stand today at a memorable epoch in the life of Pilgrim church, it may be well for us to hear his message and consider its meaning for us.

"He sets before us the Christian pilgrimage, from its first steps of faith to its triumphant entrance into the inheritance of the saints of light, and as the essential condition of that pilgrimage he asserts at the outset that it must be a life of faith. But what is this faith? The word has various meanings in the New Testament. Sometimes it means confidence in God; sometimes faith in some particular divine act or promise as in Christ's miracles; sometimes it means faith in the promises of God, and this last is its special meaning in this epistle—trust in the promises of God. But this bare statement is far from expressing all that faith means to the author of this epistle. It is a vivid sense of God's presence that makes it possible for us like Moses to endure as seeing Him who is invisible. It is an enlargement of our mental horizon so that we become citizens of heaven, companions of the saints and angels, friends of God.

"This faith is an essential element of genuine Christianity. It is an absolutely necessary condition of attaining that calm assurance of hope which the text describes as the crown of Christian development. The tendency of the present age is to lose the sense of life's true proportion by an exaggerated emphasis upon the present. Wordsworth sings truly:

'This world is too much with us,
Getting and spending we lay waste
our powers.'

"In the anxiety for the seen and temperal we lose sight of of the unseen and eternal. Christ never forgot the future. He taught us to take the larger view and reduce the menace of threatening evils to its real insignificance, and when we have the vision of this faith, when we see life from His standpoint and in His light, we are delivered from the fear of death and the petty view which makes misfortune overwhelming.

"The second condition of this pilgrimage which the text names is patience. This word brings before us the whole problem of Christian experience. The whole problem of Christian experience is this—how shall faith ripen and grow clearer, stronger, more assured under life's schooling of disappointment and sorrow? The apostle answers 'by means of patience and diligence.' Faith and hope are natural to youth, but the vision splendid grows dim as years advance and cares accumulate, until often to the maturer mind doubt grows natural and faith seems hard, while hope no longer beckons onward. To such an experience life becomes a weary tread mill and death but an exchange of weariness for woe. This is not the right view of life. This is still a good world for the ends for which it was made. The making of the world was but the preparation for the making of man—man is yet in the making. The process which goes on in individual life is the great world process in miniature. God is busy making man. By all the course of human history, by the very passions and follies of men which eventually teach their lessons of experience, by the example of His son, by the revelation of His wisdom, the indwelling of His spirit and the witness of His church, He is still making man. It is one of the great truths of the Bible rediscovered in this present age, that humanity is one living organism and that we are bound together in a slow unfolding of development until we all come with the fulness of the stature of Christ.

"Finally we come to the value of past examples in enforcing these lessons. The apostle holds up before his readers the two types of life. Both start with the elements of the gospel, that rudimentary knowledge of it which comes to us all in Christian communities as part of our birthright and early education. Some he pictures who under the testing of life have lost their faith and hope and courage. Nothing more remains to be done for them that God can do and their care is hopeless unless they can return to Him. Others, under the same discipline, come through faith, patience and diligent service into serene and fruitful old age, radiant with the promise of hope. It is the province of the past to summon us by its illustrious examples to this diligence and this happy issue.

"We do not need to go back to Abraham and David for examples of faith and patience. We do not even recall those heroes of faith, the later pilgrims, whose name we bear and whose memory we cherish. The single quarter century of this church's life furnishes us examples enough for our inspiration. If we have been able to accomplish anything for Christ, according to our faith, patience and diligence has been our reward. And today our hearts are full of memories of our sainted dead who share with us in these rejoicings, and who having inherited the promise, exhort us to diligence and hope. The great voice from heaven which John heard had many familiar tones of his former comrades calling to him: 'Come up hither.' Can we not recognize unforgotten voices in the summons of the past today? Never has Pilgrim church failed to rally about its pastor in the past, and whatever may be the trials of the future, I am sure that you will still be found bringing forth fruit with patience and meriting that sublime description of the Christian hero:

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Never dreamed, tho' right were worsted, wrong could triumph;
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Dr. Ingersoll, in opening, extended greetings from Park church in St. Paul, and many other people of the Saintly City. He said the thought came to him in thinking of the event which Pilgrim church is celebrating, "Thank God for the privilege, what are you going to do with it?" He chose his text from Psalms lxxvi, 11, "Vow and pray unto the Lord your God." He said in substance:

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The Sunday school anniversary will follow, with a brief history by Mrs. W. S. Woodbridge, and reminiscences by M. J. Carpenter and other former superintendents.

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Woodland spring water. Orders left at Duluth Heights Land company's office promptly filled.

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And the most distressing forms of itching, burning, bleeding, and scaly skin, scalp, and blood humours, and points to a speedy cure when all other remedies and the best physicians fail.

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PILGRIMS

With Great Rejoicing They Celebrate Their Silver Anniversary.

Historical Address By W. S. Woodbridge and Other Pleasant Exercises.

Sermons By Rev. E. M. Noyes and Dr. Ingersoll of St. Paul.

Pilgrim Congregational church is now celebrating its silver anniversary, the completion of a quarter of a century in its existence, and among the pastor and people there is great rejoicing and thanksgiving. January 18 was the actual date of the church's birthday, but the celebration was delayed one week. The celebration began on Saturday evening and continued all day yesterday and Tuesday and Thursday evenings of this week will have their special exercises.

The celebration has many gratifying features. It has served to arouse the enthusiasm of the entire congregation and will result in renewed activity and earnest work. To those Pilgrims who have been with the church from the beginning there came feelings of justifiable pride in the strength and magnificence to which their little band has grown, and to those who have joined the ranks in late years has come a determination to make the history of the future of Pilgrim church a record of energy and diligence fully as remarkable as that of the past.

If there was any one thing more than another in all of this celebration which gave more joy and satisfaction to the congregation, it was in having with them Rev. C. C. Salter, the first pastor of the church, and Rev. E. M. Noyes, who for eleven years was the faithful and beloved shepherd of the flock. There was no happier man among all the Pilgrims than Dr. Salter, and his venerable countenance beamed with joy and delight. Rev. Jere Kimball, one of the first trustees of the church, was also present and joined in the thanksgiving.

The church was beautifuly decorated. The organ loft railing was banked with evergreens and wreaths and the organ was liberally covered with green. The pulpit and chancel were covered with beautiful palms, potted plants and flowers, and beautiful wreaths of evergreen hung from the walls around the church. Over one vestry door in figures of green was the year of the church's organization "1871" and over the opposite one in similar figures "1896."

SATURDAY EVENING SERVICES.

The services of Saturday evening were historical in their nature. After the singing of hymns and a prayer, Rev. C. H. Patton introduced Deacon W. S. Woodbridge, who, he said, was probably more competent than any other man to give the history of Pilgrim church and but for whom there might have been no Pilgrim church.

Mr. Woodbridge gave the review of the church's history, a synopsis of which is as follows:

"In the early summer of 1870, Duluth was a struggling collection of frame houses, reached by water from Chicago or Buffalo, and by rail and stage from St. Paul, but on Aug. 1 the first train ran into Duluth, which was then an ambitious city of 2500 inhabitants, backed in its growth out of chaos by Jay Cooke, of Philadelphia, the most noted financier of the United States. Improvements were going on in every direction. The two weekly papers, the Minnesotian and the Tribune, though devoting a large amount of space to abusing each other in vigorous language, were agreed upon the unrivalled advantages of Duluth, and it was a dull week indeed when they failed to give their readers some new glimpses of future greatness.

"The English speaking Protestant churches at this time were the First Presbyterian, St. Paul's Episcopal and the First Methodist, organized in the order named. St. Paul's was the first to build, completing its church in the summer of 1869, the building, with some changes and improvements, being the same now as it was twenty-six and a half years ago. Tradition tells us that when the site was selected Col. Culver and his assistants crawled on hands and knees through the dense underbrush.

"It was at such a time as this that Maj. Luman H. Tenney and his wife began to agitate the formation of a Congregational church. With the growth of the village these plans grew apace, and Nov. 28, 1870, a meeting was held in the Y. M. C. A. rooms over the office of C. H. Graves & Co., at 110 West Superior street. With W. S. Woodbridge as chairman and George Spencer as secretary, after a discussion, it was unanimously decided to organize a Congregational church.

"Committees were appointed to set about the work, and a unanimous call was extended to Rev. Charles Cotton Salter, of Brookfield, Mo. The new church was formally organized by council Jan. 18, 1871, and on the morning of that day sixteen members were received as follows: Thomas C. Cain, Thomas S. Dowse, Mr. and Mrs. J. Kimball, Catherine Coghran (now Mrs. J. P. Johnson), Mrs. R. S. Munger, Mr. and Mrs. O. K. Patterson, Rev. and Mrs. C. C. Salter, Mr. and Mrs. Ezra L. Smith, George Spencer, Mr. and Mrs. W. S. Woodbridge, J. P. Johnson.

"At the first election of officers, held the following Thursday, J. Kimball and O. K. Patterson were elected deacons, George Spencer clerk and O. K. Patterson treasurer. Mr. Patterson resigned as deacon and W. S. Woodbridge was elected in his place. The first board of trustees were L. H. Tenney, R. S. Munger, O. K. Patterson, J. D. Ensign and E. L. Smith. There was little material for a Sunday school, but one was started at the close of the first Sunday service Jan. 22 with eight children and twenty-four adults.

"Those who know Dr. Salter can imagine the energy with which he went to work. February 21, 1871, it was voted to secure two lots on the northeast corner of Second street and First avenue east. Early in June the building was used for a social. The net results were $200 and some serious colds. The chapel was dedicated July 16, 1871, and it was used for seventeen and a half years. On the first Sunday in January, 1872, the membership of the church was forty-two, and at the close of that year the church voted to cut loose from the American Home Missionary society and to add $200 to the pastor's salary. In 1873 panic reigned, and from then to 1878 was a time that tried men's souls. In 1875 there was some talk of the Methodist church uniting with this society, but it was never carried out. Such was the stress of the times that our pastor had to serve not only this church, but that at Brainerd, 115 miles distant. In 1874 our membership was fifty-one, and Dr. Salter kept up the two churches until he had to resign from exhaustion in 1876. Rev. C. A. Conant was then called.

"Rev. E. C. Ingalls followed September, 1878, but he resigned July 17, 1879, and Rev. M. M. Tracy, of Belvidere, Minn., presided until Jan. 1, 1881, when Rev. C. C. Salter was again called. His health compelled him to resign once more, however, and in April, 1882, Rev. J. W. Hargrave began a year's pastorate. After that it was decided to choose a young man from the seminary at New Haven, and Rev. E. M. Noyes was chosen. I can say nothing you do not know of his eleven years' service with us. With the new pastor came courage, and the upward path was soon reached.

PILGRIM CONGREGATIONAL CHURCH.

"After a serious loss by fire Nov. 27, 1887, the new building was erected, and it was first used in February, 1889. Since then our growth has been steady. Mr. Noyes left us in September, 1894, and Rev. C. H. Patton, the present pastor, was called."

In conclusion, he said: "Dear friends, we have lived this evening for a brief hour in thep ast. How natural that we should seek for one brief hour to glance into the future. Over it God graciously draws the veil, but bids us hope. Whatever the future has in store for us, either of joy or sorrow, we know that it has peace if we will only take it from the loving Christ for He has said: 'Peace I leave with you, my peace I give unto you.' And sometime, somewhere in God's great universe shall come to pass what St. John saw in wonderful vision—the holy city coming down from God out of heaven, when we shall hunger no more, neither thirst any more, neither shall the sun light on us nor any heat, for the Lamb which is in the midst of the throne shall fed us and shall lead us unto living fountains of waters and God shall wipe away all tears from our yes."

LETTERS OF GREETING.

Rev. Mr. Patton then read a number of greetings from other churches and former pastors and members. The Congregational church at Newton Center, Mass., of which Rev. E. M. Noyes is new pastor, extended "in the two hundred and thirty-second year of the church" congratulations to Pilgrim church on completing its twenty-fifth year. They expressed their happiness in the pastor which Pilgrim church had given them.

R. S. Munger then read letters from Rev. J. W. Hargrave, formerly pastor of Pilgrim church, J. F. Patton and Rev. C. A. Conant, also a former pastor. All joined in congratulating Pilgrim church and wishing it many more years of happiness and prosperity.

To W. C. White fell one of the most pleasant tasks of the evening. He told of his coming to Duluth and his first meeting Dr. Salter. He felt at once that he was in the presence of one of those rare personalities with which but few communities are blessed, a man whom it is a pleasure to know and even to see, who seems to make all who come in contact with him better people and whose life is consecrated to the uplifting of mankind. There is no place in Duluth where he is not welcome, from the most squalid and degraded hovels to the prosperous homes and mansions.

Mr. White then presented Dr. Salter with a handsome portrait of himself in a massive frame, to be hung on the walls of the Bethel. The portrait is the work of David Ericksen, the rising young artist, in whom Dr. Salter has always taken a lively interest and has aided in many ways. It is very gratifying to Mr. Ericksen to be selected to paint the portrait, and that the selection was wisely made is shown by the portrait itself, which is a wonderful likeness.

Great applause followed the presentation, and Dr. Salter was then called for. His face told plainly the joy he felt, and he spoke briefly. He expressed his gratitude for the kindly remembrance of himself. The early characteristics of the Pilgrims are still visible among the people and in the service. It has always been a people's church. He spoke of the old building, and how it glowed with the kindly spirit of Christian fellowship. He also referred to the remarkable fact that so many of the early members still survive, only three out of the original seven having been called to the Master.

Rev. E. M. Noyes spoke historically and humorously. He told of his coming here fresh from the seminary, where Mr. Munger found him. He felt that he ought to take off his hat to the church, which took him and trained him and then endured him for so many years. He gave many amusing and happy reminiscences of his pastorate and of members of the congregation. He referred feelingly to the departed ones, and said that not only is there joy among the people of the congregation over the event now being celebrated, but among the angels of God as well.

Rev. Jere Kimball, of West Superior, who was one of the original trustees of the church, also spoke. "Go forward" had always been the fitting watchword of Pilgrim church. The church had always been fortunate, and especially in the selection of its first pastor, who was so well fitted by experience for the work at hand. He felt that the future of the church was assured, and that it will be guided safely onward to a larger and a better life.

The benediction was pronounced by Rev. Mr. Northrup, of Brainerd.

THE MORNING SERVICE.

Yesterday morning the church was filled to overflowing, and the service was a grand one. The choir had prepared special music, and it was rendered with great spirit and feeling. Rev. C. C. Salter led the Scripture reading, and said the prayer.

The sermon was by Mr. Noyes, who was for so many years the able and beloved pastor of the church, and it was a worthy effort.

Rev. Mr. Noyes took his text from Hebrews vi. 12: "That Ye be Not Slothful, But Followers of Them Who Through Faith and Patience Inherit the Promises." In substance, he said:

"There is a proverb which runneth in this wise, 'the pigmy on the giant's shoulders can see farther than the giant.' The past is the Titan upon whose shoulders we of today may stand and have a wider vision than any giant of former days, pigmies though we be. But we must climb up first. We may know more of God than did Socrates; more of society than is revealed in 'The Republic' or 'Utopia;' more of the wonders of the universe than did Newton or Kepler, Faraday or Ampire; pages even more of Jesus Christ than Paul and Peter; but we must stand upon their shoulders, upon the vantage ground of their experience. For us all scholars have toiled in thought, for us all poets have had their visions, for us all martyrs for truth have died, for us all the struggles of history, the triumphs of field and forum if we make them our own. Other men have labored that we might enter into their labors.

"This historic sense of the value of the past is marked in the writers of the Bible. The great authors of the Bible are all men of keen historic sense. The writers of the New Testament each and all illustrate their teachings and enforce their appeals by historic examples. Paul has a philosophy of history and his sense of the divine purpose sustains him in his superhuman labors. Peter makes his first epistle one long historic analogy on which to base his stirring exhortation. In our text he surveys as from some lofty eminence the three great continents of time, alike incomprehensible, the past, the present and future. From the past he hears through the mist the voices of inspiring memories. In that little portion of the present lying clearly defined at our feet he sees the fit opportunity for faith and patience, and his eye pierces through the haze that shuts the future from our view, but which even to us is shot through with the vision of glory and his voice rings with the triumph of assured hope. These are great words which he has brought together here, assurance, hope and inheritance; faith, patience and diligence. Here are mighty spiritual forces, unmeasured blessings. What is their connection with each other? How do they stand related to that pilgrimage whose progress he describes? He sets before us the allied truths. It is the life of faith, of patience and diligence that flowers at the end with the assurance of hope, and to this life we are summoned by the immortal memory of the sainted dead. That is his message from the past, and as we stand today at a memorable epoch in the life of Pilgrim church, it may be well for us to hear his message and consider its meaning for us.

"He sets before us the Christian pilgrimage, from its first steps of faith to its triumphant entrance into the inheritance of the saints of light, and as the essential condition of that pilgrimage he asserts at the outset that it must be a life of faith. But what is this faith? The word has various meanings in the New Testament. Sometimes it means confidence in God; sometimes faith in some particular divine act or promise as in Christ's miracles; sometimes it means faith in the promises of God, and this last is its special meaning in this epistle—trust in the promises of God. But this bare statement is far from expressing all that faith means to the author of this epistle. It is a vivid sense of God's presence that makes it possible for us like Moses to endure as seeing Him who is invisible. It is an enlargement of our mental horizon so that we become citizens of heaven, companions of the saints and angels, friends of God.

"This faith is an essential element of genuine Christianity. It is an absolutely necessary condition of attaining that calm assurance of hope which the text describes as the crown of Christian development. The tendency of the present age is to lose the sense of life's true proportion by an exaggerated emphasis upon the present. Wordsworth sings truly:

'This world is too much with us,
Getting and spending we lay waste
our powers.'

"In the anxiety for the seen and temporal we lose sight of of the unseen and eternal. Christ never forgot the future. He taught us to take the larger view and reduce the menace of threatening evils to its real insignificance. And when we have the vision of this faith, when we see life from His standpoint and in His light, we are delivered from the fear of death and the petty view which makes misfortune overwhelming.

"The second condition of this pilgrimage which the text names is patience. This word brings before us the whole problem of Christian experience. The whole problem of Christian experience is this—how shall faith ripen and grow clearer, stronger, more assured under life's schooling of disappointment and sorrow? The apostle answers 'by means of patience and diligence.' Faith and hope are natural to youth, but the vision splendid grows dim as years advance and cares accumulate, until often to the maturer mind doubt grows natural and faith seems hard, while hope no longer beckons onward. To such an experience life becomes a weary tread mill and death but an exchange of weariness for woe. This is not the right view of life. This is still a good world for the ends for which it was made. The making of the world was but the preparation for the making of man—man is yet in the making. The process which goes on in individual life is the great world process in miniature. God is busy making man. By all the course of human history, by the very passions and follies of men which eventually teach their lessons of experience, by the example of His son, by the revelation of His wisdom, the indwelling of His spirit and the witness of His church, He is still making man. It is one of the great truths of the Bible rediscovered in this present age, that humanity is one living organism and that we are bound together in a slow unfolding of development until we all come with the fulness of the stature of Christ.

"Finally we come to the value of past examples in enforcing these lessons. The apostle holds up before his readers the two types of life. Both start with the elements of the gospel, that rudimentary knowledge of it which comes to us all in Christian communities as part of our birthright and early education. Some he pictures who under the testing of life have lost their faith and hope and courage. Nothing more remains to be done for them that God can do and their care is hopeless unless they can return to Him. Others, under the same discipline, come through faith, patience and diligent service into serene and fruitful old age, radiant with the promise of hope. It is the province of the past to summon us by its illustrious examples to this diligence and this happy issue.

"We do not need to go back to Abraham and David for examples of faith and patience. We do not even recall those heroes of faith, the later pilgrims, whose name we bear and whose memory we cherish. The single quarter century of this church's life furnishes us examples enough for our inspiration. If we have been able to accomplish anything for Christ, according to our faith, patience and diligence has been our reward. And today our hearts are full of memories of our sainted dead who share with us in these rejoicings, and who having inherited the promise, exhort us to diligence and hope. The great voice from heaven which John heard had many familiar tones of his former comrades calling to him: 'Come up hither.' Can we not recognize unforgotten voices in the summons of the past today? Never has Pilgrim church failed to rally about its pastor in the past, and whatever may be the trials of the future, I am sure that you will still be found bringing forth fruit with patience and meriting that sublime description of the Christian hero:

'One who never turned his back, but
marched breast forward;
Never dreamed, tho' right were worst-
ed, wrong could triumph;
Held we fall to rise again, are baffled
to fight better, sleep to awake.'

"So may we all be followers of them until we too obtain the promise."

IN THE EVENING.

The church was again crowded in the evening, and the service was beautiful. The choir, as in the morning, rendered a special program. The Scripture reading was led by Rev. Jere Kimball, of West Superior, and he also made the prayer.

Rev. C. H. Patton, the pastor, made a brief address on the questions, "Where Are We, and Who Are We?" He described Duluth's location as the most northern point of the Northwest, at the head of the great Mississippi valley, which is rapidly becoming the center of population. He pointed out the great responsibility devolving on the members because of this and of the great vantage ground which it gives them.

The sermon was by Dr. E. F. Ingersoll, of St. Paul, who has several times been heard here. His sermon was a powerful and impressive one.

Dr. Ingersoll, in opening, extended greetings from Park church in St. Paul, and many other people of the Saintly City. He said the thought came to him in thinking of the event which Pilgrim church is celebrating, "Thank God for the privilege, what are you going to do with it?" He chose his text from Psalms lxxvi, 11, "Vow and pray unto the Lord your God." He said in substance:

"A pledge made in a loyal heart for something sweeps the horizon of time and eternity. Nobility of character is never without a pledge, and keeping a vow is the measure of manhood. No man has the right to say 'on my honor' who shrinks or shirks from pledges, or who does not make a pledge as in the sight of God above us. I say to members of this church and to all who never made a vow to make it now and pay it unto the Lord your God. Prominent among the vows I would have you think of this evening is the vow to God in one's own soul. Give public expression to it, make a specific vow, like the Christian Endeavor, and let it extend through all your life—religious, business and social. Truth is heaven's first born, and honor is her mother. Both have to do with keeping pledges. A man's word should be as good as his bond. Honor stands for everything in the business life, why should it not in higher things?

"I do not know who your candidate for mayor is, but will you vote for him if he does not tell you what he will do. No, sir, and not only will you require that he make a pledge, but you must have confidence that he will keep it. Making a vow is pledging that you will walk in the highway of right and not go out of it. The text contains a command, an appeal to you to vow unto the Lord now, whether you have before or not. Some will claim that the plea is of a duty, is a whip and a scourge, and say that love should prompt us to pay unto the Lord. Love is beautiful and sublime, but it is not enough. If we all were to wait for love for doing duty the church would be barren. In the way of duty you find the heart for duty.

"I appeal to you to stand by the work, be incentive forces doing the work of God ina grand and noble manner. As I looked at you here last evening I felt that Dr. Salter was the Abraham of this Israel, that Brother Noyes was the Moses who led you out of the Egyptian darkness, and that in Brother Patton you now have a young Joshua leading you into the land of blessedness. No Christian ever took up duty for God or man simply as a duty who did not in the end join his heart and spirit in that duty. For every duty in the doing is glory in the winning. Do not trust your own unaided will, but make a vow to God and keep it. Make a prayer that God will give you the mighty, energizing power of his own spirit. A few weeks ago a little child at Gray Gables set in motion all the mighty machiery at Alanta's exposition by touching an electric button. A lightning stove or even a pair of scissors could have interfered and stopped it all, but the prayer to God from an earnest heart cannot be stopped and goes to him to be answered in the hearts of men.

"May God lend his light and strength to your minds and hearts and fill you with the consciousness that you have a great work before you, and make you see and realize the glory and grandeur of the heights beyond which await you."

Rev. Jere Kimball pronounced the benediction.

Tomorrow evening supper will be served at 6 p. m., with greetings at the close by Rev. T. M. Edmands, of Brainerd; Rev. J. R. Smith, of West Superior; Rev. T. H. Cleland, Rev. G. H. Humason, Rev. W. W. Dawley, Rev. W. W. Newell, Rev. W. N. Moore.

The Sunday school anniversary will follow, with a brief history by Mrs. W. S. Woodbridge, and reminiscences by M. J. Carpenter and other former superintendents.

The evening will close with the pastor's annual report and reports from officers of the church and presidents of societies.

On Thursday evening there will be a social prayer meeting, with reminiscences and words of cheer from past and present members of the church.

FIRST CHURCH AND PARSONAGE, 1871.

Wife—Here's an account of a man who shot himself rather than suffer the pangs of indigestion. Husband—The fool! Why didn't he take De Witt's Little Early Risers? I used to suffer as bad as he did before I commenced taking these little pills. S. F. Boyce.

Woodland spring water. Orders left at Duluth Heights Land company's office promptly filled.

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And the most distressing forms of itching, burning, bleeding, and scaly skin, scalp, and blood humours, and points to a speedy cure when all other remedies and the best physicians fail.

SPEEDY CURE TREATMENT.—Warm baths, with CUTICURA SOAP, gentle applications of CUTICURA (ointment), and mild doses of CUTICURA RESOLVENT (the new blood purifier).

Sold throughout the world. British depot: F. Newbery & Sons, 1, King Edward-st., London. Potter Drug and Chem. Corp., Sole Props., Boston, U. S. A.

PILGRIMS

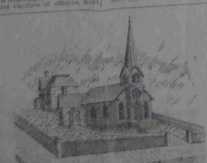
With Great Rejoicing They Celebrate Their Silver Anniversary.

Historical Address By W. S. Woodbridge and Other Pleasant Exercises.

Sermons By Rev. E. M. Noyes and Dr. Ingersoll of St. Paul.

Pilgrim Congregational church is now celebrating its silver anniversary, the completion of a quarter of a century in its existence, and among the pastor and people there is great rejoicing and thanksgiving. January 18 was the actual date of the church's birthday, but the celebration was delayed one week. The celebration began on Saturday evening and continued all ...

PILGRIM CONGREGATIONAL CHURCH.



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Woodland spring water. Orders left at Duluth Heights Land company's office promptly filled.

Cuticura the great **SKIN CURE** Instantly Relieves **TORTURING** Skin Diseases

And the most distressing forms of itching, burning, bleeding, and scaly skin, scalp, and blood humours, and points to a speedy cure when all other remedies and the best physicians fail.

SPEEDY CURE TREATMENT.—Warm baths with CUTICURA SOAP, gentle applications of CUTICURA (ointment), and mild doses of CUTICURA RESOLVENT (the new blood purifier).

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JANUARY, 27, 1896.

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ear, and we sell all kinds that add style

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Important Notice.....

We must request our patrons not to ask credit, for no matter how worthy you are of it, the purpose of this sale is to furnish present needs for cash. M. S. Burrows & Co.

THE POULTRY SHOW.

Will Open Tomorrow at 402 West Superior Street.

Delegates Return.

Wake Up, You Fellows!

See what Burrows is Doing.....

Clothing, Hats, Shoes, Mackintoshes, Bath Robes, Dressing Gowns—all go at

Half Price Today!

All other Things are to be sold before we move into our new quarters at the following prices, viz.:

Derby Hats.. Winter Caps Mufflers..... 1/2 PRICE

UNDERWEAR and HOSIERY, HANDKERCHIEFS, SUSPENDERS, GLOVES and MITTENS, NIGHT SHIRTS and PAJAMAS, NECKWEAR, SILK UMBRELLAS, SWEATERS, GOLF HOSE, COLORED SHIRTS, NEGLIGEE SHIRTS, BATH ROBES, MACKINTOSHES } At about Actual cost

Reductions are for Cash KILGORE & SIEWERT.

DULUTH IMPERIAL FLOUR.

Highest Grade!

Makes Perfect Bread!

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It Still Leaks.

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QUICK LOANS 6% ... OUR INSTALMENT ... Up or Before" Repayment Plan. WITHOUT THE GOLD CLAUSE. R. M. NEWPORT & SON, Providence Bldg., W. Easton Chaffee, Mgr.

Awarded Highest Honors—World's Fair. DR. PRICE'S CREAM BAKING POWDER MOST PERFECT MADE. A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

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The Record's Return.

When Baby was sick, we gave her Castoria. When she was a Child, she cried for Castoria. When she became Miss, she clung to Castoria. When she had Children, she gave them Castoria.

MONEY TO LOAN AT 6 AND 7 PER CENT. Any amount. No delay. Howard & Patterson, 205-20 First National Bank Bldg.

When Burrows says he'll do a thing, he does it! Everything —Clothing, Hats, Shoes, Mackintoshes, Bath Robes, Smoking Jackets— Half Price TODAY.

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Best accommodations on the Range. Newly furnished throughout. Charges moderate. Rooms single or en suite. Steam heat, electric lights throughout. Will be pleased to see you. R. T. LAWRENCE, Prop.

It's an ... Unfortunate FACT!

That Tooth Must Sometimes be Extracted.

The tooth is by badly decayed that filling or crowning can not save it, or that it has been already lost the forever. We extract teeth and guarantee to do it without pain, better equipped with the very latest improved tools there is no argument to the point.

Reduction in Prices.

DR. SCHIFFMANN, Top Floor, Front, Woodbridge Block.

$3000 TO LOAN. MONEY HERE. THE DULUTH BANKING CO., 402 BURROWS BUILDING.

SALTER MEMORIAL FUND GROWS FAST

First Day's Contributions Reach Almost $400.

MOST IN A DOLLAR OR LESS

SUGGESTION OF THE NEWS TRIBUNE MEETS HEARTY RESPONSE.

Over a Hundred Contributions Made by People in All Walks of Life to Perpetuate the Loving Memory of the Good Man—Evening Herald Generously Lends Its Aid to the Movement.

Those desiring to contribute to the Salter memorial fund will find subscription papers at the principal drug stores and hotels.

Twenty-four hours after the inception of the movement to create a fund for a popular permanent memorial to good Dr. Salter finds almost $375 contributed most of it in sums of $1 or less. The majority of those that are able to give generously are the more leisurely to respond, chiefly because in this activity preceding the holiday vacation they are largely occupied with the rush of their own business concerns. It had not been expected that the movement would attain the proportions it has until after Christmas and the enthusiastic response that has been made shows that the good man before going home implanted in every heart a productive seed of the human tenderness and kindness that grew so luxuriantly in his own being.

Last night the Evening Herald generously lent its efforts to the movement, and with its earnest co-operation there is believed to be little doubt but that the plan will be successful beyond the hope of the original planners. Through the Herald has been contributed $8 of the sum raised to date. That paper has suggested as members of a committee to have charge of the fund the names of Judge Ensign, Rev. O. H. Paton, Bernard Silberstein, Simon Clark and John H. Baker. It is quite likely that these gentlemen, if they shall consent to act, will be asked to act for the original movement, so that there may be no dividing of efforts, and that all may work unitedly to the same end. However, nothing of that kind has been formally considered as yet. The main purpose, the impelling wish, of those that suggested the movement was that it should be placed in action as soon as it might be done with reverential delicacy and respect. It was regarded that the first thing to do was to get the money, and that, too, without the delay that commonly attends the formality incident to similar organized movements. The part of The News Tribune in the matter is merely that of an agent of the friends of Dr. Salter, to place the plan in action, and the originators will no doubt suggest a method for relieving the management of the recency and placing the fund under a broader and more representative patronage.

Duluth Tent No. 1, Knights of the Maccabees, met last night and appropriated $5 to be sent to The News Tribune for the memorial fund. It is said that the St. Louis County Bar association will take action, and that various other organizations will do so, including the Duluth Jobbers' union. The Duluth Retail Liquor Dealers' association held a preliminary meeting yesterday and will meet again to act in the matter.

The movement received earnest encouragement on all hands yesterday. O. G. Barnum said that he was glad to see the movement, for a memorial to Dr. C. C. Salter. Mr. Barnum suggested that if a monument is to be erected that it be situated in some public park. The remains may sometime be removed from Forest Hill, he said, and besides the monument would be an ornament to some spot that is visited daily by many people, and the influence of the kindly presence would be more general.

N. A. Lindenburg said that he was greatly pleased to observe that The News Tribune was promoting a plan for so worthy an object as the erection of a monument for Dr. Salter.

The following are the contributions made to the fund yesterday:

News Tribune	$ 25 00
Charles Schiller	1 00
Greer & Moore	1 00
J. S. Lane	1 00
A. S. Alberrson	1 00
John C. Doran	50
Chas. F. Haley	1 00
C. J. O'Donnell	1 00
D. B. Smith, jr.	1 00
E. L. Fisher	1 00
Frank Crasweller	1 00
H. J. Cook	1 00
G. T. Porter & Son	2 00
A. G. McDonald	50
George Brown	50
Dun & Boyer	1 00
Nor. Hardware Co.	2 00
Dudley Mitchell	1 00
H. Grochau	50
J. B. Gibson	50
S. F. Boyce	50
G. A. Klein	1 00
C. G. Taylor	5 00
Boyle Bros	1 00
W. O. Smith	10 00
A. L. Steele	1 00
A. Fraser	1 00
W. J. Kilgore	2 50
Charles Josten	1 00
C. S. Sedley	1 00
John Goodrich	1 00
A. Victor Johnson	1 00
Lundberg & Stone	1 00
Charles W. Erickson	1 00
J. F. Bowman	5 00
L. G. DeWild	1 00
A. B. Stewart	1 00
A. S. Dudzak	5 00
J. W. Bratter	1 00
J. J. Vanderberg	1 00
J. L. Benson	1 00
H. S. Gasser	1 00
A. L. Gasser	1 00
E. H. Fish	1 00
J. W. Barnes	1 00
H. B. Knudson	5 00
Seifert & Co.	1 00
Big Duluth	4 00
A. Wieland	2 00
Phillips & Co.	1 00
Anton H. Eller	25
Julius Gonda	50
Jacob Loch	25
Mrs. Sansome	25
Cash	25
Poterek & Green	25
Robert Lonck	25
Oscar Floor	50
A. C. Le Richeux	50
Gronseth & Olsen	1 00
Lous Kohagen	1 00
Ellis E. Beebe	1 00
H. E.	25
Cash	20
A Humble Friend	10
Cash	25
News Tribune Press Room	5 00
E. W. Peophet	1 00
Otto Gross	50
W. J. Moran	1 00
J. A. Blackwood	1 00
F. Barwell	1 00
C. E. Seymour	1 00
E. P. Noel	1 00
G. A. Bergstrom	1 00
G.—News Tribune	1 00
B. L. Taylor	1 00
F. H. Lounsberry	1 00
Leo Johnson	1 00
C. E. Brown	1 00
J. Powell	1 00
C. W. Pugh	1 00
J. T. Collins	3 00
J. A. Stuart	1 00
N.—News Tribune	1 00
M.—News Tribune	5 00
John H. Norton	5 00
A. R. Hilton	1 00
St. Louis Hotel Co.	5 00
W. N. Howes	1 00
J. W. Gilboy	1 00
Anthony Magnus	1 00
O. U. Harrison	5 00
C. D. Leb	1 00
W. H. Sullivan	5 00
C. R. Wallace	5 00
J. H. Brown	1 00
C. Weil	2 00
Kaute Molin	3 00
Tom Madden	3 00
C. F. Diggeris	1 00
H. E. Krants	1 00
F. G. Letourneau	1 00
J. O. Zinn	1 00
P. Berchart	2 00
A. A. Lingren	1 00
G. W. Guild	2 00
J. P. Johnson	50
A. E. Wissler	1 00
Chas. E. Rich	1 00
H. H. Hanford	5 00
Geo. H. Crosby & Co.	5 00
M. S. Burrows	10 00
W. H. Alexander	5 00
J. T. Michaud	1 00
D. A. Peire	1 00
J. Mullen	1 00
M. I. Edelman	1 00
Thos. Mackie	1 00
H. O. Swain	1 00
W. M. Abrahamson	2 50
Knights of Maccabees, Duluth Tent No. 1	25 00
Robert McRae	1 00
Edward Clarke	1 00
James McCall	50
Sam Evans	1 00
Charley Olson	50
Julius Frankel	50
L. Stocking	1 00
Fred Svanson	1 00
George Olin	50
J. Desanto	1 00
J. L. Fuller	1 00
G. B. Heneage	1 00
W. S. Henly	25
C. H. Dibbel	1 00
R. M. Bell	1 00
W. H. Lowd	1 00
N. S. Mitchell	50
A. H. Comstock	1 00
T. H. Pressnell	5 00
Walter McLane	50
William McEwen	50
C. H. Troyer	1 00
Total	$ 275 05

Contributed Through the Evening Herald.

The Evening Herald	25 00
Judge Phinens Ayer	5 00
County Treasurer Whipple	5 00
Register of Deeds Lofgren	5 00
Judge J. D. Ensign	5 00
Clerk of Court John Owens	5 00
County Auditor O. Halden	5 00
Judge W. A. Cant	5 00
Judge S. H. Moor	5 00
Sheriff W. C. Sargent	5 00
C. C. Brown	5 00
S. H. Bingham	1 00
H. S. Randall	50
V. A. Dash	1 00
A. J. Wasgatt	1 00
A. Morlin	1 00
Charles L. Rakowsky	1 00
M. Halden	50
Alex Schutz	1 00
C. A. Houghton	1 00
H. O. Lee	1 00
L. Cromwell	1 00
T. B. Pery	1 00
Asa Bailey	1 00
F. W. Stare	1 00
J. C. Helm	1 00
C. J. Halling	1 00
Thomas Clark	1 00
N. S. Ole	50
S. L. Pierce	1 00
Andrew Hunter	1 00
Charles A. Neumann	1 00
R. H. Baire	1 00
F. P. Fiellman	1 00
J. C. Van Norman	1 00
S. W. Richardson	50
Total	$ 98 00
Grand total	$ 373 05

MONUMENT TO DR. SALTER

General Desire That One Be Erected by His Friends.

TO REPRESENT ALL CLASSES

BOY'S PENNY OR NICKEL WELCOMEST OF ALL.

In Accordance With the Requests of Many People The News Tribune Opens a Fund For Erecting a Shaft to the Memory of the Good Man That Has Lately Gone to Rest.

Since the death of Dr. Salter there has been frequent expression of wish or suggestion that the affection that that wonderful man of kindness and tenderness created in all hearts might take some form of imperishable demonstration. The thought was not inspired by a desire to be celebrations, for that would be repugnant to the sweetly modest personality and life of the good man that is gone. Nor has it been suggested as particularly for the benefit of the present generation. The wish is to preserve to the future, not in legend alone but in some form that will outlive life and resist the wearing away of bequests of memory, a knowledge of the good this simple man of God has done, to show that the people that knew him were influenced by his goodness, and to bind posterity some evidence of this as an influence and precept.

Many people have discussed the matter with the management of The News Tribune, and various projects have been suggested to embody the liquidating, as far as material effort may be enabled, the debt that all men that knew Dr. Salter feel that they owe his memory for the knowing. By almost coincidence, consideration seems to have hit on a monument to the memory of the doctor—a monument reared with the love his townspeople bore him in life and the sacred reverence that is now done his memory. The upshot of the matter was that The News Tribune was urged to act as the agent to receive the contributions of the people for this purpose. So urgent has been the request, and so representative has it been of all classes that cherish Dr. Salter's memory as one of their dearest treasures, that The News Tribune has decided to accept the trust without waiting for formal or organized action.

In pursuance of this conclusion, The News Tribune last night opened a fund for erecting a monument to the memory of Dr. Salter in accordance with plans or ideas of a committee hereafter to be selected, by placing $25 in the same as a starting point. The wish of the originators of the idea is that the monument shall represent a composite of the offerings of all the people in amounts from a nickel or a cent to any sum that the contributor may feel able to give. The names of the contributors will be published or will be reserved, as suits individual taste. It is not the large amount of the contribution that is the desideratum. What is desired is that each friend and admirer of Dr. Salter shall be represented in this popular monument to him. The penny of the newsboy or the bootblack will stand for as much affection and reverence as the dollars of the prosperous and wealthy. The shares of stock in this testimonial will be of equal face—each will represent a tribute to the nobleness and lovableness of character of him that is no more of earth.

Subscriptions may be sent to The News Tribune counting room, or if the contributor feels unable to spare the money just now he may send a promise to pay whatever he feels able to contribute.

IN MEMORIAM

Charles Cotton Salter.

What needs my Shakespeare for his honored bones?
The labor of an age in piled stones,
Or that his hallowed relicques should be hid
Under a starry-pointed pyramid.
Dear son of memory, great heir of fame,
What need'st thou such weak witness of thy name?
Thou in our wonder and astonishment
Hast built thyself a life long monument.
Thus blind Milton, the seer, hundred from on high, who godlike "recovered Paradise to all mankind," reared no imperishable monument to one that bequeathed treasures of "mind to perpetuity." Where is the Milton to build the indestructible pyramid to one that left treasures of heart and mind as an inheritance to the coming generation. Nobility and sublimity of heart and mind are not qualities that are granted on infant or adolescent, they are nature's birth-gifts, like song to the winged choristers of the air. "A good man out of the good treasures of heart bringeth forth good things" (Matth. xii., 35). Such was our brother and fellow-citizen, Rev. Charles C. Salter, whose departure everybody in this city will lament. He the true man of God, the messenger of the Lord, the harbinger of peace, love and good will to man, knew of no discrimination between man and man created in the image of his God, our God, the common father of all mankind. Did he administer his services to the rich, the influential of the city, nay, the gold, the gems brightly shining on the diadem of humanity he broke from God's crown to distribute them lavishly among the poorest of the poor. The homeless, the shelterless, the abandoned and forsaken ones, the street waifs were his children, of whom he said, "Suffer the little ones to come to me." His Bethel is indeed a house of God, and verily "a place of refuge hast thou been" (Psa. XCI., 9). Such man is "but a little less than a God" (Ps. VIII., 6); Khalin himself the chaste flame of immortality in the Pantheon of everlasting glory. Whatever words of choicest language chiseled in golden letters on the brittle marble can proof his tomb could express to the pious pilgrim at the consecrated spot of peregrination where every human being has finally to lay down his staff of life so richly interwoven with the most fragrant flowers of mercy, magnanimity and the melodious sounds of the heart that harmoniously attue to the chorus of cherubim and seraphs. His Bethel sounds with sweet clarion voice most eloquently who our brother Dr. Salter was, and at its front the dial from which we read the hours of his life, a clockwork whose mainspring is the lustrous sun giving light and warmth to every being.

Our sages say from the eulogy delivered over the remains of a departed one you are enabled to judge whether he is worthy to enjoy heavenly bliss and celestial glee (Sabbath, 153 a). Reflect and judge yourselves.

SIGMUND FREY,
Rabbi Temple Emanuel.

{ Letter Poems Dyttichord Motive In May Pastoral. Related to Albert Baldwin's Death (Jan 1953) — Note from Jay Baldwin

COMMUNITY'S PASTOR.

Pilgrim Church Devotes an Evening to Honoring Dr. Salter's Memory.

The usual prayer meeting at the Pilgrim Congregational church last night was postponed, and the evening was devoted to services in memory of the late Rev. Charles C. Salter. The associations that existed between the Pilgrim church and Dr. Salter during his life were probably closer than his associations with any other congregation in the city, owing to the fact that he served the church as its first minister, and if it is possible that any one can feel greater regret than another at his passing away, it is probable that it would be among the members of the Pilgrim church.

The services last night were presided over by Rev. C. H. Patton, and many a loving tribute was paid to the memory of the man that was so dear to the hearts of all the members of the church. The meeting was purely informal, and the services consisted entirely of short addresses by those that were present, in which incidents of Dr. Salter's life were recalled.

One of the best things that the meeting brought out was a little story, told by Albert Baldwin, which showed that Dr. Salter inherited his greatness of heart from his father. Mr. Salter, sr., was a resident of Waverly, Ill., in early years, and was instrumental in getting a railroad to build through the town. After the road had been completed and the station built, and trains were running on schedule time, it was noticed that Mr. Salter was always at the depot when the train came in. He lived quite a little way from the depot, and in order to reach it had to drive, but he was always there, rain or shine, week in and week out. Finally somebody asked why he was so regular in meeting the train, and his answer was that he feared somebody on the train or about the station might be hurt, or that some stranger in need of assistance might be left there with nobody to meet or look after him.

Many other touching things were said, and among those that spoke were Rev. J. Kimball, Rev. Dr. Forbes, M. W. Bates, J. W. Norton, Mrs. W. S. Woodbridge and Mrs. J. Kimball.

At the close of the services the following resolutions were read and adopted:

"Our heavenly father has, in his infinite wisdom and love, called to himself our beloved brother and friend, the first pastor of this church, Rev. Charles C. Salter.

"We therefore resolve, as a church, to put on record our loving remembrance of this reward of God to the helper of his fellow men.

"Some of us remember him as he came to this church in the prime of his manhood, when Duluth, too, was young, with his quick step, his bright smile and his sympathizing heart, and pointed out to us the way of blessedness through sacrifice, from which he, himself, never seemed to shrink. Like his master, to whom he belonged and whom he served, his love knew no bounds of creed or race or condition, save that the greater the need the greater his readiness to help. Many saw in him the image of God, because that image was reflected in his daily life. Lovingly and faithfully he sought to commend the Christ to us by the preaching of the word, but a holy life is more eloquent than words, and his was such a life.

"We recall the sorrow that came to the church as we bade him goodbye after his five years of loving ministrations, in which the whole community shared, and the joy with which we welcomed him again in 1881 after five years of absence. But God had other plans for his servant, and soon again we came to a parting of the ways as he sought in distant scenes for the health and strength that the heavenly father saw fit, during so much of his life, to deny. And yet what a veritable great heart he was, noble in form, tender in heart, earnest in purpose. The dreamer of Bedford jail had some such man in mind when he painted the word picture of his immortal Mr. Great-heart.

"But our brother's heart yearned for Duluth, and after another absence of five years, we welcomed him again, not this time as pastor of our church, but as pastor, in a large and true sense, of the whole community. With how many souls he walked on 'sorrow's sea' is noted only in the records of heaven. He saw the divine image in every child of God, and this it was that made his 10 years' ministry at the Bethel so fruitful of blessed influences. 'He being dead yet speaketh.'

"As he lived so he died.

"His was the life and death of the righteous. No words of murmuring or discontent came from his lips during the seven weeks of his fatal sickness. As the light of earth faded away, the light of heaven dawned, and the ear that grew dull to the sounds of earth caught the strains from the throne of God. We are sure that he has joined the great company of those that have 'washed their robes and made them white in the blood of the lamb; who shall hunger no more, neither thirst any more, for the lamb which is in the midst of the throne shall feed them and shall lead them to the living fountains of water, and God shall wipe away all tears from their eyes.'"

This evening at St. Paul's church there will be Sunday school carols and a Christmas tree. The program will begin at 7:30. Tomorrow the Christmas day services will be held including holy communion, at 8 a. m. with musical service, and holy communion and sermon at 10:30

Dr. Cleland Speaks on "Lessons From the Life of Dr. C. C. Salter."

Dr. T. H. Cleland of the First Presbyterian church took for his subject last evening "Lessons From the Life of Dr. C. C. Salter." The church was filled with people, and the remarks of the pastor were listened to with great attention. The pastor selected his text from Second Kings, 4th chapter, ninth verse: "Behold now, I perceive that this is an holy man of God, which passeth by us continually."

Dr. Cleland said, in part:

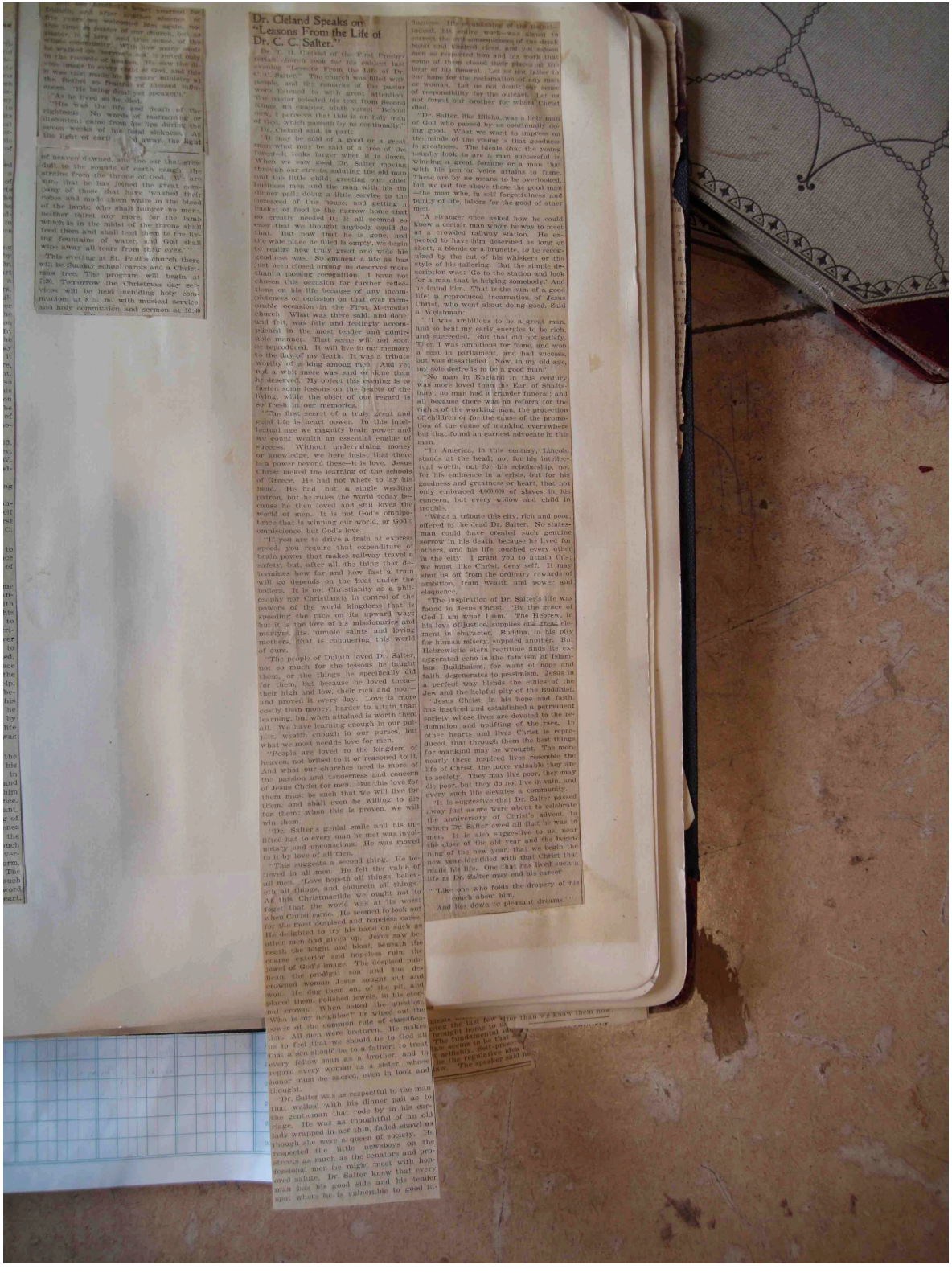
"It may be said of a good or a great man what may be said of a tree of the forest—it looks larger when it is down. When we saw good Dr. Salter moving through our streets, saluting the old man and the little child, greeting our older business men and the man with his tin dinner pail; doing a little service to the bereaved of this house, and getting a basket of food to the narrow home that so greatly needed it; it all seemed so easy that we thought anybody could do that. But now that he is gone, and the wide place he filled is empty, we begin to realize how truly great and wide his greatness was. So eminent a life as has just been closed among us deserves more than a passing recognition. I have not chosen this occasion for further reflections on his life because of any incompleteness or omission on that ever memorable occasion in the First Methodist church. What was there said, and done, and felt, was fitly and feelingly accomplished in the most tender and admirable manner. That scene will not soon be reproduced. It will live in my memory to the day of my death. It was a tribute worthy of a king among men. And yet not a whit more was said or done than he deserved. My object this evening is to fasten some lessons on the hearts of the living, while the object of our regard is so fresh in our memories.

"The first secret of a truly great and good life is heart power. In this intellectual age we magnify brain power and we count wealth an essential engine of success. Without undervaluing money or knowledge, we here insist that there is a power beyond these—it is love. Jesus Christ backed the learning of the schools of Greece. He had not where to lay his head. He had not a single wealthy patron, but he rules the world today because he then loved and still loves the world of men. It is not God's omnipotence that is winning our world, or God's omniscience, but God's love.

"If you are to drive a train at express speed, you require that expenditure of brain power that makes railway travel safety, but, after all, the thing that determines how far and how fast a train will go depends on the heat under the boilers. It is not Christianity as a philosophy nor Christianity in control of the powers of the world kingdoms that is speeding the race on its upward way, but it is the love of its missionaries and martyrs, its humble saints and loving mothers, that is conquering this world of ours.

"The people of Duluth loved Dr. Salter not so much for the lessons he taught them, or the things he specifically did for them, but because he loved them in their high and low, their rich and poor, and proved it every day. Love is more costly than money, harder to attain, than learning, but when attained is worth it all. We have learning enough in our land, wealth enough in our purses. What we most need is love for men.

"People are loved to the kingdom of heaven, not bribed to it or reasoned into it. And what our churches need is more of the passion and tenderness and compassion of Jesus Christ for men. But this love for them must be such that we will lay down our lives for them, and shall even be willing to [illegible] for them, when this [illegible]



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"People are loved to the kingdom of heaven, not bribed to it or reasoned to it. And what our churches need is more of the passion and tenderness and concern of Jesus Christ for men. But this love for them must be such that we will live for them, and shall even be willing to die for them; when this is proven, we will win them.

"Dr. Salter's genial smile and his uplifted hat to every man he met was involuntary and unconscious. He was moved to it by love of all men.

"This suggests a second thing. He believed in all men. He felt the value of all men. 'Love hopeth all things, believeth all things, and endureth all things.' At this Christmastide we ought not to forget that the world was at its worst when Christ came. He seemed to look out for the most despised and hopeless cases. He delighted to try his hand on such as other men had given up. Jesus saw beneath the blight and blot, beneath the coarse exterior and hopeless ruin, the jewel of God's image. The despised publican, the prodigal son and the degraded woman Jesus sought out and won. He dug them out of the pit, and placed them, polished jewels, in his eternal crown. When asked the question, 'Who is my neighbor?' he wiped out the power of the common rule of classification. All men were brothers. He makes us to feel that we should be to God all that a son should be to a father, to treat every fellow man as a brother, and to regard every woman as a sister, whose honor must be sacred, even in look and thought.

"Dr. Salter was as respectful to the man that walked with his dinner pail as to the gentleman that rode by in his carriage. He was as thoughtful of an old lady wrapped in her thin, faded shawl as though she were a queen of society. He respected the little newsboys on the streets as much as the senators and professional men he might meet with honored salute. Dr. Salter knew that every man has his good side and his tender spot where he is vulnerable to good influences. The swaddling of the babe—indeed, his entire work—was aimed to correct the evil consciousness of the dark habit and tainted vices, and yet almost all respected him and his work that some of them closed their places of business at his funeral. Let us not falter in our hope for the reclamation of any man or woman. Let us not doubt the sense of responsibility for the outcast. Let us not forget our brother for whom Christ died.

"Dr. Salter, like Elisha, was a holy man of God who passed by us continually doing good. What we want to impress on the minds of the young is that goodness is greatness. The ideals that the young usually look to are a man successful in winning a great fortune or a man that with his pen or voice attains to fame. These are by no means to be overlooked, but we put far above these the good man—the man who, in self forgetfulness and purity of life, labors for the good of other men.

"A stranger once asked how he could know a certain man whom he was to meet at a crowded railway station. He expected to have him described as long or short, a blonde or a brunette, to be recognized by the cut of his whiskers or the style of his tailoring. But the simple description was: 'Go to the station and look for a man that is helping somebody.' And he found him. That is the sum of a good life; a reproduced incarnation of Jesus Christ, who went about doing good. Said a Welshman:

"'I was ambitious to be a great man, and so bent my early energies to be rich, and succeeded. But that did not satisfy. Then I was ambitious for fame, and won a seat in parliament, and had success, but was dissatisfied. Now, in my old age, my sole desire is to be a good man.'

"No man in England in this century was more loved than the Earl of Shaftsbury; no man had a grander funeral; and all because there was no reform for the rights of the working man, the protection of children or for the cause of the promotion of the cause of mankind everywhere but that found an earnest advocate in this man.

"In America, in this century, Lincoln stands at the head; not for his intellectual worth, not for his scholarship, not for his eminence in a crisis, but for his goodness and greatness of heart, that not only embraced 4,000,000 of slaves in his concern, but every widow and child in trouble.

"What a tribute this city, rich and poor, offered to the dead Dr. Salter. No statesman could have created such genuine sorrow in his death, because he lived for others, and his life touched every other in the city. I grant you to attain this; we must, like Christ, deny self. It may shut us off from the ordinary rewards of ambition, from wealth and power and eloquence.

"The inspiration of Dr. Salter's life was found in Jesus Christ. 'By the grace of God I am what I am.' The Hebrew, in his love of justice, supplies one great element in character. Buddha, in his pity for human misery, supplied another. But Hebrewistic stern rectitude finds its exaggerated echo in the fatalism of Islamism: Buddhaism, for want of hope and faith, degenerates to pessimism. Jesus in a perfect way blends the ethics of the Jew and the helpful pity of the Buddhist.

"Jesus Christ, in his hope and faith, has inspired and established a permanent society whose lives are devoted to the redemption and uplifting of the race. In other hearts and lives Christ is reproduced, that through them the best things for mankind may be wrought. The more nearly these inspired lives resemble the life of Christ, the more valuable they are to society. They may live poor, they may die poor, but they do not live in vain, and every such life elevates a community.

"It is suggestive that Dr. Salter passed away just as we were about to celebrate the anniversary of Christ's advent, to whom Dr. Salter owed all that he was to men. It is also suggestive to us, near the close of the old year and the beginning of the new year, that we begin the new year identified with that Christ that made his life. One that has lived such a life as Dr. Salter may end his career

"'Like one who folds the drapery of his couch about him,

And lies down to pleasant dreams.'"

IN LOVING FAREWELL

FRIENDS OF DR. SALTER PART FROM ALL THAT IS MORTAL.

Thousands of People That Enjoyed His Affection Take a Last Look at the Cherished Countenance at the Bethel or Crowd the First Methodist Church Where Union Obsequies Are Held.

The funeral of the late Dr. Charles Cotton Salter yesterday was a most extraordinary and inspiring event. Nothing approaching it was ever before witnessed in Duluth and may never be again. It was a day of almost universal moruning in a city of 60,000 people for the passing of one of its most unpretentious but best and most beloved citizen. Business was to a very large extent suspended during the afternoon and the city took on a sort of subdued and sorrowful air that must have affected everybody. During the latter part of the forenoon there was the stir of preparation evident in many places, which a little later was followed by the marshaling of thousands to look for the last time on the face of the departed Christian and veteran soldier, or to hear the words of eulogy from the lips of the preachers at the First Methodist Episcopal church.

Full 10,000 people turned out in honor of the diseased, but not all of them were privileged to either see the peaceful face in the casket at the Bethel or to hear the exercises at the church. Hundreds of people were still pouring down Lake avenue toward the Bethel when the funeral procession was ready to move toward the church and hundreds were turned away at the church after the standing room had all been occupied. Even before the casket was bought in the church the standing room had been appropriated and there would have been no space for the Grand Army men nor the other organizations had it not been reserved in advance. Women and children stood up patiently during the long service. Indeed, there never was such a remarkable turnout of people on a similar occasion as yesterday at the funeral of Dr. Salter. About 3,000 people viewed the remains at the Bethel and about the same number heard the exercises at the church. The seating capacity of the church is 2,200, and every available inch of room outside of the seats was occupied. The weather was cold and some people must have suffered from exposure in the streets, for they were crowded with people during the passing of the procession from the Bethel to the church. The multitude looked on with respectful air and frequently moist eyes.

The hearse bearing the casket containing the remains arrived at the Bethel yesterday at a few minutes before noon, accompanied by the guard of honor of the Grand Army, composed of Comrades C. T. Clement, L. P. Palmer, H. T. Johnson, "Mascot," and it was observed that several of the boys were crying as they passed on out of the room. The boys raised $9 among themselves to buy flowers for Dr. Salter. Among them he has a large number of earnest mourners. Long before the hour had arrived for removing the casket to the church it was heaped with floral offerings. The guard of honor standing two on each side and one each at the head and foot of the casket, the flag across the casket under heaps of flowers, the sorrowful throng, the presence of the Grand Army men and the militia, representations from city departments, all lent a mixed air of civil and military pomp in a quiet way. It required no great stretch of the imagination to convince one that an emperor of the people he knew lay dead. Indeed, Dr. Salter was considered an emperor in a way. He held gentle sway over an empire by many considered the greatest of empires, the hearts of the people. After the newsboys the next recognized company of men to arrive was the members of the G. A. R., the street railway men, the militia companies, fire department, members of the common council and city officers, squad of police, Scottish organizations and Sons of Veterans.

The face of Dr. Salter looked somewhat wasted. Death had removed the ruddy glow that had marked his appearance in life, but it had not removed the lines of benevolence and tenderness that revealed his character.

The procession left the Bethel at 1:30. It consisted of a detachment of police in charge of Capt. Thompson, city officers and members of the common council, detachment of the fire department under Chief Black, Company C in charge of Capt. Resche and Company G, with members of A in command of Lieut. Wigdahl, G. A. R. posts, Sons of Veterans, the hearse, mourners in carriages, street railway employes, newsboys, and citizens. The line of march was up Lake avenue to Superior street, west on Superior street to Second avenue, up Second avenue to Third street and thence to the church.

When the procession arrived near the church the police, fire department, the militia and members of the G. A. R. halted and opened ranks, and with uncovered heads awaited the passing of the hearse and the mourners' carriages. Many people at the church had been awaiting for some time the opening of the exercises. As the pall bearers, Messrs. R. S. Munger, Judge Ensign, Thomas Dowse, Luther Mendenhall, W. S. Woodbridge and A. R. Macfarlane, entered the church bearing the casket, Meier's city band played, "Onward Christian Soldiers." One at a time the various groups of men filed in the church till every seat was taken and people sat or stood on the floor. On the pulpit platform were a number of beautiful floral designs. It is said that one person sent $75 worth of flowers. The members of the G. A. R. and of the police and fire department saluted the casket as they came in.

When all were within the church that could get in, a male quartet, composed of Messrs Woodward, Black, Maynard and Willoughby, sang very sweetly and softly, "Nearer My God to Thee." Invocation was said by Rev. Wilson Aull, of the First very sweetly and impressively "Nearer, My God, to Thee."

There were four speakers: Dr. A. W. Ryan of the St. Paul's Episcopal church, Rabbi Frey of Temple Emanuel, Rev. D. N. Beach of Plymouth church of Minneapolis, and Rev. C. H. Patton of Pilgrim Congregational church of this city. The first speaker was Dr. A. W. Ryan, who said, in part:

"One that is near and dear to us is dead. We are sometimes accustomed to deceive ourselves as to what constitutes true greatness and nobility, but when we stand beside the open tomb we know. We do not mourn the departure of a man of power in a financial, political or social sense, or of a man learned and cultivated in literature and art, but of a man, a man of God. He was a man that went up and down and over the bypaths of life doing good. In all that he did he was modest and unostentatious. God put talents in his hand, and he used them with due discretion. We know at this time that the servant will give good account of his stewardship. The greatest of all ideals is that of Paul, 'and the greatest of these is charity.' Charity, when considered by the Christian, can discover good where others see nothing except fraud. It is often the power of the true Christian to discern through an unsatisfactory exterior the intrinsic worth of the soul and mind within, and this power the deceased possessed to a marked degree. The high and the low—every man was his neighbor. He symbolized in life the all pervading sympathy of the Lord. It was a great thing for the deceased to triumph over disease and make a name and record as did the man for whom a community weeps when he passes away. We are apt to become hardened when we see many of the unappreciated acts of men. Dr. Salter had seen much of human frailty and much of sin. He had seen times when his gifts were not appreciated, but this did not dampen his Christian enthusiasm or his generosity. He believed in and possessed the power to discern the true divinity in man, though not exposed on the surface. We mourn not his death but the passing of his kindly face and voice, and we mourn for ourselves our loss. No one man could take his place, but all can share the burden of the responsibility that he has left us. We can honor ourselves by his work. May his memory never cease to bless us."

The next speaker was Rabbi Frey. He likened Dr. Salter to Jacob, who rose up early and planted a pillar.

"Dr. Salter," he said, "took thought of the misery of his fellow man, and builded a pillar of love and gratitude in the hearts of the people. The sweet fragrance of the flowers that are bestowed by the hands of loving friends will fade, and the flowers themselves decay, but the real wine from the flowers will live and shine everlastingly. Jacob erected a pillar, and Dr. Salter emulated the patriarch by building the Bethel. This institution will perpetuate the memory of our beloved brother. The spirit of such men as he implants the seeds of nobility in the hearts of everybody with whom they come in [illegible] hearts will Dr. true man. His words and his healthful out-of-door touch with life gave me a clue to the basis of the magic of his power. When he came down to Minneapolis to attend some great ecclesiastical gathering he always shrank from the post of honor that would be sure to be tendered him. He would ask that he be given some humbler and less conspicuous position. And when he came down to visit our church, where he had done such great and valuable service during the trying, critical years of its existence, he was the same modest man.

"I infer from his great modesty that he had great faith in the people. He founded his power on life. He could speak so that children would remember it. I have found that the temporary organization or how it was effected was of little moment to Dr. Salter. He touched the hearts of the people, and they responded. He cared not for the tools that were employed, and his touch was that of the master workman. He cared not for specifications or elaborate plans for inaugurating some scheme for good. Dr. Salter was like the engineer during the war that was instructed to build a bridge at some important point. The engineer was asked soon after if he had prepared his specifications. He said no, but that he had built the bridge. What was the secret of the power of this good man? He preached about Christ, and heart to heart. Of the several pastors that represented Plymouth church, none was so thoroughly loved or so representative of the followers of Jesus Christ as Dr. Salter. His varied gifts, his sweet personality, his quickness and courage to act, went a long way to make the nobler side of Minneapolis. When I come here and see denominational lines cast aside, I see that the same C. C. Salter inhabits the earth. The great lesson that we learn here today is to follow him in the love and loyalty and meekness which he so beautifully lived and died in."

Rev. C. H. Patton read a number of letters from former congregations of Dr. Salter. One was from his one time charge at Waverly, Ill., for which place the deceased cherished a deep affection, and where in illness he was often accustomed to go. The writer of the letter was H. M. Miller of the First Congregational church of Waverly. He said that, though the work of the dead clergyman was done, the results would live; that he was the parishioner of the poor and needy, and had no local limits.

Another of the letters was from Brookfield, Mo., where Dr. Salter had conducted a church for two years. The writer said that it was with much sorrow that the news of the death of Dr. Salter had been received. Many of the older members of the congregation remembered him, and he was still loved in that church and community. The fruits of his labor were still apparent after the lapse of more than a quarter of a century. The letter was signed by Leroy Warren. Mr. Patton then spoke, but was brief, owing to the lateness of the hour. He said, in substance:

"What more can be said on this extraordinary occasion. It is doubtful if ever before you saw a city plunged in [illegible] the death of a single in-

acted yesterday in the capacity of chaplain. J. K. Mertz represented the department commander and 15,000 members of the G. A. R. of this state.

After the G. A. R. ritual the audience was requested to stand and join in singing "Rock of Ages." The grand old hymn, a very popular one with the deceased, rang out with much impressiveness from this chorus of several thousand singers. The benediction was pronounced by Rev. J. Kimball, who had long been an intimate friend of Dr. Salter. When the pall bearers proceeded to the door with the casket the band played "Coronation." The audience was requested to remain seated till the mourners and the G. A. R. and other organizations had departed so that there might be no confusion.

There was a long line of carriages in the procession that wound its way to Forest Hill, where the final resting place of Dr. Salter was found. It was after 4 o'clock and evening was already near at hand when the exercises at the church were concluded. The lateness of the hour and the cold deterred many from following the remains to the cemetery. This was particularly true of the elderly people.

The floral offerings were removed from the church and in so doing a handful of flowers were scattered accidently on the floor. Several women asked permission of Dr. Humason to have one flower each as a memento of the occasion.

It was a great disappointment to the immediate friends of Dr. Salter that everybody that desired could not attend the funeral exercises on account of the lack of space. It is considered doubtful if the Armory would have held the crowd that would have been present.

The casket was not opened at the church. It would have been impossible to have given the people there a chance to view the remains. Such an attempt would have led to endless confusion and darkness would have overtaken the funeral party. But at the Bethel, where the casket was opened, there were touching scenes. Men with dinner pails, women with faded shawls, accompanied by scantily clad children with faces old beyond their years, women in seal cloaks, the rich and the poor, all came to pay tribute and carry away a dewy tear of remembrance for Dr. Salter, the friend of the poor, the degraded and forlorn of all.

A very large number of the places of business in the city closed yesterday afternoon in compliance with the request of Mayor Truelsen or in accordance with the individual wish of the properties to show their respect for Dr. Salter. The saloons were all closed in the central part of the city, at least. Many bars that are rarely closed were deserted yesterday for several hours during the middle of the afternoon. The liquor men all liked and respected Dr. Salter, for no matter what a man's business might be he never shunned the individual and it is a matter of history that this course has turned many persons from a business that is supposed to be harmful to the best interests of society. Among the larger of the floral tributes was one from the

occasion as yesterday at the funeral of Dr. Salter. About 3,000 people viewed the remains at the Bethel and about the same number heard the exercises at the church. The seating capacity of the church is 2,200, and every available inch of room outside of the seats was occupied. The weather was cold and some people must have suffered from exposure in the streets, for they were crowded with people during the passing of the procession from the Bethel to the church. The multitude looked on with respectful air and frequently moist eyes.

The hearse bearing the casket containing the remains arrived at the Bethel yesterday at a few minutes before noon, accompanied by the guard of honor of the Grand Army, composed of Comrades C. T. Clement, L. P. Palmer, H. T. Johnson, C. P. Bragg, W. C. Ten Brook and J. B. Inman. Already the people had begun to gather. The chairs in the auditorium of the Bethel were arranged on the side and in the center of the room leaving an open space for the people to go in on one side and pass by the bier and return by the other space on the opposite side of the room. The casket rested near the platform, so close in fact that the children walked by it on the lower step, thus giving them sufficient elevation to look on the face of the man that had loved them so well in life. The casket was covered with beautiful flowers, consisting of lillies and red and white roses, and under these rested the stars and stripes in graceful folds. Looking mutely down on the casket and the thousands of people passing was the familiar painting of Dr. Salter situated on a stand and draped in mourning and the national colors. The countenance in the painting smiled kindly and cheerfully as of yore, but all else about the place seemed dull and sorrowful. It seemed to smile with a sort of spiritual triumph and reassurance.

Hundreds of men of business and men of influence in many other of the walks and professions of life—the old and the young, the weak and the strong, of various colors and nationalities, creeds and sects—all came to view for the last time the face of this true friend of the people. The rich and the poor met on a common ground and the distinctions that ordinarily obtain were not evident. Unfortunate men and frail women were there. If ever all classes were represented at any time or place it was yesterday at the Bethel. Many among them were people that make no pretentions of leading lives of morality or of belief in the story of the humble Nazarine, but their hearts were touched by the purity and goodness of the life of this noble servant, and their friend who had passed away. Many people that came brought offerings of flowers, which they laid tenderly on the casket. The arrival of the newsboys, each with a little boquet, which was laid on the coffin as they passed slowly by. The newsies were headed by

time the opening of the exercises, As the pall bearers, Messrs. R. S. Munger, Judge Ensign, Thomas Dowse, Luther Mendenhall, W. S. Woodbridge and A. R. Macfarlane, entered the church bearing the casket, Meier's city band played, "Onward Christian Soldiers." Once at a time the various groups of men filed in the church till every seat was taken and people sat or stood on the floor. On the pulpit platform were a number of beautiful floral designs. It is said that one person sent $75 worth of flowers. The members of the G. A. R. and of the police and fire department saluted the casket as they came in.

When all were within the church that could get in, a male quartet, composed of Messrs Woodward, Black, Maynard and Willoughby, sang very sweetly and softly, "Nearer My God to Thee." Invocation was said by Rev. Wilson Aull, of the First Presbyterian church. The male quartet then sang, "Still, Still With Thee." The scripture lesson was read by Dr. T. H. Cleland, of the First Presbyterian church. Selections were made from various parts of the Bible, all of which were more or less suggestive of the life work of Dr. C. C. Salter. Prayer was spoken by Dr. G. H. Humason, pastor of the First Methodist Episcopal church. The pastor prayed with much evident depth of feeling, saying that while it was "sad to contemplate that we should never again see the kindly Christian man nor witness the sweet continuity of his life work, yet doubtless his best friends would hesitate to wish that he might be restored to them for there would be selfishness in the thought. We had lost a friend. The people from all ranks had assembled, the high and the low, to pay tribute of love and respect, and we could do no better than to invoke God to help us to follow in the footsteps of him that all had loved so well." The pastor thanked heaven for the example of what can be done by humanity when in touch with God and it was one that would have its effects on the ages to come. Heaven was invoked to extend the sweet spirit that characterized the deceased to the men and women of the time. The congregation present, and the larger congregation that could not be present, loved him because he was good. Might the gentleness and sweetness of his life be extended to our own. Heaven was invoked to bless the mourning family; the widow that had ministered with all the strength at her command while life continued to flicker and till it was finally extinguished. Might the voice that said, "Peace, be still," be with us. A great responsibility had fallen on the family of the deceased; the legacy of a genuine good name. It would be their duty to carry out the spirit that actuated the father in all the affairs of life. Might this great object lesson not be lost on us. Might the lesson be learned today that it is greater to build a monument of love than of wealth.

After the prayer Mrs. Woodward sang

take his place, but all can share the burden of the responsibility that he has left us. We can honor ourselves by his work. May his memory never cease to bless us."

The next speaker was Rabbi Frey. He likened Dr. Salter to Jacob, who rose up early and planted a pillar.

"Dr. Salter," he said, "took thought of the misery of his fellow man, and builded a pillar of love and gratitude in the hearts of the people. The sweet fragrance of the flowers that are bestowed by the hands of loving friends will fade, and the flowers themselves decay, but the real wine from the flowers will live and shine everlastingly. Jacob erected a pillar, and Dr. Salter emulated the patriarch by building the Bethel. This institution will perpetuate the memory of our beloved brother. The spirit of such men as he implants the seeds of nobility in the hearts of everybody with whom they come in contact. Deeper in our hearts will Dr. Salter be buried than in the ground. We shall never forget him nor his kindly labors. He will live in the history of the city for all time to come. To you, my friends that come here to show honor to the departed, this spirit shall be your inheritance. Justice, not charity, was the belief of the deceased; the justice of man and of God. May the glory of God receive him."

Rev. D. N. Beach of Plymouth Congregational church was the next speaker. He was introduced by Rev. C. H. Patton. Dr. Salter was formerly a pastor of Plymouth church.

Mr. Beach said, in substance:

"When Minneapolis was a village, in 1862, and before it had become the strong organization that it now is, Plymouth church was making a hard struggle for existence. Several of the pastors of the village extended their aid to fill the pulpit, and finally the need of a regular pastor was filled by the coming of Dr. Salter at the invitation of the congregation. From 1862 to 1869 the church and our beloved friend were related to each other. He came full of power and inspiration, and fearless in the cause of reform. The little body of believers grew in numbers, and the organization in influence, and when he left us it was well on its way to the position of power that it has since attained. Dr. Salter made possible all that the church has since become to Minneapolis and the West. With me the great question is, How did he do it? There was the same golden thread of unity in him from 30 down to almost 66 years. I can see him skating on Lake Calhoun with the temperature down below zero. I can see him riding swiftly over the fields and through the clumps of wood. I can hear him suggesting a hunting or a fishing excursion. I can see and hear him at the social gathering, at the housewarming, at the bedside of sorrow. I said when I knew all this that he must be a

Miller of the First Congregational church of Waverly. He said that, though the work of the dead clergyman was done, the results would live; that he was the parishioner of the poor and needy, and had no local limits.

Another of the letters was from Brookfield, Mo., where Dr. Salter had conducted a church for two years. The writer said that it was with much sorrow that the news of the death of Dr. Salter had been received. Many of the older members of the congregation remembered him, and he was still loved in that church and community. The fruits of his labor were still apparent after the lapse of more than a quarter of a century. The letter was signed by Leroy Warren. Mr. Patton then spoke, but was brief, owing to the lateness of the hour. He said, in substance:

"What more can be said on this extraordinary occasion. It is doubtful if ever before you saw a city plunged in mourning over the death of a single individual. Stores are closed and business is interrupted that the people may testify to the worth of Dr. Salter. What does all this mean? It means in part that the goodness and sympathy of Dr. Salter was sufficiently great and potent to reach out and affect all classes, the high and the low. All agree that it was a wonderful power of treasured up youth, God-like and good. His qualities were beautifully blended and his manhood seemed to have all that was rich at the end of life. There is no Elijah in Duluth to take his mantle. It falls on everybody. All shall take it and try to carry on his blessed work."

Mr. Patton then addressed himself to the boys:

"Boys, if you have a real love for Dr. Salter in your hearts you must try to be like him as nearly as possible. Strive to be good and noble like him and strive with all your hearts. You cannot but be the better for his having lived if you do this.

"If it shall be that the mantle of the departed shall fall on the community and each will be a little more kind, smypathetic and of increasing influence for good, Duluth will become a ministering city, a pure city. Generations hence the historian searching for the source of the good will discover the work of Dr. Salter and exclaim, 'There lived a man of God.' All this is not a dream. It is possible that the death of Dr. Salter may be the means of his accomplishing even more than when he was in the flesh."

After the speaking came the solemn and impressive burial service of the G. A. R. The service is ordinarily given at the cemetery but the weather was so cold and the hour was so late that it was decided to hold it at the church. Dr. C. C. Salter was department chaplain of the G. A. R. of Minnesota. Dr. Maxwell

tily clad children with faces old beyond their years, women in seal cloaks, the rich and the poor, all came to pay tribute and carry away a dewy tear of remembrance for Dr. Salter, the friend of the poor, the degraded and forlorn of all.

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An oil painting of Dr. Salter was suspended back of the pulpit yesterday at the First Methodist church. It was an excellent likeness of the deceased. It was the work of David Erickson.

The usual work was laid aside in the public schools yesterday morning, and in every room in every building through the city divine services were held in memory of Dr. Salter, who, in life, had always found time for a kindly word for the children. In the grade schools the services were in charge of the teachers. Characters of noted people whose object, like that of Dr. Salter, had been the sacrifice of self for the good of others, were studied and songs were sung. At the Central High school Superintendent Denfeld delivered a short address, in which he paid a touching compliment to the memory of Dr. Salter, spoke of the many acts of kindness of which his life was made up, and said that in all the city there was probably not a man whose memory would be so generally cherished and who would be so generally missed as would be Dr. Salter. In addition to the address, the High School Musical society gave several pretty and appropriate selections.

REST FOR GOOD MAN

FINE OLD DR. SALTER'S FRIENDS TAKE FAREWELL OF HIM TODAY.

Remains to Lie in State at the Bethel from Noon to 1:30 When They Will be Escorted to the First Methodist Church Where Union Funeral Services Will be Held.

(On the Death of a Beloved Citizen, Dr. C. C. Salter.)

Toll, toll, ye bells, in sadest cadence toll!
Awake, ye mournful echoes in the hills!
Ye bitter tears, in copious measure flow!
While Sorrow chants a requiem for our dead.

Toll on, sad bells! A life is ended here
Whose fruitful pathway through the vale of years
Is strewn with flowers of human kindliness,
Sprung from the seed he nourished with his tears.

Toll on, sad bells, forever sadly toll!
The gentlest shepherd and the tireless friend
No more on earth his humble sceptre wields:
He serves in heaven with the King of Kings.

—Brt.

Extensive preparations have been made for the obsequies of the late Dr. C. C. Salter. No particular organization has charge of the arrangements. The man of the people will be buried by the people. The whole city mourns the passing of Dr. Salter, and everybody is eager to be of some service or to show their appreciation of this most admirable man. People from a distance will come to testify by their presence to his worth. The strong bond of sympathy that existed between Dr. Salter and all the people is illustrated by the universal mourning for his departure, and, as a gentleman said yesterday, "It is a beautiful thing to contemplate."

People that wish to take a last view of the kindly face of the doctor will visit the Bethel, where the remains will lie in state from noon today until 1:30 o'clock. It has been and still is the intention to give the people at the church a chance to view the remains, but it is feared that the afternoon may be too far spent by the time the exercises are over to admit of this. Besides, it is expected that there will be a very large crowd at the church, and that, together with the exercises, would make it impracticable for everybody to pass by to take a final look at the face of the dead philanthropist. The remains will arrive at the Bethel at noon, and for one hour and a half people will have an opportunity of seeing Dr. Salter's face once more and for the last time on earth.

The remains will be transferred from the Bethel to the First Methodist church, where they will arrive at 1:45 o'clock. The coffin will be escorted by the pallbearers, Messrs. Judge Ensign, R. S. Munger, Thomas Dowse, Luther Mendenhall, W. S. Woodbridge, A. R. Macfarlane, Bernard Silberstein and R. A. Costello; the several posts of the Grand Army of the Republic, fire department, squad of police, City band, members of the common council and city officers. Other organizations may be represented, but further than what is given there was nothing to add last evening.

At the church, space will be reserved for the G. A. R., the clergy and other distinct organizations or professions that will be largely represented.

The exercises at the church will consist of short addresses by Dr. A. W. Ryan, of the St. Paul's Episcopal church, Rev. C. H. Patton of Pilgrim Congregational church, Rev. Sigmund Frey of Temple Emanuel, and a representative of Plymouth Congregational church of Minneapolis, probably Dr. D. N. Beach. The City band will assist in the music at the church. A male quartet under the direction of Prof. Woodward will sing, and Mrs. Woodward will sing a solo. Bishop McGolrick of the Catholic church had been invited to deliver an address, but he will not be in the city today.

It is expected that there will be a large funeral cortege. The Grand Army posts expect to go, but as they are now as a rule men that are advanced in years, they may not go to the cemetery as bodies if the weather should happen to be severe.

The public schools this afternoon will abandon the regular school work to study some character that will illustrate that of Dr. Salter. President Hugo of the board of education suggested this to Superintendent Denfeld yesterday, and the plan will be carried out.

The bunting all over the city was at half mast all day yesterday—on the government building, the fire halls, the city hall, the school buildings, Board of Trade and at many private residences having flag staffs.

At a meeting of the Duluth Ministerial association yesterday the following resolutions were adopted:

Your committee appointed to prepare a statement and resolution on the death of Rev. Charles C. Salter would submit the following report:

The Rev. Charles C. Salter, a servant of Jesus Christ, was born in New Haven, Conn., Feb. 19, 1832. After completing his education at Yale college and Andover seminary, he began his remarkable ministry of peace and good will at Kewaunee, Ill., in 1859. Resigning on account of ill health, he later served his country and his God as chaplain of the Thirteenth regiment of his native state. Thereafter he was pastor of the Plymouth church of Minneapolis, and at Brookfield, Mo., at both of which places he was signally successful. He came to Duluth in 1871 as the first pastor of Pilgrim church, in which position he continued for some six years. Duluth owes much to its early pastors, but to none more than to Charles C. Salter, whose influence as a preacher and as a Christian citizen was felt through the pioneer city. His work was that of foundation building in righteousness, and through all coming time our city will be deeply indebted to him for those early years of faithful labor.

After several intervening years, during which he was pastor at Denver, Col., Mr. Salter returned to Duluth and organized the Bethel, over which he continued as pastor until his death. The idea of this Christian and humanitarian institution was his own, and, by the grace of God, it stands today as the monument of his missionary zeal for the poor and the unfortunate, and for his rare sympathy and tact in dealing with all sorts and conditions of men. Under his leadership the Bethel has attained a unique position in our city scarcely paralleled elsewhere. Through this work he came to be recognized as a minister at large for the whole community. He was beloved by all classes alike, but was perhaps best appreciated by those he served most. At times the burden of this extensive pastoral work became almost too much for his sympathetic heart and delicate frame to bear, but his devotion continued cheerfully to the end.

Few realized the extent of his ministry in conducting funeral services for the poor and in behalf of old residents who naturally and lovingly looked to him at such seasons. His constancy, too, at the bedside of the sick and dying was notable. In these and in many other ways he poured himself out, daily laying down his life for the brethren in the name of Christ, his divine master and example. Endowed by nature with rare ability for such work, his ministry say a steadily increasing beauty of character and power of helpfulness, until in his last years his very presence was felt to be a benediction. His radiant countenance, his kindly hand grasp and his cheery voice reflected the Christ within.

We, his fellow pastors, feel his death in a peculiar way. He moved among us almost as an apostolic presence. We reverenced and loved him as a father.

Yet while we mourn his loss to his family, to the whole city, and to ourselves personally, we are full of thanksgiving for such Christlike life, and we rejoice with joy unspeakable that for him the toil and pain of earth are over, and that he has entered on the eternal service and joy of heaven, in the presence of God and in the companionship of Christ, who he loved and by whose blood he has been redeemed.

We therefore resolve:

First. That the Duluth Ministerial association, having heard of the death of Rev. Charles C. Salter, the pastor of the Bethel, does hereby express its high estimate of him as a minister of the gospel, and a man of blameless life and great Christian activity.

Second. That we express to his wife and family our sincere and hearty sympathy with them in their bereavement, with the sure hope that the God of all comfort will make this affliction also work together with all his dealings for their good.

Third. That the scribe of the association be instructed to spread this statement and these resolutions on the records of the association, and to send a copy of the same to the bereaved family.

CORNELIUS H. PATTON,
ALBERT W. RYAN,
AUGUSTUS H. CARVER,
Committee.

Members of the Grand Army of Duluth met last evening with Willis A. Gorman post at G. A. R. hall in the Masonic Temple building to take action on the death of their late comrade and department chaplain. It was decided that all members of the G. A. R. and all old soldiers, regardless of whether they belong to any Grand Army post or not, are to meet at the hall in the Masonic building at 1 o'clock sharp today. At 1:15 sharp the old soldiers will march to the Bethel where they will join the funeral procession from that place to the church. A guard of honor composed of Comrades C. T. Clement, L. W. Palmer, H. T. Johnson, C. P. Bragg, W. C. TenBrook and J. B. Inman was selected. The guard of honor will be stationed at the Bethel from noon till the departure of the remains for the church. There will be six members of the guard and three will be stationed on each side of the bier during its stay at the Bethel. Comrades that will take part in the ritual service are Commander Strickland, Dr. Maxwell, acting as chaplain; and Comrades Holt, Clement and Dailey. Willis A. Gorman post last evening adopted the following resolutions of condolence:

"Be it resolved by the members of Willis A. Gorman post No. 13 G. A. R., standing again in the presence of death as we do, with our heads bared, our hearts weighed down with sadness and our eyes wet with weeping, that yet we do feel by the death of our beloved comrade, brother and friend, Dr. C. C. Salter, that death has been indeed robbed of half its terrors, and that our brother, with loving confidence in his Saviour's promise and power again has spoken for himself and us, sounding forth the glad note of triumph, 'O death where is thy sting, O grave where is thy victory.'

"Be it resolved, that we his comrades can truly say that for us immortality has more of meaning and heaven more of promise and hope because of his noble life in our midst, illuminated as it was by the peace that passeth all understanding, and inspired as it was by the spirit of him that was and is the way, the truth and the life.

"Be it resolved, that as we have viewed

in this mortal sphere in oneness with us we are called on to part with him. The light that shone in his face, like unto a transfiguration, and in his life, like unto a man that walked with God, our thoughts, our prayers, are turned with a stronger love and deeper purpose toward him that was and is our dear comrade's master and Saviour, as well as ours, and of whose spirit he drank so deeply. May we too walk in the light even as did our departed comrade, may we honor him by honoring his Lord, may we command his course in life by walking in his footsteps, and may we make glad to overflowing the heart of our dear old comrade. God bless and keep his memory green, by so living that we may join our voices with his in singing the song of Moses and the Lamb, when we shall all be marshalled before the throne of the great God, our Father, with time behind us but all eternity before.

"Be it resolved, that in this their hour of supreme affliction we cannot fittingly speak to they that were nearest and dearest to him. Our hearts bleed as we begin to realize what a loss we have met. How much more theirs. But Christ and the comforter came for this purpose, as well as others, to bind up the broken hearted. May the God of all comfort be near them. May the truth and the faith of the Christian sustain them. May the balm prepared of God for the wounded hearts be theirs and may the desire of our comrade's heart toward wife and children be accomplished. Amen and amen."

Companies A and C will act as escort for the Grand Army. Meetings of the companies were held for the purpose of making arrangements last evening. Company G would also turn out but so many of its members have found it impossible to get away that this division of the Third regiment will not make its appearance. Company A will be in command of Lieut. Cary as Capt. Eva will be unable to get away from his business. Company C will be in command of Capt. Resche.

Among the great army of friends Mr. Salter had in Duluth there were none in whom he took a greater interest than the school children and they share in the common sorrow that have been brought about by his death. Many of them will not be able to attend the funeral of their friend, but they have decided to add their voices in the general expression of sorrow and during this morning, in every school building in the city, the usual work will be laid aside and memorial services will be held. The program in each case have been left to the teachers and will consist of appropriate music and in some instances addresses will be delivered to the children by people that were friends of Dr. Salter in life. At Central High school an address will be delivered by Superintendent Denfeld and a program of music will be rendered by the High School Musical society under the direction of Prof. Custance.

It is the request of those having charge of the arrangements for Dr. Salter's funeral, that all the ministers of the city meet in the reading room of the First Methodist church at 1:30 this afternoon, that they may act in a body in taking part in the services.

County officials will observe the general desire to suspend business and during this afternoon the work of the offices will be suspended in order that the employes may attend the funeral of Dr. Salter if they desire. There will be somebody left in charge of each office so that any business that may come up will not have to wait over a day.

to view the remains, but it is feared that the afternoon may be too far spent by the time the exercises are over to admit of this. Besides it is expected that there

hall the school buildings, board of trade and at many private residences having flag staffs.

At a meeting of the Duluth Ministerial

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Yellow Room Department Notes in May Richmond Tickets to Albert Baldwin's Death (Jan 1953) - Prof. Jonathan Baldwin

DR. SALTER DEAD

Duluth Mourns the Loss of a Kindly Christian Man and Gentleman.

SORROW A COMMON ONE

Few That Do Not Regard His Death as the Taking of a Loved One.

Rev. Dr. Charles C. Salter died at his home at Glen Avon yesterday at 11 a. m.

Probably no visitation of death in this city has carried in so many homes a sense of common sorrow as did the report that Dr. Salter's cheerful martyrdom to his fatal sickness had ended. This city mourns as it has not before, and in homes, on the street, in cars and public places yesterday the unwelcome event was the chief subject of discussion, which always took the same trend—an affectionate expression of the loss that had been suffered by each person that had been privileged to know the rare old gentleman that had just sought eternal rest.

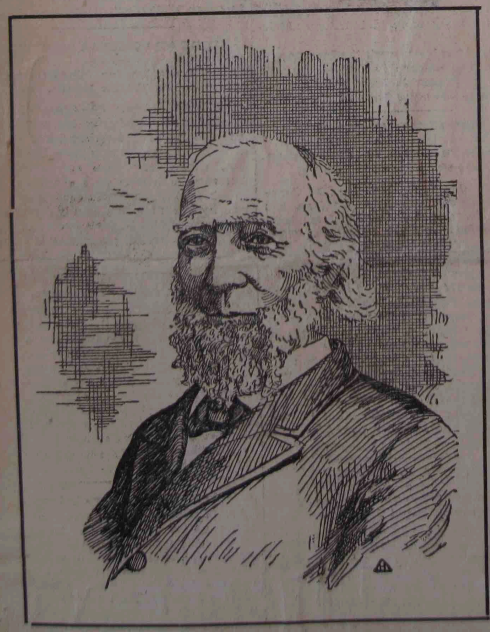
The end came to Dr. Salter in the same peaceful way he had lived. All the members of the family were present. The fatal sickness had lain heavily on the venerable doctor for two months and its ultimate result was fully understood, so that his dear ones and the friends he loved so well had only the sad duty of watching resignedly for the end. Each day the doctor failed perceptibly to those that were watching him so tenderly. He rallied now and again, but each rally was followed by a loss of ground more serious than had been gained. For two weeks past it has been evident that the end was coming apace and that it approached more rapidly each day. There was no help for it, though the cheerful doctor, as optimistic as he always was in health, frequently wondered if something would not turn up that could prolong his stay here. The advanced stage of the kidney trouble with which he was afflicted, however, precluded any hope. The only thing that could be done was to make as peaceful and happy as possible the rest of the time allotted to him.

The funeral arrangements were not perfected yesterday. It was practically settled, however, that the obsequies would be held on Wednesday. Whether they will be held from the home or a church was not known. It is generally thought, however, that the family will acquiesce in a general desire that the people may have an opportunity to do honor to the memory of the man they loved so well.

Chief Black decided last night that the fire department would be represented at the funeral by a delegation of 16. Dr. Salter was never formally a member of the fire department, but for some time during the days just previously to the yielding of Duluth's first city charter and reorganization as a village, he and C. C. Brown acted as self-appointed crew of the fire engine, each taking turns as fireman and engineer. This was at a time when, owing to the fact that the city orders were worthless to buy lubricating oil for the engine, the regular crew had resigned precipitately, and the doctor had stepped in the breach, as he always did in times of exigency and trouble.

The funeral will probably be conducted by the Grand Army.

Within the history of Duluth there has been no instance where the passing of an individual from the stage of human activity has been attended with the universal sorrow that is witnessed in the case of Dr. C. C. Salter. He was one of the few men about whom it may be said with peculiar fitness after they are dead, "He was one of the best men that ever lived." Dr. Salter was a man of the people in every sense of the word, and by the people, regardless of denomination or caste, or moral exactitude, he will be sincerely mourned. From the tiniest and most wretched gamin to the rich and powerful leader of business and fashion, all will pause to pay tribute by word or deed to the memory of this good man. Probably not one person in 20 of his large circle of admirers could tell if asked the question of what religious denomination Dr. Salter was a member. But all could cheerfully testify that he went about doing good and that he was a stranger to a selfish thought. His chief happiness



The doctor remained away two years and during a year of that time was the pastor of the American chapel at Florence, Italy. He returned to Duluth in 1887 and immediately set at work to put in effect his plans for a Bethel, of which the Lake avenue institution and the West Superior street branch are the realization. The first Bethel was a small wooden structure on Lake avenue. Later Dr. Salter succeeded in raising money for a site and building for a new Bethel on East Superior street at the present site of the Y. M. C. A. but failing health again interfered with his plans. Later he put them in effect by the construction of the present Bethel building on Lake avenue. The site and building are paid for and the money for the purpose was practically all raised by Dr. Salter. While in Denver the doctor carried out the Bethel idea. The building that he caused to be erected there is now occupied by the Second Congregational church of that city.

Dr. Salter never fully recovered from the effects of his army experience. His constitution was never rugged and it has been only by heeding the warnings of approaching breakdown that his life had been spared till this time. The amount of good that Dr. Salter has accomplished in his Bethel work is something that cannot be estimated. It is known to have been great and it probably could not easily be overestimated. One of the chief features of the Bethel work that was established by Dr. Salter is the annual Thanksgiving dinner to the newsboys and bootblacks and the members of the Bethel Sunday Sunday school. The first of these dinners was served in 1888. While the number that patronized it on that occasion was small the number is now not less than 700 and the event each year is one in which

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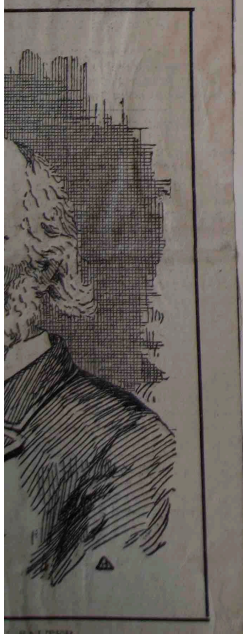

SALTER.

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Within the history of Duluth there has been no instance where the passing of an

was in relieving the unhappiness of the unfortunate and the despondent. No man or woman of whatever color or creed—no matter how degraded or forlorn—was beneath the kindly offices of Dr. Salter. Even the rebellious and hardened scoffer of Christ's teachings was impressed and silenced by the sincerity, the benevolence and spiritual encouragement of this venerable Christian. Dr. Salter made it largely his life work to lift up and encourage the fallen. To him the sentiment, "We rise by raising others; he that stoops above the fallen stands erect," applies with much significance.

Dr. Salter would have been 66 years of age next February. His snow white hair and beard, the cheerful, benevolent, kindly countenance—reflecting like a mirror the soul within—the alert, upright figure, all so familiar, will be missed. The man has builded a monument in the hearts of a community that will be more enduring than granite and more beautiful to contemplate than sculptured marble. His cheery voice is hushed, his work is done but it is not possible that he will ever be forgotten. Down through generations to come will be handed the history and the good examples that his life's work teaches.

Dr. C. C. Salter was born in New Haven nearly 66 years ago. His father removed to this country from England when a young man and was married to Miss Eliza Cotton, of New York, a direct descendant of John Cotton, who came over in the Mayflower. While Charles C. Salter was still a small boy his parents removed from New Haven to Waverly, Ill. The elder Salter was one of the founders of the Illinois college at Jacksonville and was prominent as a merchant. As a youth C. C. Salter had a leaning toward the ministry. He received an academical education in Illinois and then taught for one or two years at St. Louis. Later he went to Yale where he completed his education in 1852. Dr. Salter's theological training was obtained at Andover. He was tutor of Latin at Yale for the classes of '58 and '59. To this day he is beloved

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(Continued on Page 3.)

by the surviving members of these classes.

Dr. Salter was married in 1859 to Miss Maria Vaughan of Providence, R. I., and shortly afterward accepted a call to the pulpit of the First Congregational church of Kewaunee, Ill.. He experienced failing health in 1861 and took a long wagon trip to the Northwest, visiting Minneapolis and other points. Dr. Salter was impelled to take part in the civil war and went to New Haven where he became chaplain of the Thirteenth Connecticut regiment. He was with Butler at New Orleans and at Ship Island. Dr. Salter was overtaken again with poor health and suffered a severe hemorrhage of the lungs. He was advised to return north and did so. Dr. Salter was called to the First Congregational church of Minneapolis, Plymouth church, in October, 1862. He continued in charge of this church for about seven years when failing health made it necessary for him to take a rest. He went abroad for two years, visiting Egypt and the holy land.

On his return to Minneapolis Dr. Salter decided to remove to Missouri but his stay in that state was of short duration and in 1871 he came to Duluth and founded the First Congregational (Pilgrim) church. For five years he remained in charge of that church and then failing health again demanded that he seek a temporary change of climate. Dr. Salter resigned his charge and again went abroad. On his return a year later he accepted a call from the First Congregational church of Denver where he remained till 1880. The succeeding year, on account of poor health, Dr. Salter returned to his old Illinois home where, in the absence of a regular pastor, he filled the Congregational pulpit once a week. In January, 1881, he received a call to return to the First Congregational church of Duluth and he accepted. In less than a year, however, he suffered an absolute breakdown of health and on advice of his physicians he went abroad for an indefinite period.

The people of Duluth feel a common loss.

Mrs. Salter and five children survive the husband and father. The children are Dr. W. H. Salter, Frank L. Salter, the latter with Prindle & Co. of Duluth; Mary J. Salter, instructor of Latin at Painesville, Ohio, in the Lake Erie seminary; C. C. Salter, Jr., pharmacist at West Duluth, and Julia Salter.

Dr. C. C. Salter was chaplain of the Grand Army of Minnesota. He was dearly loved by the old soldiers and his presence at any one of their gatherings was sure to awaken their enthusiasm.

Dr. Salter during all his years of service in the interest of the Bethel had never received any salary. Though he might have had one he had steadfastly declined. To build it broader and higher as an instrument of doing good was his ambition and he brought to carrying out that idea a singleness of purpose that never wavered. He was enthusiastic enough to be a type of sectarian, yet broad enough and full of that wide fellowship that made him a representative of that class to whom sects are nothing and to whom the needs of human suffering are everything.

If all the stories that the Bethel could tell were to be brought out they would make a strange list of the pathetic and the human side of life. As an instance: A few years ago a handsome but unfortunate girl that had loved not wisely died in one of the hospitals. Her last request was that she might be buried from the Bethel. Her request was complied with and about 50 of her former companions put in an appearance and literally covered the coffin with flowers, with which their tears freely mingled. They procured 50 carriages and accompanied the remains of their sister to its last resting place. "All," said Dr. Salter, "was done with a decorum and a real sympathy that was as touching as it was truly human."

To the unfortunate and degraded, who truly or unjustly, felt that the doors of other churches were closed to them and the ministrations of other men of God denied them, the Bethel was another "little church around the corner," and its pastor was regarded as a lightener of the burdens of all. Many an unfortunate has had earth's last moments made peaceful and received Christian burial that would not have had had it not been for the kind, broadly Christian old gentleman

THIS CITY'S GRIEF

DR. SALTER'S FUNERAL DAY TO BE ONE OF COMMON MOURNING.

Obsequies Will be Held Tomorrow Afternoon After the Remains Have Lain in State at the Bethel. Mayor Truelsen and Council Take Action—Business to be Suspended as Much as Possible.

The last sad rites will be said over the remains of Dr. C. C. Salter at the First Methodist church tomorrow afternoon at 1:45 o'clock. Without a doubt the funeral in point of attendance will be the largest ever held in Duluth if not in the state. The casket bearing the remains will be taken from the house to the Lake avenue Bethel at noon where it will lie in state amid the scenes of the life labor of the deceased till 1:30 o'clock. The casket will then be taken to the First Methodist church, where the funeral services will take place. The large seating capacity of this church will make it possible for several thousand people to attend the services in comfort. The remains will be interred in Forest Hill cemetery. Several important details of the arrangements have not been decided on but will be announced tomorrow morning. There will be as common suspending of business as the activity due to the holiday season will permit.

Mayor Truelsen has issued the following proclamation:

In the death of our esteemed, and universally beloved citizen, Rev. C. C. Salter, the city and the people of the city have suffered a loss that will be felt for years to come. Henceforth we shall not be able to receive from him words of advice and encouragement in our worldly trials and tribulations; but his Christian spirit will be with us and his teachings shall not be forgotten. Of him could truly be said "He was a Christian." There is only one opinion in regard to him—everybody his friend and he the friend of everybody.

Therefore, it is becoming that the people should lay aside all business cares on Wednesday afternoon and attend the funeral of our late friend. Let us cast our last look on his kind face and follow him to his last resting place—this is all we can do now for him that has

ple of Duluth are requested to lay aside their usual avocations next Wednesday afternoon, that all may have an opportunity of attending the memorial services, and that this council, accompanied by the other city officers, attend the same in a body; and

It is hereby ordered, that the flags on the city buildings remain at half mast for the space of three days; that these resolutions be spread on the records of this council, and that a copy of the same, suitably engrossed, be presented to the respected family of him whose memory we seek to honor.

Ex-Alderman Harwood tells a story that is illustrative of the character of the late Dr. Salter. A good many years ago Dr. Salter came to Mr. Harwood, who operated a dray line, and who drove one of the teams, and told him to go to a certain place of business and he would find an order of provisions and he then told him where to take them. Dr. Salter told Mr. Harwood that it was not necessary to say who had sent the provisions. Mr. Harwood understood. He went to the place to which he had been directed for the provisions and then to the family in need. Mr. Harwood rapped at the door and inquired if so and so lived there. A pale worried looking woman with several children clinging to her skirts answered the summons. Mr. Harwood said nothing more and returning to the wagon shouldered a 100 pound sack of flour and walked in the house. The woman protested that she had not ordered the things. Mr. Harwood expressed a mild surprise that he did not feel and saying nothing went out to the wagon and brought in a bushel of potatoes. Again the woman protested that there was some mistake. Again Mr. Harwood simulated what was intended for surprise and silent as before went back to the wagon and returned with a ham in one hand on a dollar's worth of sugar in the other. The woman looked on in wonder. The situation seemed to dawn on her and there were tears in her eyes. After Mr. Harwood had delivered the order he drove away telling the woman that if there was any mistake about it he would be back in 10 minutes and that if he did not come that she would know it was all right. As delicately as possible Dr. Salter and his friend Harwood unloaded a lot of provisions on a family that was in dire need of them but too proud to say so. Mr. Harwood says that he does not believe that the befriended woman knows to this day who sent that

The police department will be represented at the funeral by a detachment to be detailed for this duty. The fire department has already arranged for representation by a squad of its number. It is likely that as many of the street car men as can possibly attend will march in full uniform.

Last night's meeting of the council opened with the reading and passing of resolutions of regret at the death of Dr. Salter. There was also a general expression of such a nature that it would be impossible to adjourn the meeting of the council and thus do further honor to the memory of Dr. Salter. The resolutions passed were as follows:

The recent call from our midst of the much loved Rev. Charles C. Salter, having inspired sentiments of general sorrow and universal regret, this council, on behalf of the people of Duluth, wishes to pay its tribute to the superlative merit of him that holds first place in the hearts of all.

The untiring labor and excessive zeal in good works of this public benefactor, have had such a marked and lasting effect on the moral tone of this city, that in the breast of every citizen there is erected a monument to his loveable character and great worth. His memory will revive in nearly every heart at the thought of some kind word or deed, while the "Bethel" and other charitable institutions bear substantial testimony to rich endowments from his financial means and indefatigable energy.

His familiar voice and cheerful face have lent hope and encouragement to thousands when other help was useless. Endeared to all, in every station; the friend and pastor of the poor; the peer of the pulpit orator, yet a minister to the social outcast and prisoners; the almoner of the rich, the champion of the newsboy, and the equal of all, his name is blessed alike by all classes.

In token of our respect for the high moral worth of this illustrious though unassuming citizen, and of the sympathy which we feel for the sorrowing family;

It is hereby resolved, that as a mark of the honor due to the memory of our friend, Rev. Charles C. Salter, the peo-

died in one of the hospitals. His last request was that she might be buried from the Bethel. Her request was complied with and about 50 of her former companions put in an appearance and literally covered the coffin with flowers, with which their tears freely mingled. They procured 50 carriages and accompanied the remains of their sister to its last resting place. "All," said Dr. Salter, "was done with a decorum and a real sympathy that was as touching as it was truly human."

To the unfortunate and degraded, who truly or unjustly, felt that the doors of other churches were closed to them and the ministrations of other men of God denied them ,the Bethel was another "little church around the corner," and its pastor was regarded as a lightener of the burdens of all. Many an unfortunate has had earth's last moments made peaceful and received Christian burial that would not have had had it not been for the kind, broadly Christian old gentleman that has just been borne to eternal glory.

Dr. C. C. Salter was chairman of the citizens' committee that brought about a satisfactory settlement of the street car strike in 1893 .

One of the interesting incidents in the career of Dr. Salter in Duluth was that of tying the hymeneal knot that formally cemented the union of Duluth and West Duluth. "What God in his kind providence hath joined together let no man put asunder." These were the words that the divine used on that occasion. The license was issued by the legislature.

Many stories are told to illustrate the love and veneration in which Dr. Salter wah held by all classes of people. One of them is typical. A big, rough individual was heard to say as Dr. Salter walked along the opposite side of the street: "There goes a man that I would fight for at the drop of the hat if there was an occasion for it."

Some weeks ago a report was current on the streets that Dr. Salter was dead. A half dozen little newsboys came in the editorial rooms of The News Tribune to inquire if it were so that Dr. Salter was dead. The boys went away highly encouraged to learn that he was not dead and one of them with a rising feeling of hope regarding the patient's condition said oracularly that he guessed Mr. Salter would soon get well.

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morning. There will be as common suspending of business as the activity due to the holiday season will permit.

Mayor Truelsen has issued the following proclamation:

In the death of our esteemed, and universally beloved citizen, Rev. C. C. Salter, the city and the people of the city have suffered a loss that will be felt for years to come. Henceforth we shall not be able to receive from him words of advice and encouragement in our worldly trials and tribulations; but his Christian spirit will be with us and his teachings shall not be forgotten. Of him could truly be said "He was a Christian." There is only one opinion in regard to him—everybody his friend and he the friend of everybody.

Therefore, it is becoming that the people should lay aside all business cares on Wednesday afternoon and attend the funeral of our late friend. Let us cast our last look on his kind face and follow him to his last resting place—this is all we can do now for him that has done so much for us. Let all business be suspended, all public offices be closed and all flags in the city be displayed at half mast. Let us honor his memory as he deserves to be honored.

HENRY TRUELSEN, Mayor.

The proclamation of the mayor requesting people to suspend business as far as possible during the funeral of Dr. Salter seems to have met with common approval. It is expected that the proclamation will be observed to a considerable extent owing to the universal and very deep regard for the dead philanthropist.

All members of the Grand Army of the Republic in the city have been requested by Adjt. C. E. Holt to attend the regular meeting of Willis A. Gorman post this evening at their hall in the Masonic building to assist in making appropriate arrangements for attending the funeral of their late comrade and department chaplain.

It is the wish of the family of Dr. Salter that all ministers of the gospel of all churches and creeds be invited to attend the funeral services at the First Methodist church tomorrow afternoon. The time is so short that personal invitations could not be sent out last evening when the wish of the family was learned. The News Tribune was requested to make the announcement to all. Place for the clergy will be provided for within the church rail.

There will probably be no meeting of the chamber of commerce tomorrow. Secretary Brace said yesterday that if the funeral of Dr. Salter should last till 4 o'clock in the afternoon there certainly would be no session. The meeting will probably be postponed to a date in the near future.

President T. C. Cleland of the Duluth Ministerial Alliance has called a special meeting of the organization to be held in the Y. M. C. A. parlors this afternoon at 2:45 o'clock to take suitable action with reference to the decease of Dr. Salter.

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sack of flour and walked in the house. The woman protested that she had not ordered the things. Mr. Harwood expressed a mild surprise that he did not feel and saying nothing went out to the wagon and brought in a bushel of potatoes. Again the woman protested that there was some mistake. Again Mr. Harwood simulated what was intended for surprise and silent as before went back to the wagon and returned with a ham in one hand on a dollar's worth of sugar in the other. The woman looked on in wonder. The situation seemed to dawn on her and there were tears in her eyes. After Mr. Harwood had delivered the order he drove away telling the woman that if there was any mistake about it he would be back in 10 minutes and that if he did not come that she would know it was all right. As delicately as possible Dr. Salter and his friend Harwood unloaded a lot of provisions on a family that was in dire need of them but too proud to say so. Mr. Harwood says that he does not believe that the befriended woman knows to this day who sent that load of provisions.

A movement to suspend retail business during the funeral hours has already begun, though without concerted action. As an indication of the far reaching respect and esteem that was felt for the doctor it is reported that one of the first men to announce his decision in regard to this was the proprietor of a well known bar.

The tender kindness of the doctor inspired a courtesy in his amenities with all classes that Chesterfield could never hope to equal. The men on the docks knew him and loved him and one of their number, though his instance is no reflection on the rest, said to be one of the roughest citizens that the police know, always became as courtly as a gallant when the doctor appeared. A man that no other influence could affect, impervious alike to pleading, threats or punishment became as a soul illumined in the presence of the venerable man of God. His uncouthness gave way to a rough but earnest grace of manner as saluting the doctor he removed his hat and paid his respects. But his head was uncovered no more quickly than the doctor's, nor was his manner more gracious in its respectfulness than was the doctor's in its cherry, hopeful kindliness. It was a common sight to see the doctor, before his fatal sickness began to bear on him, walking briskly along Superior street, greeted and greeting with bared head men and women alike.

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rich endowments from his financial means and indefatigable energy.

His familiar voice and cheerful face have lent hope and encouragement to thousands when other help was useless. Endeared to all, in every station: the friend and pastor of the poor; the peer of the pulpit orator, yet a minister to the social outcast and prisoners; the almoner of the rich, the champion of the newsboy, and the equal of all, his name is blessed alike by all classes.

In token of our respect for the high moral worth of this illustrious though unassuming citizen, and of the sympathy which we feel for the sorrowing family,

It is hereby resolved, that as a mark of the honor due to the memory of our friend, Rev. Charles C. Salter, the peo-

1897.

A LECTURE

—BY—

Rev. C. H. Patton

—AT—

PILGRIM CHURCH

Friday Evening, November 19th

SUBJECT:

"Through the Rockies on Horseback."

ILLUSTRATED BY SIXTY SUPERB STEREOPTICON VIEWS TAKEN FROM ORIGINAL PHOTOGRAPHS.

Stereopticon in charge of Prof. Woolman, of High School.

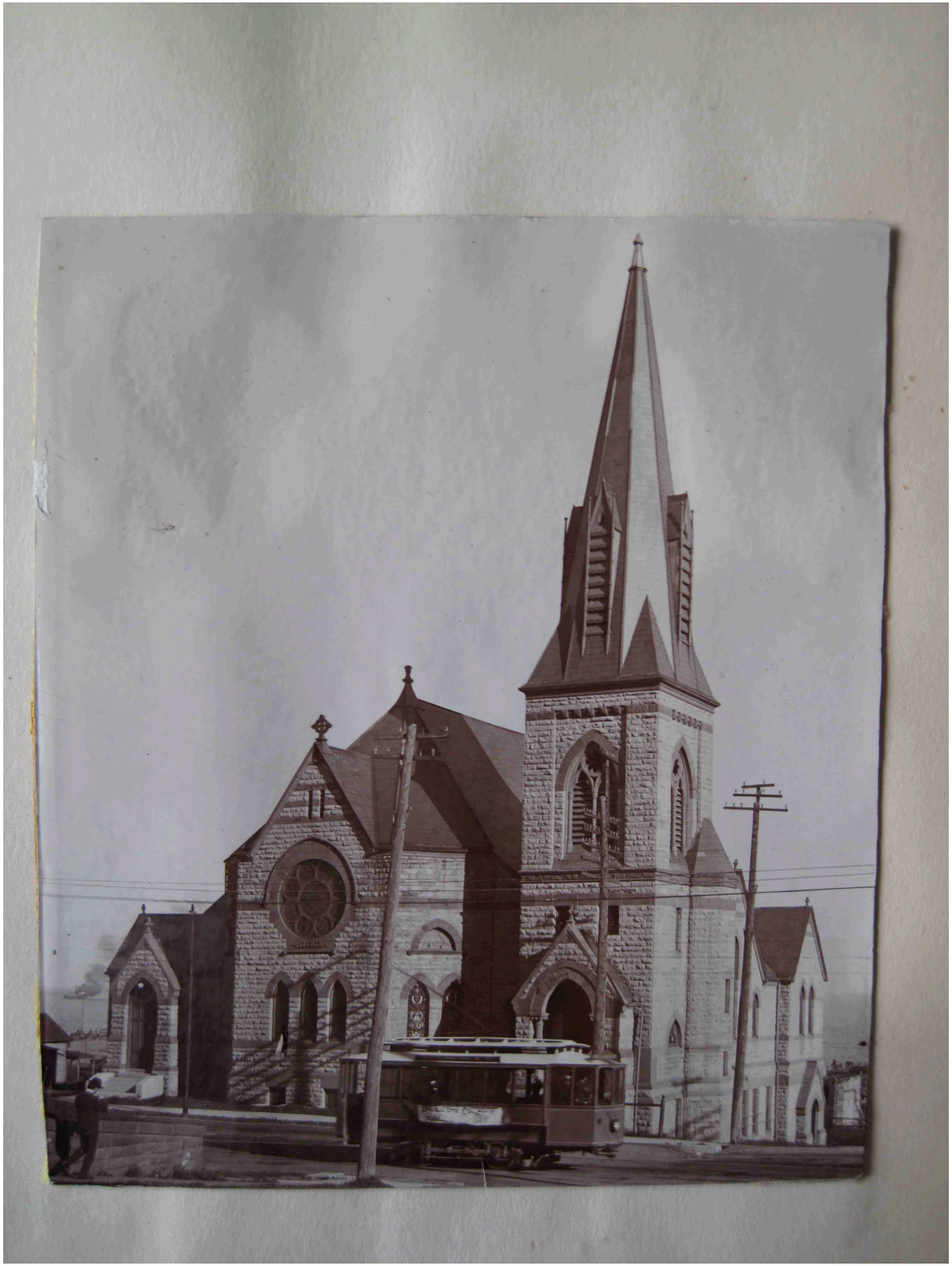
SPECIAL POINTS:

Six hundred miles through the heart of the American Alps. Exploration of the great Hallet Glacier. Ascent of Long's Peak. Where the Deer are as thick as Rabbits. Fishing for Trout in the Crater of a Volcano. A Chase after a Grizzly Bear.

Admission 25c. Children 15c.

TICKETS FOR SALE AT A. B. SIEWERT & CO.'S AND B. WEBSTER & CO.

GREER & MOORE, PRINTERS, DULUTH,



Pilgrim Church,

Sunday Evening
Lecture Course,
on

Industrial and Economic Questions.

The following lectures will be delivered in the Pilgrim Congregational Church, Duluth, corner of East Second Street and Lake Avenue, by the Pastor, Rev. Cornelius H. Patton, on Sunday evenings during October, November and December, 1897, at 7:30 o'clock.

There may be some slight modification of dates, of which due notice will be given, but the course will be conducted substantially as announced.

Sunday Evening. Oct. 3.

Christ's Christianity as applied to Economic Questions.

Sunday Evening, Oct. 10.

Some things which a man can see in America by keeping his eyes open.

Sunday Evening, Oct. 17.

Equitable distribution of the fruits of labor between different classes of producers.

Sunday Evening, Oct. 24.

The limitation of Monopoly.

Sunday Evening, Oct. 31.

Musical Service.

Sunday Evening, Nov. 7.

Labor Unions, Strikes and Boycotts.

Sunday Evening, Nov. 14.

The right of society to the largest services from the hands in which are the largest holdings.

Sunday Evening, Nov. 21.

The regulation of business life by ethical standards.

Sunday Evening, Nov. 28.

Musical Service.

Sunday Evening, Dec. 5.

Civic Righteousness.

Sunday Evening, Dec. 12.

Tramps, Paupers and Criminals.

Sunday Evening, Dec. 19.

Socialism.

Sunday Evening, Dec. 26.

Christmas Musical Service.

FALL REUNION
PILGRIM
CHURCH.

October 8, 1897.

FALL REUNION.

ART EXHIBITION

in the East Parlor, from 7:30 to 8:30 o'clock.

Sixty beautiful drawings, generously loaned us by the "Youth's Companion," of Boston, being the originals of illustrations by the foremost artists of America. You should not fail to see these pictures. Admission, 10 cents.

The exhibition will be continued Saturday afternoon.

PROGRAM.

Vocal Solo, "Sunset," *Dudley Buck*
MR. C. A. MANDELERT.

Prospects,
MR. W. C. WHITE.

Piano Duet, "Italy," *Moszkowski*
MRS. J. A. STEPHENSON AND
MRS. J. N. MCKINDLEY.

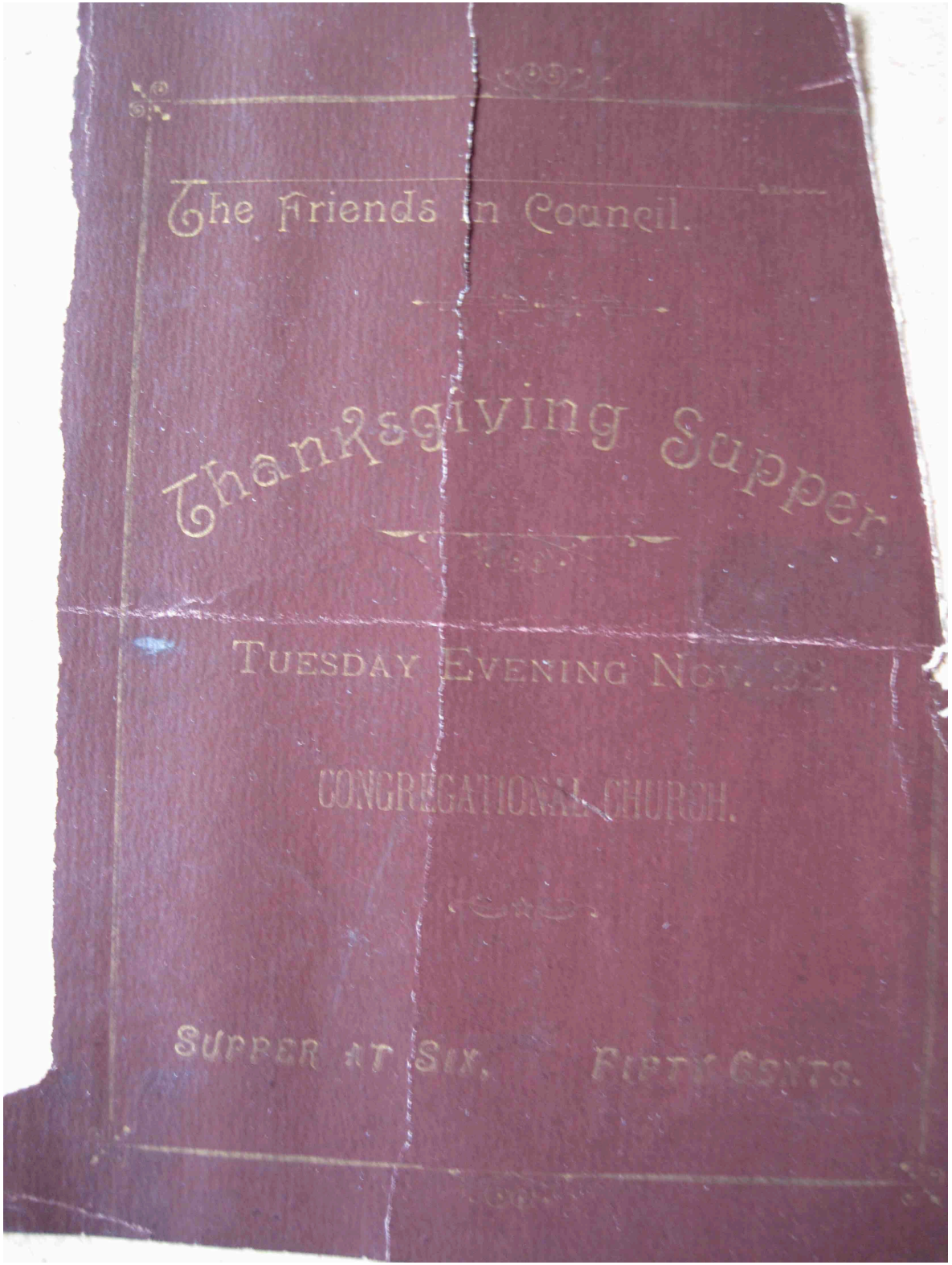
A good word for the crowd,
MRS. H. L. PADDACK.

A voice from the pews,
MR. W. J. STEVENSON.

Vocal Solo, "Oh Fair, O Sweet and Holy,"
Otto Cantor
MRS. R. L. KNEBEL.

The Church for to-day
REV. J. R. SMITH, W. Superior.

Hymn, "Blest be the tie that binds."


The Friends in Council.
Thanksgiving Supper.
TUESDAY EVENING NOV. 22.
CONGREGATIONAL CHURCH.
SUPPER AT SIX. FIFTY CENTS.

SUPPER

"Pray Sit Down, for now we Sit to Chat as well as Eat."

Turkey, Cranberry Sauce.

Baked Beans Brown Bread.

Rolls. Coffee.

Pickles.

Pumpkin Pie. Doughnuts.

Cheese.

We carry a full line of

Staple and Fancy Groceries.

PRICES ALWAYS RIGHT.

ANDERSON GROCERY CO.,

Phone 555. Cor. First Ave. East. Lowell Block.

Concert...

GIVEN BY *Pilgrim..... Congregational Choir.*

Wednesday Evening, October 27, at 8 o'clock.

MRS. KNEBEL. Soprano.
MISS MOODY, Alto.
MR. MCGREGOR, Tenor.
MR. MANDELERT, Bass.
MRS. MCKINDLEY. Organist.

ASSISTED BY

MRS. D. H. DAY, MRS. J. A. STEPHENSON.

TEMPLE QUARTETTE

MISS FARRELL. MISS SHANNON. MISS LOUDEN. MISS SWAN.

Ericson's Overcoat Department

BOYS' AND CHILDREN'S OVERCOATS AND REEFERS, $1.25, $1.50, $2.00, $3.00, $4.00, $6.50, $7.00.

C. W. ERICSON,

The Clothier.

A. B. Siewert & Co.

LONSDALE BUILDING.

THE NEW THINGS Are here for Fall and Winter.

Dunlap & Co. Hats. Gloves, Neckwear, Underwear and Hosiery,
Silk Umbrellas, Mufflers, New Roman Stripes and Coin Dots in Neckwear.

Programme.

PART FIRST.

1. QUARTETTE.—"Like as a Father," - - - - - *Lansing*
   PILGRIM CHOIR.
2. DUET.—"A Castle by the Sea," - - - - - *Tonning*
   MRS. KNEBEL AND MR. MANDELERT.
3. *a.*—LOVE SONG. } - - - - - - - *Bohlman*
   b.—THE COMPLAINT. }
   TEMPLE QUARTETTE.
4. "I Will Extol Thee," - - - - - - *Oratorio of Eli*
   MRS. KNEBEL. (By request.)
5. PIANO SOLO.—Death Scene from Tristan and Isolde.
   MRS. DAY. *Wagner-Liszt*

C. L. E. Ellefsen & Son.

Buy your fine Table Supplies from us. We can save you money. We also give you the cash coupons on everything you buy in our store, which is equal to 4% off, except when we have special sales, on which we give none.

We carry a full line of the best Staple and Fancy Groceries on the Market.

22 EAST SECOND STREET, DULUTH.

A. WIELAND.

123 West Superior St.

See Our New Fall **Shoes** For Ladies & Gents

At Popular Prices. **$2.50. $3.00. $3.50. $4.00.**

PART SECOND.

6. BASS SOLO.—"Even Bravest Heart May Swell," - - *Faust*
   MR. MANDELERT.
7. "Rock-a-Bye," - - - - - - - - *Neidlinger*
   TEMPLE QUARTETTE.
8. SOPRANO SOLO.—"It Is Not Always May," - - *Gounod*
   MRS. KNEBEL.
9. ORGAN DUET.—"Semiramide," - - - - *Rossini*
   MRS. STEPHENSON AND MRS. MCKINDLEY.

Piano Kindly Loaned by French & Bassett.

Nice Home Cooking and Reasonable Prices.....

Are always found at **Mrs. Jones' Restaurant.**

17 EAST SUPERIOR STREET.

Take a Lunch there and you will be sure to come again.

A. B. Siewert & Co.

ARE SELLING
OUT THE....

KILGORE & SIEWERT

Stock of Hats

Get a Good Hat.

$4.00 HAT FOR $2.50

Elocutionary and Musical Recital.

MISS MAMIE GILBERT,

Assisted by

W. H. GILBERT,
Violinist.

MRS. E. W. GILBERT,
Pianiste.

Pilgrim Congregational Church,

TUESDAY EVENING, MAY 25,
AT 8 P. M.

"Popular Course Prices"

"Ideal Restaurant"

GAME OF ALL KINDS IN SEASON

207 W. Superior Street.

L. S. Knickerbocker, Prop.

Stylish and Comfortable Shoes

YOU GET THEM AT

A. WIELANDS'.

BICYCLE FOOTWEAR
OF ALL KINDS.

Programme.

"Psrfection of Art, is to Conceal Art."

PART I.

1. (a) "Christmas Day at the Workhouse" - - - - -
   (b) "The Young Collegiate," - - - - - -
   Miss Gilbert.
2. Violin Solo—"Carnival of Venice," - - Op 118, Ch. Dancla
   W. H. Gilbert.
3. (a) "The Actor's Story," - - - - - -
   (b) "A Lecture by One of Her Sex," - - - - -
   Miss Gilbert.
4. Piano Solo—"Trill of the Nightingale Before the Storm," -
   Mrs. E. W. Gilbert.
   The artiste's own composition.

The C. E. management wish to call attention to the richness of tone and beautiful workmanship of the Everett Piano, used this evening, kindly supplied by G. T. Porter & Son.

Programme.

PART II.

1. (a) "The Race for Life," - - - - - - - -
   (b) "Poor Mr. Doodle," - - - - - - - -
   Miss Gilbert.
2. Violin Solo—De Beriot's Celebrated 1st Concerto. - - -
   W. H. Gilbert.
3. "How Old Mose Counted," - - - - - - - -
   Miss Gilbert.
4. Violin Duet—Fantasia, "Home, Sweet Home," - - Bowman
   Miss Gilbert and W. H. Gilbert.
5. "The Witnass," - - - - - - - - -
   Miss Gilbert.
6. Violin Solo—Overture, "Enchantment," - - - J. Herman
   W. H. Gilbert.
7. "Tongue Twisters," - - - - - - -
   Miss Gilbert.

This program is subject to change.

Wear "C. B." Corsets.

SUFFEL & CO.,

SOLE AGENTS.

129-131 West Superior Street.

Programme

March—"Independentia" - - - - - Hall

Orchestra.

Recitation, - - - - - - Selected

Mr. Cox.

"Lullaby" - - - - - - A. E. Gilbert

(Arranged by Mr. A. F. M. Custance.)

Aeolian Quartette.

Whistling Solo, - - - - - Selected

(Banjo Accompaniment.)

Mr. Theo. Reinhart.

Intermission

Selection—"Meditation" - - - - - Gounod

Orchestra.

Recitation, - - - - - - Selected

Miss Gridley.

"Queen of My Heart," - - - - - Collier

(Arranged by Mr. A. F. M. Custance.)

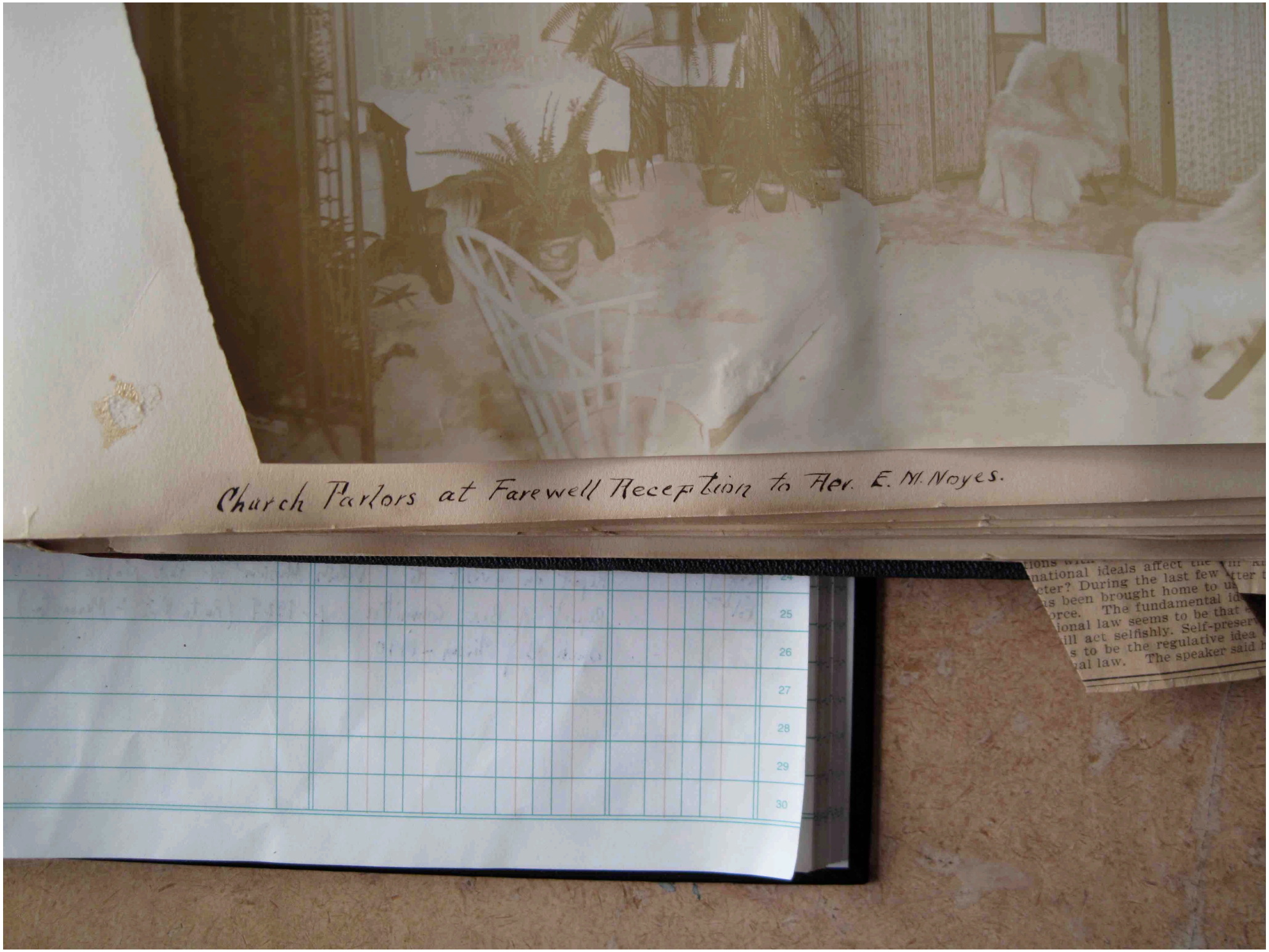
Aoelian Quartette.

March—"Bellman" - - - - Fr v Suppe

Ivers & Pond Piano kindly furnished by the Duluth Music Co.

Church
ation to Rev. E. N. Noyes.

Church
ation to Rev. E. N. Noyes.



Church Parlors at Farewell Reception to Rev. E. M. Noyes.

Duluth News Tribune.
Published Every Day in the Year.
WEDNESDAY, JANUARY, 20, 1897.

PAID OFF THE DEBT

Members of Pilgrim Church Begin the Year Clear of Floating Obligations.

BALANCE RAISED LAST NIGHT

The Society Now in Flourishing Condition and Its Future Outlook More Promising.

At the Pilgrim Congregational church last night the annual meeting was held, officers were elected and reports covering the past year read, and those present enjoyed an excellent supper served by the ladies of the church. A subscription covering the total floating indebtedness of the church was taken.

The first order of business was the supper. It was served at 6 o'clock and 250 people sat down to the long tables that were spread in the lecture room.

At 7:30 Rev. C. H. Patton called the business meeting to order. Reports of officers of the various church organizations and of committees were first received. Reports read were by the pastor, Rev. C. H. Patton, W. A. McGonagle, president of trustees; J. W. Norton, treasurer; A. W. Frick, clerk; T. H. Hawkes, jr., superintendent of the Sunday school; Mrs. J. C. Swan, president of the Ladies' union; Mrs. C. H. Patton, president of the Ladies' Missionary society; Miss Louise Noyes, president of Friends in Council; Miss Viney Hood, president of the Christian Endeavorer; Ward Ames, chairman of the finance committee, and E. R. Brace, chairman of the music committee.

The reports showed that the amount raised for running expenses during the year had been $6,304, and that $1,669 had been devoted to benevolence. Of the latter amount, $311 was expended on foreign missions, $163 in home missions, $47 in education, $83 in work in the South, $17 in Sunday school work, $71 in relieving the Armenian sufferers, and $864 in local charities.

The finance committee reported that it had raised $2,700 toward wiping out the floating indebtedness of the church and that it still lacked $700 of the amount required to pay off the entire debt. The $700 was raised by subscription in a very few moments, and the church begins the year free from a debt that has been hanging over it for seven years past. When the subscription had been taken it was suggested that the doxology would most appropriately express the sentiments of the church, and the members entered heartily into the singing of it.

It was reported that the roll of membership had been completely revised and many old names stricken off. The present number on the roll, representing an active membership, is 354. The Sunday school enrollment is 271 and the average attendance 234.

Officers elected were: E. W. Matt[illegible] treasurer; I. N. Turner, clerk; T. H. Hawkes, jr., superintendent of the Sunday school; E. G. Chapman and T. H. Hawkes, deacons for three years, and Albert Baldwin, deacon for two years. Trustees elected were Ward Ames and William C. White for three years, W. A. McGonagle and Charles A. Duncan for two years, and Charles Ericson for one year.

All the reports indicate that the church has done exceedingly well financially considering the times, and that during the year past the workings of the different societies have been successful and very satisfactory.

Minnesota.

DULUTH.—*Pilgrim.* The annual meeting was held Jan. 19, and was preceded by a supper, at which 250 members and their friends sat down. Reports from various branches of work made an impressive showing. A vigorous pruning of the ecclesiastical vine has been going on during the year, and as a result a considerable reduction in membership was reported. Benevolences amounted to $1,664 and home expenditures to $5,600. A committee had been appointed a month earlier to attempt to raise the floating debt of some $3,700, which has burdened the church for seven years. They reported that they lacked $700 of the full amount. This was quickly made up at the meeting and all joined in singing the Doxology. The raising of this amount under prevailing financial conditions is a most encouraging sign, and it has already quickened the whole life of the church. Special meetings were held during the Week of Prayer and the following week, and the response of the people in the raising of money is probably due in considerable measure to the deep spiritual interest developed in these gatherings. The pastor, Rev. C. H. Patton, is preaching a series of plain gospel sermons Sunday evenings, in accordance with the suggestions of Mr. Moody.

Pastor's Children's Class.
Pilgrim Congregational Church,

DULUTH, MINN.

SECOND YEAR.

THE APOSTLES' CREED.

I BELIEVE in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. AMEN.

I. THE APOSTLE PETER.

I believe in God the Father Almighty, Maker of heaven and earth.

QUESTION 1. How do we know God is our Father?

ANSWER. Jesus said, Our Father which art in heaven. Matt. 6: 9.

Q. 2. Is God Almighty?

A. For thine is the kingdom, and the power, and the glory, forever. Matt. 6: 13.

Q. 3. Did God make all things?

A. In the beginning God created the heaven and the earth. Gen. 1: 1.

HANDBOOK·FOR
A·D·MDCCCXCVII

"THOU ART THE MAN."

GOSPEL SERMON

BY

REV. C. H. PATTON,

7:30 TO-NIGHT

Jan. 3, '97,

PILGRIM CHURCH.

YOU ARE INVITED.

COME AND BRING YOUR FRIENDS !

A Suggestion for the New Year,

FROM THE PASTOR OF PILGRIM CHURCH.

1897.

A Happy New Year to all the people of Pilgrim Church. Chief among the visions of better things which have come to me at the opening of the new year is that of an enlarged and enriched **Prayer Meeting.** A full room on Thursday nights; prompt attendance; hearty singing; brief, earnest, but informal remarks; and a prayerful spirit pervading all—what an inspiring and helpful thing it would be! Why should not the room be full? Why should not all our members, who are otherwise free, consider themselves engaged for Thursday nights at the Church the year round? Give me this, my beloved people, or something approaching it, and I will show you a Church revived in every branch and service.

I abstain from every other suggestion at this New Year's season, in order to concentrate upon an improved Prayer Meeting. The Week of Prayer is upon us, with its blessed memories of revived hearts and revived churches. Let us begin our new endeavor by setting apart these five nights for prayer and praise.

Sincerely yours,

Cornelius H. Patton.

Our topics for the year will be those of the Congregationalist Handbook. I commend this little book to you also for its daily Bible readings.

Pilgrim Congregational Church.

Important Statement.

DULUTH, MINN., DECEMBER ( ) 1896.

At a largely attended business meeting of Pilgrim Church, held December 3rd, it was voted to attempt the raising of the entire floating indebtedness of the church. Upon the statement of the trustees this indebtedness was found to be as follows :

Interest on Mortgage past due,	$487.50
Note First National Bank,	950.00
Note National Bank of Commerce,	950.00
Street Assessment (property sold and time for redemption about expired) about	500.00
Temporary loan,	590.00
Pastor's salary, Nov.	166.66
Music,	40.00
Janitor,	35.00
Total,	$3,719.16

It will be seen that of this sum it is imperative to raise $1,577.50 AT ONCE; and it was the unanimous opinion of the meeting that the time had come for cancelling also the notes at the banks for $1,900. These notes are a constant drag upon our resources, and if they were removed we would be in prime financial condition, easily able to support our work through our regular income without special appeals.

The meeting was enthusiastic for this effort to be made at once, and pushed vigorously to its completion before our annual meeting, January 19th, 1897. The undersigned were appointed a Special Finance Committee to superintend this work. We propose to do our share, and are already cheered by an offer of $500 on condition that the entire amount is raised. An unsolicited subscription of $50 came to us with the remark, "This means that I have gone down to the very bottom of my pocket, and I hope and expect that the rest of the people of Pilgrim Church will do the same." We are confidently counting upon this spirit prevading the entire congregation, men and women, old and young. It will take self-sacrific and heroism to raise this money in such times as these; but we believe there are enough people with those qualities in Pilgrim Church to accomplish this result. To do it under such circumstances will give an immense impetus to our work.

Kindly think this over as applying personally to yourself, and when we send someone to you for a contribution or subscription, (as we expect to), be prepared to help us out.

Sincerely yours,

WARD AMES,
C. A. DUNCAN,
A. B. SIEWERT,
Special Finance Committee.

Service at
Presbyterian

ll begin at 7:30 and close at 8:45.

"THOU ART THE MAN."

GOSPEL SERMON

BY

REV. C. H. PATTON,

7:30 TO-NIGHT

Jan. 3, '97,

PILGRIM CHURCH.

YOU ARE INVITED.

COME AND BRING YOUR FRIENDS !

"HE CAME TO HIMSELF."

GOSPEL SERVICE,

AT

Pilgrim Church,

TO-NIGHT, 7:30,

January 10. 97

Sermon by Rev. C. H. Patton.

YOU ARE INVITED.

"HE CAME TO HIMSELF."

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ter than we know them now.

Pilgrim Congregational Church

SUNDAY SCHOOL

. . . Christmas Festival,

Sunday Evening, December 20th, 1896,

7 O'CLOCK.

T. H. HAWKES, JR., Superintendent.

C. H. PATTON, Pastor.

Order of Service.

ORGAN PRELUDE.

RESPONSIVE READING:

SUPT.—Let the heavens rejoice and let the earth be glad, let the sea roar and the fullness thereof.

SCHOOL.—Serve the Lord with gladness, come before his presence with singing.

SUPT.—Enter into his gates with thanksgiving, and into his courts with praise.

SCHOOL.—For the Lord is good, his mercy is everlasting.

SUPT.—Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of glory shall come in.

SCHOOL.—Who is this King of glory?

SUPT.—The Lord strong and mighty; the Lord mighty in battle.

SCHOOL.—Lift up your heads; O ye gates; even lift them up ye everlasting doors.

SUPT.—And the King of glory shall come in.

SCHOOL.—Who is this King of glory?

SUPT.—The Lord of hosts, he is the King of glory.

SCHOOL.—This God is our God for ever and ever, he will be our guide even unto death.

SUPT.—Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.

TEACHERS.—Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.

GIRLS.—Who shall separate us from the love of Christ? shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword?

BOYS.—For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

ALL.—Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

HYMN 168.

Oh, come all ye faithful,
Joyful and triumphant,
To Bethlehem hasten now with glad accord.
Come and behold Him
Born, the king of the angels,
O come, let us adore him, Christ the Lord.

Sing, choirs of angels,
Sing in exultation,
Through Heaven's high arches be your praises poured.

Now to our God be
Glory in the highest,
O come, let us adore him, Christ the Lord!

Yea, Lord, we bless Thee,
Born for our salvation;
Jesus, forever be thy name adored!
Word of the Father,
Now in flesh appearing!
O Come, let us adore him, Christ the Lord!

PRAYER, - - - - - By the Pastor

RECITATION—"A Scene From Ben Hur," - Miss Gridley

SOLO, - - - - - - Eva Mather

RECITATION—"The Day of Days," - Miss Alice Field's Class

HYMN 173:

Once in royal David's city
Stood a lowly cattle shed,
Where a mother laid her baby
In a manger for his bed:
Mary was that mother mild,
Jesus Christ her little Child.

He came down to earth from Heaven
Who is God and Lord of all,
And his shelter was a stable,
And his cradle was a stall:
With the poor, and mean, and lowly,
Lived on earth our Saviour holy.

And, thro' all His wondrous childhood,
He would honor and obey,
Love and watch the lowly maiden
In whose gentle arms he lay:
Christian children all must be
Mild, obedient, good as He.

RECITATION, - - - - By the Primary Class

SONG—"Long ago at Christmas," - By the Primary Class

EXERCISE—"The Little Court at Bethlehem," By Members of the Pastor's Junior Endeavor Class, Conducted by Miss Helen Field.

NOTICES AND OFFERING.

SOLO—"The Birthday of a King," - - Mrs. Knebel

ADDRESS, - - - - - By the Pastor

HYMN 166:

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
"Peace on the earth, good will to men
From Heaven's all-gracious King;"
The world in solemn stillness lay,
To hear the angels sing.

Still through the cloven skies they come,
With peaceful wings unfurled,
And still their heavenly music floats
O'er all the weary world:
Above its sad and lowly plains
They bend on heavenly wing,
And ever o'er its Babel-sounds
The blessed angels sing.

And ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow,—
Look now! for glad and golden hours
Come swiftly on the wing:
O, rest beside the weary road,
And hear the angels sing.

BENEDICTION.

ORGAN POSTLUDE.

. . . The . . .

Oelschlagel Recital,

Pilgrim Church,

Wednesday, October 21, 1896.

PROGRAM.

"Le Depart," - - - *Ch. Dancia*

ENSEMBLE CLASS.

Violin—"Mazurka," - - - *Ch. Allen*

MISS IDA MORRISON.

Trio—(a) Molto Allegro Agitato, - *Mendelssohn*
(b) Andante, - - - *Reinecke*

MISS WINIFRED HOLMES, ERNEST LACHMUND,
MR. OELSCHLAGEL.

Violin—"Legende," - - - *C. Bohm*

G. FLAATEN.

Violin Duet—"Adagio et Rondo," - *Kalliwoda*

MISS IVA ANDRUS AND MR. OELSCHLAGEL.

"Intermezzo," - - - *Mascagni*

CLASS.

Trio—(a) "Russian Melody," - - *Glinka*
(b) Valse, "Serenade," - *Czibulka*

Violin—First Violin Concerto, - - *De Beriot*

MISS IDA ANDRUS.

"Introduction et Polonaise," - - *Allen*

SIX VIOLINS.

MISS LA BURTTE SHEPHERD, Accompanist.

The Bush & Gerts Piano is kindly furnished by N. D. Coon.

SUPPLEMENT

THE CONGREGATIONAL VISITOR

SUCCESSOR TO MORLEY CHURCH VISITOR.

VOL. II. DULUTH AND WEST SUPERIOR, FEB. 8, 1896. No. 2.

HISTORICAL ADDRESS.

BY MR. W. S. WOODBRIDGE.

In the early summer of 1870 Duluth was a straggling collection of frame houses surrounded by primeval forests, the ultima thule of the traveler to the Northwest. There were two ways of reaching this oasis in the desert wilds, one by water from Chicago or Buffalo, the other by rail and stage from St. Paul. But on Aug. 1, 1870 the first train ran into Duluth. It was an ambitious young city of 2500 inhabitants that was emerging out of chaos at the western extremity of Lake Superior, backed as it was by the then most noted financier of the United States, Jay Cooke, of Philadelphia. Houses and stores were rising in every direction, a great elevator was being built, plans for docks were being mapped out, the canal through Minnesota Point was decided upon, though not yet under way, streets were being cut out, sidewalks were being laid, and the virtues and the vices, the roughness and the cordiality of a new thriving Western town abounded on every hand. The two weekly newspapers of the city—the Minnesotan and the Tribune—though using a large share of their space in abusing each other in language vigorous if not choice, were agreed on one subject at least, the unrivalled advantages of Duluth, the Zenith City of the Unsalted Seas, as Dr. Foster, the editor of the Minnesotan, first called it; and it was a dull week when they failed to unveil to their readers some new glimpse of future greatness—in car works or flour mills, or railroad shops or some other industrry that was to send Duluth like a rocket along the path of greatness. The English speaking Protestant churches at this time were three; the First Presbyterian, St. Paul's Episcopal and the First Methodist, organized, if I am rightly informed, in the order named. St. Paul's church, however, was the first to build, completing their edifice in the summer of 1869; the location the same and the building, with some changes and improvements, the same as now, twenty-six and one-half years later. Tradition tells us that when Col. Culver and his associates set the stakes to indicate the location of the building, which is diagonally across the street from where we are now meeting, they were obliged to crawl on their hands and knees through the dense underbrush to the spot selected. It was at such a time as this that Maj. Luman H. Tenney and his wife began to stir up the descendants, lineal and otherwise, of the pilgrims in Duluth to organize a Congregational church. Mr. and Mrs. Tenney were graduates of Oberlin, were earnest and warm hearted, and Mr. Tenney's business relations with Jay Cooke gave promise of some substantial help in the proposed movement; we shall see that this promise was realized. The rapid growth of Duluth seemed so certain that the plans for organizing the new church grew apace; those who hesitated because of the "lions in the way" were won over by Mr. Tenney's great persuasive powers. And now we come to the first formal gathering to discuss the question of forming a Congregational church. It was held in the rooms of the Y. M. C. A. over the office then occupied by C. H. Graves & Co. at No. 110 West Superior street, the location now occupied by W. A. Foote. The records of this meeting as it appears on our church record is worth quoting in full. "The Congregational friends of the city of Duluth assembled at the rooms of the Y. M. C. A. the 27th day of November, 1870, to consider the question of organizing a Congregational church. The meetwas called to order by L. H. Tenney and formally organized by the election of William S. Woodbridge as chairman and George Spencer as secretary. The object of the meeting was then stated by Mr. Tenney, and each person present was requested to express his views. All were favorable to the formation of a church. A motion was then made by Mr. Tenney, seconded by Thomas Dowse, that the meeting proceed at once to organize a Congregational church, which was agreed to by a unanimous vote. A committee consisting of L. H. Tenney, O. K. Patterson, J. Kimball, William S. Woodbridge and R. S. Munger was appointed to draw up a church constitution and confession of faith and covenant. A committee consisting of Thomas Dowse, E. L. Smith, George Spencer, R. C. Mitchell and O. K. Patterson was appointed to arrange for calling a council and to take other necessary steps to perfect the organization. By a unanimous vote Mr. Tenney was instructed to write to Rev. Charles Cotton Salter, of Brookfield, Mo., that it was the voice of this preliminary meeting to extend to him a call as soon as the church became permanently organized."

The new church, which chose as its name "The Pilgrim Congregational church, of Duluth, Minn.," was formally organized by council Jan. 18, 1871, twenty-five years and one week ago today. The council consisted of Rev. J. L. White, pastor of Plymouth church, St. Paul; Rev. H. A. Stinson, pastor, and D. B. Barber, delegate of Plymouth church, Minneapolis; C. S. Bardwell and W. H. Hatch, delegates from Vine street church, Minneapolis; and Rev. Richard Hall, of St. Paul, state superintendent of home missions. This gathering and all subsequent ones of the church for nearly six months were held in the west half of what was known as the Pendleton block, on the southwest corner of Superior street and First avenue west, a store room 22 by 60 feet, the use of which for these six months was given by the owner, Ira W. Pendleton, now of Denver, Col. In the evening of that day, Jan. 18, the members of the new church were publicly received, sixteen in number, as follows: Thomas C. Cain, Catherine Cochran (new Mrs. J. P. Johnson), Thomas Dowse, Mr. and Mrs. J. Kimball, Mrs. R. S. Munger, Mr. and Mrs. O. K. Patterson, Rev. and Mrs. Charles C. Salter, Mr. and Mrs. Ezra L. Smith, George Spencer, Mr. and Mrs. William S. Woodbridge, all by letter; also J. P. Johnson by profession. Mr. Tenney was called away from town by business, and he and Mrs. Tenney did not present their letters for a year. One half of this number are still residents of Duluth, and most of them are present here this evening. Mr. Kimball, now Rev. Mr. Kimball, pastor of Hope church, West Superior, and his wife, are also present this evening. Mr. and Mrs. E. L. Smith are residents of Grand Forks, N. D. Of one of that number, Thomas Cain, we have no record, three of that band of sixteen we know God has taken to himself, our beloved sister, Mrs. R. S. Munger and Mr. and Mrs. O. K. Patterson. Mr. Tenney, too, has joined the church above.

The first election of officers took place on Jan. 26, when J. Kimball and O. K. Patterson were elected deacons, George Spencer, clerk, and O. K. Patterson, treasurer. Mr. Patterson declined to serve as deacon and William S. Woodbridge was elected in his place on Feb. 2. The first board of trustees, elected Jan. 31, consisted of L. H. Tenney, R. S. Munger, O. K. Patterson, J. D. Ensign and E. L. Smith. A live church must have a Sunday school, but it was hard to see just what material we could find in the way of children, for the new church was made up of people with generally two in the family. A gray or a bald head in our congregation in those days was a rarity, for Duluth in more ways than one was young. But a Sunday school we must have, so at the close of our first Sunday morning service the school was started with eight children in attendance and three times as many adults.

Those who are at all acquainted with the first pastor of Pilgrim church, that man whom Duluth holds dear, Rev. C. C. Salter, can imagine something of the energy with which he went to work to

build up the new church. He was here, there and everywhere, and one of the first things he moved us to do was to put up a building. Everybody seemed to catch the contagion of his enthusiasm, and on Feb. 21, 1871, it was voted to secure the two lots on the northeast corner of Second street and First avenue east, valued at $27000, as a building site. We were offered lots free in another section of the city, but preferred to pay this high price and get what seemed to be the most desirable lots for our purpose. On April 1, 1871, the plans for the chapel, as it was called, were adopted, and a building committee with R. S. Munger as chairman was appointed. Early in June the building was so far advanced that a sociable and flower sale was held amid much enthusiasm, which was greatly needed to counteract the chill from the damp plaster and the cold northwester which prevailed that night. Net results of that evening were about $300 and some serious colds. On July 16, 1871 the chapel, which cost $2800, was dedicated, and while it lacked many of the modern church features, it was for seventeen and a half years very dear to those who called it their church home. Every one knew everybody else in those days, and the personal sacrifices, made cheerfully, proved the fact that we prize things in proportion to what they have cost us.

And what a host of friends we had in those days. Over a page of our register is filled with a list of gifts from friends abroad, the principal items being as follows: March 9, 1871, received the following telegram from A. B. Nettleton, Philadelphia: "Jay Cooke and other friends give $1100." The same evening a letter was received from Dr. C. L. Ives buying lot given us by Western Land association, through Luther Mendenhall, for $500. Received sixty books from American Sunday school union; 10 books from young ladies of Bradford seminary; fifty Bibles from American Bible society; three six-light burner chandeliers from Congregational church, Anna, Ill.; $114 from Congregational church, Auburndale, Mass.; $25 from Lyman band, Chicago; $25 from Miss A. Phelps, Hartford; $100 from Deacon Ezra Farnsworth, of Boston; $200 from President J. Gregory Smith, of the Northern Pacific railroad; $50 from Mr. Loomis; $50 from George L. Davis, North Andover, Mass.; $20 from Mrs. Olmstead, Hartford, Conn.; organ worth $300 from friends in Boston; communion service, consisting of tankard, four cups and two plates, also baptismal font from young ladies of Bradford seminary; communion table from J. D. Edmands; desk from Thomas F. Nixon; $50 and a lot, sold afterwards for $250, from J. D. Ray, Duluth; chandelier worth $100 from Dr. Charles L. Ives, brother-in-law of Rev. C. C. Salter, also from Dr. Ives a bell which weighed with the mountings 1200 pounds and cost, including freight charges, $365. This bell rang for the first time on Sept. 25, 1872, and was given by this church, after we had moved into our new edifice, to Plymouth church, West Duluth, in 1889.

On the first Sunday in January, 1872, ten persons united with Pilgrim church, bringing the number of resident members to forty-two. The year was one of business activity in Duluth. The congregation, drawn together largely by personal love for Mr. Salter, steadily increased, and in December of that year, the church, with a total mebership of fifty-six, voted to cut loose from the American Home Missionary society and add $200 to the salary of the pastor, making it $1700 per annum.

The year 1873 opened auspiciously, but clouds were gathering in the financial horizon, and by early fall they had overspread the while sky. On Sept. 16 the news came like a thunderclap that the banking house of Jay Cooke & Co., the financial agents of the Northern Pacific railroad, had closed its doors, and panic reigned supreme. Duluth felt the full force of the blow. Railroad work was reduced to the minimum, dock work was suspended, trains were laid off and a population of 5000 began steadily to diminish until it reached the 2500 mark. From 1873 to 1878 was a time that tried men's souls in Duluth and tested the strength of the churches.

Who, now, would imagine that the great First Methodist church had ever considered for a moment the question of uniting with the Congregational church, but such a suggestion was made and actually favored by some, though nothing ever came of it. The following memorandum in regard to this proposed union appears in the minutes of our annual meeting held Jan. 19, 1875." A long discussion as to what should be done in the matter of the Methodist church uniting with this church resulted in a committee of three being chosen to confer with a committee from the Methodist church with a view to the union of the two churches while the latter were without a pastor." Such was the stress of the times that the Baptist church was obliged to give up its services for years, and Pilgrim church united for nearly three years with our nearest Congregational neighbor, the church at Brainerd, 115 miles distant, one pastor serving both churches. In September, 1874, our annual report to the state conference showed our number of resident members to be fifty-one; number of children in Sunday school, 100; amount of benevolent contributions for the year, $125.

Through these troublous times of 1873, 1874 and 1875, our pastor, Mr. Greatheart, otherwise known as Rev. Charles C. Salter, bore up bravely, working unceasingly for the good of the church and the community, and endearing himself especially to the poor and the afflicted. In November, 1875, in order to lighten our financial burdens, he assumed charge of the Brainerd church, preaching there every other Sunday, and continued this until he resigned, nervously exhausted, on March 22, 1876, his formal dismissal occuring April 11. It was during these days, on April 10, 1876, that the church passed this vote: "Decided that this church shall continue," and at this same meeting Rev. C. A. Conant, of Amherst, Mass., was requested to preach here two Sundays, with a view to settlement. On June 15, Mr. Conant was called as pastor, Pilgrim church uniting with the church at Brainerd, as it had done during the last few months of Mr. Salter's pastorate. He was installed by council on Nov. 21, served faithfully and acceptably for over two years, resigned Aug. 27, 1878, and was formally dismissed by council which met at Brainerd, Oct. 29, of that year. The church at Brainerd felt that the time had come for them to have a minister's entire services, and this seemed to necessitate Mr. Conant's resignation.

Rev. E. C. Ingalls followed Mr. Conant, commencing work on Sept. 1, 1878, under an engagement for one year, but his health not being good, he was at his own request released on July 17, 1879, cheerfully commended by the church "as a humble and devout Christian and an earnest and faithful minister of the gospel."

After taking some time for deliberation, the church extended on Sept. 29, 1879, a call to Rev. M. M. Tracy, of Detroit, Minn., which he accepted, and he was installed on Oct. 28 following, but his pastorate continued only until Jan. 1, 1881. His house was destroyed by fire on Dec. 8, 1880, and there were difficulties between himself and his wife, which led finally to the calling of a council for his trial as a member of the church, nearly three months after his resignation as pastor. Pilgrim church had, up to this time, always been remarkably harmonious, and this harmony has existed since that occasion, but a church trial is never conducive to peace, and this was no exception. On the council was Rev. E. S. Williams, then of Minneapolis, now of California, whose sweet temper and Christian common sense were used of the Lord to restore concord and bring the vexed question at issue to a final settlement. The meeting adjourned at 1:15 in the morning, and all felt that the Lord had brought us out of a great danger. Mr. Tracy died some years ago in Kansas, the only one of our seven pastors who is dead. On Jan. 11, 1881, a unanimous call was given to our first pastor, Rev. C. C. Salter, to again assume the pastorate, and he accepted, with the understanding that no aid should be asked from the Home Missionary society, and no aid has been received from that society since that date. Mr. Salter commenced his work again among us, Sunday, May 1, 1881, a day long to be remembered, for there were tears of joy on many faces, and our hearts were filled with tender memories. But our joy was of short duration, for the Lord had other work for his servant to do. Mr. Salter's health gave way,

and on Nov. 28, 1881, under the imperative orders of his physician, he resigned his charge. And so again we were without a pastor. On April 10, 1882, the church invited Rev. J. W. Hargrave, of Brooklyn village, Ohio, to supply the pulpit for one year, from June 1, at a salary of $1000 per year and house rent. The invitation was accepted, and Mr. Hargrave remained with us for a year. The church requested him to serve another year, but he declined. During his pastorate the parsonage was built, and the system of weekly offerings was instituted. June 1, 1883, found us looking once more for a pastor, and Mr. R. S. Munger made the suggestion that as he was going to New Haven he thought he might find some young man just finishing his seminary studies, who would recognize the great work to be done in Duluth and have the courage to undertake it. Mr. Munger did find the man who, for eleven years, was the courageous, successful and beloved pastor of this church, whom we rejoice to have with us tonight, Rev. Edward M. Noyes. And what can I say that you do not already know of the work of church and pastor during these eventful years, whose record is written as "with a pen of iron and the point of a diamond." We can never forget his enthusiasm and courage, his readiness to bear burdens, his loving remembrance of the sick and the afflicted, his clear and forcible presentation of the truth. Nor can we ever forget the one whom he brought a year later to Duluth as his bride, who won all our hearts by the sweetness and force of her character. For eight years she reflected the Master's life as she went about doing His work, and then she "was not, for God took her." Mr. Noyes preached for us two Sundays, June 24 and July 1, 1883, and on July 5 the church voted with great heartiness to call him as pastor. He commenced his work on Sept. 1, and was ordained and installed on Sept. 26 following. At this date, of the 166 members who had joined Pilgrim church since its organization, only fifty were residents of Duluth; death had claimed eleven, sixty had been dismissed to other churches; and forty-five were noted as absent. Courage and hope came with the new pastor, business was reviving, and the outlook grew brighter and brighter. In 1885 the Young People's Society of Christian Endeavor was organized, one of the first in the state, Mrs. Noyes having been a member of Dr. F. E. Clarke's original society in Portland, Me. The average attendance of the Sunday school, which in 1883 was seventy-six, rose to 117 in 1884, and steadily increased. In 1886 it became clear that we needed a new building, as it was often impossible to seat all who came, and on Oct. 7, of that year, a committee of seven was appointed to consider plans for a new building and report at the coming annual meeting. This annual meeting, held Jan. 11, 1887, voted "to erect a church building, beginning within a year, to cost not more than the amount subscribed." On Feb. 3 the church appointed a building committee of five—J. W. Norton, J. F. Patton, R. S. Munger, C. H. Clague and W. S. Woodbridge. On March 17 the church instructed the building committee to adopt plans as soon as possible, and voted to sell the old church site to Munger & Markell for $14,500. They had already authorized the trustees to buy a new site. Work was commenced in May, and on Nov. 26, 1887, the exterior of the building was finished. The next day, on Sunday, at about 5 o'clock, the building caught fire through stoves put in to dry the plastering, and only the walls were left standing. It was a sad evening for us as we saw the flames bursting out through window and roof, and wrapping the spire in their lurid glow. The direct loss to the church was about $3500, but it caused a delay of nearly a year in getting into the new building, and was a sore disappointment. Nothing could be done during the winter to the blackened, ice-crusted walls, and it was not until the following May that work was recommenced. It was February, 1889, before we used the auditorium of the new building, though the basement was used for church services some weeks earlier. The total cost of site, building and furnishing was reported by the building committee as $55,828.33.

The year 1890 saw the largest additions to the church, seventy-six new members being received as compared with fifty-four in 1891 and forty-five in 1892. But the years 1890 and 1891 also brought their peculiar trials and difficulties. Our debt, funded and floating, was a burden that has not grown lighter with the passing years. The movement of population from the immediate center of town to the new residence sections took from us some of our most active workers, and tended to decrease the regular church attendance. The typhoid fever epidemic that commenced in the fall of 1890 and continued into the spring of 1891 was a severe hindrance to church work, and cast its shadow over many homes, especially that of our pastor. The Heavenly Father took to Himself little Alice Noyes, and then Mrs. Noyes was taken sick. She seemed after a while to have recovered, but the poison of the baleful fever lingered in her system. One cause of anxiety followed another, and finally, in the home of her childhood, with those nearest and dearest beside her, the evening of July 30, 1892, she passed beyond the veil. Our pastor returned to us early in November and took up the work where, five months before, he had laid it down.

The report of the clerk at the annual meeting, Jan. 17, 1893, showed a total membership of 364. At this meeting it was voted to undertake the raising of $5000 to purchase a site for a new Congregational church in Endion division. The outgrowth of this movement is the Morley church in the eastern part of the city. In the fall of 1893, Mr. Noyes received an urgent call to the Central Congregation church of Jamaica Plain, Mass., and the inducements for him to go were very strong. But we felt that we could not spare our pastor, and in a full meeting of the church on Nov. 9, we endeavored to express our appreciation of his work, and pledged to him anew "our love, our sympathy and our prayers." On Nov. 19 Mr. Noyes read to the church a touching letter announcing his determination to decline the call to Jamaica Plain, and the decison was received with great joy.

But before many months of 1894 had passed Mr. Noyes could not resist the conviction that his health imperatively demanded a change. His physician advised hih so strongly to that effect that when a call came to him from Newton Center, Mass., in July, '94, he felt it was best to accept it. On Aug. 5 he read his letter of resignation, which the church, with the deepest regret, accepted and by a council called on Aug. 15 he was dismissed, to take effect Sept. 10. The resolutions passed by the church Aug. 16 were intended to express as far as words could do so, how deeply our pastor had endeared himself to us during eleven years of loving service. His farewell sermon on Sept. 9, and the farewell reception on Sept. 21, will long be remembered by Pilgrim church. Before us again was the task of finding a pastor, and after some months of earnest seaching the church gave a hearty call to Rev. C. H. Patton, of Westfield, N. J. This is not the time nor the place to say the kind things that are in our hearts about our present pastor and his wife. That they have made sacrifices in coming to us we know; that sickness in the pastor's family and in the church and community has added greatly to difficulties of the work we are sure. But we rejoice in our pastor's courage and patience and hope; we are certain that he has come among us in the name of the Master; we have learned to love him, and we know that if we, his people, are faithful, great blessings are in store for us.

Thus ends the history of twenty-five years as the records have given it, but the church records do not recount the willing sacrifices that are made for a beloved church. Especially would we mention the faithful work of the women of the Pilgrim church during this quarter of a century. Surely time would fail me in telling what they have done; for without their earnest and unselfish devotion Pilgrim church would have been long ago only a memory.

Gladly also would we mention many other matters connected with our church life; the addition of the chapel, through Rev. Mr. Salter's efforts in 1875; the farewell reception given to Mr. Salter, when the whole town felt that a friend was leaving them; the call to Rev. R. A. Beard, then of Brainerd, on Dec. 18, 1881, the only call which has been declined; the meeting in our old building on Sunday when our new edifice was a shoking ruin; the little Pilgrim kindergarten, Mrs. Noyes' legacy to the women of the church, which was maintained until the board of education took up the work; the active and faithful workers who have transferred their fabors to other churches, Rev. and Mrs. Kimball, Mr. and Mrs. Carpenter, who are with us this evening; Mr. and Mrs. E. L. Smith, the Misses Hopkins, W. H. Hatch, Mr. and Mrs. Fish, Mr. and Mrs.

J. M. Anderson, Mr. and Mrs. Hunt, J. F. Patton and many others.

Dear brothers and sisters of Pilgrim church, this night is one that recalls precious memories to us all and especially to those who for years have here worshipped God. Some of us look back through the vista of a quarter of a century and our hearts are stirred within us. We recall the blessed dead, who have died in the Lord, some in the flush of young manhood and womanhood as Edward Munger, Frank Russell, May Peck, Julia Richardson, Lucretia McPherson, Bertha Brigham; some who had entered more fully into the cares and duties of life as Mrs. Eddy, Mrs. Noyes, Mrs. Mabel Field, Mrs. Warner, Mrs. Treffry, Mrs. Stanford, Z. T. Haris, J. J. Gilbert, W. J. Dunoon; others who for a longer time had borne life's burdens, as L. H. Tenney, J. J. Barnes, O. K. Patterson and his wife, Mrs. A. N. Peach, Mrs. Sutton, Mrs. Auld, Mrs. Beckman, Deacon A. H. Fish, Lucien J. Barnes; others still who could look back on long lives spent in the Lord's service, as Mrs. Munger, Mrs. Woodbridge, Mrs. Foster and Deacon F. A. Richardson.

We recall those children and young people of the church and Sunday school given to God by believing parents, whom He in love took to Himself, Alice Noyes, Helen Norton, Bert Chapman, Max Wirth, Luther Palmer, besides many still younger whom aching, yet trusting hearts recall tonight.

Dear friends, we have lived this evening for a brief hour in the past; how natural that for a moment we should seek to glance into the future. Over it God graciously draws the veil, but bids us hope. Whatever the future has in store for us, either of joy or sorrow, we know that it has peace if we will only take it from the loving Christ, for He has said "Peace I leave with you, my peace I give unto you." And sometime, somewhere, in God's great universe shall come to pass what St. John saw in wonderful vision—the holy city coming down from God out of heaven, when we shall hunger no more, neither thirst any more, neither shall the sun light on us nor any heat, for the Lamb which is in the midst of the throne shall feed us,

Wm. S. Woodbridge.

Jan. 25, 1895.

PILGRIM CHURCH, DULUTH.

ANNIVERSARY NOTES.

In the last issue of the Visitor we told in some detail what we were going to do at the anniversary exercises. Well, we did it; and perhaps nothing else need be said. Everything passed off as planned, and very smoothly at that. If anyone wants to know the secret, it is to be found in the faithfulness and efficiency of the committees, of which it took five to arange the exercises.

The general committee consisted of Mr. Woodbridge, Ward Ames, Judge White, Mrs. McGonagle, Miss Noyes, and the pastor. They had just one meeting. Early in December they laid out a general program and appointed subsidiary committees on finance, decorations, portrait of Dr. Salter and invitations. The portrait committee, of which W. C. White was chairman, got to work at once, almose before the people at large knew there was to be an anniversary. In two days the money was collected and in ten days David Erickson was chosen as artist and was at work. M. W. Bates was chairman of the committee on invitations, and soon had in print a provisional program with an invitation attached, which they sent to many former and absent members. These were also used in the same way by the people at large. The work of securing and filling a church photograph album was also given this committee. Mrs. Barnes had charge of this special work. The beautiful album, costing $20, but worth much more, is now on exhibition, and contains the faces of nearly all who have served the church as officers since it foundation.

The finance committee, headed by Mr. Clague, secured about $60, which defrayed all the incidental expenses of the anniversary. The sinews of war were never obtained more promptly or completely.

E. W. Matter is responsible with his helpers for the beautiful and tasteful decorations in the church. Never has the church looked more beautiful.

Now for the exercises. Which was the best? It would be hard to say, because they all were as good as possible and each different. We had a fine start Saturday night with a full church and delightful addresses. Mr. Woodbridge did a marvelous thing in condensing so long a history into a half hour, and yet having it rich in pleasantly told tales. We publish it in full, and let every Congregationalist in these parts read it, for it tells the story of how we began at the head of the lakes.

Mr. Patton introduced Mr. Noyes by remarking that a physician always remembers with pleasure his first patient—if the patient lives. Mr. Noyes returned to find his first patient not only living, but lively. The former pastor whose monument, Mr. Patton reminded the people, was all about them, responded very happily. As did also Dr. Salter when the fine portrait in sepia was uncovered by Mr. White, after a neat speech, which touched all hearts. The doctor was brimfull of happiness and good humor. There was only one other man whose smile could equal his during the anniversary week and that was Deacon Woodbridge.

Mr. Kimball seemd like an old pastor and was given place alongside of them on the first evening.

It must have been the huge audience on Sunday morning that started the wave of enthusiasm which swept higher and higher, and which is still rolling on. It was a splendid tribute to the church and to Mr. Noyes. His sermon was most happily chosen from Heb. 6: 11-12, was tender in references to the past and full of inspiration for the future.

Nearly as large a house greeted Dr. Ingersoll in the evening and listened to his eloquent and stirring words on the making and paying of vows unto the Lord.

Taken altogether that Sunday has not had its like. It was a red letter day in our annals.

Tuesday evening was fellowship time. The arrangement of the supper tables in a hollow square was exceedingly pleasant. Inside at smaller tables sat the ten charter members and the guests. The supper arangements were perfect and reflect great credit upon the ladies, who, under the lead of Mrs. McGonagle, did the work. It will be impossible to mention the eight speeches which followed supper, except to say that all were bright and helpful, giving a delightful exhibition of denominational fellowship.

After the tables had been removed half an hour was spent in Sunday school reminiscences by Superintendents Mrs. Woodbridge, Mr. Woodbridge, Mr. Matter, Mr. Brace and Mr Hawkes. Then came the adjourned annual meeting and the reading of reports. These were a very practical closing of the special exercises, and perhaps the ending could not be improved, as they all breathed an air of prosperity and hopefulness. The year past had been hard, but the time had been redeemed by hard work. On Thursday a quiet hour of prayer and tender memories was spent, many present telling of what they owe to Pilgrim church.

The total effect of the anniversary has been to fill the church with new enthusiasm. We have been rendered intelligent as to our past; we appreciate the faithful work of those who have labored before us; we have been lifted up immeasurably, and are now reaching out to the future.

Do You Want.....

Artistic Printing or Lithographing?

Are You in Want of

Wedding Invitations?

—GO TO—

CHRISTIE & COLLIER,

16-18 E. Michigan St., Duluth.

TELEPHONE 362.

MISSIONS

The Seventieth Anniversary of the Congregational Home Missionary Society.

An Eloquent Address Delivered By Rev. C. H. Patton of Duluth.

Presents the Opportunit[y] Here Offered For Missionary Work.

New Haven, Conn., June 4.—The seventieth anniversary of the Congregational Home Missionary society was held here last evening. After an address by Secretary Choat, Rev. C. H. Patton, of Duluth, spoke on behalf [of] Minnesota. Mr. Patton said:

I am glad to follow such an inspir[ing] address as that of Secretary Choa[t], especially as he calls emphatic atten[tion] to the home missionary oppor[tunity] of Northern Minnesota. It wa[s] in obedience to the call of these oppo[r]tunities that a year and a half ago I settled in Duluth, the key to the northern half of the North Star state, and to an immense territory beyond. If yo[u] will look at a map of Minnesota yo[u] will see that Lake Superior is in th[e] shape of a great hand, with the index finger pointing to Duluth. That finger proved as irresistible to me as the hand of the man of Macedonia to the Apostle Paul. With this difference, however, when Paul crossed the Aegean sea, he found that it was not the hand of a man, but of a woman. In Duluth the man is all predominant—the man of business who has come from the East and the farther West and the South, seeing the rare opportunities of the most western port on the great lakes. At a banquet given in Duluth some time ago the business men were addressed by one of their number, who began his remarks by saying: "When God Almighty, in the exercise of His creative Omnipotence, dashed from the hollow of His hand the sparkling waters of Lake Superior He meant business." This may not be a fair specimen of Western eloquence, but it does indicate the sentiment which draws men of business to our part of the country.

Let me, before proceeding farther, define more exactly what part of the country we are in. In starting for Duluth I supposed I was going to the Northwest. But when I reached Chicago I found the people there considered that the Northwest gathered about the lower end of Lake Michigan. In St. Paul and Minneapolis they were equally certain that the Northwest was the territory immediately tributary to the Twin Cities. But this was nothing compared with the vehemence of the claim of Duluth to be the sole owner of all Northwestern territory. Then soon after arrival, the news came that the Northwest was on the Pacific coast, in the region of Seattle and Portland. In my bewilderment, I concluded to box the compass until I came to some quarter where I could rest secure. So I began: "N., N. by W., N. N. W.," and there I stopped, saying to myself, "That is where we are; to us belongs the North, North West." And it was not long before I found that our part of the country and more especially our part of the state of Minnesota deserved a title all her own by reason of developments scarcely equaled in the history of all the great Northern and Western regions. Let me indicate briefly some of the movements of population in Northern Minnesota.

The southern half of the state, with its rich farming lands, is nearly as well built up as Ohio or Illinois. Everything is prosperous down there. They have felt no hard times. The northern half of the state, however, is practically new territory, so sparsely settled that there has been room for a great tide of immigration of late. The immigration during the past year has been larger than for any year since 1886. You will probably be surprised to know that the government land offices at Crookston, St. Cloud and Duluth report nearly double as many homestead entries in 1895 as in any previous year. When we come to inquire of the railroads the flood of recent immigration appears even more marked. The land commissioner of the Great Northern railroad system writes me that the various railroads having land grants have sold in 1895 three or four times the amount of land disposed of in the year previous. An interesting fact as to this immigration is that it is not made up of foreigners to any great extent, but is largely of our native people. They come from all parts of the country, but more especially from Kansas, Nebraska, Iowa, Illinois and Wisconsin. Of late there has been a considerable immigration from the manufacturing centers, and especially from those of Pennsylvania. This is to be exeplained in this way. When the panic came in 1893 there were thousands of laborers in manufacturing companies thrown out of employment who had laid by money in savings banks, not a few also owning their own homes. They have held on hoping for the revival of manufacturing or through inability to sell their homes. But with the continuance of the depression in business they have seen their savings rapidly dwindling. These men, now in middle life, were for the most part raised on farms. And now they argue that while they have any money left it will be wise to buy a little land or take out a homestead and go to farming. Twenty-five years ago Sir Thomas Hughes recently gone to his reward, raised the cry in behalf of the suffering laboring men, "Back to the soil," and it was with this in mind that he instituted the co-operative farming community in Tennessee. This cry is now being taken up by the laboring men themselves. Thus God is making the financial depression to work good to thousands in the way of correcting unhealthy social and economic conditions. Thus the cities are in a measure being relieved of their over-crowding. Thus a new and rich part of the country is being developed, and thus the Congregational Home Missionary society finds one of its grandest opportunities.

Another movement of population in our North Northwest it that of the great iron region, seventy-five miles north of Duluth. Within three years this has become the greatest iron producing region in the world. High grade Bessemer ore lies in great beds almost on the surface of the ground, and so soft in many places that it is mined with steam shovels. Last year the two leading companies spent $6,000,000 in developing and carrying on their mines. New mines are being opened rapidly, and towns are springing up like mushrooms. On the St. Louis river back of Duluth is a mighty water power which is bound soon to be turned into electricity and the electricity applied to the reduction of iron ore and to sundry industries. We think we have the seat of a future great manufacturing center at the head of the lakes. In the meantime wheat is being shipped as from no other port. Between 8,000,000 and 9,000,000 bushels were shipped during the first two weeks of navigation this spring. Add the lumber and iron ore going out, and the coal and the other products of the East coming in, and you see the meaning of that index finger pointing to the North Northwest.

Let me mention one other section. One hundred miles to the north of the iron ranges is the Rainy Lake gold country, just beginning to open up. It may or it may not prove to rival Cripple Creek, but what I am sure of is that the explorations in the extreme north of the state will result in settlers developing that region for agriculture, lumbering and fisheries. Last fall I paddled in a birch bark canoe for 200 miles through those northern waters emptying into Hudson's Bay. I found a river flowing north along the state line as large as the Mississippi at St. Paul, and with falls at the foot of Rainy Lake as fine as those which have made Minneapolis the great flour center of the world. I noticed that the American bank of that river was wild forest land, but that the Canadian side was entirely occupied with productive farms, and has been for twenty years. The reason is that on the American side the immense Red Lake reservation stretches to the Lake of the Woods. But now the vacant parts of this reservation are being thrown open, and crowds of settlers are pressing in as in Oklahoma a few years ago.

Brethren, you see these three lines of opportunities: The general immigration from the manufacturing centers, the development of the Iron Range towns and the opening of the Red Lake reservation. These, to my mind, mark the Northwest as offering the very best home missionary opportunity in the country. Secretary Choat has well said, that it amounts to the settling of a great region as large as the state of Ohio. What are we doing to enter into these new fields? Nothing practically in the way of new work. We have two missionaries on the iron range. One has just begun. One of them shut up a saloon, a gambling den and a variety theater of the vilest kind at one stroke by buying them out and turning the place into a Congregational church. The saloon is now a reading room, the gambling den a lodging place, and the theater a meeting house. Within stone throw, however, of this institutional church are ten saloons. We have a new little work started in the Leech Lake region. We have three home missionary churches in Duluth of several years' standing, a line of scattered outposts along the Northern Pacific, and this is all. We are utterly unable to undertake new work, and these great openings staring us in the face, and these new communities are left to the gospel of the saloon, the brothel and the gambling hell. One year ago the society cut down our appropriation $1000. The cheering news just reaches us that this reduction must be continued for the current year. Imagine how this strikes us out there. We cannot help feeling that the index finger pointing to our grand opportunities is also a finger of shame pointing to the lethargy and selfishness of our churches in leaving these new villages without the gospel.

Let me say, as one who has lived East and now has moved West, that the East must keep on helping the West, and especially the North Northwest for some time to come. It is your Eastern capital which is building up our cities and towns. Yours are the mines, yours, to a large extent, the factories and mills. Eastern men receive the dividends of our prosperous companies and the interest from our mortgages and bonds. The rental from our great office buildings goes East every month. When our fair city of Duluth was last winter stricken with a fearful epidemic of fever it was through foul water sold us by a company whose stock and whose bonds were owned in New York, and whose manager was more concerned for the dividends and interest of his employers than for the lives of his neighbors. I mention this, not because there is any ill feeling towards the East. There is not, but only deep gratitude for the capital which has built up our churches and our colleges. But since we are owned so largely by Eastern men, naturally we must look in that direction for help. In the meantime we will work and we will give to our utmost ability and trust that you will supplement our efforts. In behalf of my brethren in the field I lay this great North Northwest region upon the constituents of this society, and pray you to see your opportunity.

"THE HOLY CITY."

Oratorio Society's Concert at Pilgrim Church.

The first concert of the Oratorio society was given last evening at Pilgrim Congregational church, and was a complete success. The church was filled, almost crowded, and the people were generous with their applause and thoroughly appreciated the fine production.

Gaul's cantata, "The Holy City," was sung, and in selecting it Mr. Drake chose wisely. The music, although stately and serious in character, is not labored and too heavy for popular appreciation. It would be hard to find a cantata so well calculated to please both the artistic and popular senses.

The chorus work was fine, and moved with that smoothness and ease that comes only through thorough and efficient training. The ensemble was grand and completely filled the large auditorium.

Mrs. Sue Farrington Snapp sang the soprano airs, and her clear and ringing voice was heard to excellent advantage. In the concert following the cantata she sang Guonod's "Light of Heaven," a brilliant composition, Professor Oelschlagel playing a violin obligato. She was given great applause. Miss Mary Bradshaw was the contralto, and made a fine impression. She has a full mellow voice and sings with excellent sympathy and feeling. She took the alto airs, and also sang Dudley Buck's "Salve Regina," and was received enthusiastically. Mrs. Snapp and Miss Bradshaw were heard in a duet, "They Shall Hunger No More," one of the most beautiful of the cantata.

Mark C. Baker took the tenor airs, and his excellent singing added greatly to the general success. He sang as a solo, "Sancta Maria," by Faure, and received a large share of the favors manifested by the audience. F. M. Stephenson sang the bass part, and was in excellent voice. The solos seemed to be particularly adapted to his voice, and brought out its most pleasing qualities. He sang with great power and feeling, and was warmly applauded. "The Heart Bowed Down" was his number in the program, following the cantata, and he sang it very effectively.

To Arthur G. Drake belongs the greatest credit for the success of the concert. He has worked with untiring persistence and energy to make it what it was, and can view the result with pride. Mrs. John Loman was the organist, and assisted materially in the general success.

Minnesota.

DULUTH.—*Pilgrim.* The return of [...]
the opening of the autumn campaign [...]
celebrated by a "fall reunion," whic[h ...]
attended. The program of informal [...]
music proved highly entertaining [...]
Among other speakers was Rev. H. A. [...]
The Congregationalist, who also pre[...]
The pastor, Rev. C. H. Patton, has ins[...]
plan for securing the attendance of c[...]
morning service and also for filling t[...]
A prize is offered to all those who att[...]
ing service every Sunday in the year, [...]
ing kept by tickets which are punch[...]
service. The older children are mass[...]
pews (with guardians) where they g[...]
and pleasant aspect to the audienc[...]
children have entered for the prizes [...]
lowed to make up unavoidable absen[...]
attendance. This church will enjoy [...]
the American Board through the rep[...]
egates appointed two weeks in adv[...]
the expectation that they can attend [...]
but that they will read up about the [...]
Toledo dailies and the religious pre[...]
people the benefit of their informati[...]

CONGREGATIONAL FELLOWSHIP MEETING

HOPE CHURCH, WEST SUPERIOR, WIS.

.....Cor. 19th St. and Wyoming Ave.....

FRIDAY, FEBRUARY 14, 1896.

****

AFTERNOON 4 O'CLOCK.

Devotional Service.

The importance and Success of Junior Endeavor Societies.....Miss Drew, Duluth

Church Machinery and its Use.....Rev. J. R. Smith

Christian Loyalty.....Rev. W. N. Moore

Church Finances.. ..Mr. G. W. Keys, New Duluth

General Discussion on Above Topics.

Intermission and Supper.

EVENING 7:15 O'CLOCK.

Opening Exercises.

Fellowship Promoted in Our Churches Through C. E. Societies .....Mr. Russell, West Superior

Benefits Gained from the Study of the Life of Christ.....Mr. W. W. McMillan, Duluth

The Y. P. S. C. E.....Mr. Schulze, Duluth

The Adaptability of Congregationalism to Church Work.....Rev. W. W. Newell

The Real Power of the Christian Church.....

.....Rev. C. H. Patton

Churches and Ministers Participating.

Pilgrim, Duluth, - - - - - Rev. C. H. Patton
Plymouth, West Duluth, - - - -
Mayflower, New Duluth, - - - - Rev. W. N. Moore
Morley, Duluth, - - - - - Rev W. W. Newell
Pilgrim, West Superior - - - - Rev. J. R. Smith
Hope, West Superior, - - - - Rev. J. Kimball
Rev. C. C. Salter Rev. J. H. Nason

Each church is urged to send a large delegation. The delegates are expected to bring basket suppers and to attend both sessions if possible.

MARCH

Fellowship Meeting

WILL BE HELD WITH

Morley Church,

20th Avenue East and Superior Street.

WEDNESDAY, MARCH 4th,

1896.

AFTERNOON.

4.00. **Devotional Services,**

REV. J. KIMBALL.

4.30. **Mothers' Session,**

R. W. MARS Presiding.

3 Minute Reports

From S. S. Superintendents.

4.50. **3 Minute Reports**

From Junior C. E. Superintendents.

5.10. **How to Teach Children Bible Truths,**

REV. C. H. PATTON.

5.30. **Heredity,** DR. C. C. SALTER.

5.45. **Question Box and Discussion,**

Led by REV. C. H. PATTON.

6.00. **Adjournment for Supper.**

EVENING.

7.30. **Praise Service,** REV. W. N. MOORE.

7.45. **Congregationalism and Civil Liberty,**

REV. J. R. SMITH.

8.05. **Cuba, a Contrast,** JUDGE S. F. WHITE.

8.30. **Congregationalism,** DR. G. H. HUMASON.

Churches Participating.

Pilgrim Church,	Duluth
Plymouth Church,	West Duluth
Mayflower Church,	New Duluth
Morley Church,	Duluth
Pilgrim Church,	West Superior, Wis.
Hope Church,	West Superior, Wis.

Pastors and Guests.

Dr. C. C. Salter.	Judge S. F. White.
Dr. G. H. Humason.	Rev. Mr. Nason.

Christian Endeavor Lecture Course,

PILGRIM CHURCH. 1896.

April 14—Rev. T. H. Cleland, D. D., "A Peep at the Other Side."
April 28.—Rev. C. H. Patton.—"Where to Find Gold"
May 12.—Prof. A. J. Woolman, "Mexico," with Stereopticon.
May 26.—Entertainment.

EIGHT O'CLOCK.

Single Admission, 15 Cents.

AFTERNOON.

4.00. **Devotional Services,**

REV. J. KIMBALL.

4.30. **Mothers' Session,**

R. W. MARS Presiding.

3 Minute Reports

From S. S. Superintendents.

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Plymouth Church,	West Duluth
Mayflower Church,	New Duluth
Morley Church,	Duluth
Pilgrim Church,	West Superior, Wis.
Hope Church,	West Superior, Wis.

Pastors and Guests.

Dr. C. C. Salter. Judge S. F. White.

Dr. G. H. Humason. Rev. Mr. Nason.

EASTER FESTIVAL.

Pilgrim Congregational Church Sunday School.

REV. CORNELIUS H. PATTON, Pastor,
THERON H. HAWKES, Superintendent,
ARTHUR G. DRAKE, Musical Director.

Easter Sunday, 7:30 p. m.,

1896,

DULUTH, MINN.

ORDER OF SERVICE.

Orchestral Prelude, - - Pilgrim Orchestra

The Prophesy:

SUPT.—From that time began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

SCHOOL—If any man would come after me, let him deny himself, and take up his cross, and follow me.

SUPT.—For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it.

SCHOOL—Verily, verily, I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

Carol, There is a green hill far away.

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.
We may not know, we cannot tell
What pains he had to bear;
But we believe it was for us
He hung and suffered there.

He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by his precious blood.
There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven, and let us in.

Oh, dearly, dearly has he loved,
And we must love him too,
And trust in his redeeming blood,
And try his works to do.
For there's a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

The Story of Easter.

Matt. 28: 1-7.

RESPONSE.

The strife is o'er, the battle done:
The victory of Life is won:
The song of triumph has begun,—
Hallelujah!

Matt. 28: 9-10.

RESPONSE.

The three sad days have quickly sped;
He rises glorious from the dead;
All glory to our risen Head!
Hallelujah!

Matt. 28: 16-20.

RESPONSE.

Lord, by the stripes which wounded thee,
From death's dread sting thy servants free,
That we may live and sing to thee,
Hallelujah!

Prayer, by the Pastor.

Carol, Welcome, happy morning.

Welcome, happy morning!
Age to age shall say;
Hell to-day is vanquished,
Heav'n is won to-day!
Lo! the dead is living,
Lord for evermore!
Him, their true Creator,
All his works adore!

Earth with joy confesses,
Clothing her for spring,
All good gifts returned with
Her returning King:
Bloom in ev'ry meadow,
Leaves on every bow,
Speak his sorrow ended,
Hail his triumph now.

REFRAIN—

Welcome happy morning!
Age to age shall say;
Hell to-day is vanquished,
Heav'n is won to-day!
Lo! the dead is living,
Lord for evermore!
Him, their true Creator;
All his works adore!

Months in due succession,
Days of length'ning light,
Hours and passing moments,
Praise thee in their flight:
Brightness of the morning,
Sky and fields and sea,
Vanquisher of darkness,
Bring their praise to thee.

Exercise, "The Wondrous Cross," - By the Junior Christian Endeavor

Carol, Down from their home on high.

Down from their home on high,
Down thro' the starry sky,
Angels descending fly,
While the earth shaketh;
Roll they the stone away
From where the Saviour lay—
Out into glorious day
His way he taketh.

REFRAIN—

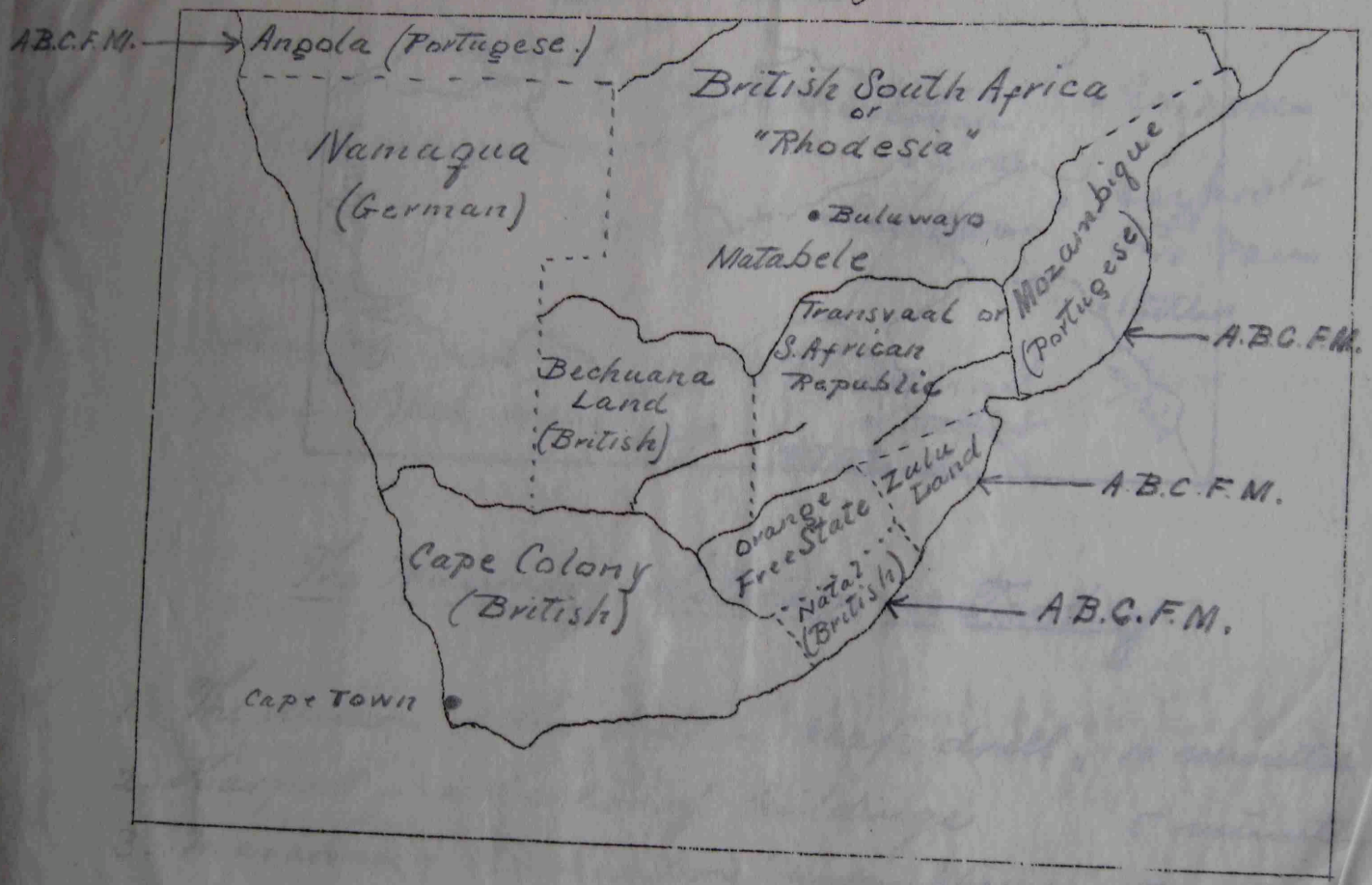
Loud hallelujahs!
Loud hallelujahs!
Our risen Saviour,
To thee we sing:
Hallelujah! Hallelujah! Hallelujah!

He from the grave is gone,
Treading the way alone;
Death now is overthrown
By his endeavor!
Where is thy victory,
O Grave? and where shall be,
O Death, our fear of thee?
Vanished forever!

Sing we thy praise for aye,
Who washed our sins away;
Unto thy name alway
We shall be singing:
Far down the tracts of time,
Shall every earthly clime
Join in the song sublime,
With praises ringing!

Exercise, "The Cross and the Resurrection," - By the Primary Class

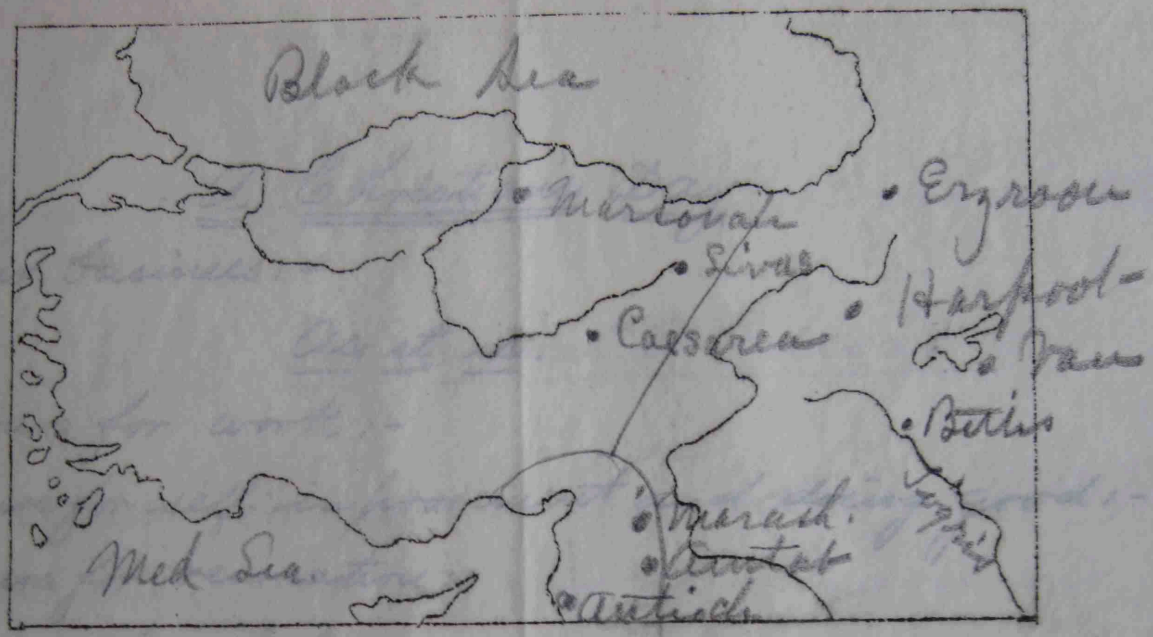
South Africa. To be filled in.



The Wars in Africa and the Kingdom of God.

Mimeograph Work used in Prayer meetings and for Collections.

Feb. 13 '96



The Missionary Situation in Turkey.

1. The division of the field — Map drill, 10 minutes.
2. Harpoot — destruction of buildings 5 minutes.
3. Marsovan — Reading from "Modern Missions" 5 minutes.
4. Under fire at Marsovan — a letter. 5 minutes.
5. News from everywhere: 10 minutes.
6. Review.

Mimeograph Work used in Prayer meetings

CARLTON COLLEGE
WINDOM INSTITUTE
EDUCATION SOC'Y
MARCH 22, 1896.

Pilgrim Church. Pastoral Letter.

$75 For Christian Education.

It is to be divided between Carlton College and Windom Institute, in our own State, and the "Student Aid Fund" of the Cong'l Education Society. It would seem small to send them less than $25 apiece. Last year we gave $64 to the Education Society alone, and the offering was made on an exceedingly stormy Sunday.

Let the women as well as the men contribute, and of course the children, as this is our only offering for this cause. If there is any one thing we stand for as Congregationalists, it is Christian Education.

March 20, 1896. Cornelius H. Patton.

Mimeograph Work used in Prayer meetings and for Collections.

THE CITY.

APPEAL FOR SUCCOR

Sympathizers With Armenia Call on the President to Act.

MEETING WAS AN EARNEST ONE

And Many Stirring Remarks in Behalf of Armenia Were Made.

At Pilgrim Congregational church last evening the Armenian question was brought forward in Duluth in a most effective manner. A large audience listened with attention to the speakers who dwelt eloquently upon the cruel wrongs which are perpetrated so systematically by the barbarous Turks upon the peace loving, progressive Christian Armenians.

She speakers were Rev. C. H. Patton, Colonel A. A. Harris, W. C. White of Duluth and D. K. Varzhabedian of Washington, D. C. The last mentioned gentleman is a native of Armenia who naturally sympathizes deeply with his oppressed people. Rev. Patton opened the meeting by prayer and a few remarks touching upon the antiquity of the Armenian people and their early embrace of the Christian religion.

"Abraham was first of all an Armenian before he was a Jew," said the pastor. "The Armenians were the first to accept the Christian faith and have continued to this day believers in the Lord Jesus Christ. The Armenians are the thrifty, energetic commercial class of the Ottoman empire. They are superior intellectually and in a business way to the Turks. The massacres of these defenseless Christian people have been made possible by the peculiar balancing of powers. The question is, what are the Americans going to do about it?"

Rev. Patton read a letter from a missionary, descriptive of one of the massacres, which had been written to a friend in New York.

Mr. Varzhabedian was introduced. As this gentleman was a representative of the Armenian people much interest attached to him under the circumstances.

"I desire to express my heartfelt appreciation of the noble and sympathetic feeling which this audience speaks by its presence for my persecuted people," said Mr. Varzhabedian.

"Armenia was once a powerful and glorious nation, today it is a silent and almost deserted waste. The once cultivated fields are neglected, towns have been destroyed, and the sacred blood of innocents, who have done nothing more terrible than to worship God, has been shed like water. The soil of Armenia has been made sacred by 16 centuries of strict adherence by her people to the Christian religion and by the blood of thousands of martyrs.

The speaker laid the blame for the Armenian massacres to England's door without reservation. He explained that she had broken treaty obligations, which made it possible for the Turk to pursue uninterrupted his murderous career.

Col. A. A. Harris was the next speaker, and he said that if it were not for peanut politicians the massacres in Armenia would have been ended sixty days ago, as England had intended sending a fleet to Constantinople, but the Venezuelan incident had caused the idea to be abandoned.

"The White squadron at anchor opposite Constantinople or even a word from congress and the president would stop the massacres," said Col. Harris. "Neither England, France, Germany nor Russia dare say a word for fear of disturbing the balance of power, of which we hear so much."

W. C. White, the next speaker, disagreed with Colonel Harris, in that he did not believe England had ever intended to send a fleet to Constantinople. The speaker referred to the studius disregard by England of the Berlin treaty.

Referring to the Chicago resolutions addressed to the czar of Russia and the St. Paul resolutions addressed to congress calling upon that body to send a message backed by threats to the sultan, Mr. White said that he did not approve of them. He said if the powers saw fit they might combine and the United States could do nothing. He advised a more diplomatic course and presented the following resolutions which were unanimously adopted by a rising vote:

The preamble recites the causes which have led up to the atrocities, and then the resolutions declare:

Resolved, That the time has come for our government to reassert to the world her faith in those principles of liberty of conscience and equal benefits of the laws upon which our nation is founded and to secure which in Turkey was the special object of the treaty of Berlin; and be it

Resolved, That to this end we urge upon the president of the United States in accordance with the spirit of the concurrent resolutions of congress:

First—That we make immediate demand upon the porte for the fullest protection and security of American citizens in Turkey and for redress for injuries to persons or property.

Second, that he further inform the porte that the government of the United States is prepared to enforce such demands whenever means are necessary;

Third, that he despatch at once to Constantinople a sufficient naval force to secure attention to and compliance with our just demands.

Fourth, that he offer to the great powers and especially to Great Britain and Russia the active co operation and support of our government in any attempt which they or either of them shall make to secure for the Armenian survivors the equal rights and protection which are theirs by divine law and are due them under guarantee of the treaty of Berlin and subsequent assurances from Great Britain and Russia.

Fifth, that if for any reason it shall seem unwise or impossible for the great powers to act, he offer to the powers on the part of our government and in the name of humanity to guarantee to Armenia justice and protection, asking the powers for their endorsement and co-operation in the enforcement of such guarantee."

The resolutions will be forwarded at once to Congressman Towne. A collection was taken up for the benefit of the Armenians and the "Holy City" will be repeated to raise funds.

TO MAKE A PROTEST.

Duluth Will Denounce the Armenian Massacres in Vigorous Fashion.

Tomorrow evening at 7:30 a platform meeting will be held in Pilgrim Congregational church to lift up a voice of American protest against the continued butchery of Armenians by Turks and Kurds. Sympathy, verbal and practical, will also be expressed for the survivors of the horrible massacres, who are now dying of starvation by the thousands, having been despoiled of all their possessions. Mr. Varzhabedian of Washington, D. C., a native of Armenia, who has been conducting a rug sale here the past week, will be present to give information as to his country and the causes of the awful outbreak upon his people. He is as yet ignorant as to whether his own family have fallen victims to the Turkish barbarians. Col. A. A. Harris, Wm. C. White and Rev. C. H. Patton are the other speakers. America cannot keep silent longer over these, the most horrible butcheries ever perpetrated, without denying her boasted love of liberty.

Simultaneous meetings will be held tomorrow in nearly all the churches in Chicago. Duluth will doubtless fall in line and Pilgrim church be crowded Sunday night. Resolutions will be sent to Mr. Towne to present to the president urging him to act decisively upon the congressional resolutions introduced by Senator Cullom.

IN THE EVENING.

The church was again crowded in the evening and the service was beautiful. The choir, as in the morning, rendered a special program. The Scripture reading was led by Rev. Jere Kimball, of West Superior, and he also made the prayer.

Rev. C. H. Patton, the pastor, made a brief address on the questions, "Where Are We, and Who Are We?" He described Duluth's location as the most northern point of the Northwest, at the head of the great Mississippi valley, which is rapidly becoming the center of population. He pointed out the great responsibility devolving on the members because of this and of the great advantage ground which it gives them.

The sermon was by Dr. E. P. Ingersoll, of St. Paul, who has several times been heard here. His sermon was a powerful and impressive one.

Dr. Ingersoll, in opening, extended greetings from Park church in St. Paul, and many other people of the Saintly City. He said the thought came to him in thinking of the event which Pilgrim church is celebrating, "Thank God for the privilege, what are you going to do with it?" He chose his text from Psalms lxxvi. 11, "Vow and pray unto the Lord your God." He said in substance:

"A pledge made in a loyal heart for something sweeps the horizon of time and eternity. Nobility of character is never without a pledge, and keeping a vow is the measure of manhood. No man has the right to say 'on my honor' who shrinks or shirks from pledges, or who does not make a pledge as in the sight of God above us. I say to members of this church and to all who never made a vow to make it now and pay it unto the Lord your God. Prominent among the vows I would have you think of this evening is the vow to God in one's own soul. Give public expression to it, make a specific vow, like the Christian Endeavor, and let it extend through all your life—religious, business and social. Truth is heaven's first born, and honor is her mother. Both have to do with keeping pledges. A man's word should be as good as his bond. Honor stands for everything in the business life, why should it not in higher things?

"I do not know who your candidate for mayor is, but will you vote for him if he does not tell you what he will do. No, sir, and not only will you require that he make a pledge, but you must have confidence that he will keep it. Making a vow is pledging that you will walk in the highway of right and not go out of it. The text contains a command, an appeal to you to vow unto the Lord now, whether you have before or not. Some will claim that the plea is of a duty, is a whip and a scourge, and say that love should prompt us to pay unto the Lord. Love is beautiful and sublime, but it is not enough. If we all were to wait for love for doing duty the church would be barren. In the way of duty you find the heart for duty.

"I appeal to you to stand by the work, he incentive forces doing the work of God in a grand and noble manner. As I looked at you here last evening I felt that Dr. Salter was the Abraham of this Israel, that Brother Noyes was the Moses who led you out of the Egyptian darkness, and that in Brother Patton you now have a young Joshua leading you into the land of blessedness. No Christian ever took up duty for God or man simply as a duty who did not in the end join his heart and spirit in that duty. For every duty in the doing is glory in the winning. Do not trust your own unaided will, but make a vow to God and keep it. Make a prayer that God will give you the mighty, energizing power of his own spirit. A few weeks ago a little child at Gray Eagles set in motion all the mighty machiery at Alanta's exposition by touching an electric button. A lightning stove or even a pair of scissors could have interfered and stopped it all, but the prayer to God from an earnest heart cannot be stopped and goes to him to be answered in the hearts of men.

"May God lend his light and strength to your minds and hearts and fill you with the consciousness that you have a great work before you, and make you see and realize the glory and grandeur of the heights beyond which await you."

Rev. Jere Kimball pronounced the benediction.

Tomorrow evening supper will be served at 6 p. m., with greetings at the close by Rev. T. M. Edmands, of Brainerd, Rev. J. R. Smith, of West Superior; Rev. T. H. Cleland, Rev. G. H. Humason, Rev. W. W. Dawley, Rev. W. W. Newell, Rev. W. N. Moore.

The Sunday school anniversary will follow, with a brief history by Mrs. W. S. Woodbridge, and reminiscences by M. J. Carpenter and other former superintendents.

The evening will close with the pastor's annual report and reports from officers of the church and presidents of societies.

On Thursday evening there will be a social hour or meeting, with reminiscence and words of cheer from past and present members of the church.

PILGRIMS

With Great Rejoicing They Celebrate Their Silver Anniversary.

Historical Address By W. S. Woodbridge and Other Pleasant Exercises.

Sermons By Rev. E. M. Noyes and Dr. Ingersoll of St. Paul.

Pilgrim Congregational church is now celebrating its silver anniversary, the completion of a quarter of a century in its existence, and among the pastor and people there is great rejoicing and thanksgiving. January 18 was the actual date of the church's birthday, but the celebration was delayed one week. The celebration began on Saturday evening and continued all day yesterday and Tuesday and Thursday evenings of this week will have their special exercises.

The celebration has many gratifying features. It has served to arouse the enthusiasm of the entire congregation and will result in renewed activity and earnest work. To those Pilgrims who have been with the church from the beginning there came feelings of justifiable pride in the strength and magnificence to which their little band has grown, and to those who have joined the ranks in late years has come a determination to make the history of the future of Pilgrim church a record of energy and diligence fully as remarkable as that of the past.

If there was any one thing more than another in all of this celebration which gave more joy and satisfaction to the congregation, it was in having with them Rev. C. C. Salter, the first pastor of the church, and Rev. E. M. Noyes, who for eleven years was the faithful and beloved shepherd of the flock. There was no happier man among all the Pilgrims than Dr. Salter, and his venerable countenance beamed with joy and delight. Rev. Jere Kimball, one of the first trustees of the church, was also present and joined in the thanksgiving.

The church was beautifuly decorated. The organ loft railing was banked with evergreens and wreaths and the organ was liberally covered with green. The pulpit and chancel were covered with beautiful palms, potted plants and flowers, and beautiful wreaths of evergreen hung from the walls around the church. Over one vestry door in figures of green was the year of the church's organization "1871" and over the opposite one in similar figures "1896."

the following Thursday, J. Kimball and O. K. Patterson were elected deacons, George Spencer clerk and O. K. Patterson treasurer. Mr. Patterson resigned as deacon and W. S. Woodbridge was elected in his place. The first board of trustees were L. H. Tenney, R. S. Munger, O. K. Patterson, J. D. Ensign and E. L. Smith. There was little material for a Sunday school, but one was started at the close of the first Sunday service Jan. 22 with eight children and twenty-four adults.

"Those who know Dr. Salter can imagine the energy with which he went to work. February 21, 1871, it was voted to secure two lots on the northeast corner of Second street and First avenue east. Early in June the building was used for a social. The net results were $300 and some serious colds. The chapel was dedicated July 16, 1871, and it was used for seventeen and a half years. On the first Sunday in January, 1872, the membership of the church was forty-two, and at the close of that year the church voted to cut loose from the American Home Missionary society and to add $200 to the pastor's salary. In 1873 panic reigned, and from then to 1878 was a time that tried men's souls. In 1875 there was some talk of the Methodist church uniting with this society, but it was never carried out. Such was the stress of the times that our pastor had to serve not only this church, but that at Brainerd, 115 miles distant. In 1874 our membership was fifty-one, and Dr. Salter kept up the two churches until he had to resign from exhaustion in 1876. Rev. C. A. Conant was then called.

"Rev. E. C. Ingalls followed September, 1878, but he resigned July 17, 1879, and Rev. M. M. Tracy, of Detroit, Minn., presided until Jan. 1, 1881, when Rev. C. C. Salter was again called. His health compelled him to resign once more, however, and in April, 1892, Rev. J. W. Hargrave began a year's pastorate. After that it was decided to choose a young man from the seminary at

with a handsome portrait of himself in a massive frame, to be hung on the walls of the Bethel. The portrait is the work of David Ericksen, the rising young artist, in whom Dr. Salter has always taken a lively interest and has aided in many ways. It is very gratifying to Mr. Ericksen to be selected to draw the portrait, and that the selection was wisely made is shown by the portrait itself, which is a wonderful likeness.

Great applause followed the presentation, and Dr. Salter was then called for. His face told plainly the joy he felt, and he spoke briefly. He expressed his gratitude for the kindly remembrance of himself. The early characteristics of the Pilgrims are still visible among the people and in the service. It has always been a people's church. He spoke of the old building, and how it glowed with the kindly spirit of Christian fellowship. He also referred to the remarkable fact that so many of the early members still survive, only three out of the original seven having been called to the Master.

Rev. E. M. Noyes spoke historically and humorously. He told of his coming here fresh from the seminary, where Mr. Munger found him. He felt that he ought to take off his hat to the church, which took him and trained him and then endured him for so many years. He gave many amusing and happy reminiscences of his pastorate and of members of the congregation. He referred feelingly to the departed ones, and said that not only is there joy among the people of the congregation over the event now being celebrated, but among the angels of God as well.

Rev. Jere Kimball, of West Superior, who was one of the original trustees of the church, also spoke. He felt that "Go forward" had always been the fitting watchword of Pilgrim church. The church had always been fortunate, and especially in the selection of its first pastor, who was so well fitted by experience for the work at hand. He felt that

PILGRIM CONGREGATIONAL CHURCH.

SATURDAY EVENING SERVICES.

The services on Saturday evening were historical in their nature. After the singing of hymns and a prayer, Rev. C. H. Patton introduced Deacon W. S. Woodbridge, who, he said, was probably more competent than any other man to give the history of Pilgrim church and but for whom there might have been no Pilgrim church.

Mr. Woodbridge gave the review of the church's history, a synopsis of which is as follows:

"In the early summer of 1870, Duluth was a struggling collection of frame houses, reached by water from Chicago or Buffalo, and by rail and stage from St. Paul, but on Aug. 1 the first train ran into Duluth, which was then an ambitious city of 2500 inhabitants, backed in its growth out of chaos by Jay Cooke, of Philadelphia, the most noted financier of the United States. Improvements were going on in every direction. The two weekly papers, the Minnesotian and the Tribune, though devoting a large amount of space to abusing each other in vigorous language, were agreed upon the unrivalled advantages of Duluth, and it was a dull week indeed when they failed to give their readers some new glimpses of future greatness.

"The English speaking Protestant churches at this time were the First Presbyterian, St. Paul's Episcopal and the First Methodist, organized in the order named. St. Paul's was the first to build, completing its church in the summer of 1869, the building, with some changes and improvements, being the same now as it was twenty-six and a half years ago. Tradition tells us that when the site was selected Col. Culver and his assistants crawled on hands and knees through the dense underbrush.

"It was at such a time as this that Maj. Luman H. Tenney and his wife began to agitate the formation of a Congregational church. With the growth of the village these plans grew apace, and Nov. 28, 1870, a meeting was held in the Y. M. C. A. rooms over the office of C. H. Graves & Co., at 110 West Superior street. With W. S. Woodbridge as chairman and George Spencer as secretary, after a discusion, it was unanimously decided to organize a Congregational church.

"Committees were appointed to set about the work, and a unanimous call was extended to Rev. Charles Cotton Salter, of Brookfield, Mo. The new church was formally organized by council Jan. 18, 1871, and on the morning that day sixteen members were received as follows: Thomas C. Cain, Thomas S. Dowse, Mr. and Mrs. J. Kimball, Catherine Coghran (now Mrs. J. P. Johnson), Mrs. R. S. Munger, Mr. and Mrs. O. K. Patterson, Rev. and Mrs. C. C. Salter, Mr. and Mrs. Ezra L. Smith, George Spencer, Mr. and Mrs. W. S. Woodbridge, J. P. Johnson.

"At the first election of officers, held New Haven, and Rev. E. M. Noyes was chosen. I can say nothing you do not know of his eleven years' service with us. With the new pastor came courage, and the upward path was soon reached.

"After a serious loss by fire Nov. 27, 1887, the new building was erected, and it was first used in February, 1889. Since then our growth has been steady. Mr. Noyes left us in September, 1894, and Rev. C. H. Patton, the present pastor, was called."

In conclusion, he said: "Dear friends, we have lived this evening for a brief hour in thep ast. How natural that we should seek for one brief hour to glance into the future. Over it God graciously draws the veil, but bids us hope. Whatever the future has in store for us, either of joy or sorrow, we know that it has peace if we will only take it from the loving Christ for He has said: 'Peace I leave with you, my peace I give unto you.' And sometime, somewhere in God's great universe shall come to pass what St. John saw in wonderful vision—the holy city coming down from God out of heaven, when we shall hunger no more, neither thirst any more, neither shall the sun light on us nor any heat, for the Lamb which is in the midst of the throne shall fed us and shall lead us unto living fountains of waters and God shall wipe away all tears from our yes."

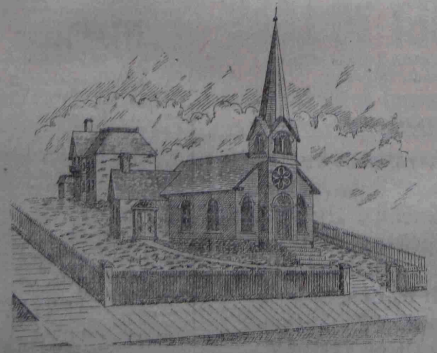
LETTERS OF GREETING.

Rev. Mr. Patton then read a number of greetings from other churches and former pastors and members. The Congregational church at Newton Center, Mass., of which Rev. E. M. Noyes is now pastor, extended "in the two hundred and thirty-second year of the church" congratulations to Pilgrim church on completing its twenty-fifth year. They expressed their happiness in the pastor which Pilgrim church had given them.

R. S. Munger then read letters from Rev. J. W. Hargrave, formerly pastor of Pilgrim church, J. F. Patton and Rev. C. A. Conant, also a former pastor. All joined in congratulating Pilgrim church and wishing it many more years of happiness and prosperity.

To W. C. White fell one of the most pleasant tasks of the evening. He told of his coming to Duluth and his first meeting Dr. Salter. He felt at once that he was in the presence of one of those rare personalities with which but few communities are blessed, a man whom it is a pleasure to know and even to see, who seems to make all who come in contact with him better people and whose life is consecrated to the uplifting of mankind. There is no place in Duluth where he is not welcome, from the most squalid and degraded hovels to the prosperous homes and mansions.

Mr. White then presented Dr. Salter



FIRST CHURCH AND PARSONAGE, 1871.

the future of the church was assured, and that it will be guided safely onward to a larger and a better life.

The benediction was pronounced by Rev. Mr. Northrup, of Brainerd.

THE MORNING SERVICE.

Yesterday morning the church was filled to overflowing, and the service was a grand one. The choir had prepared special music, and it was rendered with great spirit and feeling. Rev. C. C. Salter led the Scripture reading, and said the prayer.

The sermon was by Mr. Noyes, who was for so many years the able and beloved pastor of the church, and it was a worthy effort.

Rev. Mr. Noyes took his text from Hebrews vi, 12: "That Ye be Not Slothful, But Followers of Them Who Through Faith and Patience Inherit the Promises." In substance, he said:

"There is a proverb which runneth in this wise, "the pigmy on the giant's shoulders can see farther than the giant." The past is the Titan upon whose shoulders we of today may stand and have a wider vision than any giant of former days, pigmies though we be. But we must climb up first. We may know more of God than did Socrates; more of society than is revealed in "The Republic" or "Utopia;" more of the wonders of the universe than did Newton or Kepler, Faraday or Ampire; pages even more of Jesus Christ than Paul and Peter; but we must stand upon their shoulders, upon the vantage ground of their experience. For us all scholars have toiled in thought, for us all poets have had their visions, for us all martyrs for truth have died, for us all the struggles of history, the triumphs of field and forum if we make them our own. Other men have labored that we might enter into their labors.

"This historic sense of the value of the past is marked in the writers of the Bible. The great authors of the Bible are all men of keen historic sense. The writers of the New Testament each and all illustrate their teachings and enforce their appeals by historic examples. Paul has a philosophy of history and his sense of the divine purpose sustains him in his superhuman labors. Peter makes his first epistle one long historic analogy on which to base his stirring exhortation. In our text he surveys as from some lofty eminence the three great continents of time, alike incomprehensible, the past, the present and future. From the past he hears through the mist the voices of inspiring memories. In that little portion of the present lying clearly defined at our feet he sees the fit opportunity for faith and patience, and his eye pierces through the haze that shuts the future from our view, but which even to us is shot through with the vision of glory and his voice rings with the triumph of assured hope. These are great words which he has brought together here, assurance, hops and inheritance; faith, patience and diligence. Here are mighty spiritual forces, unmeasured blessings. What is their connection with each other? How do they stand related to that pilgrimage whose progress he describes? He sets before us the allied truths. It is the life of faith, of patience and diligence that flowers at the end with the assurance of hope, and to this life we are summoned by the immortal memory of the sainted dead. That is his message from the past, and as we stand today at a memorable epoch in the life of Pilgrim church, it may be well for us to hear his message and consider its meaning for us.

"He sets before us the Christian pilgrimage, from its first steps of faith to its triumphant entrance into the inheritance of the saints of light, and as the essential condition of that pilgrimage he asserts at the outset that it must be a life of faith. But what is this faith? The word has various meanings in the New Testament.

DULUTH, MINN.,

Feb. 1896.

At a meeting of the Ladies' Union, held in the Church Parlors Feb. 5th, it was unanimously decided to give no more pay-suppers.

The Union has pledged $800 towards the support of the Church during the present year. In order to do without pay-suppers, the following plan has been agreed upon:

Every lady in the Church and congregation is to be asked for a pledge of money. She is then free from all solicitation for suppers except for the one at the annual Christmas Sale.

There will be Church receptions from time to time, each in charge of a separate district, at which light refreshments will be served; and as many entertainments as may be necessary to fulfill the pledge. But it is hoped that this plan will so meet with the approval of the ladies that the whole sum of $800 can be raised without even entertainments.

In order to accomplish this the average pledge will have to be $3.00.

It is estimated that the ladies who have regularly contributed to the pay-suppers have expended on an average $8.00 a year.

You are earnestly entreated to take this fact into consideration and to subscribe such an amount as appears to be your share after a conscientious consideration of all the circumstances.

Pledges may be paid annually, semi-annually or quarterly.

Mrs. W. A. McGonagle,
President.
Mrs. W. S. Woodbridge,
Mrs. Ward Ames,
Mrs. E. W. Matter,
Mrs. A. Ammerman,
Mrs. E. L. Jones,
Mrs. Julia Barnes,
Executive Committee.

PLEDGE.

$10	Name	$6
9	Address	5
	.....	4
8	Annually..... Semi-annually.....	3
7	Quarterly.....	2

Put an X after amount and how paid.

Pilgrim Congregational Church,

REV. C. H. PATTON, Pastor.

EIGHTH MUSICAL SERVICE

BY THE PILGRIM CHOIR.

Sunday Evening, March 1, 1896.

At 7:30 o'clock.

SOLOIST:

MR. CHR. OELSCHLAGEL, Violinist.

MR. ARTHUR G. DRAKE, Musical Director.

home and abroad. This will be followed by the Sun-

January 25=30, 1896.

ORDER OF SERVICE.

Organ Prelude, "Fantasia in C," - - *Tours*

Choir Chant, "Jubilate Deo," - - *Robinson*

Hymn, No. 199, "Hark! Ten Thousand Harps and Voices."

Responsive Reading, Psalm 146.

Anthem, "Praise the Lord," - - *Alzamora*

Prayer.

Antiphonal Response, "Sanctus," (Holy City) *Gaul*

Scripture Lesson.

Anthem, "From Every Earthly Pleasure," - *Chopin-Shelley*

ORDER OF SERVICE.

Announcements.

Offertory
- (a) "Slumber Song," - - *Gounod*
  MR. DRAKE.
- (b) "Cavintina," - - *Raff*
  MR. OELSCHLAGEL.

Sermon.

Anthem, "The Lord is My Strength and Song," - *Case*

Prayer.

Hymn, No. 131, "Glory to Thee, My God, This Night."

Benediction.

Organ Postlude, "Fantasia and Fugue in C Minor," - *Price*

PILGRIM CONGREGATIONAL CHURCH,

OF DULUTH, MINNESOTA,

IS ABOUT TO CELEBRATE THE COMPLETION OF ITS FIRST QUARTER-CENTURY.

It is hoped to make the occasion interesting and worthy of the history of the Church. Briefly stated, the exercises will be as follows:

Saturday Evening, January 25th, an Historical Address, by DEA. W. S. WOODBRIDGE, followed by addresses by former pastors.

Sunday Morning, January 26th, Sermon, by REV. EDWARD M. NOYES, of Newton Centre, Mass., pastor for eleven years of Pilgrim Church.

Sunday Evening, a Praise Service, with a Sermon by REV. EDWARD P. INGERSOLL, D. D., of St. Paul.

Tuesday, January 28th, a supper will be served with greetings at the close from sister churches at home and abroad. This will be followed by the Sun-

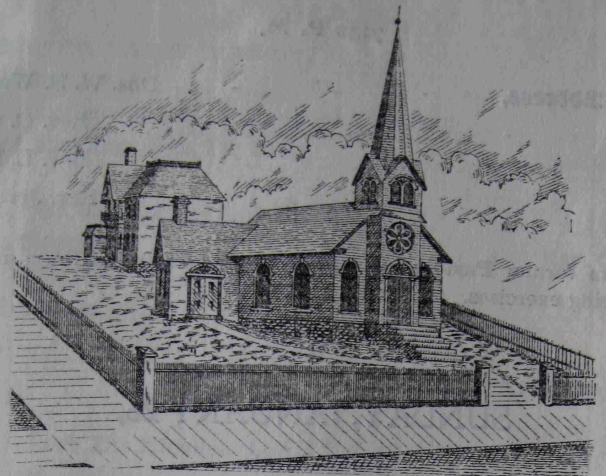
day School Anniversary and the Annual Reports of the Pastor, Officers and various organizations of the Church.

Thursday, January 30th, an hour of prayer, with reminiscences and thanksgiving.

To all of these exercises you are most cordially invited.

M. W. BATES,
R. S. MUNGER,
W. S. WOODBRIDGE,
S. F. WHITE,
E. G. CHAPMAN,
MRS. JULIA M. BARNES,
MISS L. K. NOYES.

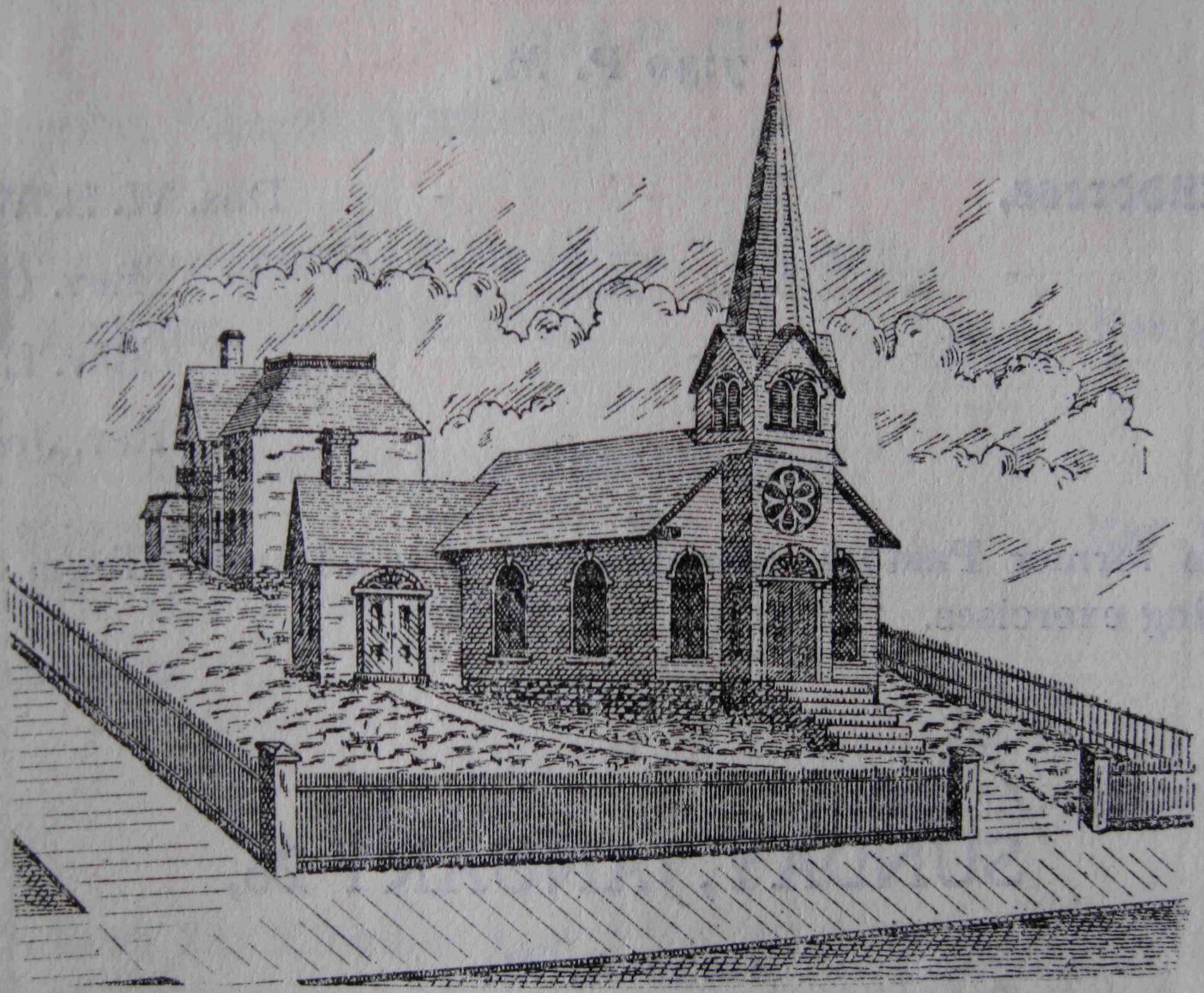
Committe on Invitations.



First Edifice and Parsonage, Erected 1871.

1871. 1896.

Services in Commemoration of the Quarter Centennial of Pilgrim Congregational Church, Duluth, Minnesota, January 25=30, 1896.



First Edifice and Parsonage, Erected 1871.

SATURDAY, JANUARY, 25,

7:30 P. M.

Historical Address, - - - Dea. W. S. Woodbridge
Greeting, - - - - Rev. C. C. Salter
Greeting, - - - - - Rev. E. M. Noyes
Greeting, - - - - - Rev. Jere Kimball

Letters from former Pastors, presentation of a Church Album and other interesting exercises.

SUNDAY, JANUARY 26,

10:30 A. M.

Organ Prelude, "Grand Offertoire in C," - - - *Tours*
Doxology.
Invocation.
Response, - - - - - - By Choir
Responsive Reading, Psalm XXXIII.
Anthem, "The Lord is My Strength and Song," - - *Case*
Scripture Reading, Deut. XXXII, 1-14, - - Rev. C. C. Salter
Hymn, "Oh, Worship the King," No. 32.
Prayer, - - - - - Rev. C. C. Salter
Anthem, "Thou Shalt Show Me the Path of Life," - - *Bowdler*
Announcements.
Offering.
Sermon, - - - - - Rev. E. M. Noyes
Prayer.
Hymn, "How Firm a Foundation," No. 395.
Benediction.
Organ Postlude, "March in G," - - - *Guilmant*

SUNDAY, JANUARY 26,

7:30 P. M.

Organ Prelude, "March Portificale," - - - *Lemmens*
Call to Worship.
Hymn, "The Church's One Foundation," No. 510.
Scripture Reading, Eph. IV, 1-16, - - - Rev. Jere Kimball
Prayer.
Anthem, "O Come, Let Us Sing Unto the Lord," - - *Millard*
Pastor's Address, - - - Rev. C. H. Patton
Anthem, "The Day is Past and Over," - - - *Marks*
Announcements.
Offering.
Sermon, - - - - Rev. E. P. Ingersoll, D. D.
Prayer.
Hymn, "I Love Thy Kingdom Lord," No. 507.
Benediction.
Organ Postlude., "March in E Flat," - - - *Batiste*

TUESDAY, JANUARY 28,

6 P. M.

Supper will be served with greetings at the close by Rev. T. M. Edmands, of Brainerd; Rev. J. R. Smith, of West Superior; Rev. A. W. Ryan, Rev. T. H. Cleland, Rev. G. H Humason, Rev. W. W. Dawley, Rev. W. W. Newell, Rev. W. N. Moore. Tickets for the supper will be sold for 25 cents.

The Sunday School Anniversary will follow, with a brief history by Mrs. W. S. Woodbridge, and reminiscences by Mr. M. J. Carpenter and other former Superintendents.

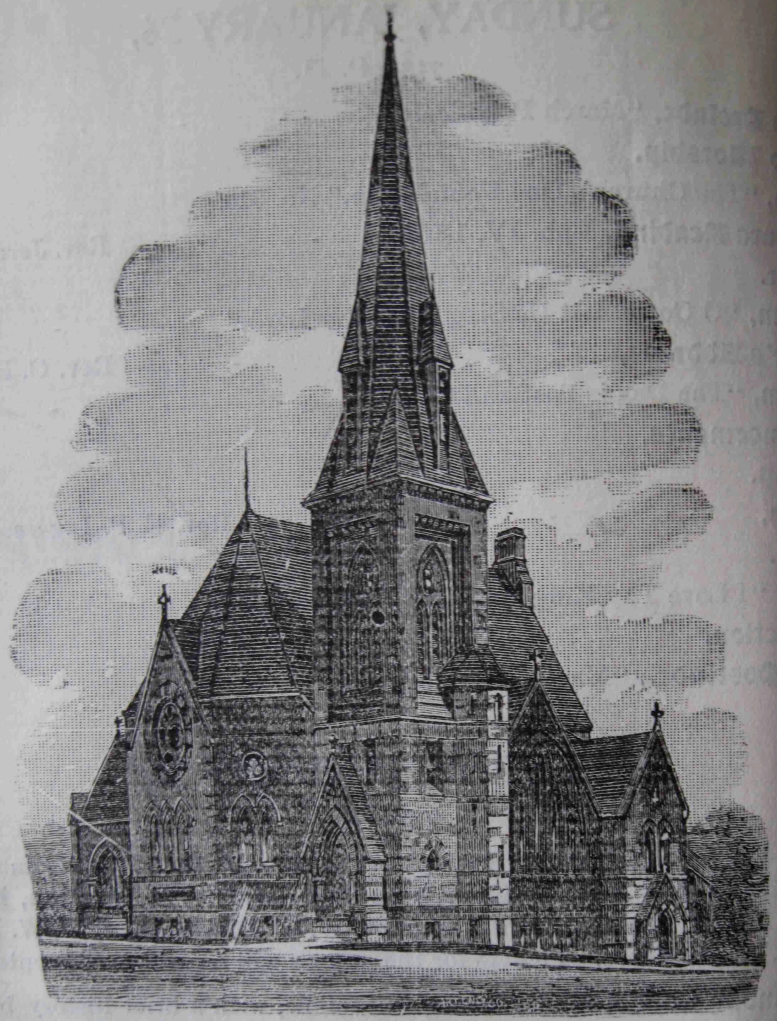
The Evening will close with the Pastor's Annual Report and reports from officers of the Church and Presidents of Societies.

THURSDAY, JANUARY 30,

7:30 P. M.

Social prayer meeting, with Reminiscences and Words of Cheer from past and present Members of the Church.

"Should auld acquaintance be forgot
And days of auld lang syne?"



PRESENT EDIFICE, ERECTED 1887.

PASTORATES OF PILGRIM CHURCH.

Rev. C. C. Salter,	Jan. 18, 1871 to April 11, 1876.
Rev. C. A. Conant,	June 15, 1876 to Aug. 27, 1878.
Rev. E. C. Ingalis,	Aug. 27, 1878 to July 17, 1879.
Rev. M. M. Tracy,	Oct. 28, 1879 to Jan. 11, 1881.
Rev. C. C. Salter,	May 1, 1881 to Nov. 28, 1881.
Rev. J. W. Hargrave,	June 1, 1882 to June 1, 1883.
Rev. E. M. Noyes,	Sept. 1, 1883 to Sept. 10, 1894.
Rev. C. H. Patton.	Feb. 10, 1895.

Congregational Fellowship Meeting,

Plymouth Church, West Duluth.

FRIDAY, DECEMBER 20, 1895.

IN COMMEMORATION OF

FOREFATHER'S DAY.

AFTERNOON. 4 O'CLOCK.

Devotional Service, led by - - Rev. C. C. Salter

Discussion, "The Value of a Church in a Community,"

(a) As an Educator, - G. W. Keyes, New Duluth

(b) As a Social Centre, - -

(c) As a Spiritual Force, - - R. W. Mars

(d) General Discussion.

Address, "The Deepening of the Spiritual Life in Individual Christians," - - Rev. Jere Kimball

Intermission and Supper.

EVENING, 7:30 O'CLOCK.

Rev. J. H. Nason, presiding.

Music and Opening Exercises.

The Pilgrim Fathers, - - Rev. W. W. Newell

The Pilgrim Mothers, - Mrs. W. S. Woodbridge

Congregationalism:

(a) What it is, - - Rev. W. N. Moore

(b) What it Has Done, - Rev. C. H. Patton

(c) Its Relation to Other Christian Bodies, -

- - - Rev. J. R. Smith

CHURCHES AND MINISTERS PARTICIPATING.

Pilgrim, Duluth, - - - Rev. C. H. Patton

Plymouth, West Duluth, -

Mayflower, New Duluth, - - Rev. W. N. Moore

Morley, Duluth, - - Rev. W. W. Newell

Pilgrim, West Superior, - - Rev. J. R. Smith

Hope, West Superior, - - Rev. Jere Kimball

Rev. C. C. Salter.

Rev. J. H. Nason.

Each Church is entitled to send as many delegates as it desires. The delegates are requested to bring basket suppers and to attend both sessions if possible.

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Enjoyable Schubert Evening.

The "Schubert Evening" at Pilgrim Congregational church last evening, a musicale given under the direction of Mrs. A. B. Siewert for the benefit of the library fund of the Christian Endeavor society of the church. Mrs. Siewert gave an exceedingly interesting talk on Schubert, which lent much additional interest to the excellent program. The audience was liberal in its manifestations of appreciation. Among those taking part were Mrs. A. B. Siewert, Miss Etta Cook, Mary McKinnon, Alice Connolly, Eunice Brotherton, Roy Eustrome, Lena Bartley, Pansy Wirth, Alma Brotherton, Mabel De Vore, Miss Cook and Miss Stahlbusch.

Wheeler Makes a Report.

A meeting of the members of the Y... C. A. was held last evening at asso... hall for the purpose of hearing a ...

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PILGRIM CHURCH CONCERT.

Large Audience and a Program of Much Merit.

The concert at the Congregational church last night was a thorough success in every way. The audience was large, the music was most excellent, and the applause was warm and plenty. The program was an exceptionally fine one, and every number on it was encored enthusiastically. The choir of St. Paul's Episcopal church, under the direction of A. F. M. Custance, gave Kipling's "Recessional," set to most delightful and appropriate music by DeKoven, and it was a very pleasant performance. A. Hoelscher gave a double flute number, consisting of Franz Ries' "Wiegenlied No. 4," and Donizetti's "Non Giova il Sospurar," and he was excellent, as usual. One of the best numbers on the program was Mrs. Knebel's soprano solo, "Oh Wondrous Youth," by Abt, with a flute obligato by Mr. Hoelscher. Mrs. Mandelert's organ solo, Allegretto Scherzando, was very pleasing and was well received. The quartet by Pilgrim church choir, "He That Keepeth Israel," by Schlosser-Brown, with solos by Mrs. Knebel, was a very charming number.

Cyril Tyler sang the tenor solo "Oh, Moon of My Delight," from the Persian Garden, consisting of a recitative and solo. This is his first appearance in concert entertainments since he began to sing once more, though he has been singing in the Pilgrim church choir for some time, and the event was interesting on that account. While his voice is not yet powerful, for he is not allowed to do his utmost as yet, it is very pleasing and sympathetic in quality, and there can be no question that he knows how to use it. The Persian Garden solo was given a very pleasing presentation, and Mr. Tyler was called back twice. Miss Grace Antonio Senior gave a piano solo, Chopin's Polonaise, Op. 53, and she gave it in a very correct, graceful and expressive manner. Miss Julia Donovan's rich voice showed to advantage in Rotoli's "Dost Know," and her performance of the solo added to her popularity. An octet, Woodward's "A Song in the Night," by Mrs. Knebel, Miss Rena Smith, Miss Moody, Miss Calverly, Mr. McDermid, Mr. Jewel, Mr. Mandelert and Mr. Gearhart, with solos by Mrs. Knebel and Mr. Mandelert, was well received. Mrs. J. N. McKindley and Mrs. Albert Hoelscher were the accompanists, and both did very creditable work.

MR. ARTHUR G. DRAKE,

Monday Evening, November 25, 1895,

Pilgrim Congregational Church.

ASSISTED BY

MRS. SUE FARRINGTON SNAPP, Soprano,

MISS THERESA LYNN, Organist,
(PUPIL OF MR. DRAKE.)

MR. FRANK M. STEPHENSON, Baritone.

"Grand Offertoire in D Minor," (St. Cecile) - *Batiste*
(Dedicated to Ambroise Thomas.)
Mr. Drake.

"Rejoice Greatly," (Messiah) - - *Handel*
Mrs. Snapp.

"At Evening," (Idyll) - - *Buck*
Miss Lynn.

"O Thou Sublime Sweet Evening Star," (Tannhauser) *Wagner*
Mr. Stephenson.

"Grand Offertoire in F," (St. Cecile) - - *Batiste*
(Dedicated to F. Benoist.)
Mr. Drake.

"Grand Offertoire in D," (St. Cecile) - - *Batiste*
(Dedicated to Chas. Gounod.)
Mr. Drake.

"Daddy," - - - - *Behrend*
Mr. Stephenson.

"Grand Offertoire in C Minor," (St. Cecile) - *Batiste*
(Dedicated to D E. F. Auber.)
Mr. Drake.

The Piano used at this Recital is from the warerooms of the Duluth Music Co.

SIXTH

Special Musical Service,

PILGRIM CONGREGATIONAL CHURCH,

Sunday Evening, Nov. 24th, 1895,

AT 7:30 O'CLOCK.

REV. CORNELIUS H. PATTON. - - - PASTOR.
MR. A. G. DRAKE, - - - MUSICAL DIRECTOR.
MR. OELSCHLAGEL, - - - - SOLOIST.

Pilgrim Chorus Choir.

Order of Service.

Organ Prelude—"Festive March in D," - - - Smart

Call to Worship, Minister and Choir.

Prayer.

Response by the Choir; followed by,

Minister—"O Lord, open thou our lips."

People—"And our mouth shall show forth thy praise."

Hymn 199—"Hark! ten thousand harps and voices."

Old Testament Lesson.

Anthem—"Lead kindly light," - - - - Buck

RESPONSIVE READING:

Minister—O sing unto the Lord a new song; sing unto the Lord, all the earth.

People—Sing unto the Lord, bless his name; show forth his salvation from day to day.

M.—Declare his glory among the heathen, his wonders among all people.

P.—For the Lord is great, and greatly to be praised; he is to be feared above all gods.

M.—For all the gods of the nations are idols; but the Lord made the heavens.

P.—Honor and majesty are before him; strength and beauty are in his sanctuary.

M.—Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

P.—Give unto the Lord the glory due unto his name; bring an offering, and come into his courts.

M.—O worship the Lord in the beauty of holiness; fear before him, all the earth.

P.—Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously.

M.—Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

P.—Let the field be joyful, and all that is therein.

M.—Then shall the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth.

P.—He shall judge the world with righteousness, and the people with his truth.

M.—Now unto the King eternal, immortal, invisible, the only wise God,

P.—Be honor and glory, for ever and ever. Amen.

New Testament Lesson.

Anthem—"Thou wilt show me the way," - - - Marks

Announcements.

Offertory—(a) Organ, "Consolation" - - Mendelssohn

(b) Violin Solo, "Elegie," - - - - Spohr

Mr. Oelschlagel.

Sermon—"The Music of John III, 16."

Anthem—"Great is thy love," - - - - Bohm

Prayer.

Hymn, 275—"There's a wideness in God's mercy."

Benediction.

Organ Postlude—"Grand March in E Flat," - - - Guilmant

1895.

SUNDAY NIGHT

Pilgrim Congregational Church.

8 O'CLOCK.

—PREACHING BY—

Rev. W. W. NEWELL

MUSIC UNDER DIRECTION OF—

ARTHUR G. DRAKE.

...CHORUS CHOIR...

EVERY SEAT FREE!
EVERYBODY WELCOME!

SUNDAY NIGHT.

Pilgrim Congregational Church
At 7:30 o'Clock

PROF. HERRON

WILL PREACH UPON

"The Political Appearing of Christ."

ALL SEATS FREE.

SUNDAY NIGHT,
7:30.

PILGRIM CONGREGATIONAL CHURCH.

Prof. Herron

REVIEWED

—BY—

REV. C. H. PATTON.

ALL SEATS FREE.

Old Hymn Praise Service.

Pilgrim Congregational Church.
Rev. C. H. Patton, Pastor.

SUNDAY NIGHT

A service of song by the people. Only old hymns to be used, which will be commented upon by the pastor, with stories about their authors.

Chorus Choir
Will Lead the Singing.
Arthur G. Drake, Musical Director.

COME AND SING.

SUNDAY NIGHT!

Pilgrim Congregational Church.

—SERMON BY—

REV. C. H. PATTON,

"The Weak Side of Our Nature."

The flesh is weak. What is the flesh? The Scene in the Garden—Unrecorded Battles—Some Particularly Weak Spots—How to Make the Flesh Strong.

All Our Doors are Wide Open to Strangers

PILGRIM CHURCH.

Rev. C. H. Patton Has a Great Subject for Tomorrow Night.

"The Love of Struggle a Condition of Success in Life."

It is wonderful how we are discovering in these days of scientific research that the Bible maxims are grounded in the great principles which sustain the universe. The truth suggested [by Mr. Patton's subject is an example of this fact. He may be expected to elucidate it by scientific, historical and practical incidents; and the discourse should be especially helpful to young men. Eight o'clock.

Pilgrim Congregational Church.
SUNDAY NIGHT.

REV. C. H. PATTON
will preach upon—

"Christian Unity"

Is Christ divided?—
How the sects arose—
Their evils—
Can there be a reunion of Christendom?—
How?—
Significant movements as to creeds, polities and rituals—
The overture of the Protestant Episcopal church—
The prayer of Christ—

MUSIC BY PILGRIM CHOIR.
Arthur G. Drake, Director.

People's
Praise Service
Sunday Night,
Pilgrim Church.

Hymns Written by Women,

With stories about the authors.

Madam Guyon,
Lady Huntingdon,
Annie Steele,
Mrs. Prentiss,
Phoebe Cary,
Frances Ridley Havergal.

A service rich, inspiring, helpful.

Sunday Night
7:30.
Pilgrim Congregational Church,
Lake Avenue and Second St.

Rev. C. H. Patton

—WILL PREACH UPON—

CHRIST AND THE MODERN GALILEAN

ALL OUR DOORS ARE WIDE OPEN TO STRANGERS.

SPECIAL MUSICAL SERVICE

BY THE
PILGRIM CHOIR
TOMORROW EVENING
AT EIGHT O'CLOCK.

PILGRIM
CONGREGATIONAL CHURCH

MISS REBECCA M'KENZIE, Soloist.
Special Organ Selections by
ARTHUR G. DRAKE.

Everybody Welcome.

SUNDAY NIGHT
8 O'CLOCK.

Pilgrim Congregational Church.

REV. C. H. PATTON
WILL PREACH UPON

The Rich AND the Poor

How to Bring Them Together.

It was done in Jericho—How Christ bridged the chasm—The Christ spirit in both classes—Special dangers and opportunities of the rich—The Christ spirit organized—Charity for advertising purposes—New Jericho.

Everybody Welcome. No Reserved Seats.

SUNDAY NIGHT.
PILGRIM CHURCH.
Rev. C. H. Patton Preaches Upon

"SUNDAY LAWS."

A Constitutional argument.
Workingmen deprived of rest.
Three obstacles to legislation.
The "Blue Laws."
The situation in Duluth.
Modern Nehemiahs.
Music by Pilgrim Choir.

HOW TO ENJOY READING THE BIBLE

Sermon to Young People,

—BY—

Rev. C. H. Patton,
Pilgrim Church.
Sunday Night.
Music by Pilgrim Choir.

CHILDREN'S DAY

—AT—

Pilgrim Congregational Church.

CHILDREN'S FESTIVAL
SUNDAY MORNING
10:30 O'CLOCK.

Special Sermon to Children with Object Lesson by
REV. C. H. PATTON.

COME AND BRING THE LITTLE ONES

SPECIAL

Musical Service

BY THE
CHOIR OF PILGRIM CHURCH
SUNDAY NIGHT, 8 O'CLOCK.

Three Anthems.
Three Organ Selections.
Short Address.
Printed Programs.

You Are Cordially Invited.

SUNDAY NIGHT,
7:30 O'Clock.
Pilgrim Congregational Church,
Cor. Lake Ave and 2nd St.
Sermon by REV. C. H. PATTON on

"PESSIMISM"

A converted pessimist—Prophets not accepted—Did Christ ever have moods?—Is life worth living?—A German answer—Is pessimism constitutional?—Bad health a cause—Bad theology another—Bad lives most of all—Reformers and special students in danger—A denial to God—The Christian conception of suffering.

ALL SEATS FREE. You are invited.

(Albert Baldwin's Death (Jan 1953) — Not from Jay Baldwin

1895

THIRD SPECIAL

Musical Social

—IN THE—

PILGRIM CHURCH CHOIR

SUNDAY NIGHT.

Mr. Stephenson, Soloist.

THREE ANTHEMS.
THREE ORGAN SELECTIONS.
SHORT ADDRESS.

NO RESERVED SEATS.

Pilgrim Congregational Church.

SUNDAY NIGHT
7 O'CLOCK.

Sunday School Easter Festival.

Easter Carols.
Easter Recitations.
Easter Address.

All Our Doors Are Wide Open to Strangers.

Pilgrim Congregational Church.
Lake Avenue and Second Street.

SPECIAL SERVICES!

EVERY NIGHT,
April 7 to 12, at 7:30.

—PREACHING BY—

Rev. C. H. Patton

In Memory of
The Last Days of Christ.

COME AND WORSHIP.

SUNDAY NIGHT.

Pilgrim Congregational Church
7:30 O'CLOCK

Rev. C. H. Patton

Will preach his second sermon upon

Christ As a Moralist.

What Christ has to say about character, conduct and condition.

ALL SEATS FREE.

Pilgrim Congregational Church
Sunday Night, 7:30.

Rev. C. H. Patton

—WILL PREACH UPON—

Christ as a Moralist

The sermon on the mount presents Christ in this aspect. Two Sunday evening discourse will be devoted to the principles of the kingdom as here set forth. The discourse tomorrow night will dwell mainly upon Christ's relation to other moralists, "I came not to destroy but to fulfill."

ALL SEATS ARE FREE.

SUNDAY NIGHT.
7:30 O'Clock.
Pilgrim Congregational Church,
Lake Ave and 2nd St.
REV. C. H. PATTON
Will Preach on

"The Power of Personality"

Ten Words from the right man at the right time save 276 lives. How to be the right man, and how to know the right time.

All Seats Free.

Arthur G. Drake gave the first of a series of organ recitals at Pilgrim Congregational church last evening before an audience whose size was by no means commensurate with the real excellence of the program, but whose enthusiasm and warmth of applause were worthy of a much larger house.

Mr. Drake has already demonstrated that he has a marvellous control over the tones of the pipe organ, and last night he again showed the beauty, power and feeling of his performance on that instrument. Five numbers in a program of eight were given to him, and the range of themes gave him ample opportunity for a display of his abilities. In each case his conception of the theme and its execution were superb.

The numbers rendered by Mr. Drake were Smart's festal march in D, Verdi's "Ave Maria," Batiste's "Communion in G," Buck's overture "Stradella," Guilmant's "Marche Religieuse," and a superb fantasia on themes from "Tannhauser." Miss Rebecca McKenzie sang Matter's charming song "For the Sake of the Past," and responded to a recall with Moore's beautiful ballad "Believe Me if All Those Endearing Young Charms."

Mr. Stephenson sang Roecki's "Storm Fiend" in an acceptable manner, and Mrs. D. Baker and Mr. Stephenson sang Balfe's duet "Excelsior" to advantage.

TOMORROW'S SERVICES

Professor George Herron, of Iowa College, the Famous Expounder of Christian Socialism Will Lecture Here.

At the First Methodist Church in the Morning and at Pilgrim Church in the Evening.

Dr. Watari Kitashima, the Japanese Minister, Will Preach at the Unitarian Church.

The event of the coming week in the religious world will be the coming of Professor George D. Herron, of Iowa college. Judging from what has happened in other cities where he has spoken Duluth is likely to remember his addresses for a long time as constituting an epoch in the thought of her people upon sociological subjects. Professor Herron is now widely known. He has lectured in all the great cities and has uniformly created a breeze in the theological world. He has been subjected to sharp criticism from conservative quarters, but where he has been understood a sort of sociological revival has resulted. He has been well called "an evangelist of social Christianity to our time." Others call him "the modern Jeremiah," or "the prophet of a new Christian social order." He should be heard by every earnest person who desires light upon the great questions relating to our social fabric. He is an earnest Christian and devotes most of his energies to stimulating the churches to their duty in this direction.

Professor Herron is coming upon the invitation of Pilgrim Congregational church and his evening addresses will be in that church, Sunday, Monday and Tuesday. The lectures are as free as the sermons, and he who misses them will miss one of the greatest opportunities of his life. He will give the first address Sunday morning to the First M. E. church and will also speak in Y. M. C. A. hall Sunday afternoon. The full program for his addresses is as follows:

Sunday, March 17—10:30 a. m., First M. E. church. Subject, "The Christian Way of Life."

Y. M. C. A. hall. Subject, 4 P. m., "The Church and the Workingmen."

7:30 P. m., Pilgrim Congregational church. Subject, "The Political Appearing of Christ."

Monday, March 18—7:30 P. m. Pilgrim Congregational church. Subject, "The Christian State."

Tuesday, March 19—7:30 P. m. Pilgrim Congregational church. Subject, "The Christian Realization of Democracy."

DULUTH.—*Pilgrim.* Prof. G. D. Herron spent March 17-19 with the church, speaking five times on The Relations of the Church to Social Problems. Great interest was evinced in the lectures, many working men being in attendance. The setting forth of the principles of social Christianity, the enthusiasm for Christ, and the evangelistic fervor produced a strong impression. Rev. C. H. Patton, the pastor, reviewed the addresses on the Sunday night following, emphasizing the best points and explaining others. The Sunday school had a rare day last week. On the pastor's suggestion the teachers had agreed to devote the time of the lesson to talking with their scholars on personal religion. Letters were sent to all scholars and the superintendent frankly announced how the time would be spent. The result was most gratifying. Some teachers for the first time came into closer relations with their scholars, and many scholars openly acknowledged Christ for the first time. Whole classes were brought to take a definite stand, and a large ingathering is expected at the next communion.

SUNDAY NIGHT
7:30.
• Pilgrim Church •
Rev. C. H. Patton
—WILL DISCUSS—

The Treatment... Of Criminals

Heredity and Environment—Configuration of heads vs. configuration of hearts—Intemperance, illiteracy and laziness as causes—The home, public school and church as preventives—Kindergartens—Burnham industrial farm—The Elmira reformatory—A plea for an indeterminate sentence—Story of "Jim."

ALL SEATS FREE.

PATRIOTISM AND PRAYER.

THE GRAND ARMY MEN WILL HAVE CHARGE OF THE PROGRAM AT PILGRIM CHURCH THIS EVENING.

The prayer meeting in Pilgrim church this evening will be in charge of the Grand Army men of the congregation. The subject will be "Love of Country Essential to Christian Character." The members of the Grand Army are requested to be present promptly and to take seats in front. They are also requested to take the parts assigned in the program below:

Responsive Reading, Ps. 103.....Rev. C. H. Patton
Scripture Lesson—Luke 19: 41-44
Opening Remarks.....W. W. Bates
"The Patriotism of Washington".....E. G. Chapman
"The Christian Character of Washington".....W. S. Woodbridge
"Lincoln as an Example".....Mervor Reed
"Patriotism in the Rank and File".....
Prayer.....C. W. Rossiter

W. W. Bates will have the meeting in charge.

2/22/96

Sunday Night
7:30.
Pilgrim Church.

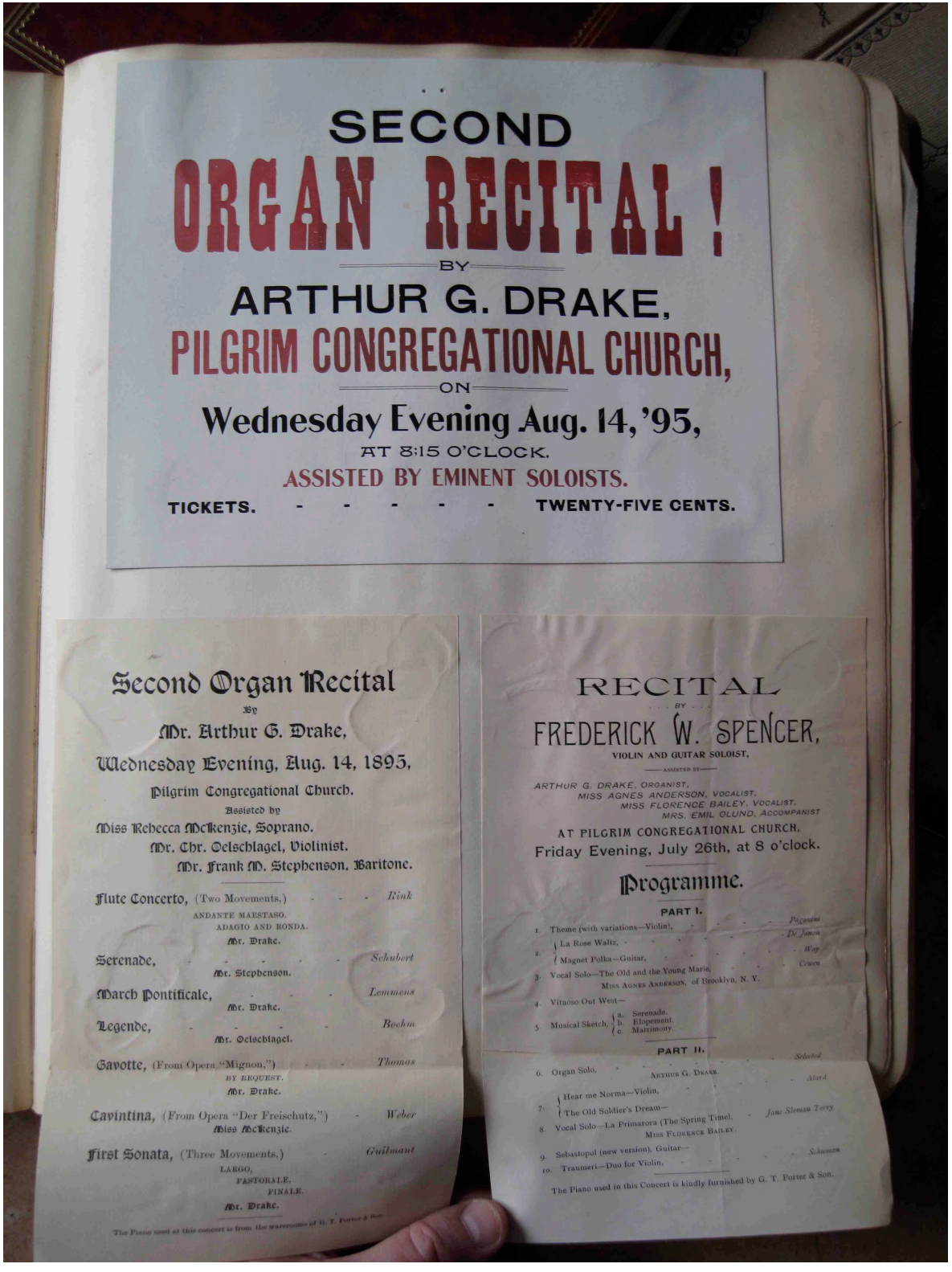
All About the

ARMENIAN MASSACRES

SPEAKERS:

Col. A. A. Harris,
Wm. C. White,
Mr. Varzhabedian,
Rev. C. H. Patton.

COME.



SECOND

ORGAN RECITAL!

BY

ARTHUR G. DRAKE,

PILGRIM CONGREGATIONAL CHURCH,

ON

Wednesday Evening Aug. 14, '95,

AT 8:15 O'CLOCK.

ASSISTED BY EMINENT SOLOISTS.

TICKETS. - - - - - TWENTY-FIVE CENTS.

Second Organ Recital

By

Mr. Arthur G. Drake,

Wednesday Evening, Aug. 14, 1895,

Pilgrim Congregational Church.

Assisted by

Miss Rebecca McKenzie, Soprano.

Mr. Chr. Oelschlagel, Violinist.

Mr. Frank M. Stephenson, Baritone.

Flute Concerto, (Two Movements,) - - - *Rink*

ANDANTE MAESTASO.
ADAGIO AND RONDA.

Mr. Drake.

Serenade, - - - - - *Schubert*

Mr. Stephenson.

March Pontificale, - - - *Lemmens*

Mr. Drake.

Legende, - - - - *Boehm*

Mr. Oelschlagel.

Gavotte, (From Opera "Mignon,") - - *Thomas*

BY REQUEST.

Mr. Drake.

Cavintina, (From Opera "Der Freischutz,") - *Weber*

Miss McKenzie.

First Sonata, (Three Movements,) - *Guilmant*

LARGO,
PASTORALE,
FINALE.

Mr. Drake.

The Piano used at this concert is from the warerooms of G. T. Porter & Son.

RECITAL

BY

FREDERICK W. SPENCER,

VIOLIN AND GUITAR SOLOIST,

ASSISTED BY

ARTHUR G. DRAKE, ORGANIST,
MISS AGNES ANDERSON, VOCALIST,
MISS FLORENCE BAILEY, VOCALIST,
MRS. EMIL OLUND, ACCOMPANIST

AT PILGRIM CONGREGATIONAL CHURCH,

Friday Evening, July 26th, at 8 o'clock.

Programme.

PART I.

1. Theme (with variations—Violin), - - - - *Paganini*
2. { La Rose Waltz, - - - - - - - *De Janon*
   { Magnet Polka—Guitar, - - - - - - *Way*
3. Vocal Solo—The Old and the Young Marie, - *Cowen*
   Miss Agnes Anderson, of Brooklyn, N. Y.
4. Vituoso Out West—
5. Musical Sketch, { a. Serenade.
                   { b. Elopement.
                   { c. Matrimony

PART II.

6. Organ Solo, - - - - - - - - - *Selected*
   Arthur G. Drake. - - - - - - - *Alard*
7. { Hear me Norma—Violin,
   { The Old Soldier's Dream— - - *Jane Sloman Terry*
8. Vocal Solo—La Primarora (The Spring Time), -
   Miss Florence Bailey.
9. Sebastopol (new version), Guitar— - - - *Schuman*
10. Traumeri—Duo for Violin, - - - - -

The Piano used in this Concert is kindly furnished by G. T. Porter & Son.

Pilgrim Congregational Church,

Rev. C. H. Patton, Pastor.

Third Musical Service,

By the Pilgrim Choir.

Sunday Evening, July 28th, 1895,

At 8 o'clock.

Soloists:

Miss Louies R. Hall, Soprano;

Mr. Frank M. Stephenson, Baritone.

Arthur G. Drake, Musical Director.

J. L. Thwing, Printer.

Pilgrim Congregational Church,

Rev. C. H. Patton, Pastor.

Fourth Musical Service,

By the Pilgrim Choir.

Sunday Evening, Aug. 25th, 1895,

At 8 o'clock.

Soloist:

Miss Rebecca McKenzie, Soprano.

Arthur G. Drake, Musical Director.

Second Organ Recital

—BY—

ARTHUR G. DRAKE,

Pilgrim Congregational Church,

—ON—

Wednesday Evening, August 14, 1895,

AT 8:15 O'CLOCK.

ASSISTED BY EMINENT SOLOISTS.

TICKETS, - - - TWENTY-FIVE CENTS.

First Organ Recital,

by

Mr. Arthur G. Drake,

Pilgrim Congregational Church,

Friday Evening, June 7, 1895,

assisted by

Miss Rebecca McKenzie,
Soprano.

Mr. Frank M. Stephenson,
Baritone.

Mr. Mark C. Baker,
Tenor.

1. Festal March in D, - - - - - *Smart*
   MR. DRAKE.
2. { a Ave Maria, (Otello), - - - - *Verdi*
   { b Communion in G, - - - - - *Batiste*
   MR. DRAKE.
3. The Storm Fiend, - - - - - *Roeckel*
   MR. STEPHENSON.
4. Overture Stradella, - - - - - *Buck*
   MR. DRAKE.
5. For the Sake of the Past, - - - - *Mattei*
   MISS MCKENZIE.
6. Marche Religieuse, - - - - - *Guilmant*
   MR. DRAKE.
7. Duet Excelsior, - - - - - - *Balfe*
   MR. STEPHENSON AND MR. BAKER.
8. Fantasia on Themes from Tannhauser, *Wagner-Morgan*
   MR. DRAKE.

The Piano used at this recital is from the warerooms of the Duluth Music Co.

Announcement.

Arthur G. Drake.

DULUTH, MINN., July 1st, 1895.

It gives me pleasure to announce to the people of Duluth that I have opened a studio, in Pilgrim Congregational Church, Second Street and Lake Avenue, for instruction on the organ.

Lessons will be given on the large two manual church organ; and pupils will have the privilege, seldom granted, of using the organ in practice.

The course of instruction will begin with the "Rink Organ School," after which the pupil will be taken through a course of the classic music of Bach, the great master of organ composition. The final work will be upon concert numbers from such composers as Guilmant, Thiele, Batiste, De La Tombelle and others of the modern school.

My endeavor will be to pay especial attention to expression and registration, in which I consider the highest art of music to lie.

For terms and further information call or address. Pilgrim Congregational Church, or 12 West Second Street.

ARTHUR G. DRAKE.

It will give me pleasure also to play the organ for concerts, recitals, organ openings and weddings; and I shall be glad to confer with those desiring a conductor for choruses and orchestras.

At Chickering Hall on Tuesday afternoon, before a large audience Mr. George W. Morgan introduced to the public a clever young pupil, Mr. A. G. Drake, who played on the organ, and showed natural talent and good training.

—Freud's Music and Drama, New York.

My Dear Mr. Drake:

You played splendidly at the last matinee and receive my congratulations and kindest regards.

Geo. W. Morgan.

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* * * Mr. Drake's two numbers were given in a most brilliant manner. * * *

—New York World.

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* * * Will be assisted on the organ by Mr. Arthur G Drake, who studied under the late George W. Morgan, and whose playing a few Sundays since, was so favorably received by those who heard him.

—Bound Brook, N. J., Herald.

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* * * Mr. Drake's selections were well chosen and were played with a style and finish that not only showed him a young man of talent, but also a faithful student. * * *

—Elizabeth, N. J., Daily Journal.

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* * * It does not answer to say that Mr. Drake plays well for so young a performer; that he plays so exceptionally well while yet so young, leads competent judges to call him an organist of very largest promise. His execution Friday night, was always intelligent and graceful; at times dramatic and inspired, as if he had caught the spirit of his old master, George W. Morgan, famous for the brilliance of his performance, as well as for its technique. * * *

—Standard.

ntertained here Tuesday night and on Wednesday it is proposed to give them ride and a picnic. Totman's big backboard will carry the party around e boulevard. At noon the picnic ill be held at Millers creek, the dele- tes returning to the city in time to ke the evening train for home.

A HOLY PICNIC,

It Will Follow the Installation of Rev. Mr. Patton of Pilgrim Church.

A POPULAR PASTOR

Character Sketch of Rev. C. H. Patton of Pilgrim Church.

NEWEST OF CITY'S SHEPHERDS

Already Many Friends Made In and Out of His Congregation.

The installation last Wednesday night of Rev. Cornelius H. Patton as pastor of Pilgrim Congregational church renders timely a character sketch of the newest of Duluth's regular pastors. Although Mr. Patton has been the acting pastor of Pilgrim church since last February, his time has been so completely taken up in familiarizing himself with the duties of his new field and working himself into harness, as it were, that the public has hardly yet had an opportunity to make his acquaintance.

Although the larger portion of his maturer years has been spent in the East, the new pastor may in a sense be called a Westerner, for he was born in Chicago in 1860. He comes from good old Puritan stock and from an ancestry that for over a century has been noted for the prominent part it has taken in the ministry of both the Congregational and Presbyterian churches. His grandfather was Rev. Dr. William Patton of New York city, made famous in the history of the Presbyterian church as the originator and founder of Union Theological seminary which had its inception in his study. He was also the original suggestor and one of the founders of the great Evangelical Alliance, besides being an author of considerable prominence.

Ministers For Ancestors.

Mr. Patton's father was Rev. Dr. William W. Patton, who became very prominent in Chicago while pastor of the First Congregational church there, then the leading Congregational church of the West. Not only was he noted as a pastor, but as an active anti slavery man as well, and in this connection he came into contact in work and interests with some of the most prominent abolitionists, whose lives marked an epoch in the history of those troublous times. In course of time Dr. Patton resigned his pastorate to begin the publication of the Advance, which has since become the leading Congregational organ of the West, and whose editor he was until 1871. In that year he accepted a call to the presidency of Howard university at Washington, D. C., succeeding Gen. O. O. Howard, its founder and first president.

Rev. Cornelius Patton was the youngest of five sons, all of whom his father had zealously consecrated in their youth to the Christian ministry, but of whom Cornelius was the only one who fulfilled his father's desire. After completing the course of study in the public schools of Chicago he was sent to Amherst for his collegiate training, and it was during his junior year there that his half formed and always anticipated project of entering the ministry took definite form.

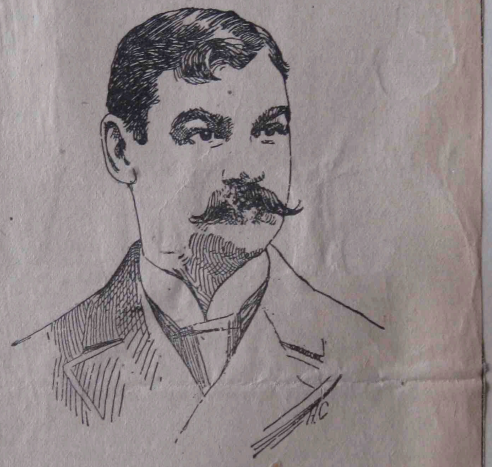
After his graduation at Amherst in 1883 Dr. Patton entered the Yale divinity school and graduated with the class of 1886. During his course there he first came into contact with Minnesota and its people, being sent out during one summer to do some home missionary work in Hubbard county. It is a matter worthy of note in this connection that he organized the first church at Park Rapids — a society which today is in a most prosperous and flourishing condition.

First Pastorate.

A few months after he graduated from Yale, Mr. Patton received a call to his first pastorate—the Congregational church of Westfield, N. J. The place is a suburban town located about 18 miles from New York city and most of its residents are engaged in business in the metropolis. The parish itself was a delightful one. Here Mr. Patton and his wife, whom he had married soon after leaving the seminary, spent eight happy and useful years, during which time the membership of the church was doubled. The quiet life, however, which he was leading became irksome at last and when late in the fall of 1894 the call came to him from Duluth to take the pastorate of Pilgrim church he felt that a divine providence had outlined to him his path of duty. The call was accepted but it was some weeks before Mr. Patton could so arrange his affairs at Westfield as to come. He left that place amidst the heartiest benedictions and sincerest regrets and preached his first sermon in Pilgrim church on the second Sunday of last February.

The impression which his new field has made upon him can be best shown in his own words before the installing council:

"I feel that Pilgrim church has rare opportunities for missionary work, and this fact was very prominent in my mind when I decided to accept its call. Under the exceedingly energetic and faithful work of my predecessor, Pilgrim church has already gained a distinguished place in this community. We believe that our city has a great future, and we mean to have our church keep pace with it, and, if possible, be a leader in the general development to come. For this reason I look to Pilgrim church to interest itself more and more in civic matters.



REV. C. H. PATTON.

throwing the whole weight of its influence toward the building up of God's kingdom in Duluth.

"Working out from Duluth as a center I feel also that we have an important duty in the building up of the kingdom in this state. Duluth is already the commercial center of a large and growing region. The churches which are planted here ought to bear something of the same relation to the outer settlements that the great wholesale houses here do to the smaller stores in the interior. I feel that I am not only coming to a church and to a city, but to a state rich in opportunities for the Lord."

In theology Mr. Patton, while in sympathy with the higher critics thinks he can better define his position by calling himself a progressive conservative. If he has any fads they are five in number: His zeal for denominational unity; his ardent belief and interest in foreign missions; his desire to bring into the Sabbath school more scientific and practical methods of study; his abiding faith in the power and attractiveness of good music in the church, and finally his firm belief in the efficacy of using the daily newspapers for what he terms church advertising.

In his sermons, although giving evidence that he is a thorough and conscientious student, he is not pedant and the material of his discourses, while instructive and comprehensive, is filled with simple directness and plain common sense. In this connection he says:

"Personally, I confess to a great fondness for Biblical exposition in the pulpit. No text delights me so much as the one which furnishes its own heads, while the setting forth of whole books in consecutive discourses, furnishes the backbone for the pulpit work. I love to deal with scripture in its large aspect, having in mind the drama of redemption—the great sweep of allied events by which God has been saving the world since the time of the fall. In short, I try to send my messages as close home to the Divine revelation as I can get them."

In delivery Mr. Patton usually keeps to type written manuscript in the morning and speaks extemporaneously in the evening. His style is a reflex of his character—earnest, pleasant and convincing and not without dramatic power.

"I do not like to preach on a subject that has not completely taken possession of me," said he. I want to be set on fire first and then only am I happy

proved, the pastor presented his papers of dismissal from the council at Westfield, N. J., and resolutions of the Congregational association of New Jersey. This was followed by the examination of Mr. Patton, who related his religious experience dating from his youth, his determination while at Amherst to devote his life to the ministry, and his subsequent career. He stated that

His Doctrinal Views

were in accord with the creed of Pilgrim church; "although it was a pretty stiff one;" that he believed in church unity upon the basis of fundamental doctrines; believed in the elimination of the so-called difference existing between things secular and sacred and was content to rest his distinctions upon the good old Biblical terms of holy and unholy.

Then Mr. Patton read a paper on his views on practical church work. He wanted the Sabbath school to use the most scientific methods of Biblical study obtainable, and emphatically advocated the formation of mid-week classes. He also beleived that there was a call for training classes for workers.

The individual questioning which followed the reading of this paper drew forth the fact that upon theological points Mr. Patten was satisfactorily sound to the council, although he acknowledged that he was in sympathy "with that something in the air" today which, while it may not perhaps be termed higher criticism, yet favored a more generous intepretation of Biblical things.

At the close of this examination the council went into private session, where Mr. Patton's evidence was favorably passed upon.

During the intermission between the conclusion of the examination in the afternoon and the beginning of the ceremonies in the evening supper was served in the church parlors by the ladies of the society, at which about 100 plates were served.

PILGRIM'S PASTOR

Program for Installation Services to Be Held Tomorrow Night.

FOLLOWED BY HOLY PICNIC

Delegates Will Be Entertained With a Ride on Wednesday Morning.

Tomorrow evening at 8 o'clock Rev. C. H. Patton is to be formally installed as pastor of Pilgrim Congregational church. The following churches have been invited to the installation council: West Duluth, New Duluth, Morley; Superior, Pilgrim and Hope churches; Ashland, Biwabik, Brainerd, Wadena; Minneapolis, First, Plymouth and Park Avenue; St. Paul, Park Avenue.

Representatives of these churches will meet in Pilgrim church tomorrow afternoon at 3 o'clock to review the proceedings of the church and to examine the pastor elect with reference to his religious experience, doctrinal, belief and views of practical work. This service will be open to the public as well as the evening service.

The ladies of the church are planning to give a general supper in the church parlors at 6 o'clock for the ministers and delegates. At the close of the supper there will be informal toasts by Rev. George H. Wells of Plymouth church, Minneapolis; Dr. Bray of Ashland; Rev. M. Nortbrup of Biwabik and Rev. E. Cory of Wadena.

The formal service of installation will begin promply at 8 o'clock. The sermon will be by Rev. Dr. Wells of Minneapolis; the installation prayer will be offered by Rev. J. C. Andreus of West Superior. Dr. A. M. Edwards of Brainerd will deliver the charge to the pastor and extend the right hand of fellowship, while Dr. George D. Merrits, pastor of the First Congregational church of Minneapolis will deliver the charge to the people.

Special music will be furnished by the Pilgrim choir, under the direction of A. G. Drake.

The delegates and ministers will be entertained here Tuesday night and on Wednesday it is proposed to give them a ride and a picnic. Totman's big buckboard will carry the party around the boulevard. At noon the picnic will be held at Millers creek, the delegates returning to the city in time to take the evening train for home.

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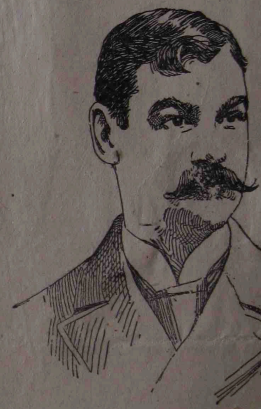

REV. C. H. PATTON.

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EVENING HERALD
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DULUTH PRINTING & PUBLISHING CO.

PASTOR

Formal Ceremony Giving Rev. C. H. Patton Charge of Pilgrim Church.

It Will be Conducted This Evening by Many Visiting Clergymen.

Preliminary Preparations Gone Through Today---Ladies Serve Supper.

An ecclesiastical council, according to Congregational usage, assembled this afternoon in Pilgrim church, at 3 o'clock, to take action with reference to installing Rev. C. H. Patton as pastor. Mr. Patton has been acting as pastor since the second Sunday in February last. The council is composed of representatives of the following churches: Duluth—Plymouth, Mayflower and Morley; West Superior—Pilgrim and Hope; Ashland, Biwabik, Brainerd, Wadena; Minneapolis—First, Plymouth and Park Avenue; St. Paul—Park.

Three clergymen will also sit in the council as individual members, Rev. Messrs. Morley and Gleason, of Minneapolis, and Wheeler, of Ashland. This council meets solely in an advisory capacity, according to ancient usage in Congregational churches. It has no authority over the action of Pilgrim church in calling Mr. Patton, but is called in friendly conclave to approve, to join with the church in the formal act of installation and to extend the fellowship of their churches.

This afternoon the records of the church were read by Mr. A. G. Strong, clerk, and were reviewed by the council and the pastor-elect examined. Rev. Mr. Patton presented papers of dismission from a council in New Jersey, which gave him orderly release from his last charge and which also commended him cordially to the churches of Minnesota. He also offered in evidence of his good standing the resolutions of the Congregational association of New Jersey in accepting his resignation as secretary of that body, which office he had held for six years.

By the way of aiding the ministers in their examination, Rev. Mr. Patton gave an outline of his religious experience and his call to the ministry, and referred briefly to doctrinal views. He expressed himself as in hearty accord with the creed of Pilgrim church and with the ancient doctrinal symbols of the church. He said he preferred, however, to have his doctrinal belief brought out by questions from the council, as he wished to devote the time allowed him to a setting forth of his ideas as to how a church should be managed in these times in practical ways. He then read a carefully prepared paper on "The Educational Church," in which he set forth the educational ideal in its spiritual and ecclesiastical relations as the one best suited to the church of today as well as most Biblical. The paper elaborated this ideal with reference to the pulpit, the Sunday school, mid-week classes for religious instruction, missionary societies and practical agencies in the church. It was a comprehensive survey of how a church should be developed and managed.

THIS EVENING'S SERVICES.

The ladies of Pilgrim will entertain their guests at 6 o'clock by means of a supper, which is open to the people of the church generally upon the payment of a small fee. Over 100 will sit down at the tables together. Upon the conclusion of the supper there will be several informal toasts by members of the council. It is expected there will be short, spicy speeches from Drs. Wells and Black, of Minneapolis, also Rev. Messrs. Bray, of Ashland; Cory, of Wadena, and Nothrup, of Biwabik; Kimball, of West Superior, and Judge Wells for Pilgrim church.

The service of installation will be held tonight at 8 o'clock. The sermon will be preached by Rev. George H. Wells, D.D., of the Plymouth church, Minneapolis, which is the largest Congregational church in the Northwest. Dr. Wells is personally interested in this service on account of his intimate acquaintance with Rev. Mr. Patton's father and grandfather, who were ministers before him. The prayer of installation will be given by Rev. J. C. Andrus, of West Superior, the charge to the pastor and the right hand of fellowship by Rev. T. M. Edmands, of Brainerd, and the charge to the people by Dr. George R. Merrill, of the First Congregational church, Minneapolis. The Pilgrim choir, under the leadership of Mr. Drake, will furnish appropriate music, and Miss McKenzie will sing as a solo the exquisite aria from the Messiah, "He Shall Lead His Flock Like a Shepherd."

After the service the delegates will be entertained in the homes of Pilgrim church people. Tomorrow morning, if the weather is propitious, they will be taken on a ride about the city and over the boulevard in Totman's big buckboard and other conveyances, the ride ending with a picnic at Miller's creek. The delegates will return home on the afternoon trains.

EVENING HERALD
PUBLISHED BY THE
DULUTH PRINTING & PUBLISHING CO.

PATTON

His Installation as Pastor of Pilgrim Church Completed Last Night.

Excellent Sermon on Indifference by Dr. Wells, of Minneapolis.

Addresses to the Pastor and the People and Other Exercises.

The ceremony of installing Rev. C. H. Patton as pastor of Pilgrim Congregational church was performed last evening at the church in the presence of an audience which fairly well filled the auditorium. The service opened with the organ prelude by Mr. Drake, Buck's "Triumphal March" being played. Rev. Empson Cory, of Wadena, the scribe of the council, read the minutes of the afternoon meeting. The invocation was offered by Rev. W. W. Newell, of Morley Congregational church and after the singing of a hymn by the congregation Rev. Joseph Kimball, of Hope church, of West Superior, read from the Scriptures. The choir then sang Dudley Buck's "Benedic Anima."

The installation sermon was preached by Rev. George H. Wells, D.D., of Minneapolis. It was a forceful and eloquent effort delivered in a clear and pungent style. His text was Matt. xxv., 29: "For unto every one that hath shall be given, and he shall have in abundance; but from him that hath not shall be taken away even that which he hath."

He dwelt upon the danger of indifference. It may seem that for a man to do nothing with the talents with which he has been endowed is not so bad as to use them for evil but this is not always so. A man doing evil may sometime be stung by conscience and return to the path of virtue and righteousness but the indifferent man persuades himself that he is modest and a spirit of self complacency comes over him. He flatters himself on his humility when it is only laziness. The men who have the ability and yet do nothing in this great battle between God and Satan are the ones who fold their talents in a napkin and bury them.

USE THE HIDDEN TALENTS.

He told how France was threatened with bankruptcy and could find no means to pay her enormous debt to Germany until finally the people were appealed to. Then to the astonishment of the rulers of the country the entire sum was raised. It would have broken the banks to have given it but the money which poured in was that which had been hoarded and buried by the people. What was the result? France became prosperous at once and immediately recovered from the great drain of the war. This is a type of what Christ's people might do if they would bring forth their talents and use them. It is not new strength which the church needs so much as the development of talents already here. The secret is not how to get new talents but how to use the old ones. The church needs an awakening of the powers and activities she now possesses.

It is often seen, he continued, that the talents a man possesses and fails to use are taken from him and given to some one else. This is a simple and righteous law. A gradual decay of unused powers is also sure to come. How many cripples has not the church who might be walking along strong and powerful and aiding in her grand work!

Think of a man eating only one meal a week and yet how many do you not find who take only one meal of gospel truth a week, he asked. Give anything to the church rather than indifference. "The application to the people of this church at this time, when a new pastor is being installed here is plain. This new talent is entrusted to your care, and to you I shall simply repeat the text: 'For everyone that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.'"

Rev. J. Cowles Andrus, of Plymouth church in West Superior, offered the prayer of installation. Miss Rebecca McKenzie sang "He Shall Lead His Flock," from Handel's "Messiah."

ADDRESS TO THE PEOPLE.

Rev. T. Merrill Edmunds, of Brainerd, extended the right hand of fellowship and addressed the pastor. His words were somewhat humorous at times. He welcomed Rev. Mr. Patton to the northern conference and spoke of the high standing he would have, being the pastor of the largest church in the conference.

Rev. George R. Merrill, D.D., of the First Congregational church in Minneapolis, addressed the people. He spoke pleasantly and was heard with interest. He asked the people to deal with this new pastor as they had with their other, and to trust, aid and love him as they had the other. He reminded them that Mr. Patton was with the East and might in this bracing climate want to do too much. "Don't let him kill himself the first year he is here," he said. "Then he comes to you with a good grip on the gospel. See that he does not lose it by being with you." He told the congregation to get all they could out of him, but use him well, not in the sense of paying him his salary, but in giving him good fellowship and cheer.

After a hymn Rev. Mr. Patton, the installed pastor, pronounced the benediction. In conclusion, the organist played Heintz's "March in E."

Duluth News Tribune.

PATTON IS PASTOR

New Preacher of Pilgrim Church Formally Installed Last Evening.

WITH NOTABLE CEREMONIES

Explains His Doctrinal Views, Followed by Addresses by Council Members.

The installation of Rev. Cornelius H. Patton as pastor of Pilgrim Congregational church took place last evening at 8 o'clock.

The services opened with an organ prelude, Triumphal March, by Buck. The scribe of the council, Rev. Empson Cory, pastor of the Congregational church at Wadena, then read the minutes, after which Rev. William W. Newell of Morley Congregational church offered the invocation. The congregation united with the choir in singing hymn 483. That was followed by Rev. Joseph Kimball of Hope Congregational church, West Superior, who gave a scripture reading from the fifth chapter of Thessalonians I. The choir rendered an anthem, Benedic Anima by Buck, and then came the sermon. The installation sermon was preached by Rev. George H. Wells, D. D., of Plymouth church, Minneapolis. His text was taken from Matt. xxv., 29:

"For unto every one that hath shall be given, and he shall have in abundance; but from him that hath not shall be taken away even that which he hath."

The sermon was short, to the point, eloquent, original, delivered with much vigor and received with great satisfaction by the hearers.

The speaker contrasted the difference in the effects of use and misuse, activity and inactivity.

"The passage from the Scriptures speaks to the indolent and quiet man," he said. "It brings home to such the

Sin of Indifference and Inactivity.

Conscience will trouble a man for his sins, but not for his idleness. Boasted or self satisfied humility is often nothing but laziness. Men will feel at liberty to remain quiet when they never dream of doing wrong. 'To him that knoweth good and doeth it not, to him it is sin.' These words apply to the nominal but not professing Christian—the one who knows what is right and who believes, but who never speaks out or takes sides. These are those who wrap their talents in napkins or set their candles under bushels.

"If the obscure and humble members of churches would draw out their hidden stores, what great results would follow—what prosperity and growth. The church is not lacking for the contributions of rich men but for the hidden talents of the socalled humble, obscure members. The question is not how to get new talent, but to make a better use of those we have, or to dig them up and use them. How many cripples in the Christian church because the members do not use their powers."

The sermon was followed by the prayer of installation by Rev. J. Cowles Andrus of Pilgrim Congregational church, West Superior. Miss McKenzie next sang He Shall Lead His Flock, fr m Handel's Messiah.

The right hand of fellowship aid address to the pastor was given by Rev. T. Merrill Edmonds of Brainard. He said that the Christian

Ministry Was a Serious Business,

and that a modern pastor must have modern improvements. The whole address was full of valuable ideas, clothed in strong, orginal language that caused many a smile from the audience. "There probably will be times when you are sorry you are a cliff dweller and will long for the sands and mosquitos of New Jersey. If so, come over to Brainerd. It is the sandiest city in Minnesota and the mosquitoes are second only to those of New Jersey."

The address to the people was delivered by Rev. George R. Merrill, D. D., of First church, Minneapolis.

"Deal with this man as you dealt with the other man," he said. "Trust him, love him, stand by him and follow him as you did the other man.

"This young man is from the East. Don't let him kill himself the first year in this bracing climate. Don't let him run the whole thing and break himself down. He comes to you with a good grasp on the gospel. See that he don't lose it. You also want to get all you can out of this man. To do that, you must keep him well. That is, keep him in good heart and good cheer by following when he leads."

A hymn was sung, the benediction was given by the pastor and then the congregation passed out while Mr. Drake rendered a organ postlude, March in E, by Heintz.

The preliminaries of the installation began at 3 p. m. yesterday, when the

Ecclesiastical Council

was convened to review the action of Pilgrim church in calling Mr. Patton to its pastorate. To this council had been invited delegates from Plymouth, Mayflower and Morley churches of Duluth, Pilgrim and Hope of Superior, the churches at Ashland, Biwabik, Brainerd and Wadena; First, Plymouth and Park Avenue of Minneapolis and Park Avenue of St. Paul. Rev. Daw of Ashland presided over the council as moderator and Rev. Mr. Cory of Wadena actee as scribe. The records of the church from the call to Mr. Patton to the present were read and ap-

Pilgrim Congregational Church,

Rev. C. H. Patton, Pastor.

First Musical Service,

BY THE PILGRIM CHOIR,

Sunday Evening, May 26, 1895,

AT EIGHT O'CLOCK.

MR. ARTHUR G. DRAKE,

Musical Director and Organist.

Order of Service.

✣✣✣✣

Organ Prelude, "Offertoire in D, (St. Cecile), *Batiste*

Introductory Sentences.

Hymn 41, "Come, all ye Saints of God."

Prayer.

Response, "The Lord is my Shepherd," - *Koschat*

Scripture Lesson.

Anthem, "Unto Thee, O God," - - *Watson*

Order of Service.

✣✣✣✣

Announcements.

Offertory, "Elevation in B flat," - - - *Batiste*

Hymn 467, "Light of Those Whose Dreary Dwelling."

Sermon, "The Light-life."

Anthem, "Lead Kindly Light," - - *Buck*

Prayer and Benediction.

Response, "Seven-fold Amen," Choir, - *Stainer*

Organ Postlude, March in D, - - *Guilmant*

DRAMATIC READING

. . . BY . . .

MISS ZELLA E. HURD.

ASSISTED BY

MRS. J. N. McKINDLEY, ORGANIST.

MISS FLORA LOUDEN, VOCALIST.

UNDER THE AUSPICES OF THE

FRIENDS IN COUNCIL.

PILGRIM • CONGREGATIONAL • CHURCH.

Tuesday Evening, April 23rd, 1895,

AT EIGHT O'CLOCK.

PROGRAM.

PART I.

1. Organ Concerto in C, - - - - *Gilbert*

MRS. J. N. MCKINDLEY.

2. Old Times Happiness (by request), - - *Slater*

3. { In the Catacombs, - - - -
   { Charlie Machree, - - - - *Hoppin*

4. { Neddie's Thanksgiving Visit, - - -
   { The Maiden Martyr, - - -

5. Ave Maria, - - - - - *Luzzi*

MISS LOUDEN.

PART II.

1. Magladena (or the Spanish Duel), - - *Waller*

2. Attitudes - - - - -

3. How Jerry Bought Malviny, - - - *Boyle*

4. Flower Song (from Faust), - - *Gounod*

MISS LOUDEN.

5. { Country Sleighing, - - - - *Stedman*
   { Imp-m, - - - - - *Nicholson*

FIRST SERMON HERE

New Pastor of Pilgrim Congregational Church Addresses Large Audience.

THE DEEPER SPIRITUAL LIFE

That Was the Title, and It Explained Rev. Mr. Patton's Views.

Rev. Cornelius H. Patton, the newly called pastor of the Pilgrim Congregational church, preached his inaugural sermon yesterday morning, taking for his text Eph. iii-19, "That ye might be filled with all the fullness of God," and for his theme The Deeper Spiritual Life.

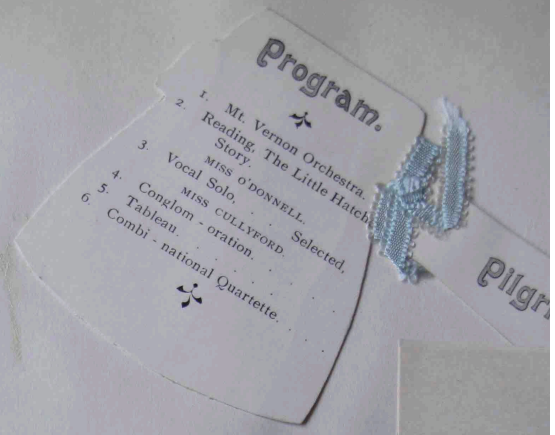
Rev. Mr. Patton spoke of the need which exists of emphasizing the spiritual life at the present time. in view of the intensely practical trend of the age, saying that amid the rush of business to which every man of today is subjected there is an unconscious yearning of soul and a failure to find satisfaction of soul in practical achievments. The deeper, satisfying spiritual life, Dr. Patton described as the life of God manifested in Christ, the realization of God as presented in his son. He gave a description of the working out of that life in our lives and emphasized the necessity of returning to the conceptions of St. John and St. Paul as to Christ's being a present power in the world.

He dwelt deeply on the fact that deeper spiritual life is for all and need not be the exclusive possession of the few. In calling the people into this life, Mr. Patton alluded to the fact as Congregationatists they stood for the truth of the immediate possession of God by every Christian, through Christ and the Holy Spirit. He closed by stating that the prime object of his ministry should be the building up of Christian character, that from out of the inner life should should come the practical work of the church in various lines of missionary and philanthropic endeavor.

There was a congregation of 650 people at the morning service and one fully as large in the evening. Mrs. C. H. Clague presided at the organ, and special music was given by a mixed quartet. The chancel was prettily decorated with cut flowers.

Mr. and Mrs. Patton and their child are temporarily the guests of Mr. and Mrs. Ames at Endion, but Mr. Patton expects to secure a home within a few days.

Friday evening at the church there will be a reception to give the church members an opportunity to meet their new pastor and his wife, and on Saturday afternoon the children of the church will meet Mr. and Mrs. Patton.



A PASTOR'S RECEPTION.

Members of Pilgrim Church Received for Rev. Mr. and Mrs. Patton.

Rev. and Mrs. Cornelius H. Patton, were given a reception at the parlors of the Pilgrim Congregational church last evening by the members of the congregation. It was for the purpose of giving the members and the people of Duluth generally an opportunity to meet the new pastor and his wife. The attendance was fully 400 and was not by any means confined to the church members. A large number from other denominations were there and the pastors of all the prominent churches were present and met Rev. Mr. Patton.

Rev. Mr. Patton is a young and energetic man, and the people of Pilgrim Congregational church feel that they have been fortunate in securing him. He had several calls tendered him, but declined all in favor of Duluth. His choice was made because of an attraction which he felt toward the city from the first moment he visited it. He believes, too, that he has here a most promising field in which to labor.

A short program of music, instrumental and vocal, was given. Miss Tupper and Mrs. F. E. Searle sang and Messrs. William and Bert Chapman played. Refreshments were served and the occasion was made a social and pleasant one in every way.

Pilgrim Congregational Church

DULUTH, - MINN.

REV. ALEXANDER MILNE, Pastor.
MISS RUTH ROGERS, Organist.

Evening of Good Friday,

April 10th, 1903,

AT 7 45 P. M.

THE CRUCIFIXION

—BY—

J. STAINER.

—GIVEN BY THE CHOIR—

Mrs. Homer Collins. Miss Clara Hector.
Mr. John Martin. Mr. H. G. Gearhart.

—ASSISTED BY—

Mrs. Mark Baldwin. Mrs. Milton B. Griffith.
Miss Elizabeth Bailey. Miss Mary Syer Bradshaw.
Mr. Milton B. Griffith. Mr. G. H. McCarthy.

I.—GETHSEMANE. Solo.

And they came to a place named Gethsemane, and Jesus saith to his disciples: Sit ye here, while I pray.

II.—THE AGONY. Solo.

Could ye not watch with Me one brief hour?
Could ye not pity my sorest need?
Ah! if ye sleep while the tempests lower, surely,
My friends, I am alone indeed.

Chorus.

Jesus, Lord Jesus, bowed in bitter anguish, and bearing all the evil we have done, Oh, teach us how to love thee for thy love; Help us to pray, and watch, and mourn with Thee.

Solo.

Could ye not watch with me one brief hour?
Did ye not say upon Kedron's slope,
Ye would not fall into the Tempter's power?
Did ye not murmur great words of hope?

Cho.—Jesus, Lord Jesus, etc.

Solo.

Could ye not watch with me? even so:
Willing in heart, but the flesh is vain,
Back to Mine agony I must go,
Lonely to pray in bitterest pain.

And they laid their hands on Him, and took Him and led Him away to the high priest. And the high priest asked Him and said unto Him, Art Thou the Christ, the Son of the Blessed? Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith: What need we any further witnesses? Ye have heard the blasphemy. And they all condemned Him to be guilty of death. And they bound Jesus and carried Him away and delivered Him to Pilate. And Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified. And the soldiers led Him away.

III.—PROCESSIONAL TO CALVARY. Organ.

Chorus.

Fling wide the gates! for the Savior waits
To tread in His royal way.
He has come from above in His power and love,
To die on this Passion day.

His cross is a sign of a love divine,
His crown is the thorn wreath of woe,
He bears his load on the sorrowful road,
And bends neath the burden low.

Solo.

How sweet is the grace of His sacred face,
And lovely beyond compare,
Though weary and worn, with merciless scorn
Of a world he has come to spare.

The burden of wrong that earth bears along,
Past evil, and evil to be,
All sins of man since the world began
They are laid, dear Lord, on Thee.

Chorus.

Then on to the end, my God and my friend,
With thy banner lifted high!
Thou art come from above, in Thy power and love
To endure and suffer and die.

IV.—CALVARY. Solo.

And when they were come to the place called Calvary, there they crucified Him, and the malefactors, one on the right, and the other on the left.

V.—THE MYSTERY OF THE DIVINE HUMILIATION. Hymn.

Cross of Jesus, Cross of Sorrow,
Where the blood of Christ was shed,
Perfect man in thee was tortured,
Perfect God on thee has bled.

Here the King of all the ages,
Throned in light ere worlds could be,
Robed in mortal flesh and dying,
Crucified by sin for me.

O mysterious condescending!
O abandonment sublime!
Very God Himself is bearing
All the sufferings of time!

Evermore for human failure
By His Passion we can plead;
God has borne all mortal anguish,
Surely He will know our need.

VI.—HE MADE HIMSELF OF NO REPUTATION. Solo.

He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled himself, and became obedient unto death, ev'n the death of the cross.

VII.—THE MAJESTY OF THE DIVINE HUMILIATION. Solo.

King ever glorious!
The dews of death are gath'ring round Thee,
Upon the cross Thy foes have bound Thee,
Thy strength is gone,
Not in Thy Majesty,
Robed in Heaven's supremest splendor;
But in weakness and surrender,
Thou hangest here.
Who can be like Thee?
Pilate high in Zion dwelling?
Rome with arms the world compelling?
Proud tho' they be! Thou art Sublime,
Far more awful in thy meekness,
More than Kingly in Thy meekness.
Thou son of God,
Glory and honor;
Let the world divide and take them;
Crown its monarchs and unmake them,
But Thou wilt reign.
Here in abasement; crownless, poor, disrobed and bleeding,
There, in glory interceding, Thou art the King!

VIII.—AS MOSES LIFTED UP THE SERPENT. Solo and Chorus.

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish; but have everlasting life. For God sent not His Son unto the world to condemn the world; but that the world through Him might be saved.

IX.—JESUS SAID, FATHER, FORGIVE THEM. Solo and Chorus.
Male Voices.

Jesus said, "Father, forgive them, for they know not what they do."

Duet.—Alto and Tenor.

So thou liftest Thy divine petition,
Pierc'd with cruel anguish through and through;

So thou grievest o'er our lost condition,
Pleading, "Ah, they know not what they do."

Oh! 'twas love, in love's divinest feature,
Passing o'er that dark and murd'rous blot,
Finding e'en for each low fallen creature,
Tho' they slay Thee, one redeeming spot.

Yes! and still Thy patient heart is yearning
With a love that mortal scarce can bear,
Thou in pity, deep, divine, and burning,
Liftest e'en for me Thy mighty Prayer.

So Thou pleadest, e'en for my transgressions,
Bidding me look, and trust, and live;
So Thou murmurest Thine intercessions
So Thou pleadest, "Yea, he knew not; for My sake forgive."

X.—ONE OF THE MALEFACTORS. Solo.

And one of the malefactors which were hanged railed on Him saying: "If Thou be the Christ, save Thyself and us." But the other answering rebuked him, saying: "Dost not thou fear God seeing thou art in the same condemnation? And we indeed justly: for we receive the due reward of our deeds: but this man hath done nothing amiss." And he said unto Jesus: "Lord, remember me when Thou comest into Thy Kingdom." And Jesus said unto him: "Verily I say to thee, to-day shalt thou be with me in Paradise."

XI.—WHEN JESUS SAW HIS MOTHER. Solo.

When Jesus therefore saw His Mother and His disciples standing by, whom He loved, He said unto His Mother: "Woman! behold thy son." Then saith He to the disciple: "Behold thy mother." There was darkness over all the earth. And at the ninth hour Jesus cried with a loud voice, saying: "My God! Why hast Thou forsaken me?"

XII.—IS IT NOTHING TO YOU? Solo.

Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the Lord hath afflicted Me in the day of His fierce anger?

XIII.—THE APPEAL OF THE CRUCIFIED. Chorus.

From the Throne of His cross, the King of grief
Cries out to a world of unbelief:
Oh! men and women, far and nigh,
I laid my eternal power aside,
I came from the home of the Glorified,
A babe in the lowly cave to lie.
I wept for the sorrows and pains of men,
I healed them and helped them and loved them, but then,
They shouted against Me, Crucify!
Behold Me and see: pierced thro' and thro' with countless sorrows, and all is for you.
For you I suffer, for you I die, your deeds of shame, your sins without reason and number and name, I bear them all on the Cross on high.
Is it nothing to you that I bow My Head? And nothing to you that My blood is shed? Oh! perishing souls to you I cry,
O come unto Me, by the woes I have borne, By the dreadful scourge and the crown of thorns, By these I implore you to hear My cry,
This awful price, Redemption's tremendous sacrifice, is paid for you.
Oh! why will ye die?

XIV.—ALL THINGS ACCOMPLISHED. Solo and Chorus.
Male Voices.

After this, Jesus knowing that all things were now accomplished, saith: "I thirst." When Jesus had received the vinegar, He saith: "It is finished! Father, into Thy hands I commend My spirit." And He bowed His head and gave up the ghost. Amen.

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PILGRIM CONGREGATIONAL CHURCH

Happy New Year

1888.

DULUTH, MINNESOTA.

My Dear Friend:

One more mile-stone of our life is passed. The closing year has been eventful to us as a church, and to many of us as individuals. May God bless to us the memory of our common trial, and private grief, as well as of our joys and successes. But we are not to brood over the one nor rest content with the other. To-day our faces are toward the future. "Forgetting those things which are behind and reaching forth unto those things which are before" let us "press toward the the mark for the prize of our high-calling of God in Christ Jesus." While we must wait for our larger and more convenient building, we need not wait for a larger and richer blessing. Whether we shall have it or not depends upon ourselves. It depends partly on you. God is ready. Let me urge upon you the privilege of prayer and labor in connection with the preaching service, the prayer-meeting, the Sunday School and the Young People's Society of Christian Endeavor, as well as of personal effort to win souls.

Especially let us "continue instant in prayer" for the fruitfulness of our special meetings connected with the Week of Prayer. If we each pray definitely for at least one soul, and make especial effort to lead that one to Christ this year, our work will not be fruitless and our own souls will be enriched.

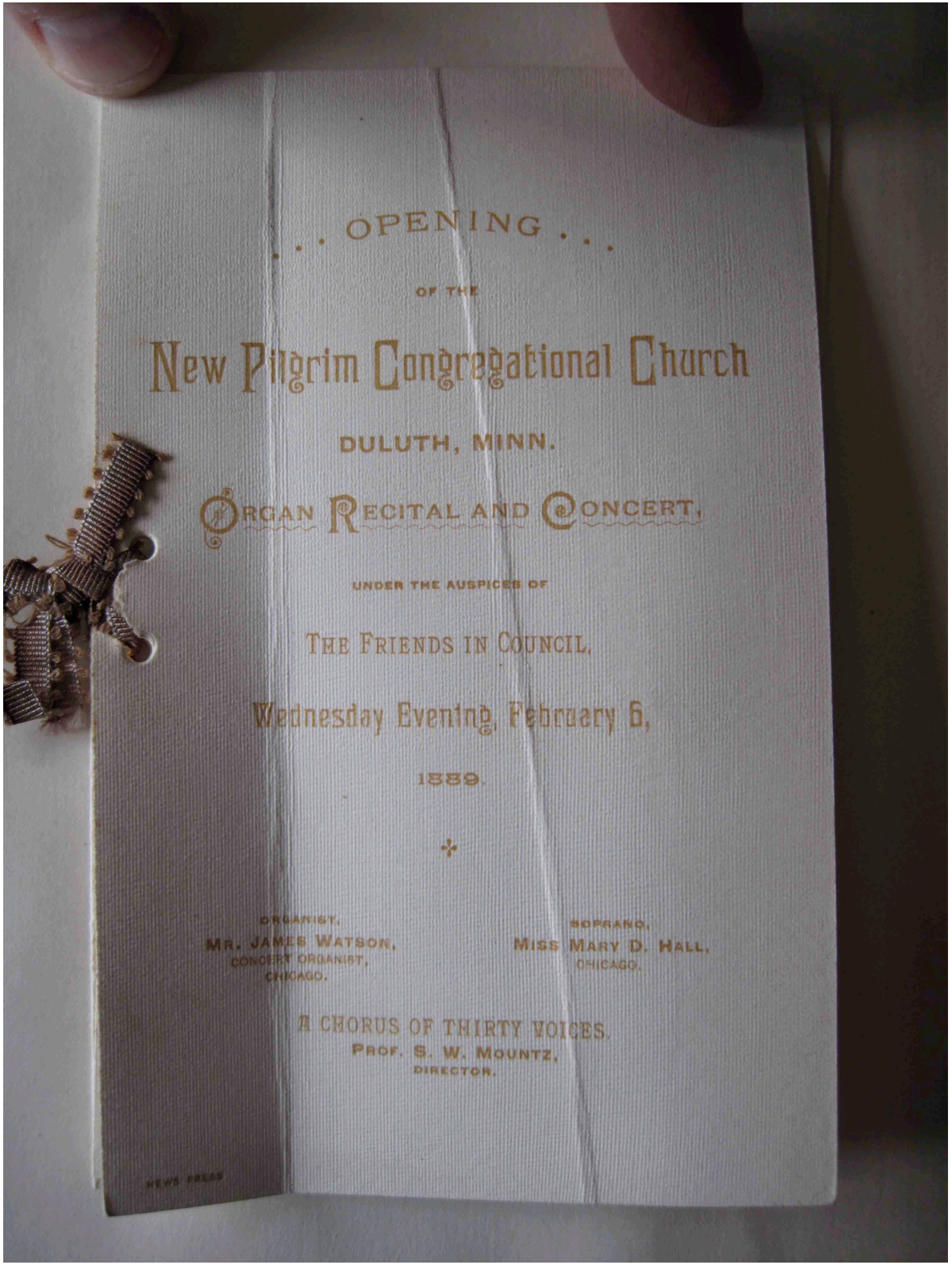
This greeting will come to some not yet open followers of the Master. Why not make this the happiest and best New Year of your life, my dear friend, by giving yourself to Him? Can you give one good reason why you should not?

Once more I wish you a glad New Year of increasing joy and invite you to our Annual Business Meeting and Social Reunion, Tuesday, January 17.

Very truly your friend and pastor,

Edward M. Noyes.

January 1, 1888.



. . . OPENING . . .

OF THE

New Pilgrim Congregational Church

DULUTH, MINN.

Organ Recital and Concert,

UNDER THE AUSPICES OF

THE FRIENDS IN COUNCIL,

Wednesday Evening, February 6,

1889.

ORGANIST.
MR. JAMES WATSON,
CONCERT ORGANIST,
CHICAGO.

SOPRANO.
MISS MARY D. HALL,
CHICAGO.

A CHORUS OF THIRTY VOICES.
PROF. S. W. MOUNTZ,
DIRECTOR.

NEWS PRESS

PROGRAMME.

PART I.

1. The Gloria from the Twelfth Mass - Mozart

CHORUS.

2. OVERTURE—L' Italiana In Algeiri - Rossini

ORGAN.

3. Cantilene Pastorale - - Guilmant

ORGAN.

4. Oh, Gentle Page - - - Mattei

MRS. HALL.

5. Military March - - - Gounod

ORGAN.

PART II.

6. Wedding March - - - Dudley Buck

ORGAN.

7. The Garden of Sleep - - De Lara

MRS. HALL.

8. a. A Pilgrim's Song of Hope - Batiste
   b. Polonaise in C - - - Hummel

ORGAN.

9. The Gate of Heaven - - - Tours

MRS. HALL.

10. Finale—Grand Chorus in E Flat - Guilmant

ORGAN.

11. Hallelujah Chorus - - - Handel

CHORUS.

COFFEE, ICE CREAM AND CAKE WILL BE SERVED IN THE PARLORS BELOW BY THE LADIES' AID SOCIETY AT THE CLOSE OF THE CONCERT.

PILGRIM

Congregational Church

DULUTH, MINN.

EDWARD M. NOYES, Pastor,

RESIDENCE, 218 SECOND AVE. W.

PREACHING, 10:30 A. M., and 7:30 P. M.

SUNDAY SCHOOL, 11:50 A. M.

Y. P. S. C. E., 6:40 P. M.

LADIES' WORK CIRCLE, Wednesday, 2:30 P. M.

FRIENDS IN COUNCIL, Wednesday, 2:30 P. M.

CHURCH PRAYER MEETING, Thursday, 7:30 P. M.

OUR MOTTO FOR 1890:

"WHATSOEVER HE SAITH UNTO YOU, DO IT."

To all our Services YOU are Cordially Invited.

Pilgrim Congregational Church.

DULUTH, MINN.

OUTLINE OF SUNDAY EVENING TALKS

--- ON THE ---

ESSENTIALS OF THE CHRISTIAN RELIGION.

March, April, May, 1892.

The Pastor will speak for twenty-five minutes upon the topic for the evening and will then answer questions from the audience, reserving the right to decline any deemed inappropriate. Questions may be sent up in writing or submitted orally. Any reverent question relating to the topic will be considered, and such are invited from any members of the audience.

I. INTRODUCTORY: THE CHRISTIAN LIFE A COVENANT LIFE. The word covenant is used nearly three hundred times in the Bible to express God's relations to His creatures.

a. Definition. The Christian Covenant is God's promise of eternal life to all who accept His Son as Savior. John 3:16.

b. God has always dealt with men through covenants. e. g., Noah, Gen. 9:8; Abraham, Gen. 17:4; Isaac, Gen. 26:4; Jacob, Gen. 28:13; David, 2 Sam., 7 and 23, etc. Especially with Abraham, renewed through Moses with the people of Israel, Ex. 24, Deut. 5:2, 28:69, etc.

c. The New Covenant in contrast with the old.

1. Spiritual in its blessings and conditions.
2. Its law internal and simple, not external and elaborate. Principles not precepts.

3. Universal in application. See Heb. 8, 6-13, and references, for these characteristics,

d. God's Promise; Forgiveness, Help, Reward. Gen. 15:1; Isa. 55:7. Man's need for past, present and future fully met.

e. Man's Pledge; Faith and Obedience. Faith more than belief. It is man's signature to the covenant, accepting it for himself. John, 3:33.

f. The Seal of the Covenant. The rainbow, Gen. 9:12. Circumcision, Acts 7:8. Sacrifices, Ex. 24:8; Heb. 9:20. The death of Christ, Heb. 9:14 to 10:29.

II. GOD'S PROMISE; FORGIVENESS, HELP, REWARD.

a. Forgiveness of sin. Sin as a state of the heart contrasted with specific sins, Mark 7:22-23.
1. An atonement as basis for forgiveness necessary to both parties in the covenant. Rom. 3:25, 26.
2. Theories of the atonement; Ransom, Governmental, Moral Influence, etc. Their value as illustrating different views of a transaction which transcends exact definition. Eph. 3:18-19.
3. Forgiveness and its results a *fact*, independent of theories. Rom. 5:1; Eph. 1:7.

b. The Method of Help; the Imparted Life.
1. Precept and example alone insufficient.
2. Christ gives power to conquer. John 1:12 and 15:5; Rom. 5:10.
3. The method of help illustrated. 2 Cor. 3:18; Gal. 2:20.

c. The Reward; Spiritual not Sensual. Gal. 6:8. Heaven as a place and as a condition.

III. MAN'S PART: FAITH AND OBEDIENCE.

a. The conditions not arbitrary but inevitable. Heb. 4:2 and 11:6.

b. "Saving Faith" is the appropriation of God's promise for oneself. Rom. 10:10; 1 John 5:12.

c. Obedience is the evidence of faith, and the means of its increase. Matt. 7:21, John 7:17, James 2:22

IV. THE CONTENTS OF FAITH: GOD THE FATHER.

a The Scripture doctrine. Acts 17: 24-32.

b The argument from nature. Rom. 1: 20.

c The argument from man. Gen. 1: 26.

d The argument from history. Ezek. 21:27.

e Atheism, Pantheism, Agnosticism, etc., are insufficient. Psa. 53: 1.

. THE CONTENTS OF FAITH; CHRIST THE SON.

a The Scripture doctrine. Jno. 5: 23; 8: 58; Phil. 2: 6-10; Heb. 1: 3; Col. 1: 15-17.

b The argument from the character and works of Jesus. Jno. 14: 11.

c The argument from the historic effects of the denial of the divinity of Christ. 1 Jno. 2: 22-23 and 5:12.

I. THE CONTENTS OF FAITH; THE TRINITY.

a The personality of the Holy Spirit. Gen. 1: 2; Luke 3: 22; Eph. 4: 30; John 16: 13.

b His work. Conviction, Jno. 16: 8; Regeneration, Jno. 3: 5; Sanctification, 1 Cor. 6: 11 and 19; Help, Rom. 8: 16, 26, etc.

c His use of the Word. Jno. 14: 26; 2 Thes. 2: 13.

d The Enduement of power. Acts 2: 3 and 29; Eph. 5: 18.

e The Trinity not Tritheism. Matt. 28: 19; 1 Tim. 2: 5.

. THE CHURCH; ORIGIN, NATURE, HISTORY, DESTINY.

a The "Holy Catholic Church and the communion of saints." 1 Cor. 1: 2.

b The apostolic church. 1 Cor. 1: 26-27 and 5: 9-11.

c The rise of the papacy.

d The mediæval church.

e The Reformation.

f Modern Christendom and the age of missions.

I. CONTENTS OF FAITH—CONCLUDED.

a. The resurrection from the dead.
1. The importance of the doctrine in Apostolic preaching. Acts 17:3 and 31; 1 Cor. 15.
2. Resurrection essential to Christian faith. Rom. 4:25; Heb. 7:24, 25.

b. The Judgment. Matt. 25.
1. Universal 2 Cor. 5:10; Matt. 25:32.
2. Decrees not arbitrary. Ezek. 22:16; Gal. 6:8.
3. Character abiding. Rev. 22:11

c. The life everlasting. Rev. 21:3, 4; 22:1-5 and 14.
Is immortality conditioned on faith? 2 Tim. 1:10.

OBEDIENCE: THE CHRISTIAN SERVICE.

a. Repentance. Matt. 4:17. Distinguished from penitence or penance. 2 Cor. 7:9, 10.

The Church Record.

Such is the title of the new monthly which is in some sense the successor of The Church News, as one of its editors will be the present associate editor of this paper. Rev. W. M. Barker of St. Paul's Episcopal church, will be associated with him in the new enterprise. The change of name is made necessary by the removal of Dr. Dunn, as he wishes to use the familiar name of The Church News as the title of a church paper in connection with his new charge. A new title and new editorial association being thus made necessary, it seemed fitting that the two churches which occupy opposite corners of the central avenue of the city should be jointly represented by the new paper. It is quite possible that its sphere may be widened and that other churches may be represented and have their own editions in part. The name indicates the purpose of the new paper, to give a record of that which belongs to the work of Christ's church in this city and vicinity. The form will be that of an eight page monthly, twelve by nine inches, with an attractive cover, designed by Lowell of Boston. The pages will be cut and stitched, and the appearance of the paper will be creditable to the churches and the city. The first number will be ready by the middle of November, if the engravers do not disappoint us. It is hoped that all who have helped to make The Church News successful during the last four years will welcome the successor to its new field and give it their support and co-operation. E. M. N.

Pilgrim Church Notes.

William Orr and family have removed to 208 East Fifth St.

Miss Hattie Peck has returned to her studies at Oberlin, Ohio.

B. F. Myers and wife are visiting in Ohio, at her former home.

B. C. Church and family have removed to 219 Second Avenue East.

Dr. Knauf has a sister here who will spend the winter in attendance at the Hardy School.

W. C. White and wife are away "on pleasure bent," and will make quite an extended trip.

Deacon Field conducted the prayer meeting during the absence of the pastor at Northfield.

Mrs. E. H. Fish has been chosen president of the Ladies Union for the ensuing term of office.

The Sawyers are settled in their new home on the corner of Second St and Fifth Avenue East.

N. H. Wilson and family have removed to 17 Seventh Avenue West, next door to the Woodburys.

C. T. Cash has moved into his new house on East Third St., just this side of Pennsylvania Avenue.

Mrs. Crawford is visiting at her former home in West Virginia, and may not return until Christmas.

Major and Mrs. Peck leave next month for their Florida home, where they will spend the winter.

It seems good to us all to see Deacon Woodbridge back to his accustomed place in the services of the church.

W. B. Peck plans to return from his eastern trip next month, and in that case, Mrs. Peck will return with him.

Mr. and Mrs. Matter enjoyed a pleasant vacation trip to the eastern states and returned the first of the month.

Deacon and Mrs. Clague are away, visiting his former home in Ohio, and may go farther east before their return.

Dr Knauf has handed her letter to the pastor, but was prevented by a slight illness from joining with us in September.

The Misses Everhard and Miss Richardson are located for the winter at Mr. Spalding's, Fifth Avenue West and Second St.

C. H. Tunis and family have left the city, and will live in Grand Rapids, Mich. Mrs. Tunis has not been well in this climate.

S. E. Peachy is going to the Pacific coast to look over the country, and may decide to locate there permanently, but we hope not.

Mr. and Mrs. Tinkham have returned from their visit in Maine, and are domiciled at 32 West Second St., the home of Prof. Doane.

Miss Kate Peck has gone to Winter Park, Florida, to assume her duties at the head of the Conservatory of Music connected with Rollins College.

W. H. Burris and family have joined the army of commuters, and are settled at Lester Park. We are sorry to have them go so far from the church.

Mr. and Mrs. Fred Reynolds are receiving congratulations upon the birth of a daughter, and Mr. and Mrs. D. E. Woodbridge over that of a son.

Miss Selden's address is 305 East Third St., in the Salter Row. Miss Foote is at the same place. Miss Van Blarcom's number is 217 First Avenue East.

Mrs. Norton and Helen are in the East, and Helen will spend the winter at school at Bergen Pt., N. J. Mrs. Norton, Sen., is visiting her son.

The Paddacks are making an excellent paper out of their Mining and Mechanical Review, and we are glad to note its increasing circulation and widening influence.

Mr. and Mrs. H. S. Stearns are now settled in their new home, 511 East Second St. They received their public welcome to the church at the last communion service.

The Alvords have decided to remain on this side of the bay, to the great satisfaction of their many friends, and will spend the winter at their present home, 418 West Fourth St.

Royal Edward Byce, Stanley Hall Clague and Winthrop Frank Howe received baptism at the public service, Sept. 7, and Kenneth Stuart Cant, Sept. 28. May they all fulfill the promise of their infancy.

The sodding of the church grounds adds greatly to the appearance of the property and the ladies have earned the thanks of the whole congregation for their energy in securing this improvement.

The reception tendered to the pastor and Mrs. Noyes upon their return from vacation was a very pleasant affair. There was a large attendance, including many strangers and some visitors from other churches.

S. L. Selden has purchased the residence of James C. Hunter on Bench St., but will not move to his new home until spring. Mrs. Selden has returned from a long visit in "The Land of Steady Habits."

Mr. and Mrs. W. B. McLean are welcomed back to the city by many friends. They are settled for the present at 213 Fifth Avenue West. The son and heir, who has lately come to gladden their home is to bear the name of Edwin.

M. T. Spooner and family are recent arrivals from Jewett City, Wis. Mrs. Spooner and her eldest daughter are members of a Congregational church and will bring letters to us. Their residence is 328 Sixth avenue West, corner of Third street.

Mrs. O. S. Davis has been seriously ill with typhoid fever, but her symptoms are hopeful at this writing, and her ultimate recovery is expected. The sympathy and prayers of the church have been with these new members in their anxiety and suffering.

L. R. Goodwin has left the city to accept a mercantile position in Chicago. However, it is noticeable that all young men who leave Duluth get back again sooner or later, and we shall expect to see him here again before long. He will be welcome when he comes.

Deacon Woodbridge is recovering his strength more rapidly, and is attending to business again. Not feeling able to go to Northfield he appointed Mr. Carpenter in his stead. Mrs. Carpenter, Mrs. Wallace Warner and the pastor and his wife were the other representatives of the church at the Association.

September 23d was the seventh anniversary of the installation of the present pastor. During this period, he has welcomed into this church two hundred and seventy-one members, one hundred and nineteen of whom came by confession of faith. The present membership is two hundred and ninety-five, of whom thirty-two are absent.

Those who were received at the September Communion were Mrs. Carrie Brigham, 819 East Third St., Mr. and Mrs. Olin S. Davis, and the Misses Rodgers, 226 East Third St., Miss Lillian Ford, 129 West Fourth St., Miss Mary Murdoch and Miss Nellie Orton. The latter's number is 218 Second Avenue East. Let the public welcome of the church be reinforced by the kindly greetings of many in private.

Fuyu Akabayasha, the young girl in Japan, who has been supported for two years by the C. E. Society. They gave twenty dollars toward the Robert W. Logan, the new Missionary vessel which is being built in San Francisco to cruise among the Marshall Islands. Ten dollars went to the American Bible Society, for the furnishing of Bibles to needy schools and families. And the remainder was distributed in sums of five dollars each to seven benevolent societies of the denomination. The school has also paid another hundred dollars on its subscription to the new church, and has now nearly reached the last dollar of the original pledge of eight hundred. This is a record to be proud of, and the greatest gain of all this is the training in systematic giving which the children of the school are receiving.

Here is a description of the new schooner in which the Sunday School has invested twenty dollars:

"A new candidate for the children's pennies and affections is the missionary schooner, the Robert Logan, which is being built at San Francisco to cruise among the missions of the American Board in Western Micronesia. She is to be a trim little craft, fifty-six feet in length, with a capacity of about fifty tons, and, suitably enough, bears the name of the lamented Mr. Logan, whose work in Micronesia is known far and wide. Any one may have one share in this floating herald of Christianity for ten dollars, which sum also includes a pretty certificate of such ownership. The Morning Star is still on the move constantly in these waters, but cannot do all the work desirable, and consequently calls for assistance."

The beautiful pansies which adorn the pulpit each week, and whose odor fills the house, like incense of praise, are from Maple Grove, and are furnished by Mrs. Conkling.

Pilgrim Y. P. S. C. E.

Mr. Lanterman, of Minneapolis, h been among our helpful recent visitor

The formation of a Junior Society is being discussed and will be undertaken soon.

New members are Florence Ginder, May Edson, Miss Foote and Miss Cross. All active members.

Miss Lynch, 309 West Second St., is among the new comers whose faces are seen regularly at our meetings.

Let us have one hundred active and earnest members by January first. That would make a good number to begin the year with.

A young people's social will be held in the church parlors at an early date. The social at Mr. Carpenter's last Friday was a very pleasant gathering.

The new topic-cards will be ready next week, as the order has gone in. They will be different from any we have had before, and quite attractive in appearance.

Those who sit in the front seats and help out the singing are deserving of much of the credit for recent interesting meetings.

The new Congregational Yearbook collects the statistics of the C. E. societies just as it does those of the Sunday schools, and gives them similar place in its tables.

The Business and Social meeting for September, at Mr. Carpenter's, the 26th, showed that the Committee had not been idle. Let us have a full attendance at our business meeting Oct. 31.

J. Edwards Woodbridge has gone back to Boston to the school of Technology, adding another to our quite long list of absent members. We hope to get a response by mail from them all for the Consecration meeting.

The S. S. Committee have undertaken to secure a list of substitute teachers for each Sunday in the month, who will fill vacancies made by unavoidable absences of regular teachers. The Assistant Superintendent will hail this plan with delight.

The question of popular amusements has been much discussed in the fall conventions of the societies, and while no society dictates to its members what they should do or not do, the general tone of the discussions has been that the C. E. societies ought to take a high ground upon the question and avoid all appearance of evil.

Our recent prayer meetings have been the largest we have ever had, and the pastor has been gratified to see so many remain to the evening service. The time has been so well occupied when the attendance has been so large, that some of our quieter members have failed to keep their pledge. The earliest moments of a meeting give the best opportunity to take part.

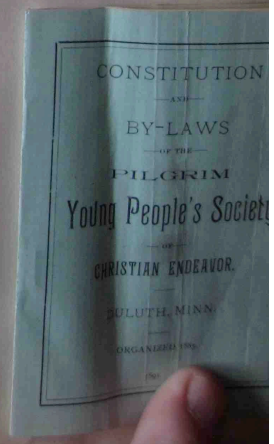
Our new officers are as follows: President, Mary E. Murdoch; vice-president, Olin S. Davis; secretary, C. H. Whitmore; treasurer, Lida Carpenter; Chairmen of Committees; Lookout, Louise K. Noyes; Prayer meeting, T. H. Hawkes; Missionary, Lucretia McPherson; Sunday School, Miss Richardson; Social, Miss McPherson. All are taking hold of their work with the determination to do their best during their six months of service, and the society promises to become more efficient than ever before.

The Missionary committee report that only nineteen members have handed in pledges for the new year. This is a small number out of a hundred members, active and associate, and we are sure that very many more will wish to share in the missionary work, as soon as it is brought to their attention. Many members are giving regularly through other channels, and ought to give little through this one. But let us have something from every member, though the pledge be only five cents a month. The value of a training in habitual giving, especially to the younger members, can hardly be too greatly emphasized.

September 1st, William Turnbull and Miss Jessie Stafford were married at the parsonage; Sept. 2d, Thomas Borland and Mrs. Mary Burns were married at the residence of the latter; Sept. 10, Edward Burg and Miss S. Hattie Lloyd were married at the residence of the bride's father; and Sept. 16, C. E. Wagar and Miss Carrie B. Otis were married at Mr. Otis' residence. To all the best wishes of The Church News are extended. Mr. and Mrs. Wagar will spend the winter at 131 East Second St.

The average attendance at the Sunday-school has been 291, a gain over last month. This is better than the 252 of last year at this time, but not very favorable as compared with the 334 of June. Some are out of the city; more are irregular in attendance. The most regular class in the school is a class of young men. Sunday, Oct. 12, is to be made a Rally Sunday. Let us see all the absentees and a goodly number of new scholars.

The Sunday School had the rare pleasure of giving away a hundred dollars last week. This is the accumulation of the Missionary collections for some months. The school voted to give thirty dollars toward the support of O



"FOR·THE·PEOPLE·
·HAD·A·MIND·
·TO·WORK·"

THE CONGREGATIONAL CHURCHES
AT THE
"HEAD OF THE LAKES."

PILGRIM CHURCH, DULUTH,
Organized January, 1871.

PILGRIM CHURCH, WEST SUPERIOR.
Organized March, 1887.

PLYMOUTH CHURCH, WEST DULUTH.
Organized August, 1888.

MAYFLOWER CHURCH, NEW DULUTH.
Organized April, 1891.

HOPE CHURCH, WEST SUPERIOR.
Organized October, 1891.

CONGREGATIONAL CHURCH, E. SUPERIOR
Organized February, 1892.

The Church Record

December, 1892.

THE CHURCH RECORD.

"I know thy works, and thy toil and patience."

Vol 3, No. 2. DULUTH AND SUPERIOR, DECEMBER, 1892. E M. NOYES, F. B. RICHARDS, } EDITORS.

THE CHURCH RECORD.
PUBLISHED MONTHLY IN THE
Interest of the Congregational Churches at the "Head of the Lakes."

Entered at the Duluth Post Office as Second Class Matter.

One Year..... 30-50

A happy New Year to all! Whether it bring joy or sorrow, prosperity or disappointment, may it bring to all our readers the "peace that passeth understanding" and which is independent of outward events.

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The burning of Hope church on Christmas evening was a sad disappointment to the church and pastor. The letter from Mr. Richards, printed in another column, was already in type before the fire, and he adds a postscript outlining plans in the present emergency. The Pilgrim people of Duluth know how to sympathize with a household of faith thus suddenly left homeless.

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We welcome two new exchanges to our list, The Messenger, published by Rev. Wm. Moore, of Little Falls, and The North Wisconsin Evangel, published at Ashland in the interests of the churches of Northern Wisconsin, and of the new academy at Ashland. They are both creditable in appearance and contents, and we wish them both success.

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Rev. J. G. Smith, one of our former editors, has accepted his call to Crookston, Minn., and begins work on his new field at once. May he see the fulfillment of Amos' prophecy "that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed," and rejoice in a spiritual harvest springing up immediately upon the sowing of the seed.

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The Congregationalist tells of a family tn the circle of its acquaintance which has made the rule, and observed it for many years, whenever Christmas comes on Sunday, of refraining from giving each other presents, and devoting the money which would be spent in that way to some charitable purpose. This is surely the real spirit of Christmas, and might well be emulated.

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The Advance and The Congregationalist each issue handbooks this year, and both are of such excellence that it is hard to choose between them. The prayer meeting topics in the Advance handbook are selected by Dr. Smith Baker, and have the advantage of a continuous study of related topics. The first quarter, for instance, takes up the various relations of Christ to the Believer, while the third quarter discusses the round of Christian duties. Each book contains a mine of condensed information about our churches, their history, polity and work, that makes them invaluable for reference.

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It is hoped that our letter from Minneapolis last month was generally read, and interest aroused in the "Scrooby Clubs," of which Mr. Merrill speaks. There is certainly great need that the members of our churches should be more intelligent on the subject of our history and polity. We have a history and a polity to be proud of, and will be both better christians and better Congregationalists if we are fully informed concerning them. The Christian Endeavor Societies offer an excellent opportunity for an occasional "study" in these lines.

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Through the courtesy of Rev. Wm. Moore, formerly of West Duluth, we give our readers a picture of the new church he is building at Little Falls. The old church was burned Thansgiving Day, with all its contents, and it was thought that the insurance could not be collected, as the building had been moved a few feet to make room for the new foundations. But the companies have paid nearly the whole amount, and this will be a great aid in completing the new building. Mr. Moore's many friends here will watch with interest the progress of his present work.

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As this is written, no final word has been received from Rev. Arthur M. Little, relative to the call of Pilgrim church to its pastorate. The meeting for taking action had been postponed several times and there was not a very large attendance present. which led Mr. Little to doubt the general desire of the church for his acceptance. Petitions were circulated, however, which were quite generally signed, expressing the wish of the church that he should accept. It is probable that his answer will reach the church before this paper appears, and it is sincerely hoped that his acceptance may be forthcoming.

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In a letter recently received from a friend in Colorado, speaking of his church work, he used this significant statement: "We have had several incipient church troubles and dissentions, *bnt they have all been dissolved in prayer.*" It has been a constant source of wonder to the writer why it is that churches, who may be supposed to be governed in all things by the spirit of Christ, the spirit of peace and brotherly kindness, are yet so subject to disputes and quarrels. And yet it must be sorrowfully confessed that there are probably no organizations which are so subject, and in no association of men is there more vehemence and heat in dissensions than these. May not the quotation given above suggest a reason? Is it not because members so often forget to use the powerful solvent for all difficulties which is mentioned? Whenever there are signs of trouble, if an assembly would resolve itself into a prayer meeting, and earnestly seek guidance from above, it is doubtful if the dispute could go far.

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Ninety-one million dollars of foreign capital (mostly British), already invested in American breweries, take out of this country about five million dollars every year in the way of profits. For what—developing the country? No; for making drunkards, orphans and widows, and leaving them on our hands to take care of!—*N. Y. Voice.*

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It has fallen to the lot of the writer to be secretary of his Seminary class, and in that capacity has recently been receiving letters from its members concerning their work and experiences during the past year. It is possible that some quotations from a few of these may be valuable and suggestive to our readers, for we learn much from one another's experiences. Some of those of general interest are these: "Our conception of the sphere of the church is broadening. We recognize that the spirit rather than the theological teaching of Christ constitutes the leavening power of chrstianity. The church can render a complete service only as it applies this spirit in living contact to the needs of the whole man." "The two elements in my own thinking that have impressed themselves upon me most strongly during the past few months are the conviction of the absolute necessity of vital throbbing reality in one's own religious life, in order to give reality to one's thinking and speaking; and I hope there is growing up within me a broader and truer and more personal understanding of the words, always familiar enough, 'the brotherhood of man.'" "My greatest discouragements are voiced in these words of Bishop Brooks: 'The saddest moments in every preacher's life, I think, are those in which he goes away from his pulpit conscious that he has given the people, not the highest he knows how to give, but the highest they know how to ask.'" One who has been compelled to give up work for a year because of sickness writes: "Yet I wish to express my firm conviction that the sick-room is as profitable as the study and can make real our appehension of the everlasting truths which lie just beyond our keenest vision." One voices his experience—and that of many others with him—in the following: "Papa," asked a little boy, "when they install a minister, do they put him a barn and feed him on hay?" "No, my son," said the wise parent; "they hitch him to a church and expect him to draw it alone." One man who was a noted athlete in Harvard College when there, and is now engaged in Home Missionary struggles in Southern Colorado, sums up thus: "I weigh 190 lbs., my health is 10 per cent above par; I have a new pair of shoes, though my salary is $150 behind; I wear a broad grin most of the time, and never felt so certain that the armies of the Lord are sure to win as I do this morning!"

Dedication Hymn.

(Written for the dedication of Hope Church, Dec. 25, 1892, by the Pastor.)

TUNE—"LOUVAN."

O God; Creator, Spirit, Lord,
Let mind and heart with one accord
Be kindled with celestial light,
To give Thee fitting praise this night.

Within this temple, built for Thee,
May we Thy glorious presence see.
Though eye may not Thy form discern,
Reveal Thyself in hearts that burn.

This House of Prayer grant to bless,
As here Thy name we now confess.
May ever on its altars shine
Thy pure and holy fires divine.

O may the Gospel's joyful word
In all its sweetness here be heard;
May sorrow's children here have rest,
And every longing heart be blessed.

We consecrate to Thee this place;
Grant here, O Lord, to show Thy face;
Descend, O Holy Ghost, with power,
To own and bless this sacred hour.

At the last Superior Ministers' meeting, a strong paper was read by Rev. C.C.Godd of the Steel Plant Presbyterian church, on "The Political Aspirations of the Romish Church." Interesting discussion followed, and, among other things, it seemed to be made clear that the Catholic power in the selection of office-holders, and in throttling the daily press on questions affecting the Catholic church, is growing to an alarming extent. A committee was appointed to arrange for a monthly or by-monthly meeting with the Duluth Ministers' Association, and also one to correspond with Rev. B Fay Mills, or Dr. J. W. Chapman, relative to union evangelistic efforts in Superior

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A somewhat anomalous condition of things exists in West Superior in respect to the location of churches. It usually happens that the better residence portion of the city is most thickly supplied with church buildings, but here the case is reversed, and the section south of Belknap and west of Hammond is anywhere from a half mile to a mile and a half from any of the churches. Pilgrim church has been planning to occupy this ground, and it is hoped that they may be able to do so in the early spring. Such a movement would quadruple their working strength in a short time, as, at present, three-fourths of its membership is drawn from an average distance of a mile or more. Even though times are a little pressing financially, it is imperative for the future of the church that such a movement be made, and be made soon.

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An interesting charity is disclosed in the last Harper's Weekly, that of the Fleischman Bakery Co. of New York city, which gives away an average of two hundred loaves of bread and as many cups of coffee every night to hungry applicants. This movement started in a small way, until it grew to such proportions that it had to be regulated. The firm then announced that it would give only to those who would apply between the hours of two and seven a. m., rightly judging that only the really needy would put in an appearance at such hours. It is said that the men gather in almost perfect silence, hardly speaking above a whisper, form lines and receive the bread and coffee and then depart. There is never any confusion, and no policeman is ever required to preserve order.

A PILGRIM'S DIARY.

Berlin is a worthy capital of a great empire. It has been adorned and beautified until it ranks among the finest cities of the continent. It is well paved with asphalt on the principal streets. Unter den Linden, stretching from the Royal Palace up to the Thiergarten, is justly one of the famous streets of the world. There is a driveway for light carriages, paved with asphalt; another for heavy trucks, paved with Belgian blocks; a soft road for riding horses; another driveway, paved with asphalt, and in the center a park with a broad walk for foot passengers. The roads and walks are bordered with shade trees, beautiful shrubbery and some fine statues adorn the park, and when you add fine buildings lining the street on each side, you have a boulevard hard to equal. On a pleasant Sunday afternoon, when the crowds are pouring out of the theaters and concert halls, it is a very gay place, gayer even than Paris, it is said, for the crowds that are more widely scattered in Paris all seek this favorite promenade in Berlin. The new Opera House was opened the Sunday that we spent in the city, and the crowds were larger than ever. The quietness of Berlin streets is attractive. No newsboys shout at you. Papers are all sold at stands on the corners. No bootblack assails you with persistent slurs upon the condition of your shoe leather. Even the cab drivers are not allowed to solicit fares. It is a unique sensation to walk by a line of cabs and not have a driver even motion to you. It is quite a relief from the customary siege. When you indicate your wishes, cabby is instantly alert, but you take the initiative. All the German street-cars run upon tracks which have a groove in the center of the rail into which the flange of the wheel fits, and the rest of the rail is level with the street. This makes the rails easy to cross, and the cars ride very smoothly. They stop at stations indicated by little signs, often in the middle of the block instead of at the corner, which is a little confusing to a stranger at first.

We sought out the American chapel Sunday morning, and heard a sermon by a recent graduate of Andover. The pastor's wife, in the absence of her husband, stood at the door as we passed out and greeted us.

Berlin's famous Thiergarten is a great park, so thickly wooded that the sun hardly penetrates the dense shade. It is intersected by drives in every direction, and there are some beautiful statues, notably one of Goethe. Here is also the great monument to Emperor William I., the column of Victory, surmounted by a colossal female figure representing Victory, and commemorating the triumphs of the Franco-Prussian war. Berlin has no arch of triumph, but the Brandenburg gate answers the purpose pretty well. On the top of the immense gate is the historic chariot of victory with its bronze horses. Napoleon I. took it away to Paris and placed it upon a triumphal arch in the garden of the Tuileries, but after Waterloo, the Germans went to Paris and brought it back.

We spent one day in the art galleries, enjoying the treasures of the old and new Museums. The collection includes many valuable paintings by Murillo, Correggio, Guido Reni, Titian, Rubens, Rembrandt, Teniers, Wouverman, Kaulbach and other famous artists.

A very enjoyable hour was spent in the Aquarium. The tanks are so arranged that the spectator is in the dark and all the light comes through the water. Hence the fish cannot see you, but are themselves plainly visible. In some tanks there are wonderful collections of corals and sea plants, their varied and delicate coloring making beautiful effects as you look up through the tanks toward the light.

One is surprised at the immense number of fine residences in Berlin and at the extent of ground covered by the city. There is a rapid transit system, by means of a circular elevated railway, but the road is elevated upon a solid wall of masonry instead of iron posts, and the space beneath is utilized for warehouses in some places.

It is evident that military glory is the idol of the Prussians. Not only are uniforms met on every hand, and barracks plentiful even in the heart of the city, but one of the finest buildings, the Zeughaus or Ruhmeshalle, is devoted to it. The lower floor has a unique collection of great relief maps of famous battles and of the great fortified cities of Europe. Prussia trains her soldiers here to know the topography of important cities, and to learn how great battles have been won. Here is gathered also the finest extant collection of ancient and modern armor and weapons. And here are great rooms, adorned with mural paintings celebrating Prussia's victories, and statues of her kings and generals. One would think after an hour or two in this great building that men live for nothing else but to wage and win battles.

From Berlin to Cologne we again tried a sleeping car, and were amused to find our fellow passengers were mostly Americans. Apparently few others patronize sleeping coaches, as there was but one for the train.

There are many attractions in Cologne, but two have such an overshadowing reputation that the hurried traveller is apt to see them and them alone. One is the famous cathedral and the other is Richter's portrait of Queen Louise. We sought the painting first. No more lovely delineation of perfect womanhood was ever put upon canvas. The common photographs and engravings are a libel on the original. As we sat before the picture, a rough looking man came in, with his hat on, hands in pockets, and a general rowdy appearance. He looked at the beautiful woman apparently just stepping out of the frame. First one hand and then the other come out of his pockets, off came his hat, and an expression of rapt admiration stole over his face that was both amusing and touching to see. One could hardly ask for a better illustration of the power of art.

We devoted the rest of our stay to the cathedral. Dutifully we climbed to the highest point of access on the beautiful spire, and made the whole circuit of the interior by the lofty clere-story passage. Our guide pointed out all of the prominent objects of interest, and watched us carefully lest we should mar this most perfect specimen of Gothic architecture by chipping off bits of stone for "memorabil." He need not have been so cautious, but a sad experience has taught the custodians that modern vandals have often an innocent exterior. No pen can do justice to the beauty of this lofty temple. It was worth waiting the six hundred years of its building to have it finally ripen into this consummate fruit of human genius. The most marvelous thing about it to my mind was not the richness of its decoration, nor the massive grandeur of its proportions, but its perfect symmetry. From every point of view, within or without, every aspect reveals a faultless proportion, and it is impossible to look at it from any angle where it will appear other than symmetrical. We gazed and admired until our time was exhausted and then bought the

best photographs we could find, to gaze and admire at our leisure. We had just time to buy bottles of cologne from two or three of the "original Johann Maria Farinas" in the cathedral square, and then were whirled away to Brussels. A brief stay in Belgium's beautiful capital and then "on to Paris" as the German army cried, marching over this same route twenty years ago. And like them we found some obstacles in the way. For on the frontier, we passed the sanitary inspection. We were all compelled to pass in single file through a dingy waiting room, where we were interrogated one by one, while the cars were disinfected. After passing our sanitary catechism, our luggage was opened. The examining officer took out all my linen. Most of it was new, as I had laid in a stock in London. Moreover it was a good quality, and the officer was just my size, and sadly in need of clean linen. He ruthlessly adjudged mine to be too soiled to enter Paris, and confiscated the whole outfit. He took my name and address and promised to send it on to Paris the next day, after it had been disinfected, but it never came. I expostulated in my best French, but the only answer he would give was that notice had been given in the Paris papers that no linen not immaculate would be admitted. My remark that I had just come from Berlin and had not been reading Paris papers did not seem to have a soothing effect upon him, and I left in disgust, and rejoined my traveling comrade, who had struck a more respectable examiner and was laughing at my discomfiture. My sanitary pass warned me that failure to present it to the mayor of my commune within twenty four hours would subject me to imprisonment for three to fifteen days and fine of fifteen to fifty frances. I sent it around promptly. As we passed out of the station at Paris, two customs officers stood at the door, and although we had passed through the customs inspection at the border, they stopped us, and tore open our parcels again. By this time I had begun to admire French officials, and further acquaintance gave me no reason to change my opinion. The French politeness is proverbial, and there must be some foundation for so universal a reputation, but courtesy is none too common in Paris. The officials are surly and annoying, the cab and bus drivers yell and swear at each other in marked and unpleasant contrast to the jovial manners of their London fellow-craftsmen, and the whole demeanor of the Paris populace justifies Tennyson's description of the nation as "fickle and fierce". Perhaps my first experience prejudiced me, for our cursing cab driver lashed a boy who got in his way, and the gamin in revenge hurled a paving stone which narrowly missed crushing in my head like a pumpkin. I was glad to get indoors and believed all I had ever read of the Parisian mob in the days of the Commune. The vehicles have the right of way in Paris and pedestrians have no rights. If you get run over you are arrested and fined for getting in the way. Hence all drivers carry whips with long lashes which they crack incessantly to warn people to flee, and as they drive like Jehus, and take a malicious pleasure in chasing foot passengers clear up to the curbstone, crossing the street is sometimes quite an art. But in spite of this unpleasant introduction and the rain which persisted during all our sojourn, we were captivated by the charms of Paris the beautiful, as all visitors are, and joined them in declaring it the most beautiful city in the world, and I must use some space in the next issue to describe some of its attractions.

E. M. N.

Y. P. S. C. E. Department.

The N. W. Congregationalist in an excellent article in its issue of Dec. 9, on welcoming strangers, says "Dr. Clark, a very celebrated physician, says that when his great grandfather came to this country a raw emigrant from Ireland, he went one day into the John Street M. E. church in New York. One of the deacons took him by the hand and said: "Glad to see you, young man; come again." Dr. Clark says that handshake shook into the Methodist church whole generations of people, thousands of dollars, and a number of ministers." But in this region a welcome that is worth anything follows strangers to their offices and homes and does not content itself with a mere handshake at the church.

What's the matter with the young men? Many attend our meetings who are not ready to take the pledge and become active workers. We need them and they need us. Here is a chance to play the man and do earnest, loyal, effective service. One or two young men of earnest purpose can wield an influence for good impossible to measure.

Here are two suggestions from the Golden Rule:

The Endeavorers of Mt. Carmel, Ill. wanted a supply of Gospel Hymns No. 6. Accordingly, they arranged a pleasant program for a social entertainment, and sent around neatly printed programs. The admission fee was one copy of the hymnbook!

The Endeavorers of the Dwight Place Congregational church of New Haven, Conn., have a new and good idea for consecration meeting. The names of members known to be absent are put in a separate list and read after the rest. This gives unity to the meeting, and avoids the awkward pause that sometimes occurs after the reading of an absent member's name.

Here are some good sayings at recent Conventions: "Christ alone can save the world, but Christ can't save the world alone." "A creed is not half so small a thing as the man who sneers at it." "If I were now to offer two prayers, the first would be, 'O Lord convert men of broad minds;' the second, 'Give breadth to those whom thou hast converted'." At the Massachusetts Convention nearly two thousand took this solemn pledge, at the close of the impressive Consecration meeting, "During this year Christ shall lead, I will follow."

"Christianity means not to ride, but to climb."

"The only power in heaven and earth today is personal power."

"It is true that the Master told us to take a low place and be invited up higher, but we are untrue to ourselves if we perform any smaller duty than we are able to perform."

"When our Master gave the words of commendation to the servant, he did not say, 'Well done, thou good and eloquent servant,' but 'Well done, thou good and faithful servant.'"

Pilgrim Society—Duluth.

Do not let it slip your mind that every member has an engagement for the evening of Tuesday, Jan. 10th, when the society holds its next business and social meeting. Have you sent in to Mr. Baldwin your contribution for the paper? Let it be an essay, a criticism, a question, a suggestion—anything bearing upon our society and its interests, and remember that no communication is to be signed.

There is a decided gain in closing the meeting promptly at 7:15. We now have time to greet strangers and get acquainted before the evening service. Remember that we are all members of the social committee for that fifteen minutes.

The Missionary meeting conducted by the Y. P. S. C. E., and following Mr. Mershon's program was a very pleasant one, although one or two numbers were unavoidably omitted, and the members of the society were not out in full force.

The Juniors have elected Edith McFarlane President, Blanche Howard, Secretary, and Clara Hector, Treasurer. The pastor has been present at all the meetings this month, and made a brief address upon the topic. But the Juniors now conduct their own meeting, much as the Senior society does. The attendance and interest are increasing. It is proposed to have the society to form one company of a Band of Hope, similar companies being already formed in other churches, and in the near future to assemble the whole Band for a general meeting. The plan is a good one, as it provides for the temperance training so greatly needed, without creating a new organization.

Hope Society—West Superior.

The Misses Miller were presented with attractively bound Bibles on their departure, as tokens of appreciation of their faithful services in the society since its organization.

The Society recently celebrated its first anniversary with appropriate services. Its meetings are growing in interest, though the attendance has not increased so much as hoped for. Let every one be active in bringing new members.

One of the most significant statements made at our meeting last Sunday, on the subject. "What Has the Year Taught Us?" was by our young men, who said, "I have been taught to love Jesus this year." Greatest of all lessons! May many more learn it in the coming year.

Homesickness.

Homesickness like seasickness is hard to keep down when one is attacked with it. There are some people in the world who are not subject to homesickness. Vagabonds and wanderers who have no home, except under their hat, are not liable to homesickness. One must have a moral culture in order to be subject to this disease, for it grows out of a local patriotism. We long for some familiar scene. The writer has sometimes had a longing for a drink of water from the spring in his native town. When he has found himself in some locality where a drink of good water was impossible, visions of that spring gushing from the sandstone rock have presented themselves.

The cure for homesickness, however, is always at hand. Let one heartily interest himself in the new community in which he lives and he will find that he is at home. Let one completely identify himself with the new community and he will soon acquire a love for it. We love those we care for and work for. If we find ourselves dispondent or homesick we readily cure ourselves by setting ourselves some task for improving the conditions of those about us. There is no better way to promote the welfare of a community than by helping to build up the church of Jesus Christ.

THE NEW YEAR.

Beneath the moonlight and the snow
Lies dead my latest year;
The winter winds are wailing low
Its dirges in my ear.

I grieve not with the moaning wind,
As if a loss befell;
Before me, even as behind,
God is, and all is well!

His light shines on me from above,
His low voice speaks within:
The patience of immortal love,
Outwearying mortal sin.

Not mindless of the growing years
Of care and loss and pain,
My eyes are wet with thankful tears
For blessings which remain.

—*Whittier.*

PILGRIM CHURCH, DULUTH.

REV. EDWARD M. NOYES, Pastor.

The Bethlehem Sunday School has demonstrated that it was needed by its rapid growth. It has had an attendance as high as seventy-five, and the people are beginning to inquire about a preaching service. This will be provided as soon as possible.

Rev. C. C. Tracy, of Marsovan, gave us a very interesting lecture upon the changes in Turkey during the last quarter of a century, Wednesday, the 14th, and Rev. J. T. Simmons of Ottumwa, Iowa, occupied the pulpit Sunday morning, the 18th, to the great satisfaction of a large audience. Mr. Simmons is the father of Mrs. E. G Chapman, and though a veteran in the service, preaches with the fire and enthusiasm of a young man.

Mr. T. A. Olmstead is slowly recovering from his severe attack of Bright's disease and hopes soon to be out again. Mr. H. A. Norton, who has been ill more than a year with chronic stomach difficulty, continues about the same, and is often a great sufferer. There is little other severe illness in the congregation. Mr. Melville, a young man employed at Silberstein & Bondy's, died at St. Luke's Dec. 18th, of typhoid fever. He sent for the pastor during his illness, and while his hopes of recovery were bright, committed himself to Christ's keeping for this world or the world to come. His home was in Owen Sound, Canada.

The Sunday School reached high-water mark the 11th. when we had 403 in the home school, and 65 in the Bethlehem branch. The singing of the Christmas carols was inspiring. The regularity and skill of our orchestra, largely composed of volunteers, has much to do with the excellence of the music. Can't we have them sometimes at the evening service? A large number of gifts were brought by the children last week and have been sent to needy schools. Fifty books from our library, which are in good condition, but have been thoroughly read, have been voted to the Bethlehem school. Many of the older scholars are deeply thoughtful about beginning more definite christian living.

The Home Missionary collection taken December 5th amounted to $110, and this with the $50 previously sent makes our total offering to this cause $160. Not so large as it ought to be, but better than we had a right to expect from a delayed collection. The collection on Christmas Day for our foreign mission fund amounted to $276.11. We print in another column interesting extracts from recent African letters. If our missionaries are ready, for Christ's sake, to brave the isolation and hardships of life in the African wilderness, without even a physician in the little company, we certainly ought to be ready, under the same constraining love, to make sacrifices if necessary, to maintain them there, and especially ought we to daily pray for them. Next year we shall try to adhere to our schedule of collections, and avoid omitting any of them.

Eleanor Frances Aske was baptized Dec. 9th, Ruth Amelia Ericson the 11th, and Wallace Riddell Webster and Beatrice May Webster the 25th. Frank E. Ford and Margaret Elliot were married the 14th, and make their home in St. Paul. Alexander Murray and Adda Brandon were married the 21st, and will live at Mountain Iron. May both homes be happy ones. The names of several who wish to unite with the church on New Year's Day have been handed to the pastor. There ought to be many more to bring their letters, and a great, glad company of new recruits, seizing this opportunity of the opening year to openly enter the glorious service of Jesus Christ Our Lord.

Mrs. A. G. Strong will take Miss Chapman's place as leader of the Mission Band, at least for a time, beginning with the January meeting. The Daggetts are enjoying a vacation in Southern California. Miss Morris is singing the leading soprano in the choir during Miss Chapin's absence. Miss VanBlarcum had a narrow escape from a serious injury by the recent explosion of a gasoline stove. Happily she suffered nothing worse than the temporary disfigurement of burned eyebrows and hair. Her mother and niece make their home in Duluth this year, in the Ashtabula flats. S. L. Selden is back from the east. Dr. Stearns of Hartford, Conn., recently visited his son, H. S. Stearns. Miss Murdoch has been compelled to give up her school for the present and go home for a rest. We hope soon to welcome her back in renewed health. Miss Winifred Everhard has accepted a position in the Minneapolis schools. The work in the Duluth schools is made almost unendurable this year, and more of our teachers will be leaving us if there is not some relief. We shall miss Miss Everhard very much in the church. Among our new members of the congregation are Miss VanAelstyne, who is at Porter's Music Store, and rooms at the Euclid; Mr. and Mrs. C. C. Clendenning, 509 Second Avenue East; G. W. Smith and family, 1526½ East Third Street; the Larsens, 804 East Third Street; M. S. Cook and family and W. H. Cook and family, 317 Fourteenth Avenue East; W. N. Reardon and family, 205 West Third Street. Mrs. Reardon had the misfortune to sprain her wrist the day she entered her new home, but is recovering its use. Among the new addresses since last spring are B C. Church, 28 Oregon Avenue; J. H. Boyle, 1029 East Third Street; Dr. Schiffman, 2316 East First Street; Alice Hall, 404 Fifth Avenue East; Mrs. Hattie Jordan, Lake Avenue and Third Street. The Pecks are moving to Woodland, and the Deans and Rathvons have gone to Lester Park.

The annual meeting of the church, with reports from all officers and committees, will be held the third Tuesday in January, which comes on the 17th. The ladies have chosen the following new officers of the Missionary Society: President, Mrs. M. H. Stanford; Vice President, Mrs. C. W. Harvey; Secretary, Mrs. J. M. Anderson; Treasurer, Mrs. J. H. Boyle. The new officers of the Friends in Council are: President, Miss Winifred Everhard; Vice President, Miss Esther Bowen; Secretary, Miss Mary J. Pattee; Treasurer, Miss Agnes Noyes.

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FROM WEST DULUTH.

BY REV. T. M. PRICE.

Because of a certain line of thought recently presented to our people we call attention to a new illustration of certain kinds of meanness which will surprise posterity. A religious weekly says: "Jay Gould's will complete the commentary on his life, not a cent being left to any charitable cause. A sadder end than his cannot be imagined. No paper, religious or secular, has a good word for him. Few men have been richer in material possessionsorh poorer in friends." Compare him wit Mr. Armour of Chicago. How did Christ end his career as a man? He gave his life to us and by this gift we have this life and that which is to come.

Since we reported to the last issue of the Record the Fair held by the Ladies' Aid Society has received a large share of our church effort. The fruit of a vital connection with Christ is declared to be in visiting the sick, caring for the needy, and in relieving all kinds of distress. We look for it in effort to arouse from sin those near us and in effort to spread the glad tidings to every land. We do not omit effort for the children, effort in church institutions and means of grace, effort to conquer the mildest egotism and show the love for the world which Christ had, but we wish to include the effort that builds a fire in the church at times of need, that hunts for spruce to trim a church for a fair, that is willing to wait upon a table, that works to furnish articles, that rejoices in a chance to do anything even though it be nothing more than the work neglected by a few people who had most reason to do it. We call attention to the fact that God has given us a great victory because the people had a mind to work. A church that has no vim in its finances, may be willing to say long prayers and try to save sinners, but the sinners because they are so much like the rest of humanity will go to the church with push and life. I think that the Fair glorified God and will result in spiritual favor. It was by force of circumstances very much of a remnant sale but the energy, faith, and adaptation of the ladies had its reward. We hope that the joy of serving Christ will include the whole congregation at our next effort.

We were recently thrown by circumstances into the company of a man who relies on God's love. He would not believe that it was needful for him to work out his salvation, for God was all love and would not permit him to perish. This reminded me of the man of whom we have all read who was drawn up and out into perilous action by the constraining power of love. This queer picture made me think, and I hope it will do as much for us all.

When our people read this paper how astonished they will be to hear that they had a Christmas tree. Our usual custom has been to purchase an exercise and go straight through it at any cost, but the young people solicited a change, arguing the school duties and school practices. Our Superintendent was overcome by the Fair speeches, then redeemed himself by an original design at once pleasing and instructive Everybody had a good time and went home happy, but chronic habits led us to think of the reason for there being any Christmas at all.

On Sunday morning, Dec. 4. we welcomed to our fellowship Mrs. Mabel Cochrane. This makes it a Christian duty for our ladies to call upon her without the formality of an introduction. She lives on Central avenue, in thehouse north of the City Hall.

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I cannot be sufficiently thankful to the divine Providence, which, in a great measure through thy instrumentality, turned me away so early from what Roger Williams calls "the world's great trinity, pleasure, profit and honor," to take side with the poor and oppressed. I am not insensible to literary reputation. I love, perhaps too well, the praise and good will of my fellow-men, but I set a higher value on my name as appended to the anti-slavery declaration of 1833 than on the title-page of any book.—*Whittier to Garrison.*

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What Shall it be?

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FROM CENTRAL AFRICA.

REV. AND MRS. W. M. STOVER, BAILUNDU, AFRICA,

Letters have recently been received from both Mr. and Mrs. Stover, and from them we make the following extracts:

August 26th.

"We, too, have been having another taste of illness, but Our Father has been very merciful. Miss Clark, of Cisamba station, came down to spend her vacation with us. She arrived on Saturday, very much exhausted by her journey. Monday evening she was taken ill with hamaeturic fever, and for several days we feared she could not live. She was ill just as Dr. Webster and and Mrs. Sanders, and if her strength had been reduced as theirs was she could not have rallied. Both Dr. Webster and Mrs. Sanders had only one chill. Miss Clark had two. In that fever no one lives after the third. You can imagine our feelings—no doctor, and even Mr. Woodside away. Mr. Stover took one of the medical books which treats of that fever, and treated her by it according to her symptoms. Neither Mrs. Webster nor I were undressed for a week, Mr. Stover and Mrs. Woodside helping care for her during the day. She has been too weak to hold up her head. We believe she will never live through another such attack, and it seems like suicide for her to return to Cisamba, where she has had fever after fever. It is a very unhealthy location. At this date she is much better, though still very weak.

This is Friday evening and we have been having teacher's meeting. Cato. Mosu, Kapila, Katio, Nesoko and Combila are teachers in the Sunday School, as well as we white people. I give you their names so that you may be able to pray for them.

My village visiting has been interrupted of late by small-pox. I disliked going about and sitting with the women for fear of bringing it to some of the little ones on the compound. One child who died was kept from Wednesday until Sunday,a good way to multiply cases. When I can go Saturday and make the women promise to come the next day I get a goodly number, but if I don't go they will not come. I am often reminded of the Psalm where David speaks of being a doorkeeper in the house of God (though I believe it is literally standing at the door). That is my business on Sunday. I sit by the door, seat the women, and if one comes in who has a son-in-law in the room, I get her off in a corner, else she would not stay if she had to sit where he could see her. Then I go out and bring in stragglers and keep the babies amused, etc.

Sept. 22rd.—This letter was interrupted by the sudden death of one of our dear babies, Kapila's little seven months old boy. Since then many things have transpired. The Reads from Canada stayed three days with us en route for Cisamba. They seem to have the *true ring*, and we hope that the work will be greatly augmented by their presence. A few days ago Mr Woodside and Mr. Stover were interviewed by the King in regard to building a chapel at the Ombala. He was most gracious, and selected the spot himself, in the Prime Minister's compound. It hardly seems credible that he can be the same man who is so polite and kind to us and yet is constantly committing such dreadful things. The Sabbath dear little Freddie was buried several strangers were present, among them a tall young man whom we all noticed. The Sabbath following that same young man's body was being devoured by dogs and pigs, he having been strangled by order of the King the previous day. It seems a hopeless task, sometimes, when we look at it on the human side, this sowing the seed on the rocks. But when we look up and not down, and remember what God the Father has done, and what he can do, our spirits revive and we would press on while life and strength are ours.

Sept. 27th.—Our letters must be closed today. There is very little of interest to write, but this I may say: All are *well, busy and happy*. Helen looks forward with much dread to the time when she must leave her much beloved home in Africa for American school life. She said yesterday "I am not going till I am prepared for college; then I shall hurry and get through as fast as I can and come back here." And then what do you think she did? She cried, just in anticipation. I was one day trying to convince her of some of her erroneous ideas of America, when she said with a good deal of warmth, 'I wish *you* had been born *here*, then you would not know so much about America and be always wanting me to go there.'"

Mr. Stover's letter is largely personal, but at the close he adds: "We are hoping for our rains soon. Our school year opened today, i. e., for the boys. The girls closed Friday. I shall have only my English boys. But I intend to begin a course of lectures on New Testament history to which the older pupils will be admitted. I am also hoping to prepare a text book on the subject. Meanwhile I am putting the Psalms through the Mission Press at Kamondongo. Miss Bell is the printer. I am also translating the Gospel of Luke, after which I hope to tackle the Epistle to the Romans, while I put The Acts through the press."

An interesting organization has been developed at the Steel Plant, West Superior, which seems to have large promise of usefulness. It is the "Protective League," which was organized at the time of the recent strike, as a sort of Law and Order organization. Since the immediate object for its existence has disappeared, it has resolved itself into a social and literary institution, which plans to do considerable for the good of its members and for the neighborhood. A building will be rented for a reading-room, with a hall above, and frequent lectures and debates will be given. Over 200 men have already joined it, and it is possible that it may be guided into something like a "Workingmen's Institute." The pastor of Hope church esteems it a favor that he has been received into its membership.

Lincoln on the Liquor Business.

Whether or not the world would be vastly benefitted by the total and final banishment from it of all intoxicating drinks, seems to me not now an open question. Three-fourths of mankind confess the affirmative with their tongues; and, I believe, all the rest acknowledge it in their hearts. * * * * And when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both these resolutions that shall have ended in that victory. How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species.—Abraham Lincoln, in a speech delivered in Springfield, Ill., Feb. 22, 1842.

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HOPE CHURCH, WEST SUPERIOR,

BY REV. F. B. RICHARDS.

The call for "copy" finds the writer busy with about "forty-eleven" matters, and therefore he may, perhaps, be pardoned if his epistle lacks some of the graces of elegant correspondence. An absorbing topic with us just now is naturally the completion of our church building, which we dedicate Christmas night. It is fortunate that we are able to have the service upon this date, as no more fitting time could be found to dedicate a temple to Christ's work than the day which, by common consent, the world celebrates as His birthday. There are two "original" features in the service, a dedicatory ode, which has been written for the occasion by Rev. Edward Brown, and the dedication hymn, by the pastor. It was said by Dr. Ray Palmer that there was no really satisfactory dedication hymn in our collections. It is not expected that this one, which is given elsewhere, will fill this "long-felt want."

Christmas will be celebrated this year by us with a service Christmas morning by the Sunday School, and Chrismas festivities the next Tuesday evening. We felt obliged to put this off until that date for sufficient reasons, but we hope that it will prove to the children a case of "linked sweetness long drawn out." The church has received a Chrismas present, in the form of a beautiful silver flagon for our Communion service, which will complete the set. It came from Mrs. S. E. Champion, of New Haven, Conn., who was also the kind donor of a plate for the same service, and of the large Bible for the desk. Such spontaneous expressions of interest in christian work are delightful, for it is often the case that those who give do so only after pressing solicitation. It is planned by the Billings estate to erect several nice houses on our street in the spring, and also to push through the work of grading and sidewalking the same. We shall then be quite metropolitan! Next Sunday the pastor hopes to give his first "annual sermon;" it will be the occasion of the first Communion of the new year, and the first in our main audience room. Several are to join on confession and by letter. The annual meeting of the church will occur Tuesday evening, Jan. 2nd.

The Masons have moved back to Duluth, Mr. Mason taking his old position there. A child of Mrs. Logan is down with diphtheria. The pastor conducted the funeral of Mr. Peterson, Twenty-fourth street, Dec. 7th. Among those recently welcomed to our services may be mentioned Mr. Baldridge, Mr. Smythe, the Misses Edwards, from Ohio avenue; Mr. Clark, cor. Elmira and Sixteenth; Mrs. McIntire, 1905 Ohio avenue; the Harts, Oaks, near Twentieth; the Sandersons, Scranton avenue; the Youngs, Iowa avenue, near Twenty-first; Mrs. Twohy, Elmira, near Twentieth.

Mrs. York has returned from a visit to her old home. Mrs. W. H. Albright is on a visit to Menominee, and Mr. Albright purposes spending the holidays at his old home. Plans are being made for improving our church music. It is expected that arrangements will be made with Mr. Benjamin, of the Daily Leader, to become musical director, and a double quartet will be selected for a choir. The first of our monthly "musical and literary" entertainments was a great success so far as the excellent program was concerned, though the attendance was not satisfactory. It is hoped that a much larger number will attend the next one, which will occur next week.

When this letter was started last week, it began full of anticipation and hope, at the prospect which opened before us in the completion of our building. Now I must substitute another tale, and express the pain which has come to us in the destruction of the church by fire a few hours after dedication. It seemed at first a terrible blow and an inscrutable Providence, but we have taken heart again, and already light appears. The church members and congregation are taking up the work with renewed energy and devotion, and we trust that the final outcome of our catastrophe will be "not grievous but joyous." Arrangements have been made to occupy a vacant store building on Twenty-first street, near the church, and this will be fitted up as neatly and comfortably as possible for our temporary use. And we are determined that it shall be very temporary, and that, at the earliest possible moment, we shall be again occupying our own building. Now is the time for every one who has any interest in the movement to show his grit and his earnestness. Let us not allow the meetings to fall off at all, or any of the church work to drop, and our trial by fire shall be purifying and strengthening.

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The Fool's Prayer.

The Royal feast was done; the King
Sought some new sport to banish care,
And to his jester cried: "Sir Fool,
Kneel now, and make for us a prayer."

The jester doffed his cap and bells,
And stood the mocking court before;
They could not see the bitter smile
Behind the patient grin he wore.

He bowed his head and bent his knee
Upon the monarch's silken stool;
His pleading voice arose: "Oh Lord,
Be merciful to me, a fool!

"No pity, Lord, could change the heart
From red with wrong to white as wool;
The rod must heal the sin; but, Lord,
Be merciful to me, a fool!

"'Tis not by guilt the onward sweep
Of truth and right, O Lord, we stay;
'Tis by our follies that so long
We hold the earth from heaven away.

"These clumsy feet, still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we thrust
Among the heart-strings of a friend.

"The ill timed truth we might have kept,
Who knows how sharp it pierced and stung?
The word we had not sense to say—
Who knows how grandly it had rung?

"Our faults no tenderness should ask,
The chastening stripes must cleanse them all;
But for our blunders—oh! in shame
Before the eyes of heaven we fall.

"Earth bears no balsam for mistakes;
Men crown the knave, and scourge the tool
That did his will; but thou, O Lord,
Be merciful to me, a fool!"

The room was hushed; in silence rose
The King, and sought the gardens cool,
And walked apart, and murmured low,
"Be merciful to me, a fool!"

—*E. R. Sill.*

The Yuletide Cometh.

"Come, bring with a noise,
My merrie, merrie boys,
The Christmas log to the firing;
While my good dame she
Bids ye all be free,
And drink to your heart's desiring.

So sang old Herrick, who was merry England's bard of Christmas, and in many homes, in that country it is still the custom to burn the Yule log. We do it differently here, the Yule log being more of an accepted tradition than a fact. But Christmas is merry, nevertheless, and families reunite, if at no other time of year. It is likely that you are thinking of going home for the holidays. If so, why not take the Saint Paul & Duluth Railroad,—the Duluth Short Line,—which provides quick service for those traveling between St. Paul, Minneapolis, Duluth, West Superior, Stillwater and other points, with close connections at fine terminals for all points beyond. Always take the Duluth Short Line and be happy and comfortable. Information cheerfully furnished by Geo. W. Bull, General Passenger Agent, or W. A. Russell, Assistant General Passenger Agent, St. Paul, Minn.

A Merry Christmas and a Happy New Year to all our readers! And the Christmas that marks anew the advent of Christ into the heart, and the New Year that is hallowed by renewed consecration to His most reasonable and blessed service, cannot fail to bring abiding joy, even in the midst of many sorrows.

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ST. PAUL & DULUTH SHORT LINE—Leave Duluth, a. m., 5:50, 8:30; p. m., 12:50, 2:35, 4:30, 6:55, 9:00. Leaves West Superior, a. m., 7:55, 9:05; p. m., 1:40, 3:10, 5:30, 8:15, 11:15. MAIN LINE, FOR ST. PAUL—Leave Duluth 9:00 a. m., 1:55 (limited) and 11:15 p. m.; arrive Duluth 6:30 a. m., 3:00 and 7:15 p. m For Fond du Lac, leave Duluth 6:20, 8:50 a. m., 1:30, 5:00 p. m.; arrive Duluth 7:55 a. m., 12:10, 4:40, 6:55 p. m. For Carleton, leave 7:30 a. m.; arrive 8:20 p. m.

IRON RANGE SHORT LINE—Leave Duluth, U. D., a. m., 6:45, 7:50, 8:40, 10:15; p. m., 12:10, 1:45, 2:45, 4:20, 5:25, 6:15, 7:20, 8:25, 9:15, 10:30, 11:30. Leave Lester Park, a. m., 6:17, 7:25, 8:15, 9:50, 10:40; p. m., 1:20, 2:15, 3:50, 4:45, 5:50, 6:45, 7:45, 8:50, 9:40, 10:55, 11:55. MAIN LINE—Leave for Tower and Ely 8:05 a. m., 3:15 p. m. Arrive Duluth 12 m., 7:05 p. m.

GREAT NORTHERN RY—Leave Duluth for St. Paul 1:00 p. m. Arrive 7:00 p. m.

C., ST. P., M. & O. RY (Northwestern)—Leave Duluth for Chicago 4:50 p. m. Arrive Duluth 8:52 a. m. Leave for St. Paul 10:00 a. m. and 11:00 p. m. Arrive Duluth 7:00 a. m. and 3:52 p. m.

DULUTH, SOUTH SHORE & ATLANTIC R.R.—Leave for Boston, via Montreal, 6:55 p. m. Arrive Duluth 8:25 a. m.

DULUTH & WINNIPEG R. R.—Leave 7:50 a. m., 3:05 p. m. Arrive 10:55 a. m., 8:05 p. m.

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Easter Number, 1893.

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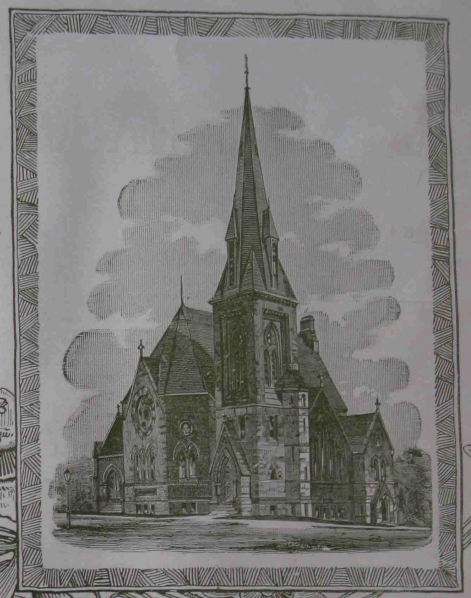

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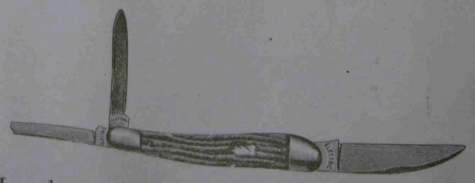

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THE CHURCH RECORD.

"I know thy works, and thy toil and patience."

Vol 3, No. 5. DULUTH AND SUPERIOR, MARCH, 1893. E. M. NOYES, F. B. RICHARDS, } Editors.

THE CHURCH RECORD.

PUBLISHED MONTHLY IN THE

Interest of the Congregational Churches at the "Head of the Lakes."

Entered at the Duluth Post Office as Second Class Matter.

One Year..... 80-50

The next meeting of the Lake Superior Congregational Club will be held in the Pilgrim church of Duluth the second Tuesday of April, the 11th. The paper will be by Prof. Huntington, of Carleton College, The committee are making every effort to have this the largest and most enjoyable meeting in the Club's history. Make a memorandum of the date.

***

"Dominica Gaudii,"—the joyful Sunday—was the name early given to Easter Sunday. Our Puritan ancestors, in the natural reaction against an outward symbolism which had displaced the "inner life," feared and despised the observance of the church festivals. And then, too, they had stern work on hand, and as Prof. Swing remarks, the sword in one hand ill suits a bunch of Easter lilies in the other. But we are fallen on happier days, and without renouncing fidelity to their principles, may well restore to our worship some of the poetry which they dispensed with. And we are in a position today to understand as never before the deep meaning of Easter rejoicings. Let us make it a joyful Sunday indeed.

***

What a beautiful thought is that of Ruskin—"Why should we wear black for the guests of God?" Our precious dead! How many of us remember them today with that feeling which Faber has so truly expressed:—

"Yet oh for that voice, which is thrilling through heaven
One moment my ears with its music to slake!
Oh no! not for worlds would I have him regiven,
Yet I long to have back what I would not retake!"

They are "the guests of God," rejoicing in the brightness of an eternal Easter morning and waiting to welcome us to the glad company.

***

Mr. W. N. Moore, of Charlevoix, Michigan, has accepted a call to the pastorate of the Mayflower church of New Duluth, and will begin his work the first Sunday in April. Mr. Moore is a lawyer in successful practice, who has been studying for some time with a view to entering the ministry, and who gives promise of great usefulness in his new calling. He visited New Duluth and addressed the church last month, and they are looking forward with great encouragement to his coming.

***

The full report of the convention at Minneapolis last week has been printed by the Executive Committee and published in pamphlet form at a nominal price. It is hoped and confidently expected that the wide circulution of this report will result in great spiritual blessing throughout the whole Northwest. It can be secured by sending twenty-five cents to H. G. Munson, 400 Bank of Commerce Building, Minneapolis.

***

Fifty-one out of sixty-six towns in Massachusetts have voted for no-license in the recent elections, and the liquor licen-e won by a very narrow margin in these fifteen towns which voted "yes". Ithaca, N. Y., has also banished the saloon, after a hard struggle, and taken its place beside Cambridge, Mass., where liquor has been outlawed for five years. May the law be enforced in all these communities, as it has been in Cambridge, so as to demonstrate its wisdom.

***

Louisiana and California have voted to abolish prize-fights. Soon they will be outlawed in all the land. Meanwhile may they be outlawed by the press! Some of our city dailies have published columns of gossip about the pugilists and descriptions of their brutal encounters. Have you protested? Next time your paper offends against decency and morality, step in and give the editor or publisher your candid opinion, in vigorous and courteous English. It won't hurt him—he's used to it; and it may do him some good.

***

The awakening to the problems of citizenship is a good omen of the times. The whole country is interested in Chicago's struggles to free herself from the domination of a council that punctuates its deliberations with bulletins from a New Orleans prize-fight. Civic Clubs are being formed in many cities. In Boston they are organizing branches in connection with different churches, to meet for common disaussion and united action. Duluth's city council is much strengthened by the entrance of its new members. It has now a fair representation of the best elements of the city in its membership, and it will doubtless make a good record for itself.

***

The Superior spring elections are now upon us, and again the question arises concerning conscience in politics. It is surprising how much dictation the majority of citizens will take from professional politicians and interested men. A few of the latter will put their heads together and "fix up the slate," and then the other ninety-nine one hundredths of the people are invited to fall into line. And they generally do it. Why do not the men who do not want office assume their rightful prerogatives and dictate both candidates and measures? The sheep-like passivity of the average voter is one of the striking facts of politics. Again, there is no reason under the sun why national and state political preferences should be dragged into municipal campaigns. A city government is a business concern, and it is as ab-urd for men to be voted for on party lines for the office of mayor of councilmen, as for the directors of a manufactory to be influenced in their choice of a manager by such considerations. We cannot have any hopes of purifying our city government until party considerations are obliterated and we can select a man simply because of his fitness.

***

This is the way it strikes our Presbyterian brethren as voiced by the *Interior:* "A great deal of harm was done in the early times in the then West, by the preaching of what was called 'free gospel'—by poor itinerants and local preachers, and cheap gospellers generally. There was much more of this in the Baptist and Methodist than in the Presbyterian, Congregational and Episcopal churches, and the ill consequences remain till this day. The effect of it was to cultivate stinginess toward church work—not only toward the cheap preachers, but toward all the demands of the church. The last three denominations required an educated ministry, and cheap preaching was therefore out of the question. The Methodist and Baptist ministry is now as well educated as ours, but the cheap preaching tradition clings to them. The consequence is that the Episcopal, Congregational and Presbyterian membership give, per capita, four or five times as much to foreign missions, and the other causes, as the Baptists and Methodists do. There can be no such thing as good cheap preaching, any more than any other product of much labor and expense can be cheap. Some one must pay for it. If the minister does, and lives a beggarly life of privation, he is not only defrauding himself, but he is doing lasting harm to the people whom he permits thus to wrong him. Everybody ought to understand that preaching requires self-denial in some other direction and that self-denial is a large element of the training in the school of Christ. A man ought to pay till it makes him wince. He will soon get over his selfishness, and it will be a joy to him to give liberally. A squeezed preacher means squeezed foreign missions, home missions and every other good work."

***

Dr. Johnson has accepted the renewed call of the First Presbyterian church of Duluth, and will enter upon his work with them in the fall. Meanwhile an effort is being made to secure Mr. Minton, a former pastor, who is affectionately remembered here, as a supply for the summer.

An Easter Prayer.

Oh let me know
The power of Thy resurrection;
Oh let me show
Thy risen life in calm and clear reflection;
Oh let me soar
Where Thou, my Savior Christ, art gone before;
In mind and heart
Let me dwell always, only, where Thou art.

Oh let me give
Out of the gifts Thou freely givest;
Oh let me live
With life abundantly because Thou livest;
Oh make me shine
In darkest places, for Thy light is mine;
Oh let me be
A faithful witness for Thy truth and Thee.

Oh let me show
The strong reality of gospel story;
Oh let me go
From strength to strength, from glory unto glory;
Oh let me sing
For very joy, because Thou art my King;
Oh let me praise
Thy love and faithfulness through all my days.

—*Frances Ridley Havergal.*

It is a significant feature of the recent change of administration that both the outgoing and incoming Presidents showed their respect for the Lord's Day. President Cleveland telegraphed his disapproval of the proposed Sunday concert in the pension building, which had already just been forbidden by Secretary Noble. And Ex-President Harrison, on his homeward journey, halted on his way, and spent Sunday quietly with a friend near Pittsburgh. Not only by one of the final acts of the old administration and by one of the first acts of the new, but by personal example both men have put themselves on record as opposed to desecration of the Lord's Day.

***

The best men in the Presbyterian church are becoming utterly weary of the controversies with which they are afflicted. An appeal has been issued, signed by many representative men from various parts of the country, headed "A Plea for Peace and Work." While it professes allegiance to the standards of the church, it yet decries magnifying molehills into mountains, and urges that non-essentials be relegated to the rear, where they belong. Apropos to this, and all such questions, the following from the *Evangelist* is capital: "There is a story of a trombone man, who while playing a funeral dirge with his band in a country cemetery, suddenly blew a discordant blast upon his instrument, that started the hearse horses off on a dead run. Upon being called to account by the band master, he explained that a fly had lighted upon the music, and, mistaking it for a note, *he had played it!*"

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A bill has been introduced into the Massachusetts legislature giving permission to any town which may desire to try the Norwegian system of regulating the sale of liquor. It is believed by many that it is better to take half a loaf than no bread, and that while the public conscience is being educated up to the point of total prohibition, something farther may be done towards banishing some of the evils of the open saloon. The system referred to puts the whole business in any locality into the hands of a company, who own the saloons. The seller has a salary and the company can distribute only five per cent of the profit among the stockholders. The rest goes to charitable institutions. It interferes with the fostering of crime by gatherings in saloons, and the corrupting powers of liquor sellers in politics, because the element of undue profit is removed, and the open saloon banished as each purchaser must buy his drink and retire at once. The corrupting effect of such places of enticement upon the young is also removed. The scheme has been successfully tried in Norway, its one failure being that malt liquors were not also included under its provisions. It is certainly worth trying in this country, and the experiment will be watched with much interest.

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A committee of Ministers met Dr. Chapman at Minneapolis last week, and secured from him a conditional promise to come to the Head of the Lakes next spring. He is already engaged up to January. The committee, after hearing him preach and meeting him personally, are convinced that he is the man we want. The present plan is for him to spend three weeks in Superior and then three weeks in Duluth. If we are to secure him it will be necessary that the evangelical churches shall unite in the invitation, and in the necessary preparatory work. Every house in Minneapolis and every business office was canvassed by the committees, and thus a personal and printed invitation to the meetings presented to almost every soul in the city. All of the preparatory work was done with the same thoroughness. Hence the results.

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Pilgrim Church, West Superior.

Rev. J. C. Andrus, of Syracuse, N. Y., occupied our pulpit on March 12th and made a very favorable impression by his thoughtful and practical sermons.

On Thursday the trustees and other members and adherents of the church who have been working conjointly with them as a committee to secure a pastor, held a meeting and decided to recommend to the church that a call to the pastorate be extended to Rev. J. C. Andrus at a salary of $1,800 per annum.

In compliance with an announcement made from the pulpit on Sunday, a special meeting of the church was held on Friday evening to consider the report of the committee. In addition to the recommendation above stated, the committee presented correspondence from our former Missionary Superintendent, Mr. Hood, which was highly complimentary to Mr. Andrews. In order to comply legally with our constitution the church then proceeded ballot on the question, with the result that there were no blanks cast and that every ballot was in favor of extending a call to Rev. J. C. Andrus to become our pastor.

After a friendly talk on the recommendation of the committee that the salary be $1,800 dollars per annum, on motion this was amended to read that "the salary for the first year be $1,800 per year," with the hope that our finances would be in such condition that we could increase the stipend at the expiration of that term.

The perfect unanimity of the vote on so important a subject is very gratifying, and augers well for the future prosperity of this church. We hope to receive a favorable reply from Mr. Andrus and that ere long he will be with us. Having been without a pastor for five months, we will appreciate regular services under an efficient pastor again.

The Minneapolis Christian Convention.

The announcement that Mr. Mills and Dr. Chapman would conduct a Christian Convention for four days brought together a large number of visitors, some coming from states as far distant as Kansas. The topic for the first day was The Evangelistic Church. Plymouth church was packed at the opening meeting, Monday morning. Mr. Mills conducted the introductory "Good Cheer Meeting" when one-minute reports were given of the results of the services of Sunday in various churches. More than 3000 conversions were reported. It was simply overpowering to hear pastors and Sunday-school teachers rise one after another and report "Every scholar in our school made a deliberate choice of Christ yesterday;" "My whole class signed the cards declaring their purpose to serve Christ;" etc. Many testified that they had never witnessed such scenes before. One man found several men on the street "looking for a church," who said they had not been in one for years.

Dr. Chapman then gave an interesting address upon the topic, defining an evangelistic church as "a soul-winning church," and illustrating his points by descriptions of the Bethany Church of Philadelphia and its work. He described the peculiar agencies there employed and then emphsized those principles which are applicable to any church large or small. Among these are the division of the membership into small classes, and through the heads of these divisions keeping in contact with every member of the church; the organization of the men of the church for personal service and depending upon them to do it; variety in methods of service, so as constantly to draw in different classes of people; the free use of printer's ink; the evangelistic services in the Sunday school two or three times a year; the personal visitation of the homes by the women of the church, etc. After the address he answered questions for an hour with great skill and tact.

The afternoon meeting in the Swedish Tabernacle was conducted by Mr. Mills, who answered many questions on evangelistic methods and described the organization of a small church where these principles were carried out. One young man told of being sent as pastor of a Methodist church with 104 members and but four of them attended the prayer meeting. "Not knowing any better, I burned the roll, and told them the church had just four members." And from that new basis the church had grown to a large membership of active Christians. Mr. Mills preached a powerful sermon, taking Philip the evangelist as an illustration of the successful worker for Christ. The evening services were directly evangelistic, Dr. Chapman preaching in Wesley M. E. church and Mr. Mills speaking in the First Congregational church on the East Side. Both churches were crowded, and many signed cards registering their purpose to begin the Christian life. Mr. and Mr. Lowe aid Dr. Chapman by their singing and Mr. Hillis accompanies Mr. Mills.

The sessions of the second day were opened by a series of five minute addresses on the essential qualifications for effective service, followed by discussion. Patience, enthusiasm, definiteness, willingness to do humble work, courtesy, familiarity with the Bible, and above all, the Spirit's presence, were emphasized and illustrated. Dr. Chapman then preached an able sermon on "The Full Reward." He spoke of the five crowns of the New Testament, the crown of life, the crown incorruptible, the

crown of rejoicing, the crown of glory, and the crown of righteousness, and then the full reward in the presence of Christ. (Rev. 4:10). The afternoon session attracted an audience that crowded the Swedish Tabernacle. There were several brief addresses upon the work of the Holy Spirit and then Dr. Chapman held the great audience spell-bound for fifty minutes while he preached upon the "Fulness of Blessing." His text was Ezek. 47:1, and he compared man to the temple and illustrated the fulness of the Spirit's blessing by the various allusions to His mission in the Bible under the symbol of water. The address was full of poetic imagery and quickening thought and was exceeding helpful in its suggestions.

The first of the mass meetings in the Exposition hall was held in the evening. The results of the faithful canvass by the invitation committee and of the cumulative interest of the preceding meetings in different parts of the city were seen in the immense throng that crowded about the doors awaiting entrance. The eight or nine thousand who could crowd into the hall were by no means all who sought admission. Dr. Chapman preached his last sermon in Minneapolis, a powerful appeal to the undecided, from the text, "What will ye do in the end thereof?" Hundreds rose for prayers in all parts of the hall. Dr. Chapman, with Mr. and Mrs. Lowe, the singers who accompany him, has gone to Saginaw, Mich., to conduct meetings there, and will be followed by the prayers and sympathy of many to whom he has endeared himself by his work here.

The third day of the convention was devoted to to the topic of "Entire Consecration." This was defined by W. H. Geistweit; examples in the Old and New Testaments were given by Dr. Wells and Sec. Elliott; the hindrances and helps were discussed by Dr. Carson and Rev. W. J. Lhamon. Then Mr. Mills answered questions for an hour. The point was emphasized that it involves three things: the giving up of all sin, the giving of all good things unto God's hand, and then the trusting him to receive and use us.

The afternoon session was held in the Exposition Hall, as the Swedish Tabernacle would no longer hold the audiences. Dr. French made an eloquent address upon the results of entire consecration, in deliverance from sin, transformation of character, and power for service. Mr. Mills preached on "Forsaking All" and an impressive consecration service closed the session. In spite of the howling storm an audience of some four or five thousand came in the evening and heard a powerful sermon on "He that covereth his sin shall not prosper." There were many inquirers who remained for the after-service. The topic for the last day was "The Holy Spirit," and the delegation from the head of the lakes regretted the necessity that forbade their remaining for these meetings. There is no doubt that the city of Minneapolis is greatly stirred, and many of the visitors at this convention will carry back to their distant homes new courage and zeal for God's service. And who can measure the influence for good, or predict the results of these precious meetings? E. M. N.

An eastern friend recently became the proud and happy father of a boy. The child is rather diminutive, and his father's friends were quite amused to hear him announce as the topic of the prayer meeting that evening, "Despise not the day of small things."

Y. P. S. C. E. Department.

A writer in *Our Young People* makes the point that the music committee is the only permanent one, because singing goes right on in heaven.

The Presbyterian Board of Foreign Missions received from Presbyterian Christian Endeavor societies in January, $1,744.60, a gain of $890,87 over the same month of last year.

Mr. Mills described, in one of the sessions at Minneapolis, the place of the S. C. E. in an evangelistic church, and recommended making the prayer meetings decidedly evangelistic. Why cannot we introduce more of the soul-winning spirit into our meetings?

If it is inconvenient to see your friends personally, a frank letter through the mails may have the desired effect. During the progress of a revival the secretary of an Epworth League in Western Iowa wrote to the unconverted members of the chapter, and nine conversions were traced to that correspondence. Preaching has its place. So has singing and praying and general appeal. But no substitute should be allowed for wise, tender, personal appeal.—[Selected.

The Christian Endeavor societies of Chicago have commenced a crusade against the rum traffic in that city. Last Sunday the first of a series of four weeks' meetings was held, with much enthusiasm. Bishop Fallows presided and Mr. P. A. Burdick, the eminent temperance lecturer of New York, made a stirring address. The young people of these societies have undertaken a herculean task, but with their enthusiastic confidence and willingness to work, they can accomplish large results. We wish them an earnest God-speed.—N. W. Congist.

Pilgrim Society—Duluth.

Miss Cornelia Field has taken charge of the Juniors and reports interesting meetings. She will be assisted by Miss Pattee and Miss Agnes Noyes, the other members of the committee.

At the last executive committee meeting of the society, at their request, the names of Mr. and Mrs. W. W McMillan were transferred from the list of active membership to that of Honorary membership.

The effects of the present plan of conducting the regular services of the church on Sunday evening are plainly felt in the meetings of our society as well as in the church proper. The number of young men who are coming in to the Sunday evening prayer meeting has been very noticeably increased within the past month.

We understand that there is a rule adopted by the society of "The Friends in Council" which provides that no married lady shall be a member of the organization, and that no married man shall be an honorary member of it. We are afraid that some members of our society have in some way got the idea that the same rule obtains in the Y. P. S. C. E. society. At least we will be charitable in our judgment, and assume that the young married people of the church, who were formerly active members of the society, have so good an excuse, although it is founded upon a mistaken idea. We cordially invite you to become one, or rather two, of us again, and we promise to treat you in all respects just as well as if you never thought of such a thing as matrimony.

Plymouth Society—West Superior.

The semi-annual election of officers was held at the residence of Mr. W. L. Beardsley on December 19th, 1892, at which meeting the following persons were elected to their respective offices. W. L. Tait, president; Jeannette A. Beardsley, vice president, and Margaret A. Munro, secretary and treasurer.

The society decided for the ensuing six months to place the transaction of all its business in the hands of an executive committee, to be composed of the president, vice president, secretary and treasurer.

Messrs. C. A. Broeffle, Frank G Page and James N. Craik were admitted to our ranks as active members, and Miss Lulu Fish as an associate member.

Upon the written request of Mr. and Mrs. W. O. Page, they were transferred from the active to the honorary list.

Miss Kate B. Van Auken, who was one of our most active workers, has been given a letter of introduction to the Christian Endeavor society at Iron Mountain, Mich., at which place she is making her home for the present.

Echoes From the Minneapolis Convention.

"There is not a bit of magnetism in an empty pew; you never heard of a man being converted in an empty pew."—Dr. Chapman.

"Much that passes for dignity is deadness; much conservatism is laziness. Sam Jones says, 'There is nothing so full of dignity as a corpse.' "—Dr Chapman.

"You can draw people *once* by advertising, but you must *hold* them by something that appeals to mind and heart."—Dr. Chapman.

"What we need is not so much a minister that can "draw" people as a church that will hold them, after they are once attra ted to it."—Dr. Chapman.

"I'd rather preach to five hundred people for eighteen minutes Sunday evening, than preach to fifty people fifty minutes, and it is often a choice between one or the other."—Mr. Mills.

"If you want to know what a liar a man is send fourteen men to ask him why he isn't a Christian and see how many different answers he gives "—Mr. Mills.

"The Lord is looking for willing people. If a man is willing to do anything the Lord wants, he will get all the other qualifications for service."—Mr. Mills.

"Christ contrasts God and mammo 'The almighty dollar' is an almighty reality. Until your Heavenly Father becomes as real to you as the almighty dollar is, you cannot wholly serve Him. Faith is the basis of consecration."—Rev. W. J. Lhamon.

"F. W. Robertson used to say, 'I keep my soul up to concert pitch all the time.' "—Rev. W J. Lhamon.

"God always knows enough to take what is honestly offered to Him. 'Commit thy way unto the Lord, and *trust also*."—Mr. Mills.

Ram's Horn Wrinkles.

If you are praying for a revival don't do it on a back seat.

If you are leading a child, it may be that you are commanding an army.

"Know thyself" is good advice, but "know about your neighbors" is the general practice.

If head religion could take people to heaven, somebody would find out how to get there in a balloon.

PILGRIM CHURCH, DULUTH.

REV. EDWARD M. NOYES, Pastor.

The interest in our evening services shows no signs of growing less, and the programmes maintain the high standard adopted at the first. Instrumental numbers have been introduced twice, Mr. Spangler playing "Home, Sweet Home" on the violin, March 12th, and the Sunday school orchestra contributing one number and an accompaniment one week. The after meetings have been well attended, but have had little direct fruitage. There needs to be more earnest prayer and more personal work to this end. Several new members have joined the club and there is room for many more. The new officers are W. G. Hegardt, President; H. B. Earhart, Vice President; S. E. Matter, Secretary; and T. H. Hawkes, Treasurer.

The Sunday School attendance has been smaller than usual lately, and the February average was but 317. The average for March, however, was 337. The shrinkage was in the membership of adult classes; the causes were temporary, and we expect now to see the school regain its former numbers. One of the scholars joined the church this month. Mrs. Sanford's class has voted to begin the systematic study of the Life of Christ, beginning with the new quarter. The Bethlehem school grows nicely. New quarters must be provided soon. The initial steps toward a permanent home have been taken and lots secured on the corner of Nineteenth avenue east and First street. A man to develop this new field is expected ere long.

Mr. Salter preached at the communion service of March 5. His presence is always a blessing. The pastor was temporarily disabled by hoarseness, the result of a slight attack of "la grippe." Four new members were to be received, but Mr. Robert Forbes and Miss Essen were detained by illness, and Mrs. Forbes and Miss Addie Blodgett were publicly welcomed. Letters have been granted to Mr. and Mrs. Edward M. Lynn, who remove to Los Angeles on account of Mrs. Lynn's health. May their new home prove all that they hope!

Among the brand new Congregationalists are a boy at W. S. Horr's, a girl at D. E. Woodbridge's, a daughter at W. A. Cant's, a daughter at C. A. Long's, a son at F. W. De Vey's, and a son at Charles Peterson's.

Dr. and Mrs. Sherwin are again afflicted by the loss of a baby boy, who lived but two days, and was buried March 13. Mr. and Mrs. Clendenning will have the sympathy of all also in the loss of their little Arthur, who died of diphtheria March 4. On account of the illness of the pastor, Mr. Southworth attended the funeral. The son of Mr. and Mrs. H. A. Smith died very suddenly Sunday, the 19th. The pastor was in Minneapolis and Mr. Salter attended the funeral. The afflicted parents have the sympathy of their many friends. The Long's have quite a hospital, three children and two servants being ill with scarlet fever, but all are doing well. Mr. Long, who was quite ill in Washington, has returned. Will Maynard is recovering from an attack of pneumonia. Mrs. Judge White is quite ill with erysipelas. Mrs. Patten and J. H. Logie have been held prisoners for some time by "la grippe." Mrs. Richardson is at Mt. Clemens, hoping for relief from rheumatism in the famous baths.

Our southern pilgrims return slowly and others go to take their places. Capt. Miller is home from Washington. Dr. Stewart and Mr. Norton have returned and left their wives to finish their visits on the way. Mrs. Weiss is in Illinois. Mr. Auld has gone to Iowa for two months. F. D. Day and family are in Florida. The Lucases are visiting in Washington and New York. S. L. Sedden is still in New York, and his family soon join him there and may remain permanently. The Welbers are at home from their trip to the West Indies. The appointment of Charles L. Lewis as district judge is eminently satisfactory to his friends in the church as well as to the public. Mrs. Lewis is now playing the piano in our orchestra. John Christie has removed his business to the Howard block, and his home to 419 East Fourth street. Mr. and Mrs. Gallagher and family are at Brule, Wis., where he has a homestead. We are glad to welcome Mrs. Wardwell, who comes from the First Congregational church of Bangor, Me. Mr. and Mrs. Wardwell are at 4 Chester Terrace. Capt. La Salle and family are getting settled at No. 11 in the same row. Mr. C. T. Crandall has been joined by his family and they are located in the Porter house, Tenth avenue east and Bench street. Mr. Harry Selden has recently come from Michigan to take a position with the Missabe railroad. Miss Bacon and Mr Eber Bacon, of Oberlin, are visiting at W. S. Horr's.

The treasury of the Little Pilgrim Kindergarten is enriched some three hundred dollars by the Ben Hur entertainment, in spite of bad weather. Rev. C. H. Taintor presented the cause of the Church Building society the last Sunday of February, and took a collection of $200.

Norman Murray and Cassie C. Livingston were married March 1, and live at Northcote, Minn.; Rudolph Littell and Alice Collins were married March 6, and Frank A. Cutliffe and May Wickstrom March 19. Mr. and Mrs. Cutliffe will live at 16 East Superior street.

Mrs. Hawkes is visiting in Marietta, O., and will be gone two months. Mrs. McGonagle is the new president of the Ladies' Union. Mr. Hegardt has been chosen as a member of the music committee in place of Mr. Hunt, who resigned last month.

Miss Critchett has been compelled to give up school work this year as the result of "la grippe," and has gone to her home in New England. We hope to see her again next fall. Our janitor, Mr. Forsberg, has gone to Sweden to escort his wife and boy home. His brother takes his place in the Church. Mr. Kitchin made us a flying visit last week on his way to England for a short visit home. He plans to return in July. The Friends in Council had a pleasant meeting last Tuesday, having supper together in the parlors as usual. In connection with Pilgrim Club they are planning for a social next Tuesday evening. Prescott Wyman is out again after four weeks of fever. Mr. Ames, a brother of Ward Ames, has come to make his home here, and is living at Highland Park. J. M. Vanderyacht has resumed his place at the Spalding. The new assistant at the Y. M. C. A., Mr. Haverson, is a Congregationalist whom we are glad to welcome.

I find that the great thing in this world is not so much where we stand, as in what direction we are moving.—*Ex.*

No idle man can have an easy conscience, though he may be a comparatively sinless person in other respects.—*Ex.*

A lady who is a competent stenographer and typewritist wishes a position; satisfactory references given. Address C, care of The Church Record, Duluth, Minn.

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The Christian Steward's League.

Systematic and proportionate giving for Christ's service is being more clearly seen to be a part of Christian consecration. There are many reasons in support of this. It was distinctly laid down in the Old Testament requirements, and while we are no longer subject to the Mosaic ritual as a matter of form, we are still under the direction of whatever broad principles of duty there were then enunciated. Again it is pointed out in the New Testament as the only satisfactory method. Paul enjoins the Corinthians: "Upon the first day of the week let each one of you lay by him in store, as he may prosper." Moreover, it is the only common sense way. It insures money ready for use when most needed. It is for each to decide for himself what shall be his proportion, whether one tenth of his income, or whether he may prefer to give even a fifth or a quarter. But having decided, that should be sacred to charitable or religious uses. Here are some of the testimonies from those who have tried it and know its workings. "What the presence of the ark was to the home of Obed Edom," says one giver, the "Lord's purse has been to our home. Giving is a luxury, and the habit of tithing enables me to give as becomes a son of a King." "My wife and I have tried it for three years," says another, and with great satisfaction." "I have found it good for twenty-five years," is the testimony of one of our ladies; "And I, for more than forty years, have found it a happy way of giving," says another.

In "Berkeley Temple," Boston, there has formed a "Christian Stewards' League" to encourage this. The following clipping will explain its purpose and methods:

THE CHRISTIAN STEWARDS' LEAGUE.

Temporary Chairman, S. B. PRATT.

Temporary Secretary, R. B. TOBEY.

The only obligation resting upon each member is to pledge a proportionate part of his income to the Lord, before taking from it any personal or other expenses. The organization shall consist of a President and Secretary, but there will be no formality about the League, nor will any member be asked or expected to report how, when, or where, he distributes the Lord's money, which, as steward, he expends. Experience has shown that the Lord's church and the Lord's poor receive far more when systematic giving is practiced than when the giving is spasmodic. One's material prosperity is also increased thereby. Besides, it makes it far easier for the giver. The following may serve as the basis of the pledge.

Please detach after signing it and send to S. B. Pratt, 18 Kingston street, City.

.....

BERKELEY TEMPLE, Jan. 1, 1893.

The undersigned hereby joins the Christian Stewards' League and agrees to lay aside, at regular intervals, a certain fixed proportion of his income to be known as the Lord's money, the full amount of which shall be devoted to religious and charitable objects.

Signed .....

This method is worthy of the prayerful consideration of every Christian and of every church.

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There is something wrong with the father who will tie up his dog at night and let his boy run the streets.—*Ram's Horn.*

Dr. I. J. Lansing is the new pastor of Park Street church, Boston. He is widely known as the author of "Romanism and the Republic," and as an orator of great power and unflinching courage in opposition to intemperance and attacks upon the public school system. The historic pulpit will be true to its record under his administration.

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We cheerfully refund your money.
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DULUTH, MINN.

Spring

The poet asks, "What is more beautiful than Spring," with the green fields and rosebuds, the sunshine, the balmy air; all nature seems glad when springtime has come. What is more beautiful than Spring? It is springtime's most ardent admirer, lovely woman, who with the budding of Spring adorns herself in robes of immaculate whiteness and daintiness, so charming to all. Organdies, Mulls, Dimities, Sateens, Ginghams, Japonettes, Jephyrs, Mousselins, Chally, etc., are the correct fabrics for the coming Spring, and they are to be found in the desired styles at

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EDITORIAL.

A touching incident of the funeral of Phillips Brooks is related in a private letter. Among those who crowded toward the casket was a poor woman with a little boy at her side. She was repulsed by the policemen, as the doors were about to be closed for the service. "Oh," she cried, "I wanted my boy to look upon his face, for he paid to have my boy's eyes cured." A sturdy Harvard student lifted the little fellow upon his shoulder and her prayer was granted. It is evidences like this of the silent benificence flowing from a holy life that make us realize how much the world is poorer by the loss of such a man. And few men of recent times have touched so many lives, in every station and of every degree of culture, with helpful influence. No wonder that the committee has had to appeal through the press to stop the flood of contributions toward a worthy memorial of Phillips Brooks.

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One great benefit of such meetings as are now being conducted in Minneapolis, is the training of the churches in Christian work. Such thorough and prayerful preparation would ensure a revival, no matter who the leader was. When the churches of a whole city unite in definite prayer for months; when hundreds and even thousands of men and women do definite work for weeks, under intelligent direction; when every person in a great city is personally invited to religious services in the short space of one week; when men go to the meetings expecting to be appealed to and expecting to see hundreds yield to the Spirit—no wonder that great results follow. Mr. Mills is a powerful preacher and a great leader of men. He is a man "full of the Holy Ghost" and of power. But if the churches of any city would make the same united and persistent effort under the lead of their own pastors they would see the same great results. This is not a theory. For there are churches which demonstrate it in their limited work. Such churches as Bethany and Grace of Philadelphia, and others of similar spirit, welcome men coming to Christ every Sunday, because they prepare for it, they work and pray definitely for it, and they expect it.

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We were loooking through a large establishment for some furniture, selected a piece and asked the price, which seemed very large. "Beg pardon," replied the salesman, "that furniture is *hand-made*. Come into this other room and I will sell you a piece of factory stuff, for half the price, which looks as well. I will put the two together here in the light and let you look at them." The difference was that one had a man's individuality, his fidelity, integrity and thought in it. There was nothing in the other but the whiz of machinery. The one would stand anything, last a thousand years, and be worth more money the older it became. The other would become poorer and fall to pieces some day. Returning to the office, on the table lay a letter about an Iowa college and a copy of Dr. Stryker's inaugural at Hamilton. In the letter this passage appears: "My teachers have always been more to me than the tasks they set. Character is a signet. Influence surpasses instruction. The smaller college increases the ratio of the particular man. It fosters individuality—every teacher comes to know every student—and individuality stimulates decisiveness, frankness, enterprise. The product is *hand-made*." Exactly so, Dr. Stryker—the product is hand- made; and one piece of it for goodness, reliability, and companionship is worth more than a car-lot of the other.—Ex.

***

The press dispatches state that the World's Fair directors will attempt to evade the decision of Congress that the exhibition shall be closed on Sunday by raising legal quibbles. One of their advocates at Washington, the present Mayor of Chicago, said in his speech, "This is not a Christian nation." But the Supreme Court of the United States is on record in a decision which states, "This *is* a Christian nation," and the directors will be apt to find the opinion of the highest legal authority in America carrying more weight in lower courts than their protests. And in the great court of the people, they are already condemned. For the American people are honest and they are not ready for anarchy. And they see miserable meanness, if not positive dishonesty, in the action of men who accept the grant of the nation and then seek to evade its conditions. And they consider that the attempt to evade the will of the people, expressed through their representatives, smacks too much of anarchy to be creditable to its originators.

***

It is interesting to compare the wail of Bishop McGolrick over the oppression of Catholics in this country, in his St. Patrick's Day address, and the address of Prof. Townsend, of Boston, upon the undue influence of Catholics over the press of this land. Prof. Townsend asserts that the press-bureaus, from which the local papers get their telegraphic news, are under Jesuit control and that no news prejudicial to the Roman church is allowed to go out. The prominence given to the slightest movement of the dignitaries of the Catholic church is thus explained. As for the Bishop's lament, it is the fact that the Roman church has already obtained so large control of American politics; that it has given us in almost all large cities a government that is a disgrace to our civilization; that it has stolen the public funds by the million to enrich its institutions; and that it has repeatedly declared its purpose to overthrow the most distinctive American institutions, that has given rise to the organization he so heartily abuses. He can hardly be expected to appreciate the extent of these causes, but he cannot fail to understand that there must be some cause for the prejudice against the Roman church in politics. There have been no organizations formed against Methodists or Baptists, because, as such, they do not meddle with politics. If the Roman church adopted the same course there would be no organization against her. His assertion that Catholics have little liberty in America is so far from being true that many assert that if they continue to have so much, the rest of us will soon have none. If a man has proved himself a good citizen, he ought to be eligible to office, no matter what his religious belief. But if the people are convinced that the religious organization to which he belongs is also a political organization, they will reject him on the latter ground, and not on the ground of his religion. And there is no doubt that injustice and hardship will result in many cases, and that a well-founded distrust may sometimes develop into a foolish fanaticism.

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HOPE CHURCH, WEST SUPERIOR,

BY REV. F. B. RICHARDS.

We have at last settled the question of the church location, after much discussion. After the refusal of our Presbyterian friends to amalgamate with us, a committee of five was appointed to examine the problem in all its details and make a report to the church. This committee held several meetings and called upon Secretaries Grassie and Taintor for advice. They then made a report embodying their findings. For several reasons, among them the inability to maintain the church on its present site, the prospective slow development of our immediate section, the expressed desire of many at the Steel Plant to have the church nearer, the strong sentiment of both Mr. Grassie and Mr. Taintor that the church should not be rebuilt on the old site, and the probable curtailing of resources if it were insisted upon, together with the greatly enlarged field of usefulness which would open before the church by a change of sites, the committee advised the adoption of resolutions deciding to move the church four or five blocks west, and authorizing the trustees to ascertain concerning lots, resources and plans for building, etc., and make an early report. The meeting for final action was postponed several times because of bad weather, lack of a quorum, etc., but was finally held Thursday evening, March 16, and the vote taken resulted in the adoption of the resolutions reported from the committee. This vote was then made unanimous. We should now push the matter with the utmost vigor and it should be possible for us to be using our new building within three months or less. Whatever may have been the feelings of any concerning the matter, it now becomes the Christian duty of each to put all personal considerations aside, and unite with enthusiasm and devotion in the work of the church. "Forgetting the things which are behind, let us press on to the things which are before."

The last communion was the only one, with one other exception, since our organization, when we failed to add to our membership. If the church is faithful it need not happen again.

Easter services next Sunday will consist of special music and an Easter sermon in the morning, and exercises by the Sunday school in the evening. May there be a large attendance, that the joyous emotions stirred by renewed consideration of Christ's resurrection may pervade all hearts. Bad weather and the unsettled condition of our plans have interfered seriously in our attendance, but we hope now for material improvement. The choir are planning an early entertainment and musical to aid in meeting musical expenses. Our socials, which have been intermitted since the fire, were resumed with a very pleasant gathering this week. Mrs. Champion, of New Haven, Conn., to whom we are indebted for a portion of our communion service and for the large Bible which was burned, has promised us another desk Bible as soon as the new building is ready. Among the delightful expressions of fellowship which we have recently received was a letter of condolence and a sum of money as a "greeting from Hope church of Sturgeon Bay to Hope church of West Superior." The sum of $125 has been received towards our building fund from the United Church Sunday School of New Haven, Conn., of which the pastor was formerly superintendent. The "banner class" in the Sunday School for the past month has been Miss Moulton's, the banner being assigned for a month to the class bringing in the most new scholars. Mr. Richard's class has won it for the next month, having collected six. The pastor spent a few days in Minneapolis the first of the week, attending the sessions of the "Christian convention," which was conducted by Evangelists Mills and Chapman. An account of the meetings is given elsewhere. Mrs. York has been seriously ill with the prevailing epidemic.

East Superior shows some promise of renewed life, one new factory having gotten into operation, and others are promised for the near future. The Development company having control of that townsite, state that they intend to push matters there this spring. It is hoped, therefore, that our church there, which has been dormant from lack of inhabitants, may soon be revived.

Rev. J. C. Andrus, of Syracuse, N. Y., has been called to the pastorate of Pilgrim church, West Superior, and it is understood that he will accept. Mr. Andrus has been eight years in Syracuse, and has built up a large and successful church from small beginnings. The Record extends a hearty greeting to Mr. Andrus, and trusts that now the church may take hold of its work with great vigor. The church has large possibilities and a great future, but it demands energy and devotion.

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PLYMOUTH CHURCH, WEST DULUTH.

BY REV. T. M. PRICE.

Mrs. Sarah B. Wiggins and Charles S. Weaver, of our congregation, were united in marriage at the parsonage March 9. Our best wishes are cordially extended to them. May their union be fruitful in happiness and service, that life may end in eternal blessedness before God's throne.

We are pleased to notice the growth in our Sunday School We feel glad to be able to praise our officers and teachers for their labors because nothing can be more exalted, and meet with more favor in heaven. Their services are accepted as personal services by Christ. Every adult that by attendance adds to his strength in a study of the Word aids them and the children.

F. W. Smith held evangelistic services with us during the first two weeks in March with some results, but the weather was such that no greater success could be reached. The political ferment of our village was a hindrance that could not be foreseen when the arrangement was made for his coming.

The Country is Safe.

Nearly a fortnight has elapsed since the inauguration of the new president and yet the country seems to be jogging along at the same old pace, despite the calamity predictions to the contrary. Business remains the same; people are pursuing their avocations; and above all, the St. Paul & Duluth Railroad continues to run its fast trains regularly and to sustain its reputation as the best line for those to take who desire to travel between St. Paul, Minneapolis, Duluth, West Superior, Stillwater, Taylors Falls and other contiguous points. It still runs handsome equipment. It still attoches luxurios Pullman sleepers to night trains. It still makes close connections for all points. It still offers every possible comfort to travel and arranges its schedules so that the business man can take advantage of convenient hours of arrival and departure. It has always done this, and for that reason the man who is once a patron is always a patron, because the average American traveler knows a good thing when he sees it and does not hesitate to take advantage of it. For general and further particulars apply to ticket agents or write to Geo. W. Bull, General Passenger Agent, or W. A. Russell, Assistant General Passenger Agent, St. Paul, Minn. For information respecting lands for sale by this company, maps showing location of farms, etc., and other particulars, apply to Hopewell Clark, Land Commissioner, St. Paul, Minn.

Quips Worth Quoting.

There are men with natures so small that if there is anything in transmigration, they will probably appear as microbes.

The girl who marries for money usually has a look on her face after marriage that indicates she is having trouble collecting her salary.

The man who tries to be the kind of a Christian that everybody wants him to be, will become very weary in the limbs before he gets to Heaven.

Rev. B. Fay Mills is originating and quoting epigrams: "An ounce of mother is worth a pound of clergy" he quotes from the Spanish. One of his own is: "It does not take a great man to be a Christian, but it takes all there is of him."

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ST. PAUL & DULUTH SHORT LINE—Leave Duluth, a. m., 5:50, 8:30; p. m., 12:50, 2:35, 4:30, 6:55, 9:00. Leaves West Superior, a. m., 7:55, 9:05; p. m., 1:40, 3:10, 5:30, 8:15, 11:15. MAIN LINE. FOR ST. PAUL—Leave Duluth 9:00 a. m., 1:55 (limited) and 11:15 p. m.; arrive Duluth 6:30 a. m., 3:00 and 7:15 p. m. For Fond du Lac, leave Duluth 6:20, 8:50 a. m., 1:30, 5:00 p. m.; arrive Duluth 7:55 a. m., 12:10, 4:40, 6:55 p. m. For Carleton, leave 7:30 a. m.; arrive 8:20 p. m.

GREAT NORTHERN RY—Leave Duluth for St. Paul 1:00 p. m. Arrive 7:00 p. m.

C., ST. P., M. & O. RY (Northwes'ern)—Leave Duluth for Chicogo 4:50 p. m. Arrive Duluth 8:52 a. m. Leave for St. Paul 10:00 a. m. and 11:00 p. m. Arrive Duluth 7:00 a. m. and 3:52 p. m.

DULUTH, SOUTH SHORE & ATLANTIC R R—Leave for Boston, via Montreal, 6:55 p. m. Arrive Duluth 8:25 a. m.

DULUTH & WINNIPEG R. R.—Leave 7:50 a. m., 3:05 p. m. Arrive 10:55 a. m., 8:05 p. m.

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The Church Record

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THE CHURCH RECORD

"I know thy works, and thy toil and patience."

Volume 1, Number 12. DULUTH, OCTOBER, 1891. Rev. E. M. NOYES; Rev. W. M. BARKER, } Editors and Publishers

THE CHURCH RECORD.

PUBLISHED MONTHLY.

Entered at the Duluth Post Office as Second Class Matter.

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EDITORIAL.

With the first number of the second volume, issued next month, The Church Record will change its editorial management, and will enlarge its circulation, while retaining for the present at least its size and appearance. The paper will henceforth represent Congregationalism at the head of the lakes. This does not mean that it will be exclusively and aggressively a denominational sheet. But it will contain local notes from each of the five churches of the Pilgrim faith and order now organized here, and will be under the editorial management of their pastors, Mr Noyes remaining as managing editor. The circulation on both sides of the bay, and among the people of five different churches, will make the paper a better advertising medium than ever. The five years experience of the managing editor in the publication of a local church paper in Duluth ought to fit him to make the paper successful in its new field, and is a guarantee that it will be conducted on the same general principles as in the past.

***

The association of the editors of this paper has been exceedingly pleasant, and Mr. Barker withdraws from the Record solely because he thinks he can accomplish more good with less expenditure of time and money by the use of a smaller paper in his own church. The change is not made because of any lack of harmony in the editorial management, nor because it was found impracticable to serve St. Paul's church and Pilgrim church with one paper. As an experiment in practical unity the paper has been a success.

***

The thanks of the managers of The Church Record are due to the advertisers whose generous patronage has made the paper possible. We have tried to give them a wide hearing among the buying class, and they have said many kind things of the value of the paper as an advertising medium.

***

He who goes through the world looking for slights will always find them. One of the things to be cultivated is a disposition to believe the best of every one; one of the things we may well pray to be delivered from is the habit of suspicion.

***

Many eminent men in religious circles, both in this country and in England, have recently expressed the opinion that we are on the eve of "such a display of the Saviour's power in the midst of the churches and in the world outside, as has not been seen since the day of Pentecost. The *Presbyterian* well comments on such actions: "If there are presages of coming blessings we would that many eyes may be strained forward to discern them, and many voices be lifted up to hail their advent. Such great hopes are uplifting in themselves. They quicken the souls into which they enter. They draw the hearts of men towards the great Divine Person, in whose hands are all power, and whose promise of the Holy Spirit is fulfilled in all Pentecostal seasons. What a touch of power—what a baptism of fire, would be given to all churches and ministers of Christ if such a 'day of the Lord' would dawn upon us! It is worth praying for, worth looking for, and worth 'hastening unto,' in determined effort and increasing work for Christ."

"Men of thought, and men of action, clear the way."

***

The statistics of the leading denominations show a gain in the last ten years in the membership of the Protestant churches considerably in excess of the percentage of growth of population. The outlook for the last decade of the century indicates much more rapid progress.

***

The Roman Catholic church is greatly dissatisfied with the census report of its membership. Instead of ten millions, as had been claimed, the total, made up from the reports of the church officers themselves, is only between six and seven millions. They are talking of taking a re-count.

***

During 1890 there were built in the United States 85,000 churches. Does this look like decay? During last year in all denominations in this country the additions numbered over 1,000,000. Does this look like decay? The issues of the Bible House since April 1 have been 320,116 copies. Does this look like decay?

***

St. Luke's Hospital has been very fortunate in receiving a generous response to the appeal for an annual donation. The amount received was not so large as last year, but that is easily accounted for. The interest in the work is greater than ever, and the possibilities for usefulness are increasing every day. Be sure and visit the Hospital some day.

***

The trial of Dr. Briggs for heresy will begin November 4th. The motion to proceed with the trial was carried in the Presbytery by the narrow majority of two votes. From Professor Briggs' subsequent explanation of his inaugural address, and from his answers to the questions regarding his faith which were submitted by the directors of the Seminary, it would appear that his divergence from the historic faith of the Presbyterian church is not so serious as was at first supposed. Indeed it is altogether probable that he never would have been brought to trial but for his persistent challenge of his brethren. A recent speaker well remarked that the trouble with him was not so much in his opinions as in "the arrogant and domineering manner in which he sought to force his ideas down the throats of everyone." Dogmatism is by no means confined to conservatives in faith.

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It seems strange sometimes that the many able and earnest temperance men in the Roman Catholic church do not accomplish more. Cardinal Gibbons complains that the majority of retail liquor dealers are still Catholics. But it does not seem quite so strange when we read that five different brands of wine were served to the church dignitaries at the banquet at Bishop Hennessy's Jubilee, in Dubuque, the other day. Bishop Hennessy, by the way, is noted for his bitter opposition to the public schools. What he thinks of them can be seen from his words, quoted in another column. It was this part of his career which was most lauded in the addresses.

***

The humane society will accomplish good by its crusade against selling cigarettes to school children, if it does no more than call attention to the enormity of the evil. Many boys of thirteen are habitual smokers, and parents seem to be criminally careless of the results.

The society has done much good in the city. There is one matter to which we wish it would direct its attention, and that is the need of brakes upon heavy hacks. When you ride down Fourth Ave. West, for instance, with six in a hack, on the way to a funeral, as the writer has done, it is impossible not to consider the probabilities of several more funerals in the immediate future. In Europe public vehicles are all furnished with brakes. The hacks of San Francisco, Kansas City, and other hilly cities, are thus equipped, if we are correctly informed. For the relief of the horses and the safety of the riders alike, the hacks of this city ought to have brakes.

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The great gathering of Methodists in Washington is of interest to all Christians. The character of the men; the magnificent history of the church they represent; the subjects of pertinent interest they are discussing; the emphasis laid upon the strength of aggressive Christianity—all these combine to make this assembly notable. But it is especially valuable for its influence upon the unity of Christendom. When Methodism learns to consolidate its seventeen branches; when Presbyterianism learns to unite its fourteen or fifteen different divisions, then the prospect for a closer union of these great churches with other Christian brethren will be brighter. And one value of this great assembly of Methodists of every shade is that it emphasizes the trifling nature of the barriers that separate them, and tends powerfully to unite them.

Just For Today.

Lord! for tomorrow and its needs,
I do not pray;
Keep me my God, from stain of sin,
Just for today.

Let me both diligently work,
And duly pray;
Let me be kind in word and deed,
Just for today.

Let me be slow to do my will,
Prompt to obey;
Help me to mortify my flesh,
Just for today.

Let me no wrong or idle word
Unthinking say,
Set Thou a seal upon my lips
Just for today.

Let me in season Lord, be grave,
In season gay;
Let me be faithful to Thy grace,
Just for to today.

So for tomorrow and its needs.
I do not pray;
But keep me, guide me, love me Lord,
Just for today.

—[*Selected.*

EDITORIAL.

Do look on the bright side of things. If there is anyone the world can spare, it is the croaker, the pessimist. The Master was the greatest optimist the world ever knew. If He could see enough good in humanity to robe Himself in our common manhood and redeem it, then Christian people today should see good everywhere. A general and an army made up of pessimists is sure to meet with defeat. Just imagine an officer talking to his men and saying: Well, boys, we are going to be beaten tomorrow. We ought to whip the enemy, but I'm afraid we are not strong enough. Do the best you can, but we will never come out alive." One officer like that is enough to ensure defeat. So we have no use for long-faced, discouraged, disheartened Christians. We have no use for fault finders, those who are always "blue" about everything, those who know the man's motive was bad, before they clearly understand what he was trying to do.

Artistic pessimism is very popular, and we have transferred it to our way of valuing humanity. By artistic pessimism I mean, ignoring the glorious figure in the foreground of a picture, the story, the spirit, the strength of the whole thing, and calmly entering into a microscopic criticism of some unimportant detail of the background. We do this way with humanity, with individuals. We ignore the possibility of their lives, their achievements, their victories, and we bring to the front some failing. We all think we are artists, but we are almost destitute of moral perspective. A man without moral or mental perspective is a pessimist. Oh for some teacher to arise and help us to a true perspective where noble aspirations and deeds are in the foreground of the picture of life, and humanity is bright with the glory of its divine possibilities and we have no time for the shadow unless to remove it farther away. Be optimistic always—it is Christ like.

General Gresham's fitting tribute to Gen. Grant's memory at the unveiling of the monument in Chicago recently, was all the more forcible because of the contrast with the three prominent men whose deaths have caused universal comment, Boulanger, Balmaceda and Parnell. The contrast was in the minds of many who heard and read the address. Each of these three men had talents equal to those of Grant; each of them was for a time the popular idol; each one was unable to keep his balance when raised to the eminence of popular favor and sacrificed his cause to his own selfish ambition and indulgence. The man who serves his own passion or ambition at the expense of the nation or the cause he has served is not the man honored by his comrades, nor do the generations following build him monuments.

* * *

University Extension.

Melvil Dewey says that five or even three years ago the use of the term University Extension led most Americans to look an inquiry, but adds that today there is hardly another educational movement in which so many people feel a warm interest, or from the future of which so much is confidentially hoped. He quotes a leading member of the English Parliment as saying that the University Extension movement is changing the face of all England, and himself goes on to describe the remarkable impetus which the work has gained in this country.

Our western universities are not slower than the eastern to feel the new inspiration, and already the most prominent cities of the northwest have engaged in the work. Duluth is not behindhand but has organized a local center and a course of University Extension lectures is shortly to be announced.

The progress of this movement has however been so rapid that notwithstanding Mr. Dewey's inference as to the familiarity of the subject there are many among us, and many of the best informed persons who not only look but put in words the inquiry, what is University Extension? A brief resume of the aim and chief features of the movement is not then unnecessary.

University Extension has been defined as an attempt to bring the university to the people who do not go to the university, in other words to arrange university courses under the charge of the regularly appointed professors in all cities and towns near enough to a university center to make this possible.

*

Each course consists of twelve lectures delivered at intervals of one week. A printed syllabus containing an outline of the lecture, a list of reference books upon the subject, suggestions of original lines of study and instructions how to write upon the various topics is provided for all members of the course. Directly preceding or following each lecture is a class open to all, conducted by the lecturer himself and designed for public discussion and review of the lecture. Those who desire may also prepare written exercises showing the results of their own private study and submit them to the lecturer for his correction, and at the end of the course those who wish to pass the final written examination can receive from the professor credit for the work done, which in England and in several of the universities of our own country enables the student to credit at the university in connection with which the courses are arranged.

University Extension is carried on in the various places by local committees who organize themselves for this purpose and assume the financial responsibility for such work. With this committee it is desirable that there should be the greatest possible co-operation. All existing clubs and societies, libraries, churches, public and private schools, can render helpful assistance. Just in the measure in which University Extension is regarded as a public work in which all intelligent and enlightened persons should take part without private ambition or partisan feeling, will success be meted out to the community in which this work is undertaken.

The Faribault School Matter.

In our last issue we published the letter of Father Conry to the Faribault School Board, and the comments of Mr. Albert Shaw upon the transfer of the parochial schools of that city to the public school system. It now appears that this transfer was only apparent, and that the only result of the change is that the parochial schools of Faribault are supported from the public funds, instead of by the contributions of Catholic citizens. Mr. Shaw stated: "The children who have heretofore attended them (the parochial schools) from all parts of the town, must now take their places among the other children of their immediate locality in the ward schools. * * Since the Catholic children must be scattered throughout the schoolrooms of eight buildings, it becomes manifestly impossible to retain the former Catholic teachers of Catholic youth. All such considerations were fully discussed, and perfectly understood by Father Conry."

They seem to have been very perfectly understood. For instead of the American system which Father Conry says in his letter he desires, and that Mr. Shaw pictures, the Board have abolished ward divisions; the Catholic children attend the same schools as before, with many Protestant children who live near them. The Dominican sisters are retained as teachers; the religious emblems remain in the rooms. The priest and sisters instruct the children as before in the Catholic dogmas. This is the present arrangement as described by the *Northwestern Chronicle*, the Catholic state organ, and by Dr. Wayland Hoyt. When Catholic and Protestant agree, the description is probably fairly accurate.

It is only fair to add, however, that a writer in the current issue of the *Christian Union*, who unfortunately does not sign his name to his letter, denies that instruction is given in religious matters either by the sisters or the priest, and affirms that the ward divisions are only temporarily abolished. He is indignant at outside criticism, and demands in the name of fairness a little time for adjustment of the new relations.

But the whole state is interested in this experiment, which is urged as a precedent, and has a right to study it and criticise it. If the catechism generally used in parochial schools, written by one Father Muller and specially commended by Cardinal Gibbons, in which it is taught that all Protestants are damned, is to be introduced as a text-book into our school system in any part of the state, we have a right to question the wisdom of such training of our future citizens. It seems very hard to get at the facts in Faribault. Mr. West, the superintendent, is favorably known here, and we hope to have a statement from him to present in our next issue.

E. M. N.

A Terrible Monster.

The last number of the Northwestern Witness, the local Roman Catholic paper, contains an interesting account of the jubilee of Bishop Henessy of Dubuque. It is interesting to note, by the way, how few dignitaries of the Roman church in this land have American or English names. If they do so wofully mistake the spirit of American institutions, it may charitably be set

down to ignorance rather than malice. It is remarkable how many men born and trained under other systems are ready to instruct the native American.

We quote from Bishop Hennessy's speech on this occasion the following graphic description of the public school system:

"My fears are not at all lessened when I see a mammoth institution stretching over the land from ocean to ocean, from New York to San Francisco, in every state and every county, and in every city, and in every ward. Supported by wealth untold; backed up and propogated by power, by legislation, and these in the hands of men who are selfish and unscrupulous and no way friendly to us; when I see these mammoth institutions, see them holding our little ones soon after they have left their cradles, and that with the consent and approbation of their deluded parents, even under the protest of God's church—when I see them holding them during these years in institutions, which like the inns of Bethlehem, have no place for Christ or His blessed mother; when I see them holding them until the fierce day of action comes, and then sending them forth into the wicked world with their passions untouched and untamed, and with an intellect that longs to gratify these passions; not only without any knowledge of God or His Christ, or of His message to men, or of His mercies, or of their first beginning or last end, but without any disposition to secure or acquire this knowledge—to rescue these—to rescue their little ones out of the iron grasp of that monster—of that popular idol, this is our work."

This somewhat incoherent outburst was greeted with great applause. After it Bishop Ireland made a speech full of eloquent protestations of patriotism. But such protestations do not well agree with the systematic attempt in this land in defiance of the constitution and the whole spirit of our institutions, to secure the support of sectarian schools from the public funds. When a church which defies the constitution of the United States, professes patriotism in glowing periods, we may be pardoned for discounting the eloquence a little. It may be no impugning of the motive or the honesty of the speaker to ask whether his loyalty to America includes or excludes those institutions which, like our public schools, are the glory of our land.

E. M. N.

One of the rights of a citizen is that of the use of the public streets. But the contractors in Duluth, notably those of the new Methodist church and the Kitchi Gammi Club building, are apparently not aware that the public has any rights in the matter. The latter stretched his guy-ropes across the street, and if your buggy was suddenly arrested and the top broken, your only satisfaction was abuse for interfering with his ropes. The good nature of the average American citizen under such flagrant violation of his common rights is commented on by most of our European visitors. It is a question whether good nature does not in such cases cease to be a virtue.

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The Power of Smiles.

A child is lying in a dreary room, sick, alone. Suddenly there enters a tired woman with a thin shawl and faded dress, but with a tender, loving smile. Quickly the moanings cease, and a rested, happy expression is seen on the pale little face.

A hospital ward with its row of cots each occupied with its special sufferer. 'Here comes our sunshine,' is passed from bed to bed, and the stranger, looking up, sees a fair-faced woman in a striped gingham dress, with white apron and cap. The stoop of the shoulders shows weariness, but oh, that radiant smile and cheery word, as she moves slowly down the ward with her tray and little medicine cups!

A crowded class-room in an old down-town school house, stifling under a hot June sun. The sixty or seventy children are restless and cross; the young teacher is discouraged and cross. The door suddenly opens and a smile comes in as part of the person of the gray-haired principal. Now faces brighten and little figures straighten as the words come, 'Good afternoon, children! We are all tired, but we must not give up, but try again. Now let us have some fun in seeing who can spell best!' Heat, restlessness, crossness are soon forgotten under the magic of that smile and those cheery words.

A large store in the Christmas season with its rush. 'Cash! cash!' Hurry! Hurry! It is three o'clock and behind the counter the saleswomen begin to wonder if the day will ever end, all are so overdone. One, especially weary, is lifting a box to its place, when a voice strikes her ear with these words: 'I am sorry to give you trouble, but could you show me some blue ribbon?' Turning she meets a sympathetic smile which cheers her more than she would have thought she could be cheered half an hour before.

It is the first day of a young girl at Mrs. T.'s dressmaking establishment; she enters the workroom bashful and frightened and hesitates at the door, not knowing where to sit. A bright-eyed woman in a corner behind a machine, catching sight of the stranger, turns to her with a smile and the words, 'Come and sit by me, I am an old stager, having been here seventeen years—I will soon introduce you to the others.' Many happy things have come to this girl, but never can she remember a happier one than that smile.

A factory floor noisy with the din of machinery. How hard it is to be always at the loom, and how could the one hundred girls exist, if the forewoman had not a smile! It is always there, and the comfort and cheer it brings to the tired workers no words can describe.

A girl desperate and ready to give up all by throwing herself and her burdens into the river sees, as she hurries by, a mother smiling down to the little girl skipping at her side. That smile saves her, for visions of her own mother come crowding in, and turning back, she takes up anew the burdens of life.

A horse car is coming up the avenue full of laborers just home from work. At a corner, a smiling, happy baby is brought in. Her dimples and smiles soon cheer the weary load and quickly they are responded to, first by one and then by another.

A railroad passes by a lonely country road, and the crossing is guarded by a gruff old flagman. One afternoon, a young lady passes in her wagon and greets the man with a smile and a bright word. A day or two later she comes again, and the old man stops her with the question, 'Want some water lilies?' Surprised, she hesitates, and then sees the man bring from out a box a fragrant, dripping bunch, and handing it to her, he says, 'You're welcome. I had these hidden for you.' The man was brightened and cheered by a simple smile and patiently waited with the flowers to return the small courtesy.

Smiles, indeed, have power! They are needed in this world of ours—hearty, sympathetic, loving smiles.—*Grace Dodge in Far and Near.*

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THE CHURCH RECORD.

ST. PAUL'S CHURCH.

DULUTH, MINNESOTA. OCTOBER, 1891.

The CHURCH RECORD is published by the Rector for the purpose of giving information to the members of the parish, as to what has been accomplished, and what plans are being made for future work.

The subscription price is 50 cents a year, and may be sent to the Rector.

Persons sending more than the subscription price will enable the rector to place the paper with many unable to pay for it.

As far as possible the RECORD will be placed in every family in the parish.

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D. B. SMITH.

TREASURER—
G. V. QUILLIARD.

Regular meeting of the Ladies' Aid Society in the Church Tuesday, Nov. 3d, at 4 p. m.

Will not parents in the Parish who have unbaptized children bring them to the Church on Sunday, Nov. 1st, All Saints Day, at 12:30 p. m.

The Sunday School offerings for October, November and December are to be given to the West End Mission for a Christmas Festival.

All Saints Day this year comes on Sunday. Is there not something you can give the Church as a memorial of some dear one gone on before? We have always felt that this is one of the festivals in the Christian year that should bring every communicant to Christ and to the altar rail. We are one with the dead in Christ, and the Holy Communion is the bond of union.

The Board of Public Works has decided to erect a stone retaining wall along the Second street front of the church property, which will be a great improvement to the present appearance of things.

We wish this Parish to share in the work of the Church Periodical Club. "The object of the Club is to furnish literature of the best kind to clergymen, and, as far as practicable, to church people in remote places where such literature is not to be had, or only at an expense that practically puts it beyond their reach.

"The secretary of the Club, by comparing the list of 'wants' with that of 'offers,' is able to have sent to each one just what he most needs, for his own personal use, for his Sunday School, or for the free reading room, which is such a power for good among the young men of those western towns, where often the saloon is the only place of rest and amusement.

"It is possible to utilize for these purposes papers and magazines which once read by the original subscribers, would be thrown away or buried in cupboards. The possessors of such articles can do good missionary work by remailing them, at regular intervals, to addresses furnished by the librarian of the parish, prepaying the postage, or in case of books, the express charges, which is the only expense involved."

The Club is now working in many dioceses, and we feel that we should have a share in it.

Will not those who see this announcement and desire to help in the work, send word to the Rector giving him the names of church papers and magazines which they are willing to mail regularly to addresses to be furnished from the central association of the diocese. Have you not some good new books you would like to give to some missionary who rarely sees such things in his isolated life?

We reprint here as worthy of the most careful reading, the comment of "The Churchman" upon Bishop Potter's Sermon at the consecration by Dr. Brooks, and some extracts from this most remarkable sermon If there was ever a time and place where the preacher had an opportunity to emphasize the divine order of work and admistration of the Church, it certainly was in Trinity Church, Boston, on Wednesday, the fourteenth of October. How well he did it, the following words will show. Extracts from the Sermon.

What was, not alone the evidence or token of that mission, but its authentication? Was this the whole story of that mission, that, certain men being assembled together, a voice said, "Separate Me Barnabas and Saul," and that then those who were named separated themselves and went away, and henceforth did their work thus fully and sufficiently authorized and empowered for its discharge? On the contrary, there is something more in the history which we may not arbitrarily leave out, and which is just as essential to its integrity as anything that has gone before. We may wish it were not there. We may believe it to have been the source of endless and most hurtful superstitions. We may dismiss it as a relic of that out-worn ceremonialism from which the world of that day was not yet wholly free. But still it is there, and, as honest men, we must deal freely and honestly with it. For this is the story in its completeness. "The Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed." Certainly, there is no obscurity here. Juggle with the words as one may, he cannot separate the inward call and outward ordinance, the spiritual mission and the tactual commission, the divine empowerment and the human authentication of it.

Let no one misunderstand me. Am I affirming that the gifts and powers of the Holy Ghost are invariably and exclusively tied to the agencies ordained for their transmission? I am affirming nothing of the sort. Who are we that we should limit the power of that Divine Spirit which first brooded upon chaos and envoked from it order and beauty and life? There are some of us here who must always gratefully remember saintly ancestors who disesteemed, if they did not despise, all visible ordinances and dismissed them utterly out of the horizon whether of their observance or of their belief. Happy he who, with the help of Church and sacrament and duly transmitted ministry, in all their fullest completeness, can emulate their sainthood and tread at ever so great a distance in their holy footsteps! But all the same, "God is not the author of confusion in the Churches of the saints," and as, from the beginning, it has been a law of His being that He shall work, whether in His kingdom of nature or His kingdom of grace, along the lines of His own divine appointment, so it will be to the end. Departures, revolts, long-continued disregard and indifference there may be, with sometimes large, if not quite complete, justification, and along with these there may be also, the most strenuous service, the widest learning, the most ardent faith, the most beautiful self-sacrifice. And all these shall be the fruit of that "self-same Spirit" which worketh the one thing, though not necessarily or invariably by the one way. But still the fact remains that there is a way which is of God's appointment, there is a ministry which He first commissioned and which they whom He first commissioned passed on and down to others. Its authority does not come up from the people, it descends from the Holy Ghost. And, as in the beginning its outward and visible sign was the laying on of apostolic hands upon men called, whether to this or that or the other service, pastoral, priestly or prophetic, yet still to an apostolic ministry, so it has been ever since. We may exaggerate or travesty it as we please. We may exult over its corruptions and ridicule its pretensions, and deride its efficacy. None of these things can dismiss out of human history or human consciousness this fact that, unless we are to reject the whole story of which it is a part, the apostolic ministry is an ordering of divine appointment, appart from which you cannot find any clear trace of a primitive ministry or a primitive Church. We turn from this scene at Antioch, to those memorable ministries that came after it. One of them stands forth conspicuous above all the apostolates of its age—unique in its energy, unapproachable in its heroism, incomparable alike in the power of preaching and in the inexhaustible richness of its writings for that retrospective piety which lingered regretfully among the beggarly elements of the elder order and ritual,—what impatience of the letter, what bold assertion of Christian liberty, what intense ador of spiritual enthusiasm! Yes: but what scrupulous respect for authority, what careful observance of apostolic tradition, what reverent use of appointed means. There came a day in the ministry of this grand apostle when he is to set apart a youthful disciple and son in the faith to be an observer of the Church at Ephesus. How does he do it? Does he tell him of the work that he is to do, and then simply dismiss him to do it? Does he say "Go, my son, and tell men in Asia Minor the story of your Lord's love, and write me occasionally how you are getting on?" Not such is the meaning of that clear and unequivocal language which he uses: "Stir up the gift of God which is in thee," —and which is in thee not by inherited cleverness, nor acquired learning, or popular endorsement,—but "by (*via*. the Greek is) the laying-on of my hands" or, as the same fact is elsewhere stated: "Neglect not the gift that was given thee * * * with the laying-on of the hands of the presbytery." And thus once and again does this apostle of a spiritual religion guard against that disesteem of the outward institutions of the Church without which history, and that not so very ancient either, in this our western world, demonstrates that religion runs thin and runs out. * * * I am told that you and I must be-

lieve in an invisible Church. Very well, let us do so as far as we can. But as yet the only Church of which I know anything, in the way in which I know anything else, is a visible Church, with a visible order, and visible sacraments, and a visible fellowship, and which thus witnesses to me the continued life and power of its invisible Lord and head. One day I shall doubtless know something else and more, of which this visible Church is a part; but as yet the sphere of my activities must be found within the fellowship of that historic body of which thus far this morning I have been speaking * * * * But it may be said, all this is very pretty, very clever, very adroit, indeed, but how unutterably small and petty; how pitiful is this resting in the form, as if it mattered with what form or with what commission you or I wrought so long as we cling to the essence and the spirit of the master's teachings; pray let us dismiss these dreary and unprofitable discussions about the visible in Christianity, and get down to the life and soul of it! Men and brethren, there never was a more solemn impertinence under the sun! Believe me, I am as much concerned as anybody to get down to the life and soul of Christianity, but as I never knew, nor you, of life and soul in all the history of this world of ours without a body, neither may we look for any other in the life of God's Church. But whether we do or not, what I resent most of all is that intolerable presumption and perverseness which in discussing the question of the body of Christ in the world persists in putting asunder what, not I nor anybody of conceited ecclesiastics, but Jesus Christ Himself hath joined together. It is not more certain that He has revealed a grace, than that He has ordained means of grace. The two are not enemies. They are rather parts of the whole, and the whole is of His ordering. And therefore our office, however clever we may be, or however sublimated our ideas, is to own that oneness, and humbly to cherish and honor it. We need to reverence the sacrament as well as Him who appointed it. We need to cherish order as well as to pay our homage to Him who in the beginning called forth and commissioned those who were its founders. And most of all, I think, we need to try to see how now, at any rate, when some of the most aggressive intellectual forces of our time are busy in an endeavor to dismiss out of the realm of religion positive facts and a divine revelation, it is our business to hold fast to that divine society and that primitive ministry which were appointed to conserve and proclaim them both.

The Apostolic Succession.

The central fact of the sermon around which the argument clusters, is the incarnation of Christ and His continued incarnation in His Church. As His own coming in the flesh was a veritable fact, so His body, the visible Church, with its visible order, sacraments and fellowship, became to the world the witness to the continued life and power of its invisible Lord and head. As a mere theory, the New England mind might be disposed to combat this position. As the natural outgrowth of the sublime narrative which the preacher told once again in eloquent simplicity there must have been in every sympathetic heart a new perception of the beauty of holiness, as manifested in the outward signs of the continued work of the Holy Ghost, unbroken since the first Christian Pentecost.

"We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down is weaving when it comes up tomorrow."

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Spiritualism.

Recent lectures on this theme have attracted public attention to Spiritualism, and it is sometimes urged that the churches ought to treat its claims with more respect, and candidly investigate them in a reverent spirit. There are many good reasons, however, for the attitude of thoughtful Christians toward Spiritualism, among which the following are a few of the most evident.

It has no support from the authority of Scripture, but quite the contrary. Read Isa. 8: 19-20, for example.

Its fruitage in character condemns it. It is folly to deny that there are many sincere and worthy people among its followers. But the tendency of its claims, once enthusiastically espoused, is to unsettle rather than to upbuild character. Too many of the prominent expounders have been proved charlatans and humbugs, and some of them have a very unsavory history. While the same might be said of the leaders in any system, to a limited extent, the proportion of pretenders has been shown to be very large among the teachers of spiritualism.

It has been repeatedly investigated by candid men with the uniform result of overthrowing its claims. The most famous investigation was conducted by the "Seybert Commission," appointed by the University of Pennsylvania, in accordance with the request of Henry Seybert, himself a Spiritualist, who left a bequest to pay the expenses of the investigation and publishing its results. The report of this commission, published by J. B. Lippincott, is the standard authority on the subject, and should be consulted by any candid investigator.

We do not deny that there may be communications between disembodied spirits and living men; but all the evidence points to the conclusion that the so-called communications of the seance are tricks of ledgerdemain. If the grammar, spelling and rhetoric of famous men degenerates at such a rate as their so-called communications would seem to indicate, then humanity's hope of progress in the other life is indeed a delusion.

E. M. N.

When Mr. Spurgeon's tabernacle was finished, the great speaker stepped to the platform to test its acoustic properties. He recited a single sentence: "Faithful is the saying and worthy of all acceptation that Christ Jesus came into the world to save sinners." A workman in a distant corner heard the words, was convicted, converted, saved. It was the word of God, the sword of the Spirit, piercing to the dividing asunder of the soul and the spirit.—*Selected.*

The last letter written by Charles Dickens was recently sold in London for ten dollars. The letter is worth a great deal more than that to the world, for it contains this golden sentence: "I have always striven in my writings to express veneration for the life and lessons of our Savior, because I feel it, and because I rewrote that history for my children." When the lights are turned on, all the truly great are found at the feet of Jesus of Nazareth. The skeptics never rise above the second or third rank in the order of greatness. And it is noteworthy that, in the shadows of his untimely death, Charles Dickens was peculiarly sensitive to a charge of irreverence, and wrote this letter to deny the charge, assert his faith, and add that he had written for his own children a history of the life of Jesus. The letter disperses a cloud of suspicions dilligently created by agnostics representing the real position of Dickens. He reverenced Jesus Christ.

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The authority of the Bible differs from the authority of other text-books chiefly, if not wholly, in its subject matter. It is written by spiritual experts. It is the record of the impressions and experiences produced by the spirit of God on the spirits of men, but of men who were peculiarly subject to such impressions, and peculiarly free from that partizanship, that prejudice, that self-seeking, that superstitious fear, which are the common causes preventing men from seeing clearly or interpreting truly the divine impressions. Yet remarkably free as they were, the freedom was not absolute. They declared themselves to be imperfect; men of like passions as other men; earthen vessels holding a sacred treasure; seeing truth reflected as from a mirror; seeing it in part and communicating it in part. The authority of the Bible is the authority of conscience and of faith; therefore it is the authority of Him who speaks in conscience and is seen by faith. But this does not make it an infallible authority, for conscience does not hear nor does faith see infallibility. The assumption that the conscience and faith of Moses and David and Isaiah and Paul did hear and see infallibly is a pure assumption. They claim that they heard the divine voice and saw the divine truth; but they do not claim that they heard and saw infallibly. There is no good reason why we should claim for them what they do not claim for themselves. The book has a divine authority; and yet it is not infallible. For the infallible author speaks in it through fallible interpreters. And the divine authority of the Bible, like that of every other text-book, is to be submitted to the test of actual experiment. Actual experiment is the final test. If the Ten Commandments, on a fair trial, did not work well, they would not be authoritative. If the Golden Rule, fairly interpreted and fairly lived, reduce society to chaos and man to misery, its authority would be at an end. So of non-resistance—not as Count Tolstoi teaches it, but as Jesus Christ teaches it—if on a fair trial it fails, it would thereby be proved undivine, for the divine always succeeds. The Bible has been tried and it has not been found wanting. The distinctive revelation of the Bible, that which distinguishes it from all pagan sacred literature, is its answer to the problem, How can a sinful and suffering soul get rid of its burden of sin? How can Lady Macbeth get the blood-stain off her hand? No pagan religious book has ever attempted to answer this queston. The Bible replies: "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and unto our God, for He will abundantly pardon." This plan has been tried for over eighteen centuries, and with invariable success. We conclude, then, that the Bible possesses a divine authority but is not infallible. It is divine because its author is God; it is not infallible because the interpreters of God are fallible men. Some truths they saw and interpreted imperfectly; others which they thought permanent principles were temporary rules; others of their utterances have been imperfectly and erroneously interpreted and applied by subsequent generations. But the great underlying principles of the divine life inculcated in the Bible, those which give to it a unique power, have had their authority tested by the experience of the centuries. Their divine authority is established by actual experiments—experiments on an immeasurably larger scale than any that have ever been used to test the authority of current formulæ in the world of natural science. —*Christian Union.*

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A Bible in A Mill.

In a village where there are several water mills, I heard some facts related by persons who had themselves experienced the grace of God. A miller's man had, three years before, bought a Bible of me. Shortly before he had been miraculously saved from falling into the stream and being crushed by the wheel of the mill. This accident had awakened him to anxiety concerning his soul. He commenced reading his new Bible, and after some time John was a cheerful confessor of the name of Jesus, both by word and deed.

But persecution came; his master and mistress tried to put a stop to John's Bible reading. The miller's son, Anders, was John's assistant. They had formerly been the best of friends in the world; but Anders tried now, with all his power, to carry his former companion back again to his previous sinful habits, but in vain.

One day, when John was at the forge, and Anders found himself alone in the mill, he took John's Bible with the purpose of casting it into the stream; but, as if by mere accident, he opened the book, and now he read the words of the Savior, Matt. 24: 41, "Two shall be grinding at the mill, the one shall be taken and the other left." These words touched his heart, and were like a thunder clap to his conscience. Trembling, he laid the Bible in its place in the mill chamber, and was from that very hour an altered man.

Some time afterwards, Anders was heard to confess that Jesus Christ had pardoned even his sins. With glad cheerfulness and amicable confidence, these two men have thenceforth, in one mind, walked together; and in spite of the persecution raised by the enemies of the gospel, many persons in that village, and still more from the districts, have united with these two believers, and by them have been encouraged to follow the Savior.—*Selected.*

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Lynn Aug. 25th 1901.

Pilgrim Church
of Duluth Minn:-

Dear Brethren

Your very sympathetic & comforting missive ~~through~~ good offices of your Committee,- Wm S. Woodbridge, E. G. Chapman and Albert Baldwin,- is gratefully acknowledged.

There are times and experiences when words are the only things one can offer one's friends; but "Words fitly spoken, are like apples of gold in pictures of silver," and blessed is he who does not withhold the kindly word at such a time.

Dear Brethren your loving letter is all the more precious to me because of being so unexpected as it was.

My dear wife often looked back and spoke with pleasure of her labors in the Infant Dep. of your Sunday School, and it was a pleasure we have always counted on, of some day visiting you all, but little did we dream that we were ~~so well remembered by the~~ church in such a rapidly growing place, where so many changes have taken place since we left you, eight years ago, but you have warm hearts and good memories.

Wishing all good at all times
I am yours in the best of bonds of Fellowship

John F. Patten.

THE CHURCH NEWS.

VOLUME 4., NO. 8. DULUTH, MINNESOTA, JULY 30, 1890. REV. C. S. H. DUNN, REV. E. M. NOYES, } Editors and Publishers.

EDITORIAL.

Exalt your friend that lovingly tells you of your faults.

A giant will and infantile judgment do not go well together.

Look on the bright side of things. As yet there are plenty of pessimists in the world to show up the other side.

We miss our absent members very much, and regret that some of them, as the Richardsons, will be away permanently.

The Republicans of this city are presumably proud of Mr. Ole Oleson, as they have again selected him as one of their representatives, and this time in a State convention.

George Brower, though confined to his bed by illness at his home in Maine, did not forget the consecration meeting, and sent his response to the pastor to be read in answer to his name on the roll call: "I John, v:12 and James I:25."

The new home of the First Presbyterian church is rapidly rising, and the corner-stone was laid, with appropriate ceremonies, July 17th. The only criticism to be made on the beautiful building is the fear, frequently expressed, that it is not large enough.

No city affords a better field for personal missionary work than does Duluth. Why would it not be a good plan for many members of the S. C. E. to make a business of visiting some portions of the city far removed from the churches, and find opportunity to carry the Gospel to them in their homes?

This is the time of the year when your loyalty to your church is tested. The warm weather, the absence of your pastor, it may be, the presence of guests in the home, and many other excuses can be found by one anxious to avoid the evening service, the Sunday school, or even the morning service. But this is just the time when fidelity counts for the most, and reaps its own reward.

By some inadvertency, several of the papers got hold of the report that the pastor of the First M. E. Church, was in one of the boats that capsized during the Regatta week, in the sudden squall that upset several boats, we wish to set the minds of the people aright on this matter, and all who may have read such reports. The pastor was not on the water at the time of the disaster, but was on the dry land watching, and enjoying the races.

The *Home Magazine* for July has a very well illustrated article on Duluth, in which the city is attractively described. The proof reader apparently

mentioning it again is to make it evident that the former quotation did not misrepresent the original article in the *Herald*.

The new members of the School Board, Messrs. Richardson & Daggett, are both good citizens and excellent men for the position. This city has been remarkably fortunate in the character of the men who have held the important trust of the care of her schools. Mr. Bradley, the retiring chairman, has been a director for six years, and has earned the gratitude of all good citizens. Judge Hale has served one term accepfably. But it is not a credit to the public spirit of the city that the election calls out so small a vote. Unless more general interest is manifested, we shall not always be so fortunate in our Board. Some scheming politician late in the afternoon, will quietly vote a few hundred men in one ward, and pocket the election. And when political scheming invades the school election, good bye to the harmony and success of the present administration.

The reception to the new Secretary of the Y. M. C. A. was a pleasant affair, and largely attended. Mr. McConaughy is now formally installed in his position. Much credit is due the officers of the Association for its enviable record of undiminished efficiency while without a Secretary. The President, the Board of Managers, and especially, the Finance Committee and its Chairman, were deserving of high praise. Yet all have felt the need of a Secretary constantly. With the advent of Mr. McConaughy, the Association enters on a new chapter of its history. The Church News is glad to add its cordial welcome to him. We expect to see him ably supported by the prayers and active co-operaton of the christians of the city. The membership of the Association ought to reach the one thousand mark very quickly. We have an admirable leader. Let us give him cordial support.

The postoffice has decided to enforce rigorously the rule which forbids any monthly publication to be carried for local delivery at less than one cent for each piece handled. Hitherto, the CHURCH NEWS has been carried for one cent a pound. It is a singular ruling of the department, by which a paper will be carried to San Francisco and delivered there at the rate of one cent a pound, but will not be delivered in the city of its publication at that rate. But the local office has no option in the matter, and the present and past administrations have been exceedingly courteous in their treatment of the monthlies here. This change will make it necessary to deliver part of this edition by carrier, and some delay and confusion is inevitable. Mistakes will be remedied as far as possible, if those who fail to receive the paper will notify the publishers.

Some Connections Between Bible History and Ancient Egyptian History.

Constant reference is made in the Bible to Egypt, to its cities, its countries, customs, wars, and especially to its Kings, or Pharaohs. On the other hand very little mention is made of the Egyptian monuments of the Hebrew people.

They are merely pictured in a general way as a Semitic people in captivity, or as strangers wandering through the country.

The Hebrews are spoken of, it is believed, under the name of Aperu, or Apereii, in a letter written by one of the scribes of the time of Rameses II. The same name Aperian appears again on the walls of Karnak in the inscriptions of Thotmes III.

It is often an aggravation to read, as we do in the Bible, of this or that Pharaoh, without any guide as to which Pharaoh is meant. Still modern research is clearing much of the misty dimness of the past, in regard to the Pharaohs of the Bible, as well as other points of ancient history.

It is especially gratifying to find that so many seemingly obscure and contradictory statements in the Bible are being proved true in the light of these later discoveries. The criticisms have been made principally on the historical correctness of Moses' narrative, as contained in the books of Genesis, Exodus, and Deuteronomy. These supposed "mistakes" have now been found to be facts, at least many of them, and have been confirmed at almost every point.

The first place in the Bible where Egypt is mentioned directly by name, is in Genesis XII, 10, When God told Abram to go down into Egypt. It is now believed by comparison of events that Abram lived during the XII dynasty, and that, therefore, when he visited Egypt he found the Pyramids, the Sphinx and the oldest obelisk in the world, that of Usertesen I at On (Heliopolis), there before him, and already old.

From the VI to the XI dynasties of Egyptian history there are no continuous records, and more or less darkness prevails until the opening of the XI, Thebau dynasty, which is itself rather obscure; but during the XII Dynasty, also Theban, Egypt developed into great power. Seven kings reigned during this Dynasty, and the condition of the empire was in a very flourishing state, as Abram heard before leaving the famine stricken land of Canaan.

Usertesen I., the first king of the XII. Dynasty was the founder of Thebes, and his movements are found from the Delta, all along the Nile even into Nubia.

Little is known of the next king Amenemhe II, except that he was murdered by his guards.

Usertesen II, however, is recorded as very great. He is confounded by Herodotus and Manetho, with many of the great kings of several different Dynasties under the name of Seaostris. He is

otherwise he would try to convert the Egyptians to his belief.

Sara his wife, must have been very beautiful, for twice, the Bible tells us, he was obliged to call her his sister in order that the Pharaohs might not kill him for her. The last time this took place she was ninety years of age.

Circumcisim is not spoken of in the Bible, until after Abram's visit to Egypt. And as Herodotus says the Egyptians were the only ancients who practised circumcisim, it is very likly that Abram learned the rite of them. Herodotus says further that "the Peenecians and Syrians in Palestine (which last are generally supposed to denote the Jews) owned to their receiving circumcison from the Egyptians."

The Shepherds now over ran the country, at least that portion called the Delta, with their capital at Memphis. On the remains at Tauis it is seen from the inscription and pictures on them that nearly all the customs of the Egyptians were adopted by the conquerors. The headdress only proclaims them to be of a different race. The Egyptians shaved their heads and wore wigs on state occasions while the Semitic races allowed their hair and beards to grow.

The Shepherds worshipped their own god, Set, of whom Rawlinson says: "Set was beyond doubt the special god of the Hyksos, the foreign conquerors of Egypt whom after ages detested—and also of the Khita or Hittites." The new rulers however, did not worship their own god to the exclusion of the Egyptian gods.

The last king of this dynasty is the one under whom Joseph is supposed to have ruled Egypt. Monuments have lately been discovered at Bubastis, which tend to show that Joseph ruled perhaps under two Pharaohs. Apepi II has always been supposed to be the last king of the Shepherds and the Pnaraoh of Joseph's time, but the name of a new king was found at Bubastis, of the Hyksos line, and the name Ra-ian agrees with the name in the old Arab traditions of the reigning Pharaoh of that period. Two colossal statutes were also found. The inscriptions on them stated that they were erected by Apepi II, in honor of a god whose name could not be deciphered.

Joseph, we know, was sold by his brothers "into slavery into Egypt." After may trials, among others that of imprisonment, he was taken into favor by Potiphar, one of the priests of Heliopolis, and eventually married his daughter, Asenath. Being a wise and able man, he continued to grow in the esteem of the Egyptians, and became a favorite of the Pharaoh of the time, and even with the Pharaoh of the time, and before the famine written of in Genesis he was made "ruler over the land."

He readily forgave his brothers for the wrong they intended doing him, when they, having heard that corn was plentiful in Egypt, came down from Canaan to buy, and he not only gave them the food they wished to buy, but sent for his father and all his family to come into

brother and successor erased her name from all the monument and substituted his own. This seems to have be a favorite and cheap way for each king to glorify himself at the expense of the preceding ruler.

Thotmes III. made successful invasions in Canaan, and also in Ethiopia, and he was succeeded by Amenophis II. his. The walls of Karnak are covered inscriptions of the works of Thotmes III. and so great were his conquests and power that Smith says: "It is the reign of Thotmes III , not that of Rameses II. that forms the true climax of the power of Egypt."

Amenhotep II.'s reign was very short but strong. In the recently made excavations at Bubastis a bas-relief block with inscriptions of this king was found, also several monuments of Amenhotep III.

Thotmes VI. followed his father, and his name has been found inscribed on the walls of the temple of the Sphinx.

Amenhotep III. was the next in succession and was the son of the preceding ruler. He and Amesis are so far the only sovereigns recorded as having married wives from foreign countries. Both of these kings married Ethiopian princesses. The reign of Amenhotep was very prosperous, and rivals that of Thotmes III. for brilliancy. He was a great builder, he commenced the Serapeam the celebrated burial place of the Apis-bulls. The oveal statue of Memnon was another of his works.

Amenhotep IV. son of the former and his foreign wife, (some writers say she was an Indian princess) was the next to reign. He attempted to introduce a new religion, sun worship, and the religion of his mother, it is supposed. This caused much confusion and discord in the Empire. The records of this reign are very obscure and the end of the XVIII. dynasty closes with it, about the middle of the XIV century B. C.

The famous XIX dynasty opens with Ramesis I. whose descent is traced from Amenhotep I. down through the Stranger kings; his reign was very short and few records of him have been found. He is thought by some to have been descended from the Shepherds. He was succeded by his son Seti I.

A single inscription on the fas-relief of Amenhotep II. found at Bubastis fixes the time of Seti I. and so of the XIX dynasty to 1455-1404 B. C.

Seti I. married the grand-daughter of Amenhotep III., and when his son Ramesis II. was born he was immediately associated with his father as ruler. It is thought from certain inscriptions that he was so associated even before his birth. Seti's reign was a long and glorious one, and he not only built extensively new monuments for himself but effaced the names of many preceding monarchs putting his own name in their places.

Ramesis II. is the Pharaoh generally recognized as the oppressor of the Israelites in Egypt.

as told of in the Bible, and a part of the work was done with "bricks without straw." Thus as each new excavation is made new proofs of the authenticity of the Bible-records are produced.

At last, when Pharaoh's heart had so relented as to let the captives pass out, they were led by Moses, one early morning, two hundred thousand strong, carrying with them their household goods.

Pharaoh repented, and followed with his army. At the Red Sea he overtook them. The Hebrews for whom the Red Sea opened, walked through unhurt, but when the Egyptians attempted to follow their foot-steps, the sea rolled back and overwhelmed them. The Hebrews gathered up the weapons and thus found themselves armed.

After many troublesome years spent in wandering in the wilderness, Moses brought them to the "land of Canaan," the "promised land." They were however obliged to fight the occupants, for every inch of land through which they passed. After the death of Moses, Joshua guided and judged the Israelites, and he in turn was followed by others until the people began to want a king and Saul was chosen, I Samuel X.

Josephus tells of the jealousy and wars which occurred between Saul and David, the son of the Shepherd. The latter was a very wily and able young man, and at the death of Saul, had made friends with nearly all the different tribes of Israel, as well as with the Philistines and surrounding country. So that he made himself without difficulty, the next king.

He enlarged the dominion of the Jews and made his kingdom an ever increasing and powerful one.

In Egypt Seti II , it is agreed by most historians, succeeded his father Meneptah, although it is claimed by one writer that Meneptah's eldest son was stricken by God on that fatal night when each first born of every Egyptian house was taken. However that may have been, the were several struggles for the succession, and his reign, if he did reign, was short; and closed. Thus so in great confusion the XIX. dynasty came to an end.

The first king of the XXth dynasty was Seti II., and he was followed by a number of kings all called *Rameses*. Of these, Rameses III. seems to have been of some importance, as he built much and magnificently,—of which his splendid tomb at Thebes is perhaps the best example remaining. Rameses XII., is mentioned and believed to be the best of the name. This was also the last of the XXth dynasty, and it closes with the struggles between the high priests of Amen and the Rammeside kings.

The high priests having prevailed, the XXI. dynasty begins with Her-Hor, high priest of Amen. The mummies of nearly all of this line of kings were found at Dayr-el-Baharee together with their queens. There is some indecision as to the rulers of this dynasty. It is certain that Pinotem I, II., Menkeperra

not too familiar with Chaucer, as he has mutilated the familiar lines,

> "His wohning was full fair upon a heath,
> With greene trees yshaded was the place."

by changing wohning into "wooing,', and modernizing the spelling at the expense of the metre. With this slight exception, the article is the best write up of Duluth that has appeared in an eastern paper. Mrs. Logan edits the magazine, which is published in Washington.

This is the time to carry out the apostolic injunction to "pursue hospitality." Many of our people are making a business of hospitality in the entertaining of friends from abroad. But let the hospitable spirit enter into the church life as well as the home life. The churches are full of strangers. Make it evident that they are welcome and that you are interested in their full enjoyment of all the privileges of the house of prayer. Invite them into the Bible-school, and to the prayer-meeting, and seek out those who are permanent residents, newly arrived, and make them welcome.

Improvement is the order of the day at St. Luke's hospital. Miss A. J. Taylor is now installed as superintendent, and her mother as housekeeper. They are both thoroughly trained and experienced in their respective positions. Miss Taylor comes from St. Luke's in Chicago, where she is a graduate of the training school. Some $1,500 has recently been spent upon the building; seven new private rooms have been added; new bath rooms have been put in, and altogether the whole establishment has been renovated and put in perfect order. Mr. Barker intends publishing a little quarterly, giving reports of the hospital's work.

The many Duluth people who took an interest in the formation of the Children's Aid Society of Minnesota, will be glad to hear of its good work. Since last September it has cared for over fifty of its orphan and neglected children, and has placed them in every case in christian homes, where they will be carefully trained for the responsibilities of citizenship, and the duties of life. If this is not a charity that commends itself to patriotism as well as to christian sympathy, it would be hard to name one. The prevention of criminal making by the care of neglected children is wisdom as well as charity.

The Secretary of the Foreign Mission Board of the Christian Church having contradicted some statements made in the May issue of paper regarding the conduct of some of their representatives in Turkey, the articles were sent to the quoted authority, *The Missionary Herald*, to correct the mistake, if any had been made. The Editor replies in a letter from which the following is an extract: "They do no work whatever except among those who have already been led into our Protestant communities. You are perfectly correct and perfectly justified in all the statements you have made in your Church News." The matter seems to be pretty fairly at issue as regards the facts, between the two Mission Boards. And it may be safely left to them to adjust without the assistance of a local paper. The only reason for

The regatta has been marred by some mismanagement and by one sad accident The program has been changed frequently, and it has been impossible to find out anything definite about them until called. There has been a great deal of vexatious delay in starting. Even in the yacht race which ended so sadly, there would have been no accident if the race had been started anywhere near the advertised time, as the boats would have been in long before the squall. Who is to blame for the mismanagement we do not pretend to say. Some of these drawbacks were probably inevitable to the first attempt at a large regatta here, and for others there is less excuse. The races have also been somewhat discredited by the open and continuous gambling. If Duluth ever has another regatta, it would be well to have this adjunct thoroughly suppressed at the start. But in spite of these defects, every day has had interesting features, and the week has been full of enjoyment to a large number of visitors as well as to the citizens of Duluth and Superior.

A letter from England, in another column, mentions the so-called "Breeches Bible." This is the Genevan translation, made in 1560. It got its name from the translation of Gen. iii. 7, "They sewed fig leaves together and made themselves breeches." The same word was used by Wickliffe in his translation before this version. Matthew's Bible, printed in 1511, is known as the "Bug" Bible, because it translates Psalm xci. 5 "Thou shalt not nede to be afrayed for any bugges by night," where the word "bugge" does not mean "bug," but is the same word as "bogie" or ghost. "The Wicked Bible" is the same name given to an edition of 1631, because a proof-reader left the important word "not" out of the seventh Commandment. The "Bishops' Bible" is so called because it was a version made in 1568 by Archbishop Parker and eleven of his Bishops. And our "Authorized Version" got its name because it was a revision of the Bishops' Bible, which was proposed by King James I, and authorized to be read in all the churches, by the king's express decree. The Revised Version of 1881 is thus only a revision of several preceding revisions, and is the best translation of the original Scriptures ever made into any tongue.

Pilgrim Church Prayer-meeting Topics.

July 31.—Returning to God: Deut. xxx, 1-10, Rev. ii, 1-7. Leader, Mr. J. F. Patten.

Aug. 7.—Serving God by serving men: Isa. lxi, 1-3, Eph. iii, 1-9, 1 John iii, 15-18. Leader, Deacon C. W. Harvey.

Aug. 14.—Every day Duties: 1 Cor. x. 31, James i, 26. 27, 2 Peter i, 5 11. Leader, J. H. Hawkes, Jr.

Aug. 21.—Holding Fast What we Have Gained: Job ii, 3-10, Rev. iii, 1-11. Leader, Deacon Chapman.

Aug. 28.—Misunderstanding God: Psa. 1, 21, Acts xxvi, 9-11, Rom. ii, 3-5. Leader, Deacon Field.

These topics are those suggested in the Congregationalist hand-book for this year, and will prove worthy of thought and discussion. It is frequently true that the best prayer-meetings of the church are held during the absence of the pastor, because the membership feel more responsibility laid upon them to maintain the service. Plan to attend it regularly, and to take some part. The young people will be especially welcome when the pastor is absent, as well as when he is present.

supposed to have been buried in the brick Pyramid of Dashoor. He was the greatest king of the Dynasty, and Egypt had never before been in a better condition.

Amenemhe III carried still farther the conquests of his father. He did much for the arts during his reign, and is connected with the Labyrinth, spoken of by Herodotus, who regarded it as a greater work of wonder than the Pyramids.

During the reigns of the last two kings of this Dynasty, Amenemhe IV, and his sister Sebeknofru, it is supposed that the Hyksos or Shepherd invasion began. Records are few and incomplete of this period but those which exist point to that conclusion.

It is thought that Abram visited Egypt at this time. He very likely came with the Shepherds, and possibly the invasion was commenced because of the scarcity of food in the upper countries.

There are many differences of opinion as to the people called Hyksos. They were powerful Nomadic tribes who came last into Egypt from the north, and were of a Semitic race. So much is known. That was perhaps the reason why so much favor was shown Joseph by Apepi the last king of the Shepherd Dynasty. The Hyksos were according to some writers, Phoenecians, others think they were the Hittites or Khetas, whom the Egyptians pictured as constantly at war with them. The principal god of the Hyksos was Set, which was also the chief god of the Hittites which may or may not be a proof of their identity. Josephus would make us accept the belief that the Jewish race conquered and governed Egypt under the name of Shepherds. Whoever they were they overran at least the Delta and established their capital at Memphis. It is thought that Tauis was their favorite city. Bubastis too must have been one of the cities favored by them because of the prominence the god Set held there.

At Tanis are found the most important monuments and remains left by these kings. Recently Bubastis has been found to contain some hitherto unknown remains of that period.

Abram is known to have come into Egypt in the latter part of the XII Dynasty. He was a Chaldean and it appears that he differed from his countrymen in his religious belief. Josephus tells us that he was a "person of great understanding," and, having decided that there could be but one God, he tried to induce the Chaldeans to believe as he did. They however "raised a great tumult against him."

Upon this he left Chaldea for the land of Canaan. When he reached that country he found it suffering from a famine, but hearing of the flourishing condition of Egypt, he traveled on till he reached there, where, Josephus tells us he taught the Egyptians astronomy, and other sciences

Perhaps the Chaldeans at a very early period did teach the Egyptians something of the beginnings of science but even that is doubtful as the latter were a self developed people.

Abram seems to have been undecided as to the wisdom of his choice of a god, for he is said to have given as one of his reasons for visiting Egypt that he wished to talk with the priests of that country about their gods of whom he had heard much, and, if he found them greater than *his* god he would accept them,

Egypt to live with him.

Pharaoh gave Joseph's father, Jacob, the land of Goshen for his dwelling place. It must have been a considerable gift as Ramesis, Heleopolis, and Pithon, each a well known city, were within its borders.

When Jacob died we are told, (Gen. I. 2) that he was embalmed. Whether this was a custom among the Jews either before or after their stay in Egypt we are not told. Probably not, as the Egyptians are said to be the only people who understood the process. Joseph's body was also embalmed, and at the time of the Exodus, it was taken with that of Jacob along with them, (Exodus XII. 19.)

The Shepherd kings reigned about two hundred years. They were expelled finally by Aames (Amesis I). Lhe work of expulsion was commenced by the Theban king Tiaakan aided by the kings of other provinces, and lasted many years. Josephus says the Hyksos retired finally in a body, and settled Jerusalem, as proving his theory that they were Hebrews. He forgot that Salem was built by the Jebusites hence the name.

Amasis settled the fight going on between Apepi and Teaaken, by seizing the shrine for himself. He is generally called the founder of the XVIII dynasty and the conqueror of the Hyksos.

He is said by Manetho to have abolished the rite of human sacrifice as practised bp the ancients at the beginning of the rise of the Nile. He sustituted a figure of wax for the young and beautiful maiden usually thrown into the river just before the inundation begins, and called the "Bride of the Nile." A pillar of mud now takes the same place in the annual celebration.

Thebes was the capital of the new government. Nothing now remains of this once magnificent city, but a few mounds, and the ruins at Luxor and Karnak, which are the remains of the grandest monuments in the world.

Great foreign conquests were made by Amasis, and continued by his son and successor, Amenhotep I.

The mummy and mummy-case of this king, pas found in 1881 in the tombs at Days-et Baharee, near Thebes, among thirty-six others ranging from Tiaaken of the XVII dynasty, to Pinotem II of the XXI dynasty.

Thotmes I, began the work of building the palace at Karnak, the remains of wwhich are among the wonders of Egypt. This king associated with himself as ruler his daughter Hatason. He was agreat builder, leaving many monuments of his reign.

Thotmes II, entirely subdued Ethiopia and was aided and succeeded by his sister who was also his wife, Hatason. The mummy and case of this king with the mummy-case of his father Thotmes I were found with the others a Dayr-et-Baharee, as was also the mummy and case of Thotmess III.

Hatason ruled as associate ruler, with her brother Thotmes III., for many years and made a very successful and energetic ruler. She conducted personally an expedition to Pount or Arabia Felix. She erected several buildings and oblisks at Karnak.

One of the famous shaft of rose colored granite which is still standing, was erected in honor of her father, Thotmes I., and recorded his many exploits.

After her death, Thotmes III., her

This race which under Joseph lived in comfort, even in affluence, had come at this time to be reduced to the most object slavery.

Under the reign of Rameses II., the oppression had reached the stage when the Egyptians were beginning to fear the fast increasing numbers of the Hebrews and Pharaoh issued an order that every mail child born to the should be put to death.

Moses was born at this time, and after being concealed by his mother for three months. She found longer concealment impossible. She therefore put him in a basket of rushes and set him afloat on the river.

Thermuthis, daughter to Seti I. and wife as well as sister to Rameses II. was on her way to the river for a bath, when she spied the strange boat. She had it brought to her, took the little fellow home with her and sent for his own mother to nurse him. Thermuthis adopted him, called him Moses and had him educated and brought up in the royal household

Moses grew to be a handsome man and was at the same time esteemed for his wisdom and skill. He was a general in Pharaoh's army and fought bravely and successfully against the Ethiopians.

Josephus says he married an Ethiopian princess in this campaign and the statement is confirmed by the Bible, Numbers XII. 1.

Soon after this, Pharaoh became uneasy because of the growing power of Moses, and tried to rid himself of him. Moses hearing of his intention fled and found a home in Midian, with a man by the name of Ruel who gave him one of his daughters for a wife.

After a time Rameses died, and his thirteenth son Memptah succeeded him.

The mummied bodies of both Rameses I. and II. were found at Dayr-et-Baharee but that of Meneptah has never been found.

Moses hearing of the death of Pharaoh came back, and aided by his brother Aaron stirred up the captive Hebrews to rebellion. Moses must have known the real fighting strength of Egypt from having had command of her army, and as she was now constantly besieged and harassed on the one side by the Ethiopians and from the other by the Hittites and kindred tribes, it is probable that he thought this an opportune moment for a struggle for freedom. The Israelites too, were a considerable number in themselves. There were other captives also not Hebrews but "a mixed multitude." Exodus XII. 38, and Numbers XI. 4, "went up out of Egypt." Then again much of the Egyptian peasantry were in the same deplorable condition as the captive Aebrews, and very likely took advantage ot the flight to escape with them.

About this time those remarkable plagues told of in the Bible occurred. None of the Egyptian monuments of the time record these events, or the Exodus but as one writer says, "was any Egyptian king ever known to cause his own humiliation to be graven with a pen of iron in the rock forever?"

Several years ago Monsieur Naville discovered the ruins of the ancient cities of Pithom, which was one of the treasure cities spoken of in the Bible (Ex. I. 11-12) and which was built by the Hebrews for the Pharaohs.

It is interesting to learn that there were found the bricks laid in masonry,

and Pinotem II., ruled in Tanis, but whether over all Egypt at any time, is not certain. Very likely they did. The close of this dynasty again was full of turbulence owing to the Empire being broken into small states each governed by a separate king.

David, king of the Jews, meanwhile had fought a good fight, and had established for his son Solomon a kingdom, which for extent and wealth, was not at that time exceeded or even equaled by any other nation. We find in I Samuel XVII. 8, these words: "he went against the Amalekites even to the land of Eyypt," and his dominion was known to extend from Thapsacus on the Euphrates to Gaze on the Mediterranean.

Pharaoh of Egypt thought to be Pinotem III., regarded Solomon's kingdom as fully equal to his own, and gave his daughter in marriage to Solomon, with her he gave the "Site of Gazar," which he had wrested from the Philistines."

From this on frequent mention is made in the Bible of Egypt and her rulers. The prosperity of the Israelites was of short duration, lasting only through the reign of Solomon, at least only in his time was so much magnificence displayed. Even before his death, it was found necessary to levy heavy taxes on the people in order to keep up the usual display.

Solomon was reported as very wise. Josephus says, "that he exceeded the ancients, insomuch that he was no way inferior to the Egyptians, who are said to have been beyond all men in understanding." And we read in II. Chronicles IX. 22, that "king Solomon passed all kings of the earth in riches and wisdom."

He built a magnificent palace for his own use, also a temple at Jerusalem for the worship of God, which David his father had commenced before his death. Josephus gives a very elaborate and detailed description of the temple as well as of the palace. Toward the close of Solomon's dazzling reign, the people began to "murmur and rebel" at the heavy taxation.

In David's time Joab the captain of the hosts(I. Kings II.)"laid Edom waste," and a child of royal blood of that country escaped and fled to Egypt for protection- He was cared for and treated in the kindest manner and the Pharaoh gave him for wife his own wife's sister. When Solomon's affairs began to appear complicated this Edomite, Hadad by name obtained the consent of Pharaoh to go to Edom to raise an insurrection against Solomon, but failing in this, he retired into Syria, conquering that country, and making Solomon all the trouble he could by frequent inroads on his territory.

Jeroboam, one of the most active and best officers of Solomon, seeing so much dissatisfaction tried to incite the Jews to a revolt against the king, but he to failing, fled to Egypt, and was given protection by Pharaoh, Shishak of the XXII. dynasty, and remained there till the death of Solomon.

Smith says that it is to be remarked that Shishak or Shishonk I., is the first Egyptian king who is spoken of by his name in the Bible, and that on Shishak's monuments are found the first mention of the Jewish kingdom.

At the end of the XXI. dynasty, the priest kings of the Her-Hor-line, failing

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to keep their throne retired to Napato in Ethiopia. Egypt was for time divided and distracted.

An officer of the guards married a daughter of the Her Hor line, and their son Shishak soon made himself king, and the founder of the XXII. dynasty with his capital at Bubastis.

Rehoboam succeeded his father Solomon as king over the Jews, but the people had become weary of the "heavy yoke" Solomon had weighed them down with, and sent for Jeroboam, "out of Egypt." Jeroboam with a deputation of Iraelites went to the king, Rehoboam, stated their case, and promised obedience should he decide to govern with more leniency. Rehoboam refused in anger, and threatened the people with still heavier burdens. The Jews upon this revolted, placing Jeroboam over them as king in his place.

The city of Jerusalem alone remained faithful to him, and to that city he retired, reigning over the two tribes of Judah and Benjamin. Jeroboam as king of Israel established himself in the city of Sechem.

Shishak made an invasion of Canaan at this time, and took from Rehoboam, Jerusalem and his other cities. Josephus says without a struggle. At Karnak are still to be seen pictures celebrating the taking of Jerusalem by Shishak.

Rehoboam was allowed to reign peacefully to the end of his life, when his son Abijah followed him, he in turn was succeeded by his son Asa, a very able ruler.

The Ethiopians under Zerah made war upon him, and he defeated Zerah. Asa also with the help of the king of Damascus, destroyed Baasha the successor of Jeroboam king of Israel.

Zerah is thought by some writers to be none other than Osorchon I., a descendent of the Her Hor line, who had settled in Ethiopia.

The history of Egypt shows it to have been very unsettled all during the XXIII dynasty, which is so clouded with obscurity as to be altogether indefinite.

Osorchon II. and Tafnekt are the only kings connected with it.

Bocchons, son of Tafnekt, and his successor at the earliest opportunity recovered the country, and restored to some extent the ancient splendor and glory of Egypt. He was the only king of the XXIV. dynasty, with his capital at Sais.

After Asa had driven out the Ethiopians under Zerah, ot Osorchon I., and quelled Baasha, he lived peacefully till his death, when Jehosophat his son was made the next king.

For several reigns following the death of Asa, the Bible mentions only the wars the kings of Israel and Judah had with the Syrian kings who were descendents of that Hadad, who was protected when he fled to Edom, by the Pharaoh who was possibly Solomon's father-in-law. Josephus says that in one of the battles which the Israelitish kings (Joram) had with the Syrians, he was assisted by, or had "hired as an auxilliary" the king of Egypt; and, later the king of Assyria, Liglath Pileser II. came to the aid of Ahaz king of Judah, against the Syrians and Israelites.

In one other place in the Bible (II. Chronicles XXVIII. 20,) Ahaz complained that for all he paid him Tiglath Pileser failed to help him in this same battle.

The Israelites were constantly at war among themselves and about this time Pekah their king wes treacherously killed by Hosea who made himself king thereby. He was in his turned deposed by Shalmaneser IV. king of Assyria (B. C. 725) for refufing to pay the usual trebute.

Hosea sent to the Egyptian king (called by Josphus and the Bible So, whom historians identify with the Warnor Sabaco) for aid. He promised help but before he could reach the Israelites Shalmaneser had fallen upon them, and completely subjugated the whole country.

He "carried Israel away into Assyria." II. Kings VI.

Hezekiah had lately been made king of Judah, and soon he was besieged by Sennacharib king of Assyria.

Egypt meanwhile was in a constant state of turmoil. Bocchoris had been driven from his throne, and destroyed, after an energetic but short reign, by the Ethiopian Sababo or Shabak, about 721 B. C. He was, it is thought distinctly Ethiopian, and governed as a foreign conqueror would. He continued the capital at Sais, and was probably the Egyptian So, spoken of in the Bible who could not reach Hosea in time to help him against the Assyrians.

Ethiopia was always more or less connected with Egyptian affairs as it naturally might be from its position But it was usually the Egyptian king who conquered, or invaded, or, more rarely sought refuge from other invaders, now however Egypt was taken by the Ethiopians and ruled in its turn by the formerly despised neighbors. Ethiopia had become one of the strong nations, and Sabaco the Ethiopian, the conqueror of Bocchoris founded a new dynasty, the XXVth.

Sabaco II. followed and according to Herodotus was the priest king Sethos, and was contemporary with both Sargon and Sennocherib, the Assyrian kings.

Egypt was soon after this, was governed by the same king who ruled Ethiopia, named Sahraka. He had evidently conquered Egypt during Sabaco's II. time, for at that time he was recorded as associated with that king as ruler of Egypt; later we find him as sole ruler and successor of Sabaco, about 693 B. C.

The Egyptians assisted by Ezekial met in Judea to battle with the Assyrians under Sennacherib, but no battle was fought according to the Bible. Whether by miracle, or for sone reoson not known to historians, the Assyrian army was destroyed in a night. Herodotus says taat an army of mice gnawed to pieces the bows of the army. Whatever tne cause, Sennacherib retreated to Ninevah and he never attempted a second invasion. He was killed soon after by his son who succeeded him.

It was at this time that Tabraka was made sole king of Egypt, and it is he who is spoken of in II Kings XIX. As Lirhaka king of Ethiopia.

Apout 670 B. C. Esar-hadden the Assyrian king subjugated Tirbaka. He was allowed still to call himself king however. Esar-hadden could hardly have accomplished this, without the aid of some at least of the many petty kings then governing in Egypt.

Neco or Neku one of these small kings seems to have been more powerful than the rest, and it is recorded that Assur-bani-pal, son and successor of Esar-hadden, treated him with respect and allowed him to govern Egypt at Sais.

After totally destroying Lirbaka, Assur-fani-pal treated Egypt to a shameful and degrading captivity upon a rebellions uprising he caused the men of Thebes to be brought to Nineveh barefoot and in chains. Thus carring out the prophecies of Isaiah.

Psamitik I. son of Neco, at last obtained supremacy over the twelve kings of the Dodecarchy, by the aid of Greek mercenaris, and, by marrying the niece of Sabaco II. he had a show of ruling legitimately. Herodotus gives a picturesque description of his accession to the throne.

Psametik may be called the founder of the XXVI. dynasty, which began about 600 B. C. Under his rule Egypt began again to recover its old position as a leading nation. Psametik was a great friend to the Greeks, his soldiers, those who were native Egyptians mutinied on account of his showing so plainly his preference for Greek soldiers, and went in a body (Herodotus gives the number as 240,000 men) to Ethiopia, where they were given land to live on by the king of that country.

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Necho II. when he went back to Egypt took with him Jasiah's son, who had made himself king of Judah at his father's death, and placed his brother on the throne first changing his name from Eliakim to Sehoiakim.

Soon after about 603 B. C. Nebuchadnezzar the Babylonian Prince, invaded Egypt and Neco II. was defeated, at the same time the Judeans under Jehoiakim were conquered by the same prince.

From this time on Egypt had no more possessions in Asia. The predictions of the prophets of the Bible were now verified, and they had for long been warring the people of Israel, not to trust to Egypt for help but rather to look to the Babylonian king of whom they were afraid. Jeremiah XIII. 11, and Isaiah XXXI.

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This was the and of the XXVI. dynasty. The XXVII. way Persian. At the death Darius II. B. C. 404, Amyrtaus freed Egypt from her Persian conquerors and founded the XXVIII. dynasty.

He was the only king of that dynasty but his successor Naifaannet I. founded the XXIX Mendesian dynasty 399 B. C. Haker followed him when Naifaaunet II. ended that dynasty.

The XXX dynasty again Mendesian opened with Nectanebo I. He repelled another Persian invasion, with the help of Greek soldiers.

Tachos followed as next king, and he also warred with the Persians. Nectanebo II. continued the struggle and about 340 B. C., was driven from Egypt into Ethiopia by the Persian king Artaxares who is spoken of as as a conqueror in Ezra. This closed thee XXX. dynasty and this also was the end of the long line of native rulers in Egypt. As Ezekiel prophecied in the days of Apries so it had come to pass, Ezekiel XXX. 13, "There shall be no more a prince of the land of Egypt."

The history of Egypt and Israel is largely connected from this time on with that of Assyria, Persia and Greece.

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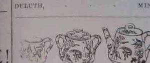

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Continued from Fourth Page.

to keep their throne retired to Napato in Ethiopia. Egypt was for time divided and distracted.

An officer of the guards married a daughter of the Her Hor line, and their son Shishak soon made himself king, and the founder of the XXII. dynasty with his capital at Bubastis.

Rehoboam succeeded his father Solomon as king over the Jews, but the people had become weary of the "heavy yoke" Solomon had weighed them down with, and sent for Jeroboam, "out of Egypt." Jeroboam with a deputation of Israelites went to the king, Rehoboam, stated their case, and promised obedience should he decide to govern with more leniency. Rehoboam refused in anger, and threatened the people with still heavier burdens. The Jews upon this revolted, placing Jeroboam over them as king in his place.

The city of Jerusalem alone remained faithful to him, and to that city he retired, reigning over the two tribes of Judah and Benjamin. Jeroboam as king of Israel established himself in the city of Sechem.

Shishak made an invasion of Canaan at this time, and took from Rehoboam, Jerusalem and his other cities. Josephus says without a struggle. At Karnak are still to be seen pictures celebrating the taking of Jerusalem by Shishak.

Rehoboam was allowed to reign peacefully to the end of his life, when his son Abijah followed him, he in turn was succeeded by his son Asa, a very able ruler.

The Ethiopians under Zerah made war upon him, and he defeated Zerah. Asa also with the help of the king of Damascus, destroyed Baasha the successor of Jeroboam king of Israel.

Zerah is thought by some writers to be none other than Osorchon I., a descendent of the Her Hor line, who had settled in Ethiopia.

The history of Egypt shows it to have been very unsettled all during the XXIII dynasty, which is so clouded with obscurity as to be altogether indefinite.

Osorchon II. and Tafnekt are the only kings connected with it.

Bocchons, son of Tafnekt, and his successor at the earliest opportunity recovered the country, and restored to some extent the ancient splendor and glory of Egypt. He was the only king of the XXIV. dynasty, with his capital at Sais.

After Asa had driven out the Ethiopians under Zerah, ot Osorchon I., and quelled Baasha, he lived peacefully till his death, when Jehosophat his son was made the next king.

For several reigns following the death of Asa, the Bible mentions only the wars the kings of Israel and Judah had with the Syrian kings who were descendents of that Hadad, who was protected when he fled to Edom, by the Pharaoh who was possibly Solomon's father in-law. Josephus says that in one of the battles which the Israelitish kings (Joram) had with the Syrians, he was assisted by, or had "hired as an auxilliary" the king of Egypt; and, later the king of Assyria, Liglath Pileser II. came to the aid of Ahaz king of Judah, against the Syrians and Israelites.

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He "carried Israel away into Assyria." II. Kings VI.

Hezekiah had lately been made king of Judah, and soon he was besieged by Sennacharib king of Assyria.

Egypt meanwhile was in a constant state of turmoil. Bocchoris had been driven from his throne, and destroyed, after an energetic but short reign, by the Ethiopian Sababo or Shabak, about 721 B. C. He was, it is thought distinctly Ethiopian, and governed as a foreign conqueror would. He continued the capital at Sais, and was probably the Egyptian So, spoken of in the Bible who could not reach Hosea in time to help him against the Assyrians.

Ethiopia was always more or less connected with Egyptian affairs as it naturally might be from its position But it was usually the Egyptian king who conquered, or invaded, or, more rarely sought refuge from other invaders, now however Egypt was taken by the Ethiopians and ruled in its turn by the formerly despised neighbors. Ethiopia had become one of the strong nations, and Sabaco the Ethiopian, the conqueror of Bocchoris founded a new dynasty, the XXVth.

Sabaco II. followed and according to Herodotus was the priest king Sethos, and was contemporary with both Sargon and Sennocherib, the Assyrian kings.

Egypt was soon after this, was governed by the same king who ruled Ethiopia, named Sahraka. He had evidently conquered Egypt during Sabaco's II. time, for at that time he was recorded as associated with that king as ruler of Egypt; later we find him as sole ruler and successor of Sabaco, about 693 B. C.

The Egyptians assisted by Ezekial met in Judea to battle with the Assyrians under Sennacherib, but no battle was fought according to the Bible. Whether by miracle, or for sone reoson not known to historians, the Assyrian army was destroyed in a night. Herodotus says taat an army of mice gnawed to pieces the bows of the army. Whatever the cause, Sennacherib retreated to Ninevah and he never attempted a second invasion. He was killed soon after by his son who succeeded him.

It was at this time that Tahraka was made sole king of Egypt, and it is he who is spoken of in II Kings XIX. As Lirhaka king of Ethiopia.

Apout 670 B. C. Esar-hadden the Assyrian king subjugated Tirhaka. He was allowed still to call himself king however. Esar-hadden could hardly have accomplished this, without the aid of some at least of the many petty kings then governing in Egypt.

Neco or Neku one of these small kings, seems to have been more powerful than the rest, and it is recorded that Assur-bani-pal, son and successor of Esar-had-

native soldiers thought he had planned the defeat, for the purpose of placing Greek mercenaries over them, so they revolted and chose Amasis, one of their own number for their king. He defeated Greeks at Apries and took the throne in 571 B. C.

Josephus says that Apries was killed by Nebuchadnezzar while trying to aid Zedikia king of Israel, against the powerful Babylonians. Herodotus however says that Apries was slain by the Egyptians.

He was the last of the Saite line.

Amasis II. the soldier king, took the throne about 569 B. C., and marriep the daughter of Psmetik II. Later he married the daughter of a nobleman of Cyrene. He was vey partial to the Greeks and favored them in many ways. He made Egypt exceedingly prosperous during his reign, he restored many old buildings, besides building new ones, and he died just as Cyrus began, and Cambyses (both kings of Persia) ended a successful invasion of Egypt, on account of which Psametik III., Amasis' son reigned only six months 525 B. C.

This was the end of the XXVI. dynasty. The XXVII. way Persian. At the death Darius II. B. C. 404, Amyrtaus freed Egypt from her Persian conquerors and founded the XXVIII. dynasty.

He was the only king of that dynasty but his successor Naifaannet I. founded the XXIX Mendesian dynasty 399 B. C. Haker followed him when Naifaaunet II. ended that dynasty.

The XXX dynasty again Mendesian opened with Nectanebo I. He repelled another Persian invasion, with the help of Greek soldiers.

Tachos followed as next king, and he also warred with the Persians. Nectanebo II. continued the struggle and about 340 B. C., was driven from Egypt into Ethiopia by the Persian king Artaxares who is spoken of as as a conqueror in Ezra. This closed thee XXX. dynasty and this also was the end of the long line of native rulers in Egypt. As Ezekiel prophecied in the days of Apries so it had come to pass, Ezekiel XXX. 13, "There shall be no more a prince of the land of Egypt."

The history of Egypt and Israel is largely connected from this time on with that of Assyria, Persia and Greece.

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SOUTH BOUND.

	EX. SUNDAY.	DAILY.
Lv- *Duluth	12:20 p. m.	10:45 p. m.
Ar. Minneapolis	5:50 p. m.	6:40 a. m.
Ar. St. Paul	6:20 p. m.	7:10 a. m.
Ar. Chicago	9:30 a. m.	10:00 p. m.
Ar. St. Louis	5:05 p. m.	9:20 a. m.
Ar. Kansas City	4:45 p. m.	8:45 a. m.

*Dinner served.

NORTH BOUND.

	EX. SUNDAY.	DAILY.
Lv. *St. Paul	4:00 p. m	10:30 p. m.
Lv. Minneapolis	4:20 p. m.	11:15 p. m.
Ar. Duluth	10:00 p. m.	7:30 a. m.

*Supper served.
Sleeping cars ready for occupancy at 9 p. m.

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Finest Quality, Skillful Workmanship, Lowest Prices.
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THE CHURCH NEWS

PUBLISHED MONTHLY.

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Entered at the Post Office in Duluth, Minn., as second-class matter.

DULUTH, MINN., JULY 30, 1890.

EDITORIAL.

Pilgrim Y. P. S. C. E.

At the business meeting held early in the month, the following were admitted to active membership: J. M. Anderson, Alice Bristow, Minnie Zillmer, Ella McFarlane and Mary Wisted. Emma Williams was admitted as an associate member. A letter of dismission to the First Presbyterian Society was voted to Miss Mary Sinclair, and a letter was received and accepted transferring Mr. Olin S. Davis to our membership from that of the society of the First Congregational Church of Topeka, Kansas. Mr. Hawkes was chosen to act as chairman of the prayer-meeting committee for the remainder of the term of office, as Fred Richardson is out of the city.

Miss Lucretia McPherson represents our society at the N. Wis. convention at West Superior this week. She will take charge of this column in the next issue of the CHURCH NEWS.

Last Sunday evening we heard greetings from five C. E. societies in different parts of the country; one in Newburyport, Mass., one in Albany, N. Y., one in Janesville, Ohio, one in Darlington, Wis., and one in northern Illinois. It is very pleasant to thus hear from others who are in the same work. The consecration meeting, led by Mr. Davis, was an excellent one, in spite of our many absentees. The large majority of these are out of the city.

Dr Knauff comes to us with the greetings of the C. E. of Ann Arbor, Mich. She will remain in the city and bring a letter to us. We are glad to welcome another worker.

Mr. McRae goes east this month for a business trip.

If you cannot be present at the consecration meeting for August, don't forget it. Pray for the meeting and send your excuse and your message.

First M. E. Church Social Notes.

—Mr. C. J. Peck of Grass Lake, Mich., is the guest of Mr. and Mrs. A. C. Taylor.

—Miss Lucy Harris, sister of Mrs. C. M. Gray, is visiting Mr. and Mr. F. O. Harris of West Duluth.

—W. P. Strickland is on a business trip to New York. He will be absent about two weeks.

—Miss Tacey Light of Dayton, Ohio, is visiting her aunt, Mrs. H. E. Long. She will spend the summer here.

—Mr. Geo. A. Root of Cincinnatti, Ohio, is spending a few days in the city looking after some real estate interests.

—Mrs. E. L. Case of Elkhart, Ind., who has been visiting her brother, W. D. Dean, has returned home.

—Miss Maud Morris of Paletine, Ill., is visiting her aunt Mrs. J. J. Wiggins. She will remain during the holidays.

—Mrs. Captain McDougal, who has been very sick for some time, we are glad to learn is recovering slowly.

—Mrs. R. H. Harris is enjoying a visit from her sister, Mrs. Halderman of Marion, Ind. She will remain some weeks.

—Mr. J. B. King, of Chatham, N. Y. has returned home after spending some time in Duluth looking after his real estate in the Zenith City.

—Mrs. Libbie Wilcutts of Richmond,

health is not good, but hope that in a few days Lake Superior breeze will soon work mericals.

—On Sabbath, Aug. 3rd, the Rev. Dr. Stocking, of Burlington, Iowa, preached morning and evening, two able discourses. The services were well attended by large audiences, both morning and in the evening. The doctor carries away with him a very favorable impression of all who listened to him.

—Mr. J. H. Cook and Watson S. Moore were spending a few days on a business and pleasure trip combined, through South Dakota and the western part of Minnesota. While they were away they attended the Chautauqua assembly at Waseca Lake. They report having a good time and enjoying themselves highly.

—Our much esteemed friend S. B. Foot has gone on an extended and much deserved pleasure trip to his old home at Lockport, New York. We miss his geniel face in the church and the Sabbath School. Mrs. Foot and Miss Betta have been there some time. We wish them a pleasant time, and hope they may soon return.

—Professor S. S. Myers has been conducting a very successful musical convention in the First M. E. Church although the attendance has not been as large as it might, there has been a great interest manifested. An effort is being made to try and induce the professor to locate here permanently, as he comes among us very highly recommended.

—Mr. Congdon the artist says he has been asked by a number of his acquaintances to teach a class in painting during the summer. While it takes a great deal of valuable time from his portrait work he has consented to receive pupils at his studio over Mr. Crosby's art store. Mr. Congdon is the artist who painted the "Horse Fair" which is now on exhibition at Crosby's.

—On Sunday afternoon August 3rd at the Y. M. C. A. Hall, Mr. P. A. Burdick the well known Temperance lecturer made a stiring address on "Results of Forsaking God." His clear forcible style, and the striking illustrations drawn from his experience with men enabled him to make a deep impression on those who heard him. The instrumental music adds much to the life and vigor of the singing.

—On the first of the month a private picnic party of the following named persons spent a day at Spirit Lake fishing: Mr. and Mrs. R. H. Harris, Mrs. Halderman, a sister of Mrs. Harris, Mr. and Mrs. Hizer, Miss Hizer, Miss Lillian Feetham, Miss Lou Graham, Mr. J. H. Harris, Mr. E. Clow, and Austin Randall. They had a splendid time, notwithstanding their faces did look somewhat red the next few days from the scorching rays of the sun. They say they caught a large number of fish, anyway enough to make quite a "fishey" story.

Pilgrim Church Notes.

W. D. Evans' new address is 706 West Third street.

Study the prayer-meeting topics in another column.

E. D. Field is back from Dartmouth Commencement.

Remember the prayer meeting, and sustain the leaders.

David Ericson is home from his art studies for a summer outing.

J. B. Vail is visiting his former home in Connecticut, and returns early in August.

The offering for the S. S. society has been postponed until the last week in August.

Mrs. C. A. Field is visiting in New Hampshire, and will not be home until September.

Sargent McGonagle, who fractured his leg by a heavy fall on the floor, is rapidly recovering.

Mr. and Mrs. Robert Anderson have been visiting at the home of their son, J. M. Anderson.

flammation of the stomach, and will return as soon as he is able to travel, which may not be earlier than September 1st.

The five young men of the congregation who so narrowly escaped drowning during regatta week, are receiving many congratulations. They certainly have reason to feel grateful over the result of their sudden upset.

D. S. Forgy and family are recent arrivals from Brainerd, where they were members of the Congregational church. Mr. Forgy has an office in the Hoppmann block, and the family are located at 522 West First street.

W. S. Horr and family have returned to the city from Wadena. They were active workers in the Congregational church there and are gladly welcomed. They are living at 420 East Seventh, opposite the Franklin school.

Charles Cash is changing both his residence and his place of business. He is now with the People's Savings Bank, in the Palladio Building, and is building a new home on East Third street near Fifteenth avenue, which he hopes to occupy about the middle of August.

Cards are at hand announcing the marriage of Mr. Harry N. Timolat and Miss Sara L. Merriam, at Minneapolis, Thursday, July 17th. They will be at home to their friends in this city at 205 East Third street after August 13th. Our hearty congratulations and best wishes are extended.

Mrs. James Pierce and family expect soon to follow Mr. Pierce to Seattle, where he has been for a year. He is plesantly located there and enjoys the climate. It is a good thing to have the Pacific cities grow, but there is a decided objection to their taking so many of our people to swell their numbers.

Mr. Shoemaker has gone to Tacoma, where he has accepted a position in charge of one of the elevators. His family will probably follow him in a month or two. They will be greatly missed here. We trust they will find new friends in their new home, and helpful associations in the church at once.

July 22nd the pastor baptized the infant son of Ludwig and Joanna Ellison, whose parents brought him from below GrandMarais to be christened. Not many would be willing to take a journey of over a hundred miles for such a purpose, and many parents neglect this duty, who are within a stone's throw of the church.

Rev. Dr. Hewitt, of Normal, Ill., Rev. Mr. Strong, of Beverly, Mass., Professor Devol, of Nevada State University, Dr. Presbry, of Public Opinion, and Chief Clerk Tweedale of the War Department at Washington, with their wives, Prof. Sicard, of the Summer School, and other noted strangers, have worshipped with us during the month.

The church gave $21.50 for the doors and windows of a new church at Osage, Minn., this month, and took an offering for the rebuilding of Plymouth church, Fargo, the 27th. Mr. Bascom, the pastor, presented the case in the morning, and occupied the pulpit very acceptably in the evening. The offering for the new church was $92.79.

M. J. Carpenter would have made an excellent school director, and the principal reason he was not elected, aside from personal friendship for Mr. Daggett, seems to have been the feeling that he was too busy a man to fill the place. Better luck next time. Mr. Daggett is also an excellent choice and THE CHURCH NEWS extends its congratulations.

The pulpit will be occupied August 3d by Rev. Dr. Kittredge, of Geneseo, N. Y.; the 10th, by Rev. Gerald Beard, of New Haven, Conn., a recent graduate of Yale Seminary; the 24th, by Rev. Samuel Anderson of Westminster church, Toledo, and brother of our church clerk. No appointment for the 17th has been yet made, but the church will doubtless be open.

The Missionaries' Farewell.

BY MRS. C. L. GOODELL.

One of those live and inspiring farewell missionary meetings which are frequently convened in Boston, occurred at the Park Street Church Friday afternoon, June 13. It needs only the appointment of such a meeting here, to secure a large audience of interested friends.

The special occasion of this gathering, is the departure of thirty-three missionaries, twenty-two of them going for the first time to foreign fields; eleven returning after a period of rest in this country. Many of this number are already on their way, the others sail in a few days. As the names and destination of these missionaries were given in your paper last week, it is not necessary to repeat them. The names of Rev. and Mrs. Peet, who are returning to Constantinople, should be added to your list of thirty-one, making thirty-three in all.

The missionaries who were present were grouped together near the platform during the meeting, and were called out, one after another, for brief addresses. Sitting by the side of two of the young men, were the young ladies who are to become their wives, and in turn, they rose in their seats for a moment, as they were presented individually to the audience.

A few things of peculiar and weighty import in the utterances of the men who spoke are worthy of record. In an earnest and simple manner, they told of the way the Lord had led them, step by step, up to the present time enumerating some of the motives which had entered into their decision to become foreign missionaries. I knew of nothing more convincing than *personal testimony*; and in this instance it was exceedingly significant and interesting. One of the young men said he was brought up in *a miesionary atmosphere*. His grandmother, a godly woman, never let a day pass, without praying that some of her descendents might become missionaries. At last, it was while he was listening to a sermon, that his decision was taken, and he consecrated his life to this service for Christ.

Another, the son of a missionary, speaking for himself and the young lady by his side, said, "We go because a grace has been bestowed upon us—a sacred gift—and we cannot keep this grace without using it. We are not driven to it; our hearts long to go!" Still another, also the son of a missionary, mentioned, among the impelling motives in his case: 1. Friends expected it. 2. The great needs of the field. 3. The command of our Saviour, "Go." 4. The thought of the work we can do. "We go to save souls." A friend said to him, "You go to bury yourselves," to which he replied, "To be sure we shall not be seen in your streets and in your places of gathering, but the same sun will shine upon us and the same heavens will bend over us; and though we are in another portion of the world, we shall come in contact with living souls who need the help we can bring them. So, in this sense, we are not buried. But granting what you say is true in another sense, do you not recall Christ's words, 'Except a grain of wheat fall into the earth and die, it abideth alone; but if it die, it beareth much fruit'!"

A young man who goes with his lovely bride to North China—a look into each of whose faces reveals the fact that some of our choicest sons and daughters are happily of this consecrated number—said, "We go to take the Bible to the heathen; we may not be able to preach very well, but we may with God's help, interpret His blessed Word; we are embassadors for Christ."

And so, one after another of this beautiful circle of men and women who have laid their hearts and lives on God's altar, stood up to declare their noble intention regarding their future life work. Could there be a more inspiring sight! May we grant the one thing they ask of us—not our praise, not our admiration, or

ioner who was a far better preacher than her young pastor was. That old chair in which she sat was a wonderful pulpit. She was a benediction to her household. There poured out from her room an influence that softened all the home hearts. And to me at least she was one of God's dearest messengers, a blessing to my soul, a teacher sent from God. There is a blessed ministry of suffering, whose influence we never can know in this world.

It is related among the traditions of Peter that he had a daughter who had long been ill or crippled, unable to go about. He was once asked why, with his power to work miracles and heal others, he never restored his own beloved child. His answer was that she was not yet ready to be cured, that the sickness had not yet wrought its work in her soul. If we but keep this thought in mind, it will help us in the enduring of our own sicknesses and sufferidgs, and also give us faith and patience in praying for the recovery of our friends who are sick.—Rev. J. R. Miller, in Westminster Teacher.

Can Roman Catholics be Loyal Public Officers?

From an article in the Argenaut, opposing Mr. Coleman's election as Governor of California, we clip the following:

Whenever a Roman Catholic, known to be loyal and known to be honest and competent, is presented for office, *we will not oppose him because of his religion.* We have said before, in the columns of this journal, that we regarded Mr. Coleman as intellectually well qualified for the duties of the gubernatorial office; but we questioned his loyalty to the constitution and the law because he is a Roman Catholic. Uuon one occasion we had the opportunity to inquire of Mr. Coleman his views concerning the dogmas of the Roman Catholic church. We said to him then that we had great personal respect for him; that we had observed and admired his course in the state legislature; but, knowing his intelligence, and the fact that he was a graduate of the Catholic University of Georgetown, we wondered how he could accept the canonical dogmas of the Roman church, such as transubstantiation, the immaculate conception of the Virgin Mary, and the infallibility of the Pope." His reply was in substance that "he did not reason upon such questions, he accepted them as articles of faith, they were settled by authority of his church, and beyond that he did not consider them." "Then," we said to him, "it will be of no profit for us to discuss them," and his reply was, "certainly not; you cannot unsettle my faith by arguments, and I do not expect to convince you or remove your prejudice against my religion and belief." Mr. Coleman believes in the infallibility of the Pope of Rome, and that he is entitled to the exercise of *universal civil power*. He regards him as the vicegerent of God, and believes that, in representing God. the Pope is clothed with authority that no constitution or laws can confer upon any magistrate. Mr. Coleman believes that, if he is chosen governor of California, the Papal allocutions and the decrees of the great councils of the Roman church are more binding upon his conscience than any oath he can assume for the discharge of his duties. He will believe that the common schools are "godless," and that it is his duty to carry out decrees expressed at the council of the church held at Baltimore, in establishing throughout the state of California parochial schools, to the sacrifice of our common-school system; after this, the division of school moneys follows, and the American system of common schools is naturally destroyed. All of this results because Mr. James V. Coleman is a good and loyal Roman Catholic. If he will answer, and deny these propositions as laid down here, we will give the use of our columns for his answer.

Whether a good Catholic could be a

Bothered Johnny.

BY RE.

He had never had any Christmas. He had never had a package of fire-crackers in all the seven years of his life. He had no more idea of a birthday party than of a comb and brush.

All the same, none of these things bothered him. It was because he was deaf and his friends called him Bothered Johnny. They did not think he was good for much. As he could not hear well, he made all the use he could of his eyes, and liked nothing better than to study the pictures on posters.

One cold March afternoon he stood before a great theater placard absorbed in its gaudy figures. He did not notice that he was near the steps of a mission chapel, and that a small child of four or five, on her way there, stopped behind him. She eyed him from head to foot—his big torn hat, his scant, ragged clothes and bare feet. Her own cheeks were rosy and fat from good bread and butter, her hood was warm, her cloak was thick.

When she had left Bothered Johnny, and had climbed with great care the chapel steps, she turned and looked at him again, took off her mittens, and drew from her pocket a little bundle of Sunday School tickets. She chose the biggest and brightest, toiled down the steps, and thrust it into Bothered Johnny's hands.

Five minutes later he was the center of a group of street gamins, who, at the top of their lungs, bawled the ticket's texts in his ears, and then fought as to who should keep the gay card. Johnny got the better of them, and escaped with it safe on the top of his head under his hat, which he had firmly tied down with a string of knotted rags from his clothing.

He lay that night in a dark, cold alley, his hat still tied tightly under his chin. His last thought, before he went to sleep, was of the ticket, with its picture of three men walking through fire, and its text, "When thou walkest through the fire, thou shalt not be burned."

When he awoke the sun had not risen, but a faint light shown across his face. The picture on the card came at once to his mind, and he sprang at once to his feet, thinking of fire. The light came from a lamp in a room across the court. The owner had risen early, and built her fire. She stepped quickly about her daily tasks as Johnny watched her. A child of four or five was playing on the floor.

Moved by a sudden impulse, the mother picked the little one up from the floor, set her on the table, and began clapping her hands and singing, the child doing likewise.

Johnny expressed his pleasure by those strange sounds peculiar to the very deaf, but they ended in a cry of fright. The child had begun to dance upon the table, an in an evil moment touched the lamp. Over and down, down into her mother's lap, it fell. In scarcely another moment the woman had dashed it to the ground, and rushed from the room in a sheet of flame.

Bothered Johnny had seen in the brighter light that the little child in danger was the little giver of the ticket. Like a cat he climbed and flew across the fence, and was in the burning room in too short a time to count.

He caught the child as she swayed above the burning oil, dragged her from the table, through the door, and down the stairs to the outer air. They passed an open door, through which he saw the poor, struggling mother, rolled in blankets on the floor; but he did not stop.

Holding fast to his half-fainting little charge, he ran against a policeman at the street corner. His small power of speech had quite left him, but he bethouget him of his precious ticket. He pulled it from under his hat, pointed to the picture of fire, and ran back to the alley he had left. In a moment the

—Mr. Geo. A. Root of Cincinnati, Ohio, is spending a few days in the city looking after some real estate interests.

—Mrs. E. L. Case of Elkhart, Ind., who has been visiting her brother, W. D. Dean, has returned home.

—Miss Maud Morris of Paletine, Ill., is visiting her aunt Mrs. J. J. Wiggins. She will remain during the holidays.

—Mrs. Captain McDougal, who has been very sick for some time, we are glad to learn is recovering slowly.

—Mrs. R. H. Harris is enjoying a visit from her sister, Mrs. Halderman of Marion, Ind. She will remain some weeks.

—Mr. J. B. King, of Chatham, N. Y. has returned home after spending some time in Duluth looking after his real estate in the Zenith City.

—Mrs. Libbie Wilcutts of Richmond, Ind., is visiting her brother, A. C. Wilcutts. She will make an extended visit before returning to her home.

—Mrs. Oliver Harris is enjoying a visit from Mrs. Ballenger of Oxford Ohio. She expresses herself very pleased with Duluth and will remain several weeks.

—J. R. Gray, father of C. M. Gray, is visiting his old home in Maine and does not expect to return home till the middle of August. We wish him a pleasant time.

—Dr. A. C. Taylor will remove his office in H. E. Long's new block as soon as it is finished, he will then have large and commodious offices as fine as there is in the city.

On Monday afternoon of the 3rd inst., Mr. and Mrs. Tippers' child was buried. The Rev. Mr. Feetham conducted the funeral services in the absence of the pastor.

—On Thursday evening Mr. J. H. Harris leaves on an extended trip to his old home, and before he returns will visit New York City, and other places. We wonder what John is going foo this time?

—Mrs. E. L. Dean is spending some time in Chicago on a combined trip of business and pleasure combined. No doubt the ladies will be looking for her early return as she will bring a stock of new goods.

—Mr. J. Shainholt of Gladwin Mich., worshipped with us on the Sabbath of the 3rd inst. Mr. S. is a member of the Methodist church and expresses his intention of moving his family here in the near future.

—During the Regatta Mr. T. W. Kirkpatrick of St. Paul spent a few days in the city, enjoying the boat races and looking after his real estate interests. It is his intention to locate here in the near future.

—Architect Terryberry has drawn the plans for a fine residence for W. P. Strickland, to be built in Superior, Wisconsin. Mr. Strickland and family intend moving there soon. We are sorry to loose them, knowing that the churcn will loose some valuable assistance.

—Mrs. McClure and her son, of Springfield, Ind., are visiting her daughter, Mrs. H. M. King. Mr. McClure has gone home while Mrs. McClure will remain some time longer; they are highly pleased with the city, as most all strangers are who come inside the granite wall.

—The Rev. Geo. Parker and family of Pine City, Minn., are visiting with his father-in-law, Mr. F. H. Feetham. Their many friends are glad to see them, but are sorry to learn that Mr. Parker's

Commencement.

Remember the prayer meeting, and sustain the leaders.

David Ericson is home from his art studies for a summer outing.

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Sargent McGonagle, who fractured his leg by a heavy fall on the floor, is rapidly recovering.

Mr. and Mrs. Robert Anderson have been visiting at the home of their son, J. M. Anderson.

Mrs. Capt. Cox, of 15 East Fifth street, who has been seriously ill, is rapidly regaining her strength.

Miss Chapman is visiting in Ottumwa, Iowa, and will not return until about the first of September.

A. C. Parsons and family are camping on the Point, and expect to make their home there for a month more.

Mr. and Mrs. Sargent of Methuen, Mass., are at W. A. McGonagle's. Mr. S. returns to the east this week.

H. T. Hyde has left us for Minneapolis, where he has taken a position in Marsh's shoe store, 422 Nicollet avenue.

Dr. Sweeny is recovering the use of his broken limb, and will soon be able to be about his wonted duties.

A. Cole and family, formerly of 224 East First street, have gone to Detroit, Mich., and will remain there permanently.

The Sawyers have removed to the new building, corner of Fifth avenue west and Second street. The new address is 501 West Second.

Mr. Earl Crawford, a recent graduate of Marietta, has joined his brothers in this city, and is at present on the staff of the *Times*.

Mr. Hawkes has been enjoying a visit from his sisters and the Misses Bloxom, of Janesville, and Prof. and Miss Devol, of Devol's Dam, Ohio.

This column makes no attempt to make a complete chronicle of the summer visitors, of whom there are one or more in almost every household.

C. H. Tunis and family have recently come from Fargo where they were connected with Plymouth church. They are living at 125 East Fourth street.

Deacon Chapman was called to Iowa last week to attend the funeral of his sister, who died very suddenly. He has the sympathy of the church in this sorrow.

Mr. Edward Matthewson, of Flint, Mich., who was a resident of the city some two years ago, has returned and will make this his home for some time at least.

Mrs. Frank Cox, of 125 East Fourth street is a new comer in the city, and has shared the usual experince of new comers in being quite ill before getting acclimated.

Mr. O. S. Davis, the city Librarian, made a trip to Topeka last month, and brought Mrs. Davis with him. They will live at 228 East Third street. Congratulations and best wishes.

George Brower has been seriously ill at his home in Portland, Maine, with in-

M. J. Carpenter would have made an excellent school director, and the principal reason he was not elected, aside from personal friendship for Mr. Daggett, seems to have been the fear that he was too busy a man to fill the place. Better luck next time. Mr. Daggett is also an excellent choice and THE CHURCH NEWS extends its congratulations.

The pulpit will be occupied August 3d by Rev. Dr. Kittredge, of Geneseo, N. Y.; the 10th, by Rev. Gerald Beard, of New Haven, Conn., a recent graduate of Yale Seminary; the 24th, by Rev. Samuel Anderson of Westminster church, Toledo, and brother of our church clerk. No appointment for the 17th has been yet made, but the church will doubtless be open.

Miss Lilian Storey had a fall down an unused elevator shaft in the building occupied by her father's museum, and was badly bruised, but not permanently injured, and will soon be out again. Mr. Storey, by the way, is a skilled taxidermist, and has accumulated a collection of birds and animals well worth the seeing, and which more than repays for the small admittance fee required.

The pastor left for Maine the evening of the 28th. He spends his vacation at Squirrel Island, on the Maine coast, and at New Haven and Woodbury, Conn. As usual, at the end of a year's work, there are so many things planned and hoped for that have not been accomplished, that it seems hardly right to leave. But there is a limit to strength and endurance, and time taken for needed rest is time saved in the long run. The thing most to be regretted is the long list of calls which must be left unmade, but which it is hoped to finish out in September.

The pastor has received a very interesting letter from Miss Bessie Chant, who is visiting in England at Yeovil, in Somerset. Among other things, she writes: "This town is one of the oldest in England, dating, it is supposed, from the time of the Romans. Everything is novel to me. Nothing is done as we do it. It seems as though I had stepped back fifty years at least. Grandpa's house is quite antique: stone floors and fireplaces, and in my room the furniture is at least a hundred years old. And then to go to bed by the light of a candle seems so odd. But I enjoy it ever so much, it is such a change. The country is very beautiful now and we can take long walks through the lanes and pick honeysuckles and dogroses from the hedges. The cukoo is still to be heard but the nightingales do not sing till later. I have been much interested in an old bible of my grandfather's, over three hundred years old. There are a number of inscriptions in it dated in the sixteenth century; one of them a charm to exorcise the devil. It is called the "Breeches Bible." I am enjoying every minute of the time, either in the house hunting for antiquities in the attic or poring over musty books, or out for walks and rides in the country. One must have a grandfather and grandmother in England to appreciate it. Later I expect to go to the coast, and on the 27th of August I expect to sail for New York, which will bring me to Duluth about two weeks later."

Man's life means tender teens, teachable twenties, tireless thirties, fiery forties, forcible fifties, serious sixties, sacred seventies, aching eighties, shortening breath, death, the sod, God!—*Joseph Cook.*

abideth alone; but if it die, it beareth much fruit'!"

A young man who goes with his lovely bride to North China—a look into each of whose faces reveals the fact that some of our choicest sons and daughters are happily of this consecrated number—said, "We go to take the Bible to the heathen; we may not be able to preach very well, but we may with God's help, interpret His blessed Word; we are embassadors for Christ."

And so, one after another of this beautiful circle of men and women who have laid their hearts and lives on God's altar, stood up to declare their noble intention regarding their future life work. Could there be a more inspiring sight! May we grant the one thing they ask of us—not our praise, not our admiration, or commendation even, but our prayers! —*Boston Highlands.*

How To Love God.

A woman once said to her pastor: "I do love God very much, but want to love moro; how can I?" "You must become better acquainted with Him," was the reply. "We love those who are worthy of our love in proportion as we become acquainted with them."

"How can I get better acquainted?" she asked. "Study the Bible more," he said. God speaks to you, reveals Himself to you, in the Bible. Read in the New Testament the life of Jesus, and imagine you had been with Him as John and Peter and Mary were—and pray more. Tell Him all your joys and troubles and needs. He will answer you, and every answer will draw you closer and closer to Him. Then try to please Him in every thing you do and say. We always love those whom we try to please. Love makes us wish to please the Lord, and love rewards us when we have done it."

The woman followed these rules, simple as they were, and her love to God grew and spread all through her heart.

It made her very happy, so that all who knew her said: "What a bright, cheerful person she is! I don't believe she ever has any trouble." And yet she did have a great deal trouble, but the love of God so filled her heart that it seemed like wings to lift her up above it all. If she had been asked if she had any trouble, she would have smiled and said: "I don't believe I have; the minute it comes Jesus takes it all away."

"Love is of God; and every one that loveth is born of God, and knoweth God." "He that dwelleth in love, dwelleth in God, and God in him."

The very essence of our religion is love. The love of God shed abroad in the heart by the Holy Ghost brightens life and prepares for death. Love is the atmosphere of heaven, and none can be admitted there who have not first learned to love.

"Teach us, Lord, at length to love." —*Word and Work.*

The Ministry of Suffering.

I remember knowing in the first year of my ministry, a woman who then for fourteen years had not walked a step. She sat in her chair unable to lift hand or foot. Nearly every joint of her body was drawn, and she suffered excruciating pain continually, with no relief day or night. Yet I never knew such patience, such sweet, uncomplaining quietness. Her face shown as if it were transfigured by the outshining of a holy soul within. I remember her today through these twenty years as a parish-

ing upon his conscience than any oath he can assume for the discharge of his duties. He will believe that the common schools are "godless," and that it is his duty to carry out decrees expressed at the council of the church held at Baltimore, in establishing throughout the state of California parochial schools, to the sacrifice of our common-school system; after this, the division of school moneys follows, and the American system of common schools is naturally destroyed. All of this results because Mr. James V. Coleman is a good and loyal Roman Catholic. If he will answer, and deny these propositions as laid down here, we will give the use of our columns for his answer.

Whether a good Catholic could be a loyal subject of the Queen of England, was the subject of a learned controversy, in which Gladstone, Cardinal Newman, the Duke of Norfolk, and the Earl de Grey and Ripon once took part, with many other eminent Protestants and Roman Catholics, and though different opinions were expressed, no agreement was reached. The man who accepts as final, the conclusion of questions involving faith and morals from an infallible spiritual authority, can not be the loyal governor of a state, or submit himself to the constitution of the general government, or subject his conscience to the binding force of laws.

He Was a Christian.

A Chinaman applied for the position of cook in a family in a Western city. The lady of the house and most of her family are members of a fashionable church, and the Chinaman was questioned closely: "Do you drink whiskey?" "No," said he; "I Clistian man." "Do you play cards?" "No; I Clistian man." He was employed, and gave great satisfaction. He did his work well, was honest, upright and respectful. After some weeks the lady gave a "progressive euchre" party, and had wines at the table. John Chinaman was called upon to serve the party, and did so with grace and acceptability. But the next morning he waited on the lady, and said he wanted to quit work. "Why, what is the matter?" she inquired. John answered: "I Clistian man; I tole you so before, no heathen. No workee for Melican heathen!"

No one would say that a holiday spent out of the profits of a theft was rationally spent. We think it time to say distinctly that Sunday recreation and the desecration of the Lord's day are different things, and recreation purchased by impiety is not rational. We sympathize deeply with the laboring thousands who find in Sunday their only holiday, but it should be clearly understood that the first day of the week is not only a holiday but a holy day. Sunday has its religious duties, and these must be observed if the individual, the deity, the nation, are to flourish soundly and permanently.—*Churchman.*

Topics and Leaders.

Following are the topics and leaders for the young people's meeting for Aug. of the First M. E. Church:

August 12—Subject: "The Good Shepherd." Twenty third Psalm; leader, Miss Christy Williams.

August 19—Subject: "Christ, the Door Through Which We Enter," John, 10:1-19; leader, C. K. Butters.

August 26—Subject: "The Lord, Our Dwelling Place," Ninetieth Psalm; leader, Miss Edith Scovell.

September 2—Subject: "Eternal Life," John, 17:3-10; leader, B. Johnson.

Like a cat he climbed and flew across the fence, and was in the burning room in too short a time to count.

He caught the child as she swayed above the burning oil, dragged her from the table, through the door, and down the stairs to the outer air. They passed an open door, through which he saw the poor, struggling mother, rolled in blankets on the floor; but he did not stop.

Holding fast to his half-fainting little charge, he ran against a policeman at the street corner. His small power of speech had quite left him, but he bethouget him of his precious ticket. He pulled it from under his hat, pointed to the picture of fire, and ran back to the aliey he had left. In a moment the alarm was given.

As the engine and fire wagons thundered through the streets, Bothered Johnny sat upon a door-step, a strange figure, his arm around a sobbing little girl. She held in her hand his valued but now dirty Sunday School card. He did not hear her wail:

"I dave 'oo a tlean one, and 'oo didn't say sank 'oo."

He did not want to give her up when friends found her, and he followed the ambulance that took away her mother till he was left far behind.

The next day, he did notknow whether to be pleased or frighthed when he was taken to the hospital, and down a long ward of white cots, to the mother's bedside. He felt more at home when he found his little friend Nanny sitting there. She put up her face to kiss him, and gave him an orange.

Her mother could not understand his thick speech, nor could he hear how she thanked him for saving her darling. He put up his hand with a shamed face to his ear and shook his head. The mother's eyes filled with tears. As she stroked the lonely orphan boy's hand, she spoke of him to the doctor and nurse standing by her cot.

In the mission chapel next Sunday, the infant-class teacher printed on the blackboard the text, "She hath done what she could," and told the story of Nanny's rescue by Bothered Johnny.

"She showed how Nanny's one little deed of kindness had saved her life. And she added:

"Not only that. A housefull of people was saved by the alarm of that little ticket. And that is not the end of its mission either. The hospital doctors will cure Johnny's deafness. It will soon be hard to find him by his old name of Bothered Johnny. And his courage has raised for him kind and helpful friends. Don't forget he, too, did what he could-"—*Sunday School Times.*

Little Things.

A serpent's fang is a little thing, but death is its victory.

A baby is a wee little thing, but a constable was once a baby.

A tongue is a little thing, but it fills the universe with trouble.

A cross word is a little thing, but it is what stirs up the elephant.

An orange-peel on the sidewalk is a little thing, but it has upset many a giant.

A word is a little thing, but one word has been many a man's destiny for good or for evil.

The acorn is a little thing, but the black bear and his family live in the oak that spring from it.—*Advance.*

The Wheel of Willegis.

[From the German of August Kopisch, by T. H. Dobbs, D. D., in the Guardian.]

"*Willegis, Willegis*
Bende unde eenerlei!"
It grieved the lords of Mainz full sore
That Willegis the mitre wore,
He was a wagoner's son;
And so, for fun,
The nobles scribbled, o'er and o'er,
Rude cartwheels on the bishop's door.
But when he saw it, Willegis
Was not at all displeased at this;
He called an artist, near at hand,
And quickly gave him this command:
"On every door you see,
I pray you, paint for me
A wh-el of silver in a field
Of crimson—his shall be my shield;
And let the proud escutcheon bear
This motto, writ in letters fair:
"*Willegis, Willegis,*
Bethink thee whence thy coming is!"
'Tis said that on that very day
The nobles wiped their scrawls away:
They learned a lesson then.
To honor bones men.
And later bishops there
In their escutcheon bear,
From that day unto this,
The wheel of Willegis

THE AROMATIC CLOVE.

Sweet-Smelling Industry of Zanzibar and Pemba Island.

The man who goes out between acts and comes back with a clove between his teeth should be interested in knowing where his disinfectant comes from. Zanzibar and the neighboring island of Pemba furnish the world with the bulk of the supply, about 13,000,000 pounds a year. Consul Pratt, in a report just received at the State department, says the clove tree was first introduced into Zanzibar by Sultan Seyed Said bin Sultan, in the year 1830. since which time its cultivation has gradually extended, until it is now the chief industry of the islands.

The industry received a check in 1872, the date of the great hurricane. At least nine-tenths of the trees were destroyed at that time, so the larger part of those now standing are of new growth.

A peculiarity of the clove tree is that every part is aromatic, but the greatest strength is found in the bud, which is the "clove" of commerce. The finest quality of cloves is dark brown in color, with full, perfect, heads, free from moisture.

In the cultivation of the clove the first thing to be done is the starting of the shoot. The seeds are planted in trenches, and are kept watered until after sprouting. In the course of forty days the shoots appear above the ground. They are carefully watered and looked after for the space of two years, when they should be about three feet in height. They are then transplanted, being set about forty feet apart, and kept watered till they become well rooted. From this time on the young trees require only ordinary care, though the best results are obtained when the ground about the trees is well worked over and kept free from weeds.

The growth of the tree is very slow, and five or six years are required for it to come into bearing, at which time it is about the size of an ordinary pear tree, as is usually very shapely. Is is a pretty sight to see a young plantation just coming into bearing, the leaves, of various shades of green tinged with red, serve to set off the clusters of dull red clove buds.

going to bed, but all the stories told them should be soothing, pleasing, gentle, and such as may lead them in their dreams into green pastures and by still waters.

Coals of Fire.

What is the object of "coals of fire?" Settle this question satisfactorily and in the light of the Bible teaching, and you won't be utterly and totally discouraged when your enemy does not acknowledge at once that they burn. For their use is subjective, not objective, and the point at issue is your own self-control and self-respect, far more than the gaining of your point. The Journal of Education treats the question fairly thus:

"'What is the use of heaping coals of fire through acts of kindness upon people who will abuse you all the more because you will not retaliate, when you know they are so cowardly that if you punish them they will keep their place ever after?' has been recently asked.

"These are just the kind of people for whom the proverb was intended. It is not to be supposed that uniform kindness, courtesy, and justice will quiet the temper, tongue or pen of a jealous enemy; it is known that he will, on the contrary, be emboldened to say and do baser things continually. You do not care for him; what you care for is the opinion of the public regarding your attitude toward him. If your enemy is manly and genuine, one act of generosity or courtesy will silence him; if without being manly, he is respectable, two or three acts will win him; but if he is an 'imbecile in manliness,' he will do and say worse things because of your manliness. But this cannot do you harm, and will reveal to all that he has more conceit than conscience, and you are exalted by his degradation. The fact that he does not know it, is all the more to your advantage. Your kindness acts as 'coals of fire' when he continues to be jealous, for they burn perpetually, as his demonstration of enmity proves conclusively."—*Golden Rule.*

A Cunning Dog.

A good dog story is always appreciated, because canine sagacity seems inexhaustible in its resources. A Glasgow gentleman owned a very intelligent Newfoundland dog, who accompanied his master wherever he went, and was his inseparable companion in his visits and to church. One evening the gentleman went to visit a neighbor. The dog attended him. It was quite late when the gentleman started for home, and, to his surprise the dog could not be found.

After the family had retired there was a great noise in the kitchen. It was supposed that burglars were robbing the house. Soon there was a crash and a smash like the breaking of a window, and then all was still. The morning revealed the mystery. The dog had fallen asleep under the table. He had realized that his master had gone home, and the noise heard was the attempt of the dog to make his escape. As there was no other way to get out the sagacious animal went through the window, taking the glass and frame with him.

It was a long time before his master visited that house again. When he did his dog accompanied him, and the animal found his way through the open

sings the hope that in time of old age we may find one face at our fireside whom we loved when we were young; but I would say: Far rather than this, but I would say: Far rather than this, God grant that we may find Him there in the throne of our darkened life! Then all else will seem like dross. When a man has nothing more to lose, when his hopes are all beyond the grave, when we listen without terror to the ebbings and flowings of the tide of life and the rush of its storms—then, after the night, to us the day will come back, and after the tempest a great calm. We know then it is God's work, and that God loves us better than we can love ourselves. We know then that all our life is guided by Him, so that we find consolation and contentment; and if we have those two things with us—consolation in all sorrows and contentment in any loss—we have the richest blessings that God can give us.—*Archdeacon Farrar.*

We are certainly not prone to make wild charges against the Roman Catholic church or its members. Nevertheless it is the fact, and we state it as a fact, that of the members of the corrupt political ring which rules this city (New York), who professes any religion at all, nine-tenths are Roman Catholics. We assert it as a fact that the Roman Catholic church contrives by means of these corrupt men to secure for itself many privileges, much property, and a large annual revenue. We assert it as a fact that the wholesale public robbery committed in this city is not rebuked by preachers of the Roman Catholic church. —*Churchman.*

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No. 7 West First Street,

should be about three feet in height. They are then transplanted, being set about forty feet apart, and kept watered till they become well rooted. From this time on the young trees require only ordinary care, though the best results are obtained when the ground about the trees is well worked over and kept free from weeds.

The growth of the tree is very slow, and five or six years are required for it to come iato bearing, at which time it is about the size of an ordinary pear tree, as is usually very shapely. Is is a pretty sight to see a young plantation just coming into bearing, the leaves, of various shades of green tinged with red, serve to set off the clusters of dull red clove buds.

As soon as the buds are fully formed and assume this reddish color the harvesting commences, and is prosecuted for fully six months at intervals, since the buds do not form simultaneously, but at odd times throughout the period. The limbs of the tree being very brittle, a peculiar four-sided ladder is brought into requisition, and the harvesting proceeds apace.

As fast as collected the buds are spread out in the sun, until they assume a brownish color, when they are put in the store house and are ready for market.

A 10-year-old plantation should produce an average of 20 pounds of cloves to a tree. Trees of 20 years frequently produce upwards of 100 pounds each, worth 10 cents a pound.

The Sultan derives no inconsiderable portion of his revenue from this source, the duty levied placing to the Sultan's credit for the present year nearly, if not quite, $400,000.

Besides the clove buds, the stems are also gathered, and form an article of commerce, commanding about one-fifth of the price of cloves and having about the same percentage of strength. To this circumstance is due the fact that ground clove can frequently be purchased in the home market at a lower price than whole cloves.

For the past 15 years the cultivation of cloves has been the chief occupation of the Arab planters, and had always netted good returns. It seems probable that it will continue to be a profiitable crop, since the consumption of the article appears to keep pace with the inevitable increase of production.

Bed-Time Stories.

A missionary, recently returned from India, was entertaining a group of listeners the other evening; some of them were children. The conversation had turned upon the snakes of India, and she had just finished an account of how snake worshipers appeased the supposed divinity in the corbra before killing it, when Kenneth, a bright boy of seven, with an imperative gesture, exclaimed: "Stop right there! I've got to go to bed in a few minutes!"

The whole gist of what we have to say about bed stories is in that exclamation. Of course, the boy's vivid imagination would paint on the darkness of his bedchamber as a background the pictures portrayed by the missionary, and the snakes would come wiggling and perhaps stinging as they came; and he would see the victims swell up and die. Worst of all, the frightful panorama might repeat itself in his dreams (as in fact, it did not, for he was a healthful boy and full of out-door vigor).

It takes even grown people, supposed to be posted about such things, a long while to learn that for some time before going to bed the engine of the brain should begin to "slow down" and the "coppers" to cool a little. The arteries of the brain should be allowed to carry less blood, and whatever stimulates them to activity should be avoided. Especially is this the case with children. Take a little child in your arms and croon it to sleep. You may know when it is just "dropping off" by its becoming warm all over. The blood is diffusing itself evenly throughout the body, the brain is at rest, and no longer filled with surging currents of blood. A good hearty frolic is good for children before

surprise the dog...

After the family had retired there was a great noise in the kitchen. It was supposed that burglars were robbing the house. Soon there was a crash and a smash like the breaking of a window, and then all was still. The morning revealed the mystery. The dog had fallen asleep under the table. He had realized that his master had gone home, and the noise heard was the attempt of the dog to make his escape. As there was no other way to get out the sagacious animal went through the window, taking the glass and frame with him.

It was a long time before his master visited that house again. When he did his dog accompanied him, and the animal found his way through the open door of the kitchen to his old hiding-place under the table. When the master was about to start for home neither his hat nor cane could be found. After a long search the dog was discovered fast asleep under tha table; one paw was on his master's hat, the other resting on his stick. How the dog obtained possession of those articles no one could tell. He remembered his last visit to the place, and how scurvily he had been treated. The sagacious creature resolved not to be left behind next time. He knew that his master could not go home without the hat and stick, and that he would be awakened when the owner got ready to start. His plans were acutely laid, and if he had been human he could not have done better.—*Boston Budget.*

A Good Name.

A young man does not always find it easy to get on in the world without education, or family influence, or personal friends, or property, or health; but he will find in the long run that it is far easier for him to make his wsy among men without any or all of these advantages than to make substantial progress in the world without the reputation of a good character, even though he has all these other possessions. Character stands for something everywhere in spite of its frequent slightings. Men who are themselves lacking in a good character appreciate and value it in others. A band of robbers would want an honest treasurer.

The young man whose word cannot be believed, whose honesty is not above suspicion, and whose personal life is not what it ought to be, is not the young man that the business world has open places for. He may have health and wealth, and family position, and a host of friends, but if he is without character he is at a disadvantage in every position in life. When a young man who has lost his good name makes an honest effort to recover it he finds that his way upward is a hard one—a great deal harder, in spite of all other helps, than it would have been if he had made a right start without these helps. Friends are comparatively powerless in their efforts to win confidence for one who has proved himself unworthy of it on former occasions. Then it is that the young man is likely to realize as never before that "a good name is rather to be chosen than great riches," even in a worldly investment. Because it is so hard to get on without a good name, or to regain it when once surrendered, every young man who has that possession ought to count it above price, and to have a care lest he lose it.—*Sunday-School Times.*

My Strength.

Be our days many, or be they few, from any burden which God may see fit to lay upon us our life may gain not only contentment, but grandeur and nobleness.

My strength during all my life has been precisely this—that I have no choice. During the last thirty-six years God has twelve times changed my home and fifteen times changed my work. I have scarcely done what I myself would have chosen. The support of my life is to know that I am doing what God wishes, and not what I wish myself. My brethren, the best thing often wheih could happen to a man is to be thwarted in his favorite hopes. The old song

Drawing Room and Colonist Sleepers via the **Northern Pacific Railroad** between **Chicago** and **Portland, Ore.**
Convenient Trains to and from Eastern Western, Northern and Central Wisconsin points affording unequaled service to and from **Waukesha, Fond du lac. Oshkosh, Neeuah, Menasha, Chippewa Falls, Eau Claire, Hurley, Wis.,** and **Iron-wood** and **Bessemer, Mich.**

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The Northern Pacific owns and operates 621 miles, or 56 per cent of the railroad mileage of Washington its main line extending from the Idaho line via Spokane Falls, Cheney, Sprague Yakima and Ellensburg, through the center of the Territory to Tacoma and Seattle, and from Tacoma to Portland. No other trans-continental through rail line reaches any portion of Washington Territory. Ten days stop over privilege are given on Northern Pacific second class ticket at Spokane Falls and all points west, thus affording intending settlers an excellent opportunity to see the entire Territory without incurring the expense of paying local fares from point to point.

The Northern Pacific is the shortest route from St. Paul to Tacoma by 207 miles; to Seattle by 177 miles, and to Portland by 324 miles—time correspondingly shorter, varying from one to two days, according to destination. No other line from St. Paul or Minneapolis runs through passenger cars of any kind into Idaho, Oregon or Washington.

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Send for illustrated pamphlets, maps and books giving you valuable information in reference to the country traversed by this great line from St. Paul, Minneapolis, Duluth and Ashland to Portland, Oregon, and Tacoma and eattle, Washington Territory, and enclose stamps for the new 1889 Rand McNally County Map of Washington Territory, printed in colors.

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ST. LOUIS, KANSAS CITY,
Pacific Coast Points, and all points East South and West.

Buffet Parlor Cars.
Buffet Sleeping Cars.

SOUTH BOUND.

	EX. SUNDAY.	DAILY.
Lv. *Duluth	12:20 p. m.	10:45 p. m.
Ar. Minneapolis	5:50 p. m.	6:40 a. m.
Ar. St. Paul	6:20 p. m.	7:10 a. m.
Ar. Chicago	9:30 a. m.	10:00 p. m.
Ar. St. Louis	5:05 p. m.	9:20 a. m.
Ar. Kansas City	4:45 p. m.	8:45 a. m.

*Dinner served.

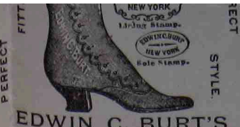
NORTH BOUND.

	EX. SUNDAY.	DAILY.
Lv. *St. Paul	4:00 p. m	10:30 p. m.
Lv. Minneapolis	4:20 p. m.	11:15 p. m.
Ar. Duluth	10:00 p. m.	7:30 a. m.

*Supper served.
Sleeping cars ready for occupancy at 9 p. m.

C. J. O'DONNELL,
City Passenger and Ticket Agent,
428 W. Superior St., Spalding House Block.
Depot Cor. Sixth Ave. W. and Michigan St.

MUELLER BROS.,
Merchant Tailors,
27 West Superior St.



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Opposite Board of Trade.

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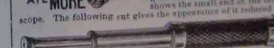
17 FIRST AVENUE WEST,

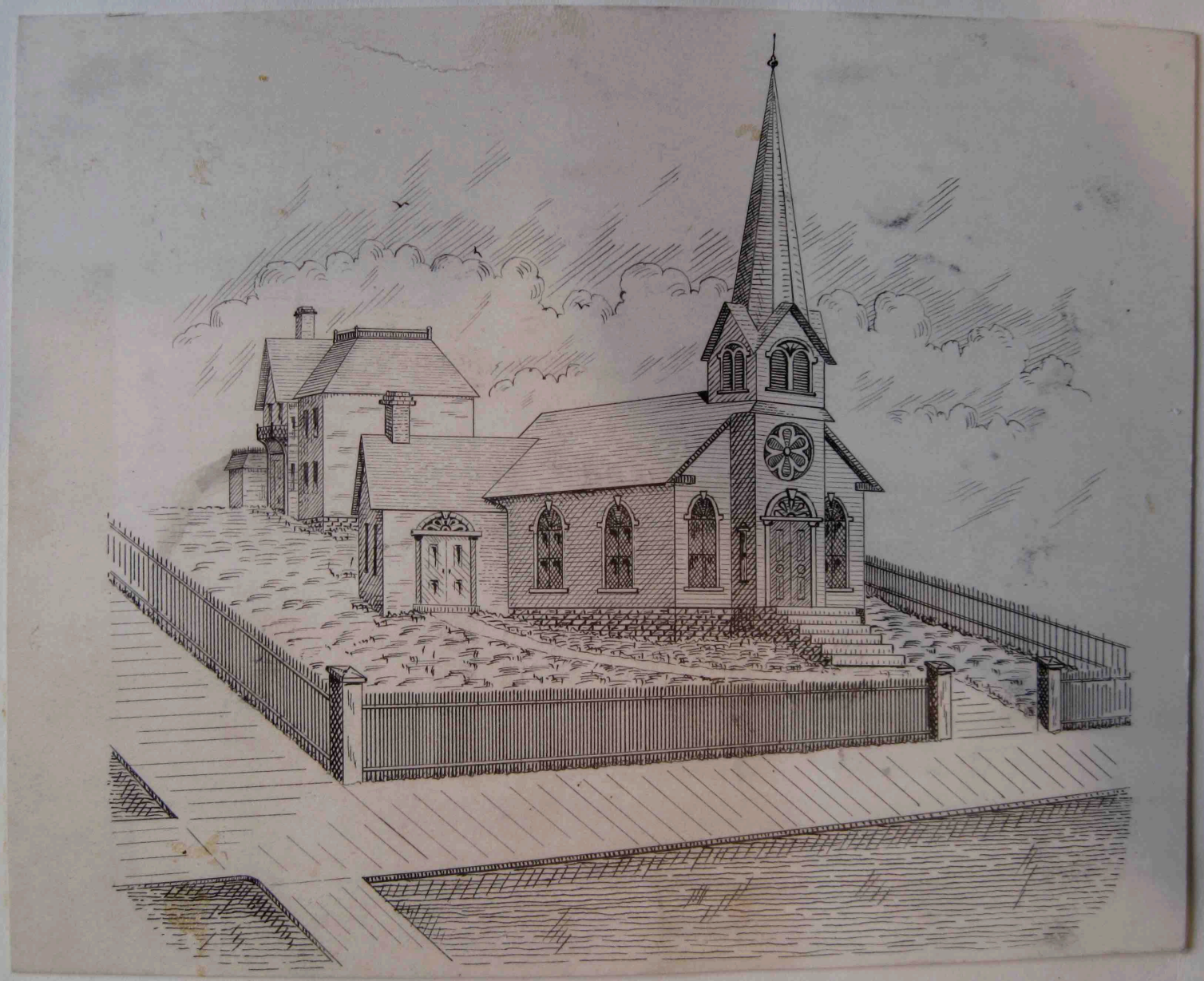
One of the BEST Telescopes in the world. FREE. Our facilities are unequaled, and to introduce our superior goods we will send FREE to ONE PERSON in each locality, as above. Only those who write to us at once can make sure of the chance. All you have to do in return is to show our goods to those who call—your neighbors and those around you. The beginning of this advertisement shows the small end of the telescope. The following cut gives the appearance of it reduced to



about the fiftieth part of its bulk. It is a grand, double size telescope, as large as is easy to carry. We will also show you how you can make from $3 to $10 a day at least, from the start, without experience. Better write at once. We pay all express charges. Address, H. HALLETT & CO., Box 880, PORTLAND, MAINE.

OUR NEW $85 Solid Gold Watch FREE. Worth $100.00. Best $85 watch in the world. Perfect timekeeper. Warranted heavy, SOLID GOLD hunting cases. Both ladies' and gent's sizes, with works and cases of equal value. ONE PERSON in each locality can secure one free, together with our large and valuable line of Household Samples. These samples, as well as the watch, are free. All the work you need do is to show what we send you to those who call—your friends and neighbors and those about you—that always results in valuable trade for us, which holds for years when once started, and thus we are repaid. We pay all express, freight, etc. After you know all, if you would like to go to work for us, you can earn from $20 to $60 per week and upwards. Address, Stinson & Co., Box 812, Portland, Maine.

First Edifice and Parsonage – Erected 1871
N. E. Corner of E. 2nd St and 1st Av. E.



First Edifice and Parsonage – Erected 1871
N.E. Corner of E. 2nd St and 1st Av. E.

DULUTH DAILY NEWS.

178. MONDAY MORNING, NOVEMBER 28, 1887.

THE FATEFUL DAY

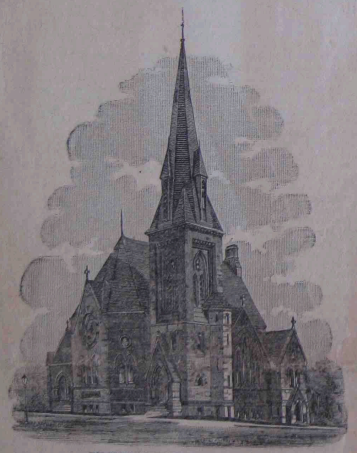
Another Visitation from the Destructive Fire Fiend on a Well-Remembered Anniversary.

A NEW CHURCH IN ASHES

The Magnificent Edifice of the Pilgrim Congregational Church Destroyed.

The Fire Fiend's Work.

November 27 will ever be remembered by the Duluthians as a date upon which have occurred two memorable fires. One year ago yesterday the great elevator fire came, in which hundreds of thousands of dollars went up in smoke, and, saddest of all, two young, bright lives went out into eternity. It was this last feature of that awful catastrophe which had left in the minds of all a tinge of sorrow, and to many minds yesterday came the thought, "One year ago tonight occurred the ever-to-be-remembered elevator fire." And when yesterday the fire bell's dreaded sound announced the presence again in our midst of the insatiable fiend who comes but to destroy, the minds of all reverted to the sad scenes and incidents of that day, one year ago, when sorrow, like a dark pall, cast its shadow over all the community, and it was with an especial feeling of dread that all hastened to the scene of yesterday's conflagration.



PILGRIM CONGREGATIONAL CHURCH.

The alarm was struck from box 42, the central hose house, at 4:30 o'clock yesterday afternoon. A boy named Popp had brought in the report that the new Congregational church building was on fire. It is a fact worthy of note, with credit to the informant, that this same boy was the wide awake individual who conveyed intelligence of the fire in the Presbyterian church some months ago. The Presbyterian edifice was saved. And it will never be believed by most of those present before water was turned on that the Congregational structure should not have been saved under ordinarily favorable circumstances.

Smoke in as heavy clouds as the aperture would permit, and in folds of inky blackness, poured out of the building from foundation stones to the tip of the spire; while from the top of the tall chimney the first tongue of flame appeared to the anxious multitude of observers concerned in the fate of the church. Directly, like a thin knife blade, the fire cut through the roofing, slipping out between the slate shingles—even as the black volumes pouring from windows and doors showed their red hearts, which speedily were to swell to the original size of these densely dark clouds. A tremendous force was heaving within the great structure. Those belching blasts, the overwhelming volumes, that endless belt of smoke—as the effect from different parts of the building might suggest the description—each and all showed an awful power, against which it would seem the resistance possible to be offered must be insufficient. When, at 5:15 o'clock, the frame work of the elegant rose window in the center of the front gable burst from its place with the sound like a cannon shot, and a volume of flame the diameter of the orifice poured forth with a noise like that heralding and accompanying a cyclone's fury—then, indeed, it became apparent to everyone that all hope of saving the noble building must be abandoned. The awful grandeur of the scene as the rose window went out cannot be pictured by words, but it may be ventured with all confidence that it was photographed in the mind of every observer so that it will often be recalled with startling vividness. The idea of a fire fiend and monster of flame could not help recur to the beholder as the demon growled and shot that huge red tongue of flame straight out not less than one hundred feet—almost scorching spectators on the raised playground of Washington school, and driving hundreds swiftly from before the hot breath that came with it. The streams of water looked ridiculously weak and ineffective as they were thrown into contrast with this great stream of fire.

Almost simultaneously with the outburst from the rose window the barrier of smoke fell before the forces of flame behind it, and every window on the avenue side was ablaze. Ten minutes later a pretty sight drew the dutifully to see the steeple fall. Pieces that looked like lath up in the mechanism of the spire dropped to the ground like logs as they burned away. These and the slate roofing dropped upon the wires, sending in renewed and vexing fire alarms. The fire was cutting away the spire's support near its base, flames meantimes creeping almost to the pinacle's top. And these climbing flames were singularly beautiful as they struck the metalic supports, a bright blue line being produced centering the line of blaze as accurately as a pencil's lead marks the heart of the stick. While doubtless many were observing this wonderfully beautiful feature, the steeple began to turn from left to right, as it was observed from the Washington grounds. Half way around the spire's supports had been twisted off, and it dropped with a terrific crash inside the walls. The dismantled tower upon which the spire had rested was thenceforward for some moments the center of interest. A furious fire was raging up and down its perpendicular length, a peculiar feature being the sputtering sound as if from minor explosions swiftly succeeding each other. The heat proceeding from it seemed as fierce as from molten metal, and the duration of the blaze in these limits was protracted remarkably. Gradually the flames subsided, and when it had fallen completely away, nothing was left of the new Pilgrim Congregational church edifice save the four stone walls.

THE BUILDING.

As shown in the accompanying illustration, Pilgrim Congregational church was a handsome and imposing structure. Its size was 85x90 feet, and its architecture modern with Gothic effects predominating. The foundation is of native granite, and the walls of Mantorville stone, ornamented with Duluth red sandstone. The effect of this combination was at once unique and beautiful, and aided in heightening and beautifying the architectural effect. In the gable at the north end was a septifoil rose window. It was through this window that the pent-up flames burst through with volcanic fury when they could no longer be restrained. At the corner the steeple towered to a height of 140 feet. The entrances to the building were through large doors placed at the corners, which opened into commodious vestibules, thence into the auditorium. The floor of the main auditorium was made on an incline, and the seats arranged in the form of an arc, a combination calculated to bring every pew within easy sight and sound of the pulpit. The basement, upon the walls of which the plastering was drying, was to have been one of the important features of the building. Here was the home of the Sabbath School, "the nursery of the church." Here, also, were to be held the prayer meetings, business meetings and "socials" of the church. A large lecture room 36x60 feet, occupied the center of the basement, so arranged that large rooms could be divided off by the use of rolling blinds. Class rooms, parlors the library and a large kitchen were in the basement. The whole structure was to have been heated by steam.

Messrs. Grant & Noonan, the contractors, have spared no pains in the building of the structure, and if upon the construction of the walls depends their being sound, they will be used in the building still.

A Bursted Hydrant.

It is said that the hydrant nearest the scene of the fire has been out of working order for the past month, having bursted

THE FATEFUL DAY.

Continued from first page.

fire had caught evidently from the stove, but how, he could not surmise. In answer to questions he stated that when he arrived there he could have put out the fire with a few pails of water, if he had had them, as it had only caught a little in the lathing.

He had $15,000 insurance on the building and had already received $20,000 from the church committee on estimates of work done that had been submitted by him. He judged that the structure was worth $28,000 as it stood. The value of the walls after the fire could only be determined after a thorough examination. He did not apprehend that they were badly damaged, as the inside wall was of the Fond du Lac brown stone, which would stand almost anything, and the outside wall was not a regular limestone and would stand fire much better than a limestone. When asked as to whether he would go to work on it this winter, he said that it would depend upon the church society's action in the matter. He really had no idea as to how much the loss would be.

Remarks by the Pastor.

A large number of people were present at last night's service at the Pilgrim Congregationel church. After the anthem had been sung, Rev. E. M. Noyes, the pastor, arose and said: "You expected some statement from me tonight regarding our loss by fire. Nothing as yet can be told until an examination of the building is made. There is doubtless some special providence in this occurrence. We expected to accomplish so much by a certain time, but God knows what is best. It reminds me of the case of a certain church in Detroit. They had an elegant building in which they worshipped, but they were not doing the right work. Finally it culminated in the holding of special meetings in which they tried to find the way towards doing better. They prayed, and while they prayed, the fire was burning in another part of the building, although they didn't know it. They were compelled to worship in another structure, and reached people that they couldn't before. We cannot see how the hand of providence is in this, but God is undoubtedly doing His work." The speaker then took as his text the tenth verse of the fifteenth chapter of St. Luke, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Inspired Comfort.

To the Editor of The News.

As I looked at the great cloud of darkness that hung over the building in which had already centered so many hopes, I was reminded of an occurrence connected with the burning, at the time of the great conflagration, of the New England Congregational church in Chicago. So cheering is it, I will relate it. It sums that among the debris was found a little scrap of paper which proved to be the only remaining fragment of a Bible, the only legible portion being the following, from 2 Cor., V; 1:

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal, in the heavens.

They read like words of inspired comfort to those who looked with sorrow on the blackened ruins. C. C. SALTER.

Resolutions of Sympathy.

At the evening service of the First Baptist church the following resolutions were offered by H. H. Hanford, seconded by Z. D. Scott, and unanimously adopted by the congregation:

Resolved, That we, the members of the First Baptist church and congregation, in view of the great misfortune that has befallen our brethren of the Pilgrim Congregational church of this city, do hereby express our hearty sympathy, and shall hope and pray that what seems to be a great calamity may in God's providence be overruled to the advantage of our sister church and the furtherance of our common cause.

Losses and Insurance.

It is estimated by Contractor Noonan that the building at 3:30 yesterday afternoon was worth $28,000. His firm had received from the church building committe $20,000. Insurance to the amount of $15,000, in favor of Grant & Noonan "and the trustees of the Congregational church, as their interests may appear," was carried on the structure. Of this

Marvin & Hawkes held—

Phœnix of London	$3,000
Springfield Fire & Marine	2 000
St. Paul Fire & Marine	2,000
City of London	2,000
Fireman's Fund, San Francisco	2,000

And Bohen, Jamieson & Bohen—

Continental of New York	$4,000

Notes.

A stream of only fifteen feet could be obtained at first.

It was the intention of the church to use the basement on Christmas day.

Seven thousand dollars of the insurance had been placed during the past week.

Everybody had a word of regret that one of the finest ornaments to Duluth should be destroyed.

Many comments were made on the coincidence that just one year from last night the elevators were burned.

"Look out for many more fires during the winter," said an onlooker "and a poor water service with which to check them."

Rev. C. C. Salter, the first pastor of the church, was present and watched the work of the flames with deepest sorrow.

A singular coincidence was noted at last night's fire. At 5:12 the fire broke through the roof, at 5:22 the cornice fell and at 5:32 the tower fell.

The firemen were lond in their praise of McKee, who runs "The Market," at 9 East Superior street. That gentleman saw what the emergency required and sent seven gallons of his excellent "one minute coffee."

Sergeant McLaughlin deserves special credit for the manner in which he managed the crowd.

All, or nearly all, of the inmates of the boarding houses between the fire and First avenue east packed up their effects.

The houses played upon by the fire department and saved present a fine appearance this morning, covered with ice.

Rev. E. M. Noyes was among the first two or three to go inside the burning building. He says that a few pailsful of water would have put the fire out.

Four streams were played upon the fire. Besides the hydrants elsewhere mentioned, those on Lake avenue, corners of First and Third streets were used.

Fully 3,000 people covered the school grounds and streets. When the great volumes of fire poured out of the rose window, a grand rush was made for a safer position.

As usual on such occasions, there were many who were foolhardy enough to stand in very close proximity to the burning building. On one occasion some came near being hit by falling debris.

Mrs. Van Baalen, residing next east of the church, was nearly distracted by the danger that threatened her home. She could not at first be induced to leave the house, and was at last almost carried out and to the Hotel Argyle, where she fainted away. This house, which was occupied by two families, is the property of Judge Stearns. The fire department did good service in saving this and other surrounding property.

..ble conditions of the water service, and reasonable promptness on the part of the fire department. The fact that the condition of the water service was not favorable will be remembered as the accounting explanation of the church's destruction. The nearest hydrant, and of course eminently the best one, was located at the corner of Second street and Lake avenue. Connection was quickly made with this hydrant, but it was found inoperative, frozen up. A second alarm was amediately rounded, bringing out the Rice's Point company. Meantime the Central station hose was connected with the hydrant at First avenue east, and here a new trouble delayed operations. The supply of hose on the reel was insufficient to reach the building with an effective stream, and an additional quantity was required to be obtained from the house. All this occasioned delay, and when the first stream went in at a rear window on the avenue corner the fire had secured quite an advantageous headway, especially since doors had been opened before streams could be driven through them. If the fire had possibly slumbered all day long, as rumors circulated widely were calculated to lead hearers to believe, it slumbered no longer, the draft having been turned on.

If signs of fire had been observed long before the alarm was turned in they had evidently been quite indistinct and uncertain, else they would have been taken account of earlier in the day. But, after this alarm had been struck, the evidences of the destroying element rapidly became more and more

comments of the multitude that witnessed the fire. The flames were issuing from between the slats of the spire windows in such a way as to present the effect of ribbons or shavings of fire, curling off from unseen spools or a series of planes adjusted one above the other.

The remarkable power of a persistent stream of water was shown at about this time. The ridiculous stream was kept pouring into the large window, or as nearly that as was possible, and after a little its effect was appreciable. The flame retired, its place being taken, however, by a huge volume of stifling smoke, almost as inapproachable as the blaze itself.

Like a once baffled monster, determined yet to succeed, the fire again made a bold advance and did tremendous execution As lifted upon huge shoulders, the upper inside roof corner was lifted up and then dashed down, the impression of a grand force being emphasized again. Up through this opening the flames rolled and leaped as the waves of the sea lash themselves against the breakers in a storm.

Parts of the falling roof dropped outside, and four firemen had a very narrow escape. Two of them—Sullivan, who was holding the nozzle driving a stream in at the front, and Longstreet who was near him, being thrown down, and only escaping by rolling over and over out of the way.

Shortly after the fall of the roof the flames dropped lower, except in the spire, up which it climbed with destructive effect but slowly as it appeared to the spectators who held their ground

...tion leading to the main.

Chief Hathaway said that he had ...fied the Gas & Water company no ... than three times within as many weeks. The serenely appearing Mr. Craig told the reporter that there was no truth to the statement, as he had not even had a hint of the matter. One thing remains indisputable—the hydrant was frozen and was worse than useless, as much valuable time was lost in trying to make it work.

Everyone seemed to think that the Gas & Water company had a great deal that it ought to answer for in the matter.

Said Mayor Sutphin: "Well, what's the use of saying that it's the fault of the Gas & Water company. They own everything in Duluth and are restricted by nothing under heaven."

The Contractor's Statement.

Contractor Noonan, of the firm of Grant & Noonan, Winona, was seen by a News reporter at the building about 7 p. m. He said that he had visited the building a half dozen times during the day, the last not a half hour before the alarm was given. In the auditorium part of the building there was a stove and a "salamander," the former in the northeast corner and the latter in the diagonally opposite corner. The stove was located a good ten feet from the walls. When he was in there last he found three workmen of Mr. Kitchen, who had the contract for plastering, around this stove. Mr. Kitchen kept a man there all day to watch and take care of the stoves and his foreman had been in and out continually. The

Continued on eighth page.

PILGRIM CHURCH CONCERT.

Large Audience and a Program of Much Merit.

The concert at the Congregational church last night was a thorough success in every way. The audience was large, the music was most excellent, and the applause was warm and plenty. The program was an exceptionally fine one, and every number on it was encored enthusiastically. The choir of St. Paul's Episcopal church, under the direction of A. F. M. Custance, gave Kipling's "Recessional," set to most delightful and appropriate music by DeKoven, and it was a very pleasant performance. A. Hoelscher gave a double flute number, consisting of Franz Ries' "Wiegenlied No. 4," and Donizetti's "Non Giova il Sospurar," and he was excellent, as usual. One of the best numbers on the program was Mrs. Knebel's soprano solo, "Oh Wondrous Youth," by Abt, with a flute obligato by Mr. Hoelscher. Mrs. Mandelert's organ solo, Allegretto Scherzando, was very pleasing and was well received. The quartet by Pilgrim church choir, "He That Keepeth Israel," by Schlosser-Brown, with solos by Mrs. Knebel, was a very charming number.

Cyril Tyler sang the tenor solo "Oh, Moon of My Delight," from the Persian Garden, consisting of a recitative and solo. This is his first appearance in concert entertainments since he began to sing once more, though he has been singing in the Pilgrim church choir for some time, and the event was interesting on that account. While his voice is not yet powerful, for he is not allowed to do his utmost as yet, it is very pleasing and sympathetic in quality, and there can be no question that he knows how to use it. The Persian Garden solo was given a very pleasing presentation, and Mr. Tyler was called back twice. Miss Grace Antonio Senior gave a piano solo, Chopin's Polonaise, Op. 53, and she gave it in a very correct, graceful and expressive manner. Miss Julia Donovan's rich voice showed to advantage in Rotoli's "Dost Know," and her performance of the solo added to her popularity. An octet, Woodward's "A Song in the Night," by Mrs. Knebel, Miss Rena Smith, Miss Moody, Miss Calverly, Mr. McDermid, Mr. Jewel, Mr. Mandelert and Mr. Gearhart, with solos by Mrs. Knebel and Mr. Mandelert, was well received. Mrs. J. N. McKindley and Mrs. Albert Hoelscher were the accompanists, and both did very creditable work.

IN MEMORY OF REV. DR. SALTER

Movement to Erect a Monument Meets With the General Favor of the People.

HERALD'S FUND STARTED

Committee of Well Known Citizens Named to Take Charge of the Whole Matter.

The Herald today started a fund for the purpose of erecting a monument in memory of the late Rev. Dr. Salter, the beloved pastor of the Bethel, whose funeral yesterday was the occasion of the most general public demonstration of grief ever seen in this community. The love which was felt for Dr. Salter in life has not been diminished by his departure. Men, women and children of all ages and conditions mourn his death as that of a near and dear friend, and it is in response to the general desire to do something which shall perpetuate his memory in Duluth after the present generation has ceased to exist that The Herald has undertaken the pleasant task of receiving the subscriptions of the people for the erection of a suitable monument. In addition to numerous personal requests to perform this duty, The Herald two days ago received the following letter:

"Duluth, Dec. 21.—To the Editor of The Herald: A number of admirers of the Rev. Dr. Salter, whose death has filled them with inexpressible sadness, are desirous of showing their respect and love for the pastor of the Bethel, who has been such a great power for good in this community for many years, and they have urged me to write to The Herald and suggest that steps be taken to erect a monument to his memory by all the people of Duluth, irrespective of religious beliefs. I am sure that subscriptions for such a purpose would be rapidly contributed by the hundreds of people who knew Dr. Salter but to love him. The labor union of which I am a member is not a large one, but I can safely promise that its members will contribute at least $25 to such a fund. I hope that, as soon as the funeral of Dr. Salter has taken place The Herald will give this movement practical shape and open a subscription list to which the people can contribute large or small amounts, according to their means or desires. It will be necessary, of course, to appoint a committee to take charge of the fund and make arrangements for designing and erecting the monument. The selection of this committee I would leave to The Herald. Yours, UNION LABOR."

In response to the suggestion contained above, The Herald has selected the following committee to take charge of the fund and to carry out the purposes for which it is intended:

JUDGE J. D. ENSIGN,
REV. C. H. PATTON,
BERNARD SILBERSTEIN,
SIMON CLARK,
JOHN H. BAKER.

These gentlemen will fairly represent the professional, business and labor classes of the community. They are all well known, and the people will have full confidence that they will faithfully and will discharge the trust thus imposed upon them. The Herald trusts that they will all accept the trust and will meet as soon as possible and designate one of their number as treasurer, to whom The Herald can turn over the subscriptions received from the people. In order to start the ball rolling, The Herald has contributed $25 to head the list.

Death of Rev. C. C. Salter

In the death of this devoted servant of Christ not Duluth only but the whole Northwest has lost a moral force which cannot easily be estimated. For several years he has been engaged in mission work in Duluth and Superior City, and has won for himself there and wherever he has been known the love and confidence of all his associates. He was a native of Waverly, Ill., was deeply interested in the welfare of Illinois College, Jacksonville, which his father helped to found, although he himself was a graduate of Yale and for a time one of its tutors. Though a man of much culture and refinement and equal to a far more prominent position than he cared to occupy, he loved to work among the poor and to put himself on their level. Never prominent, he was yet one of the best and most useful men of his time and will be sincerely mourned by those whom he served.

MONUMENT TO DR. SALTER

General Desire That One Be Erected by His Friends.

TO REPRESENT ALL CLASSES

BOY'S PENNY OR NICKEL WELCOMEST OF ALL.

In Accordance With the Requests of Many People The News Tribune Opens a Fund For Rearing a Shaft to the Memory of the Good Man That Has Lately Gone to Rest.

Since the death of Dr. Salter there has been frequent expression of wish or suggestion that the affection that that wonderful man of kindness and tenderness created in all hearts might take some form of imperishable demonstration. The thought was not inspired by a desire to be ostentatious, for that would be repugnant to the sweetly modest personality and life of the good man that is gone. Nor has it been suggested as particularly for the benefit of the present generation. The wish is to preserve to the future, not in legend alone but in some form that will outlive life and resist the wearing away of bequests of memory, a knowledge of the good this simple man of God has done, to show that the people that knew him were influenced by his goodness, and to hand posterity some evidence of this as an influence and precept.

Many people have discussed the matter with the management of The News Tribune, and various projects have been suggested to embody the liquidating, as far as material effort may be enabled, the debt that all men that knew Dr. Salter feel that they owe his memory for the knowing. By almost coincidence, consideration seems to have hit on a monument to the memory of the doctor—a monument reared with the love his townspeople bore him in life and the sacred reverence that is now done his memory. The upshot of the matter was that The News Tribune was urged to act as the agent to receive the contributions of the people for this purpose. So urgent has been the request, and so representative has it been of all classes that cherish Dr. Salter's memory as one of their dearest treasures, that The News Tribune has decided to accept the trust without waiting for formal or organized action.

In pursuance of this conclusion, The News Tribune last night opened a fund for erecting a monument to the memory of Dr. Salter in accordance with plans or ideas of a committee hereafter to be selected, by placing $25 in the same as a starting point. The wish of the originators of the idea is that the monument shall represent a composite of the offerings of all the people in amounts from a nickel or a cent to any sum that the contributor may feel able to give. The names of the contributors will be published or will be reserved, as suits individual taste. It is not the large amount of the contribution that is the desideratum. What is desired is that each friend and admirer of Dr. Salter shall be represented in this popular monument to him. The penny of the newsboy or the bootblack will stand for as much affection and reverence as the dollars of the prosperous and wealthy. The shares of stock in this testimonial will be of equal face—each will represent a tribute to the nobleness and loveableness of character of him that is no more of earth.

Salter Memorial Fund Committee Organized With B. Silberstein Treasurer.

A TOUCHING STORY

The List of Subscribers to the Fund is Still Growing.

The Salter memorial committee selected by The Herald, met Saturday morning at the office of Judge J. D. Ensign, all the members being present, as follows: Judge Ensign, Rev. C. H. Patton, B. Silberstein, Simon Clark and J. H. Baker. They organized by electing Judge Ensign chairman; Bernard Silberstein, treasurer, and Rev. C. H. Patton, secretary. The treasurer was instructed to deposit all moneys received in one of the Duluth banks, in the name of the Salter memorial fund. It was voted that no money should be drawn except upon check of the treasurer, attested by the chairman and secretary. J. H. Baker handed over to the treasurer $25 from the Federated Trades assembly, the result of contributions made at the meeting Friday night. No decision was reached as to the nature of the memorial to be erected, it being the unanimous opinion of the committee that public opinion should first be allowed to shape itself on this subject. The committee having been organized, The Herald trusts that all those who have subscribed to the fund will send the amounts at once to Treasurer Silberstein.

Rev. James M. Anderson writes to The Herald as follows:

"Allow me, in enclosing my little contribution to the Salter monument fund, to send to The Herald an extract from a personal letter recently received from Franklin Carter, LL.D., president of Williams college. At the time referred to Dr. Salter was a tutor at Yale, and President Carter's words, after the lapse of nearly forty years, show the abiding and imperishable impression made by such goodness upon the heart of a susceptible recipient: 'I am especially touched,' says Dr. Carter, 'by your allusion to Salter. If he is still living when this reaches you, I wish you would go to him and give him my love. Tell him I have never forgotten his kindness to me when a freshman and sophomore at Yale, and that I have always remembered with peculiar interest his loyalty and devotion to the cause of our common Master. If he should have died, please send me, if you can, a paper containing some account of his work there, and perhaps of the funeral services.' On bearing the message of grateful love to the sick man's chamber, and reading it to him, his countenance brightened up, and became, as it were, transfigured with interest and pleasure. 'It is beautiful,' said he, 'such friendship, and it greatly comforts me.' Evidently Dr. Salter's goodness has not been confined to the latter part of his life. It began early, and has grown with his years, until it culminated in the grand work of love and charity which was given him to do, and which he so nobly accomplished here in Duluth."

"JAMES M. ANDERSON."

The Two Harbors Iron News says: "Dr. Salter, of Duluth, 'the father of the Bethel,' died Sunday morning. This means more than a mere announcement of death. It is the loss to humanity of one of its best friends. The wake of Dr. Salter's course through life is luminous with exemplifications of good will towards his fellowmen, in fact, his mission on earth was but the lifting of the fallen and responding to the appeals of distress. The move in Duluth to erect a monument in testimony of his worth is one which should not be allowed to wane." The Virginia Enterprise says: "Dr. Salter was known as one of God's

he was held by the citizens of Duluth was fully attested by a general suspension of business and the display of flags at half mast on Wednesday, the day of the funeral obsequies."

Editor News Tribune:

We are pleased to notice the efforts now making in this community to create a fund to erect a suitable memorial for the late Dr. C. C. Salter, to which we shall be glad to contribute.

Such unselfish devotion as his to the cause of humanity should be recognized and perpetuated, and we deem it an honor to help in such a cause.

We should be glad to see the memorial take the form of a building for charitable or religious purposes, and to this we will contribute $50.

We also subscribe $50 for the benefit of his family.

MARSHALL-WELLS HARDWARE CO.
By A. H. COMSTOCK, Vice President.

The following letter was received yesterday:

West Superior, Dec. 27, 1897.

Editor News Tribune:

Having for 12 years known, respected, honored and loved Dr. Salter, it affords me great pleasure to contribute my mite toward commemorating his pure, gentle, noble, loving life. I therefore enclose you $1 toward the fund. G. H. HOLDEN.

Here is an argument for a statue:

Editor News Tribune:

Nearly every day I see in your paper a communication from somebody relative to the memorial to Dr. Salter. I would refer them to your issue of Thursday, Dec. 23, in which you were first to bring this subject to public notice, under the heading, "Monument to Dr. Salter." I would say to them: "Let us have a monument. What could be better than a life-size statue of this grand old man? What a pleasure it would be to look up in his face and see that kindly smile and imagine you saw those gray locks wave in the breeze, just the same as when you and I have often met him on the street. Of course, all this is fresh in our minds now, but will we not be old some day, and then will we not want something to refresh our memory? And, again, what a pleasure it would be to take our children to the park (I think the statue should be in a park or some such public place) and tell them of the many kind deeds Dr. Salter did, and be able to say: "That's just his image. Many a time I saw that kindly nod and smile while he lived." Just think what a beautiful statue it would be, so erect, so grand. I can imagine I see it now, that soft hat and all. No doubt if he could be consulted in the matter he would say, as he always did, and would wish, to do good to others with this memorial fund. But I think we owe it to ourselves, as well as to the coming generations, now that he has gone, that we have a statue of this grand, good man. Have it where all may look and see how good and kind he was, for if it is a true likeness nobody can help seeing the good that was in the man. So please take other means at another time to help the Bethel, and keep this fund for the "Monument to Dr. Salter." L.

Duluth, Dec. 28, 1897.

Editor News Tribune:

As the idea is so prevalent in regard to Dr. Salter's monument, I suggest that, if favorable to the late Dr. Salter's family, if 4,000 or 5,000 photographs were sold at the small price of 25 cents, it would net $1,000. There are thousands today that would be heartily glad of the opportunity to help erect a monument for the greatest man that has lived in Duluth, but the daily inspiration it would give us to see his Christlike face and divine smile adorn our homes would remind one everlastingly of his greatness in sympathy, generosity and unselfishness, and to be able to point out to strangers, "There was a Duluth saint."

There are scores and scores of my friends alone that would like his photograph as a daily companion.

If it would net a larger sum than would be necessary for the cause, why not contribute it to the Bethel fund, Dr. Salter's pet institution? We could cherish and respect his greatest wish by doing so. If a certain amount of work be given each photographer in the city, the committee of arrangements would act in a just way. At a number of drug stores could be placed any amount to sell; also at church socials, fairs, etc. I would take a number and dispose of them to my friends.

Hoping this will meet with general approval. MARIE F. MILLER.

MONUMENT TO DR. SALTER.

Two days ago The Herald received the following letter from a leading member of one of the labor unions in Duluth:

"Duluth, Dec. 21.—To the Editor of The Herald: A number of admirers of the Rev. Dr. Salter, whose death has filled them with inexpressible sadness, are desirous of showing their respect and love for the pastor of the Bethel, who has been such a great power for good in this community for many years, and they have urged me to write to The Herald and suggest that steps be taken to erect a monument to his memory by all the people of Duluth, irrespective of religious beliefs. I am sure that subscriptions for such a purpose would be rapidly contributed by the hundreds of people who knew Dr. Salter but to love him. The labor union of which I am a member is not a large one, but I can safely promise that its members will contribute at least $25 to such a fund. I hope that, as soon as the funeral of Dr. Salter has taken place, The Herald will give this movement practical shape and open a subscription list to which the people can contribute large or small amounts, according to their means or desires. It will be necessary, of course, to appoint a committee to take charge of the fund and make arrangements for designing and erecting the monument. The selection of this committee I would leave to The Herald. Yours, UNION LABOR."

The Salter memorial fund is steadily growing and the interest taken in the movement shows no signs of decreasing. The following letter was received from Congressman Page Morris by The News Tribune yesterday, enclosing a check for $5:

"Duluth News Tribune: I see by your paper just received that you are getting up a fund, by small contributions, for erecting a suitable monument to the memory of the late Dr. Salter, and I take great pleasure in handing you herewith my check for $5 to be applied to that purpose. It was a matter of sincere regret to me that I was not able to be in Duluth and join the whole city in showing respect to the memory of this grand old man. The great heart of Dr. Salter seemed to be ever open to the cry of poverty and distress, and there seemed to be no person in all the wide world too forlorn or forsaken to receive his genuine sympathy. No monument of stone can fully commemorate his good deeds, but surely he has erected one himself in the hearts of all that knew him, 'more lasting than brass and higher than the pyramids.' Yours very truly,

"PAGE MORRIS."

...ch it, and shall even be willing to die for them, when this is proven, we will win them.

"Dr. Salter's genial smile and his uplifted hat to every man he met was involuntary and unconscious. He was moved to it by love of all men.

"This suggests a second thing. He believed in all men. He felt the value of all men. 'Love hopeth all things, believeth all things, and endureth all things.' At this Christmastide we ought not to forget that the world was at its worst when Christ came. He seemed to look out for the most despised and hopeless cases. He delighted to try his hand on such as other men had given up. Jesus saw beneath the blight and bloat, beneath the coarse exterior and hopeless ruin, the jewel of God's image. The despised publican, the prodigal son and the decrowned woman Jesus sought out and won. He dug them out of the pit, and placed them, polished jewels, in his eternal crown. When asked the question, 'Who is my neighbor?' he wiped out the power of the common rule of classification. All men were brethren. He makes us to feel that we should be to God all that a son should be to a father; to treat every fellow man as a brother, and to regard every woman as a sister, whose honor must be sacred, even in look and thought.

"Dr. Salter was as respectful to the man that walked with his dinner pail as to the gentleman that rode by in his carriage. He was as thoughtful of an old lady wrapped in her thin, faded shawl as though she were a queen of society. He respected the little newsboys on the streets as much as the senators and professional men he might meet with honored salute. Dr. Salter knew that every man has his good side and his tender spot where he is vulnerable to good influences. His establishing of the Bethel—indeed, his entire work—was aimed to correct the evil consequences of the drink habit and kindred vices, and yet saloon men so respected him and his work that some of them closed their places at the hour of his funeral. Let us not falter in our hope for the reclamation of any man or woman. Let us not demit our sense of responsibility for the outcast. Let us not forget our brother for whom Christ died.

"Dr. Salter, like Elisha, was a holy man of God who passed by us continually doing good. What we want to impress on the minds of the young is that goodness is greatness. The ideals that the young usually look to are a man successful in winning a great fortune or a man that with his pen or voice attains to fame. These are by no means to be overlooked, but we put far above these the good man—the man who, in self forgetfulness and purity of life, labors for the good of other men.

"A stranger once asked how he could know a certain man whom he was to meet at a crowded railway station. He expected to have him described as long or short, a blonde or a brunette, to be recognized by the cut of his whiskers or the style of his tailoring. But the simple description was: 'Go to the station and look for a man that is helping somebody.' And he found him. That is the sum of a good life; a reproduced incarnation of Jesus Christ, who went about doing good. Said a Welshman:

"'I was ambitious to be a great man, and so bent my early energies to be rich, and succeeded. But that did not satisfy. Then I was ambitious for fame, and won a seat in parliament, and had success, but was dissatisfied. Now, in my old age, my sole desire is to be a good man.'

"No man in England in this century was more loved than the Earl of Shaftesbury; no man had a grander funeral; and all because there was no reform for the rights of the working man, the protection of children or for the cause of the promotion of the cause of mankind everywhere but that found an earnest advocate in this man.

"In America, in this century, Lincoln stands at the head; not for his intellectual worth, nor for his scholarship, nor for his eminence in a crisis, but for his goodness and greatness of heart, that not only embraced 4,000,000 of slaves in his concern, but every widow and child in trouble.

"What a tribute this city, rich and poor, offered to the dead Dr. Salter. No statesman could have created such genuine sorrow in his death, because he lived for others, and his life touched every other in the city. I grant you to attain this; we must, like Christ, deny self. It may shut us off from the ordinary rewards of ambition, from wealth and power and eloquence.

"The inspiration of Dr. Salter's life was found in Jesus Christ. 'By the grace of God I am what I am.' The Hebrew, in his love of justice, supplies one great element in character. Buddha, in his pity for human misery, supplied another. But Hebrewistic stern rectitude finds its exaggerated echo in the fatalism of Islamism; Buddhaism, for want of hope and faith, degenerates to pessimism. Jesus in a perfect way blends the ethics of the Jew and the helpful pity of the Buddhist.

"Jesus Christ, in his hope and faith, has inspired and established a permanent society whose lives are devoted to the redemption and uplifting of the race. In other hearts and lives Christ is reproduced, that through them the best things for mankind may be wrought. The more nearly these inspired lives resemble the life of Christ, the more valuable they are to society. They may live poor, they may die poor, but they do not live in vain, and every such life elevates a community.

"It is suggestive that Dr. Salter passed away just as we were about to celebrate the anniversary of Christ's advent, to whom Dr. Salter owed all that he was to men. It is also suggestive to us, near the close of the old year and the beginning of the new year, that we begin the new year identified with that Christ that made his life. One that has lived such a life as Dr. Salter may end his career

"'Like one who folds the drapery of his couch about him,
And lies down to pleasant dreams.'"

DR. SALTER'S WILL.

A Characteristic Document Leaving All His Property to His Wife.

The will of the late Dr. C. C. Salter was filed for probate in the probate court this morning. It is a characteristic document, and it breathes the pure faith that actuated his life. It is as follows:

"I, Charles Cotton Salter, of the city of Duluth, clergyman, being of sound and disposing mind and memory, thanks be given to God; calling to mind the mortality of my body, and knowing that it is appointed unto all men once to die, do and ordain this my last will and testament, hereby revoking any and all former wills made by me.

"First: Principally and first of all, I give and recommend my soul into the hands of God, who gave it; and my body I recommend to the earth to be buried in decent, Christian burial, at the discretion of my surviving family; nothing doubting but at the general resurrection I shall receive the same again by the mighty power of God.

"Second: I direct that all my debts and funeral expenses be paid as soon after my death as possible, out of the first moneys that shall come into the hands of my executrix from any portion of my estate.

"Third: In addition to two certain policies of insurance upon my life, as follows: Policy No. 4490, Mutual Benefit Life Insurance company, of Newark, N. J., for $2000, and policy No. 122,085, Northwestern Mutual Life Insurance company, of Milwaukee, Wis., for $2000, which I have provided for the use and support of my dearly loved wife, and the proceeds of which I desire paid to her for her exclusive use and benefit as soon as may be after my death, I give, devise and bequeath her, my said wife, all of my estate, both real and personal, absolutely and without reservation, and I hereby appoint my said wife, Maria V. Salter, sole executrix of this my said will, and direct that she be exempt from giving a surety or sureties upon her official bond as such.

"In testimony whereof I, the said Charles Cotton Salter, have set my hand and seal to this my will contained in two pages of paper, at Duluth, this 11th day of December, A. D. 1897."

The signature is in the straggling hand so often seen at the bottom of similar documents that are signed when the testator is near death.

DEATH OF REV. CHARLES C. SALTER.

Frominent Minnesota Minister Who Was Chaplain of Thirteenth Connecticut Volunteers and a Yale Graduate.

The Rev. Charles C. Salter, a prominent minister of Minnesota, who formerly lived in New Haven, died Saturday, December 18, at his home in Glen Avon, a suburb of Duluth. He was a member of the class of Yale '52, and chaplain of the Thirteenth Connecticut Volunteers.

Dr. Salter completed his theological training at Andover, and was a tutor of Latin at Yale for the classes of '58 and '59. He was born in this city 65 years ago. His father came to this country from England when a young man, and married Miss Eliza Cotton of New York, a direct descendant of John Cotton, who came over in the Mayflower. While Charles C. Salter still a small boy his parents removed to Waverly, Ill. The elder Salter was one of the founders of the Illnois College at Jacksonville.

Enlisted in New Haven.

Dr. Salter married Miss Maria Vaughan of Providence, R. I., in 1859, and shortly afterward accepted a call to the pulpit of the First Congregational Church of Kewaunee, Ill. He returned to New Haven in 1861, and enlisted as chaplain of the Thirteenth Connecticut Volunteers. Owing to poor health, Dr. Salter was obliged to return north. He was called to the First Congregational Church of Minneapolis, Plymouth Church, in October, 1862, and remained with this parish seven years, until his poor health caused him to resign. He spent two years abroad, and in 1871 went to Duluth, where he founded the Pilgrim Church. He had charge of the church for five years, and later preached in Denver, owing to his failing health. In 1881, he made another trip abroad on the advice of physicians. He remained in Europe two years, and during a year of that time was pastor of the American chapel at Florence. He returned to Duluth, however, and established a Bethel. While in Denver, the doctor established another Bethel.

Dr. Salter was chaplain of the Grand Army of Minnesota at the time of his death. In 1893 he was chairman of the citizens' committee of Duluth, which effected a settlement of the Duluth Street Railway fight.

Loved By Every One.

An obituary notice published in the Duluth News Tribune, December 20, read in part:

"Within the history of Duluth there has been no instance where the passing of an individual from the stage of human activity has been attended with the universal sorrow that is witnessed in the case of Dr. C. C. Salter. Some weeks ago a report was current on the streets that Dr. Salter was dead. A half dozen little newsboys came in the editorial rooms of The News Tribune to inquire if it were so that Dr. Salter was dead. The boys went away highly encouraged to learn that he was not dead, and one of them with a rising feeling of hope regarding the patient's condition said oracularly that he guessed Mr. Salter would soon get well."

GOOD MAN'S MEMORY

TRADES ASSEMBLY DEPLORES DR. SALTER'S DEATH.

Resolutions Eloquently Avowing the Love and Respect Working Men Bear Him Adopted Last Night. Assembly Contributes Twenty-five Dollars for a Memorial—Will Publish a Biography.

There was not as large an attendance of delegates at the meeting of the Federated Trades assembly last evening as usual, owing to the fact that it was Christmas eve. No business was transacted except under the head of new business. It was the occasion of the semi-annual election of officers, but it was decided to postpone action in this matter till the next regular meeting. The following resolutions of respect and condolence were unanimously adopted:

"Whereas, providence, in its wisdom, has called from his earthly labor a venerable and worthy citizen in the person of Dr. C. C. Salter, therefore be it by the Duluth Federated Trades assembly

"Resolved, That we recognize in the death of Dr. C. C. Salter the loss of a worthy citizen, a true friend of the unfortunate and an untiring and disinterested worker in the cause of humanity, and we hereby tender to his bereaved family our most sincere sympathy, and express our heartfelt sorrow at the loss to the community of one whose life in the widest and truest sense exemplified practical religion and human brotherhood.

"Resolved further, That this resolution be spread on the minutes of this body, and a copy thereof be furnished to the press of the city, and that an engrossed copy be furnished to the family of the deceased.

"F. A. Schultie, George C. Findley, J. H. Baker, committee."

After adopting the resolutions, President McEwen addressed the assembly with a suggestion that a committee be appointed to visit the family of Dr. Salter and ascertain its wishes in regard to the publishing of his biography. He suggested that the publishing of the life of Dr. Salter would serve more good ends than one. The estate of the late Dr. Salter would be benefited, and the good that the book itself would do as a teacher of good by the examples of the subject would be very great. It would be a book that everybody would like to have in his home, and one that would benefit anybody that read it. Mr. McEwen believed that the book could be gotten out under the auspices of the assembly to very good advantage from point of cost, and that the net proceeds above the cost should be handed over to the estate. A great deal of the labor would probably be donated, he thought. Everybody would take an interest in the idea, and it was one that was worthy of much consideration. In the first place, the history of Dr. Salter was worthy of record as complete as possible, and he would be a conspicuous character in the annals of Duluth as long as the city should stand. If the work was delayed, every day would lessen the opportunities for collecting information.

In addition to the doctor's life work, Mr. McEwen suggested that many very interesting reminiscences of Dr. Salter could be written, and illustrated the idea by telling an interesting anecdote of that gentleman, himself. It had always been a custom of Dr. Salter in severe winter weather before the street cars were vestibuled to bring out a cup of hot coffee and a piece of toast for the motorman and the conductor when the early morning cars arrived out near his place and there waited a few minutes before returning.

J. H. Baker also spoke at some length, and very interestingly, concerning Dr. Salter, in support of the suggestion of President McEwen. He told of the time that Dr. Salter and himself were on the committee that arbitrated the street car strike in Duluth several years ago. Dr. Salter gave up all other regular appointments, including those at the Bethel on Sunday, and ate a sandwich instead of the fine dinner to which he was invited on that same Sunday. Mr. Baker also described the great work that Dr. Salter had done in the way of procuring funds for erecting headstones for the graves of unknown soldiers. The speaker said that many of the people that had been befriended in this city did not know the

After Mr. Baker had ceased speaking, H. Conklin of the boilermakers' union moved that a committee of three be appointed to call on the family, as suggested by President McEwen. The motion was carried, and the chair appointed George C. Findley and J. H. Baker. A motion prevailed that President McEwen be chairman of the committee.

STREET CAR MEN ACT.

Adopt Resolutions of Sorrow Over Dr. Salter's Death.

At the regular meeting of the Street Railway Employes' association last night the following resolution in honor of the late Dr. Charles C. Salter, and of sympathy for the family of the deceased, were adopted:

"Whereas, in the providence of God, it has seemed good unto Him to take from the labors of a busy and pre-eminently useful life, our well-beloved friend and benefactor, Rev. Charles C. Salter, be it therefore

"Resolved, by Division 31 Amalgamated Association of Street Railway employes of Duluth, that while we realize that no tribute of words can do justice to the memory of him whose loss we mourn, we do hereby express our sympathy with the afflicted family and friends in their great bereavement, and,

"Resolved, that not only ourselves, but the city of Duluth and the cause of humanity, and especially the poor and the friendless, have sustained a loss which cannot be estimated—a loss the full import of which will be felt as we shall miss his friendly offices and labor of love among us, and,

"Resolved, that we do hereby endorse the movement to erect a suitable monument to this good man's memory.

"Resolved, further, that these resolutions be spread on the minutes, published, and furnished to the family of the deceased.

E. R. Cobb, P. N. Reberg, J. S. McCormick, committee."

THEIR HIGHEST IDEAL.

Modern Samaritans Regard Dr. Salter as Typifying It.

The Modern Samaritans, at a meeting held on Sunday, passed the following resolutions on the death of Dr. Salter:

"In the loss of our fellow townsman, Rev. Charles Cotton Salter, this community has lost the highest ideal of a modern Samaritan.

"The power for good exercised by him has been felt and appreciated by thousands, who bear testimony to his excellence; but the loss falls most heavily on our imperial medical examiner, Dr. William H. Salter, to whom we offer our strongest sympathy and fellowship; wherefore, it is

"Resolved, That the scribe be and is hereby instructed to convey to Neighbor William H. Salter the warm and heartfelt condolence of Alpha Council, No. 1, Modern Samaritans, and to offer him from this council such consolation as the fraternal bonds of our order, in their fullest spirit, may imply.

"C. E. Richardson, W. E. McEwen, Committee."

Remembers Dr. Salter.

The Marine Engineers Beneficial association held its annual election of officers for the year 1898 last evening and it was voted that the sum of $10 be given to the Salter memorial fund. At the time this association was organized, Rev. Dr. Salter presented the lodge with a Bible, which it prizes very highly. The following are the officers for 1898: Past president, A. Harvey; president, M. Ryan; vice president L. Bell; secretary, G. Trevillion; treasurer, A. McGillivray; chaplain, E. Wagner; conductor, L. H. Haines; doorkeeper, N. Morrison; delegate to national convention, A. McGillivray.

THE SALTER FUND.

More Subscriptions Increase the Fund to Over Twelve Hundred Dollars.

The Herald received today $10 from Laundry Workers' union, No. 6597, for the Salter memorial fund. This sum was voted at a meeting of the union last night, when the following resolutions were also adopted:

Whereas, it has pleased an all-wise Providence to remove from our midst a man who so ably practiced and taught the doctrine of benevolence and true humanity, in the person of the late Dr. Salter, therefore be it

Resolved, that we, the members of Laundry Workers' union, No. 6597, of Duluth, now assembled, desire to extend our sympathy to the bereaved family in the loss of a husband and father; and further be it

Resolved, that these resolutions be spread on our minute book, and a copy given the press for publication.

The Typographical union held a meeting yesterday afternoon, at which an appropriation of $10 was made to the treasurer of the Salter Memorial fund as a contribution to that fund, and the following resolutions were adopted:

Whereas, Almighty God, in his wise providence, has removed from our midst our well beloved brother, Rev. Dr. C. C. Salter; and

Whereas, the loss to union men by his death is felt by every member of Typographical union No. 136; therefore, be it

Resolved, that we extend to the bereaved family our heartfelt sympathy—they in the loss of a husband and parent, and we in the loss of a friend and well-wisher; and

Resolved, that a copy of these resolutions be engrossed and forwarded to the sorrowing family, spread upon our minutes, and furnished to the daily press of the city.

James McDowell, B. C. Ferguson, Franz Schultz, committee.

LIFE OF DR. SALTER.

Trades Assembly Will Publish His Biography.

The committee of the trades and labor assembly that was appointed to call on the family of the late Dr. C. C. Salter and ascertain their wishes in regard to the proposition to publish the life of the deceased, is prepared to report to the assembly.

The members of the family are agreeable to the proposition which is that the book shall be gotten out under the auspices of the assembly but under the management and full direction of the family. The work of gathering material for the work will soon begin.

The net proceeds from the sale of the book will be applied to the Salter estate.

Director Flaaten of the Lyceum theater orchestra is planning a Salter fund benefit concert for some Sunday afternoon when the membership of the orchestra doubled

it was the original aim to erect a brick building large enough to defray the expenses of the institution by the rental of stores and other rooms. Failing in this, the present building was put up at a cost including lot and equipment of $22,000. It is, however, no little compensation for the disappointment, that the fatal blunder so often made by benevolent enterprises has been spared, viz., of trying to live on the rental of the only rooms which are really fitted for their work.

"How to support an institution which has neither endowment or organized membership is a critical problem. Two years ago a yearly subscription was attempted with quarterly payments, and as a result $3500 was pledged. But, and especially in hard times, pledges, like greens, 'bile down dredful,' and so it has come to pass that this yearly fund has shrunken from $3500 to $1200. Volunteer gifts, in whatever form, are gratefully appreciated. Special thanks are due to the coal companies of our city for handsome donations continued now for five winters. Two railroad companies are regular contributors to the Bethel fund. The city press have never failed to lend a helping hand.

"And now. How shall the expenses of this work be best met? The anxiety attending the personal quest of such a fund from year to year is no little task; even where it is lightened by such unexceptional thoughtfulness as has been met here. Suppose that in all these churches and among that outside public who have ever treated the Bethel with a Good Samaritan heartiness, there were 150 annual donors, instead of 40 as now, and that of these 150, 15 gave $100 yearly, 10 gave $50, 25 gave $25, 20 gave $20, 10 gave $15, 30 gave $12; 20 gave $6, and 20 $3, a sum total of $3600 would be realized, sufficient with other resources to meet all expenses. Names can be sent to the treasurer, L. A. Marvin, or to the pastor. Were a committee of one in each congregation willing to look after this yearly pledge, the end would be secured, and with little machinery. It might perhaps be added that the Bethel field is without definite boundary. From all parts of the city messages find their way to its door. During the last ten months the pastor has officiated at 19 weddings, 47 baptisms and 59 funerals.

"Pre-eminently is it a cause of thankfulness that in the dire calamity of Sept. 1, which occasioned the loss of scores and the obliteration of two thrifty towns, the Bethel was permitted to join hands with all our citizens in opening wide its doors to the heroic sufferers from Hinckley and Sandstone. No brighter crown surely can wreathe the brow of our city than that of extending a brother's welcome to the terror stricken and scarred refugees, in search of whom it dispatched its trains of rescue. And now in His name the Bethel is entrusted to your care for another year. May it prove more and more worthy of your friendship. May it fulfill all that was prophesied for it in the faith of its pioneer friends, Frankland, Kitwood and Robert Smith. Within its kindly walls may there ever be found in unstinted abundance, books, pictures, flowers, music, friendliness, Christ-like hospitality, the Illumined Cross; making this haven of the stranger, the poor, the unfriended, the toiler upon land and water, a people's palace, a house beautiful—the noblest monument of the liberality and brotherliness of the city of Duluth."

Will Close the Offices.

The city offices will be closed while the funeral services over the remains of Dr. Salter are being held, and the council will request that the business houses be closed also. A detachment of police will attend the services. It is possible that a detachment of street railway employes may attend in a body also.

Dr. Salter and the Ideal Church

At the August meeting of Duluth's ministerial association, a Duluth citizen delivered an address in which he paid a tribute to the late Dr. Charles C. Salter that will appeal deeply to the many who knew him and his heavenly work in this community. The speaker said:

"Duluth has been privileged to number among its citizens Rev. Dr. Charles C. Salter, a wonderful man of God. He always was on his Master's business. When a brother wandered away and fell, he went to him, gently raised him up and led him back to the right path; when he was in sorrow, he comforted him; when he was happy, he rejoiced with him; when he did well, he grasped him by the hand and told him so. He always was doing something to make life brighter and better.

"In the minds and hearts of our people who were privileged to know him and to watch him in his daily ministrations, his name is indelibly associated with everything that is good, beautiful and true.

"Truly, he touched the heart of Duluth. He loved the common people; they knew he loved them, and it was natural that he appealed to the best there was in them. He conceived the idea of a refuge or home where they could meet on common ground, and his greatest happiness culminated in the erection of such a place, known as the Bethel. There he preached the word of God with such earnestness and fervor that he reached countless souls that might never have been saved.

"The wonderful atmosphere of that 'home,' intensified and beautified by the presence of this Godly man, suggests the 'Ideal Church' that asks no man whether he has a name, but whether he has an affliction; that breathes the atmosphere of sociability, love and charity; there hearts beat high and hands clasp firmly; pale-faced poverty finds no chill; the latch string is always out; willing hands ever are ready; and there many a softly whispered 'God bless you, my friend, you are doing well,' has lifted many a sinking soul out of the depths of desolation and despair into a realm of comradeship and renewed happiness."

FOR CHURCH CENSUS

CENTRAL MEETING AT PILGRIM CHURCH LARGELY ATTENDED.

Cathedral Choir Furnishes a Splendid Musical Program—Rev S. W. Kuhns Explains the Plan of Taking the Census—W. H. Hubbard in Discussing "Denominational Co-Operation" Speaks With Feeling Eloquence of Dr. Salter.

The central meeting held at the Pilgrim Congregational church last night for the purpose of arousing interest in the church census, which is to be taken on next Saturday, was largely attended. In addition to the addresses given the cathedral choir furnished some splendid music, including several selections by the entire choir and a solo by Miss Anna Farrell, the conductor.

After the opening selection by the choir Rev. S. W. Kuhns of the English Lutheran church explained in an interesting manner the aims and object in taking the church census and the methods that are to be employed.

In the absence of Father Sheppoid of St. Clement's church Rev. C. H. Patton gave a short address on the "Advantage of a Church Census in Parish Work."

The last speaker of the evening was W. H. Hubbard. His subject was "Denominational Co-Operation" and in his address he paid a touching tribute to the memory of Dr. C. C. Salter. He said, in substance:

"This idea of co-operation of the churches brings to my mind Edward Everett Hale's story, 'Ten Times One Is Ten.' You are all no doubt familiar with that story, of the 10 people that, in talking together of a dear friend and a Christ-like man that had died, decided to follow so far as possible in his foot steps and resolved themselves in a committee of 10, each one to work in the interests of Christ and go out and form other 10's. To my mind our dear friend Dr. Salter, who has passed away, was just such a man as the one that inspired those 10 people to become active workers for Christ and I believe that we should follow in the foot steps of the 10, take up the torch where it was dropped by Dr. Salter and carry it on.

"I believe that one reason why the work of Christ does not spread more in Duluth is because religion is not made more attractive. We have been wonderfully favored to see lived out before our eyes such a life as that of Dr. Salter and if we do not seize the benefits we will miss a great opportunity. Probably no such character as his could be met with from one end of this country to the other. And in spite of this it must be said to our shame that the kingdom of Christ does not prosper in this city. The average man that calls himself a Christian contents himself with paying pew rent in a church and attending the institution once or twice on Sunday and feels that he in acting thus he has done a favor to the Almighty. I tell you that we are too easy going. How different was the life of Dr. Salter. I believe that could he have saved the whole city of Duluth he would have gladly paid the price with his own annihilation. It is apparent that the Christian people do not get along with those of the world and I think that one reason is that we seem to hold ourselves aloof, we seem to consider ourselves just a little bit better. We must take a different view of things and work not to save ourselves but that the world may be a little bit better for the reason that we have lived in it.

WORK OF THE BETHEL

Dr. Salter Tells of the Grand Work Which Has Been Accomplished During the Year.

Shelves of the Bethel Library Need Replenishing With Books of Reference, History and Travel.

The Bethel Congregation Has Been Organized, Combining Some of the Features of a Church.

The work of the Bethel is always an interesting theme. The public likes to hear about the grand work which is being done by Dr. Salter and his associates, and consequently it was not surprising that the First Methodist church was crowded last Sunday evening when exercises were held in connection with the Bethel anniversary. At this gathering the report of Dr. Salter, for the past year, was referred to but was not read. There are so many people who will like to read it that it is now published. Dr. Salter says: "Another year's rapid flight (the seventh in its history), bids the Bethel give account of itself to the public to whose generosity it owes its existence. The last annual letter was anticipating the advantages to be secured from the added story, which the new grade on Lake avenue made possible, and towards which the volunteer service of the workingmen, and the aid of the city council were liberal contributors. The expected gain was not overestimated. A cheerful resting place for tired men, many of whom are strangers, and in straitened circumstances; an attractive file of magazines and papers, cheap baths to foster a virtue which is akin to godliness, no statistics can measure either their direct benefit, or their worth as a shield against places of evil resort. That the hundreds who daily frequent these rooms are not idle loungers, the well worn books and journals bear witness. The public library board refers to the Bethel branch as a most valuable auxiliary. Its shelves need replenishing with books of reference, history and travel.

"A very marked advance during the year has been the better accommodation secured for the restaurant, the cost of which was shared by the city and county. The success of this department has been due to the wise management of the superintendent, C. F. Robel, aided by the executive committee. To what multitudes, in these anxious times, have meals at cost proved a benediction. But the present quarters are insufficient. Is it not safe to predict that the friends of the Bethel will, without unnecessary delay, put up a brick building on the adjoining lot, of which the lower story would afford space for an enlarged restaurant, while the upper stories would be available for the imperative need of a dormitory. It is hardly human to compel men to seek a night's lodging at the police station when comfortable beds can be provided at little expense, giving to large numbers the security and welcome of a temporary home.

"Friday evening People's dime concerts have been maintained with little interruption for four years; full houses invariably greeting the attractive program which the best musical talent in the city has generally provided. From the beginning the children have constituted no unimportant factor of the Bethel work. An orderly and interesting Sunday school, from its origin in a cheerless room on Lake avenue, has been honored with such superintendents as H. M. Farnham, R. R. Briggs, M. J. Carpenter, W. C. White and C. F. Robel, and with a devoted band of helpers and teachers, one of whom has been connected with the school from the first, and who have proved friendly visitors in the homes of the scholars, as well as faithful instructors.

"For three years the school has had the pleasure of dining the newsboys of our city at the Thanksgiving feast which bountiful friends never forget to load with turkeys and other hungrily sought viands, the turkeys for two years having been the gift of a now absent friend.

Saturday afternoons the same guests have had the freedom of the gymnasium, under a competent instructor. It is designed to reorganize the Boys' brigade, to be drilled by a member of the state militia. During the fall and winter the hall is open every evening to the Boys' club, a company of young men kindly giving their time to its superintendence. A prosperous kindergarten which has recently become a part of the public school system, occupies the hall week day mornings.

"The maintenance of the creche or day nursery has been, in part, assumed by a number of ladies in memory of children, in whose name this welcome is provided. Mothers whose work takes them from home can, for 5 cents a day, secure for their little ones lunch, bath and the oversight of a faithful matron. Saturday afternoons at 2:30 o'clock a sewing class, averaging fifty, has been kept up by the help of thoughtful friends. Mention should also be made of the first of a proposed series of children's entertainments, given Oct. 19, and consisting of readings and music. The attention of the juvenile crowd, made up in part of our friends the newsboys, was a sufficient encore to ensure other similar children's evenings. The Bethel, in what for convenience may be designated as its religious work, has always sought to invite all willing helpers, whether Catholic, Protestant or Hebrew, as it gladly reckons all among its supporters. Sunday evening services and the weekly prayer meetings have been well attended from the beginning.

"Sunday morning services are maintained by the superintendent, Sunday evening by the pastor—the latter often taking the form of illustrated lectures. Christian Endeavor and Junior societies have been organized the past year, the former under the care of Miss Eva Longman, whose assistance is now greatly missed. With the aid of pastors and laymen, gospel meetings have been held on week day evenings (Fridays excepted). Tuesday evenings being devoted to the Bethel Temperance Alliance. As the result of these services many lives have been freed from the bondage of evil, and distant homes gladdened with messages from absent sons, who have found the long lost path. Of those who have attended these meetings the greater number are migratory, today here, and tomorrow on the railway or lake; in the lumber camps or mines.

"With the hope of uniting individuals and families for mutual benefit and enlarged usefulness, the Bethel congregation has been organized, combining some of the features of a church, for whose use a beautiful communion service is gratefully acknowledged. In the vicinity of and under the auspices of the Bethel there is call for such effective work as a band of helpers, representatives of the various churches, could readily accomplish. A chorus choir, accompanied by an orchestra and the expected pipe organ would nowhere prove a more profitable investment than in the religious services of the Bethel. Unfortunately (shall I say) the Bethel cannot live without money, and of this, our citizens, together with non-resident friends have given most ungrudgingly.

REST FOR GOOD MAN

FINE OLD DR. SALTER'S FRIENDS TAKE FAREWELL OF HIM TODAY.

Remains to Lie in State at the Bethel from Noon to 1:30 When They Will be Escorted to the First Methodist Church Where Union Funeral Services Will be Held.

(On the Death of a Beloved Citizen, Dr. C. C. Salter.)

Toll, toll, ye bells, in sadest cadence toll!
Awake, ye mournful echoes in the hills!
Ye bitter tears, in copious measure flow!
While Sorrow chants a requiem for our dead.

Toll on, sad bells! A life is ended here
Whose fruitful pathway through the vale of years
Is strewn with flowers of human kindliness,
Sprung from the seed he nourished with his tears.

Toll on, sad bells, forever sadly toll!
The gentlest shepherd and the tireless friend
No more on earth his humble sceptre wields;
He serves in heaven with the King of Kings.

—Brt.

Extensive preparations have been made for the obsequies of the late Dr. C. C. Salter. No particular organization has charge of the arrangements. The man of the people will be buried by the people. The whole city mourns the passing of Dr. Salter, and everybody is eager to be of some service or to show their appreciation of this most admirable man. People from a distance will come to testify by their presence to his worth. The strong bond of sympathy that existed between Dr. Salter and all the people is illustrated by the universal mourning for his departure, and, as a gentleman said yesterday, "It is a beautiful thing to contemplate."

People that wish to take a last view of the kindly face of the doctor will visit the Bethel, where the remains will lie in state from noon today until 1:30 o'clock. It has been and still is the intention to give the people at the church a chance to view the remains, but it is feared that the afternoon may be too far spent by the time the exercises are over to admit of this. Besides, it is expected that there will be a very large crowd at the church, and that, together with the exercises, would make it impracticable for everybody to pass by to take a final look at the face of the dead philanthropist. The remains will arrive at the Bethel at noon, and for one hour and a half people will have an opportunity of seeing Dr. Salter's face once more and for the last time on earth.

The remains will be transferred from the Bethel to the First Methodist church, where they will arrive at 1:45 o'clock. The coffin will be escorted by the pallbearers, Messrs. Judge Ensign, R. S. Munger, Thomas Dowse, Luther Mendenhall, W. S. Woodbridge, A. B. Macfarlane, Bernard Silberstein and R. A. Costello; the several posts of the Grand Army of the Republic, fire department, squad of police, City band, members of the common council and city officers. Other organizations may be represented but further than what is given there was nothing to add last evening.

At the church, space will be reserved for the G. A. R., the clergy and other distinct organizations or professions that will be largely represented.

The exercises at the church will consist of short addresses by Dr. A. W. Ryan, of the St. Paul's Episcopal church, Rev. C. H. Patton of Pilgrim Congregational church, Rev. Sigmund Frey of Temple Emanuel, and a representative of Plymouth Congregational church of Minneapolis, probably Dr. D. N. Beach. The City band will assist in the music at the church. A male quartet under the direction of Prof. Woodward will sing, and Mrs. Woodward will sing a solo. Bishop McGolrick of the Catholic church had been invited to deliver an address, but he will not be in the city today.

It is expected that there will be a large funeral cortege. The Grand Army posts expect to go, but as they are now as a rule men that are advanced in years, they may not go to the cemetery as bodies if the weather should happen to be severe.

The public schools this afternoon will abandon the regular school work to study some character that will illustrate that of Dr. Salter. President Hugo of the board of education suggested this to Superintendent Denfeld yesterday, and the plan will be carried out.

The bunting all over the city was at half mast all day yesterday—on the government building, the fire halls, the city hall, the school buildings, Board of Trade and at many private residences having flag staffs.

At a meeting of the Duluth Ministerial association yesterday the following resolutions were adopted:

Your committee appointed to prepare a statement and resolution on the death of Rev. Charles C. Salter would submit the following report:

The Rev. Charles C. Salter, a servant of Jesus Christ, was born in New Haven, Conn., Feb. 19, 1832. After completing his education at Yale college and Andover seminary, he began his remarkable ministry of peace and good will at Kewaunee, Ill., in 1859. Resigning on account of ill health, he later served his country and his God as chaplain of the Thirteenth regiment of his native state. Thereafter he was pastor of the Plymouth church of Minneapolis, and at Brookfield, Mo., at both of which places he was signally successful. He came to Duluth in 1871 as the first pastor of Pilgrim church, in which position he continued for some six years. Duluth owes much to its early pastors, but to none more than to Charles C. Salter, whose influence as a preacher and as a Christian citizen was felt through the pioneer city. His work was that of foundation building in righteousness, and through all coming time our city will be deeply indebted to him for those early years of faithful labor.

After several intervening years, during which he was pastor at Denver, Col., Mr. Salter returned to Duluth and organized the Bethel, over which he continued as pastor until his death. The idea of this Christian and humanitarian institution was his own, and, by the grace of God, it stands today as the monument of his missionary zeal for the poor and the unfortunate, and for his rare sympathy and tact in dealing with all sorts and conditions of men. Under his leadership the Bethel has attained a unique position in our city scarcely paralleled elsewhere. Through this work he came to be recognized as a minister at large for the whole community. He was beloved by all classes alike, but was perhaps best appreciated by those he served most. At times the burden of this extensive pastoral work became almost too much for his sympathetic heart and delicate frame to bear, but his devotion continued cheerfully to the end.

Few realized the extent of his ministry in conducting funeral services for the poor and in behalf of old residents who naturally and lovingly looked to him at such seasons. His constancy, too, at the bedside of the sick and dying was notable. In these and in many other ways he poured himself out, daily laying down his life for the brethren in the name of Christ, his divine master and example. Endowed by nature with rare ability for such work, his ministry say a steadily increasing beauty of character and power of helpfulness, until in his last years his very presence was felt to be a benediction. His radiant countenance, his kindly hand grasp and his cheery voice reflected the Christ within.

We, his fellow pastors, feel his death in a peculiar way. He moved among us almost as an apostolic presence. We reverenced and loved him as a father.

Yet while we mourn his loss to his family, to the whole city, and to ourselves personally, we are full of thanksgiving for such Christlike life, and we rejoice with joy unspeakable that for him the toil and pain of earth are over, and that he has entered on the eternal service and joy of heaven, in the presence of God and in the companionship of Christ, who he loved and by whose blood he has been redeemed.

We therefore resolve:

First. That the Duluth Ministerial association, having heard of the death of Rev. Charles C. Salter, the pastor of the Bethel, does hereby express its high estimate of him as a minister of the gospel, and a man of blameless life and great Christian activity.

Second. That we express to his wife and family our sincere and hearty sympathy with them in their bereavement, with the sure hope that the God of all comfort will make this affliction also work together with all his dealings for their good.

Third. That the scribe of the association be instructed to spread this statement and these resolutions on the records of the association, and to send a copy of the same to the bereaved family.

CORNELIUS H. PATTON,
ALBERT W. RYAN,
AUGUSTUS H. CARVER,
Committee.

Members of the Grand Army of Duluth met last evening with Willis A. Gorman post at G. A. R. hall in the Masonic Temple building to take action on the death of their late comrade and department chaplain. It was decided that all members of the G. A. R. and all old soldiers, regardless of whether they belong to any Grand Army post or not, are to meet at the hall in the Masonic building at 1 o'clock sharp today. At 1:15 sharp the old soldiers will march to the Bethel where they will join the funeral procession from that place to the church. A guard of honor composed of Comrades C. T. Clement, L. W. Palmer, H. T. Johnson, C. P. Bragg, W. C. TenBrook and J. B. Inman was selected. The guard of honor will be stationed at the Bethel from noon till the departure of the remains for the church. There will be six members of the guard and three will be stationed on each side of the bier during its stay at the Bethel. Comrades that will take part in the ritual service are Commander Strickland, Dr. Maxwell, acting as chaplain; and Comrades Holt, Clement and Dailey. Willis A. Gorman post last evening adopted the following resolutions of condolence:

"Be it resolved by the members of Willis A. Gorman post No. 13 G. A. R., standing again in the presence of death as we do, with our heads bared, our hearts weighed down with sadness and our eyes wet with weeping, that yet we do feel by the death of our beloved comrade, brother and friend, Dr. C. C. Salter, that death has been indeed robbed of half its terrors, and that our brother, with loving confidence in his Saviour's promise and power again has spoken for himself and us, sounding forth the glad note of triumph, 'O death where is thy sting, O grave where is thy victory.'

"Be it resolved, that we his comrades can truly say that for us immortality has more of meaning and heaven more of promise and hope because of his noble life in our midst, illuminated as it was by the peace that passeth all understanding, and inspired as it was by the spirit of [illegible] and as the way the truth and the

er was chaplain of the Fifteenth Connecticut infantry, and was with Butler at New Orleans. For a number of years he has been chaplain of the G. A. R. of Minnesota.

His many acts of kindness to and interest in the poor has made his name a household word. Dr. Salter was at one time pastor of the First Congregational church of Denver.

It was twenty years ago that the Rev. Charles C. Salter held the pastorate of the First Congregational church in Denver. For three years he ministered to the poor and needy of this city and incidentally preached on Sunday mornings and evenings to his congregation.

His sermons, while here, were always of secondary consideration with him. All his thought and time and labor were given to the poor.

The First Congregational church at that time was situated at the corner of Fifteenth and Curtis and there the pastor established a reading room, where young men could walk in at any time for a quiet hour's reading.

John R. Hanna, perhaps, knew him better than any one during his residence here. Mr. Hanna said this morning: "I never knew a man whom I loved better. The sweetness of his character showed in his fact and I treasure his picture almost more than any I have."

Mr. Hanna said that as pastor of the Congregational church Dr. Salter did not confine his visits to the poor of his own pastorate. Oftentimes he would know all about the distresses of families in portions of the city far remote from the limits of his church. He seemed to have a faculty for ferreting out homes where there was sickness and poverty—places that other pastors had never heard of.

SHOW THEIR LOVE

DR. HUMASON ON THE CONTRIBUTIONS FOR A SALTER MEMORIAL.

He Says the People Are Demonstrating Their Response to the Love Dr. Salter Gave Them by Giving Money as Well as Tears—An Incident That Occurred at the Death Bed Side.

Contributions to the Salter Memorial fund continued to flow in yesterday, but owing to the double-holiday nature of the day it was decided to make no effort to revise the printed list. The total contributions up to Saturday night were $713.05, of which the trades assembly contributed $25, and $507.55 through the News Tribune, and $180.50 through the Herald.

The five gentlemen whose names had been suggested as a committee to take charge of the contributions—Judge Ensign, Simon Clark, Bernard Silberstein, Rev. C. H. Patton and J. H. Baker—met in Judge Ensign's office at the court house Saturday morning and perfected organization. Judge Ensign was elected chairman, and Bernard Silberstein treasurer.

The $25 contributed toward the fund by the Trades and Labor assembly at its meeting on Friday night was prescribed. It was decided that all the fund shall be deposited by the treasurer in one of the city banks, and that it shall not be drawn except on a check signed by the treasurer and countersigned by the president and secretary.

It was the unanimous opinion of the committee that public sentiment should be allowed time to develop and decide what form the memorial shall take.

Dr. Humason, in the prelude to last night's sermon at the First Methodist church, said:

"In this audience room assembled last week the largest audience this city has seen, to do honor and reverence to a fellow man. It was not a statesman, nor a man honored in public life, but a man of the people.

"One week ago, when the bells were ringing, calling people to worship God, a call to which he always gladly responded when able, the spirit of this man took its departure; a beautiful life, beautifully ended. Now, this man's character, this man's life, has been analyzed by the papers, by the preachers, by nearly everybody, and we have all wanted to know and wondered wherein his power lay. I have tried to analyze it myself. Some have said it was in his goodness; I do not believe it was in his goodness. I believe there are just as good men living now in this city as Dr. Salter was. Some say it was in his sympathy, he was so sympathetic. I don't believe it was in his sympathy. I have met very many such men; I believe there are plenty here whose hearts are just as sympathetic as Dr. Salter's was. It certainly was not as a pulpiteer. He was a weak man physically; a well educated man, but we have as well educated men as Dr. Salter, perhaps better. I have wondered what made him great. And I have come to the conclusion that what made him tower above everybody else in this city, almost in this state, was his power to love. He was a wonderful man to love; he was a man that loved his fellow man; he was a man that could not help loving.

"I went to his sick bed to talk with him, and asked him if he was ready to go, and he said he was, but he would rather stay; and I said, 'I hope you will.' One that stood by his bedside, one that loved him, to whom this seemed strange, said: 'Why do you want to stay, when you will have only worry and trouble and so much care? If you do stay, you will have to go down there to that Bethel and worry and work.'

"'Yes,' he said, with that rare, sweet smile, 'I would like to go down there again, I would like to stay.'

"He loved God's people, he loved the poor man, he loved the rich man, he loved the bootblack, he loved the saloonkeeper, he loved the women of the town, he loved everybody! And God Almighty was just like him in that respect. He loved humanity, and humanity in return loved him, and they are responding in a wonderful way, not all in tears (tears are cheap), but in money to build a monument to Dr. Salter. A monument fund is springing up. One man says, 'Let us build it there,' and another says, 'Let us build it down here.' One man says, 'Let us build this,' and another says, 'Let us build that,' and another says, 'No, we will build it down there, and carry on the work he loved so well.' For my part, I do not care where they build the monument, or what they build, but I have my idea of the inscription that should be put on it. His monument is here, it is not necessary to build it in stone, or brass, or iron, or wood; it is in the hearts of those to whom he did good and those whom he loved. But I hope they will put, where everybody can see and read, these words: 'Charles C. Salter, Lover of Humanity, who went about doing good.'"

At a meeting of the Police Relief association the following resolutions were adopted:

Whereas, it has pleased divine providence in his infinite wisdom to remove from our midst one of our truest and most respected friends, the Rev. C. C. Salter;

Whereas, we, the police officers of the city of Duluth, deeply mourn the loss of one who has at all times been near and dear to us; a friend that at all times was willing to extend a helping hand to the needy, while he visited us at our homes or in the hospital and by his kind and consoling ways lightened our suffering, and by his comforting words at the bedside of the dying, and at the funeral service, where he has softened the strong and hard-hearted to tears; therefore, be it

Resolved, that in the death of the Rev. C. C. Salter we have lost a true and loving friend;

Resolved, that we extend to the family our sincere and heart-felt sympathy, and that these resolutions be spread on the minutes of the association, and that a copy be furnished the family and the press of the city.

Iwan Hansen, W. McKwen, W. E. Terry, committee.

Dr. Cleland Speaks on "Lessons From the Life of Dr. C. C. Salter."

Dr. T. H. Cleland of the First Presbyterian church took for his subject last evening "Lessons From the Life of Dr. C. C. Salter." The church was filled with people, and the remarks of the pastor were listened to with great attention. The pastor selected his text from Second Kings, 4th chapter, ninth verse: "Behold now, I perceive that this is an holy man of God, which passeth by us continually."

Dr. Cleland said, in part:

"It may be said of a good or a great man what may be said of a tree of the forest—it looks larger when it is down. When we saw good Dr. Salter moving through our streets, saluting the old man and the little child; greeting our chief business men and the man with his tin dinner pail; doing a little service to the bereaved of this house, and getting a basket of food to the narrow home that so greatly needed it; it all seemed so easy that we thought anybody could do that. But now that he is gone, and the wide place he filled is empty, we begin to realize how truly great and wide his goodness was. So eminent a life as has just been closed among us deserves more than a passing recognition. I have not chosen this occasion for further reflections on his life because of any incompleteness or confession on that ever memorable occasion in the First Methodist church. What was there said, and done and felt, was fitly and feelingly accomplished in the most tender and admirable manner. That scene will not soon be reproduced. It will live in my memory to the day of my death. It was a tribute worthy of a king among men. And yet not a whit more was said or done than he deserved. My object this evening is to fasten some lessons on the hearts of the living, while the object of our regard is so fresh in our memories.

"The first secret of a truly great and good life is heart power. In this intellectual age we magnify brain power and we count wealth an essential engine of success. Without undervaluing money or knowledge, we here insist that there is a power beyond these—it is love. Jesus Christ lacked the learning of the schools of Greece. He had not where to lay his head. He had not a single wealthy patron, but he rules the world today because he then loved and still loves the world of men. It is not God's omnipotence that is winning our world, or God's omniscience, but God's love.

"If you are to drive a train at express speed, you require that expenditure of brain power that makes railway travel a safety, but, after all, the thing that determines how far and how fast a train will go depends on the heat under the boilers. It is not Christianity as a philosophy nor Christianity in control of the powers of the world kingdoms that is speeding the race on its upward ways but it is the love of its missionaries and martyrs, its humble saints and loving mothers, that is conquering this world of ours.

"The people of Duluth loved Dr. Salter, not so much for the lessons he taught them, or the things he specifically did for them, but because he loved them—their high and low, their rich and poor—and proved it every day. Love is more costly than money, harder to attain than learning, but when attained is worth them all. We have learning enough in our pulpits, wealth enough in our purses, but what we most need is love for man.

"People are loved to the kingdom of heaven, not bribed to it or reasoned to it. And what our churches need is more of the passion and tenderness and concern of Jesus Christ for men. But this love for them must be such that we will live for

A Rare Personality

BY REV. JOHN W. BUCKHAM, SALEM

The passing of Rev. Charles C. Salter on Dec. 20 last touched a wide circle of friends. The first time I ever met him was on the high places of the earth, near the summit of Camel's Hump in the Green Mountains. A party of Burlingtonians, of which I was a member, had made the ascent, enjoyed the view and was leisurely descending when a tall, lithe form with a crown of silver locks was seen amid the trees toiling dauntlessly upward alone. It proved to be Mr. Salter. He had missed the early train and followed on the next. Something in his face and voice, which those who knew him will recall, drew my heart to him at once, and I knew that here was one of God's own. I returned with him to the summit, and the "tender grace" of that day on the mountain with him comes back again and again. How fresh and boylike was his interest in all that we saw; how lovingly his glance rested upon the vistas of landscape bathed in the summer sunlight; how he enjoyed the beauties of the woods as we descended; how merry was his laugh; how wide an acquaintance he showed with persons and books; how broad and warm were his sympathies as we discussed men and movements; how gentle and revealing were his confidences as he let me into some of the joys of his noble work among the unchurched of Duluth, for whose sake he left his honored pastorate! It is to be hoped that some time a full account of his devoted and successful work in this direction may be given to the readers of *The Congregationalist*.

Later I had the pleasure of ascending Greylock with Mr. Salter (it is not often that a man enjoys mountain climbing as he did at the age of sixty-three), of visiting Concord with him—where I remember especially the reverence with which he bared his head at the grave of the children's friend, Louisa M. Alcott—and of wandering about old Salem and its environs with him. Never have I been with a man who seemed to love his fellows as he. Not a lonely traveler or a laborer by the roadside but he accosted with a pleasant word and smile. On the trains men looked long and affectionately at him, as if somewhere they had known him, and sometimes strangers addressed him as an old friend. Kindness ever flowed from him, and everywhere met a kind response. Harsh voices grew gentle as they spoke to him and rough faces kindly as they looked in his. He fell in with friends everywhere. One Sunday afternoon, strolling out to attend an open air service on Salem Common, he was astonished to hear the speaker say, at the close of his address: "I see my old friend, Dr. Salter, down there. Will he please come up here and pronounce the benediction?" The benediction of such a man was worth receiving. The loving glow of his life was the reflection of divine love, and its afterglow will be long, indeed, in fading.

From "The Congregationalist"

Rev. Charles C. Salter, D. D.

DR. Salter was born in New Haven, Conn., in 1832. Son of Cleveland J. Salter one of the "Illinois band." Graduated from Andover Seminary in 1854. Became pastor of the church at Kewanee, Ill., 1859. Was chaplain in the army. Seeking the Minnesota climate for health he accepted a call to Plymouth church, Minneapolis and afterward organized Pilgrim church, Duluth. Served a short time as pastor of the American Chapel in Florence, Italy. In 1887 he returned to Duluth and started the Bethel work which will cause his name to be honored as long as the city endures.

Dr. Salter was never strong and was obliged to make frequent changes of climate. He was a noble, consecrated man, and "his works do follow him." He "knew no creed, no sect, but worked for all. No soul was too low to be received and ministered unto at the Bethel. Christian and heathen alike found entrance and the same cordial welcome. No soul was ever so hard that it could not be touched by the kindness of this good man, and to-day men who know no religion and scoff at things sacred speak his name with reverence. His charity was as broad as the sea and as boundless as the universe."

DULUTHIAN TRUER PHILANTHROPIST THAN CARNEGIE, SAYS "K. C. B."

Tribute Paid Memory of Late Rev. C. C. Salter By Writer In Seattle In Reply to Defense of Ironmaster.

Antony said at the side of Caesar's bier, when he addressed the Roman populace:

"The evil that men do lives after them; the good is oft interred with their bones."

The reverence and esteem in which the memory of one man whose life benefited Duluth is held, would seem to be an undying refutation of at least the universal application of Antony's rule. That man wes Rev. C. C. Salter, generally called Dr. Salter, father of the Bethel, and often referred to as "Duluth's patron saint," who died years ago and was universally mourned. His death and the general grief felt concerning it are brought fresh to the memory of old Duluthians by a tribute paid, even at this late day, by "K. C. B.," who writes "Ye Towne Gossip" for the Seattle Post-Intelligencer. "K. C. B." is K. C. Beaton, who in the old days was well known here, and is now the author of the department in the P. I., mentioned. This department, it is claimed, is generally about the first read when the P.-I is opened up. Several Duluthians on the coast have sent the clipping concerning Dr. Salter, to The Herald, and it is reproduced below. Dr. Salter was the father of Dr. W. H. Salter and F. J. Salter, both of Duluth.

All that Mr. Beaton writes concerning Dr. Salter, and of the classes of people who openly grieved over his death, will be vouched for by those who lived here then. The whole city was closed on the day Dr. Salter's body was laid away, and never in the history of Duluth was the anniversary of a birth of a national hero as closely observed as was the mourning over Duluth's best citizen. "K. C. B." lived here then. His tribute to the memory of Dr. Salter came about in answer to the following communication:

"Surely you must have a kind word to say of Andrew Carnegie for the great good he has done in the building of libraries in so many cities and towns of the country. If you are a patron of Seattle's public library, you owe to Mr. Carnegie a debt of gratitude. Aren't you unfair to him?"

"K. C. B." replied:

"The man who gives and doesn't feel, who gives and doesn't sacrifice, gives only gold that he can't use, and doesn't help except in that he feeds, or clothes, or educates; but he who gives until it hurts, gives that which makes ihm a better man, and makes the world a better place that he has lived. I'll not decry the good that Mr. Carnegie has done, the intellectual good that libraries bring; but somehow even there I strike a snag when I am told that, carved in stone on each of these, thename of Carnegie must stand in letters bold that all who come may know who bears the gift. I one time knew, back in Duluth, a minister who spent his days and nights among the poor and moral poor, who gave away his home and all he had, and when he died, the women came from brothels in the underworld and mingled, with the rich, their tears upon his bier; and liquor men closed their saloons and came, and in each heart that mourned that day there was engraved the name of him who was their friend. His was a life that needed not a stone engraved to say that such a man had lived."

Rev. C. C. Salter, who was compelled by failing health to give up his charge as pastor of the Congregational church in Duluth, Minnesota, is treading again the familiar paths of his youth. He arrived at the home of his father, in this place, over a week ago; and for two Sabbaths our people have enjoyed his loving pulpit ministrations. Away from home Mr. S. may rank as a Congregationalist, but here in Waverly, his labors, affections, brilliant mind and beautifully developed character, are all claimed by the Christian brotherhood of every name. To him the maxim, "a phrophet is not without honor, save in his own country," will not apply. After a few weeks spent in visiting his relatives and reviving old-time memories Mr. S. will start on a European tour, hoping to find relief for the weariness and waste of an overtaxed constitution in the changes of climate and scene incident to such a trip. The hardest experience of the journey is now passed. It occurred at his own door in Duluth, when he bade his people good-bye. But of this we will let the Duluth Tribune speak. Near the close of a two-column article on the subject, that paper says: "The hour at last came, when the parting word had to be spoken, but this was most difficult to do. Never have we known a minister to whom the people of a whole community were so fondly attached as those of this community were to Mr. Salter, and on the other hand, have reason to believe that he was most warmly attached to the people of Duluth, and particularly so to the very large congregation to which he has for so long ministered, and that hardly anything else than poor health and need of rest could have induced him to sever his relations therewith."

"Does he—fine man, and I'd fight at the drop of the hat for him," was a forcible expression which I overheard on Lake avenue the other day. I sized up the speaker and he proved to be a longshoreman of fighting qualities are well known to police. The gentleman who innocently called forth the remark was Rev. C. Salter. The expression was a rough o but it came right smack from the heart and I think if it were purged from its profanity it would be echoed by 99 out of every 100 people in Duluth. I believe with Thomas Carlyle in "Heroes and Hero Worship," and if Duluth ever had a hero Rev. C. C. Salter is one. Every hair on his frosty head is rooted in good works, and the hard part which he commenced when a was a schoolboy he has kept up ever since. True, he has prospered, also, in this world's goods, but he has never forgotten to fight consistently for the Manger King of Galilee. Through evil repute, through good repute, in darkness and daylight, when his purse was fight or when it was heavy, he has at all times born far more than an "armor bearer" in the battle against sin, the world the devil. He has been a father to many of us and has never faltered in his chosen calling. His championship of the Master's cause has not started other good points in his make-up—he was a good fireman, is a cheerful host, a good story teller, and the life of gatherings of old or young. The shadows of time on his life's pathway are falling eastward now, but his declining years cannot fail to be happy ones because he can say without fear of contradiction: "I have fought a good fight." The Bunyanesque was unused to language but his heartiness will be echoed by thousands of Duluth people.

FLOWERS FOR DR. SALTER.

His Newsboy Friends Remember Him In His Illness.

The Duluth newsboys have nowhere a better friend than Rev. C. C. Salter, and there is not a newsboy that does not know it. Saturday afternoon The Herald nesboys heard that the venerable friend of everybody was lying seriously ill at his home at Hunter's Park, and there was an immediate demand that something be done to show their appreciation of him and their sorrow at his illness. So a collection for flowers was suggested, and never since the Hinckley fire, when The Herald newsboys came out handsomely for the relief of the sufferers, has a more willing and spontaneous donation been made. Nickels, pennies and dimes rattled into the hat, and when it was over and the collection counted, the mites amounted to nearly $3.

A large committee then descended upon Panton & White's and the clerk took delight in finding for them the handsomest and brightest bunch of flowers that could be had for the money or for more than that, in fact. A committee consisting of Leigh Swan, Charles Oreckovsky and Louis Bennett, after the purchase has been made, left The Herald circulating rooms in time to catch the 6:30 Woodland car, and a short time later they appeared on the steps of Dr. Salter's home. When they left the flowers they were heartily thanked and told that Dr. Salter was too ill to see them. They had hardly reached the street, however, when they were called back and taken up to see him. Much embarrassed, but pleased they shook hands with their patron, who was manifestly affected by the incident.

Then they went back to sell more papers on the wet and chilly streets and to tell their comrades about it.

We spent an hour of deep interest to us, in going through the "Bethel Home," under the supervision of Rev. C. C. Salter, that tireless and cheerful worker. Here is a large building, with a Temperance Coffee Room where one can get good eatables and drinkables at low rates; a free reading room where are found all the dailies and many weeklies and monthlies of the best publications; a fair reference library and a beginning toward a circulating library; curiosities and specimens from all parts of the world; a large hall for Sunday School, Sunday evening meetings, illustrated lectures, dime concerts, and other useful gatherings; a Boys' Club room, bright, and cheerful, open every evening, with boys' books, papers, magazines and games; cooking school and kitchen-garden rooms for the girls; classes in music, sewing and modeling, all these in charge of Miss Hubbard a Massachusetts lady admirably qualified for such work. Other rooms are being added underneath by the raising of the building, to be used for Working men's Clubs, gymnasium, bath-rooms, etc., toward which many workmen have freely and gladly given their labor in plastering, carpentering, etc. Altogether this is a most excellent and helpful enterprise, especially for the benefit of sailors, laborers and their children. Great good is thus being accomplished, especially among those who do not often attend church elsewhere.

On Wednesday evening the newsboys of the city will be given their annual banquet at the Bethel on Lake avenue. This annual event was first started by the patron saint of the newsboys, the late Rev. C. C. Salter. One year ago Dr. Salter was living, but was even then dying. The newsboys, with grateful hearts, sent a committee out to the home of their sick friend to present him with a beautiful bouquet. This annual dinner always helps to keep alive the memory and love the boys have for their benefactor.

lively three, four and five years. Rev. Mr. Salter's removal from Denver is a great loss to the Association, and the feeling was expressed in a resolution joined with one of sympathy for the church. Rev. Mr. Dimmock is temporarily supplying the pulpit acceptably. A house of worship is in process of erection at Leadville, and a church will be organized and a good and gifted man sought for its pulpit. The Greeley church has made a contract for a convenient and tasteful brick edifice.

The church at Cheyenne has within the year reduced its debt of about $3000 to $800, and expects to wipe it out soon. By the determination and perseverance of Rev. Mr. Salter, the house of the Second Church in Denver was built before the church was organized, and an addition was made to it afterward.

RESOLUTIONS OF RESPECT.

Street Railway Men and Samaritans Pass Them.

At a regular meeting of the Street Railway Employes union held last evening, the following resolutions were adopted:

"Whereas, in the providence of God, it has seemed good unto Him to take from the labors of a busy and pre-eminently useful life, our well-beloved friend and benefactor, Rev. Charles C. Salter, be it therefore

"Resolved, by division 31, Amalgamated Association of Street Railway Employes of Duluth, that while we realize that no tribute of words can do justice to the memory of him whose loss we mourn, we do hereby express our sympathy with the afflicted family and friends in their great bereavement, and,

"Resolved, that not only ourselves, but the city of Duluth and the cause of humanity, and especially the poor and the friendless, have sustained a loss which cannot be estimated—a loss the full import of which will be felt as we shall miss his friendly offices and labor of love among us, and,

"Resolved, that we do hereby endorse the movement to erect a suitable monument to this good man's memory.

"Resolved, further, that these resolutions be spread on the minutes, published, and furnished to the family of the deceased.

E. R. Cobb, P. N. Reberg, J. S. McCormick, committee."

The Modern Samaritans Sunday passed the following resolutions on the death of C. C. Salter:

"In the loss of our fellow townsman, Rev. Charles Cotton Salter, this community has lost the highest ideal of a Modern Samaritan.

"The power for good exercised by him has been felt and appreciated by thousands, who bear testimony to his excellence; but the loss falls most heavily on our imperial medical examiner, Dr. William H. Salter, to whom we offer our strongest sympathy and fellowship; wherefore, it is

"Resolved, that the scribe be and is hereby instructed to convey to Neighbor William H. Salter the warm and heartfelt condolence of Aloha council, No. 1, Modern Samaritans, and to offer him from this council such consolation as the fraternal bonds of our order, in their fullest spirit, may imply.

"C. E. Richardson, W. E. McEwen, committee."

HOT TIME FOR ALL

Newsboys Have a Great and Glorious Time on The Herald Excursion.

FILLED THEM FULL

Ate Watermelons, and Good Things Till They Could Hold No More.

"Well, it was no bad snap at all."

That was the expression of the verdict of 250 happy boys that landed from the Henrietta yesterday afternoon at the Fifth avenue west dock. Where had they been? Well, say now, Cully, whatsyer givin' us. They had been nothin' else than to The Herald picnic, that's what. An', say—oh, well, it wasn't a thing; oh, no.

The newsies acquire early that conservatism of expression that comes with contact with the world. The phrases of gush have no place in their vocabulary; they are as chary of enthusiasm as the typical hard-headed business man is apt to be, and so, when by unanimous consent the whole push summed up the affair as they landed yesterday afternoon as being no bad snap at all, those who had exerted themselves to give the boys a good time felt fully assured that their efforts had not been in vain.

There is nothing that will make the flowers grow in a boy's heart as well as fresh air and sunshine, and it was in this belief that The Herald arranged to give the members of its juvenile staff a day's outing "up river" yesterday. And it was a better as well as a happier lot of boys that stepped ashore after their outing.

Well, cheese it and tell us about the picnic, the boys would say.

The day did not dawn very auspiciously. Dame Nature was scowling when the sun rose, or when it was time for him to rise, for owing to the thick curtain of clouds Old Sol might have lingered in his couch a few minutes and nobody been the wiser. But a little rain can't stop the newsies when they are out for fun, and nature finally winked and smiled when she saw that her bluff would not go, and by 8 o'clock there was every assurance of a fair day.

By the hour named the boys were assembling in the carriers' room, and the supplies sent in by the kind friends who co-operated with The Herald in making the affair a success were being stacked up ready to be loaded. As the good things came in, in sacks, barrels, boxes and crates, they were saluted with uproarious cheering and the current expressions of approval.

When all was in readiness to move, "Pinkey" Pearson called the boys around him and gave them a little talk. He told the boys that The Herald wanted everybody to have a good time, but it had promised their mothers that they need not have a qualm of fear for their safety and it would be necessary, therefore, to lay down one or two rules that must be followed while on the boat. The most important was that there must be no climbing around on the railing nor hanging over the side. If any boy wanted to get drowned, he could try to accomplish it by internal applications of lemonade. They were also cautioned about going in swimming at the island unless under the direction of Life Saver Casey, who had been detailed from the life saving crew to look after the boys. It may be said right here that with one or two exceptions the boys obeyed their instructions to the letter, and Mr. Casey kept cases so closely on the exceptions that they did not have a chance to get into danger.

After Admiral Pearson's words of admonition, which were received with three cheers and eighteen or twenty tigers, the boys formed in line on Michigan street, and with Mascot at the head belaboring the drum the march to the boat began. The procession moved east on Superior street to Second avenue west, up the avenue to Superior street, on Superior street to Fifth avenue west, and down the avenue to the boat. It was one continual war whoop from the boys from The Herald office to the boat, and all traffic stopped along the line of march while they went by.

Arriving at the dock the boys were halted in column while the special artist of the expedition took a couple of shots at them. A touching incident happened while the boys were waiting for the pictures to be taken. One of the boys caught sight of Mrs. C. C. Salter, who was on the boat with the party of the boys' grown up friends, who went along to wait on them and look after them.

"Three cheers for Dr. Salter," said the boy who had first spied Mrs. Salter. Instantly the cry was taken up all along the line and three hearty cheers for the boys' old time friend followed. Who shall say that those cheers were not heard in the far off land. It was a voluntary tribute, heartfelt and touching.

After they had been "shot" the boys marched on board and so quickly did they swarm all over the big boat that it seemed to break out simultaneously in every part with boys. In a giffy they were in the pilot house, the cabin, all over the decks, "upstairs and down in the basement," as several of the boys designated the upper and lower decks. Heads popped out of every window and port hole, everywhere in fact, but the tops of the smokestacks, and the only reason they were not seen there was that the fireman would not let them crawl into the furnace.

At 9:15 the word was given, and with Engineer Herman at the lever and Pilot Bonner at the wheel, the Henrietta started. The progress of the steamer was marked by salutes from the whistles of the steamers and tugs in the harbor and the waving of hats and handkerchiefs from the docks and the decks of all craft within hailing distance, the boys responding with broadsides of cheers. The boys cheered everything in sight through the bay and up the river and everybody whooped it up for the boys. Everybody knew it was "the kids" and was glad they were having a good time. The Henrietta left a wake of good feeling in her course and many a man and woman had a brighter day for her passing. The men at the draw bridges were not to be outdone by the whistles. They clanged their alarm bells and yelled and waved their hats as the steamer churned by.

When the island was reached, the brisk westerly breeze had sharpened the appetites of all hands and lunch was the first thing in order. Those of the boys who wished to do so were allowed to take their own lunches and eat by themselves, while the others put theirs in the pool with the contributions. Without disparaging the lunches the boys carried, it may be said that the boys who joined the pool had a little the best of it, for the business houses and the many individual friends of the boys had showered in contributions to the commissariat and there was enough to have fed the whole lot for three days. The tables were spread in the pavilion on the island, for the free use of which and the grounds, a debt of thanks is owing to Manager Martin Johnson, long may he live and prosper. As to the spread, all that need be said is that the boys reached that point where they refused cake, no matter how thickly crusted with chocolate, cocoanut or caramel cream it might be. Is it necessary to say more?

There was a barrel of lemonade on draught, and by way of dessert watermelons and mushmelons were distributed.

Hungry as the boys were when they sat down, not a hand was reached out for any of the tempting food before them until "Pinkey" gave the word. And not once during the feast was there an instance in which a boy took more than one piece of cake or sandwich or whatever it might be at a time, there was no reaching by two or three boys for the safe plate at the same time for the biggest piece. The decorum that prevailed was such as would be expected at a social function in the most polished circles.

After the spread, some of the boys put for the water in charge of Mr. Casey, others played ball or sat under the trees or moved as the fancy took them, until the blasts of the Henrietta's whistle summoned them aboard for the return trip. They did not move in fact at the first call. Another summons came, the Henrietta nearly blowing her head off this time and three boys started. The engineer looked worried and the firemen nearly fainted as he looked at the guage and figured how much steam it would take to get them all aboard at that rate. He piled in coal and the engineer had just reached to tie the whistle lever down when "Pinkey" started for the boat. The effect was electric. The boys had their eye on "Pinkey" and when he moved there was a general rush. Boys who were in the water floundered out, got on what they could in three moves and a jerk and grabbing a handful of the nearest clothes set out with loose ends flying. The human cargo was all stowed in a wonderfully short space of time and the return trip began.

On the way down the boys were a little quieter, but only those who had been with them on the up trip could have realized that.

There was the usual number of comical incidents. One boy was seen calmly washing his face and hands in the cold tea after the feast. A boy inadvertently fell into the lemonade barrel on the trip home and another one who had been swimming and had his shoes slung on his shoulder dropped them into the barrel while he was reaching for a drink. Everybody had had all the lemonade they wanted, however, and these incidents only added to the hilarity of the occasion. One boy, also, was quite sure that the cold tea a lady of the party was ladling out of the pail was whisky and, in good faith, expressed his surprise at the size of the drink she was taking.

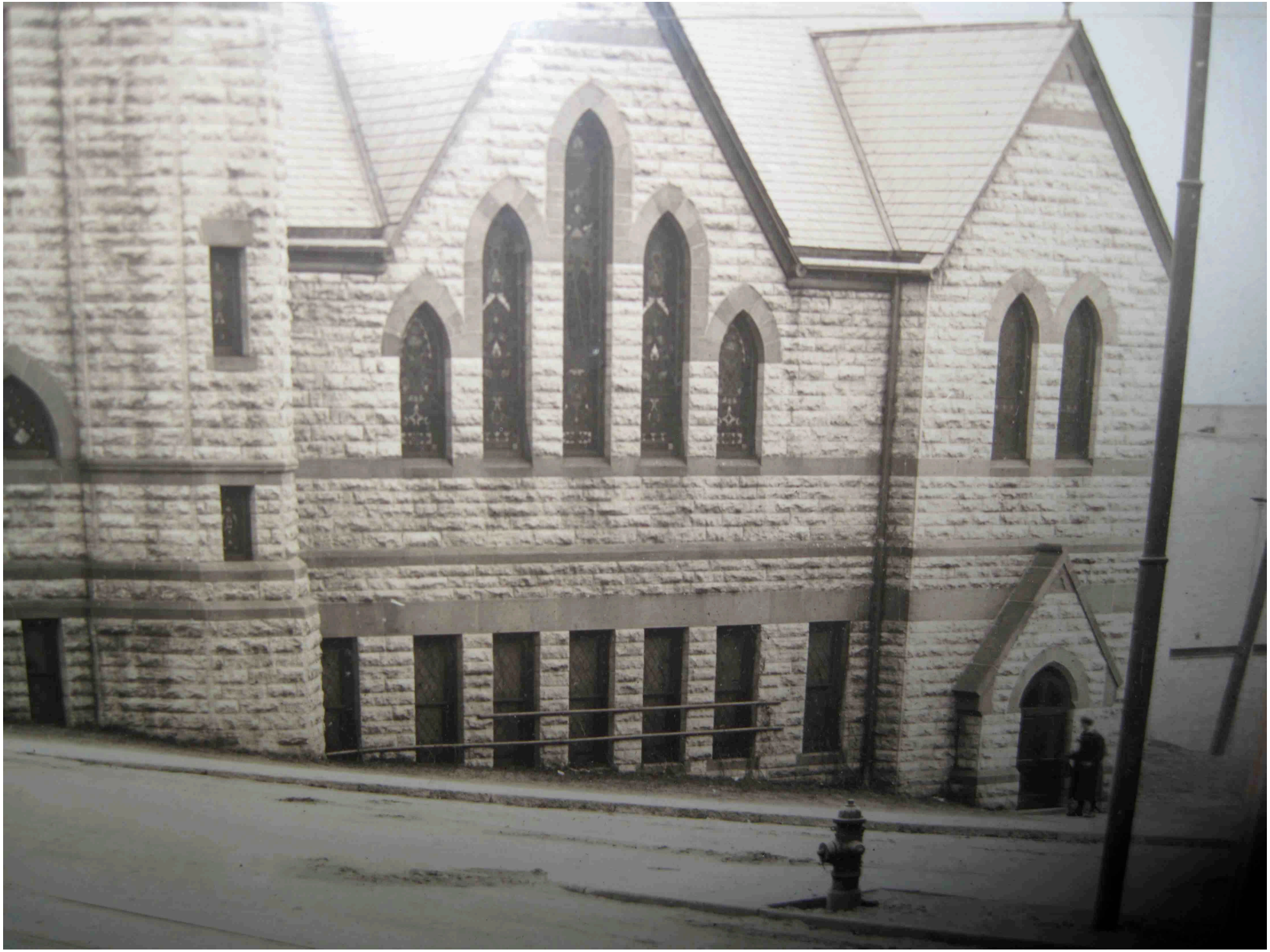
The only casualties were the loss overboard of four hats. The owners were supplied from a stock of caps provided against such a contingency.

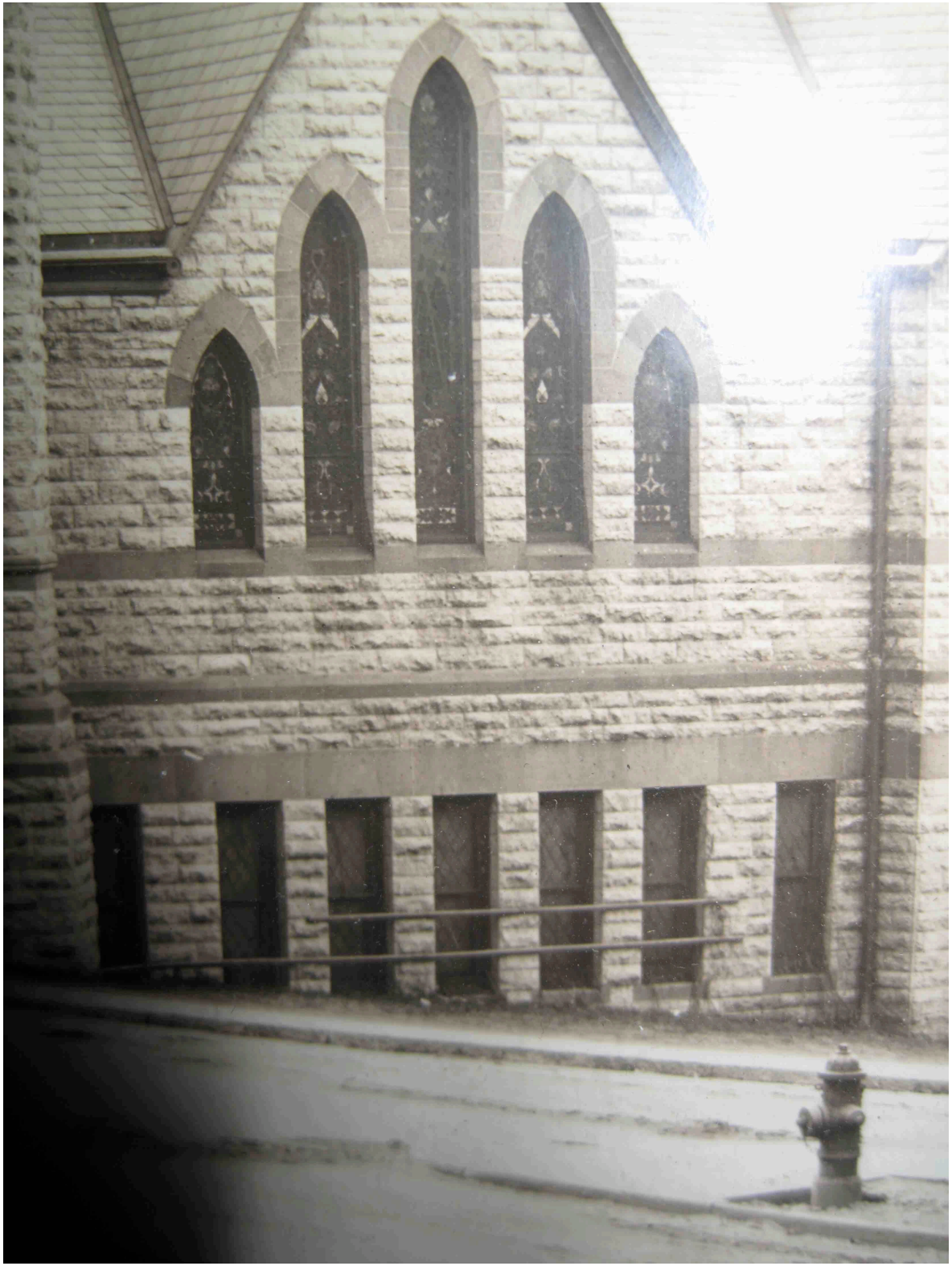
At 3:15 p. m. the boat landed the excursionists at the foot of Fifth avenue west, and with three cheers for The Herald and the Henrietta the boys formed in line and marched to The Herald office to take out their papers.

Among those who went along to help the boys have a good time were: Mrs. A. C. Weiss, Mrs. C. C. Salter, Dr. and Mrs. W. H. Salter, Mrs. M. Thompson, Mrs. W. E. Richardson, Miss Gibson, Miss Pomeroy, Miss Julia Salter.

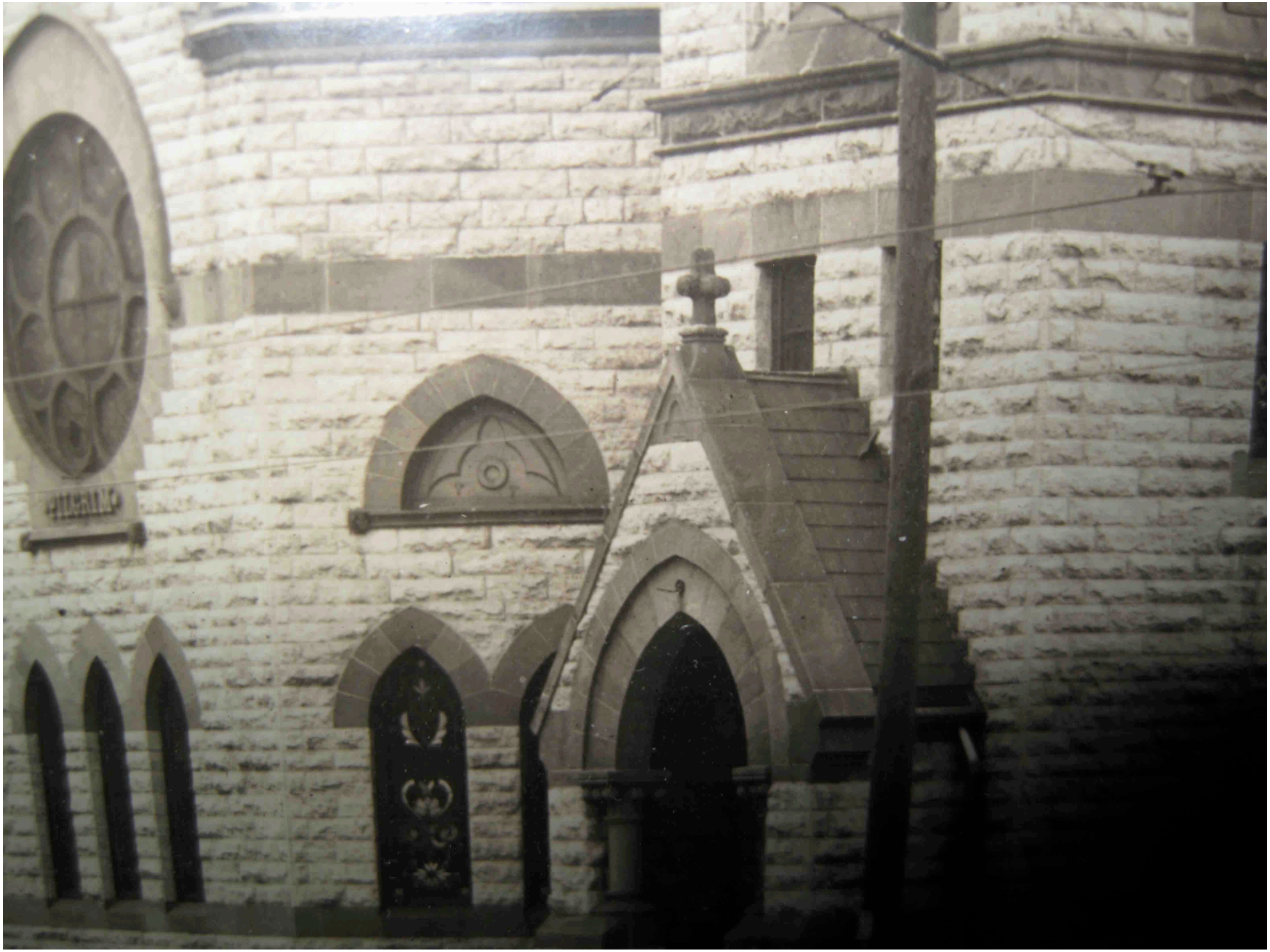
The following contributions for the affair were received: Three balls and bats, from the Northern Hardware company; sugar, fifty pounds from the Stone Ordean-Wells company, and twenty-five pounds from Jesse Norton; lemons, one case from the Fitzsimmons-Derrig company, eighteen dozen from The Herald force; ice for the lemonade from the Duluth ice company; cakes, sandwiches, etc. from Mrs. C. C. Salter, Mrs. H. J. Jones, Mrs. G. Fred Stevens, Mrs. A. P. Dunton, Mrs. B. Webster, Mrs. Dr. Codding, Mrs. P. Ayer and members of the party.

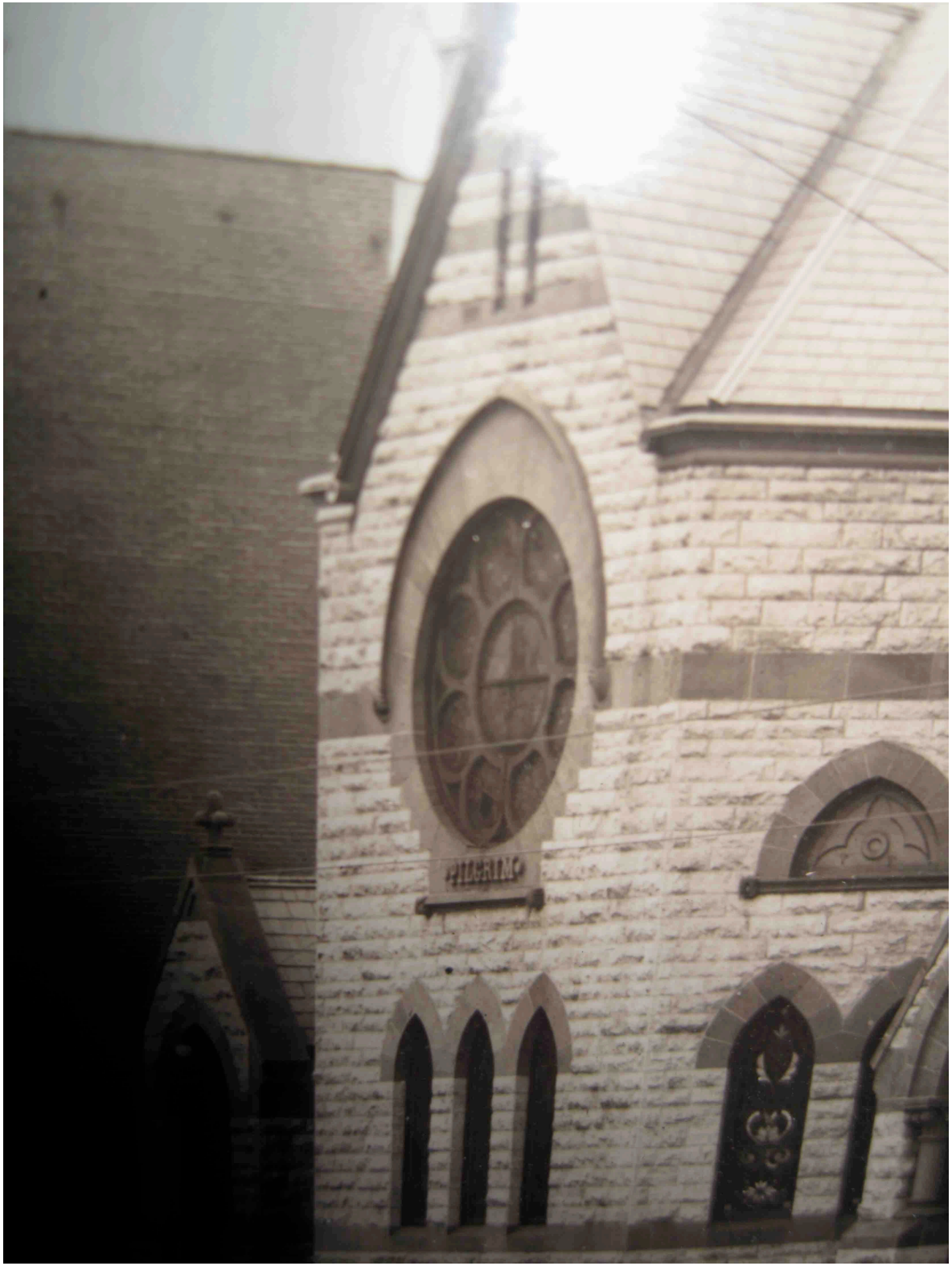
The captain of the Josie Davidson found eight disconsolate boys who had been left on the dock when his boat touched there on its way to take a party to Fond du Lac. Ascertaining the cause of their mournful looks, he took them all aboard and took them up and back as his guests, and the boys were given a royal feed by the excursionists on the Davidson, a party of New Duluth people.

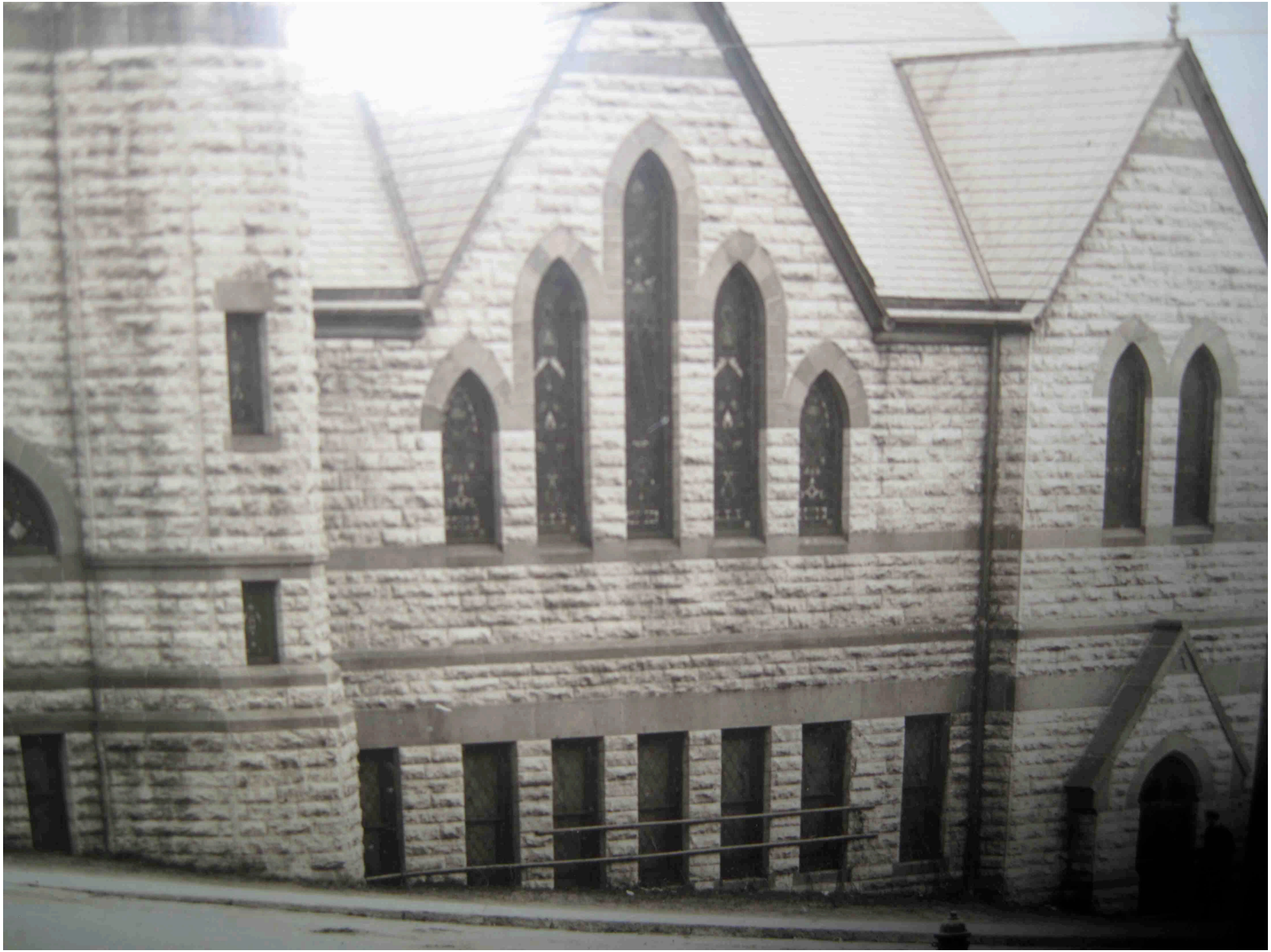




PILGRIM







Historical material from
Mrs. Rupert Asplund

(Dating about 1890)

Clippings from files of Mrs. Rupert Asplund April 1967

1888 ?

Lake Ave Bldg

Salted With Fire.

"For everyone shall be salted with fire. * * * Have salt in yourselves," was the text Sunday morning, an unwitting prophecy of the afternoon's disaster. Our beautiful building is in ruins, just as we had begun to love it. The fears which had troubled many lest it should appear "squatty" had given way to almost universal satisfaction with its proportions, as the spire reared its graceful head and the exterior was completed. As the slanting rays of the declining sun gilded it, a few moments before the fire, it seemed to me that I had never before appreciated its beauty. A single hour saw that beauty consumed.

At this writing we cannot tell how great our pecuniary loss is, but we shall be delayed at least six months in entering our new house, and our financial burden will be greatly increased. But as soon as possible the walls will be rebuilt.

The bolts of Providence are too heavy for us to handle, and we cannot yet read clearly the lesson of our bitter disappointment. That God has good for us out of seeming ill we cannot doubt. It may be that our hearts were too much absorbed in the externals of our work for Christ; that we were looking too much to our beautiful building with its luxurious appointments; too little to spiritual growth. And yet we thought we were dedicating it all to Christ and His service. One gracious result of our loss is already seen in the sympathy of our sister churches, a sympathy which we gratefully acknowledge and which brings us closer together even than before.

And another result will doubtless be that we shall be drawn closer to one another. It will be a lift together now more than ever. In a great disaster the Roman poet makes his hero say: "Perchance in the future we shall rejoice to look back upon even these trials." If pagan philosophy can say as much as that, surely christian faith can say, without the "perhaps":—

"Even the hour that darkest seemeth
Will His changeless wisdom prove;
From the gloom his brightness streameth,
God is wisdom, God is love."

May this disappointment be the means of our spiritual quickening; of the arousing of new energies, the developing of unexpected resources; and when we do enter our new house we shall be more ready to do the Lord's work in it from our having been salted with fire.

E. M. N.

Total damages awarded ..... $2[illegible]

THE ORGAN CONCERT.

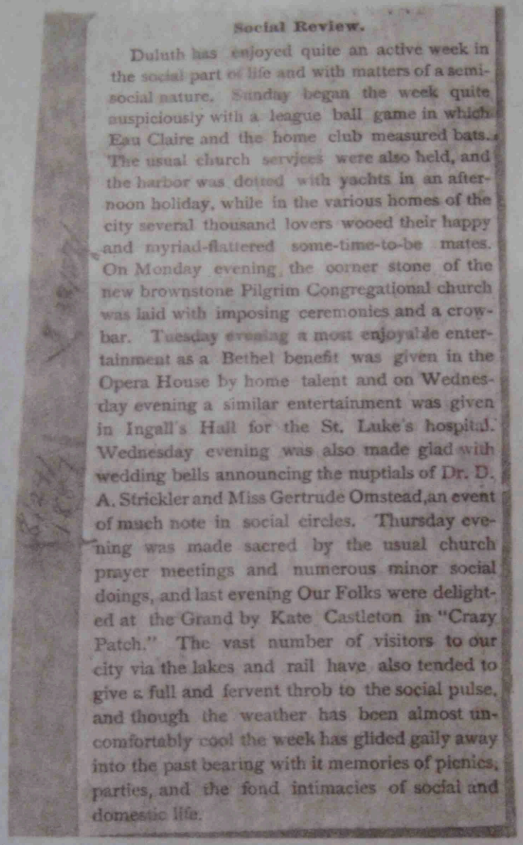
The New Congregational Church Organ Opened With an Excellent Concert.

Pilgrim Congregational church, Duluth's newest and finest addition in church buildings, presented a festive appearance last night. It had evidently donned its Sunday clothes, and the numerous incadescents threw their brilliant light on an audience which crowded to the doors long before the concert began. Every pew held as many as it could accomodate and the aisles were crowded with chairs, while along the rear walls stood those who had come too late to gain a seat. The numbers on the concert program followed each other rapidly and held the closest attention of the audience throughout. Possibly the short pauses were made with "malice aforethought," for the program announced that after the concert the ladies of the church would serve coffee, ice cream and cake.

The program opened with "Gloria, from 12th Mass," Mozart, given by a chorus of thirty selected voices, with organ accompaniment, under direction of Prof. Mountz. The Gloria, as well as the Hallelujah Chorus, Handel, at the end of the program, were well rendered, being sung with spirit and, except in one or two instances, with precision. The volume of tone was good and the voices nicely balanced. Both numbers were warmly applauded. The organist was James Watson, of Chicago, under whose skillful hands the beauties of the new organ were brought out to the best advantage. Most of the numbers were received with a storm of applause, and several encores were demanded. The various selections received a careful interpretation, with few exceptions, the execution was clear and distinct, the many beautiful combinations were made without effort, and a strongly marked rythm added much to to the enjoyment of his playing. A Bach Fugue was added to the numbers on the program. Mrs. Mary D. Hall, of Chicago, shared the honors of the evening with the organist, receiving numerous recalls. Her voice, soprano, is of pleasant quality, flexible, with rather limited range, and the various songs and ballads were warmly applauded.

The concert on the whole was among the best we have had here this winter. It is to be hoped that the chorus, now that it is formed and has made so good a beginning, will not let its work rest here, but retain the organization and follow its course for the rest of the winter. A few more concerts, which could easily be given with a chorus for a foundation, would be appreciated.

A large number attended the coffee and ice cream sociable in the basement of the church after the concert. If those in charge of the entertainment didn't make a pot full of money, they must at least have decreased the organ debt considerably with the combined proceeds of the concert and sociable.



Social Review.

Duluth has enjoyed quite an active week in the social part of life and with matters of a semi-social nature. Sunday began the week quite auspiciously with a league ball game in which Eau Claire and the home club measured bats. The usual church services were also held, and the harbor was dotted with yachts in an afternoon holiday, while in the various homes of the city several thousand lovers wooed their happy and myriad-flattered some-time-to-be mates. On Monday evening the corner stone of the new brownstone Pilgrim Congregational church was laid with imposing ceremonies and a crowbar. Tuesday evening a most enjoyable entertainment as a Bethel benefit was given in the Opera House by home talent and on Wednesday evening a similar entertainment was given in Ingall's Hall for the St. Luke's hospital. Wednesday evening was also made glad with wedding bells announcing the nuptials of Dr. D. A. Strickler and Miss Gertrude Omstead, an event of much note in social circles. Thursday evening was made sacred by the usual church prayer meetings and numerous minor social doings, and last evening Our Folks were delighted at the Grand by Kate Castleton in "Crazy Patch." The vast number of visitors to our city via the lakes and rail have also tended to give a full and fervent throb to the social pulse, and though the weather has been almost uncomfortably cool the week has glided gaily away into the past bearing with it memories of picnics, parties, and the fond intimacies of social and domestic life.

Dr. and Mrs. Strickler were parents of Mrs. Rupert Asplund. The wedding took place August 24, 1887; the corner stone laying, August 22, 1887. The church was located at Lake Avenue and Second Street.

For Dr. Halfaker

from Mrs. Rupert Asplund
whose parents were married
Aug. 24, 1887
(The wedding mentioned in the clipping)

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Organ Concert - 1889

An organ concert held on February 6, 1889, was a social event of some note, as reported by the Duluth paper, "Pilgrim Congregational Church, Duluth's newest and finest addition in church buildings, presented a festive appearance last night. It had evidently donned its Sunday clothes, and the numerous incadescents threw their brilliant light on an audience which crowded the doors long before the concert began. Every pew held as many as it could accommodate and the aisles were crowded with chairs, while along the rear walls stood those who had come too late to gain a seat." The organist was James Watson of Chicago; a soprano, Miss Mary D. Hall of Chicago and a chorus of "thirty selected voices" under the direction of Professor S. W. Mountz completed the program. The same article recounts that following the concert many attended the coffee and ice cream sociable in the basement. "If those in charge of the entertainment didn't make a pot full of money, they must at least have decreased the organ debt considerably with the combined proceeds of the concert and sociable."

Pilgrim Congregational Church.

[*Continued from first page.*]

CLERK.

J. M. ANDERSON, 106 West Superior Street.

SUNDAY SCHOOL OFFICERS.

J. M. ANDERSON, Superintendent. E. R. BRACE, Assistant Superintendent.
W. C. JOHNSON, Sec'y and Treasurer. J. H. LOGIE, Librarian.

PILGRIM CLUB.

A. G. STRONG, President. W. G. HEGARDT, Vice-President.
W. S. HORR, Secretary and Treasurer.
GEO. T. HUGHES and J. B. VAIL, Executive Committee.

Y. P. S. C. E.

ALBERT BALDWIN, President. A. G. STRONG, Vice-President
DELIA M. GOODWIN, Secretary. DAN. MCGARRY, Treasurer.

JUNIOR S. C. E.

MRS. W S. HORR, Leader.

NORTHERN LIGHT MISSION BAND.

MISS EVANGELINE CHAPMAN, LEADER

TRUSTEES.

J. F. PATTEN, Chairman, 215 Woodbridge Bld'g. C. H. CLAGUE J. P. JOHNSON.
R. S. MUNGER. J. W. NORTON.

LADIES' UNION.

MRS. J. H. LOGIE, President. MRS. W. W. SANFORD. Vice-President.
MRS. J. H BOYLE. Sec. MRS. WINFIELD KANOUSE, Treas.

FRIENDS IN COUNCIL.

MISS JENNIE MOODY, President. MISS M. E. MURDOCH, Secretary
MISS JESSIE EVERHARD, Vice Pres. MISS EMILY RICHARDSON, Treas.

LADIES' MISSIONARY SOCIETY.

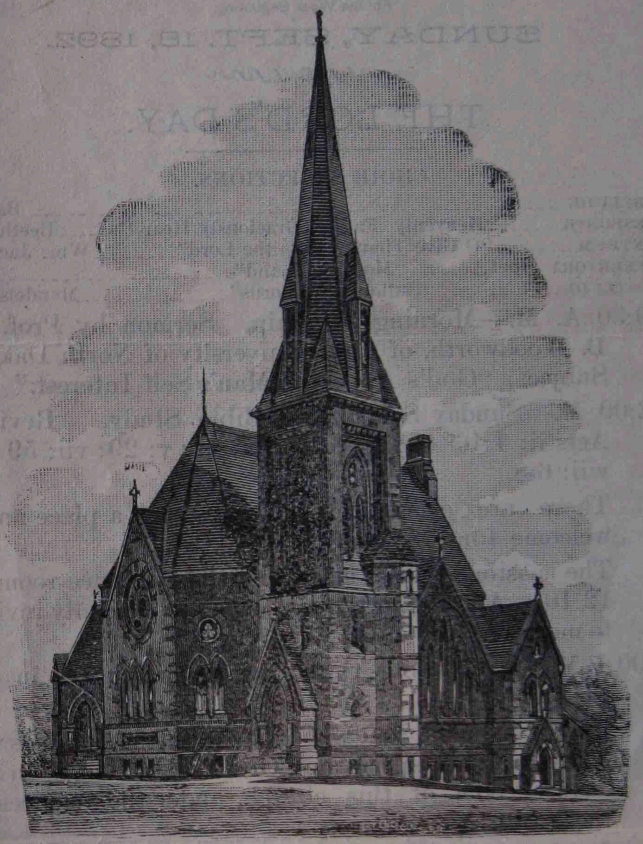
MRS. JULIA BARNES, President. MRS. W. A. MCGONAGLE, Vice-President.
MRS. DR. SHERWIN, Secretary. MRS. E. D. FIELD, TREASURER.

The sittings in this Church are all free and unassigned. The expenses are met by voluntary offerings. It is expected that every member of the church will give his due proportion weekly. Rules for regulating this are found in I Cor. xvi, 2., II Cor., ix, 7; and Jas., ii, 1-5. All regular attendants are requested to give systematically. Pledge cards and envelopes can be found in each pew rack. The treasurer is E. G. Chapman, 407 Palladio Bldg.

If you are a stranger, and wish to become acquainted in the church, fill out and detach this card and drop it with the offering, that the Pastor may call. "A man that hath friends must show himself friendly."

Name.....

Date..... *Address*.....



ORGANIZED 1871. MEMBERSHIP, 360

Pilgrim Congregational Church.

S. E Corner Second Street and Lake Avenue,

Duluth, - - Minnesota.

REV. EDWARD M. NOYES, PASTOR.

REV. W. M. STOVER, MRS. BERTHA D. STOVER, Missionaries, Bailundu, W. Africa.

DEACONS:

W S. WOODBRIDGE, J. F. PATTEN, C. H. CLAGUE
E. G. CHAPMAN, C. A. FIELD. W. W. MCMILLAN.

The Pastor will be glad to meet members of the congregation and their friends, or any strangers, at the close of each service.

CALENDAR

For the Week Beginning

SUNDAY, SEPT. 18, 1892.

THE LORD'S DAY.

CHOIR SELECTIONS.

PRELUDE ..... Batiste
RESPONSE ..... "Heavenly Father, Graciously Hear Us" ..... Beethoven
ANTHEM ..... "O Give Thanks unto the Lord" ..... Wm. Jackson
OFFERTORY Duet ..... "Morning Land" .....
POSTLUDE ..... "Hallelujah Chorus" ..... Mendelssohn

10:30 A. M.—Morning Worship. Sermon by Prof. H. B. Woodworth, of the University of North Dakota. Subject: "God's Appeal to Man's Self Interest."

12:00 M.—Sunday School and Bible Study. Review: Acts ii: 4 46 47; iii: 6, 16; iv: 12; v: 29; vii: 59 60; viii: 6-8.

There are classes for all ages and a place and a welcome for everybody.

The pastor's class meets in the audience-room at 12:10. All men in the audience are cordially invited to meet with the class.

4:00 P.M.—The Junior C. E. Society will meet in the parlors.

Robert Nourse, one of the greatest orators of America, will speak on "God and Business" in the lecture room of this church, under the auspices of the Y.M.C.A.

7:00 P. M.—Society of Christian Endeavor prayer meeting. Subject: "How can we best help our Church and Pastor this year?" John xv: 16; Rom. xii: 11. Miss Pattee will report on the National Convention to which she was a delegate.

8:00 P. M.—Evening worship. Sermon by Prof. H. B. Woodworth, Subject: "The Unwritten Law, with application to the Capital and Labor Question."

CHOIR SELECTIONS.

PRELUDE ..... Selected
ANTHEM ..... "The Strife is o'er" ..... Mendelssohn
OFFERTORY ..... "O Come to Me Ye Weary" ..... Caryl Florio
POSTLUDE ..... Selected

Tuesday, 3 p.m. The regular meeting of the W.C.T.U. will be held in the church parlors.

4 p.m. Regular meeting of the Y. W. T. C. U. at room 601 Palladio Building.

Thursday, 7:30 to 9:30 p.m. The usual midweek social meeting and hour of prayer. Subject for prayer meeting, "Spiritual Carelessness." Isa. 47: 7-11; Matt. 25: 1-13, 1 Cor. 10: 11-13.

Friday. Miss Clara Parish, Illinois State Organizer for the Y.W.C.T.U., will speak upon "The Opportunities and Responsibilities of Young Womanhood". in the First M. E. Church. All, and especially young women and young men, are cordially invited to hear this charming and gifted young woman.

7:30 p.m. A dime social will be given in the church parlors; this is to be the first of a series to occur once a month. Everybody is cordially invited to come and "learn your A B C's."

Letters addressed to the pastor in care of J. S. Morgan & Co., 22 Old Broad Street, E. C. London, will be forwarded to him while on the continent.

The Free Kindergarten is now open in the east parlors. Entrance by the east basement door. Any who know of children who might become pupils will please report to Mrs. J. M. Root, Chairman of Visiting Committee, 1419 East First St.

Remember the Exchange Table in the East Vestibule.

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This calendar is in charge of Mr. E. D. Field, 17 Board of Trade Building. All notices must be handed to him or left at J. L. Thwing's printing office, 26 and 28 West First Street, not later than Friday evening.

Pilgrim Congregational Church.

[*Continued from first page.*]

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J. M. Anderson, 106 West Superior Street.

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W. C. Johnson, Sec'y and Treasurer. D. E. Woodbridge Librarian.

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J. B. Vail, Secretary and Treasurer.
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W MacRae, President. C. W. Prince, Vice-President.
Mabel White, Secretary. Hobert Strong, Treasurer.

JUNIOR S. C. E.

Miss Francis Weed and Dr. Mary Knauf, Leaders.

NORTHERN LIGHT MISSION BAND.

Miss Evangeline Chapman, Leader.

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R. S. Munger. J. W. Norton.

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Mrs. T. H. Hawkes, Secretary. Mrs. W. C. F. Pearson, Treasurer.

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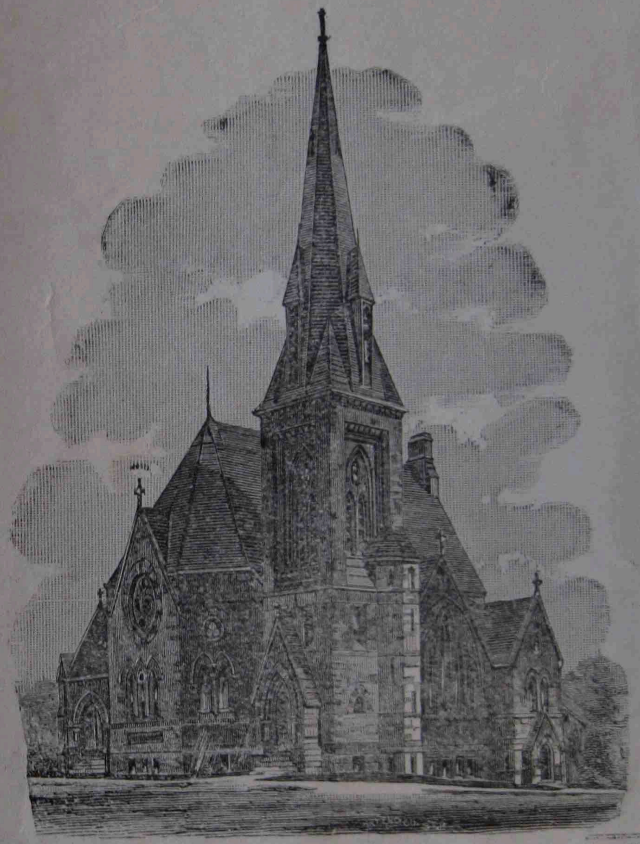

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CALENDAR

For the Week Beginning

SUNDAY, JULY 26, 1891.

THE LORD'S DAY.

10:30 A. M.—Morning Worship. Sermon by the Pastor.

12 M.—Sunday School and Bible Study. There are classes for all ages and a place and a welcome for everybody.

Sunday School Lesson:—"Christ and Nicodemus." John III: 1-17.

The Pastor's class for men meets in the Audience room at 12:10.

4 P. M.—The Northern Light Mission Band will meet in the Sunday School room. Study, India. (Children under 15.)

4 P. M.—Gospel Meeting for men at Y. M. C. A. rooms, 18 East Superior Street.

7 P. M.—Society of Christian Endeavor prayer meeting. Subject: "Lessons from the Timid Disciple." Jno. III, 2; VII, 50 53; XIX, 39. Leader, Miss Dunoon.

8 P. M.—Evening Worship. Sermon by Rev. George A. Little, D. D., of Washington, D. C.

Monday:—Lecture in First M. E. Church upon "The American Jonah" by Pof. H. J. Kealing, of Texas. Admission 50c.

Tuesday:—The regular meeting of the Y. W. C. T. U. will be held at 4 p. m. in room 702 Palladio Building.

Wednesday:—The Ladies' Union meets in the parlors at 3 p. m.

Thursday:—Midweek Church Night. The Parlors will be open from 7:30 to 10 p. m. The Preparatory Lecture will be given at 8.15. New members of the congregation, and strangers, are especially invited to come to this informal meeting in the church home.

Next Sunday:—The Christian Endeavor topic is, "How Christ Rested." Leader, Miss McFarlane.

The Sacrament of the Lord's Supper will be observed at the morning service. Those wishing to unite with this church next week by letter or confession are requested to meet the pastor at the close of this morning's service.

At the evening service the first of a series of sermons on the Table Talks of Jesus will be preached.

The Exchange Table will be found in the east vestibule. The object of this table is to supply any with religious reading who are not regular subscribers to any religious paper and also as a means of exchange between subscribers to different papers. When this reading matter is no longer of use on the Exchange Table the Pilgrim Club will place it where it will be read. Members of the congregation are urged to bring papers for the table after they have been read at home and to take some paper in exchange if they desire.

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Pilgrim Congregational Church.

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Albert Baldwin, President. A. G. Strong, Vice-President
Emily Richardson, Secretary. Dan. McGarry, Treasurer.

JUNIOR S. C. E.

Mrs. W. S. Horr, Leader.

NORTHERN LIGHT MISSION BAND.

Miss Evangeline Chapman, Leader.

TRUSTEES.

J. F. Patten, Chairman, 215 Woodbridge Bld'g. C. H. Clague J. P. Johnson
R. S. Munger. J. W. Norton.

LADIES' UNION.

Mrs. J. H. Logie, President. Mrs. W. W. Sanford, Vice-President.
Mrs. J. H Boyle. Sec. Mrs. Winfield Kanouse, Treas.

FRIENDS IN COUNCIL.

Miss Jennie Moody, President. Miss M. E. Murdoch, Secretary
Miss Jessie Everhard, Vice Pres. Miss Emily Richardson, Treas.

LADIES' MISSIONARY SOCIETY.

Mrs. M. J. Carpenter, President. Mrs. W. A. McGonagle, Vice-President.
Mrs. Dr. Sherwin, Secretary. Mrs. E. D. Field, Treasurer.

The sittings in this Church are all free and unassigned. The expenses are met by voluntary offerings. It is expected that every member of the church will give his due proportion weekly. Rules for regulating this are found in I Cor. xvi, 2., II Cor., ix, 7; and Jas., ii, 1-5. All regular attendants are requested to give systematically. Pledge cards and envelopes can be found in each pew rack. The treasurer is E. G. Chapman, 407 Palladio Bldg.

If you are a stranger, and wish to become acquainted in the church, fill out and detach this card and drop it with the offering, that the Pastor may call. "A man that hath friends must show himself friendly."

Name.....

Date..... *Address*.....

No 1 2 - No 187 Power the Power
" 33 " 229 Jesus about the Lightens
" 60 " 241 Holy Spirit faithful inviter
" 74 " 256 and the sons of heaven
" 79 " 260 around christina Soldier
" 131 " 278 [illegible] divided
" 136 " 283 the [illegible] has never seen
" 153 Rest of age
" 160 Coming [illegible]

ORGANIZED 1871. MEMBERSHIP, 360

Pilgrim Congregational Church.

S. E Corner Second Street and Lake Avenue,

Duluth, - - Minnesota.

REV. EDWARD M. NOYES, Pastor.

Rev. W. M. Stover, Mrs. Bertha D. Stover, Missionaries, Bailundu, W. Africa.

DEACONS:

W S. WOODBRIDGE, J. F. PATTEN, C. H. CLAGUE,
E. G. CHAPMAN, C. A. FIELD. W. W. McMILLAN.

The Pastor will be glad to meet members of the congregation and their friends, or any strangers, at the close of each service.

Louise Clement McMillan

CALENDAR

For the Week Beginning

SUNDAY, MARCH 20, 1892.

THE LORD'S DAY.

10:30 A. M.—Morning Worship. Sermon by the Pastor.

CHOIR SELECTIONS.

PRELUDE		Selected
RESPONSE	"Bow Down Thine Ear"	Cook
ANTHEM	"Hark! Hark My Soul"	Tudds
OFFERTORY	"He Shall Give His Angels Charge"	Broad
POSTLUDE		Selected

Hymns 97, 100, 309.

12 M.—Sunday School and Bible Study. There are classes for all ages and a place and a welcome for everybody.

All men in the audience are invited to remain to the pastor's class, which assembles at 12:10 and studies the journey of our Lord to the borders of Tyre and Sidon, using the Harper Inductive Lessons.

4:00 P. M.—Gospel meeting for young men only at the Y.M.C.A. hall, 18 East Superior St. Dr. Lyman B. Sperry will speak. Subject, "The Fourth Quarter of Man" or "Male and Female; or The Relation of the Sexes."

6:40 P. M.—Society of Christian Endeavor prayer meeting. The meeting to-night will be a Praise Service. The passages suggested are Isa. 12 and Eph. 5:19.

7:30 P. M.—Evening Worship. The pastor will preach upon "The New Covenant".

CHOIR SELECTIONS.

PRELUDE		Selected
ANTHEM	"Praise be to the Father"	Gounod
OFFERTORY	"Abide with me"	Shelley
POSTLUDE		Selected

Hymns 312, 315, 342.

Monday, 4:15 p.m. Meeting of the Junior S.C.E. and the Pastor's Class in the Sunday School rooms. All children of the congregation between the ages of seven and fourteen are urged to be present.

7:30 p.m. There will be a meeting of Pilgrim Club in the Ladies' Parlors. The annual elections will be held, and other important business transacted.

7:30 p.m. Mr. Stewart will give a "chalk-talk" on Temperance in the Sunday-School room. Subject, "Lost and Saved". Young people are especially invited, and all will be welcome. Admission: children, 10 cents; adults, 15 cents.

Wednesday, 2:30 p.m. The regular meeting of the Ladies' Union in their parlors. There are quilts to be finished, and the worsted balls for the "first gift" in the Kindergarten will be made. All ladies of the congregation are invited.

Thursday, 7:30 p.m. Midweek Church Night. Rev. Dr. Whittlesey, of Evanston, Ill., is expected to be present and make an address. We shall be glad to greet any strangers in the congregation at this service, and make them acqnainted with the church people.

Next Sunday. The next sermon in the course on the New Testament Books will be preached at the morning service, discussing the "Epistle to Titus". In the evening the subject will be "The Divine Side of the New Covenant." The S.C.E. topic is "Preparing the Way of the Lord." Isa. 40:3-5; Luke 3:10-14.

The Year Book can be obtained of the pastor. In order to cover the expense of printing, without special draft on the treasury, those who receive a copy are asked to give twenty-five cents toward the printer's bill. But the book is printed for general distribution in the congregation, and any who do not care to give toward its expense are none the less entitled to a copy, if they wish it.

The Ladies' Union has elected the following officers of its Free Kindergarten Committee: Mrs. Hawkes, President; Mrs. Norton, Vice-President; Mrs. Horr, Secretary; Mrs. Brace, Treasurer. Any who wish to give toward the support of this work will please send their gifts to Mrs. E. R. Brace, 1509 London Road. One object of this Kindergarten is to furnish working mothers a safe place to leave their children. Anyone knowing such cases will please report to Mrs. J. M. Root, Mrs. S. W. Clarke, Mrs. W. S. Woodbridge, or the pastor.

The pastor's address is 116 East Third Street.

Remember the Exchange Table in the East Vestibule.

Strangers and others without a church home, into whose hands this calendar may come, are cordially invited to make a home with us.

This calendar is in charge of Mr. E. D. Field, 29 Board of Trade Building. All notices must be handed to him or left at J. L. Thwing's printing office, 26 and 28 West First Street, not later than Friday evening.

Pilgrim Congregational Church.

[*Continued from first page.*]

Clerk—J. M. Anderson, 106 West Superior street.

Sunday School Officers—M. J. Carpenter, Supt.; E. G. Chapman, Asst. Supt.; W. C. Johnson, Sec'y and Treas.; D. E. Woodbridge, Librarian.

Y. P. S. C. E.—W. MacRae, Pres.; C. W. Prince, Vice-pres.; Mabel White, Sec'y; Hobert Strong, Treas.

Trustees—J. F. Patten, Chairman, 215 Woodbridge building; C. H. Clague, J. P. Johnson, R. S. Munger, J. W. Norton.

Standing Committee—The Pastor, The Deacons, Mrs. John Drew, Miss L. K. Noyes.

Ladies Union—Mrs. Jno. Drew, Pres.; Mrs. W. W. McMillan, vice-Pres.; Mrs. T. H. Hawkes, Sec'y; Mrs. W. C. F. Pearson Treas.

Ladies' Missionary Society—Mrs. M. J. Carpenter, Pres,; Mrs. C. H. Clague, vice-Pres.; Mrs. Dr. Sherwin, Sec'y; Mrs. E. D. Field, Treas.

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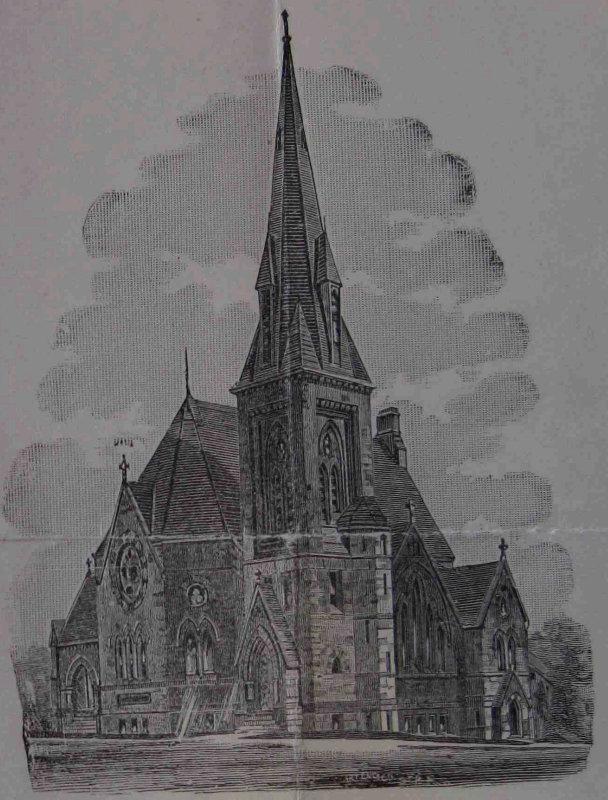
Name .....

Address .....

Date .....



Pilgrim Congregational Church.

S. E. COR. SECOND ST. AND LAKE AVE.

Duluth, Minnesota.

ORGANIZED 1871.

MEMBERSHIP, 320.

REV. EDWARD M. NOYES, Pastor.
218 Second Avenue West.

DEACONS:

W. S. WOODBRIDGE. W. G. PECK. C. W. HARVEY. C. H. CLAGUE. E. G. CHAPMAN. C. A. FIELD.

The Pastor will be glad to meet members of the congregation and their friends, or any strangers at the close of each service.

CALENDAR

For the Week Beginning

Sunday, March 29, 1891.

THE LORD'S DAY.

10:30 A. M.—Morning Worship.
Sermon by the Pastor.

CHOIR SELECTIONS.

PRELUDE. Russian Romance.	*Hoffmann.*
RESPONSE. Bow Down Thine Ear.	*Warren.*
TE DEUM.	*Buck,*
OFFERTORY. My Redeemer and My Lord.	*Buck.*
ANTHEM. Mary Magdelene.	*Warren.*
POSTLUDE.	

12 M.—Sunday School and Bible Study. There are classes for all ages and a place for everybody.

Sunday School Lesson:—Quarterly Review; Lives of Elijah and Elisha and their Lessons.

3 P. M.—The Children's Mission Band meets in the Sunday School rooms. (For children from 7 to 14 years of age.)

4 P.M.—Gospel Meeting for men at Y.M.C.A. rooms, 18 East Superior Street.

6:40 P.M.—Society of Christian Endeavor prayer meeting. Subject; Promise Meeting, 2 Peter 1:4; 2 Cor., 7:1 Leader, Miss Cross.

This is the Monthly Consecration Meeting and the roll will be called.

7:30 P.M.—Easter Praise Service The congregation is requested to join heartily in the singing of familiar hymns.

Monday—Pilgrim Club for young men meets at the residence of W. S. Woodbridge, 311 E. Third St., at 8 p.m. Supt. Wardwell of the Street Railway will explain the electric car, and Mr. J.H.Crawford will exhibit the phonograph. All young men of the congregation are cordially invited.

Tuesday—The pastor will be in his study, 403 Woodbridge building, from 7:30 to 9 p. m. to meet any who desire to talk with him on matters of personal religion.

Thursday—Midweek church night. The parlors will be open from 7:30 to 10:00 P. M. The devotional hour will begin at 8. Subject; "The Victorious Cross." John 12:23-34. A letter from our Missionaries in Africa will be read, and there will be extracts from the biography of John G. Paton, the most fascinating missionary book of recent years; and other interesting items of missionary information will be given. Cannot you plan to give this evening to Christian fellowship. Come early enough and stay late enough to meet one another in the church home.

Next Sunday—The subject of the sermon at morning worhip will be "The Unknown Christ Revealed." In the evening the Pastor will preach upon the theme, "Not Without a Witness." The subject of the Y.P.S.C.E. prayer meeting will be "Publishing the Good Tidings." Acts, 4:20; Mark, 5:16.20. Leader, Mrs. McMillan.

Strangers and others withont a church home, into whose hands this calendar may come, are cordially invited to make a home with us.

PRESENT EDIFICE, ERECTED 1887.

PASTORATES OF PILGRIM CHURCH.

Rev. C. C. Salter,	Jan. 18, 1871 to April 11, 1876.
Rev. C. A. Conant,	June 15, 1876 to Aug. 27, 1878.
Rev. E. C. Ingalls,	Aug. 27, 1878 to July 17, 1879.
Rev. M. M. Tracy,	Oct. 28, 1879 to Jan. 11, 1881.
Rev. C. C. Salter,	May 1, 1881 to Nov. 28, 1881.
Rev. J. W. Hargrave,	June 1, 1882 to June 1, 1883.
Rev. E. M. Noyes,	Sept. 1, 1883 to Sept. 10, 1894.
Rev. C. H. Patton,	Feb. 10, 1895.

First Edifice and Parsonage, Erected 1871.

1871. 1896.

Services in Commemoration of the Quarter Centennial of Pilgrim Congregational Church, Duluth, Minnesota, January 25=30, 1896.

Louie Clement McMillan.

SATURDAY, JANUARY, 25,

7:30 P. M.

Historical Address, - - - Dea. W. S. Woodbridge
Greeting, - - - - Rev. C. C. Salter
Greeting, - - - - - Rev. E. M. Noyes
Greeting, - - - - - Rev. Jere Kimball

Letters from former Pastors, presentation of a Church Album and other interesting exercises.

SUNDAY, JANUARY 26,

10:30 A. M.

Organ Prelude, "Grand Offertoire in C," - - - *Tours*
Doxology.
Invocation.
Response, - - - - - - By Choir
Responsive Reading, Psalm XXXIII.
Anthem, "The Lord is My Strength and Song," - - *Case*
Scripture Reading, Deut. XXXII, 1-14, - - Rev. C. C. Salter
Hymn, "Oh, Worship the King," No. 32.
Prayer, - - - - - Rev. C. C. Salter
Anthem, "Thou Shalt Show Me the Path of Life," - - *Bowdler*
Announcements.
Offering.
Sermon, - - - - - Rev. E. M. Noyes
Prayer.
Hymn, "How Firm a Foundation," No. 395.
Benediction.
Organ Postlude, "March in G," - - - *Guilmant*

SUNDAY, JANUARY 26,

7:30 P. M.

Organ Prelude, "March Portificale," - - - - *Lemmens*
Call to Worship.
Hymn, "The Church's One Foundation," No. 510.
Scripture Reading, Eph. IV, 1-16, - - Rev. Jere Kimball
Prayer.
Anthem, "O Come, Let Us Sing Unto the Lord," - - *Millard*
Pastor's Address, - - - Rev. C. H. Patton
Anthem, "The Day is Past and Over," - - - *Marks*
Announcements.
Offering.
Sermon, - - - - Rev. E. P. Ingersoll, D. D.
Prayer.
Hymn, "I Love Thy Kingdom Lord," No. 507.
Benediction.
Organ Postlude., "March in E Flat," - - - *Batiste*

TUESDAY, JANUARY 28,

6 P. M.

Supper will be served with greetings at the close by Rev. T. M. Edmands, of Brainerd; Rev. J. R. Smith, of West Superior; Rev. A. W. Ryan, Rev. T. H. Cleland, Rev. G. H Humason, Rev. W. W. Dawley, Rev. W. W. Newell, Rev. W. N. Moore. Tickets for the supper will be sold for 25 cents.

The Sunday School Anniversary will follow, with a brief history by Mrs. W. S. Woodbridge, and reminiscences by Mr. M. J. Carpenter and other former Superintendents.

The Evening will close with the Pastor's Annual Report and reports from officers of the Church and Presidents of Societies.

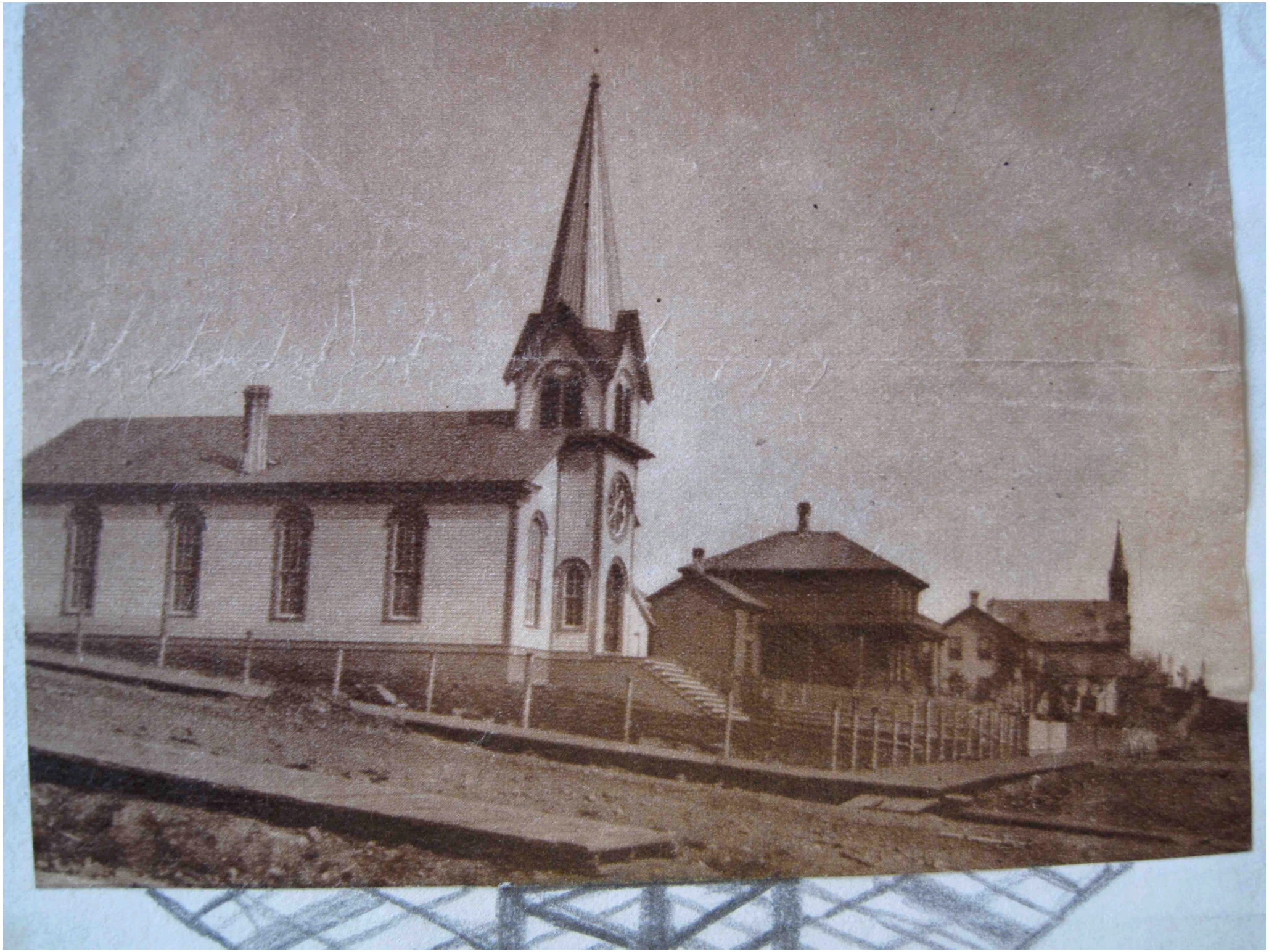
THURSDAY, JANUARY 30,

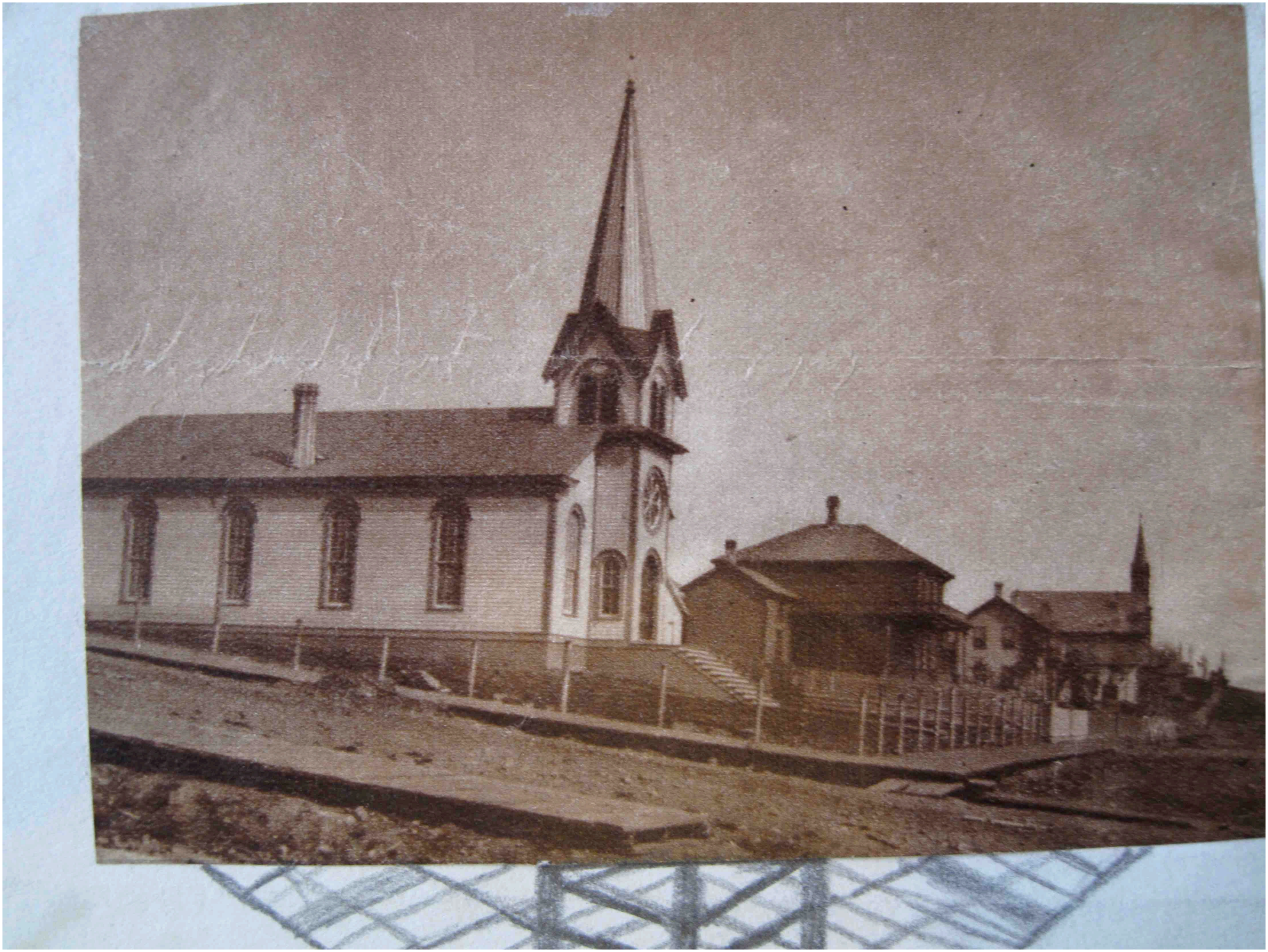
7:30 P. M.

Social prayer meeting, with Reminiscences and Words of Cheer from past and present Members of the Church.

"Should auld acquaintance be forgot
And days of auld lang syne?"

THE FIRST CONGREGATIONAL church in Duluth was located on the northeast corner of First avenue east and Second street. The church which may be seen at Third avenue east is now the Finnish Evangelical church, but in 1870 was the First Presbyterian church. The Congregational church, with the spire removed, is now the white garage on the southeast corner of First street and Eighth avenue. For a year it served as the synagogue of Duluth's orthodox Jewry.





Pilgrim Church Chapel, First Ave. E. and Second St. 1871-1887

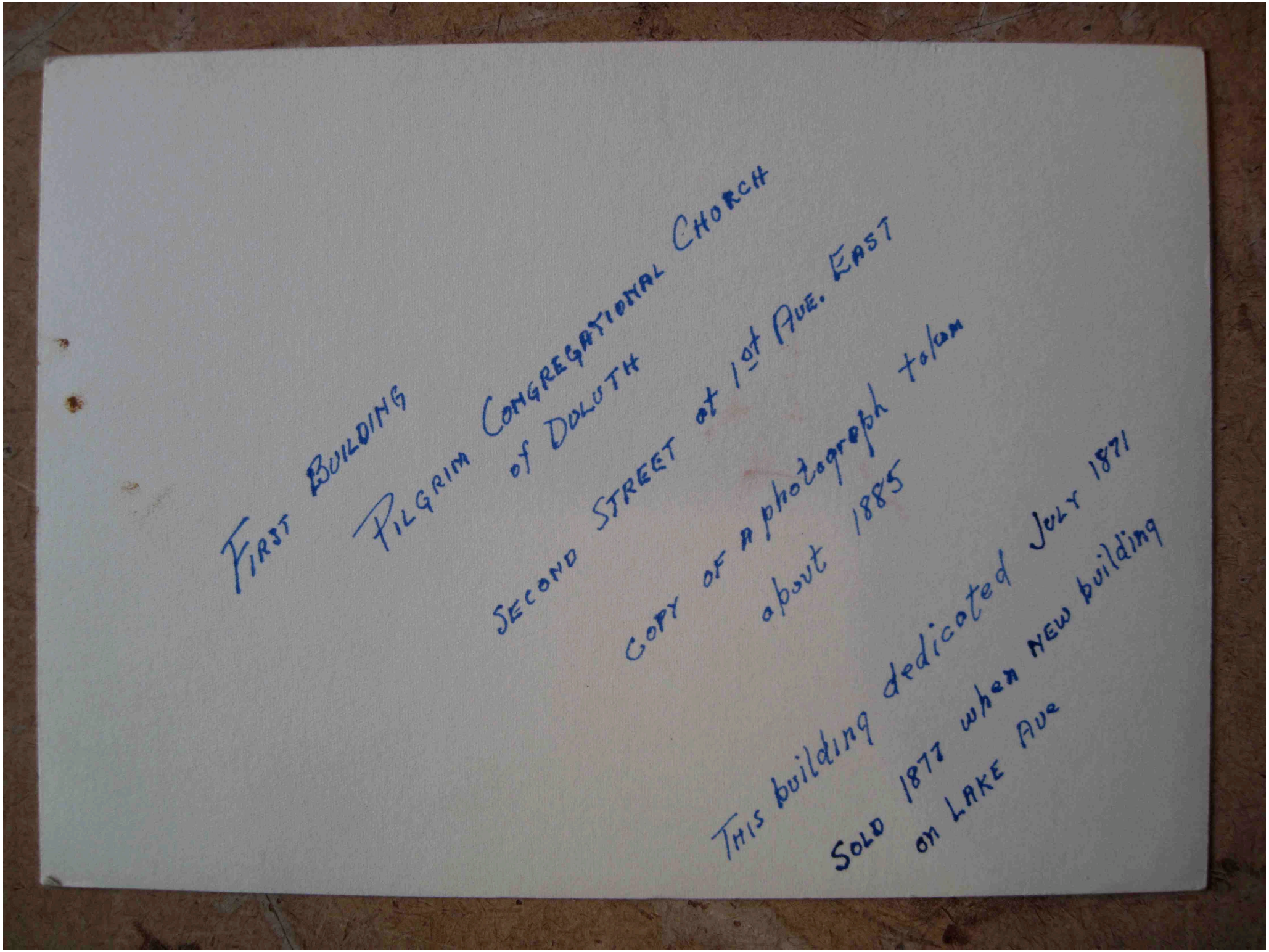
98%

15

PARSONAGE PILGRIM CONGREGATIONAL CHURCH 2ND ST. AT 1ST AVE E. about 1885

PARSONAGE PILGRIM CONGREGATIONAL CHURCH 2ND ST. AT 1ST AVE E. about 1885

PARSONAGE PILGRIM CONGREGATIONAL CHURCH 2ND ST. AT 1ST AVE E. about 1885


First Building
Pilgrim Congregational Chorch
of Duluth
Second Street at 1st Ave. East
Copy of a photograph taken
about 1885
This building dedicated July 1871
Sold 1877 when new building
on Lake Ave

GALLAGHER'S STUDIO

OF

PHOTOGRAPHY

920 EAST FIRST ST. DULUTH 5, MINN.

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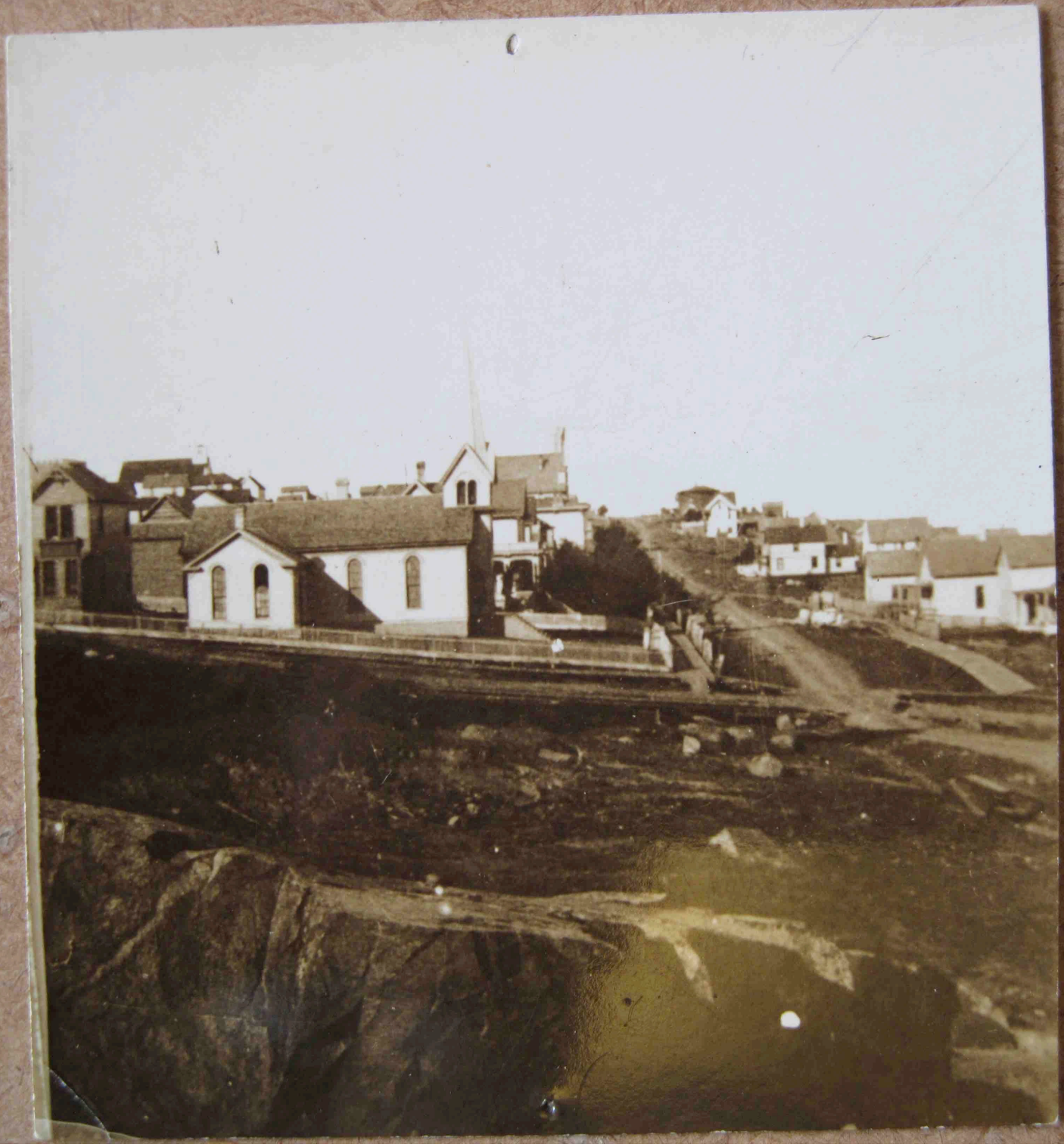
- PORTRAITS
- SCENIC
- THEATRICAL
- T. V. PHOTOS

Church

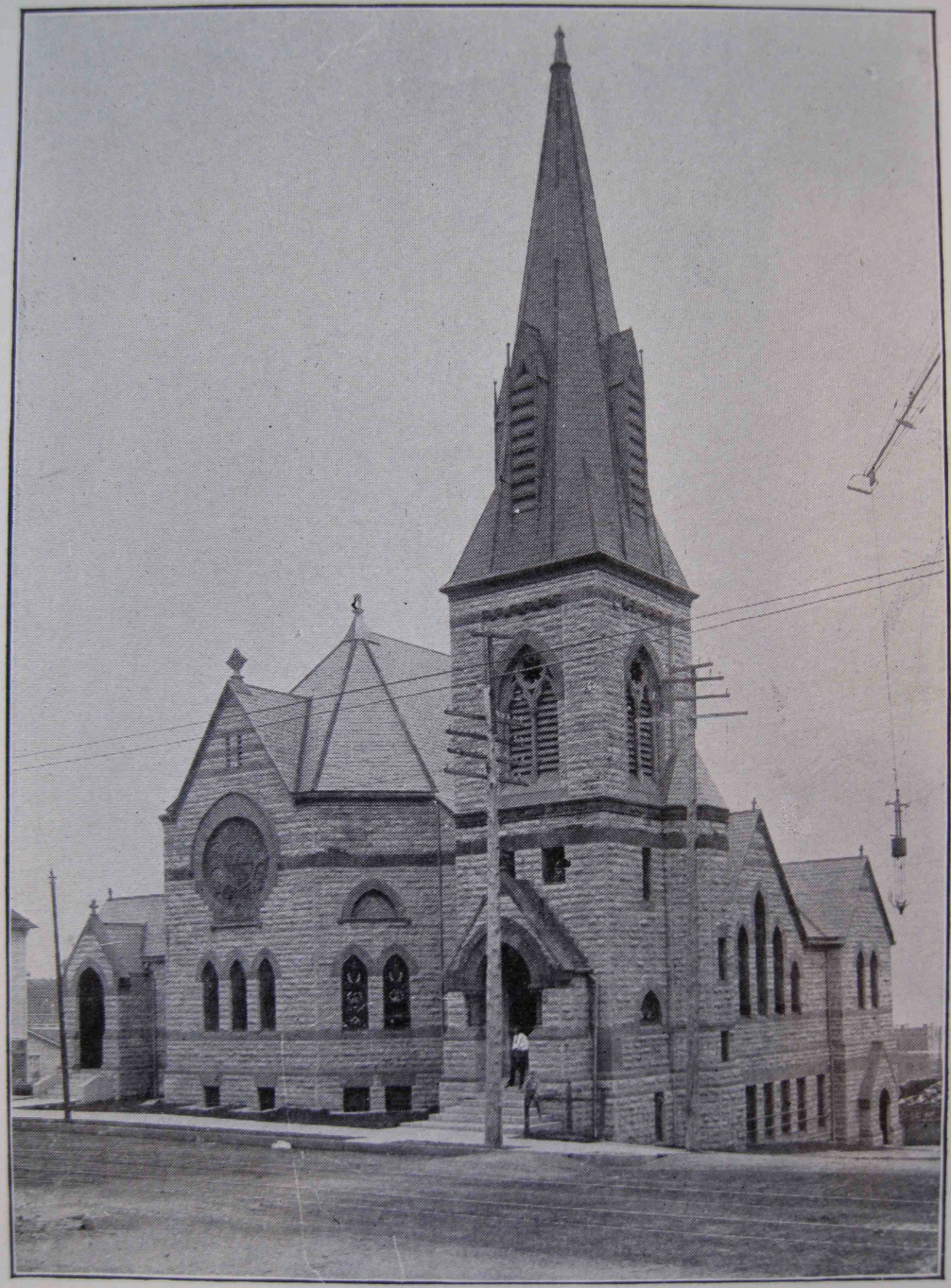
Historical picture - to be filed. Given to the church by Miss Helen Cant.

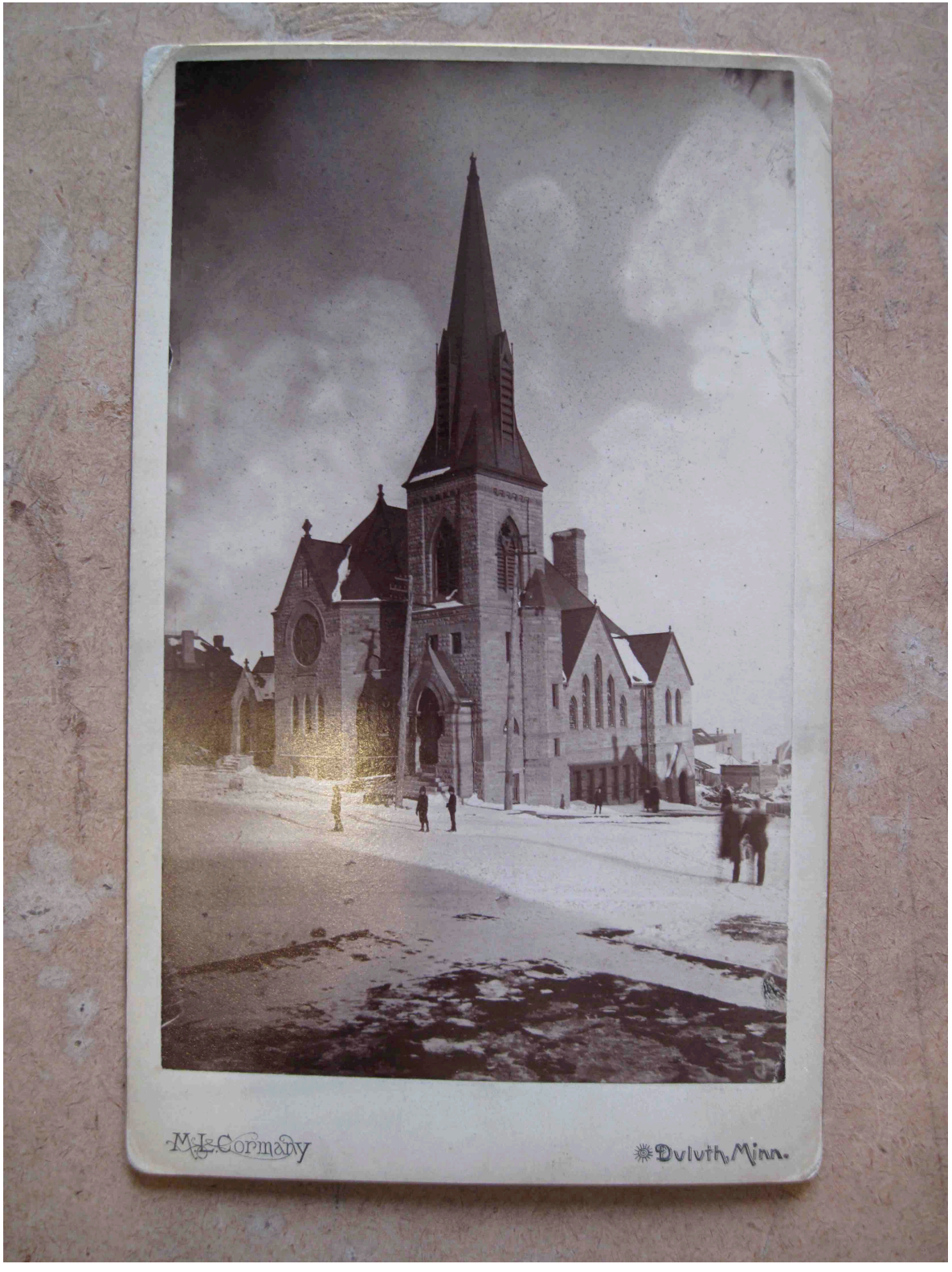


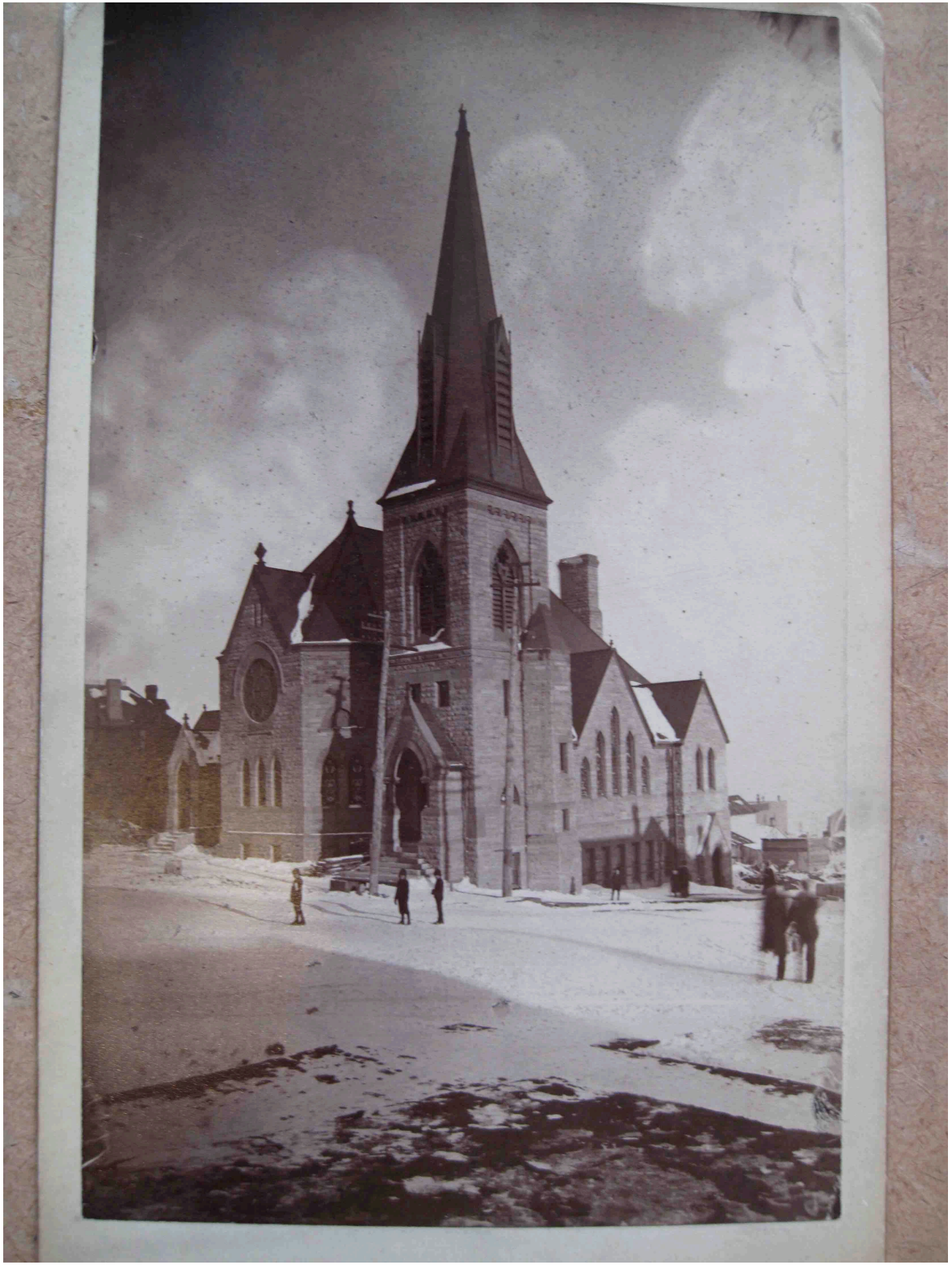
1st Pilgrim Congregational church

about about 1885

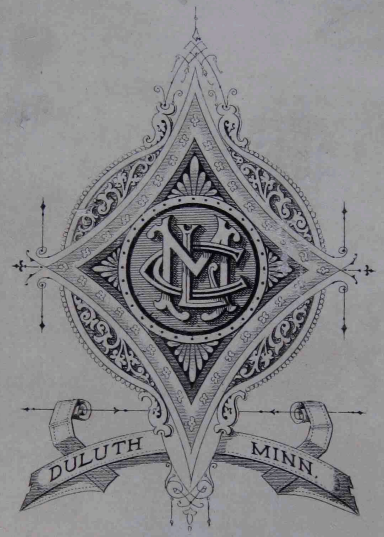
Jake Baehmen



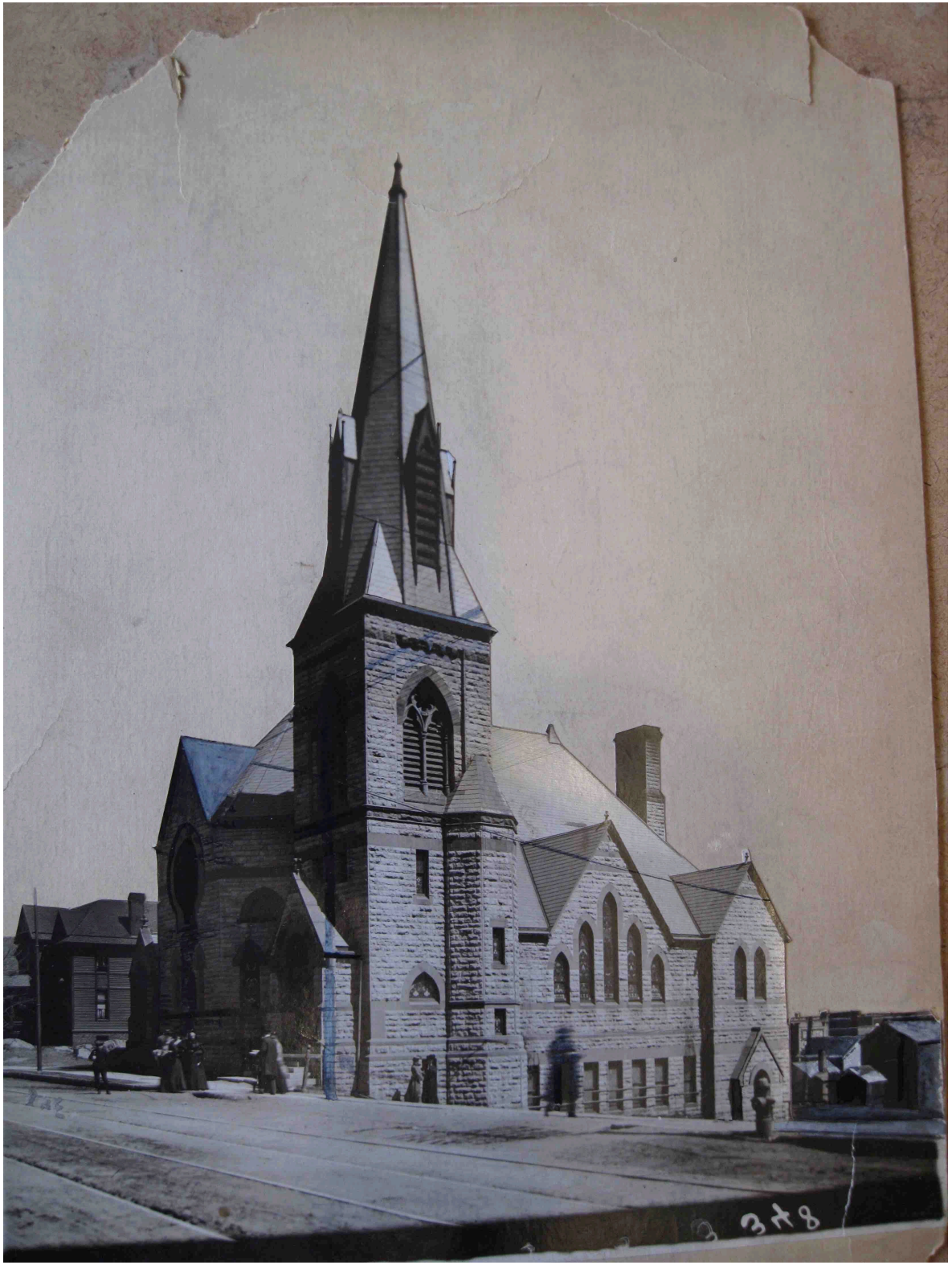

M. L. Cormany
Duluth, Minn.



Pilgrim Cong. Church



Company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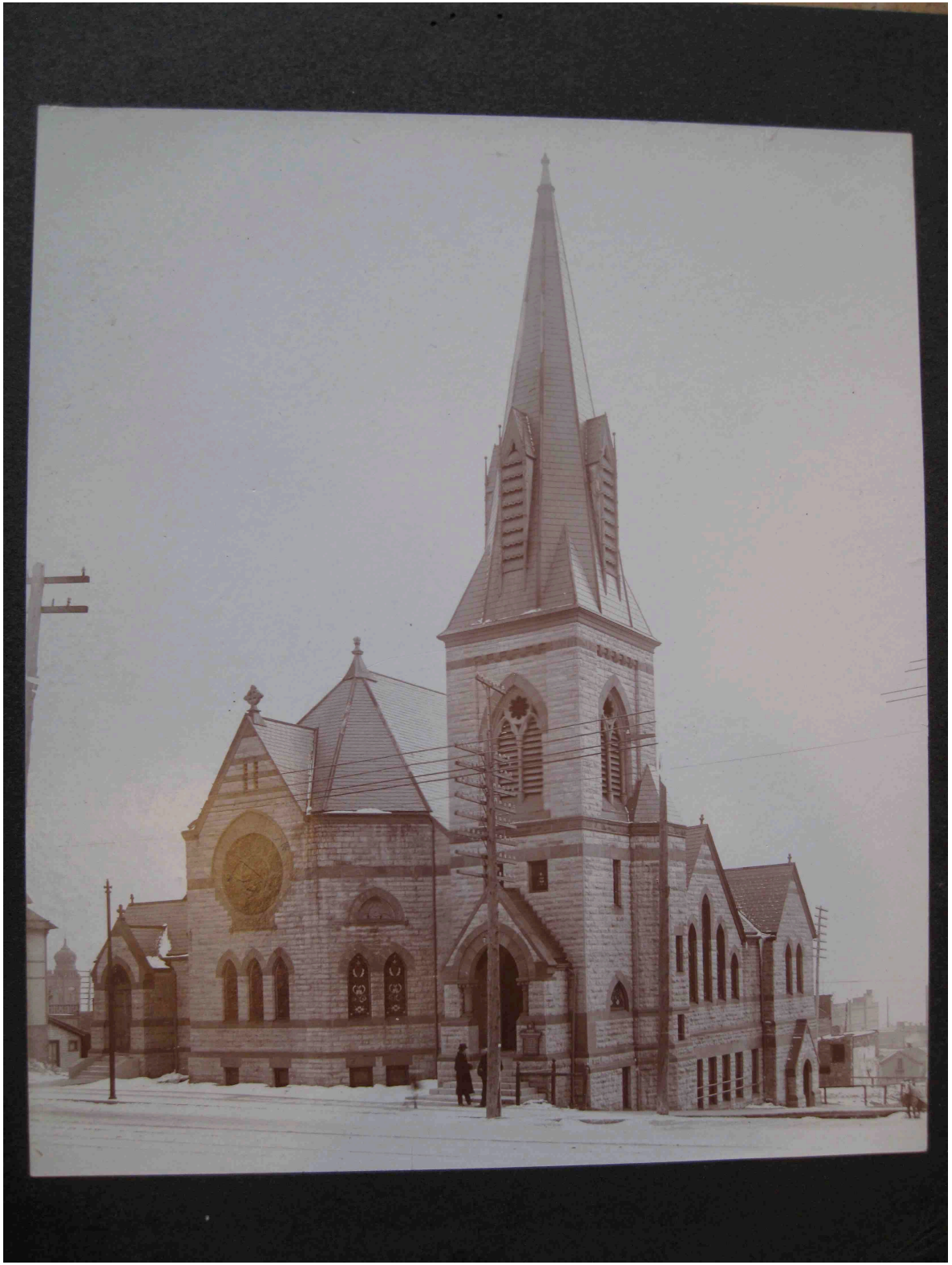
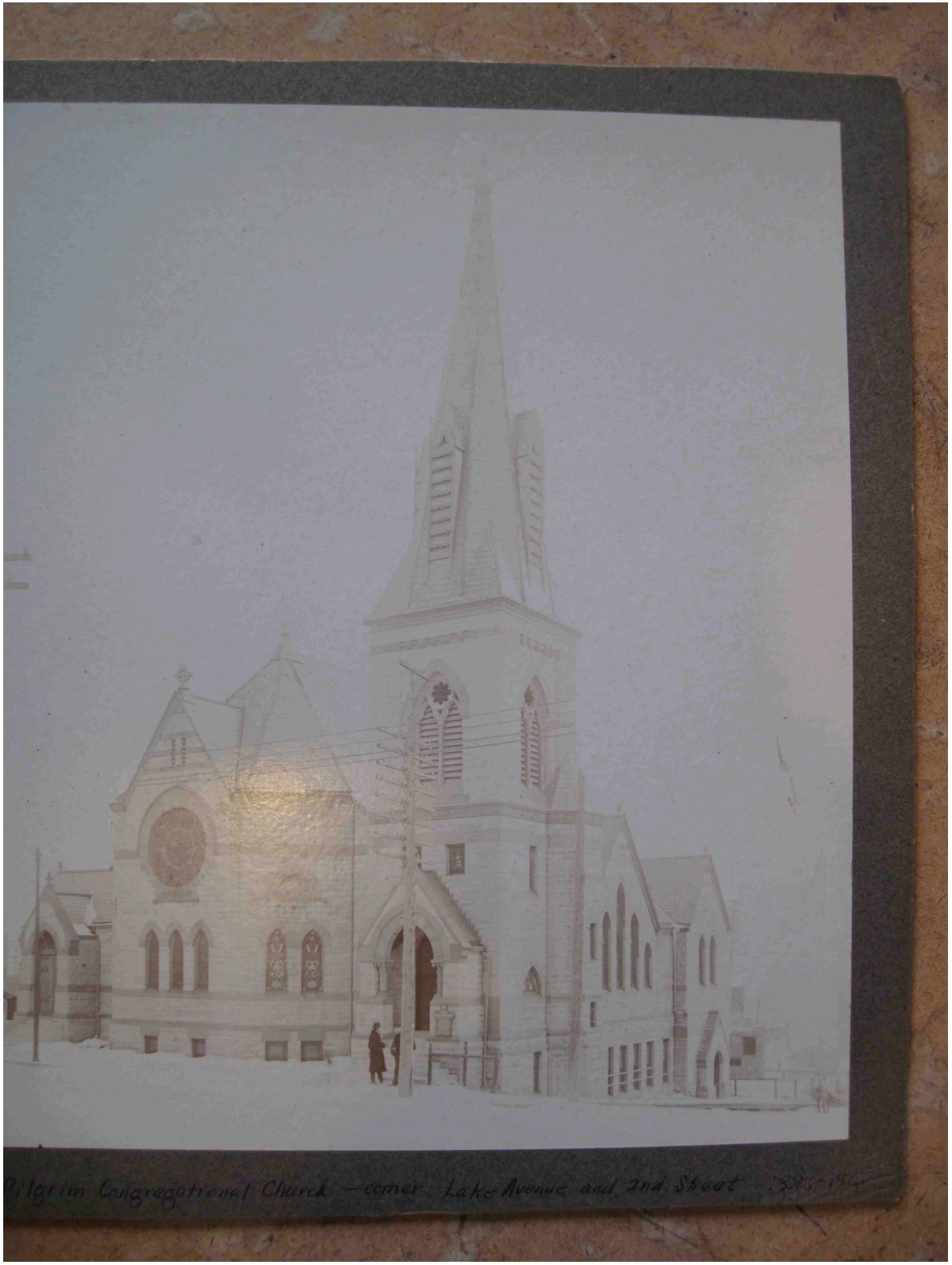
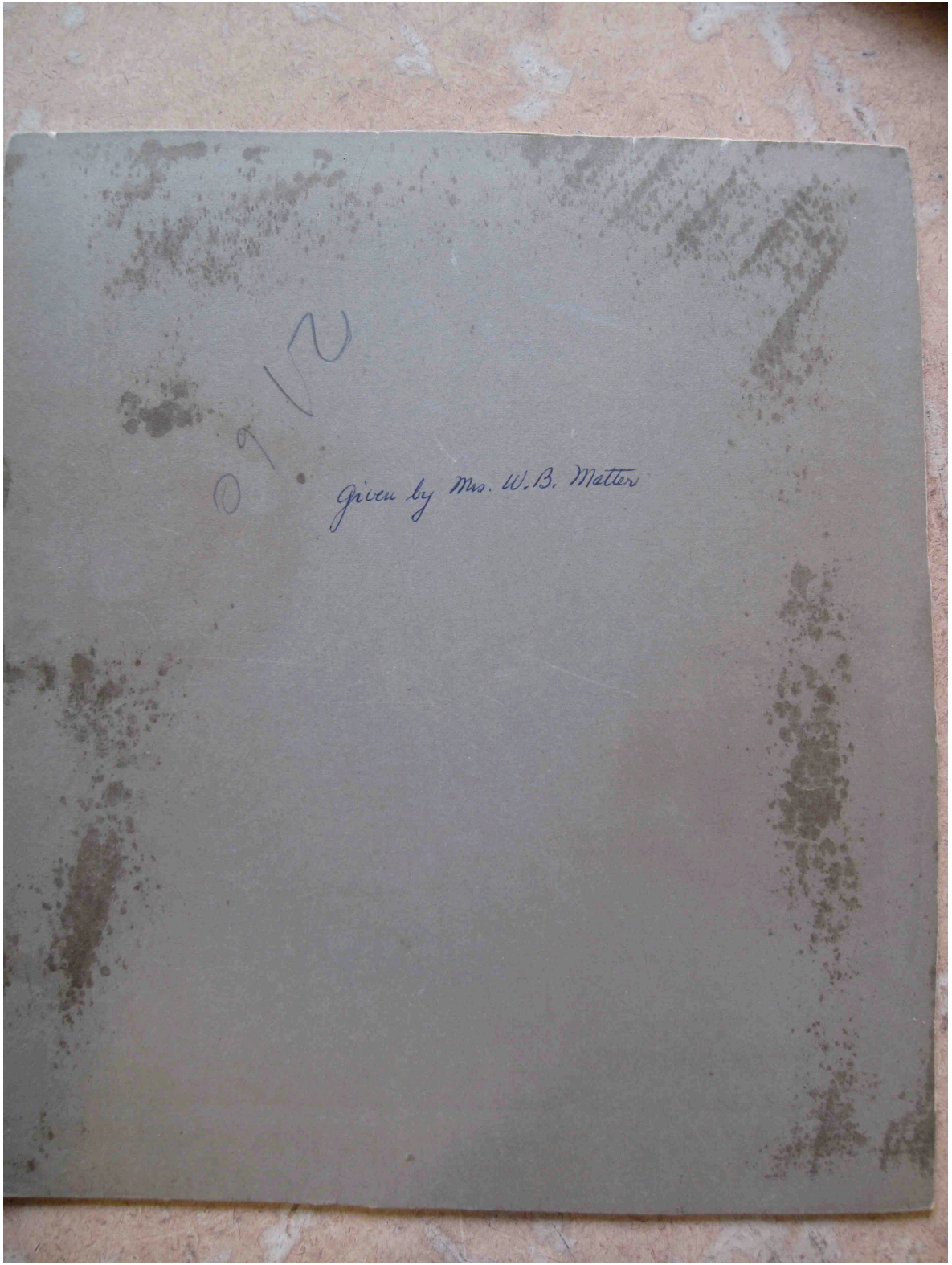



Pilgrim Congregational Church — corner Lake Avenue and 2nd Street 189-?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given by Mrs. W.B. Matter

Pilgrim Congregational Church

Officers and Organizations

Trustees

Oscar Mitchell, Chairman — Alexander Anderson
C. W. Ericson — W. G. Hegardt — A. W. Frick

Deacons

W. S. Woodbridge — T. H. Hawkes — Albert Baldwin
W. W. McMillan — A. G. Strong — E. W. Matter

Standing Committee

Pastor, Deacons and Clerk, ex-officio
Mrs. John Drew — Mrs. H. L. Paddack

Treasurers

General Fund - - - - H. W. Nichols
Benevolent Fund - - - - W. W. McMillan

Clerk - - - - Brewer Mattocks, Jr.
Chairman Finance Committee - - W. G. Hegardt
Chairman Building and Grounds Committee - S. E. Matter
Chairman Missionary Committee - W. S. Woodbridge
Chairman Music Committee - - - J. P. Johnson

The Brotherhood - - George A. Gray, President
Ladies' Union - - Mrs. W. S. Horr, President
Women's Missionary Society - Mrs. C. E. Holt, President
Mrs. S. F. Stewart, Honorary President
Y. P. S. C. E. - Miss Winifred Warner, President
Friends in Council - - Miss Catherine Shearer, President

Time of Meetings

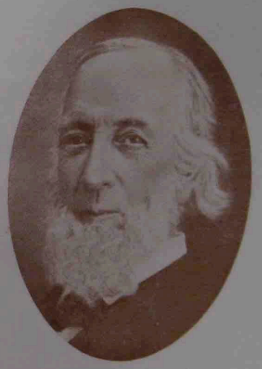
The Brotherhood - - - Second Monday of Each Month
Ladies' Union - - - - Last Wednesday of Each Month
Women's Missionary Society - Second Wednesday of Each Month
Friends in Council - - - First Monday of Each Month
Business Meeting Y. P. S. C. E. Friday before the last Sunday of Each Month

The sittings of this church are all free and unassigned. The expenses are met by voluntary offerings. It is expected that every member of the congregation will give his due proportion, and signify the amount of such gift in a definite weekly pledge.

Pilgrim Church

Organized January 1871

Lake Avenue and Second Street - - Duluth, Minnesota
CHURCH TELEPHONE, ZENITH 1252-Y



Rev. Charles Cotton Salter
1831-1897
First Pastor of Pilgrim Church

Pastor - - - - Rev. Alexander Milne
Residence: The Manse, 1131 East First Street
Telephones: Duluth, Melrose 4654 Zenith 840

Supt. of Sunday School - - - Mr. Andrew Nelson
Missionary Pastor, Cesarea, Turkey - Rev. Herbert M. Irwin

Organist and Choir Director - - - Faith Helen Rogers
Soprano, Florence Hyland - - Contralto, Mrs. Roland C. Buck
Tenor, Roland R. Morton - - Bass, Harry G. Gearhart

Sunday, January 22, 1911.

MORNING SERVICE, 10:30 A. M. Sermon by the pastor. Subject: "The Master Passion of a Great Life."

CHOIR SELECTIONS.

Organ Prelude ..... Mendelssohn
Quartette, "The Lost Sheep" ..... Jordan
Quartette, "The Sorrows of My Heart" ..... Rheinberger
Offertory ..... Dvorak
Postlude ..... Guilmant

SUNDAY SCHOOL, 12:00 M. The school meets in the lecture room and all are invited to this hour of Bible study. Mr. Coffin's Bible Class for men will meet in the main audience room at ten minutes after twelve.

Y. M. C. A., 3:30 P. M. Meeting for men at the Association building, corner of Second street and Third avenue West. All men are invited.

Y. W. C. A., 4:00 P. M. Vesper service at the Association building, corner of Second street and Second Avenue West. All young women are cordially invited.

CHRISTIAN ENDEAVOR, 6:30 P. M. Prayer service in the lecture room. Subject: "The Law of Prevailing Prayer." Mark 11:20-25.

EVENING SERVICE, 7:30 P. M. Sermon by the pastor. Subject: "A Prayer for Better Vision."

CHOIR SELECTIONS.

Organ Prelude ..... Mason
Quartette, "Behold the Works of the Lord" ..... Chadwick
Offertory ..... Rogers

Other Notices for the Week

WEDNESDAY, 3:00 P. M. The regular monthly meeting of the Woman's Missionary Society will be held in the Board Room of the Y. W. C. A. Secretary Courtenay Dinnwiddie of the Associated Charities will address the meeting.

Annual Meeting of Pilgrim Church

There was an unusually large attendance at the fortieth annual supper and business meeting of the church on Thursday evening, January 19th. The reports which were presented by the heads of the various departments of our church work were listened to wtih interest and indicated progress in many ways, during the past year. Lack of space prevents a detailed notice of all these reports.

The report of the trustees again emphasized the need for an increase in the amount of our weekly pledges in order to escape the necessity of having to make up a deficit by a special assessment upon a few at the end of the year. The amount so raised this year to cover such deficit was $1,875.75, being larger than usual on account of expenditures occasioned by the recent fire in the church. According to the report of the finance committee there are but 116 regular weekly pledges in force, which suggests the possibility of increasing the total amount of our weekly contributions by increasing the number of pledges.

The clerk of the church reported a total membership at the present time of 423, the following having been removed by death during the past year: Mr. Wardwell Ames, Mrs. W. C. Johnson, Mrs. I. W. Foglesong, Mrs. Mary E. Townsend and Mr. John Christie, Jr.

The report of the superintendent of the Sunday School was very gratifying in that it showed that during the year such changes in classifying and grading have been introduced as to bring the Sunday School up to the rank of first grade as defined by the State and National Sunday School Associations. The superintendent's report carried the recommendation that hereafter the church undertake the financing of the Sunday School, all school collections excepting missionary funds to be turned over to the general fund. In a discussion of this recommendation it developed that there is considerable opposition to its adoption at the present time and the matter was laid on the table.

The report of the deacons called attention to the fact that attendance at the mid-week service has become so small as to raise the question whether this service could with propriety be discontinued for the present. A very spirited discussion was precipitated by the introduction of a motion to discontinue the mid-wek service, which motion was amended to read that the service be discontinued only until such time as the pastor shall be able to again lead the meetings. The motion as amended was carried by a somewhat narrow majority, many present not voting.

A summary of the financial statements embodied in the various reports will be found on another page of the Bulletin.

The meeting proceeded to the election of officers and committees and the following were elected: Trustees to serve for three years, Mr. Geo. A. Gray and Mr. A. W. Frick; Deacons to serve for three years, Mr. Albert Baldwin and Mr. H. B. Paull; members of the Standing Committee to serve for one year, Mrs. John Drew and Mrs. H. L. Paddack; Treasurer of the general fund to serve for one year, Mr. H. W. Nichols; Treasurer of the benevolent fund to serve for one year, Mr. W. W. McMillan;

Annual Meeting---Continued

Clerk to serve for one year, Mr. Brewer Mattocks, Jr. The Music Committe for the ensuing year was elected as follows: Mrs. E. W. Matter, Mrs. Edward Florada and Mrs. C. H. Dunning.

The Missionary Committee for the ensuing year was elected as follows: Messrs. W. S. Woodbridge, W. I. Prince, Chas. A. Duncan, W. G. Hegardt, Geo. A. Gray, H. B. Paull and W. W. McMillan. The pastor is ex-officio a member of this committee.

Sunday School officers as previously elected by the school were confirmed as follows: Superintendent, Mr. Andrew Nelson; Assistant Superintendent, Mr. E. A. Schulze; Secretary, Mr. Eugene Harbison; Superintendent of Primary Department, Mrs. A. G. Schulze; Assistant, Mrs. H. B. Paull; Superintendent Junior Department, Brewer Mattocks, Jr.

Following the election of officers the Clerk presented a letter from Mr. W. S. Woodbridge tendering his resignation as deacon on the ground that impaired health has prevented him at times from performing some of the duties of the office. Mr. Woodbridge has held the office of deacon in Pilgrim Church continuously for forty years. His letter elicited a vigorous protest and was followed by a motion that he be elected deacon for life, which motion was carried unanimously. Incorporated in the motion was an expression of the deep regard in which Mr. Woodbridge is held by the church, and a release from obligation to perform the active duties of the office except as may accord with his pleasure or convenience.

Before adjournment the meeting voted that the clerk be instructed to procure flowers and send on behalf of the church to Mr. A. G. Strong, who for some time has been ill at his home, the same to be accompanied by an appropriate expression of affectionate regard and best wishes for his speedy recovery.

Summary of Treasurers' Reports

	Cash on Hand Jan. 1, 1910	Receipts 1910.	Expenditures 1910.	On Hand Jan. 1 1911.
General Fund, including Parsonage Fund.	$438.24	$9,967.57	$10,255.33	$150.48
Benevolent Fund	49.89	1,366.87	1,324.33	92.43
The Brotherhood	253.70	306.00	543.50	16.20
Ladies' Union	145.30	1,367.92	1,512.75	.47
Woman's Miss. Society	12.50	388.39	330.81	70.08
Sunday School	7.09	410.29	416.50	.88
Friends in Council....	12.49	131.55	127.19	16.85
Y. P. S. C. E.....	24.13	96.25	118.30	2.08
Totals	$943.34	$14,034.84	$14,628.71	$349.47

Approximately $300 is duplicated in the above statement, on account of having passed through the books of more than one treasurer. This amount should be deducted from the total receipts and disbursements to arrive at the correct net totals.

Forty Years Retrospect

On January 18th, 1871, Pilgrim Congregational Church was organized with 16 members, six of whom are still members of this church, and residents of Duluth: Rev. and Mrs. J. Kimball, Mr. and Mrs. J. P. Johnson and Mr. and Mrs. Wm. S. Woodbridge. Five of the original 16 are dead, among these being Rev. C. C. Salter and Mrs. R. S. Munger; three live outside of Duluth, while the remaining, Mrs. C. C. Salter and Mr. George Spencer are residing in the city, but have joined other churches.

Our church, humanly speaking, owes its origin to two Oberlin graduates, Mr. and Mrs. L. H. Tenney, who had a deep love for the Congregational way, and foresaw large possibilities for Duluth. The final result has justified their wisdom and foresight.

The first two deacons of the church were J. Kimball and Wm. S. Woodbridge, while of the five trustees, R. S. Munger is still with us, an honored member of this church, and Hon. J. D. Ensign, a leading member of the community, but attending another church.

Our first Sunday School was organized with eight scholars, and some older people as a sort of "filling"; if our present trustee and chairman of the finance committee, Mr. W. G. Hegardt, was not a charter member of the Sunday School, he became a member within a very short time after the opening of the school.

The forty years of our church life are mainly of interest as connected with our four prominent pastors, Reverends C. C. Salter, Edward M. Noyes, Cornelius H. Patton and Alexander Milne, our present pastor, whose pastorate in length exceeds that of any of the others. We had other faithful pastors, Rev. C. A. Conant, two years; Rev. E. C. Ingalls, one year; Rev. J. W. Hargrave, one year, while Rev. M. M. Tracy, now dead, was with us fifteen months; but their pastorates were so short, and Duluth's general business depression so great that these years were full of labor and trial, and saw little if any growth, except in our Sunday School.

Mr. Salter's work was full of enthusiasm and hopefulness; though like the coneys we were "a feeble folk", yet under Mr. Salter's stirring leadership the church bought two lots at the corner of Second Street and First Avenue East, and put up a frame building, the whole costing between $4,000 and $6,000, $500 of which, let us not forget, was given us by the Church Building Society. Previous to this we had worshipped in what was then known as the Pendleton block, a frame building located at the corner of Superior Street and First Avenue West, where the store of S. H. Knox & Co. now stands. Our Sunday School grew apace, reaching the 175 mark within a year; we never omitted the prayer meeting, winter or summer, and our membership stood at the end of the first year 42, at the end of the second year 56. We then cut loose from financial dependence on the Home Missionary Society, and at the same time increased our pastor's salary to $1,700.

But 1873 and the five years that followed were times that tried men's souls, especially on the outer rim of mundane things, where Duluth was then located. In the expressive language of

one of our leading business men, "There was at times hardly enough money in town to buy a breakfast." All our banks but one closed their doors, and the deposits of that one dropped, on one critical day, to $300.00. Mr. Salter's health, never very robust, failed and in April, 1876, he left us, "Cast down but not destroyed," and in much the same strain could we tell of the experiences of the next six or seven years. But slowly, almost imperceptibly at first, Duluth was getting upon her feet. It was about this time that we began to welcome new comers to our church, the Peck family, a tower of strength, Mr. and Mrs. J. W. Norton, young men like E. W. Matter, T. H. Hawkes, W. W. McMillan, W. A. McGonagle and others, and in June, 1883, Mr. Munger discovered for us in New Haven, Conn., just the man we needed, as he assured us. He proved a true prophet, for from the time that Rev. Edward M. Noyes, just graduated from Yale Divinity School at the age of twenty-four, came to us in September, 1883, until he left us in September, 1894, we had a pastor, leader, organizer, for whom any church might well be thankful. He found us with 50 resident and 45 non-resident members; the report of our clerk on January 17th, 1893, showed a total membership, after a careful revision of our rolls, of 364. It may be of interest to note that at the meeting it was voted to undertake the raising of $5,000 to purchase a site and build a new Congregational Church in Endion Division. The site was purchased and later the church was built, but it is now, Congregationally speaking, only a memory.

It was during this pastorate, at the annual meeting on January 11th, 1887, that the church voted to erect a new building. Work was commenced in May of that year, the building committee being J. W. Norton, Chairman, J. F. Patten, R. S. Munger and Wm. S. Woodbridge. On November 26th, as we were nearly ready to occupy the new building, came the fire which gutted the building and delayed our occupancy for a year or more. It was not until early in February, 1889, that we commenced to use the new auditorium, though using the basement some weeks earlier. The direct loss to the church over and above the insurance was $3,500.00; the total cost of site, building and furnishings was $55,838.53. This building, which was again damaged by fire during the past year, is still our church home.

Our first church building, erected in the summer of 1871, finally came into the possession of the Unitarian church, and was moved to its present location at the corner of Eighth Avenue East and First Street.

Of the death of Mr. Noyes' youngest daughter, and then of his wife, both resulting from typhoid fever, we have space only to say that the final result was a threatened nervous breakdown which necessitated a change. Our loss was the gain of the First Church, Newton, Mass., and of the Prudential Committee of the American Board, of which Mr. Noyes has been a valuable member for many years. Pilgrim Church may well be glad that we had some little share in shaping the future of a man so rich in good influences and high resources.

It was no easy task that fell to Rev. C. H. Patton, now Dr. Patton, when in February, 1895, he took up the work that Mr. Noyes had laid down. But he took it up with a brave heart, and wide vision; his interest in the Sunday School, in the training of the young people in the Christian Endeavor Society, and in Missions, Home and Foreign, in our other Congregational Churches in Duluth was unceasing, and our church feels the effect of these still. It was with sincere regret that we recognized that his call in August, 1898, to the First Church of St. Louis, Mo., was a call to go higher, which he ought not to refuse. And how proud we have been, rightly proud, of his work for the past seven years as Home Secretary of the American Board, and we are now following with interest, as best we may, his missionary tour in Turkey, India and Africa, glad to remember that he was our pastor.

We come now to the present pastorate, that of Rev. Alexander Milne, which because it comes within the memory of most of us who are now members of the church, will require but little space compared with the review of the 28 years preceding.

Mr. Milne commenced his work with us on the second Sunday in February, 1899, having thus completed nearly 12 years of service. He found us with a debt of $15,000, the annual interest on which, $900, was a harrassing burden. By wise plans on the part of the Trustees, and hearty co-operation of the church as a whole, the entire debt has been wiped out, some two years ago seeing its final extinction. Another important forward movement has been in the increase of our Missionary pledge and the assuming of the support of a Foreign Missionary. Early in 1907 we arranged with the American Board to assume the support of Rev. Herbert M. Irwin and his two children, the total sum required being $528.00 and we have contributed some little in excess of that sum to the Board, besides the contributions of our Woman's Missionary Society to the W. B. M. I., which this past year amounted to $185.00. We have also made a material increase in our Home Missionary Offerings, though we were not able this year to reach the apportionment of $1,750.00 for the seven Societies as made by the State Apportionment Committee. Our church membership now stands at 423 which includes many non-resident members; our Sunday School enrollment is 175. The difficulty in holding our membership through the movement of the population away from the center which we began to feel 20 years ago, has not diminished with the years, nor it is likely to grow less. It calls for increased watchfulness on our part to maintain the sense of personal interest and personal responsibility throughout the church as a whole.

Looking back over the forty years we see many mistakes and failures, we see losses by fire and flood, but we see also the good hand of our God upon us, and let us have faith to believe that His goodness will not fail us, but that He who hath led us, will lead us unto the end.

WM. S. WOODBRIDGE.

Pilgrim Congregational Church

Officers and Organizations

Trustees

Oscar Mitchell, Chairman — Alexander Anderson
George A. Gray — W. G. Hegardt — A. W. Frick

Deacons

W. S. Woodbridge — T. H. Hawkes — Albert Baldwin
W. W. McMillan — A. G. Strong — H. B. Paull

Standing Committee

Pastor, Deacons and Clerk, ex-officio
Mrs. John Drew — Mrs. H. L. Paddack

Treasurers

General Fund	H. W. Nichols
Benevolent Fund	W. W. McMillan
Clerk	Brewer Mattocks, Jr.
Chairman Finance Committee	W. G. Hegardt
Chairman Building and Grounds Committee	S. E. Matter
Chairman Missionary Committee	W. S. Woodbridge
Chairman Music Committee	Mrs. E. W. Matter
The Brotherhood	S. E. Matter, President
Ladies' Union	Mrs. H. B. Paull, Vice President
Women's Missionary Society	Mrs. W. W. McMillan, President
	Mrs. S. F. Stewart, Honorary President
Y. P. S. C. E.	Miss Winifred Warner, President
Friends in Council	Miss Catherine Shearer, President

Time of Meetings

The Brotherhood	Second Monday of Each Month
Ladies' Union	Last Wednesday of Each Month
Women's Missionary Society	Second Wednesday of Each Month
Friends in Council	First Monday of Each Month
Business Meeting Y. P. S. C. E.	Friday before the last Sunday of Each Month

The sittings of this church are all free and unassigned. The expenses are met by voluntary offerings. It is expected that every member of the congregation will give his due proportion, and signify the amount of such gift in a definite weekly pledge.

Pilgrim Congregational Church

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Trustees

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Deacons

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E. D. Field — A. G. Strong — H. B. Paull
G. A. Gray — H. I. Pinneo

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Pastor, Deacons and Clerk, ex-officio
Mrs. W. W. Sanford — Mrs. R. A. Webster

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General Fund - - - - - H. W. Nichols

Benevolent Fund - - - W. S. Horr / Mrs. H. W. Nichols, Asst.

Clerk - - - - Brewer Mattocks, Jr.
Chairman Finance Committee - - W. G. Hegardt
Chairman Building and Ground Committee - R. A. Webster
Chairman Missionary Committee - - H. B. Paull
Chairman Music Committee - - Mrs. E. W. Matter
Chairman Visiting Committee - Mrs. W. G. Hegardt

Sunday School - - Roger M. Weaver, Superintendent
The Brotherhood - - - E. D. Field, President
Ladies' Union - - - Mrs. W. O. Falk, President
Woman's Missionary Society - Mrs. W. S. Donat, President
Mrs. S. F. Stewart, Honorary President
Y. P. S. C. E. - - W. Gordon Hegardt, President
Friends in Council - - Miss Esther Bowen, President

Sexton - - - - - Wm. J. Beatty
Residence, 214 First Ave. E.; Telephone, Melrose 1608

Time of Meetings

Friends in Council - - First Monday of Each Month
The Brotherhood - - Second Monday of Each Month
Sunday School Teachers - Last Monday of Each Month
Woman's Missionary Society Second Wednesday of Each Month
Ladies' Union - - Last Wednesday of Each Month
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Pilgrim Church

Sunday, September 5, 1915

Lake Avenue and Second Street - - Duluth, Minnesota

CHURCH TELEPHONE, GRAND 1252-Y

Pastor - - Rev. Charles Nicholas Thorp
Residence: The Manse, 1131 East First Street
Telephone: Melrose 5651

Missionary Pastor - - Rev. Herbert M. Irwin
Address: Talas, Cesarea, Turkey

Musical Director - - - - Faith Helen Rogers

Organist, - - - - - - Louella Gleason

Sunday, September 5, 1915

The Morning Service, 10:30

ORGAN PRELUDE, "Benediction," Guilmant.

DOXOLOGY; INVOCATION; LORD'S PRAYER.

CHORAL RESPONSE.

RESPONSIVE READING, "The New Commandment," Page 101.

CONGREGATIONAL HYMN, No. 549.

ANNOUNCEMENTS.

VIOLIN OFFERTORY, "Legend," Bohm.
Mr. Purcell.

OFFERTORY PRAYER.

SOLO, "How Lovely Are Thy Dwellings," Liddle.
Miss McDonald.

COMMUNION ADDRESS, "The Things That Abide." I Cor. 13:13.

CONGREGATIONAL HYMN, No. 235.

THE COMMUNION SERVICE.

COMMUNION OFFERTORY; PRAYER.

CONGREGATIONAL HYMN, No. 512.

BENEDICTION.

POSTLUDE.

Other Notices for the Week

THURSDAY, 8:00 P. M. The midweek service will be held in the vestry. The subject for discussion will be "Resources, Opportunities and Problems of Pilgrim Church."

Church Notes

The regular sessions of the Sunday School will be resumed next Sunday, September 12.

A daughter was born to Mr. and Mrs. O. E. Amtsbuechler on Wednesday, September 1.

There will be a meeting of the teachers and officers of the Sunday School at the Manse tonight at 7:30.

The regular midweek meetings will be resumed next Thursday evening, September 9.

Miss Faith Helen Rogers presides at the organ this morning. The program includes a soprano solo by Miss McDonald, a junior in the Oberlin Conservatory of Music, and a violin number by Mr. Purcell.

There were seventy persons present at the midweek meeting Thursday evening. After the Preparatory Lecture by the Pastor, the building committee, through its chairman, S. E. Matter, reported that progress is being made by the architects and that tentative plans will be ready this week. A letter was read from our former pastor, Dr. C. H. Patton, in which Mr. Patton congratulates the church upon the forward step it is about to take and urges the erection of a Church and Parish House which shall be prophetic of the growth and development sure to follow.

Planning for new

The Building Fund

The Finance Committee has enlarged its number and is busily engaged in securing subscriptions for the building fund from every family and individual claiming Pilgrim Church as their church home. Pledges are payable in quarterly installments, the first payment being due November 1st. The minimum estimate for building and furnishing the new Church and Parish House is $125,000, toward which sum $100,000 is already secured. Whatever in excess of this amount may be available, through the generous gifts of the entire congregation, will enable us to make the new church home by so much the more beautiful and commodious. It is a time to realize how dear Pilgrim Church is to your heart and to make your gift accordingly.

The Business Meeting of the Church

Immediately at the close of the morning service an important business meeting of the Church will be convened. It is hoped that all will remain for this meeting, which is held in accordance with the following call:

A special meeting of Pilgrim Congregational Church will be held in the auditorium of the church at the corner of Lake Avenue and Second Street, Duluth, Minnesota, on Sunday, September 5th, 1915, immediately following the morning preaching service of that date for the purpose of taking action upon:

(a) The matter of authorizing the trustees of the church to sell and convey the real estate owned by the church upon which its present church building is located, reserving such rights and property in the church building as they may think best.

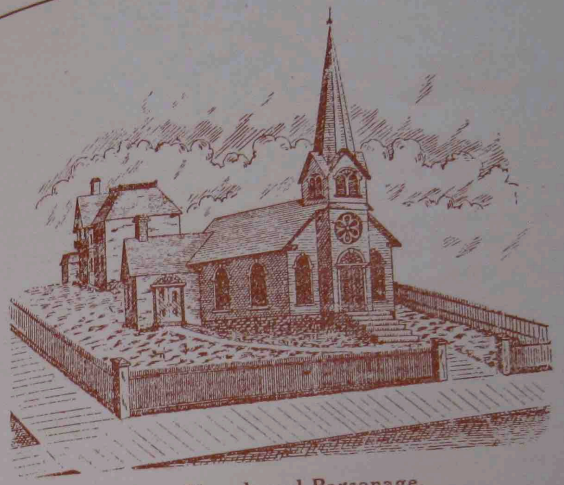
(b) The matter of purchasing a new site for a church building.

(c) The matter of appointing such committee or committees as may be determined and with such duties as may be specified in connection with building and equipping a church and church buildings upon any site that may be acquired.

Dated at Duluth, Minnesota, August 8th, 1915.

OSCAR MITCHELL,
Chairman of Board of Trustees.

Attest:
BREWER MATTOCKS,
Church Clerk.



First Church and Parsonage.

Historical Sketch of Pilgrim Church

The first meeting for the purpose of organizing a Congregational church in Duluth was held November 27, 1870. The minutes of this meeting as they appear on the church records read as follows: "The Congregational friends of the city of Duluth assembled at the rooms of the Y. M. C. A. the 27th day of November, 1870, to consider the question of organizing a Congregational church. The meeting was called to order by L. H. Tenney and formally organized by the election of William S. Woodbridge as chairman and George Spencer as secretary. A motion was made by Mr. Tenney and seconded by Mr. Thomas Dowse, that the meeting proceed to organize at once a Congregational church. This motion was passed by a unanimous vote." A committee of which William S. Woodbridge, Jeremiah Kimball and R. S. Munger were members, was appointed to draft a church constitution. "Mr. Tenney was instructed to write to Rev. Charles C. Salter of Brookfield, Mo., that it was the voice of this preliminary meeting to extend to him a call as soon as the church became permanently organized."

The name "The Pilgrim Congregational Church of Duluth, Minn.," was adopted when the church was formally organized by Council January 18, 1871. The Council consisted of Rev. J. L. White, pastor of Plymouth church, St. Paul; Rev. H. A. Stinson,

pastor, and D. B. Barber, delegate, of Plymouth church, Minneapolis; C. S. Bardwell and W. H. Hatch, delegates from Vine Street church, Minneapolis, and Rev. Richard Hall of St. Paul, State Superintendent of Home Missions.

The meetings of the church for the first six months after its organization were held in what was known as the Pendleton Block on the southwest corner of Superior Street and First Avenue West.

There were sixteen charter members of the church: Thomas C. Cain, Miss Catherine Cochran (now Mrs. J. P. Johnson), Thomas Dowse, Mr. and Mrs. Jeremiah Kimball, Mrs. Roger S. Munger, Mr. and Mrs. O. K. Patterson, Rev. and Mrs. Charles C. Salter, Mr. and Mrs. Ezra L. Smith, George Spencer, Mr. and Mrs. William S. Woodbridge, all by letter, and J. P. Johnson on confession of faith.

At the first meeting for the election of officers held January 26, 1871, Jeremiah Kimball was elected deacon. George Spencer, clerk, and O. K. Patterson, treasurer. William S. Woodbridge was elected deacon at a later meeting held on February 2nd of the same year. The first board of trustees consisted of L. H. Tenney, Roger S. Munger, O. K. Patterson, Josiah D. Ensign and Ezra L. Smith. A Sunday School was organized after the first Sunday morning service with thirty-two members.

At a meeting of the church held February 21, 1871, it was voted to purchase two lots on the northeast corner of Second Street and First Avenue East as a site for a new church building and on April 1, 1871, plans for a new building were chosen and a building committee, of which Roger S. Munger was chairman, was appointed. The new church, costing $2,800, a cut of which appears in this Bulletin, was dedicated July 16, 1871, and for nearly eighteen years was the church home for Congregationalists in this city.

Among the contributions by friends living outside the city was a bell weighing 1200 pounds, costing $365, given by Dr. Charles L. Ives of New Haven, Conn., brother-in-law of Rev. C. C. Salter. This bell rang for the first time September 25, 1872, and when the present building was erected, in 1889, was given to Plymouth Congregational church in West Duluth.

Owing to financial conditions following the panic of 1873 the population of Duluth diminished during a few years from 5000 to 2500. Some churches discontinued services and boarded up their church buildings. For nearly three years Pilgrim church united with the Congregational church in Brainerd, one pastor serving both churches. At a meeting held April 10, 1876, to discuss the advisability of discontinuing church services a vote was taken and it was decided that **"This church shall continue."** During this period the church was obliged to accept aid from the Home Missionary Society and there were several changes in the pastorate. In 1881, however, the church again became self supporting and since that time there has been steady growth and advancement.

It is evident that a strong faith in Congregationalism and its place in the future of this community upheld this little band of workers during these trying years. This faith and its fruit, self sacrifice, must ever be counted by their successors as a priceless heritage.

In 1885 the Young People's Society of Christian Endeavor was organized, one of the first in the state.

At the annual meeting of the church held January 11, 1887, it was voted to "erect a church building, beginning within a year, to cost not more than the amount subscribed." On February 3, a building committee was appointed, consisting of J. W. Norton, J. F. Patten, Roger S. Munger, Charles H. Clague and William S. Woodbridge and on March 17 the sale of the old church and site was authorized. The new site, on the corner of Lake Avenue and Second street, had already been chosen. The building on this site was begun in May, 1887, and the exterior was finished in November of that year. On Sunday, November 27, the building was burned. Aside from the financial loss, this caused a delay of nearly a year in the completion of the building. The total cost of the site, building and furnishings was $55,828.33.

The associations connected with this church building are valued by all, but we look forward to the new era before us with confidence and happy anticipation.

PASTORATES OF PILGRIM CHURCH.

Rev. C. C. Salter,	January 18, 1871, to April 11, 1876
Rev. C. A. Conant,	June 15, 1876, to August 27, 1878
Rev. E. C. Ingalls,	August 27, 1878, to July 17, 1879
Rev. M. M. Tracy,	October 28, 1879, to January 11, 1881
Rev. C. C. Salter,	May 1, 1881, to November 28, 1881
Rev. J. W. Hargrave,	June 1, 1882, to June 1, 1883
Rev. Edward M. Noyes,	September 1, 1883, to September 10, 1894
Rev. Cornelius H. Patton,	February 10, 1885, to August 22, 1898
Rev. Alexander Milne,	July 10, 1899, to December 20, 1911
Rev. Charles N. Thorp,	October 13, 1912.

Pilgrim Congregational Church

Officers and Organizations

Trustees

Oscar Mitchell, Chairman — Alexander Anderson
W. N. Hart — W. G. Hegardt — A. W. Frick

Deacons

W. W. McMillan — C. A. Duncan — Albert Baldwin
E. D. Field — A. G. Strong — H. B. Paull
G. A. Gray — H. I. Pinneo

Standing Committee

Pastor, Deacons and Clerk, ex-officio
Mrs. W. W. Sanford — Mrs. R. A. Webster

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Benevolent Fund — W. S. Horr / Mrs. H. W. Nichols, Asst.

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Woman's Missionary Society — Mrs. W. S. Donat, President
Y. P. S. C. E. — Mrs. S. F. Stewart, Honorary President
Friends in Council — W. Gordon Hegardt, President
Miss Esther Bowen, President

Sexton — Wm. J. Beatty
Residence, 214 First Ave. E.; Telephone, Melrose 1608

Time of Meetings

Friends in Council — First Monday of Each Month
The Brotherhood — Second Monday of Each Month
Sunday School Teachers — Last Monday of Each Month
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Planning for new church

Pilgrim Church

Sunday, September 12, 1915

Lake Avenue and Second Street — Duluth, Minnesota

CHURCH TELEPHONE, GRAND 1252-Y

Pastor — Rev. Charles Nicholas Thorp
Residence: The Manse, 1131 East First Street
Telephone: Melrose 5651

Missionary Pastor — Rev. Herbert M. Irwin
Address: Talas, Cesarea, Turkey

Musical Director — Faith Helen Rogers

Organist — Louella Gleason