

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

A close-up photograph of a brown, fibrous material with a rough, textured surface. The material appears to be a composite or recycled paper, showing various fibers and small inclusions. The color is a warm, earthy brown.

[illegible]



# 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 beautifully 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 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

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 Duluth, 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 Erickson, 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. Erickson 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. His "fitting 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.

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

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.  
The morning service of the church was



flowers, and beautiful with the green 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 on Saturdays 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 119 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 that day sixteen members were received as follows: Thomas C. Cain, Thomas S. Dowse, Mr. and Mrs. J. Kimball, Catherine Coghlan (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 the past. 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 feed us and shall lead us unto living fountains of waters and God shall wipe away all tears from our eyes."

#### 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

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 Ampere; 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, sometimes faith in some vine act or promise, miracles; sometimes it is the promises of God, its special meaning trust in the promises, bare statement is far all that faith means, this epistle. It is a presence that makes like Moses to endure who is invisible. It is of our mental horizon come citizens of heaven of the saints and of God.

"This faith is an essential genuine Christianity, utterly necessary condition that calm assurance, text describes as the development. The present age is to lose true proportion by a phasis upon the promises truly:

"This world is too. Getting and spending our powers."

"In the anxiety for peral we lose sight of eternal Christ never. He taught us to take and reduce the measure of our life to when we have the when we see life in and in His light, from the fear of death view which makes overwhelming.

"The second commandment which the grace. This word is whole problem of C. The whole problem, end is this—how shall grow clearer, strong under life's schoolment and sorrow? by means of patience. Faith and hope are but the vision speaks years advance until often to the grows natural and while hope no longer. To such an expert weary tread mill a change of weariness not the right view, a good world for it was made. The man was but the preparation of man—man in the process which individual life is the in miniature. God is by all the course of the very passions which eventually of experience, by son, by the revelation of the indwelling witness of His churching man. It is one of the Bible rediscovered age, that human organism and the



FIRST CHURCH AND PARSONAGE, 1871.



That Ye be Not Sloth-  
flowers of Them Who  
with and Patience Inherit  
In substance he said:  
a proverb which raneth  
the pigny on the giant's  
an see farther than the  
past is the Titan upon  
adders we of today may  
ave a wider vision than any  
mer days, pignies though  
we must climb up first. We  
more of God than did So-  
e of society than is re-  
the Republic" or "Utopia."  
wonders of the universe  
tion or Kepler, Faraday or  
ges even more of Jesus  
Paul and Peter; but we  
upon their shoulders, upon  
ground of their experi-  
all scholars have toiled in  
us all martyrs have had their  
us all the struggles of  
triumphs of field and  
make them our own. Other  
thored that we might en-  
r labors.  
on sense of the value of  
arked in the writers of the  
great authors of the Bible  
of keen historic sense. The  
e New Testament each and  
their teachings and en-  
appeals by historic ex-  
has a philosophy of his-  
sense of the divine pur-  
him in his superhuman  
makes his first epistle  
toric analogy on which to  
bring exhortation. In our  
vers as from some lofty  
e three great continents of  
omprehensible, the past,  
and future. From the past  
ugh the mist the voices of  
mories. In that little por-  
present lying clearly de-  
fect he sees the fit oppor-  
tunity and patience, and his  
through the haze that shuts  
from our view, but which  
is shot through with the  
ry and his voice rings with  
of assured hope. These are  
which he has brought to  
assurance, hope and in-  
faith, patience and dili-  
gence are mighty spiritual  
measured blessings. What  
nection with each other  
stand related to that pil-  
grimage he describes?  
ore us the allied truths. If  
faith, of patience and dili-  
gence at the end with the  
of hope, and to this life we  
ed by the immortal men-  
sainted dead. That is his  
in the past, and as we  
at a memorable epoch in  
Pilgrim church, it may be  
to hear his message and  
meaning for us.  
before us the Christian  
from its first steps of faith  
phant entrance into the in-  
the saints of light and as  
a condition of that pilgrim-  
age at the outset that it  
its of faith. But what is  
the word has various  
in the New Testament

Sometimes it means confidence in God;  
sometimes faith in some particular di-  
vine 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 be-  
come citizens of heaven, companions  
of the saints and angels, friends of  
God.  
"This faith is an essential element of  
genuine Christianity. It is an abso-  
lutely necessary condition of attaining  
that calm assurance of hope which the  
text describes as the crown of Christ-  
ian development. The tendency of life's  
present age is to lose the sense of life's  
true proportion by an exaggerated em-  
phasis upon the present. Wordsworth  
says truly:  
"This world is too much with us,  
Getting and spending we lay waste  
our powers."  
"In the anxiety for the seen and tem-  
poral we lose sight of the unseen and  
eternal. Christ never forgot the future.  
He taught us to take the larger view  
and reduce the menace of threatening  
calamities to insignificance."  
when we have the vision of this faith,  
and in His light, we are delivered  
from the fear of death and the petty  
view which makes misfortune over-  
whelming.  
"The second condition of this pil-  
grimage which the text names is pa-  
tience. This word brings before us the  
whole problem of Christian experience.  
The whole problem of Christian experi-  
ence is this—how shall faith ripen and  
grow clearer, stronger, more assured  
under life's schooling of disappoint-  
ment 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 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 ex-  
change of weariness for woe. This is still  
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 mak-  
ing of man—man is yet in the making.  
The process which goes on in indi-  
vidual 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 mak-  
ing man. It is one of the great truths  
of the Bible rediscovered in this pres-  
ent age, that humanity is one living  
organism and that we are bound to-  
gether in a slow unfolding of develop-  
ment until we all come with the ful-  
ness 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 rudimen-  
tary 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  
than 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  
memory we cherish. The single quarter  
century of this church's life furnishes  
us examples enough for our inspira-  
tion. If we have been able to accom-  
plish 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 re-  
joicings, 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 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 his 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 Saulty  
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 soul 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,  
for 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  
Gables set in motion all the  
mighty machinery at Atlanta's ex-

position 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. Edwards, of Brain-  
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.  
J. Carpenter and other former superin-  
tendents.  
The evening will close with the pas-  
tor'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 reminis-  
cences 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 Dr. 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.

# Citicura


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 CITICURA SOAP, gentle applications of CITICURA Ointment, and mild doses of CITICURA RESOLVER (the new blood purifier).

Sold throughout the world. Retail depot: F. Newberry & Sons, 1, King Edward St., London, W. Also at Duluth and Chgo. Dist. Sole Agents, Boston, U. S. A.



, JANUARY, 27, 1896.

# e Pric

means of patience and diligence, the apostle answers that the vision splendid grows dim as we advance and care's accumulate. He is often to the mature mind doubtful. He hope no longer, faith seems hard. Such an experience life becomes a weary tread mill and death but an exchange of weariness for woe. This is still the right view of life. This is still made. The making of the world is but the preparation for the making of man—man is yet in the making. Individual life is the great world process. God is busy making man. All the course of human history, by very passions and follies of men, experience, by the example of His indwelling of His spirit and the mess 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 to-



# PIGRIMS

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 celebrating its silver anniversary the completion of a quarter of a century in its existence, and among the many people there is great rejoicing and thanksgiving January 15 is the actual date of the church's birthday, but the celebration began on Saturday evening and continued yesterday and Tuesday and Thursday evening 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 later years has come a determination to share the history of the future of Pilgrim church, a record of energy and diligence fully as remarkable as that of the past.

There was any one thing more than another in all of this celebration which gave 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. The Pilgrims then Dr. Salter and his venerable colleagues, the first trustees of the church, were also present and joined in the celebration.

The church was beautifully decorated, evergreens and wreaths and flowers, and the pulpit and chancel were adorned with flowers and beautiful palm trees. The church was filled with people, and the service was a most interesting and profitable one.

The church was founded in 1840, and has since that time been a source of strength and inspiration to the community. It has been a place of worship and a center of social and religious life.

The church has a long and honorable history, and it is with pride and joy that we celebrate its silver anniversary. We look to the future with confidence and hope, knowing that the church will continue to be a source of strength and inspiration to the community.

## THE DULUTH EVENING

The following Thursday, E. Kimball and C. K. Patterson were elected officers. Mr. Patterson was elected pastor, and Mr. Kimball was elected secretary. The church was organized on January 15, 1840, and has since that time been a source of strength and inspiration to the community.

The church was founded in 1840, and has since that time been a source of strength and inspiration to the community. It has been a place of worship and a center of social and religious life. The church has a long and honorable history, and it is with pride and joy that we celebrate its silver anniversary.

The church has a long and honorable history, and it is with pride and joy that we celebrate its silver anniversary. We look to the future with confidence and hope, knowing that the church will continue to be a source of strength and inspiration to the community.

The church has a long and honorable history, and it is with pride and joy that we celebrate its silver anniversary. We look to the future with confidence and hope, knowing that the church will continue to be a source of strength and inspiration to the community.

The church has a long and honorable history, and it is with pride and joy that we celebrate its silver anniversary. We look to the future with confidence and hope, knowing that the church will continue to be a source of strength and inspiration to the community.

The church has a long and honorable history, and it is with pride and joy that we celebrate its silver anniversary. We look to the future with confidence and hope, knowing that the church will continue to be a source of strength and inspiration to the community.

The church has a long and honorable history, and it is with pride and joy that we celebrate its silver anniversary. We look to the future with confidence and hope, knowing that the church will continue to be a source of strength and inspiration to the community.

The church has a long and honorable history, and it is with pride and joy that we celebrate its silver anniversary. We look to the future with confidence and hope, knowing that the church will continue to be a source of strength and inspiration to the community.

The church has a long and honorable history, and it is with pride and joy that we celebrate its silver anniversary. We look to the future with confidence and hope, knowing that the church will continue to be a source of strength and inspiration to the community.

The church has a long and honorable history, and it is with pride and joy that we celebrate its silver anniversary. We look to the future with confidence and hope, knowing that the church will continue to be a source of strength and inspiration to the community.

The church has a long and honorable history, and it is with pride and joy that we celebrate its silver anniversary. We look to the future with confidence and hope, knowing that the church will continue to be a source of strength and inspiration to the community.

The church has a long and honorable history, and it is with pride and joy that we celebrate its silver anniversary. We look to the future with confidence and hope, knowing that the church will continue to be a source of strength and inspiration to the community.

The church has a long and honorable history, and it is with pride and joy that we celebrate its silver anniversary. We look to the future with confidence and hope, knowing that the church will continue to be a source of strength and inspiration to the community.

The church has a long and honorable history, and it is with pride and joy that we celebrate its silver anniversary. We look to the future with confidence and hope, knowing that the church will continue to be a source of strength and inspiration to the community.

The church has a long and honorable history, and it is with pride and joy that we celebrate its silver anniversary. We look to the future with confidence and hope, knowing that the church will continue to be a source of strength and inspiration to the community.

The church has a long and honorable history, and it is with pride and joy that we celebrate its silver anniversary. We look to the future with confidence and hope, knowing that the church will continue to be a source of strength and inspiration to the community.