

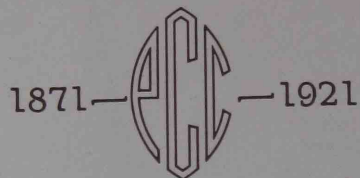
Pilgrim
Congregational
Church

Duluth, Minnesota

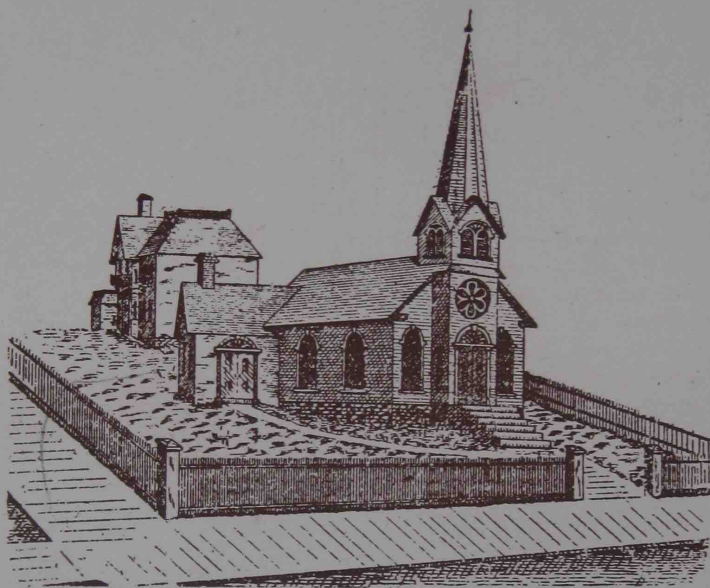
Historical Sketch
Fiftieth Anniversary
1871 - 1921

Historical Sketch
of
Pilgrim Congregational Church

Including Confession of Faith, Ecclesiastical
Principles, Constitution and
By-laws



Duluth, Minnesota
January, nineteen twenty-one



FIRST BUILDING AND PARSONAGE
First Avenue East and Second Street
Erected 1871

Historical Sketch

of

Pilgrim Congregational Church

Duluth, Minnesota

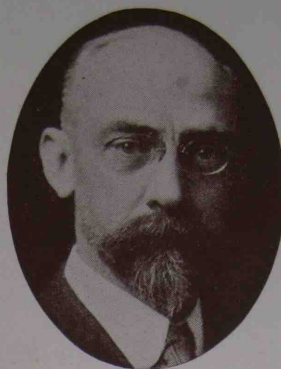
PILGRIM CONGREGATIONAL CHURCH of Duluth, Minn., was formally organized January 18, 1871. A preliminary meeting to discuss the matter of forming a Congregational church had been held November 28, 1870, in the rooms of the Young Men's Christian Association in a building at 110 West Superior Street known as the Pendleton Block. The Clerk's record of this meeting reads: "The Congregational friends of the City of Duluth assembled at the rooms of the Young Men's Christian Association on the 28th day of November in the year 1870 to consider the question of organizing a Congregational Church. The meeting was called to order by Mr. L. H. Tenney and formally organized by the election of W. S. Woodbridge as chairman and Mr. George Spencer as secretary. A committee consisting of L. H. Tenney, O. K. Patterson, Jeremiah Kimball, W. S. Woodbridge and R. S. Munger was appointed to draft a Church Constitution and Confession of Faith and Covenant." There were sixteen charter members, fifteen by letters from other churches and one by profession of faith: Thomas C. Cain, Catherine Cochrane (Mrs. J. P. Johnson), Thomas Dowse, Mr. and Mrs. Jeremiah Kimball, Mr. and Mrs. O. K. Patterson, Mrs. Roger S. Munger, The Rev. and Mrs. Charles C. Salter, Mr. and Mrs. Ezra L. Smith, George Spencer, Mr. and Mrs. William S. Woodbridge, by letter, and J. Perkins Johnson, by profession of faith.

On January, 18, 1871, these members were publicly received and the Church formally organized by Council composed of Rev. J. L. White, of Plymouth Church, St. Paul; Rev. H. A. Stimson and Mr. D. B. Barber, of Plymouth Church, Minneapolis; Messrs. C. S. Bardwell and W. H. Hatch, of the Vine Street Church, Minneapolis, and Rev. Richard Hall, State Superintendent of Home Missions. Services were held in the Pendleton Block until July 16, 1871. The first officers were Jeremiah Kimball and William S. Woodbridge, deacons; George Spencer, clerk; O. K. Patterson, treasurer. 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 at the close of the first Sunday morning service with thirty-two members.

The first pastor was the Rev. Charles C. Salter, who served from 1871 to 1876, and again from May 1 to November 28, 1881, when on account of ill health, he resigned his charge and the church, with exceeding regret, released him. His devoted services in the church; his wide sympathies and constructive humanitarian labors made him known



REV. CHARLES C. SALTER,
Pastor from January 18, 1871 to April 11,
1876. May 1, 1881, to Nov. 28, 1881



REV. EDWARD M. NOYES,
Pastor from September 1, 1883 to September
10, 1894.

and beloved by the entire community. The following resolution was unanimously adopted by the church:

"Resolved, that in parting with Rev. C. C. Salter, not only does the Church lose a pastor beloved, but every member of the Church and congregation loses a brother and friend, while the whole community mourns the departure of a man whose life and character were a blessing and whose sympathies embraced every individual."

He founded the Lake Avenue Bethel, holding services in a tent until funds were secured for a suitable building.

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 was dedicated July 16, 1871, and for nearly eighteen years was the church home for Congregationalists in this city.

The cost of the building and site was \$5,500.

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. That the bell was of service to the entire community is evidenced by the following entry in the minutes of the annual meeting January, 1878; (moved) "That we give the Board of Education the privilege of ringing our bell once each week day until July 1, 1878, provided that the Board of Education make all needed repairs incidental to the ringing the bell and provided that only the janitor of the High School building be permitted to do such ringing."

In 1889, this bell was given to Plymouth Congregational Church, which at that time was a West Duluth organization.

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

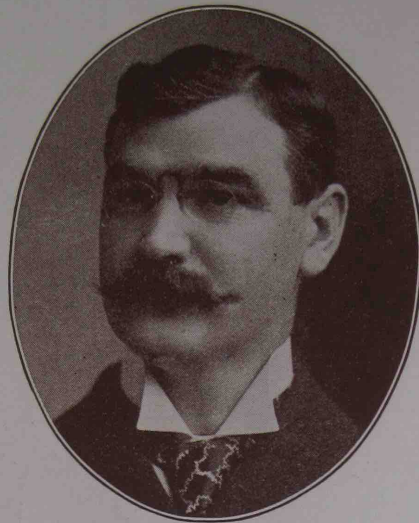


SECOND BUILDING
Lake Avenue and Second Street
Erected 1887 and 1888

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. A parsonage adjoining the church was built in 1882.

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.

It was to such a church that the Rev. Edward M. Noyes was called in the month of September, 1883. In him the church found a leader whose youth, enthusiasm and energy made him peculiarly fitted to carry on the work thus begun. It was soon evident that the small chapel was no longer adequate to the needs of the growing church and 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



REV. CORNELIUS H. PATTON,
Pastor from February 10, 1895, to August 22, 1898

finished in November of that year. On Sunday, November 27, the building was burned. Aside from the financial loss, this caused a delay in the completion of the building, and the first services were not held until early in 1889. The total cost of the site, building and furnishings was \$55,828.33.

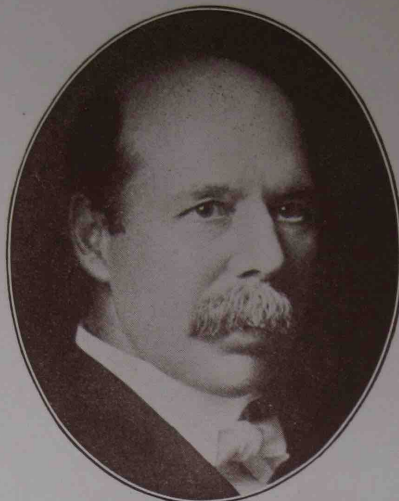
In 1890 the church received more new members than in any other year in its first quarter century. Duluth was growing rapidly in those days and the impress of Pilgrim Church upon the life of the community cannot be measured. This was a period of distress similar to the recent influenza epidemic and many Pilgrim homes were desolated by the ravages of typhoid due to impure water supply. The pastor's daughter, Alice, died in Duluth, and later Mrs. Noyes, who seemed at first to have recovered, died in her childhood home where she had gone after her first illness. Mrs. Noyes' radiance and youth will always be a part of Pilgrim Church. She established the first kindergarten in the city and the women of the church carried it on after her death until the board of education took up the work.

A site for a Congregational Church in the East End—at Nineteenth Avenue East and First Street—was purchased in 1893 and "Morley Church" was organized. Regular services were held there for several years. Later the property was sold to the Methodists and is now known as the Endion Methodist Church.

In July, 1894, Mr. Noyes' health made it imperative that he resign his charge here and in September of that year he left to take the pastorate of the church at Newton Centre, Mass., where he still serves.

A call was extended to the Rev. Cornelius H. Patton of Westfield, N. J., and in February, 1895, he assumed the duties of pastor.

Under Dr. Patton's pastorate the church continued to grow in numbers and influence. The members of his classes of young people, the junior society of Christian Endeavor, many of whom are now active and



REV. ALEXANDER MILNE,
Pastor from July 10, 1899, to December 20, 1911

devoted members of the church, remember him with deep affection. Always interested in missions his missionary sermons were an inspiration and aroused the church to larger undertakings. It was largely through his influence, when later he became Secretary of the American Board, that the Rev. Herbert M. Irwin became missionary pastor of this church. Under this relationship, extending over a period of nearly fifteen years, the church has been in close touch with missionary work in Turkey, where Mr. and Mrs. Irwin have been stationed.

The twenty-fifth anniversary of the church was celebrated in the pastorate of Dr. Patton, January, 1896. The general committee consisted of W. S. Woodbridge, chairman, Ward Ames, Judge S. F. White, Mrs. W. A. McGonagle, Miss Louise Noyes and the pastor. M. W. Bates was chairman of the committee on invitations. Mr. Woodbridge gave an address relating many incidents in the history of the church. Dr. Salter and Mr. Noyes were present on the occasion. Introducing Mr. Noyes, Dr. Patton said: "A physician always remembers his first patient—if his patient lives. Mr. Noyes has returned to find his patient not only living but lively." The sepia portrait of Dr. Salter, by David Erickson, which now hangs in the Sunday School room, was exhibited for the first time. It was not long after this that Dr. Salter died, December 19, 1897. Dr. Patton resigned his pastorate August 22, 1898, to accept a larger work in St. Louis, Mo.

The Rev. Alexander Milne of Columbus, Ohio, was called and began his pastorate July 10, 1899. He was a man of exceptional attainments, a profound student and a forceful preacher. During his pastorate, the longest in the history of the church, the \$15,000 mortgage on the Lake Avenue property was paid, the parsonage (Manse) on East First Street was purchased and the church assumed the support of the Rev. Herbert M. Irwin as missionary pastor on the foreign field. He organized the Men's Brotherhood, of which the first president was W. I. Prince. He was active and influential in the Congregational organiza-



REV. CHARLES N. THORP,
Pastor from October 13, 1912, to October 20, 1919

tions of the state and as trustee of Carleton College brought about a closer relationship between that institution and the Congregational churches in Northern Minnesota.

On account of failing health he resigned his pastorate December 20, 1911. His death occurred at Tryon, North Carolina, September 22, 1912.

Mrs. Milne, whose never failing energy put new life into every department of the church, made Duluth her home for several years after the death of her husband, when she moved to Columbus, Ohio, where after a brief illness, she died November 5, 1920.

A call was extended to the Rev. Charles N. Thorp of Chelsea, Mass., and on October 13, 1912, he began his ministry.

Before that ministry ended Pilgrim Church had entered upon a new era in its history. Mr. Thorp's remarkable executive ability, his broad vision, his great genius for friendship, made this new era possible.

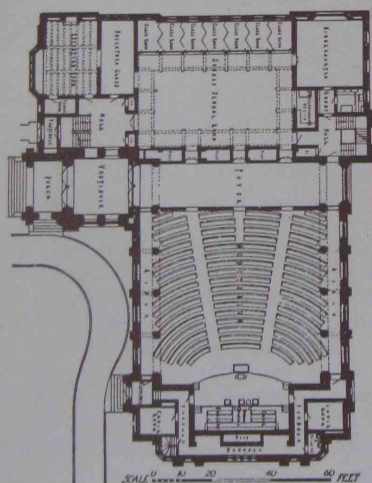
The growth in population and the movement of a large number of members from the central part of the city to the outlying residential district, particularly to the East End, created a new condition and a new problem for the church. The down town section being adequately provided with other strong, aggressive churches it seemed advisable that Pilgrim Church secure a location for a new building in the eastern part of the city.

In his first annual report, January, 1913, Mr. Thorp recommended that the church elect a committee to secure a site in the East End. He said: "The easy thing would be to stay down town and hold the fort until the ammunition is exhausted. The heroic thing is to occupy higher ground and win in the end larger things."

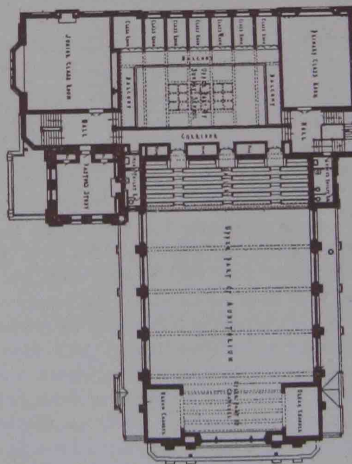
A site for a new building was purchased at Twenty-third Avenue East and Fourth Street and in March, 1915, a building committee



AUDITORIUM AND PARISH HOUSE
Twenty-third Avenue East and Fourth Street
Erected 1916 and 1917



FIRST FLOOR PLAN



SECOND FLOOR PLAN

First Floor—Auditorium and Sunday School Rooms
Second Floor—Galleries and Class Rooms

was elected consisting of S. E. Matter, chairman, C. F. Colman, C. A. Duncan, Mrs. W. G. Hegardt, Mrs. W. A. McGonagle, Mrs. L. E. Paddack, B. C. Wade. The pastor and chairman of Board of Trustees, ex-officio. Later the entire Board of Trustees was added to the committee, and a House Furnishing Committee was appointed consisting of Mrs. L. E. Paddack, chairman, Mrs. W. H. Cole, Mrs. W. A. McGonagle, Mrs. C. A. Duncan, Mrs. C. N. Thorp, Mrs. R. B. White-side, Mrs. W. G. Hegardt.

The Lake Avenue property of the church was purchased by Julius Barnes and Ward Ames, Jr., who later erected the handsome structure now occupying the site. The entire property was presented by them to the Young Men's Christian Association, for a Boys' Department, as a memorial to Ward Ames, Sr., who in his life time was a devoted member of Pilgrim Church.

The last service in the Lake Avenue church was held September 19, 1915. The following two years were unique in the history of Pilgrim Church; it was the first time in forty-five years that the church had been without a building of its own. It was feared that its members would become scattered during this interim. Those who took this view did not know or realize the latent force and strength, the cohesiveness, of Pilgrim Church. It was demonstrated that the church does not consist of a building. Under unusual and trying situations, under the leadership of Mr. Thorp the church came through this period united and entire.

The generous invitation of the Masonic fraternity to hold the morning service and the Sunday school at the Masonic Temple until the completion of the new building was accepted. The other services, during this period, were held at the Unitarian church, except the annual meetings which were held in January, 1916, in the parlors of the First Presbyterian church and in January, 1917, at the Young Women's Christian Association.

This generosity on the part of the Masons was greatly appreciated and resolutions expressing this appreciation were adopted at a meeting of the church on November 11, 1917. These resolutions were in part: "We can never repay the Masons in a material way, but we can and must by our service to the community in which we live, demonstrate that their confidence in us is justified."

A clock with suitable inscription was presented to the Board of Control of the Masonic Temple "as a mark of appreciation for their generous hospitality in furnishing to the church, without charge, for two years, the use of their building, equipment and organ."

The substantial gothic structure, the new home of Congregationalism in this community, was begun on July 10, 1916. The plant consists of an auditorium seating 850 and a modern, fully equipped parish house. On October 22, 1916, the corner stone was laid with appropriate services. On this occasion the pastor, Mr. Thorp, said: "The erection of such an extensive building is a notable act of faith in the growth and the future enlargement of our work. This edifice is built for the glory of God and the service of men. By faith we see the men, women and children who shall come hither for joyous worship and human hearted service and who shall with us express to the world the living faith in the living God. This noble building is to be the center for a new and larger era in the history of Pilgrim Church."

In an address delivered at this time by Oscar Mitchell, chairman of the board of trustees, Mr. Mitchell said:

"We believe, in the providence of God, Pilgrim Church is destined to exercise a still greater influence on the life and development of our

city and to accomplish this it has seemed wise to change our church location.

"The same spirit of individual service and sacrifice for the benefit of the community that has characterized the Congregational Church in all its history has enabled this building to be erected and now, in the light of the history and achievements of the Congregational Church, with a realization of the work of Pilgrim Church in the past and with supreme confidence in her future, we lay this corner-stone."

The box deposited in the corner stone of the new church edifice contains the following:

Bible.

Address list of members of Pilgrim Church.

Bound volume of Bulletins January 24, 1915, to January 23, 1916.

Bulletins from January 30, 1916, to October 15, 1916.

Picture of Dr. C. C. Salter, first pastor of Pilgrim Church.

Report of Ladies' Union made at annual meeting Jan. 18, 1916.

Report of Friends in Council made at annual meeting Jan. 18, 1916.

Sample "share" toward building fund.

Views in Duluth.

Photograph of Pilgrim Church, Lake Avenue and Second Street.

Congregationalist, October 12.

Advance, October 12.

Duluth Evening Herald, October 19.

Duluth News Tribune, October 20.

List of donors to new Church Building.

United States flag.

On Christmas Sunday, December 23, 1917, the church was dedicated, free from debt. The dedicatory sermon was preached by President Donald J. Cowling, D. D., of Carleton College. The Rev. Everett Leshner, Superintendent of Minnesota Congregational Conference, assisted in the services. Dedicatory exercises by the Sunday School were held and a program of songs, music and recitations was carried out by the various departments.

The Ames Memorial Organ, with its echo organ and chimes, presented to Pilgrim Church as a memorial to Ward Ames, Sr., by members of his family, was dedicated Wednesday evening, January 16, 1918. Charles M. Courboin was the organist on that occasion.

The cost of the building including site, parish house, furnishings and memorial organ, was \$157,016.08. The value of a church, however, lies not in the dollars and cents invested but in its service to the community and the hope of its builders is that it shall increasingly be used as a community center.

The membership continued steadily to grow after the new home was occupied. On May 4th, 1919 fifty-two members were received, twenty-seven by profession of faith and twenty-five by letter, the largest single accession in the history of the church to that time.

On October 20, 1919, Mr. Thorp resigned to take a pastorate at Holyoke, Mass., and on September 15, 1920, the Rev. Noble S. Elderkin, D. D., of Chicago, began his pastorate.

Under the leadership of Dr. Elderkin, Pilgrim Church now enters its second half century. From a record of fifty years of service, it turns to new responsibilities in a larger field with faith and confidence.



REV. NOBLE S. ELDERKIN,
Pastorate began September 15, 1920

Pastors of Pilgrim Church

Rev. C. C. Salter, D. D.....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, D. D.....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, D. D.....February 10, 1895, to August 22, 1898
 Rev. Alexander MilneJuly 10, 1899, to December 20, 1911
 Rev. Charles N. Thorp.....October 13, 1912 to October 20, 1919
 Rev. Noble S. Elderkin, D. D., September 15, 1920.

" *Charles A. Dunham*

" *Theo H. Vogler* 12

T. C. McChesney

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Officials of Pilgrim Church

DEACONS.

William S. Woodbridge	1871—1911
Jeremiah Kimball	1871—1874
Ezra L. Smith	1874—1875
Jeremiah Kimball	1875—1882
Roger S. Munger	1882—1883
Arthur H. Fish	1883
Willis G. Peck	1884—1892
C. W. Harvey	1884—1892
C. H. Clague	1887—1895
Francis A. Richardson	1887—1889
E. G. Chapman	1890—1904
C. A. Field	1890—1897
William W. McMillan	1892—
J. F. Patten	1892—1893
Theron H. Hawkes	1893—1913
Charles Hurd	January to June 1895
C. C. Ames	June, 1895—1899
Albert Baldwin	1897—
Elmer W. Matter	1899—1911; January to December, 1914
Charles A. Smith	1904—1909
A. G. Strong	1910—1917
H. B. Paull	1911—1917
Edwin D. Field	1912—
George A. Gray	1915—
Henry I. Pinneo	1915—
Charles A. Duncan	1915—
Charles G. Scott	1917—
Bert C. Wade	1918—

CHURCH CLERKS.

George Spencer	1871
J. L. Dumont	1872
Thomas Hillyer	1873
Charles A. Everett	1874—1875
O. C. Houghton	1876
G. E. Munger	1876—1877
Lizzie M. Olmsted	1877
William S. Woodbridge	1878—1879
Charles G. Miller	1880
Frances P. Woodbridge	1881
A. H. Foster	1882—1887
J. W. Miller	1887—1889
Stephen L. Selden	1889—1890
J. M. Anderson	1890—1893
W. S. Horr	1893—1895
A. G. Strong	1895—1896
Alfred W. Frick	1896—1897
C. J. Turner	1897—1900
Alfred W. Frick	1900—1901
L. Ella Roe	1901—1902
J. M. Oldham	1902—1905
F. R. Leroy	1905—1908
E. G. Chapman	1908—1910
Brewer Mattocks, Jr.	1910—

TRUSTEES.

L. H. Tenney.....	1871—1874
Roger S. Munger.....	1871—1876
O. K. Patterson.....	1871—1876
Ezra L. Smith.....	1871
Josiah D. Ensign.....	1871
George C. Stone.....	1874—1877
W. H. Hatch.....	1875—1877
Josiah D. Ensign.....	1875—1883
Andrew J. Sawyer.....	1876—1879
F. J. Call.....	1876
J. P. Johnson.....	1877—1895
T. A. Olmsted.....	1877—1885
Jeremiah Kimball.....	1877—1881
J. W. Miller.....	1879—1882
James W. Norton.....	1881—1895
A. H. Fish.....	1882
F. A. Fish.....	1883—1884
Roger S. Munger.....	1884—1897
William S. Woodbridge.....	1885—1890
Theron H. Hawkes.....	1885—1891
J. F. Patten.....	1890—1893
Charles H. Clague.....	1891—1897
Charles E. Lovett.....	1893—1896
William A. McGonagle.....	1895—1898
Charles W. Ericson.....	1895—1911
Charles A. Duncan.....	1896—1902
Ward Ames.....	1897—1903
William C. White.....	1897—1900
William A. Cant.....	1898—1904
Oscar Mitchell.....	1900—
Samuel E. Matter.....	1902—1905
William G. Hegardt.....	1903—
Frank A. Brewer.....	1904—1906
Leon E. Lum.....	1905—1908
William I. Prince.....	1906—1910
Alfred W. Frick.....	1908—
Alexander Anderson.....	1910—
George A. Gray.....	1911—1914
William N. Hart.....	1914—

CHURCH TREASURERS.

O. K. Patterson.....	1871—1872
Ezra L. Smith.....	1873—1874
C. A. Everett.....	1875
Thomas Dowse.....	1876
W. W. Davis.....	1877—1882
Charles B. Atwater.....	1883
Fred A. Fish.....	1883—1884
Theron H. Hawkes.....	1884—1890
E. G. Chapman.....	1890—1894
William C. Johnson.....	1894—1895
James W. Norton.....	1895—1896
Ernest A. Schulze.....	1896—1897
Elmer W. Matter.....	1897—1899
Henry I. Pinneo.....	1899—1906
Henry W. Nichols.....	1906—



FAITH HELEN ROGERS AT THE AMES MEMORIAL ORGAN

Pilgrim Organists

A Steere and Turner organ was installed in the Lake Avenue church when it was built in 1889. The first organist was Mrs. C. H. Clague of the Oberlin Conservatory of Music.

Other organists have been Mrs. John Loman, Mr. Arthur W. Drake, Mrs. J. N. McKindley, Mrs. C. E. Mandelert, Mrs. Euphemia Jack Miller, Mrs. W. S. Wingate, Miss Carlotta Simonds, Mrs. Louis Dworshak, Miss Perlina Allen, Miss Ruth Geddes, Miss Louella Gleason, Miss Faith Helen Rogers, Miss Ruth Alta Rogers.

The builders of the Ames Memorial organ in the Fourth Street church, J. W. Steere & Son, are the successors of Steere & Turner. This instrument is a four manual organ, comprising great swell, choir, pedal and echo organ divisions, including cathedral chimes, and cost \$12,500.

Miss Faith Helen Rogers, who had been choir director and organist of the church since September 19, 1909, presided at the organ on dedication Sunday, December 23, 1917. Miss Rogers was a gifted and brilliant organist and much beloved by Pilgrim Church. In November, 1918, she sailed for France commissioned for recreational Y. M. C. A. work. She was taken ill and died on board ship. The burial was in Bordeaux and in 1920 her body was brought to Superior where funeral services were held on November the first.

Her efficient leadership of the chorus, her brilliant execution on the organ, her dawning genius as a composer were fully appreciated by Pilgrim Church and her years of enthusiastic service are a cherished memory.

Pilgrim Sunday School

The Sunday School has from the first been considered by Pilgrim Church as its most important undertaking.

Organized at the same time as the church, in 1871, with one all-inclusive department, its early activities were guided by the loving wisdom of Dr. and Mrs. C. C. Salter, Mr. and Mrs. W. S. Woodbridge, Mr. and Mrs. Jeremiah Kimball, Mr. and Mrs. L. H. Tenney, and other faithful workers.

The children of those days went to church as well as to Sunday School, and one Sunday evening a month belonged to them for a "concert"—a program of songs and recitations suitable to the day. It was a time of great rejoicing when the church was able to add a little square Sunday School room to the main building on First Avenue East. Here the "infant department" was provided for, and many a good time in the little room is still recalled by the young people of that day.

In accordance with modern methods the school now has six divisions: The Cradle Roll, Beginners', Primary, Junior, Intermediate and Senior departments. In 1918 the name was changed to Pilgrim Church School.

Music for the Sunday School has been furnished since June, 1918, by an orchestra under the leadership of Mrs. O. J. Larson. The Steinway piano was a gift from Mr. and Mrs. Willard Matter in memory of Mr. Matter's parents, Mr. and Mrs. E. W. Matter, whose interest in the music of the church made the gift peculiarly fitting.

Superintendents.

W. S. Woodbridge.....	1871—1875
W. H. Hatch.....	1875—1876
Jeremiah Kimball.....	1877—1878
T. A. Olmstead.....	1879
Mrs. W. S. Woodbridge.....	1881—1882
Elmer W. Matter.....	1883
Fred A. Fish.....	1884
Willis G. Peck.....	1885—1886
Lucien J. Barnes.....	1886—1887
Elmer W. Matter.....	1887—1889
M. J. Carpenter.....	1889—1892
J. M. Anderson.....	1893—April, 1894
E. R. Brace.....	April, 1894—1895
T. H. Hawkes.....	1895—1899
A. G. Strong.....	1899—1900
T. H. Hawkes.....	1900—1905
A. C. Barthe.....	1905—1906
T. S. Thompson.....	1906—1908
Andrew Nelson.....	1908—1913
Albert Baldwin.....	1913—1915
Roger M. Weaver.....	1915—1917
Ralph H. Pinneo.....	1917—1918
Charles G. Scott.....	1918—1920
H. U. Moore.....	July to September, 1920
Paul Favor.....	September, 1920—
	G. G. N.

Pilgrim Church and Missions



REV. HERBERT M. IRWIN,
Missionary Pastor, Talas, Cesarea, Turkey

Pilgrim Church has been from the first a missionary church. "Systematic benevolences" were adopted in 1872. The first amount contributed of which there is a record is \$125 for the year 1874.

Since the "apportionment plan" was adopted in 1913, the church has never failed to give its quota toward the state percentage of the national fund. In 1920 the apportionment was \$3500. This sum was used over a wide field. In the foreign work, according to the latest figures, 711 missionaries (with 977 native laborers) have been supported in Africa, Turkey, the Balkans, India and Ceylon, China, Japan, Micronesia, the Philippines and Papal Lands, by Congregationalists. There were 89,668 communicants in the churches established in these fields, by Congregationalists, and the natives contributed \$459,762.

The Home percentage supported missions among the Negroes, the Indians, the Chinese and Japanese, the Mountain Whites, as well as missions in the American Island possessions. In addition to these, the Home funds were used for ministers' pensions, for church buildings on the frontiers, for assistance given to new churches (such as Pilgrim herself had in the beginning), for the establishment of Sunday Schools and for educational purposes.

Pilgrim Church also subscribed \$6500 in 1920 to the Congregational World Movement.

MISSIONARIES IN WHOM PILGRIM CHURCH HAS A PERSONAL INTEREST.

Wesley M. and Bertha D. Stover, Bailundu, West Central Africa.
Swan Ericson, Takammattsu, Japan.
Io Barnes St. John, Tientsin, China. (Now in Montclair, N. J.)
Miss Sophie Holt, Brousa and Adabazar, Turkey. (Now in Near East Relief.)
Herbert M. and Genevieve D. Irwin, Talas, Cesarea, Turkey.
Ray and Dora Phillips, Johannesburg, Transvaal, South Africa.

A LETTER FROM THE REV. HERBERT M. IRWIN

Winnipeg, Man., Dec. 15, 1920.

"My Dear Friends:

"After Dr. Patton had been appointed Home Secretary of the American Board and while Mr. Milne was pastor, Dr. Patton wrote me asking permission to—as he expressed it—"marry" us to his old congregation, Pilgrim Church, Duluth. * * *

"A little over 10 years ago, in 1911, we returned to Turkey, a country which has been almost constantly at war since. At the time of our return the struggle with Italy over Tripoli was in progress. This was followed by the first and second Balkan Wars, which ended so disastrously for Turkey, and without any appreciable lapse of time Turkey was thrown into the world struggle. At the time that war was declared between Great Britain and Turkey we were notified that the way was open for our leaving the country and we were advised to do so. But the importance of the work seemed greater than our personal convenience, and although we recognized that there was more or less risk to those of belligerent nationality to remain in the country, yet the call of duty seemed plain enough, so we decided to remain.

"The years of war and especially the period of the American deportations were times of stress and anxiety and heartbreak, not so much for ourselves as for the suffering people about us. Many of our experiences of that period we would gladly cast into the sea of forgetfulness, but others, especially the faithfulness to principle of many of the people under unprecedented temptation, we treasure as some of our dearest possessions. The opportunities for service were many, and even in spite of the determined opposition of the government we feel that we were able to make it a little easier for some of the unfortunate. In 1916 our work suffered a hard blow when our premises were taken over to establish in them a base hospital for the Caucasus army. Our house was the only building left to us in the compound and for over a year we lived closely surrounded by the other buildings full of sick and wounded, who were not always kept under the most perfect hygienic conditions.

"During the war years and in the midst of the American deportations, Mrs. Irwin was taken down with appendicitis. This was a second attack. No doctor was to be found within hundreds of miles and permission for one to travel was almost impossible to obtain. Finally, after ten days, during which Mrs. Irwin was kept in an ice pack, Dr. Hoover, who was doing Red Cross work in Constantinople, was able to reach us and performed a successful operation.

"In the spring of 1917, when the break of diplomatic relations between the United States and Turkey seemed imminent, telegraphic orders were received from the embassy calling us out of the interior. Not wishing to leave we made excuses. Other telegrams were received, so we compromised by sending the unmarried ladies with the exception

of Miss Phelps, our nurse. She was our only medical adviser. But after their arrival in Constantinople another telegram was received, calling the remaining members of our circle by name with the exception of Mr. Wingate and myself. We two men remained for a few months longer. But the authorities made it increasingly difficult to carry on the relief work we had been trying to do, until finally, at the time of the break between America and Turkey, the government shut down on us so completely that we too had to come to Constantinople.

"At this time all Americans were permitted to return home, but because of our nationality we were compelled to remain until after the armistice. During that year and a half I was engaged half the time in the Treasury of the Board and the remainder teaching in Constantinople and Robert Colleges.

"For about three years before the close of the war we had been carrying on relief work for the unfortunate Armenians. But after the armistice the greater Armenian relief work began. The missionaries, on account of their knowledge of the languages and customs of the country naturally were called upon to head up this work in their several stations. My being on the ground enabled me to proceed into the interior with the first party of relief workers, and get this work started in Ceserea station before the other members of the station arrived. After Mr. Wingate's arrival in June, 1919, we were able to come to America on our deferred furlough. * * * * We have been 17 years in Turkey, having gone out first in 1903.

"Mrs. Irwin's particular form of service, so far as she has had time from her family duties has been for the mothers. In a country where so much ignorance in regard to the best principles of family life prevail such a work is invaluable, and Mrs. Irwin has been eminently successful.

"Our station (Cesarea) is the largest individual station of the American Board in Turkey. It covers about 370,000 square miles and had before the war 33 outstations where we had churches and schools. * * * * I have had teaching of various kinds from book-keeping to theology. Also I have branched out in a new kind of work, i. e., clubs for boys and young men. This work, starting in a very small way, has grown until through it we have been able to influence hundreds of boys and young men. One of the remarkable developments is that through the club in Cesarea and another in Marash, which I was instrumental in starting while teaching the Theological Seminary there. We have been able to come in contact with hundreds of young moslems. This work has been of sufficient importance to commend this kind of work to the Board as one of the hopeful ways of approach to the moslem in the period of reconstruction before us.

Yours sincerely,

H. M. IRWIN.

WOMAN'S MISSIONARY SOCIETY.

The Woman's Missionary Society owns a longer heritage than any group within the church. Its organization, early in 1872, is significant of the spirit of the founders of Pilgrim. If the reason for the existence of the church as an institution is the building of the Kingdom of God upon earth then missionary enterprise is essential. So thought the Pilgrim women of 1872; and in December of the same year the church voted to "adopt benevolences given monthly" to the various Congregational societies then existing.

The early records of the woman's society are brief but it is known that Mrs. Johnathan Edwards Woodbridge was the first president and

Mrs. Jeremiah Kimball the first treasurer. It is certain that the habit of sending boxes to home missionaries was formed early in the society's life for the clerk's record for 1880 shows a "vote of thanks to the ladies" after they had reported that a box had been sent to the Rev. Peregrine of Tracy. That this habit persists today is due largely to the thoughtful care of Mrs. H. I. Pinneo.

The Thank Offering, too, is an early custom and was suggested and developed by Mrs. Edward M. Noyes. It was also at Mrs. Noyes' suggestion that the missionary and ladies' aid societies were merged into the "Ladies' Union", which met every week, putting on a missionary program once a month. How, after this ideal arrangement, the societies managed to slip back to their old method is a mystery no one seems able to solve.

Early in its history, the organization affiliated with the Minnesota branches of the Woman's Board of Missions of the Interior and the Woman's Home Missionary Union and through them has had its share in supporting unmarried women missionaries in China, Japan, India, Turkey and the Balkans and in aiding the various Congregational Home Mission societies. In 1911 after the National Council had recommended a cooperative plan for benevolences, the woman's society expressed, through resolutions regularly adopted, their confidence in the Council's plan and urged its acceptance by the church. After two years of educative work on the part of the women, the church voted to accept the National Council's recommendation and in February, 1913, the "apportionment plan", which included one budget for all missionary work and a fixed percentage for the various Congregational missionary enterprises, became a working system and the women now have a share in all the missionary work of the church.

It has been estimated that since 1895, the date of the first systematic records, over ten thousand dollars has been given for missions by Pilgrim women.

The paying of the salary of Miss Emily Hartwell of Foochow, China, was at one time the privilege of the Duluth auxiliary and in Foochow now the society owns a room in Hartwell House, a home for missionaries. There, in the Duluth Reception Hall, is the memorial staircase which Mrs. W. S. Woodbridge gave in memory of her husband. Photographs of Mr. Woodbridge, Mrs. Woodbridge, Mrs. S. F. Stewart, who since 1907 has been Honorary President of the society, and of Mr. Ward Ames hang upon its walls.

The monthly programs of the society have always been stimulating. They have covered the history and customs of the peoples among whom the work is carried on as well as personal glimpses through letters from missionaries on the field. Under such leadership as that of Mrs. Milne, Mrs. W. S. Woodbridge, Mrs. W. S. Horr and Mrs. E. W. Matter, they have been brilliant and scholarly. We remember with affection these and others who have gone—Mrs. E. G. Chapman, Mrs. Lydia H. Roe, Mrs. C. A. Field, Mabel Field, Mrs. Wallace Warner, Abbie Goodale Hoopes, Mrs. Chloe Phillips, Mrs. Noyes—these still live in the work as it goes on. Mrs. Patton and Mrs. Thorp were also earnest missionary leaders and gave themselves unselfishly to this part of the church work.

Phillips Brooks once said that "much of the work done by a church is only the mechanical whirling of the spindles by hand with the vital fires utterly gone out in the furnaces below." It may safely be said that in the Woman's Missionary Society of Pilgrim Church, these vital fires have never been entirely extinguished since they were first kindled in the little frame church nearly fifty years ago; and although there may have been times when they seemed only to be smouldering, it has been the ambition of every president to leave them burning a little more forcefully than before.

H. H. S.

THE PRESIDENTS OF THE WOMAN'S MISSIONARY SOCIETY.

Mrs. Jonathan E. Woodbridge.....	1872—
It is believed that Mrs. W. S. Woodbridge and Mrs. E. W. Matter were presidents during the period between 1872 and 1890 but there are no records to verify the assumption.	
Mrs. Edward M. Noyes.....	1890—1892
Mrs. Sarah F. Stewart.....	1892—1895
Mrs. Cornelius H. Patton.....	1895—1898
Mrs. Rebecca P. Boyington.....	1898—1900
Mrs. E. G. Chapman.....	1900—1902
Mrs. W. S. Horr.....	1902—1904
Mrs. W. W. Sanford.....	1904—1905
Mrs. Annette Nichols.....	1905—1907
Mrs. Theron H. Hawkes.....	1907—1909
Mrs. W. W. Sanford.....	1909—1910
Mrs. C. E. Holt.....	1910—1911
Mrs. W. W. McMillan.....	1911—1913
Mrs. F. A. Grawn.....	1913—1915
Mrs. W. S. Donat.....	1915—1917
Mrs. Albert Baldwin.....	1917—1918
Mrs. W. W. Sanford.....	1918—1919
Mrs. E. L. Kimball.....	1919—1920
Mrs. W. A. McGonagle.....	1920—
N. K.	

THE FRIENDS IN COUNCIL.

The Friends in Council was organized January 18, 1892. The constitution of the organization states its objects and purposes to be:

I. The promotion of the Kingdom of Christ in the general work of missions.

II. The promotion of a social spirit among the members.

It has two classes of members:

I. Active members, unmarried women; dues, 25 cents a year.

II. Honorary members, men; dues, 50 cents a year.

Meetings for missionary instruction are held once a month; social meetings frequently.

Since its organization in 1892 it has contributed to missions \$2,941.41. Contributions were also made to the Young Women's Christian Association, the Bethel Home and the Finnish Mission in Duluth.

PRESIDENTS.

Jennie Moody.....	1892—1893
Winnifred Everhard (Mrs. Guild).....	1893—1895
Louise Noyes.....	1895—1897
Mary E. Murdock.....	1897—1898
L. Ella Roe.....	1898—1901
Delia Goodwin (Mrs. Mattocks).....	1901—1903
Adelia McCollum.....	1903—1905
Effie M. White.....	1905—1907
Mary E. Murdock.....	1907—1909
Catherine Shearer (Mrs. Grady).....	1909—1911
Alice Drew.....	1911—1914
Esther Bowen.....	1914—1916
Adelia McCollum.....	1916—1917
Effie M. White.....	1917—1919
Anna Kimball.....	1919—1920
Gertrude Longstreet.....	1920—
J. M.	

The Ladies' Union

The Ladies' Union which, in the early days, was called the Ladies' Aid Society, was organized some time in the seventies. The exact date is not known, but it is certain, from the early records of the clerk, that the society was in existence and functioning after the manner of all Aid Societies as early as 1876. These early records are meagre but illuminating.

January 8, 1878: "It also appeared that the ladies had raised \$229.25 which had been largely used to pay off the church debt."

June 16, 1882: "Church repaired and heated by furnace and re-seated. Bills to be paid by the ladies' special efforts."

June 1, 1885: "The Ladies' Aid Society were granted the privilege of supplying the parsonage with water pipes, etc."

It is safe to say that there has never been a time throughout the years when the church has refused to grant such privileges as these to the Ladies' Union.

Does the Sunday School room need a new floor covering? The Ladies' Union secures it. Does the church need decorating or cleaning? One of the circles sees that it is done. Does the Christian Endeavor Society or the Sunday School long to have a party or a picnic? The Ladies' Union entertains. Are new cupboards needed in the kitchen? They are ordered by the Union. Does the Brotherhood decide to dine at the church? A "circle" comes to the rescue. Are the trees about the Manse in danger of decay? They are saved for future Manse dwellers. Are vestments for the chorus choir suggested? They are made. Are the trustees worrying about the mortgage on the Manse? It is paid. Do they need help in paying the debt on the Lake Avenue church or additions to the building fund for the plant on Fourth Street? These are forthcoming. And behind all of these things, making them possible, lies a long series of entertainments and suppers and sales—grocery sales, food sales, apron sales, rummage sales, calendar sales, cream whip sales, flower sales, paper sales—magazine subscriptions, lunches to High School pupils, concerts, lectures, boat excursions. They pass before us, a determined procession, beginning with the Jarley Wax Works, a tradition of the seventies, and ending with the Christmas Fair of 1920.

If "the history of the world is the history of the great men who have worked here" so also is the history of the Ladies' Union the history of the capable women who have worked in it since 1876. To name them would be to call the roll of the women of Pilgrim Church and to mention in detail their worth while achievements would take more space than the editor would allow.

We recall with pride the promptness and efficiency of the women of 1894 who, when the Hinckley fire devastated homes and separated families, turned the Lake Avenue parlors into outfitting rooms and the Sunday school room into a refugee dining hall. We remember how Salter Circle, in 1910, established the first free classes in domestic science that Duluth had known. We remember other circles who have clothed the children whose needs were made known to them by the Associated Charities, or have used their needles for the service of the Children's Home and the Bethel. We think of some who have devoted themselves to visiting the sick and the needy, some who have never forgotten to supply the pulpit with flowers or to send cheer to the shut-ins. We think with gratitude of the Red Cross work, made a community interest by the women of Pilgrim and of the sympathy which prompted the adoption of French orphans during the World War, and aided the fire sufferers of 1918.

All this means sacrifice and loyalty and devotion and we would

make reverent mention of one who gave of these things unstintingly for the work of the Ladies' Union. Mrs. W. O. Falk, who was president from 1914 to 1916 and who died January 1st, 1918, is a radiant memory to all who knew her. Her charm, her delicacy, her tact, made her unforgettable.

We may not close this sketch of the Union without some mention of the machinery that guides it. When, in 1889, it was found that the membership was so large as to be unwieldy, the Union was divided into circles according to geographical lines. Each had its own leader, held its separate meetings, and reported monthly to the Union. This system has continued except that the method of dividing the circles has changed from time to time. In 1913 the alphabetical method was adopted. In 1919 a drawing by lots decided the question of circle membership and a reorganization of the Union took place. An executive council was formed composed of the four circle leaders and four councillors, the latter to be elected from each circle, each councillor to act as president for a term of three months.

In 1920 a fifth councillor was added and Mrs. C. F. Colman was acting president.

Under this regime the tercentennial of the landing of the Pilgrims was celebrated by the presentation of a Masque which with reverence and historic accuracy and with beautiful symbolism depicted the story of the Pilgrims. More than seventy people, most of them members of the church, took part in this production. The proceeds, \$1,150.00, were sent to the Hoover fund for starving European children.

H. H. S.

PRESIDENTS OF THE LADIES' UNION

Mrs. W. S. Woodbridge was president for many years and Mrs. F. O. Sherwin held the office in the early nineties.

Mrs. W. A. McGonagle	1895—1896
Mrs. J. C. Swan	1896—1897
Mrs. R. A. Webster	1897—1898
Mrs. Ward Ames	1898—1899
Mrs. Oscar Mitchell	1899—1900
Mrs. J. C. Swan	1900—1901
Mrs. W. G. Hegardt	1901—1902
Mrs. E. L. Paddack	1902—1904
Mrs. T. J. Davis	1904—1905
Mrs. W. A. Cant	1905—1906
Mrs. Bertha Webster	1906—1907
Mrs. M. F. Bates	1907—1908
Mrs. T. J. Davis	1908—1909
Mrs. S. W. Clark	1909—1910
Mrs. W. S. Horr	1910—1911
Mrs. Alexander Milne and Mrs. T. J. Davis	1911—1912
Mrs. W. A. McGonagle	1912—1914
Mrs. W. O. Falk	1914—1916
Mrs. E. L. Kimball	1916—1917
Mrs. C. A. Duncan	1917—1918
Mrs. E. L. Paddack	1918—1919
Mrs. C. E. Carlson	} Councillors.....
Mrs. George A. Gray	
Miss Belle Simonds	
Mrs. A. E. Walker	} Councillors.....
Mrs. C. F. Colman, Acting President	
Mrs. C. A. Duncan	
Mrs. C. E. Haney	
Mrs. J. D. Titcomb	
Mrs. A. E. Walker	

N. K.

Young People's Society of Christian Endeavor.

The Young People's Society of Christian Endeavor of Pilgrim Church was one of the first organized in Minnesota—in 1885. The records prior to 1912 are missing, but it is known that the following persons served as president between 1885 and 1912:

Miss Louise Noyes, Mr. A. G. Strong, Mr. Albert Baldwin, Miss Alice Drew, Mr. W. J. Stevenson, Mr. Ernest Schulze, Miss Anna Meinhardt, Mr. J. H. Oldham, Miss Addie Blodgett (Mrs. H. C. Trumble), Miss Mathilda Schultz (Mrs. Gustave Wieland), Mr. Charles I. Turner, Miss Alice Field, Miss Vina Hood (Mrs. J. H. Oldham) Mr. Leroy Lippett, Mr. Frank E. Blodgett.

The meeting held in 1912 shows a membership of seventy-five. At that meeting the following committee was appointed to draft a constitution: Zelma Kaiser, Thomas J. Beatty, Fannie Lippett and Ralph Pinneo.

Since its organization in 1912 the society has contributed to the Christian Endeavor Union, Home Missions and to the support of the Missionary Pastor, the Rev. Herbert M. Irwin. The sum of \$30 was given to the building fund for the new church at Twenty-third Avenue East.

PRESIDENTS SINCE 1912.

Wayland Hall Sanford.....	December, 1912—October, 1913
Louis Wade	October, 1913—March, 1914
Arden Shepherdson	March, 1914—October, 1914
Gordon Hegardt	October, 1914—October, 1915
Elbert Wade	October, 1915—March, 1916
Lawrence Scott	March, 1916—October, 1916
Glen Schroeder	1916—1917
Bruce Scott	1917—1918
Maurice Hart	1918—1919
Mildred Reynolds	1919—1920
Maurice Hart	1920—
	M. R.

Boy and Girl Scouts

Troop Number 8 of the Boys' Scouts with a membership of 22, and Troop Number 1 of Girls' Scouts with a membership of 18, meet in the church for their regular work and recreation.



Pilgrim Church Honor Roll

World War, 1914-1919

Anderson, Alexander, Jr.	Knowlton, Ralph S.
Anderson, George	Laird, Dr. Arthur T.
Anderson, James W.	Lee, John H.
Auld, Irving	McGonagle, Robert E.
Bagley, Kilmer	McMillan, Arthur W.
Bates, Gilbert M.	Mars, W. Philip
Bates, Frederick R.	Mars, Robert S.
Beatty, Thomas J.	Mitchell, Wildey H.
Burg, E. Lloyd	Peterson, Towne A.
Cant, Howard B.	Pinneo, Frank K.
Clow, Edwin C.	Prisk, Joseph S.
DeForest, Merle G.	Rogers, Faith Helen*
Duncan, Russell C.	Running, Ilif
Falk, Frank W.	Sanford, Dwight H.
Favor, Paul	Sanford, Wayland Hall
Frick, Duncan W.	Savage, John A.
Friedrichsen, Carl H.	Scott, Lawrence I.
Gearhart, Edwin	Shearer, William I.
Goodman, A. Laird	Shepherdson, J. Arden
Gow, Alexander J.	Sherwood, Seymour E.
Grawn, Dr. F. A.	Stolz, Ralph E.
Hackett, Lysle B.	Thorp, Willard L.
Hakes, Charles I.	Trux, J. Harris
Hakes, Lloyd A.	Wade, Louis E.
Haney, Dr. Claude L.	Wade, Elbert S.
Harbison, Eugene H.	Walker, Shores A.
Harbison, G. Palmer	Wieland, Harold A.
Hart, Norton B.	Whiteside, Burton F.
Hawkes, Rollin C.	Whiteside, Gordon D.
Hegardt, W. Gordon	Whitmore, Munroe
Holgate, Russell L.	Wood, Ben

*Died on ship board November 6, 1918.

Ecclesiastical Principles

I. This church is an independent, ecclesiastical body in all matters of faith, order, and discipline.

II. Believing that no other organization is necessary, or warranted in the Scriptures, this church is associated with no ecclesiastical society, but of itself conducts all its affairs.

III. This church hopes to receive from other churches of our faith and order—as it desires to extend to them—such sympathy, counsel and aid, as Christian love may suggest, and occasion require.

IV. All members of this church possess an equal authority—except in cases hereafter provided—in the administration of its affairs. All are held equally responsible for its prosperity and success; and all are expected to contribute conscientiously and regularly, according to their several abilities, toward its current expenses, in such method as shall from time to time be determined.

Congregational Confession of Faith

[Adopted by National Council, at Kansas City, 1913]

We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ his son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them unto us, renewing, comforting and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ^{ways} of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the Gospel to all mankind, exalting the worship of ~~the one true~~ God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the Kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

Constitution and By-Laws

CONSTITUTION.

ARTICLE I.—Name.

The name of this church shall be the Pilgrim Congregational Church of Duluth.

ARTICLE II.—Government.

Section 1. The Government of this church is vested in the body of believers who compose it, whose majority vote is final. It is amenable to no other ecclesiastical body. It acknowledges the Lord Jesus Christ as its only Head, and receives the Scriptures as its only infallible guide in matters of faith, order and discipline.

Sec. 2. This church, while it controls its own affairs according to its understanding of God's Word, will yet recognize the privilege of the communion of churches, by seeking and extending that fellowship, sympathy, advice and co-operation which the law of Christ demands.

ARTICLE III.—Membership.

Section 1. All persons willing to make a profession of religion and to unite with this church, shall be examined with reference to their Christian experience and doctrinal views. For this purpose the Pastor and Deacons, and two others to be chosen annually by the church, shall be constituted a Standing Committee, who shall report the substance of the examination to the church for approval. Or the Standing Committee may conduct the examination in the presence of the church.

Sec. 2. All persons who may come recommended to this church by letter may, if deemed advisable, also be examined by the Standing Committee. No person shall be received into this church but by vote of the church. Having been approved by a two-thirds vote of those present at a regular meeting they shall be received into the church by publicly assenting to the Confession of Faith and Covenant upon the Sabbath.

Sec. 3. Letters of dismissal and recommendation to Evangelical churches shall be given by vote of the church to all members in good and regular standing who desire them. Members who remove their residence beyond the reach of this church are expected to transfer their relation to some other church as soon as practicable. If such do not apply for letters within one year from the time of leaving, satisfactory reasons must be given for the delay of the application before the dismissal will be given.

ARTICLE IV.—Officers.

Section 1. The officers of this church shall be a Pastor and four or more Deacons, a Clerk, Treasurer, Assistant Treasurer, five Trustees, a Sabbath School Superintendent and the Standing Committee. The Deacons to be elected for a term of three years; the Clerk, Treasurer, Assistant Treasurer and Superintendent to be elected annually; and the

Trustees to be so elected that two shall go out of office the first year, two the second, and one the third.

Sec. 2. All officers shall be elected by ballot. All elections shall be determined by a vote of the majority of the members of the church present and voting, except in the election of Trustees.

All regular contributors to the funds of this church, who have been regular attendants upon the services of the church during the previous year, shall have the privilege of voting in the election of the Board of Trustees; Provided, however, that a majority of the Board of Trustees shall be members of the church.

All officers, except the Pastor, shall serve until their successors are appointed.

Sec. 3. The Pastor, who, as soon as practicable, should become a member of the church, shall have control of the pulpit and the exercises of public worship; shall preach the Word, and have the spiritual oversight of the congregation; shall administer the sacraments; and shall, ordinarily, act as moderator in the meetings of the church. In calling a Pastor, a vote of the church shall be first taken, at a meeting announced at least one Sunday previous; after which all members of the congregation, including females, who are qualified to vote in the election of Trustees, as defined above, shall vote to concur or not to concur. In the installation of the Pastor, the church shall act by an Ecclesiastical Council called in the usual manner; and such a Council shall be mutually called by the Pastor and church to act upon the question of his dismissal, whenever the Pastor shall desire it, or the church shall so vote in a meeting announced on the preceding Sabbath for that specific purpose.

Sec. 4. The Deacons shall aid the Pastor in the celebration of the Lord's Supper, shall take charge of the communion service, and provide for the communion table, shall have the oversight of the poor members for visitation and relief, and shall assist the Pastor generally in the spiritual care of the congregation.

Sec. 5. The Clerk shall keep a faithful record of the proceedings of all business meetings of the church, and shall submit the same for revision and correction at each meeting preparatory to the Communion. He shall keep a register of the church members, with the date of their reception and of their removal, and a record of all baptisms. He shall issue letters of dismissal voted by the church, keep on file all correspondence, all written official reports, and all other valuable papers of the church; shall audit the accounts of the Treasurer, and shall present a written report to the church.

Sec. 6. The Treasurer shall receive the funds of the church; he shall disburse the charitable contributions under the direction of the Pastor and Deacons, and shall forward the benevolent contributions to their respective destinations; and the funds for the support of the church he shall expend upon the order of the Trustees, and shall make an annual report to the church.

The Assistant Treasurer shall assist the Treasurer in the collection and expenditure of the funds of the church.

Sec. 7. The Trustees, a majority of whom must be members of the church, shall see that they are legally incorporated according to the laws of the State; shall hold the property of the church; shall superintend the raising of the minister's salary; shall, in the absence of the Pastor or a stated supply, provide a temporary supply for the pulpit; and shall provide for the incidental expenses of the church, subject always to its directing vote; but they shall have no power to buy, sell, mortgage, lease or transfer property without a specific vote of authority

by the church, and shall make an annual report of their doings to the church, with such suggestions touching its affairs for the ensuing year as they deem advisable

ARTICLE V.—Discipline.

Section 1. The church censures are: private Admonition and Excommunication. The rule of discipline of this church shall be the law of Christ recorded in Matt. XVIII, 15-17.

Sec. 2. Charges against any member must be presented in writing. If the church vote to entertain the complaint, it shall appoint a time for the hearing of the case and summon the accused to be present, furnishing a written copy of the charges, at least ten days before the trial.

Sec. 3. Upon the trial the accused may call to his aid any member of the church; in case of his non-appearance a member shall be appointed to defend his case. The confession of the accused, or the testimony of two witnesses, or that which is fairly equivalent, shall be requisite for conviction. No vote of censure shall be passed except upon the concurrence of two-thirds of the members present at a regular meeting.

ARTICLE VI.—Meetings.

Section 1. The annual meeting of the church shall be held on the third Tuesday in January, when the annual reports shall be rendered and the regular elections made.

Sec. 2. Business may be transacted at any regular meeting of the church, or at a special meeting called from the pulpit on the preceding Sabbath, by the officers of the church, or by the written request of four adult members of the church.

Sec. 3. A weekly Prayer Meeting and a monthly Concert of Prayer for the conversion of the world shall be held; and special services may be appointed at such times as the Pastor of the church shall designate.

ARTICLE VII.—Ordinances.

Section 1. The Lord's Supper shall, ordinarily, be celebrated on the first Sabbaths of January, March, May, July, September and November. It shall be preceded by a preparatory service the week previous.

Sec. 2. Baptism shall be administered in connection with the celebration of the Lord's Supper. Children may be presented for baptism on such Sabbaths as the Pastor and Deacons shall designate.

ARTICLE VIII.—Contributions.

Section 1. Contributions toward sustaining different objects of Christian beneficence shall be made according to a schedule adopted by the church from time to time.

ARTICLE IX.

Section 1. By-laws to carry out the provisions of this Constitution may be enacted at any business meeting.

Sec. 2. This Constitution, the Confession of Faith and the Covenant may be altered and amended at a meeting of which due notice shall be given on the preceding Sabbath, with a statement of the proposed alteration, by a majority vote of the resident members of the church, or by a two-thirds vote of those present; provided, the change does not infringe upon the doctrines or organic principles of this church.

BY-LAWS.

1. The church shall hold its regular Sabbath Services at the usual hours of morning and evening service; 10:30 A. M. and 7:30 P. M. in winter; 10:30 A. M. and 8 P. M. in summer.

2. The regular church Prayer Meeting shall be held Wednesday evening of each week, at the hour of evening service.

The first Wednesday evening of the month shall be, ordinarily, the time for the monthly Concert of Prayer for Missions.

The Wednesday evening preceding the Communion of the Lord's Supper shall be the time for the Lecture or Preparatory Service.

3. Names of candidates for admission to this church shall, ordinarily, be pronounced at least one week before such persons are publicly received into membership. The election of members shall take place at the service preparatory to the Communion.

4. All applications for letters of dismissal and recommendation shall be made in writing and filed with the Clerk, and no such letter shall be granted by this Church upon a verbal request.

Members temporarily absent shall report themselves once in six months to the Pastor or Clerk. Any member absent for more than one year without satisfactory explanation therefor shall be considered an "absentee" and so enrolled upon the record. Any absentee so remaining for a period of more than two years shall be enrolled as "missing".

Proviso.—This rule shall in no wise be construed as absolving either the church or absent members from their covenant obligations; and the church may make an exception to its operation in any given case by a special vote.

5. The Sunday School work of this church shall be conducted under the following regulations:

a. The officers shall be a Superintendent, Assistant Superintendent, Secretary and Treasurer, Assistant Secretary, Librarian and Assistant Librarian. The Superintendent and Assistant Superintendent shall be members of the church. These officers shall be elected annually, in January, by the teachers and adult members of the School, such election to be subject to the confirming vote of the church at its annual meeting.

b. The collections of the School for the first Sunday in each month shall be devoted to missionary causes, the objects to be decided by a vote of the School, and efforts shall be made to train the scholars to systematic beneficence.

c. The teachers in the School shall be selected by a committee composed of the Superintendent, Assistant Superintendent and the Pastor.

d. The regular session of the School shall be held at the close of the morning service and shall not exceed one hour and a quarter in length.

*6. Benevolent contributions shall be made by this church according to the following schedule:

American Congregational Union.....	February
American Board Commissioners for Foreign Missions.....	April
American Home Missionary Society.....	June
Congregational Sunday School Society.....	July
New West Education Commission.....	September
American Missionary Association.....	October
College and Education Society.....	November

These contributions shall ordinarily be made on the last Sabbath of the month.

*In 1913 the "apportionment plan" recommended by the National Council was adopted.

7. The church shall elect at its annual meeting a Committee on Church Visitation and a Committee on Music, each to consist of three members.

The Visitation Committee shall seek out and introduce strangers, and invite them to the Sabbath services, the prayer meetings and social gatherings of the church. They shall also visit the sick and the needy and make them known to the Pastor and Deacons.

The Music Committee shall have charge of the "service of song in the house of the Lord". In concurrence with the Board of Trustees they shall determine the membership of the choir and the compensation which shall be paid for services rendered.

8. These by-laws may be amended or altered at any regularly called business meeting, notice of any proposed change having been given on the preceding Sabbath. And they may be temporarily suspended by a two-thirds vote of the members present at any regular meeting.



