

**Congregational work of Minnesota, 1832-1920 / by many contributors  
; edited and partly written by Warren Upham**

Upham, Warren, 1850-1934

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**CONGREGATIONAL WORK  
OF MINNESOTA, 1832-1920**





# CONGREGATIONAL WORK OF MINNESOTA 1832-1920

BY MANY CONTRIBUTORS

EDITED AND PARTLY WRITTEN BY  
WARREN UPHAM, D. SC., ARCHAEOLOGIST  
OF THE MINNESOTA HISTORICAL SOCIETY

---

“They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”

“Behold the Lamb of God, which taketh away the sin of the world.”

“God is a Spirit, and they that worship him must worship him in spirit and in truth.”

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TO THE MEMORY OF  
ROBERT P. HERRICK,  
SAMUEL V. S. FISHER,  
GEORGE HUNTINGTON,  
HIS BROTHER, JOHN  
CLARK HUNTINGTON,  
AND THE MANY OTHER  
FOUNDERS OF SUNDAY  
SCHOOLS AND CHURCHES  
IN MINNESOTA, THIS  
VOLUME IS GRATEFULLY  
DEDICATED

#### NOTE RELATING TO THIS PUBLICATION.

During the last six years, from 1915, the Committee on Preservation of History, for the Congregational Conference of Minnesota, has consisted of three members, Warren Upham, of St. Paul, Rev. Edward M. Williams, of Northfield, and Thomas Hughes, of Mankato. In response to the recommendation of the Committee, approval was voted by the Conference in its annual meeting of 1916, in Northfield, for the preparation of this history, to be published in the Tercentenary Year, as a companion volume in size and style of printing and binding with Dr. Leonard's "History of Carleton College," which was published in 1904.

An auxiliary Committee on Publication was appointed in the summer of 1920, namely, Superintendent Everett Leshar, T. H. Colwell, and Hiram A. Scriver. The compilation and preparation of the manuscript for Chapters XVI and XVII were found to require more time than was at first expected, so that the completion and publication of the work have been delayed until about four months after the Anniversary Day of the Landing on Plymouth Rock.

The table of Contents, in pages ix-xi, gives the names of seventeen who have very helpfully contributed chapters or large parts of chapters, besides the late Dr. Robert P. Herrick, from whose writing, in the State Conference report of 1895, the third chapter is derived. Seven chapters, or large parts, are by Dr. Warren Upham, who has taken the care of proof-reading for the entire work.

This book is for sale at its cost, two dollars, by the Congregational Conference, 525 Lumber Exchange, Minneapolis.

## PREFACE

To indicate the motives leading the present writer to accept and carry through, with aid of many others, the preparation of this state history, a very concise review of fifty years, since my completion of college studies, may be permitted. As an assistant with Prof. Charles H. Hitchcock, a Congregationalist, on the Geological Survey of New Hampshire, my travel in 1871-78, mostly afoot, extended into nearly all the townships of that relatively small state, and to the tops of a good number of its mountains, whence grand views far and wide were obtained. Only the roundness of the earth forbade my seeing then so far as to the Mesabi iron range and the Leaf hills in Minnesota.

From 1879 to 1895 my work was for the Geological and Natural History Survey of this North Star state, under direction of Prof. N. H. Winchell, a Methodist, and for the Geological Surveys of the United States and Canada, in which from 1885 my exploration of the Glacial Lake Agassiz took me into the Dakotas and Manitoba. Within those sixteen years the greater part of the area of Minnesota was examined, which required me to learn and remember well "the lay of the land" in this state, and to have much interest in its history, industries, resources, and the educational, religious, and racial elements in the complex life of its people. Since 1867 as a member of Congregational churches in New Hampshire, Massachusetts, and Minnesota, and since early childhood to the present time as a member of Sunday Schools, my memories of Congregational work are continuous through more than sixty years, from the building and sailing of the Morning Star for the island missions of the Pacific ocean.

Since 1895, during twenty-six years, my work has been for the Minnesota Historical Society, as secretary and librarian to 1914, and afterward as state archaeologist. On account of my service in connection with this historical library, the committee of the Minnesota Congregational Conference for preservation of history, after two years when Rev. Robert P. Herrick was its chairman, and again two years with Rev. Samuel V. S. Fisher as chairman, designated me as their successor through eighteen years, since 1902. During this time many published and manuscript reports from our Minnesota churches were received for use by this committee, being placed in the M. H. S. Library, together with the series of annual proceedings of the State Conference and the national Congregational Year Books. Complete sets of both these series of publications have been consulted very fully for preparation of the present volume, especially for its Chapters XVI and XVII, comprising detailed records of the Minnesota Congregational pastors and churches.

The Congregationalist and The Advance (weekly newspapers, united in 1918), the Congregational Quarterly (1859 to 1878), the Northwestern Congregationalist (1888 to 1894), and Congregational Minnesota (since 1907), have supplied much aid.

At the annual meeting of this Conference held in 1915 at Waseca, Prof. George Huntington accepted the request of this committee, that he should take up the greater part of the task of preparing a Congregational Tercentenary History of our denominational work in and for Minnesota. But his very useful and beneficent earthly life ended at the beginning of the next year, leaving the History to be written by others. With the counsel and efficient aid of the two other recent members of the committee, Rev. Edward M. Williams, of Northfield, and Mr. Thomas Hughes, of Mankato, and with cordial cooperation of seventeen other contributors, authors of chapters on selected parts of our state denominational service, this vol-

ume has been written and compiled for publication by the Conference. Our first expectation, that it could be issued in December, 1920, just three hundred years from the landing of the Mayflower Pilgrims at Plymouth, has failed, nearly three months additional having been needed for completion of this History.

To each contributor of chapters, the editor and future readers here express our grateful appreciation and thanks. Special acknowledgment is also due to Rev. Edgar L. Heermance, for supplying, from much correspondence, sketches of the churches organized in the decade from 1881 to 1890; to Ruth Rosholt, of the Minneapolis Public Library, for aid concerning the World War service of Plymouth Church in that city; to Mrs. Lyndon A. Smith, for notes of Montevideo and Windom College; to my wife, Mrs. Addie Bixby Upham, for aid in proof-reading; to Superintendent Leshner, for continual encouragement and frequent helpful advice; to his associates, T. H. Colwell and Hiram A. Scriver, on the auxiliary committee of publication; and to the employees of the Colwell Press, for their careful attention to the printing and binding.

Congregational Minnesota, for January, 1921, presents a biographic memorial of an evangelist and pastor, Alonzo D. Maes, who died in the evening of December 8, 1920. His itinerant revival services during eight years, before his settlement at Lakeland in this state, had led 1,539 persons to conversion and Christian living. By other ways of influence, it is my hope and prayer that the historical writing in this volume shall lead many to find and own and enjoy the Kingdom of Heaven, the "Pearl of Great Price," that is, the fellowship and love of Jesus and of all His helpers and followers. May I sometime know that some in reading this history have been brought to share in the wealth and happiness, and in the self sacrifice and devotion and fidelity, even unto death, of those who take up His cross daily and follow Him?



This book narrates the work of Minnesota Congregationalists, and of their missionaries at home and in foreign fields; but we rejoice also in the similar hearty service of the several other Christian denominations, with whom we share in this great duty and privilege of being workers together with God. Nor do we disclaim friendly association with others who may have any quite different religious creed, or even none, if they, like us, seek "a new earth, wherein dwelleth righteousness."

Amid much diversity of station, riches or oftener poverty, achievement or sometimes failure, health, disease and pain, the many earnest, laborious, faithful and devoted lives of our ministers, missionaries, and the multitude of members of these Minnesota churches and Sunday Schools, have been lived. To them all have come, from day to day, rewards and joys akin to those of Heaven. The best service and possessions and authorship are represented by these words: Their Christian life is wrought into the life of others. So it will go onward and bloom after we are called home.

With thanksgiving for the past, courage for the present toil, trust and hope for the future, let us endeavor to fulfill the duties of each day. Never has the world seemed more sick and troubled, weary of sin, in need of a Saviour, than during and since the recent World War. But nearly 1900 years ago Jesus said of his death on the cross, "If I be lifted up, I will draw all men unto me." His Golden Rule and Beatitudes proclaim the remedy for the great world's sin, sorrows, unrest, distrust, cruelties. We may well have faith that beyond this dark night of war there shall come the promised millennial day of peace, worldwide and to usher in the time when all nations and races of mankind, even every human heart, shall receive, welcome, and crown Jesus as Lord of all.

WARREN UPHAM

*St. Paul, Minn., March 8, 1921*

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## NOTES RELATING TO THE INDEX.

To supplement the foregoing table of the contents of this volume, the reader, or whoever may have occasion to consult it, should turn to the Index at the end, where references are given for persons, places, and subjects, in a single alphabetic list, being a more detailed guide for any desired information or part in this work.

But the alphabetic catalogues of Minnesota Congregational pastors and churches, presented in Chapters XVI and XVII, should also be consulted for such names, since many of them are not included in the Index, unless they need to be mentioned there by additional references for their occurrence elsewhere in this volume.

As this and the preceding pages, though placed at the beginning of the book, are its latest part to be printed, an opportunity is thus supplied for a reference that was inadvertently omitted in the final manuscript copy for the Index, namely, Bumstead, Horace, p., prof., pres., 276, b., 318; 408. Forty-five years have passed since he was a pastor in Minneapolis, including thirty-two years of his service as professor and president of Atlanta University; and he died so recently as in the autumn of 1919, having spent his last twelve years in Brookline, Mass., near the home of his childhood.

Readers seeking more full information than is herein supplied, for pastors and churches, may often find it in the newspaper files of the Minnesota Historical Society, under the dates of beginnings or ends of pastorates, and when churches have observed the twenty-fifth, fortieth, or fiftieth anniversaries of their organization.

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CHAPTER I.  
THE PURITAN-PILGRIM HERITAGE.  
BY REV. HARRY P. DEWEY, D. D.

Modern Congregationalism received its first impulse in the Reformation doctrine of the believer's right and competency to have immediate access to God, and, with the aid of the Spirit, to interpret the Scriptures accepted as the supreme guide to faith and conduct. In defiance of dogma, tradition, custom, and the self-arrogated authority of a church grown corrupt and tyrannical, the doctrine was unequivocally proclaimed and stoutly defended by the Reformers; and in the momentum of the long struggle with the Church of Rome, as Protestantism advanced and the Continental Reformation reinforced the efforts for spiritual freedom in England, the doctrine came to most definite expression in the type of thought and life known as Puritanism, and, signally and very logically, in that most unique development of Puritanism now designated as Congregationalism.

Congregationalists gratefully and reverently trace their spiritual origins to all of the valiant liberators who, in earlier or later stages of the Reformation, on the Continent or in the British Isles, espoused wholly or in part this insurrectionary teaching; but they acknowledge a special kinship debt to three outstanding champions, Wyclif, Luther, and Calvin. The "morning star of the Reformation" shed forth light which was a real foregleaming of the radiant dawn that was to follow. His contentions, as recited by the historian, that the Scriptures are meant to be freely opened and searched by all believers; that character is the basis of ecclesiastical office; that, intrinsically, there are no gradations of rank and order in the priesthood; that every man has an equal place in the mind of

God, and that clergy and laity are brought to a level before Him; that the righteous man has spiritual liberty and "holds his fief direct from God," the Divine Over-Lord; that earthly potentates in both church and state rule only in feudal tenure accountable to Him and dependent upon His favor; and that a sense of immediate, personal relationship with God is the very core of the religious life,—these were ideas fundamentally one with those which two centuries later made more successful revolt against Romanism and ultimately crystallized in the Puritan-Pilgrim faith.

The elemental truths heralded by Wyclif were reiterated and supplemented by Luther but with such trenchant force and spirit that Christendom, which had failed to appropriate or to comprehend the full significance of Wyclif's teaching and work and of that of such spiritual kinsmen as John Huss, Peter Waldo, and Savonarola, was startled as by a slogan entirely new. With sensational emphasis, as he exalted the authority of the Scriptures, Luther declared the right and capacity of the believer to read and interpret them and to enter into immediate intercourse with God. It is a well warranted statement, that Luther's doctrine of justification by faith and Wyclif's teaching of dominion founded on grace both led, though by different ways, to the same result; both broke down the medieval barriers between the individual and God.

Calvin, who in his basic position was in essential harmony with Luther, made more imposing than did any other of the Reformers the doctrine of the priesthood of the believer. He acclaimed the Divine Sovereignty. If the barriers which the Church had interposed between the individual and God could but fall before Wyclif's idea of dominion founded on grace and Luther's idea of justification by faith, they assuredly could not be raised in the path of any one who accepted Calvin's idea of unconditional election and reprobation. The fate of the soul might hinge on the decree of an arbitrary and inscrutable

will, but that only accentuated the fact that God's demand upon the soul and the soul's obligation to God constituted an interest of supreme moment, and that salvation was God's direct gift.

The central truth in the creed of this great thinker, certified by his own realistic experience and reinforced by the conviction and personal testing of both Wyclif and Luther, was transmitted, together with various valuable and more perishable accessories, through Puritan assimilations to Congregationalism as a permanent heritage. Much of Calvin's theology is outworn. Indeed, as a formal system, Calvinism is buried beyond possibility of resurrection, but the better soul of it goes marching on. Its cardinal tenet, or, perhaps, more exactly, the principal corollary of that tenet,—the immediate and accountable relation of the individual to God,—continues to live and exert a powerful influence. With its implications as Puritanism interpreted and accepted them, that truth was one of the chiefest of the forces that brought Congregationalism into being, and it has propelled and sustained it in the three hundred years of its history in America. Keeping in mind the impression which that truth has made, we are the better able to understand the progress of Congregationalism and the ideals that have lured it on.

What are some of the chief spiritual results effected in and through Congregationalism as thus originated? In asking the question no monopoly of credit is assumed. Other Protestant churches share in the precious legacies from the Reformation; but the church that bears the Pilgrim name has from the beginning given peculiar emphasis to the truth that we have cited and been especially influential as a liberalizing force.

### 1. SPIRITUAL FREEDOM.

Congregationalism, true to its birthright, enjoys complete emancipation from sacerdotal control. It tolerates no human



mediator between the individual soul and God. All essential distinctions between laity and clergy are swept away by its conception that every man by virtue of his faith and obedience is a king and priest unto his Maker. In its view no special sanctity attaches to a minister which does not equally invest any godly layman. There is no process of setting a minister apart for his work which of itself makes him an exceptional channel of divine grace. Whatever the form of ordination, it does not of itself transmit to the recipient, or create in him, any spiritual powers. God's spiritual gifts to men are in no wise conditioned upon functions assigned to clergymen. The mode of the minister's induction into his high calling, and the professional name, by which he is distinguished among his fellow men, are at most but symbols of authorities and abilities that become his by reason of the divine summons which he has heard and obeyed.

The Puritan's God consciousness also led him to resent the confusion of the outer sign with the thing signified, and hence he opposed the sacramentarian tendencies of his time. Congregationalism, today, in its interpretation and use of ordinances and ceremonies, rejects all sacramentarian notions. "It refuses to assent to the substitution of magic for spirit." It reveres the Lord's Supper and Baptism as precious rites, the Master's special bequests to His disciples, signifying and eloquently expressive of profound and vital truth, and effective as agencies of spiritual renewal by appeal through the senses to the soul; but no efficacy is attributed to the rites in and of themselves. If the inner grace be lacking in the recipient, the outer sign confers no blessing.

In the severer days of its beginnings, Congregationalism was uncompromising in hostility to customs which were thought to foster superstition and idolatry, and to be obstacles to the soul's free and direct approach to God. That noble rebellion against a conformity, which, if it had been allowed,

would have meant partnership with impiety and corruption, was a stand for genuineness in faith and conduct that has not been sufficiently appraised. It points a warning, which, in the swinging of the pendulum, we are wise not to ignore. No doubt the Puritans inclined to be drastic and extreme in the crusade against the visible insignia of faith; but they had seen the terrible evils resulting from the subjection of the inner to the outer in the religious life. We are profiting by a healthy reaction from the abnormal self-restraint of the fathers. We feel free to gratify natural or cultivated cravings in churchly architecture and liturgical forms that are suited to aid the soul in its aspirations Godward, but history admonishes us that the thing which at first assists may become a hindrance, that the sensuous and symbolic ever incline to become a veil hiding the divine countenance. Spiritual achievement in worship never has been finer than when the early New Englanders gathered in austere plain buildings in which there was little in surroundings or atmosphere to stimulate pious meditation. Few Christians since the days of the primitive disciples have realized as did they the significance of the most sufficient name ever given to the house of worship, Meeting House, place where the soul and God come face to face and enjoy communion with each other.

## 2. THE SEARCH FOR TRUTH.

Puritanism laid a premium upon brain activity. Unhampered opportunity to read the most stimulating literature, and to learn of God under the immediate instructions of his Spirit, aroused the mental faculties. The typical Puritan preacher was a diligent and deep theological ponderer. He did not always think correctly, but his quest was a mighty one, and like an athlete he trained himself for his task. We sometimes speak of ourselves as a very busy people, and ministers are prone to assert that they are not exempted from the general

## 6. CONGREGATIONAL WORK OF MINNESOTA

pressure. Occasionally a clergyman takes the public into his confidence, and in the pages of a magazine over an anonymous signature tells the world how many are the demands upon him. But even those of us who are subjected to the most numerous and exacting calls, may well stand abashed before the herculean labors of those men of old. Think of Eliot translating the Bible into a barbaric tongue. Think of John Cotton, of whom it is said that he preached twice on Sunday, gave three lectures in church during the week, besides a daily lecture in his own house, visited his parish assiduously, catechised the children, was sponsor for the whole community in civic affairs, and also found time to give to the public four hundred publications, which included a volume on medicine, seven volumes of New England history, and an extensive commentary upon the entire Bible; working twelve hours a day as a regular allotment, and topping off at night, for a sedative, with what he called "a sweet morsel of Calvin." Think of Increase Mather, reading and writing Latin and Greek and speaking fluently in the former language, working sixteen hours a day, beginning his sermons on Monday, finishing them on Friday night, and spending all day Saturday committing them to memory. Verily there was no quarter for the shirk in the profession in those days, and the general execration of the sluggard was expressed by Thomas Shepard, who is reported to have said: "God will curse that man's labors who lumbers up and down in the world all the week, and then, upon Saturday, in the afternoon, goes to his study, whereas God knows that time were little enough to pray in, weep in, and get his heart in a fit frame of mind for the duties of the approaching Sabbath."

And what were those duties? Take a sample service. Fifteen minutes by way of invocation; this followed by from thirty to sixty minutes devoted to the exposition of Scripture; then a long prayer, as extended as all the time that had pre-

ceded; then a sermon that was considered short if it were not twice as long as the prayer; an interval for dinner; and a return to the sanctuary to repeat the morning process, with certain minor reductions. And the striking thing about it all is, that not only the ministers, but the people also, seemed to enjoy it. Thus a competent critic, having listened to John Cotton while the glass was twice turned, remarked that he was "much pleased with the manner and matter of the speaker." It is related that Thomas Hooker, while preaching to a large congregation in Cambridge, became suddenly indisposed after fifteen minutes, whereupon he declared that he had neither length nor matter to continue in, but, retiring for a half hour, returned and preached for two hours, and, as the gratified biographer avers, "to good purpose." Even more significant is the testimony accredited to a Harvard student, that a certain Mr. Torrey prayed before the students for two hours, and then stopped for lack of time, much to the regret of the young men, "for," as the student added, "they would gladly have heard him an hour longer."

The more remarkable seems this interest when we remember that these devotional exercises were not usually made vivid, picturesque and interesting by illustrative matter, or by direct allusions to the common affairs of life, but were for the most part solid meat from start to finish, with no milk whatsoever for babes, requiring for their digestion strenuous, intellectual gymnastics. Occasionally there was a touch of the sensational, as when Latimer, one of the earliest of the Puritan preachers, made the statement that "when the devil was a bishop he was always in residence"; and William Perkins, castigating his hearers for somnolent tendencies, said that when a man fell asleep in the sanctuary it was as if he had come to have his funeral sermon preached by the minister. But, for the most part, such stimulants were not employed. Yet it is said that for two hundred years the churches of Boston were crowded; and

the mid-week lectures became so popular and people were so wont to neglect their business to attend them, and even to come from great distances at great pains and to the injury of their health, that the general court was obliged to take the matter in hand and put certain restrictions upon the religious dissipation. "Yes," said Higginson, writing to his friends in the Old World about the attractions in the New World, "the best of it all is, we have plenty of preaching."

Say what we will as to the fact that these people did not have the diversions which we of today enjoy; say that going to meeting then was far more of an event than it is in these times of ours, and that the minister, as news purveyor and interpreter and general counselor, held a first place of importance which is now denied him,—yet, when today we see so many people who are disposed to go to church more to be entertained than to be instructed, and who, being there, wish their stay to be as abbreviated as possible; and when we observe so many others who prefer to take their spiritual pabulum by absent treatment,—it is worth while to reflect upon this singular record. That men and women, yes, and children, in any period should relish persistent and elongated attention to the discussion of such topics as foreordination, and justification by faith, and imputation of righteousness, and irresistibility of grace, and perseverance of saints, is most remarkable. For vigorous intellectual grip, both on the part of preacher and of congregation, there has been no equal to it in the entire history of the Christian church. The distinction has been drawn between Chatham and Burke, that the one gave men motives and the other gave them reasons; that one made them act, and the other made them think. The Burkes in the long run are more influential than the Chathams. The Puritan preacher thought and by his thinking excited the mental processes in all with whom he came in contact.

Splendid were the explorations of the thinker as he pioneered in quest of the Infinite, for his effort was nothing less than that. Some one, seeing Lincoln in a recumbent posture, asked him how long he thought a man's legs should be, and the profound statesman replied that he thought they should always be long enough to reach to the ground. The Puritan wished to touch bottom. He was seeking the basal things. His great cry was that of Jacob, wrestling with the heavenly adversary by the ford Jabbok, "Tell me thy name!" He realized, as few have realized, that behind the logical development of our life is always the inevitable premise, God. He was content to stand before no inferior court. He pushed his case up to the tribunal of the Highest, and, like Job of old, stood contending with God, if perchance he might be vindicated. It is true, his conception of the Deity was one-sided and unbalanced, that he obscured fatherhood with sovereignty, and subordinated mercy to justice, and appraised arbitrary will at the cost of reason and love, yet the thing we have to appreciate in him is, that he never could forget the supreme factor in making up his account. For though he might take the wings of the morning to the uttermost parts of the earth, or rise up into heaven, or descend into hell, or stand forth in the light, or be covered with the darkness, he was always sensible that the two participants in the drama of existence with whom he had the most to do, were God and his own soul. No wonder that one of the great preachers could say, that it was better and easier for a man to please one God in his sermons than many men.

Over against the Divine One the Puritan saw himself. He has been accused of exalting God at the expense of man, and the charge is fairly made; but his creed was always belied in its actual results. He might think that God passed over whom He would and chose whom He would, that he himself was totally depraved, sold to sin, and yet the remarkable thing is,

however much inconsistency it betrays, that he never lost his sense of responsibility. Logically he should have been a Mohammedan, the self-acknowledged victim of fate, but such he never thought himself to be. "It is tough work, a wonderful hard matter, to be saved," said one of the preachers; "'Tis a thousand to one," said Hooker, individualizing his congregation, "if ever thou be one of that small number whom God hath picked out to escape the wrath to come." But, mark you, the preacher did not pronounce the final doom upon his hearer. There was always the door of hope, there was always the possibility of deliverance, and the shining goal lifted up to the most debased was a lofty one indeed. And just in proportion as God was magnified to his imagination, and he felt the heinousness of his sin and yet the greatness of his responsibility, by that much the contrite one was emboldened to rise up from the dust, and, standing erect upon his feet, with the Hebraic consciousness of God in his soul, to assert the Hebraic consciousness of man in his nobility, to see his personal self, indeed, in the description of the eighth Psalm, as but little lower than the angels and crowned with glory and honor.

The Puritan reverence for the Bible as an oracle was betokened in the custom of the New England churches that required the congregation to rise when the minister read his text. Moreover, it is worth noting that the Puritan's first real intimacy with the Bible was the discovery of it as a great literature. In the earlier stages of the Puritan era, when there was little other literature of account, and when the Bible was held in the custody of priests and in the closer reserve of a language that could not be understood, suddenly the seals were unloosed and the book became the property of all. And how great was the discovery! What inexhaustible mines of treasure were revealed! What food for reflection! What stimulus for the imagination! What answerings to all the yearnings of the spirit! And how the book must have seemed to pulse and

throb with the rich warm life of the Hebrew people! How that vital experience in the ages past must have seemed to touch every present human interest and to compass all present affairs! And when we consider that the realistic story is cast in such variety of literary form, prose and poetry, drama and prophecy, allegory and narrative, history and fiction, is it any wonder that the book was thought to furnish authority for all matters of personal faith and conduct, authentic models for Church and State, and to pronounce a judgment, from which there could be no appeal, upon all the actions of life?

It is true that there was no scientific conception of the book; that every word in it was received as inspired; that all parts of it were reckoned as of equal value. Nevertheless, this Puritan searcher was the forerunner of the modern critic; for, mark you, in the New England churches he would not read this book without expounding it. No "dumb reading" we are told, could satisfy him. If the voice of God spoke in the volume, the human listener must interpret the message. Reason must be invoked at every step, just as you and I invoke it. Accustomed as we are to lament that the Bible is not revered as it once was, there is encouragement for believing that reason is to lead thoughtful people to a new appreciation of it. We, too, are re-discovering the book as a great literature; a literature which with marvelous adaptability brings wisdom to the problems of this age, as it has done to the problems of ages preceding; a literature which holds the world's supreme classics, the exquisite lyrics of the Psalms, the eloquent prophecies of Isaiah, the incomparable words of Jesus; a literature which from beginning to end, in all its forms, is the expression of the experience of a people who felt, as no other people have felt, that they were under the pressure of the Infinite Spirit, recipients of messages from the Eternal Word who made the world and is ever seeking to utter Himself to His creatures.



Again, the Puritan recognized the divine approach in the phenomena of the material world. Literally, the evening red and the morning gray seemed to him not merely signs of the atmospheric conditions but also indications of the divine power and presence. He perceived spiritual suggestions in most trivial physical phenomena. It is said that Cotton Mather, walking along the street and beholding a small man, felt moved to pray, "God, give that man high attainments!" that, seeing a lame man, he exclaimed, "Lord make that man walk uprightly!" and that the sight of a negro brought to his lips the supplication, "Lord, wash that poor soul!" Judge Sewall is said to have felt it very significant that the president of Harvard College should die just at the close of a solar eclipse. And the first governor of Massachusetts Bay Colony is reported to have had a book comprising the Psalms and the New Testament and the Book of Common Prayer, which was attacked by mice, and when the rodents devoured only the last portion of the volume, His Excellency concluded that a judgment was pronounced upon Episcopacy. But not only did the Puritan discern the evidence of God's judgments and blessings in natural phenomena; sometimes he saw in the outward pageant of material things a veil which but thinly screened the divine presence. Thus it is related that Jonathan Edwards, viewing the birds and the flowers and the sky, had "sweet contemplations of God"; and that, fixing himself so that he could watch the process of a storm, he felt that he was listening to the thunders of God's voice.

We have a different interpretation of nature in some respects. We no longer think of the air as peopled with malevolent spirits who attack hapless victims and bewitch them. We no longer regard earthquakes as chastisements. We are much like a certain Puritan preacher, who, when exchanging pulpits with a brother minister and being asked to make supplication for rain, thus responded to the popular request: "O Lord, this people

ask that we pray for rain, and so we do, but Thou knowest, O Lord, that what the soil needs is dressin'." Nevertheless, we still think of Providence as in and over all events. We proclaim both the divine transcendence and the divine immanence. We believe that the purposes of God are manifested in the laws within us and without us, through decrees that are as inexorable and august as any that John Calvin conceived. Under the lead of reverent scientists of our time, we are convinced that the things we touch and see are but the symbol and manifestation of something we call "force," which is but another name for an all pervading Spirit. We are accepting the contention of Herbert Spencer, that our life unfolds and enlarges through the adjustment of internal relations to external relations, through the adjustment of the soul to its environment, which is, however, something more than "infinite and eternal energy," as Spencer termed it, and is instead nothing less than the Personal God who in very truth rides upon the wings of the wind, covers Himself with light as with a garment, and upholds all things by the word of His power.

Once more, the Puritan apprehended the divine nearness in his soul. With what might seem almost an irreverent daring he ventured to pry into the counsels of the Eternal One, but he also dared to look into himself; sometimes with an over nice and painful scrutiny, with a too morbid analyzing of motives, with a tendency, as one has expressed it, "to keep a too strict debit and credit account with God"; but in all this he was the forerunner of the modern psychologist. Who would dare say that the discoveries of the next few years may not be as wonderful in the realm of spirit as in the realm of matter? Whatever be said, the Puritan had some hintings of that subconscious self of which we hear so much today; he knew that infinity is not only outside of us but within us. He, like the great German poet, stood in awe of the moral law in his own

soul; like the psalmist of old, he felt that he was "fearfully and wonderfully made"; and, listening to the monitions that came to him as he waited within the chambers of the hidden man of the heart, such evidence was there of a directing Spirit not his own, that he came to be assured, as a modern poet has declared, that

"Whatever creed be taught,  
Whatever land be trod,  
Man's conscience  
Is the oracle of God"

This pondering upon stupendous questions concerning the being and character of God and His ways with men; this studious delving in the Scriptures; this perception of the power and presence of the Maker of all things in the natural world; and this relentless investigation of the interior self;—all this, as it brought into clearer view the fundamental ethical and spiritual values, discredited the relatively inconsequential and trivial, and emphasized the things that matter most. Aware of a responsible contact with the Lord of all being, and eager to square himself with eternal realities, the reverent thinker became impatient of priestly assumptions and sacramental formalism and display, and cultivated simplicity and sincerity in acts of worship and in daily conduct and conversation.

We may turn aside for a moment, to recall that in his spiritual meditations the Puritan tended to become grave and gloomy. The influence of his theology toward inducing the sombre, austere mind, was abetted by his surroundings and by his struggle for a livelihood. We do not desire his austerity and gloom, but we should desire something of his seriousness; not the seriousness of the long face and the sigh, but the seriousness which comes from a clear sense of the responsibility of living, of the infinite privilege of duty, of the uncompromising warfare within us and around us between good and evil, and from a consciousness of God. More of that seriousness, then more statesmen and fewer politicians;

more books that are epoch making, fewer books written to sell; more newspapers directing public opinion and giving people what they need, fewer newspapers merely reflecting public opinion and giving people only what they want; fewer preachers touched by the itching to have a hearing at any cost, and more preachers obedient to the injunction expressed recently by one of the nobler sort, who, as the temptation which assails the minister to say the sensational thing and let down the sermonic ideal was referred to, exclaimed, "No, let us not yield to the temptation; let us die under a decent flag"; more of that seriousness, and then more of character in men and women, for that was what the Puritan demanded. His matter of fact, moral directness was evinced by that preacher who, after the custom of the times, being asked to pray for an afflicted family from whose circle the husband and father had just been taken,—a rich man, but not without his faults,—thus addressed the Throne of Eternal Justice: "O Lord, we know that thy servant was a good provider for his family, but, beyond this, his friends think, and we think, that the less said the better."

Nor was the life of the Puritan altogether unrelieved by brightness. Milton enjoyed music, Hutchinson was fond of painting, and we are told that Cromwell gave a wedding reception to his daughter, that forty-two violins furnished sweet music for the glad occasion, and that the company danced and frolicked until four o'clock of a November morning. A searcher in Puritan lore reports that upon the back of one of the sermons of Jonathan Edwards there was found a little account of purchases which the preacher made during a sojourn in Boston; and that among the articles noted were several long clay pipes, and a goodly amount of jewelry for Mrs. Edwards. There is a record, also, that when the elders were in conclave at Cambridge, the general court thought it gracious and considerate to send them twelve gallons of sack and six gallons of wine. And, surely, that stern life which our

fathers lived was favorable to "the friendly glow and softer flame." It has been cited, as a touching instance of the noble sentimentalism which underlay the rough exterior and could not be altogether suppressed, that when John Cotton, in going to Boston to preside over its first church, preached his opening sermon, he chose his text from the Song of Solomon. There is nothing more exquisite in the rhapsodies of Dante over Beatrice than is the description given by Edwards of Sarah Pierrepont, the girl in New Haven whom he wished to marry. The letters between Mrs. Browning and Robert Browning do not surpass, if indeed they equal, those missives sent across the sea by John Winthrop and his wife, she remaining yonder in England waiting the summons to come, and he here leading the van in the struggle with the wilderness. Listen to him as he says: "The thought of thee gives me many kind refreshings; what then, will thy sweet society be, the dearest to me of all earthly comforts!" He tells her that one letter from her to him is better than three from him to her, and so he writes often and long. And she replies: "There are many reasons why I love thee, whereof I will mention two: the first, that thou lovest God, and, secondly, for that thou lovest me." Let us keep in mind Brewster, and Carver, and Endicott, and Higginson, and all those sturdy men and women who laid the foundations of the State; but, in this day when there are so many malevolent influences imperilling the family, let us not fail to treasure in lasting memory John Alden and Priscilla Mullens, and the romance and beauty of their marital compact. "Happy husband and wife, and friends conversing together. Like a picture it seemed of the primitive, pastoral ages, Fresh with the youth of the world, and recalling Rebecca and Isaac, Old and yet ever new, and simple and beautiful always, Love immortal and young, in the endless succession of lovers."

But, to return to what we were saying of the high and devout thinking to which the Puritan was prone, the exercise

was wonderful intellectual drill and discipline. It made learning a necessity and bred a passion for it. It prompted, throughout all the three hundred year period following, an eagerness to find and honor the truth, and impelled Congregationalism to maintain a steadily progressive intellectual attitude. In it were laid the foundations of popular education in America. When the forefathers arrived on these shores, their intellectual tendencies were free to develop. Several of the Plymouth Colony were university graduates, but, as a whole, the immigrants who came a few years later to Salem were on a higher range of educational privilege. In the early period of their coming, sixty were graduates of Cambridge and twenty of Oxford. Boston very soon began to evince the Athenian propensities for which in these later years it has been famous. We are told that in 1635, only six years after the first group of Puritans landed, the Boston authorities requested Brother Philemon Purmont to assume charge of the teaching and nurturing of children; and in the year following a subscription was made for maintenance of a school. Not content with this elementary educational institution, a little later there was established what was called a grammar school, distinguished by the requirement that Latin should be studied. Just here it is interesting to note that the history of the development of secondary schools in this country has been marked by the creation of three distinct types of school. The grammar school of the colonial period was supplemented in the early days of the republic by the academy, and in later years the high school came into being. The academy had its origin in the desire of certain people to secure to their children special religious instruction and influence, or to have them free from religious domination, or to provide for them a more ample and advanced curriculum than was offered by the grammar school. This institution still survives in New England and in other parts of the country, but in its original character

it seems destined to extinction because of the more adequate service rendered by the public high school, although there may continue to be a place for an institution of secondary grade which, in the absence of the Bible from the schools maintained by the state, lays particular stress upon religious teaching and environment.

The Puritans could not be satisfied with elementary education. Their expanding and inquiring minds demanded the most elaborate facilities possible. Therefore, in the very first years of their residence in the new world, the idea of the college filled their minds. There is a quaint document called "New England's First Fruits," published in 1643, which gives the following narrative: "After God had carried us over to New England, and we had builded our houses and provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity." Note the word "posterity." Those fathers of ours were thinking not of their own children merely. You have searched for your path in the rocky clearings of a mountain, and here you saw a little pile of stone and over there another, and you knew that successive climbers had made each his contribution that you who should come after might be rightly guided. So these Puritan pioneers with altruistic foresight planned for the generations unborn. Significantly the narrative continues, with the special incentive in the words: "dreading to leave an illiterate minister to the churches when our present minister shall lie in dust. And as we were thinking and counselling how to effect this great work, it pleased God to stir up the heart of one John Harvard (a godly gentleman and a lover of learning then living amongst us) to give the one-half of his estate (it being about 1700 pounds) towards the erecting of a college, and all his library." Consider that these forebears were fighting the

Indians, struggling to keep body and soul together, that they had upon them the burden of poverty and all the stress and strain of blazing a path in the wilderness, and yet at the very outset they taxed themselves in what was then a vast sum that the lamp of knowledge and truth might shine with increasing fullness. The general court provided that 400 pounds should be set apart to aid the purpose, and it is said that this is the first instance of a people voluntarily assessing itself to support educational institutions. The thing which I wish especially to note, however, is that the project had its chiefest impetus in the desire to provide an educated ministry. The evangelistic purpose of Harvard in its founding was indicated by its chosen motto, "Christo et Ecclesiae," for Christ and the Church; and it must not be forgotten that the man who did so much to give dynamic impetus to the cause of education in America was a clergyman.

In the same year, a valiant soul, the Rev. John Davenport, made his way through the wilderness to what is now New Haven, and in his journey was intercepted by a request to become a trustee of Harvard. He accepted the invitation, and during the early years of the New Haven plantation its people generously contributed to the support of Harvard; and meanwhile, quickened by the spirit of John Davenport, they earnestly sought for ways and means of providing adequate educational facilities nearer home. Ten years after the founding of Harvard, the general court voted that so soon as practicable a college should be established at New Haven. There were many mishaps and hindrances and the project faltered. Thirty years later a grammar school, called the Hopkins School, was organized. But until the seventeenth century had closed, Harvard was the only institution of higher learning existing on this side of the Atlantic. In 1701 the New Haven ambition was realized. Ten clergymen, forming themselves into a board of trustees, made a contribution of forty



books from their slender libraries, and this gift, with the encouragement of a similar one from Elihu Yale, enabled the long hoped for institution to begin its career. The thing to remark is, that the inspiration to the enterprise was largely from the clerical side. Theology was one of the prime features of the college curriculum, and the words of the court's stipulation respecting the new venture are significant: "a school where youth may be instructed in the arts and sciences, who through the blessings of Almighty God may be fitted for public employment both in the church and state." School and church in the Puritan thought and practice were always in close association. There is a beautiful symbol of this in New Haven's architectural arrangement. On the green in the center of the town stand two Congregational churches, and on the border of the green are the buildings of the University. It is impressive to recall that for the first sixty years of Harvard's existence 52 per cent of the graduates were clergymen, and that within that period at Yale 47 per cent entered the ministerial profession.

The impulse did not cease with the formation of these two institutions. Eleazer Wheelock labored against odds to maintain a school for Indians in Connecticut. Persuaded that he would find a more favorable position for his work, he migrated to Hanover, N. H., and there, encouraged by a charter from the governor of the colony and by a gift from an English nobleman, he laid the beginnings of Dartmouth College with the particular aim of educating and evangelizing the red men. In the early 60's of the eighteenth century, a brave soldier of Puritan stock who wished others to have more education than had been his own privilege, a few weeks before he gave his life fighting in a battle with the French and Indians at Lake George, made a will setting aside a parcel of land in north-western Massachusetts for the establishment of a free school. That school grew into a college and took the name of its

founder, Ephraim Williams. The first and second presidents of Williams were ministers, and the latter in the course of events made a transfer from the Berkshire into the Connecticut Valley where he became the first president of Amherst College, an institution founded especially for the purpose of producing educated ministers. Upon its roll of graduates are blazoned the names of such eminent Congregational pulpiteers as Henry Ward Beecher and Richard Salter Storrs. The same impulse founded Bowdoin in Maine and Middlebury in Vermont, and also Brown in Rhode Island, a Baptist institution. The Baptists, though persecuted by the Puritans, were sharers with them in the passion for truth. It is said that in the earlier days, and presumably the custom still obtains, the Brown commencement ceremonies were held in a church in which upon a tablet was the inscription, "This church is erected to the glory of God and to hold college commencements in." Until recent years it was very generally the custom for commencement exercises to be held in churches, and therein was indicated the popular conception that a very close relation exists between religion and education.

Our fathers did not dignify the intellect of women as we do in these days. They shared the mistake of their times and of the preceding ages. In 1642, John Winthrop, one of the noblest of the early governors of New England, said that in New England everyone should learn to read, but that women should attend to "household affairs" and "not meddle in such things as are proper for men whose minds are stronger." The record has it that in Hartford it was declared that "boys are to read and write and girls are to read and sew," and that in New Haven it was ordered "that all girls be excluded as improper and inconsistent with the grammar school." This restriction, however, though lasting with considerable rigor for two hundred years, could not always persist. The patient indomitable zeal of Mary Lyon, in the first half of the nine-

teenth century, came to fruition in Mount Holyoke, the first woman's college. Nearby, in the same Connecticut valley, Sophia Smith was led to give property for a similar institution. A trustee of Mount Holyoke, who lived near Boston, felt that there should be an institution for women adjacent to that great city, and the generosity of himself and of his wife materialized in the creation of Wellesley College. The ambition to place all of the facilities for a Christian education at the disposal of young women bore fruit again in the founding of Vassar College.

The movement could not be confined to New England. It passed the Hudson and followed onward with the star of empire. A group of young fellows at New Haven met under the elms, eager to teach and to preach the gospel, and as the issue of the conference they responded to a call heard from the West. They migrated to Jacksonville, Illinois, and the result was Illinois College, which has exerted a very formative influence in the educational development of the state in the center of which it stands. The Puritan adventurer also laid the foundations of Western Reserve University. He entered Ohio and planted Marietta. A Congregational minister and missionary was the originating genius of Oberlin. An apostle from Oberlin pushed into Michigan and founded Olivet, and other propagandists of the same spirit and sharing in the same general heritage brought into being Ripon and Beloit in Wisconsin, Carleton in Minnesota, Knox in Illinois, Grinnell in Iowa, Drury in Missouri, Doane in Nebraska, Colorado College in Colorado, Yankton and Fargo in the Dakotas, Whitman in Washington, and Pomona in California. These and other similar institutions, amounting in all to forty or more, are directly traceable in their beginning and progress to the Puritan-Pilgrim spirit in its blending of ardent faith with a craving for knowledge.

## 3. DEMOCRACY.

Knowing himself as free to go straight to God and to interpret for himself the message in the Book, which he found to be a witness to the soul's value and liberty, the believer had a new birth of self-respect. At length some of the possessors of that freedom broke from their wonted ecclesiastical associations and formed churches which assumed independence of all external authority. The logically autonomous groups were animated by feelings of sympathy toward one another, and, influenced both by natural affinities and by the knowledge that in union there is strength, as the Congregational churches in New England multiplied, the ties of fellowship and co-operation became stronger and more intimate.

New occasions make new necessities, and the conditions in the world today manifestly require that the denomination be more closely knit together, that through associations, conferences, and councils, it have a more centralized type of representative organization, to the end that its churches may be more helpful to one another and that together they may render a greater service to humanity. To compact the whole body, and the while to preserve the free spirit and freedom of action in the several parts, is not an easy balance to achieve; but, surely, we need not fear the trammels of a more complex machinery demanded by considerations of self-preservation and efficiency, if, as a denomination and as individual churches, we endeavor to answer to the spiritual description given of believers by Peter, when he said, "Ye are an elect race, a royal priesthood."

Freedom of the church from superior ecclesiastical control has had a logical result in the deliverance of it from the authority of the state. Three hundred years have confirmed the wisdom of the doctrine, which Congregationalists have wrought out for themselves through some inconsistencies, self-

contradictions, and delays, that state and church, while mutually dependent and complementary, have separate and distinct functions and must not trench upon one another's spheres. Laws which the state frames for the common welfare the church is called upon to obey, but in spiritual affairs the latter can recognize no civil control; nor, on the other hand, is it proper or right that the church should hold the reins of political government, or in any wise assume temporal authority. Things that are Caesar's are to be rendered unto Caesar, and things that are God's are to be rendered unto God. None the less, it is the duty of the Church to labor to inspire the state to become a constituent part of the Kingdom of God, and Congregationalism has had a creditable record in the performance of this task.

It is conservative to say that no other branch of the Christian church in America, in proportion to its numbers, has produced so many men and women who have been conspicuously useful in public life; that no other has exerted an influence so positive and direct in creating and molding political methods and aims. It has just reason for denominational pride that the ideas of Thomas Hooker embodied in the constitution of the state of Connecticut became a factor in determining the most distinctive form and quality of the constitution of the United States; and we are the more gratified because his service is symptomatic of a Congregational habit. All over the land today, in many cities and in countless towns and villages, the members of Congregational churches are foremost in the endeavor to make the purposes and spirit of the church dominant in the temporal concerns and activities of the community, believing that the sacred business of the Father to which they are appointed has to do with every human interest. What ideal can be more fascinating to our ambition than the one projected so clearly into vision from out our denominational history, the picture of the affairs of

this world carried on by those who are daily conscious of the responsible and joyful privilege of being sons and daughters of God? Its realization would be the true and only possible success of the theocracy which failed at the hands of Jews and of Puritans, but which in its deepest spiritual principle was thoroughly sound,—a society in which, from center to circumference, the religious motive is in control.

Religious freedom makes political freedom inevitable. Men who are enfranchised in their spiritual relations cannot be content to remain under bondage in other relations. Calvin's theology implied the immeasurable worth of the individual soul, and those who accepted the appraisal could not long abide either bishops or kings. So it has come about that Congregationalism has been the champion of all kinds of liberty, and especially of liberty as the inherent right of the most unprivileged peoples in the world; and not only of liberty, but of democracy,—compounded of liberty, equality, and fraternity. Congregationalists were represented among the redoubtable abolitionists; they bore a valorous part in the Civil War; and, since slavery was dispossessed and destroyed, they have done a resplendent work in the upbuilding of the manhood of the freedmen. The conception of the worth and dignity of the souls of those who are privileged to stand immediately in God's presence and to interpret His Word, leaves no room for pride of wealth, lineage, station, talent, race, or color. The validity of this statement is not contradicted by the fact that New England in its earlier days was not wholly untainted by slavery. We are told, for instance, that Thomas Thacher, the first minister of the Old South Church in Boston, left in his estate at his death two colored bond-servants. But the spirit of Puritanism, albeit the Puritans themselves were slow to exhibit in their conduct the full logic of their principles, was inherently against all infringements upon personal liberty. That spirit was roused to hot resent-

ment of the custom of making property of human beings in the souls of such men as John Eliot and Samuel Hopkins; and the time was sure to come when Congregationalism would be found earnestly and consistently exerting its influence for the destruction of autocracy and slavery of every sort.

It was inevitable that it should see that the worth of one soul implies the equal worth of every other soul in God's sight, and that, in consequence, fair play, as well as the divine wish, demands that the rights one enjoys oneself one must be ready to accord to others. As a result of its creed and practice, the Congregational fellowship often presents a marvelous social amalgam. In frontier districts, in mining camps, in congested wards of great cities, where the babel confusion of speech is heard, the triple stranded democracy, in churches and in settlement houses, attests the part that Congregationalism is playing in making America a land where people of every tribe and speech may dwell together in peace and brotherhood.

#### 4. MISSIONS.

In the natural issue of its basal claim, Congregationalism has also been foremost in the democratic enterprise of missions. The sense of the value of the individual by reason of his actual or potential priesthood, re-enforcing the command of Christ to evangelize the nearest man and the farthest and uttermost man, lent warmth to the zeal of such men as Eliot and Edwards and Brainerd; it gave added fire to the ambition of the young men at the Haystack; it glowed fervently in the soul of Dr. Edward Dorr Griffin, one of the earlier presidents of Williams, when he said: "I solemnly aver that if there were but one heathen in the whole world, and he in the remotest country of Asia, if there were no higher reason to confine us at home, it would be worth the pains for all the people in America to embark to carry the Gospel to him;" and that sense has only deepened and intensified as it has urged

on the work of the American Board and the Home Missionary societies.

### 5. THE LARGER FELLOWSHIP.

Congregationalism endeavors to sense and appropriate the good wherever it lies. It distinguishes kernel from husk, finds the ethical and spiritual meaning of word, or rite, and always regards as of most importance the spirit which the form expresses or conceals. Thus it has been led to simplify and shorten its creed as time has passed, until today a few lines compass all that a recent National Council felt warranted in stating to be the probable consensus of Congregational faith. Moreover, while they are in substantial agreement with this statement, there is a great number of Congregational churches that do not definitely express themselves in any creedal assertions whatever, but content themselves with a brief covenant. This reserve is not due to lack of conviction, but to a natural and inherited disposition to put the ictus upon spiritual verities, which cannot be defined in theological phrases, but which, intangible though they be, are the mightiest dynamic forces in the Christian consciousness.

With open mind and sincere sympathy the true Congregationalist seeks for the essentials of truth that underlie the different doctrines, and for the spiritual values represented in the diverse methods and customs. His own isms are few and never obtrusive. He is not easily offended by the customs or convictions of other denominations. He can worship soulfully in any Christian church, and feel reasonably at ease if not quite at home. He can sit with the Friends in reverent silence, or zestfully vocalize his emotions with the Methodists. He is partial to sprinkling, but he does not object to immersion. He prefers simple dignities in worship, with allowance for spontaneities, and a worthy sermon as a leading feature, but



he is not averse to elaborate and stately liturgy that overtops a discourse of very ordinary quality. He can devoutly witness the pomp and circumstance of the Catholic ceremonial and constrain the sensuous spectacle to be wings to his spirit. For at least a good distance he can keep genial company with the Unitarian or with the Lutheran, while quietly, for his own spiritual requirements, he fills out the theological scantiness of the one or reduces the theological excess of the other. His choice of polity framework is the Congregational pattern, but he can becomingly keep his likings in abeyance, if circumstances demand, and submit to the authority of presbyteries, or even of bishops, if he may make certain mental reservations as to the powers of the episcopal office.

Congregationalism is the uncompromising enemy of sectarianism. It welcomes and abets all serious and sensible efforts toward a closer inter-denominational affiliation and co-operation. It would not hesitate to sacrifice its own name and identity, everything, indeed, but its sacred principles, to bring into existence an all-inclusive organized Catholic church, if that end could be shown to be important enough to warrant such self-renunciation. It believes with all its heart in get-together conferences, commissions on unity, alliances, federations, and inter-church movements that make for better mutual understanding, rebuke and subdue foolish rivalries, magnify essentials, promote economy of money and force, sweeten and enrich fellowship, increase the total efficiency, and present the variously named body of Christ to the world as being practically of one mind and heart in doing the work committed to it. But Congregationalism does not look upon uniformity, or general organic oneness, as a thing to be expected or coveted. It cherishes and anticipates a unity of things that are different; a unity that consists with superficial variations of ritual, polity, and creed; a unity as of musical harmonies rising

from dissimilar orchestral instruments; a unity of the spirit, of those who feel and rejoice in their brotherhood because they realize God as the Lord and Father of each and all.

For the hastening of that consummation Congregationalism is assigned a large and attractive task. The Congregational Church is eclectic, elastic, roomy, hospitable. Its members readily adapt themselves to the peculiarities of other denominations, and the Congregational fellowship soon relieves those who are transferred to it from other communions of all feelings of strangeness. John Eliot said that Hebrew was fit to become the universal language, and that probably it would be found to be the means of communication in Heaven. We may not subscribe to his enthusiastic tribute, but we may venture to make a like estimate of the qualifications of the Congregational Church. Were a discerning Providence to select one out of the many varieties of churches to have universal dominion, could any of them present better credentials for His acceptance? And has any church greater capabilities for promoting fraternal intercourse in this world at least? Democracy is in the air. More and more its teaching and spirit will dominate the spheres of politics, commerce, industry, education, and social life. The church of Christ also must and will yield to its invasion. In the truer soul of that church democracy was born, and the spirit of the child, which is the spirit of the Master Himself, is destined to return to suffuse the soul of the mother.

Unquestionably, the prevailing temper of our day is favorable to the growth of Congregationalism, and the field for its operations is nothing less than the world. While we have no warrant for expecting or wishing all men to become Congregationalists, we have good reason for thinking that it is important that men everywhere accept and honor the central truths and principles of Congregationalism and become imbued

with its spirit. Believing, therefore, that the universal human need presents to the churches of our order an opportunity and a demand for vastly greater achievement in behalf of Christ and His Kingdom, let us plan largely, labor unweariedly, trust unlimitedly, hope expectantly, and abound more and more.

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This chapter in its more general trend, and specifically in a few paragraphs, reflects the thought of the author, and substantially that of his associates, in the report, for which as chairman he was chiefly responsible, made by the Commission on "Congregationalism and its Spiritual Ideals," at the International Council, held in Boston, June 29 to July 6, 1920.

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The report above noted is published in Congregational Minnesota, December, 1920, pages 3-10.

More specifically reviewing the Congregational heritage received by Minnesota from the Puritans and Pilgrims, Rev. Howard A. Bridgman, D. D., editor of *The Congregationalist and Advance*, presented an article in its issue of May 20, 1920, entitled "New England and Minnesota." The foundations laid in this state by William T. Boutwell and Sherman Hall, by the missionary brothers, Samuel W. and Gideon H. Pond, and by Richard Hall, Charles Seccombe, and Charles Shedd, are well narrated, as also the beginnings of Carleton College. This article was in a series treating similarly of the formative influence of New England in the settlement of New York, Ohio, and other states to Kansas, the Dakotas, and the Pacific coast. With added chapters on the service of missionaries in Hawaii, India, China, Japan, and Micronesia, the series has been published by Dr. Bridgman as a very interesting Tercentenary volume, "New England in the Life of the World."

W. U.

## CHAPTER II.

### DARTMOUTH VOICES BRINGING CONGREGATIONALISM HERE.

BY WARREN UPHAM.

The motto borne on the official seal of Dartmouth College is "Vox clamantis in Deserto," translated from the ancient Hebrew prophet, Isaiah, adopted by John the Baptizer to describe his mission as the forerunner of Jesus the Messiah, recorded in each of the four Gospels, "the Voice of one crying in the Wilderness." Very fittingly this motto was chosen when Eleazar Wheelock and his white and Indian pupils in More's Indian Charity School, founded in 1755 at Lebanon in Connecticut, removed in the summer of 1770 to the unbroken forest region of the upper Connecticut river at Hanover in New Hampshire. Under the date of December 13, 1769, John Wentworth, the colonial governor of New Hampshire, granted a charter for this school, renamed Dartmouth College in honor of a generous donor for its new foundation, the Earl of Dartmouth in England.

#### FIVE MISSIONARIES AND MINISTERS FROM DARTMOUTH.

The missionary spirit of this college gave two of its graduates in the class of 1828, William T. Boutwell and Sherman Hall, to be Congregational teachers of the Ojibway or Chipewewa Indians within the area that is now Minnesota. From the class of 1847 came Richard Hall and Charles Seccombe, founders of the earliest Congregational churches in Minnesota Territory. A few years afterward came Charles Shedd, from an earlier college class, who had been during many years a New Hampshire teacher and pastor before coming here.

William Thurston Boutwell was born in Lyndeborough, N. H., February 4, 1803; and died in Stillwater, Minn., October 11, 1890. With his college classmate, Sherman Hall, he was graduated in 1831 at the Theological Seminary in Andover, Mass. In the summer of 1831, under direction of the American Board of Commissioners for Foreign Missions, Boutwell and Hall journeyed together to Mackinaw Island, near the strait between Lakes Huron and Michigan, to enter the Ojibway mission work. Thence Hall went onward to be a teacher in an Indian school near the trading post of Lyman M. Warren at La Pointe, Lake Superior, on the most southern and largest of the Apostle islands; but Boutwell remained at Mackinaw, to study the Ojibway language and assist in a mission school.

By invitation of Henry Rowe Schoolcraft, the United States agent for the Ojibways, Boutwell went in the autumn to the agency at the Sault Ste. Marie, for better opportunity to acquire the language. In 1832 he accompanied Schoolcraft in his expedition of exploration to the upper Mississippi.

Lake Itasca was then so named by Schoolcraft, superseding its previous Ojibway and French names, as also their English translation, Elk lake. Schoolcraft gave no explanation of the origin and meaning of the name Itasca in his narrative of this expedition published in 1834; but in his later book, on the Cass expedition of 1820 and this of 1832, published in 1855, the following statement is made, relating to the meaning of Itasca lake. "I inquired of Ozawindib the Indian name of this lake; he replied *Omushkos*, which is the Chippewa name of the Elk. Having previously got an inkling of some of their mythological and necromantic notions of the origin and mutations of the country, which permitted the use of a female name for it, I denominated it Itasca."

The existence of this lake, and its French name, Lac la Biche, were known to Schoolcraft by information from Indians and voyageurs, before this expedition; and the actual

history of his coining this new word, as narrated fifty years afterward by his companion in the expedition, Rev. William T. Boutwell, is told by Hon. J. V. Brower in the Minnesota Historical Society Collections (vol. VII, 1893, pp. 144, 145).

Schoolcraft and Boutwell were personal associates, voyaging in the same canoe through Superior, and while conversing on their travels along the south shore of the great lake, the name Itasca was selected in the following manner, in advance of its discovery by Schoolcraft's party.

Mr. Schoolcraft, having uppermost in his mind the source of the river, expecting and determined to reach it, suddenly turned and asked Mr. Boutwell for the Greek and Latin definition of the headwaters or true source of a river. Mr. Boutwell, after much thought, could not rally his memory of Greek sufficiently to designate the phrase, but in Latin selected the strongest and most pointed expressions, 'Veritas' and 'Caput,'—Truth, Head. This was written on a slip of paper, and Mr. Schoolcraft struck out the first and last three letters, and announced to Mr. Boutwell that 'Itasca shall be the name.'

The origin of this name was long a perplexity to experts acquainted with the Ojibway and Sioux languages, as related by Charles H. Baker in the St. Paul Pioneer, May 26, 1872. Three weeks later the same newspaper for June 16 published letters received by Alfred J. Hill, from Gideon H. Pond, the missionary to the Sioux; Mrs. Mary H. Eastman, citing a supposed Ojibway myth or tradition in her "Aboriginal Portfolio;" and Rev. William T. Boutwell, telling how Schoolcraft coined the name by using parts of these two Latin words, Veritas, Caput. Twenty years later, Brower's publication of his interview with Boutwell, as here cited, settled this very interesting question beyond any further doubt.

A narrative journal was written by Boutwell during the expedition of Schoolcraft, and was continued in less completeness through the next five years, to August 28, 1837. The manuscript department in the Library of the Minnesota Historical Society has a copy of this journal. Extracts from it are presented in a paper by Edward D. Neill, D. D., entitled as a "Memoir of William T. Boutwell, the first Christian

Minister resident among the Indians of Minnesota" (Macal-ester College Contributions, second series, 1892, pages 1-52). The following portions of the journal may be quoted, to give Boutwell's account of the canoe journey to the area of Minnesota and his first Sunday here, June 24, 1832, when he conducted morning and afternoon services of worship at the Fond du Lac trading post.

*Sault Ste. Marie, June 5, 1832.* Left Mackinaw at 1:30 o'clock Monday morning, for this place, where we arrived in about 36 hours, a distance of 90 miles.

*June 7.* Embarked at the head of the Portage at 6 o'clock p. m., and proceeded to Point aux Pines, 6 miles, where we passed the night.

The expedition from the Sault embarked in two barges and two canoes. Lieutenant Allen, of the U. S. Army, is in command of the escort which numbers 10. The provisions and Indian presents for the expedition are to be conveyed to Fond du Lac in a barge. Mr. Schoolcraft and myself embarked in our canoe with 8 men. Mr. Johnston, the interpreter, and Dr. Houghton, the surgeon, embarked in the other canoe, with 6 men, 34 in all.

*Monday, June 11.* Passed the Sabbath at Grand Marais, a fine harbor. Preached at 10, and at 5. Few of our party manifested a disposition to hear the word of life. One reason, however, may be the fact that but few understood English.

At half past one, resumed our journey; passed the Grand Sable, or sand banks, and came to the Pictured Rocks. These exceed, in grandeur and picturesque scenery, even the Falls of Niagara. They extend from 10 to 12 miles, varying in height and interest. For this distance there are but two places where boats can with any safety put to shore in a gale.

*June 23.* Left the Brulé river at 4 this morning, and at 9 entered the mouth of the Saint Louis. The wind from the east is strong, the weather rainy and cold. Quite ill with a cold and severe pain in the head. Pitched our tents, waited for the boats, and here breakfasted. Embarked at 11 o'clock, in the midst of a heavy shower of rain, and reached Mr. Aitkin's post [Fond du Lac] at 4 p. m. The Saint Louis, from its mouth thus far, is exceedingly winding in its course, 24 miles, and 114 from La Pointe.

I was much surprised on reaching this trading post, in finding so large a number of souls on the ground,—400 or upwards, in the opinion of Mr. Aitkin. Nor was I less surprised in witnessing the scene which presented itself. Yelling of Indians, barking of dogs, crying of children, running and shouting of the multitude, and flourish of flags, all combined to make me feel that I was no longer among civilized beings. Mr. A., his brother, Dr. Borup, and several other gentlemen in the employ of Mr. A., as clerks, met

us on the shore and invited us to accept accommodations such as they had, and which were comfortable and good for this country to afford. Mr. Schoolcraft and myself accepted the kind offer of Mr. A., to whom we felt much indebted for his attention and hospitality.

Mr. Aitkin's buildings consist of two small comfortable dwelling houses, made of logs, a small outhouse for a sort of storage building, and a fourth building from 40 to 60 feet in length, covered with elm bark. Mr. A., himself, now winters in the vicinity of Leech Lake, 170 miles distant, and leaves this establishment in charge of a clerk.

After recovering from my surprise and finding myself surrounded by this large number of souls, the major part of whom had never so much as heard of the name of Jesus, or the way of Salvation, it occurred to me that I was the only one on whom devolved the duty of preaching Christ and His Cross to them. But when I remembered that they neither understood my language, nor I theirs, my spirit shrank from the task; but the Lord opened a wide and effective door, and gave me attendance. Though Mr. A. was ready to embark as soon as the rain subsided, yet he remained with his clerks, and opened his doors and invited me to preach.

*June 24, Sabbath.* At 10 o'clock we repaired to the mess room, where I preached to 30 or 40 souls, French, half-breeds, Americans, and a few Indians, who came in through curiosity. This was the first sermon, Mr. Aitkin told me, that had been preached at this place. He ordered his men to attend, which order was obeyed.

At 4 p. m. I met the Indians, half-breeds, and French, in the same place. More than twice the number assembled that were present in the morning. On my right sat Mr. Johnston, my interpreter, while my left was occupied by one of the chiefs. Around and before me on the floor, sat his men, women, and children, for the first time to listen to the words of life. They listened with attention and apparent interest. . . . Read to them the ten commandments and a portion of Matthew XXV, and remarked, after which Mr. J. read a tract in French. They seemed much pleased with the singing.

There is no Sabbath with these Indians. To them every day is alike. Three times during the day, the chief came to Mr. Aitkin for permission to dance, but followed his advice with the promise of indulgence in the morning. From 5 p. m. till midnight, my ears were filled with the monotonous sound of their drum, which was the first thing heard in the morning.

Nor is there any Sabbath with the French half-breed voyageurs. Saturday evening the viol and dance were their amusement. This was the last thing Saturday evening, and the first thing Sabbath morning. More from Mr. Aitkin's influence than anything else, the viol was still during the day, which was spent in playing cards; but the evening was spent again with the viol and in the dance. These men are more hopeless than the Indians, whose example and influence upon them is most pernicious.



In the return of the expedition with Schoolcraft, having descended the Mississippi to Fort Snelling and the mouth of the St. Croix, passing thence up the St. Croix to the portage at its source, and down the Brulé river to Lake Superior, Boutwell came to La Pointe on the sixth of August, where during the greater part of a year he was associated with his classmate, Sherman Hall, being chiefly engaged in the teaching of the mission school.

July 9, 1833, Boutwell visited Mackinaw, meeting Rev. David Greene, one of the secretaries of the American Board of Foreign Missions, by whom he was chosen to open an Indian mission school at Leech Lake. On August 21, accompanied by Edmund F. Ely, who was appointed to be a mission teacher at Sandy Lake, Boutwell left La Pointe in a canoe for Fond du Lac; and on the tenth of September they went forward to take up the work at their designated stations, coming on the nineteenth to Sandy Lake, where in the preceding winter Frederick Ayer had taught a mission school. Ely remained, for his mission, at Aitkin's trading post on the narrow point between the outlet of Sandy lake and the Mississippi. Boutwell, with W. Davenport and Francois Brunet, clerks employed in the fur trade, proceeded to Leech Lake, where they arrived on the third of October. Near the site of the present Indian Agency, and about three miles distant from the village of Flat Mouth, the principal chief of the Pillager band of the Ojibways occupying the region about the lake, Boutwell was for almost four years a missionary and teacher of an Indian school, until in the summer of 1837 that mission was discontinued, his work being transferred to Fond du Lac.

After the first year of his service at Leech Lake, he was greatly aided and encouraged by his wife, to whom he was married at Fond du Lac, September 11, 1834. She was the

daughter of an Indian trader, later president of the American Fur Company, Ramsay Crooks, and a half-breed Ojibway.

"Mrs. Hester Crooks Boutwell was a superior woman. Like all mixed-blood Indian wives of white men, she was devoted to her husband and children, and was very domestic in her taste and disposition, loved her home wherever and whatever it was, and withal was a sincere and devout Christian. She inherited much of the intellectuality of her brainy father, who loved her devotedly, and she was well educated and informed. She became the mother of nine children, seven of whom lived to manhood and womanhood." [R. I. Holcombe, *Minnesota in Three Centuries*, 1908, vol. II, p. 223.]

In 1838 Boutwell joined the Pokegama mission, on the Snake river in the present area of Pine county, where through the next nine years he was a teacher of the Ojibway children and a preacher to the pioneer lumbermen, before the coming of agricultural settlers.

Thence he removed in 1847 to the farm near Stillwater which was his home during the later half of his life. A letter written by him to the American Home Missionary Society, in 1848, gives the following early description of the St. Croix valley and the beginnings of settlement at St. Paul and St. Anthony.

It is a year last June since I left the Indians and came on to the St. Croix. In looking over this moral waste, the first dictate of duty seemed to be, to take a point from which you can reach its two extremes, the Falls of the St. Croix north and its junction with the Mississippi south, a distance of sixty miles. The medium point falls near this place where I am located. Here I have preached half of the time, and the other half twelve miles north, at the Marine Company's lumbering establishment. As I foresaw in locating at a central point; I have on several occasions been called to both extremes to attend funerals and marriages, and also to preach. . . . Ten miles south takes you into the neighborhood of Eastern farmers, principally from Maine. I am obliged to go and preach to them occasionally. Go on now fifteen miles and you are at the mouth of the St. Croix. Here is a little settlement who are always glad to see me. We have now followed the St. Croix from the Falls to its mouth. Eighteen miles west of Stillwater, on the Mississippi, is St. Paul. Americans are fast settling in, and it is destined to be an important place. Seven miles distant by land is the Falls of St. Anthony. Here gentlemen from the East are investing capital in a large lumber concern. The water power will give this point the preference of all others in this region.

Rev. Edward D. Neill, who conducted the funeral service of William T. Boutwell, wrote: "No one came in contact with him but was impressed by his trustfulness, dutifulness, cheerfulness, and friendliness. He felt he was in the constant presence of the Infinite and Divine Mind, the great and good Shepherd of humanity, always watching the feeblest of the flock. His ancestors were Puritans. He loved the stories and people of New England, and the creed of those who landed in the Mayflower at Plymouth Rock never seemed to him cold, narrow, or dreary."

Sherman Hall, the classmate of Boutwell in Dartmouth College and the Andover Theological Seminary, was born in Weathersfield, Vt., April 30, 1800; and died at Sauk Rapids, Minn., September 1, 1879. He served as a missionary and teacher of the Ojibways during twenty-four years, from 1831 to 1854, living mostly at La Pointe, Wisconsin. In 1853 he took charge of government schools for these Indians in Minnesota at Crow Wing, on the Mississippi at the mouth of the Crow Wing river; but a year later these schools were removed to Gull Lake, being there placed under direction of Episcopal missionaries.

Through this long period, in association with Boutwell, Frederick Ayer, and others, Sherman Hall gave much of his work to a translation of the New Testament into the Ojibway language, published in New York in the winter of 1843-44, and a revision of it was issued in 1856.

After the removal of the Ojibway schools to Gull Lake, through the second half of his Christian service Sherman Hall was the loved and revered pastor of a Congregational church at Sauk Rapids, which he gathered and organized February 28, 1855. This town was the county seat of Benton county, by whose citizens he was elected to the offices of Judge of Probate and County Superintendent of Schools.

Richard Hall, in the Dartmouth College class of 1847, was born in New Ipswich, N. H., August 6, 1817; and died in St. Paul, Minn., April 1, 1907. He and his classmate, Charles Seccombe, continued their studies together in Union Theological Seminary, where they were graduated in 1850. Later in that year they came to the new Territory of Minnesota, under direction of the American Home Missionary Society.

During the next five years Richard Hall was pastor of Point Douglas, at the west side of the mouth of Lake St. Croix, a small village that was soon superseded by the adjoining towns of Hastings and Prescott, respectively on the Minnesota and Wisconsin sides of the Mississippi. He was commissioned by this national society in 1856 as superintendent of its missions for Minnesota and northwestern Wisconsin, and continued in that service for Minnesota until his resignation in 1873, having removed in 1863 to St. Paul. There he was an honored member of the Plymouth Congregational Church through the remainder of his life.

In his report to the Congregational Conference of Minnesota at its annual session held in St. Paul, September 26-29, 1873, Rev. Richard Hall wrote as follows, in review of his seventeen years as the Home Missionary agent.

At the time I entered upon the Superintendency, in June, 1856, there were but six Congregational churches in the State, those at St. Anthony, Anoka, Sauk Rapids, Excelsior, Winona, and the Welsh Congregational church at Butternut Valley, with a total membership of less than one hundred and fifty. At the close of the year there were fifteen churches. Now we have eighty-one churches, with a total membership of three thousand eight hundred and fifty-five. . . .

I gladly take this opportunity to thank the ministerial brethren and the churches throughout the State, for the sympathy and support they have always given me in my work and especially for the frequency and earnestness with which, as I have bowed with you at your family altars, you have remembered me and my work at the throne of grace. For whatever success I have enjoyed, I am greatly indebted to this sympathy and these prayers. Nor have my own prayers been wanting for you and your churches; nor shall they cease to be offered when my present official relation to you terminates. Let me have yours that God will guide and strengthen me for some further service in his kingdom.

Charles Seccombe, the fourth in the quartet of missionary voices that came early from Dartmouth to the Northwest and to Minnesota, was born in Salem, Mass., June 10, 1817; and died in Springfield, S. D., March 4, 1900. He was the first pastor of the First Congregational Church in St. Anthony (now the east part of Minneapolis), where he began mission work in October, 1850, and organized this church November 16, 1851. His pastorate extended through fifteen years, to June 10, 1866. During the ensuing four years he was a financial agent and a teacher in laying the foundation of Carleton College at Northfield, besides having in 1867-8 the pastorate of Zumbrota.

From 1871 to 1873 he was again a pastor, having returned east to Frankestown, N. H. Next he was pastor at Green Island, Neb., 1873 to 1881; and his last and longest pastorate, of seventeen years, to 1898, was at Springfield, S. D.

Dr. Delavan L. Leonard, historian of Carleton College to 1904, wrote as follows of the important service of Seccombe in this state.

"Father Seccombe," as he was called, who with Rev. Richard Hall laid the foundations of Congregationalism in Minnesota, was a New England product,—Puritan by instinct and training, a firm believer in Christian education, and he entered into the project of a Congregational college in Minnesota with great enthusiasm. His name heads the list of the first trustees appointed for the institution. Though modest and unassuming, he was a man of much native force, of strong convictions and corresponding fearlessness. Hardships endured in early life and the rigid economy practiced while working his way through college tempered his will almost to the point of sternness, but he was gentle in spirit, mild in manner, and slow to cherish a sense of personal injury. His public utterances had the earnest ring of sincerity. . . . His intense anti-slavery sentiments were never concealed. With true dramatic art he pictured many scenes of the Civil War, and showed that the church and the schoolhouse had been largely instrumental in bringing victory to the North; and the people of Minnesota were asked to give even out of their poverty, to found a Christian College. Thus he raised the first ten thousand dollars for Carleton College. The house built by Prof. Seccombe for a home still stands on the campus. In its cupola the wife often sought counsel and help in prayer, when the flour barrel was empty and her husband was absent soliciting money for the infant college.

Another Congregational pastor of Minnesota from Dartmouth, having been graduated there in 1826, two years earlier than Boutwell and Sherman Hall, was Rev. Charles Shedd, who was a teacher and minister in New Hampshire thirty years before coming here. He was born in Rindge, N. H., October 21, 1802; and died in Zumbrota, Minn., May 5, 1885. After his college graduation, he was principal of Kimball Union Academy at Meriden, N. H., from 1826 to 1834, and of the academy at New Ipswich, N. H., for the next seven years. In 1842 he was ordained pastor of the Congregational church at Campton, N. H.

In 1857 he came to Minnesota, organized a church at Zumbrota, and was its first pastor. Thence he removed to Mantorville and founded another church, of which he was pastor from 1858 to 1865. In these years and later he assisted in the organization of churches at Wasioja, Claremont, Hamilton, and other places in southern Minnesota, returning in 1880 to his first home in this state at Zumbrota. Dr. Leonard wrote of Charles Shedd, as "a man of thorough scholarship, strong convictions and devout spirit, consecrated to his work, and always loyal to the truth, one of the most useful and honored of all the pioneer ministers of Minnesota."

#### LATER DARTMOUTH CONGREGATIONALISTS HERE.

Among other Dartmouth men who later have aided well for the advancement of Congregationalism in this state, we may mention Levi H. Cobb, Robert P. Herrick, John E. Ingham, Edwin H. Stickney, and William L. Sutherland, superintendents of home work in churches and Sunday Schools, the last three going also in the same work to other states of the Mississippi basin; Lyndon A. Smith, lieutenant governor and attorney general of Minnesota; Horace Goodhue, Harlan W. Page, and Charles H. Cooper, in educational and financial service of Carleton College, and the last through more than

twenty years president of the State Normal School in Mankato.

Five sons of Dartmouth, and another by adoption an honorary alumnus, each now or formerly resident in Minnesota, contribute chapters in this Tercentenary History.

#### OBERLIN MISSIONARIES AT RED LAKE.

Ten years after Boutwell began his mission and school at Leech Lake, a very noteworthy mission to the Ojibways at Red Lake was founded by a group of volunteer missionaries from Oberlin College and its Department of Theology. An excellent manuscript narration of that early Red Lake mission by one of its members, Rev. Sela Goodrich Wright, written in 1890, is in the College Library at Oberlin, and a typewritten copy, from which extracts are here presented, is in the Library of the Minnesota Historical Society. The manuscript, copied in 63 pages, is entitled "Reminiscences of the early Oberlin Missionaries and their Work in northwestern Minnesota."

"In the summer of 1843 the following persons left Oberlin, O., to engage in missionary labors near the headwaters of the Mississippi river, namely: Rev. Frederick Ayer and wife, D. B. Spencer and wife, P. O. Johnson, William Lewis, M. D., Alonzo Barnard, and S. G. Wright. The above named persons, except Messrs. Spencer and Wright, were accompanied by their wives. Their route was by way of the Great Lakes. At St. Mary's they were shipped on board a small schooner belonging to the American Fur Company. The destination of this vessel was La Pointe, on an island about 100 miles east of the head of Lake Superior. From here their mode of travel was by bark canoes which were manned each by two voyageurs, Frenchmen and half-breeds. Dr. Lewis and P. O. Johnson settled at Leech Lake. Mr. Ayer, Mr. Barnard, Spencer, and Wright, settled 75 miles farther north, on Red Lake. They went in two parties. The party with the women were forty-two days on the way from La Pointe to Red Lake, camping out in the woods all the way. They arrived at Red Lake October 7, 1843. At that time the whole of what is now the great state of Minnesota was nearly one vast wilderness. . . . At Red Lake and at Leech Lake the Indian women cultivated small patches of ground, mainly with wooden hoes. In the summer of 1844 the mission at Red Lake was joined by Mr. O. A. Coe, who came as farmer for the mission and also to assist the Indians in cultivating the ground, by plowing all they cleared off for that purpose.

"In the summer of 1845 the mission at Leech Lake was abandoned by Dr. Lewis and Johnson, who removed to Red Lake on account

of the bad conduct of the Indians who had killed the oxen and cow which had been brought from the Red River settlements, 250 miles to the northwest. At the same time they manifested no desire to avail themselves of any help which the Mission was anxious to afford, in the way of enlarging their fields or little patches of ground which they had previously cultivated.

"In the summer of 1846 Mr. Wright visited Oberlin, going by way of St. Paul, was married, . . . and returned with his wife in the fall by way of the Lakes. . . .

"There were now at the Mission the following persons: Mr. and Mrs. Frederick Ayer, Dr. and Mrs. William Lewis, Mr. and Mrs. Coe, and Mr. and Mrs. S. G. Wright. Rev. A. Barnard and Mr. D. B. Spencer had left this mission in the previous spring to establish a mission at Cass Lake, 50 miles south of Red Lake. . . .

"To induce the Indians to clear off ground, the Mission promised to break up all the wild or new land they would clear off. The missionaries also plowed up every spring all the old ground. This was done gratuitously. In a few years time cornfields extended up and down on the margin of the lake nearly ten miles. The Indians themselves usually raised six or eight thousand bushels of corn.

"The missionaries at the same time cultivated a small farm for their own use and as an example to the Indians. About the end of the first year their table was abundantly supplied with vegetables, corn bread, milk, wild fruits, such as cranberries, blueberries, huckleberries, and an abundance of other wild fruit. There was never any suffering from hunger at that mission. The Indians, however, were great beggars, and the missionaries were much annoyed by their begging, until the Indians had learned to provide an abundance of food of their own. . . .

"The Mission, as such, among the Ojibway Indians discontinued its work in 1859. The country was then deluged with whiskey. The frontier settlements had come within about 100 miles of the Mission. The government had treated with the Indians for their lands before this. The lower class of white men had been government employees. This added greatly to the drunkenness of the Indians and hindered the work of the Mission so much that it was thought best to discontinue it.

"Previous to this time a number of different families had joined the Mission, and some had left it. At the closing up of the Mission in 1859, all the missionaries left it except Mr. Wright and Mr. Lafferty. They and their families remained in government service until 1862. It was very opportune to them that they had this opportunity to earn something to begin life with, because previous to this they never had any salary from the Missionary Society. . . .

"Pursuing some account of the missionaries, it may be said that Mr. O. A. Coe and wife joined the Red Lake Mission as farmer in the summer of 1844. They remained with the mission until the spring of 1854, ten years. In the summer of 1849, Mr. J. S. Fisher and wife joined the mission, and remained until the discontinuance of it in 1859. In the fall of 1851, Mr. E. W. Carver and wife and Mr. Lafferty and wife joined the mission, and remained until it was discontinued. Mr.



Francis Spees and wife joined the mission in 1852, remained four years, and then left the mission. Dr. William Lewis, already referred to, left the mission in the summer of 1851. As said before, the missionaries all left in the spring of 1859.

"Mr. Wright was at that time employed by Government, and was put in charge of the Government work for the Indians in the region of the Mission. He and family remained until the fall of 1862. The excitement on account of the war was such that he was advised to leave the country. He came and settled in Oberlin, and was employed by the American Missionary Association as missionary among the colored people in the South. He remained in this service, taking down a corps of teachers from Oberlin every summer, and having general charge of the schools, himself acting as chaplain until the spring of 1867, five years. He was then invited by the Government to return to the Indian country to establish a government boarding school [at Leech Lake]. He accepted the call and went to the headwaters of the Mississippi river, expecting to remain one year. He remained six years, or until 1873, his family in the meantime remaining in Oberlin, his children being in College. He then returned to Oberlin and remained there nearly two years, or until 1875, when he was again invited back by the Government to resume his work in the Government boarding school. Here he remained in the Government service until 1881, when on account of impaired health, caused by excessive labor in teaching, dispensing medicine to the Indians, preaching, interpreting for the Indian agent, etc., he was obliged to resign. Then receiving an invitation from the Presbyterian Board of Missions to join their Mission in northern Wisconsin, as missionary preacher, he accepted it, and from that time until the present he has spent most of his time in that work, having no other labors besides preaching to the Indians in their tongue.

"It is proper to say, in conclusion, in regard to these missionaries, that they all went to the work with a single purpose, to do good. They had no salary, and they sought none. They knew the field was not popular,—anything but an Indian. . . . They had to build their own houses, and built their own sawmill. They went cheerfully to their work, and were happy during the time engaged in it, and probably not one of them would hesitate to repeat the work under similar circumstances. It was never a habit of these missionaries to make much report of their labors, especially not to say much in regard to their self-denials. They were content with the reward of a consciousness of duty done. Their effort was to make the Indians thoroughly understand the Gospel, and they witnessed many instances where the red men were converted."

Frederick Ayer, a member and leader of this Oberlin mission through six years, 1843-9, had been the second missionary within the area of Minnesota, following Boutwell in the autumn and winter of 1832, which he spent in teaching a school

for the Ojibway children at the trading post of Sandy Lake. There he completed an Ojibway spelling book, begun in 1830, when he similarly conducted an Ojibway school at La Pointe, on one of the Apostle islands of Lake Superior, in the present area of Wisconsin.

He was born in Stockbridge, Mass., October 11, 1803; and died in Atlanta, Georgia, September 28, 1867. He began to labor for the Indians in 1829 by teaching the mission school at Mackinaw; was a teacher for the American Board in an Indian mission school at Yellow Lake, Wis., 1833-6; established the Ojibway mission and school at Pokegama, Minn., on the Snake river, in 1836, and remained until that mission and the Ojibway village were mostly abandoned, in consequence of an attack by the Sioux in May, 1841; went to Ohio in 1842, was ordained at Oberlin, and soon returned to the Ojibway country, accompanied by David Brainerd Spencer, an Oberlin student. They spent the winter of 1842-3 in traveling to many trading posts, selecting locations for missionary labor, with the result of the founding of this Oberlin mission at Red Lake.

Having left that mission in 1849, Ayer settled as a teacher and farmer at Belle Prairie, on the east bank of the Mississippi about twenty miles below Crow Wing. "His plan was to open an independent school there for the more advanced and promising children in different parts of the Ojibway country. . . . Mr. E. D. Neill said it was the best school house in the territory at that time. Several of the fur traders and others gave him some aid, and when the school was opened sent their children. At first all the pupils had more or less Ojibway blood flowing in their veins. Over twenty were taken into the family, but in process of time, as the country settled, the school became more white than Indian. . . . They had a varying number of pupils till the commencement of the civil war and the Indian outbreak."

After the civil war, when missionaries were needed for the freedmen, Rev. and Mrs. Ayer offered their services and in 1865 opened a large school in Atlanta, under the direction of the American Missionary Association. "Mr. Ayer organized a Congregational church, and had a baptistry connected with the house of worship (Storrs school), that he might baptize by immersion, or otherwise, according to the wishes of the candidate. He also formed a temperance society, which, some months before his death, numbered more than six hundred members. . . . All classes of people were represented at his funeral to the number (as was estimated) of three thousand." [From a biographic sketch by his widow, Mrs. Elizabeth Taylor Ayer, in the Minn. Historical Society Collections, vol. VI, 1894, pages 429-437.]

Sela Goodrich Wright, author of the narration quoted in the preceding pages, was born in Camillus, N. Y., July 21, 1816; and died in Oberlin, Ohio, July 12, 1906, having spent his last fifteen years there with his family. "He was, I think, ordained in Oberlin, when he first went out to the Red Lake mission, and preached to the Indians whenever and wherever he was with them. In the South he preached and taught the freedmen, organizing schools that were taught by women from Oberlin, but held no settled pastorate. He joined the Congregational church as a youth, and worked under its auspices except during the ten years among the Indians of Wisconsin." [Letter from his daughter, Anna J. Wright, of Oberlin, August 29, 1920.]

Notes of their collegiate education have been obtained for 267 Minnesota Congregational pastors, from 1850 to 1920, as recorded in Chapter XVI, of whom Dartmouth College gave 27; Amherst, 28; Oberlin, 27; Williams, 14; Yale, 22; Middlebury, 6; Wesleyan University, 4; Beloit, 8; Ripon, 5; Carleton, 11; and the University of Minnesota, 5; with less numbers from each of many other colleges and universities.

CHAPTER III.  
EARLY CONGREGATIONAL HISTORY IN  
MINNESOTA.

BY REV. ROBERT P. HERRICK, D. D.

This chapter was an address at the Fortieth Annual Meeting of the State Conference (then called the General Congregational Association) of Minnesota, held at Alexandria, September 17-20, 1895. It is reprinted from the report of that meeting, pages 25-33, giving the history of forty years of Minnesota Congregational work, from the first meeting of the Conference in 1856, with reference also to preceding work from the founding of the first Congregational church here.

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Before Minnesota was even organized as a territory, it was called in a descriptive pamphlet "The New England of the West." Perhaps this was because the extent of this great empire of the West equalled that of New England with one-fourth of its territory to spare. Or it might have been that the wonderful lumbering resources and the cutting and sawing of the pine reminded the writer of New England; or perhaps with prophetic vision he saw how this great state would be largely moulded by New England influences, and how it would be fitted to do for the world again some of the great things which have been inaugurated by old New England.

In 1850 there had come into this New England of the West a few timid settlers. A little company was settled at St. Paul; a few people were at Stillwater; there was a village at St. Anthony Falls, now known as East Minneapolis; and there were small settlements along the Mississippi river to the north and south. Five thousand people in all comprised the population of the territory. There were at this time two Presbyterian churches, one at Stillwater and the other at St. Paul, with preaching stations at Point Douglas and St. Anthony.

Such was the situation into which Rev. Charles Seccombe and Rev. Richard Hall, the first two Congregational ministers, came. These two men had been "chums" at the New England Academy, at Dartmouth College, and at Union Seminary. I suppose, if we knew the whole truth, we should find that in consecrating themselves to Christ's work in this distant wilderness there was the same religious spirit as that at the "Hay Stack" at Williams College. When these two theological students had been ordained to the missionary work at the hands of old President Lord of Dartmouth College, they took their way westward by train as far as they could go, and then by stage and river steamboat until they arrived at the pioneer communities where their labors were to commence.

Richard Hall took the field at Point Douglas, near Cottage Grove on the Mississippi river, and Charles Seccombe came on to the preaching station at St. Anthony.

As it was customary for the Home Missionary Society to leave the question whether a church should be Presbyterian or Congregational to the minister and his people, Mr. Seccombe was somewhat surprised to find that such action had been forestalled, and that the St. Anthony people had been organized into a Presbyterian church. Brother Seccombe, with his New England training, refused to enter into such a plan, and insisted that the denominational character of the St. Anthony field should be settled after the matter had been fully talked over. Virtually the same course was pursued in Richard Hall's field at Point Douglas, without his knowing what was taking place at St. Anthony. Both young men insisted on the right of the church to act independently and to decide for itself its future ecclesiastical relations. This led to the organizing of the first two Congregational churches in Minnesota. But more than that, it brought the question of ecclesiastical relations to the front at once, and on the very threshold of our history

settled the principle on which the two denominations should act. When we remember that for years the State Association of Wisconsin tried to carry the Congregational and Presbyterian interests together, and when we realize how the work was hampered by such an arrangement, we ought to be thankful for the courage, dignity and sense of these two young men who stood their ground for liberty in church government at that early day.

The history of these forty years may be conveniently divided into an account of the first association, the story of the dark days of the war, the founding of Carleton College, the efforts under Dr. Cobb to keep pace with the incoming tide of immigration, the transition period under Mr. Montgomery, and the work of the established churches during the last decade.

#### THE FIRST ASSOCIATION,

then called the Minnesota Conference, met at St. Anthony, October 23rd, 1856, with Rev. Sherman Hall, the noted missionary to the Chippewa Indians, as moderator. We can see the little group of brethren coming in by steamboat, by stage, or on horseback, and the gathering in the old chapel of the First Church in East Minneapolis. There were present Ezra Newton, formerly missionary to the Indians, Sherman Hall, then of Sauk Rapids, George Bent of Anoka, C. B. Sheldon of Excelsior and Chanhassen, Charles Secombe and Richard Hall, the latter of whom was agent for the Home Missionary Society, planting both Presbyterian and Congregational churches. The pastors from Prescott and River Falls, Wisconsin, were also present, these churches for a long time being linked with the Minnesota work. The fields at Monticello, Platte River, Princeton, Faribault, Cannon Falls, Winona, Saratoga, Greenwood, Spring Valley, and Northfield, were not represented, although some work had been done at each of

these points. Six Minnesota churches in all were represented, Eden Prairie being represented in connection with Excelsior. In the afternoon they gathered for the first sermon, which was preached from John I, 4, "In him was life, and the life was the light of men." Some way the thought of Jesus Christ as the life-giving power seems to me to have followed down through all the history of the church, as I have reviewed it for forty years. In the darkest era of our history in 1862 we find the churches turning to this text for comfort and encouragement. I think it would be worthy to stand as our state motto at the head of our published minutes, "In him was life, and the life was the light of men."

During this first session of the Association the Presbyterian minister at the little village of Minneapolis across the river was present and was invited to speak of the work in his new town. He stated that there were 200 or 300 professors of various denominations among the Minneapolis people. No whiskey, he said, was sold openly, and there was very little drunkenness. "The great difficulty with Minneapolis," he remarked, "is the excessive worldliness of its people."

These pastors of the early day were strong and able men into whose hands might well be committed the laying of foundations. Their hearts were not only warm towards God, but they were also alive to all political affairs of the nation of which they were citizens. We can feel the intensity of their spirit in the resolutions adopted that year against slavery and intemperance. Among these resolutions they say, "We regard the existence of American slavery as evil and only evil, and that continually, a crime that would disgrace a heathen nation, and for a nation like ours too dark to be described in any language of a civilized people."

From this Association the brethren went out to broaden the work which had received such an impetus through their meeting together. Churches began to spring up along the Mis-

Mississippi river at Wabasha and Lake City, while foundations were laid at Elk River, St. Cloud, and Little Falls. The emigration which had begun to flow westward from Red Wing and Lake City formed the nucleus for churches at Faribault, Zumbrota, Northfield, Owatonna, and Cannon Falls, while from Iowa came the people who formed the first church in Spring Valley and later the church at Austin. In this way the churches multiplied until at the beginning of the war the six were made sixty-four, with 1,500 members, 1,800 in the Sunday schools, and more than \$1,000 in benevolent gifts.

#### DARK DAYS OF THE WAR.

And so we come to the dark history of '61, '62, and '63. Not only were the churches weak and scattered, and all means of transportation wanting between them save by vehicle or steamboat, but their membership was depleted by the terrible events then transpiring. The Sioux Massacre broke up beginnings at several points and interfered altogether with new work in southern Minnesota. The patriotic sentiments that were breathed in that first resolution in 1856 led both pastor and people into the greatest sympathy with the cause of the North, one in seven of our male membership enlisting in the army. When we remember that this included the membership among the boys and the older men, we see that the Congregational churches were not behind in giving their best for the cause of freedom. In the Association meeting in 1861 we find the church endorsing the enlistment of Pastor Norman McLeod, and bidding him "God speed" in his determination to serve the "God of battles" at the front.

The meeting of 1862 was the darkest day in the whole forty years; many felt that President Lincoln was moving too slowly in the matter of emancipating the slaves. The friends of the North were at this time sorely discouraged by the series of defeats at the front. The Sioux Massacre had



brought the horrors of savage warfare to their own doors. The means for church building and church extension were wanting; the church work itself seems to have been at its ebb. All these things sounded through the resolutions of that year, and yet in the resolutions we find these words, "It will appear in history that our churches in this contest have been true to the principles of human freedom, and have stood with our Christian fathers of the Revolution of 1776. Brethren, we shall survive this trial, the sympathies of God are with us and he will not let us perish; be firm and faithful; after the regeneration of our country our time of growth will come." Here is the strength and patience of the saints. In their extremity the Congregational churches turned as one man to God and wrestled in prayer at the Throne of Grace. How abundantly this faith was rewarded we all here today are witnesses.

#### THE FOUNDING OF CARLETON COLLEGE.

Before the days of the civil war the matter of a college had been brought up in the State Association, notably in 1859, but all action was postponed until after the victories of 1865. Then the committees in whose hands the matter had been put brought in the report that the time had arrived for founding a Christian college, and the Association proceeded to appoint a new committee to look up a site for such an institution. In 1866 the report was made in favor of Northfield, after considering the offers from Lake City, Cottage Grove, Zumbrota, and Wabasha. Many of you know the story of Deacon Goodsell, "Founder of Carleton College," who years before had been filled with the desire of establishing a Christian college in the West, laying aside the sum of \$10,000 for this purpose, and praying God that he might be directed to the spot most favorable for such an institution. You know, also, how he came to Northfield and felt that there was the spot for this school. In all the preliminary discussion in regard to location,

however, this good brother was perfectly willing to allow other places to secure the school, if such should be the Providential leading. But the Association was unanimous in the opinion that Northfield was the best location for the school. The people contributed an ample site and pledged in all something over \$20,000 to secure its location in their village.

The State Association was enthusiastic over this beginning and pledged the college \$10,000. From this time on, Rev. Charles Secombe devoted himself largely to the new institution, going about the state securing the \$10,000 that was pledged at the beginning, and teaching in the Northfield college. In 1868, at the meeting of the Association in Austin, the churches again pledged \$10,000 for their new school. In all these early years the whole meeting of the Association seems to have centered around this educational enterprise. There were reports from visitors, reports from the trustees, a report of the faculty, and allusions to the college in the resolutions and the minutes. But it was at a meeting in 1870 that the Northfield enterprise took on its more permanent form. The school had found it difficult to secure the money necessary even for their humble beginnings. The salaries of the teachers were often behind, and the running expenses were more or less delinquent. The whole institution felt the need of a strong, wise organizer to stand at its head. One of the first things announced in the Conference meeting at Northfield in 1870 was the election of Rev. James W. Strong as President of the college. The courage and self-denial which led this prosperous pastor to lay down the promising work of the ministry and put himself under this serious responsibility, out of his love for Christ and for learning, were deeply appreciated by the brethren present at that meeting and find a hearty echo in our hearts today. Six resolutions were passed congratulating the college and pledging co-operation; and then in the afternoon, when the situation had been thoroughly discussed

and its gravity was understood, there came the enthusiastic meeting where \$16,446 was pledged by the brethren present for the school. Of the heroism and self-denial manifested in this early gift we have no time to speak adequately, but it reads to one now like that portion of the Acts where the early Christians, moved with a deep sense of their obligations to Christ and out of love to him, came with one accord and laid down their treasures at the apostles' feet for the founding of the Church of Christ on the earth. The session closed with prayers imploring God's blessing and returning thanks to him for his goodness in permitting them to see this day in the history of their beloved college. We who look back over twenty-five years to that memorable meeting feel how certainly God's hand was in the shaping of these events, and in the calling of our beloved Dr. Strong to the presidency, and in the developing of such consecration and love in behalf of the churches for the future college.

It must be noted here, too, how the gathering of our Minnesota interests around this one educational institution has served to unify our plans and purposes as a denomination. Blessing to the college has been secured; but the blessing to the churches, through having such an institution to care for and develop, has been still greater.

#### DR. COBB'S WORK.

Turning now to the time of rapid settlement which followed the war, we find the whole history coincident largely with the development of our railroads. As has been remarked, the railroads were not built for the accommodation of settlements already made, but were rather built with the purpose of creating new settlements in the sections of the state through which they should pass.

The first line of road between St. Paul and St. Anthony was built in 1862. Extensive railway building did not com-

mence, however, until after the war, when we find the iron road creeping up the Mississippi Valley to St. Cloud and out past Minnetonka to Willmar and down the Mississippi river to LaCrosse, and directly south to Austin, and gradually southward to Shakopee, Mankato, and Worthington, and west toward Aberdeen. In 1870 the rails had reached Duluth, and in the early seventies the Northern Pacific began to stretch westerly across the state. Following these lines of road an immense immigration poured into the state. Many of the people were from the New England states, where the stories of the lumbering interests had aroused their attention. Others were from New York and Pennsylvania, while still others belonged to the frontier type of character which always moves toward the setting sun as a settled civilization begins to take the place of pioneer settlement. Among the incomers, too, the northern countries of Europe were well represented.

It was difficult, with the allowance from the Home Missionary Society, adequately to follow this rapid tide of settlements with the gospel. In 1874 we find Richard Hall laying down the missionary work. In these seventeen years he had laid such broad and wise foundations that Minnesota Congregationalism will ever stand his great debtor. The six churches had grown into eighty-six, most of them still on the missionary list, with a membership of 4,000 and annual benevolent contributions amounting to \$8,000. The membership of the churches was growing at the rate of about three hundred members a year. Four churches had been planted in Minneapolis, the First, Plymouth, Park Avenue, and Pilgrim; while in Presbyterian St. Paul we had succeeded in establishing Plymouth Congregational Church on a firm basis.

Into this rapidly developing field, with its railroad building and its thousands of incoming immigrants, came Rev. L. H. Cobb in 1874. Naturally a man of great energy and endurance, he found these qualities taxed to the utmost. During

his administration of seven years his daily travel averaged forty miles, while his addresses ran up into the hundreds annually and his letters into the thousands. Besides these items was the responsibility for the new organizations, the finding of new men for fields, the dedication of church buildings, the raising of funds, and the laying out of our Congregational policy in this new state. One marvels at the amount and extent of Dr. Cobb's work. In undertaking to care for so large a field it was impossible always to locate churches where future developments secured their permanency. In reading over the list of churches of that day one consequently finds a good many names not on our roll today.

The success of Dr. Cobb's administration in Minnesota led to his being called first to the district secretaryship of the Home Missionary Society, with Denver as a center, and soon after to the secretaryship of the Church Building Society. From the time his administration of this national society began, church and parsonage building took on new activity. Funds began to pour in for this purpose, and the churches were awakened to their responsibility for their unsheltered kin in the great West. So through his help in church building matters, Dr. Cobb still continues an able ally of Congregational work in Minnesota.

#### REV. M. W. MONTGOMERY'S WORK.

In 1881 we come to the period of transition in our Congregational work. Hitherto it had been almost wholly missionary. Rev. M. W. Montgomery took up this work in July, 1881. The 86 churches had grown to 145, the membership to 7,000, and the benevolent gifts to \$12,000. Only 25 of these churches were self-supporting. Mr. Montgomery will rank in the future history of the state as a truly great man. He was a spiritually minded man, tender always on the religious side of his nature, and yet full of a certain shrewdness

that did not permit of easily deceiving him. His judgment of men was excellent, as can be seen from the list of names associated with new work during his administration. He also had the rare quality of prophetic vision; his plans were laid with a long vista of years in view, and for this reason his work will remain as a monument of his wisdom. Look for a minute at the list of movements which Mr. Montgomery originated. First he started a financier on the field whose labor secured many a new church and parsonage and brought up the waning subscription to the minister's salary on more than one field. Looking back at this work it seems to me one of great economy. Then he set on foot city work in the state. We find four churches in Minneapolis and one in St. Paul when he began his work; and ten churches established in Minneapolis, with the foundations of several more laid, and four in St. Paul, with the work broadening there also, when he laid down the work. He inaugurated, also, the work in the state among foreigners, becoming in this way deeply interested in the Scandinavian churches to which he gave the last years of his life. We find him also proposing the Biblical Institute which developed into real life after his days. It was Mr. Montgomery, too, who called attention to our missionary literature, and who proposed the union with the Free Baptist denomination, both of which topics were of national importance at the time. Marcus Whitman Montgomery had the qualities of a great general, and these were thoroughly dedicated to the service of Jesus Christ.

I have mentioned these things at length because the man typifies the transition period in our Minnesota history. The immature and unshaped material he found was developed under his hand into the well equipped, thoroughly organized body of churches we find in 1885, when he resigned his superintendency. At this time it can be fairly said that our Minne-

sota work began to assume the regular routine of old and established communities.

This transition period was the time when the fate of Carleton College hung largely in the balance. In 1871 we find the conference rejoicing over the gift of \$50,000 by Mr. Carleton of Boston, for whom the college was named, and passing resolutions of gratitude to God for sparing the life of President Strong and raising him to health again after the fearful accident at Hartford. The endowment was slowly increased from year to year, the faculty was enlarged, and the attendance was brought up to a satisfactory figure.

#### THE LAST DECADE.

In 1885 the administration of our Congregational Zion with its one hundred missionary churches was given to the efficient charge of Rev. John H. Morley, then a pastor at St. Paul. We need not dwell at length on the history of these ten years. It has been a time of solidifying and slower growth, but a time too when our churches have been preparing themselves for the great advance which is to come with the development of the northern half of our state. Mr. Morley found a large list of Home Missionary churches which had been struggling without much success toward self-support. In his inaugural address he laid down the principle of urging the churches to secure houses of worship and parsonages as the quickest way toward self-support. He also began the employment of evangelists to labor with the churches, believing that through a deep and true revival of religion would come most quickly material blessings to the field of which he had charge. Looking over the long list of churches which have become self-supporting in these ten years, we see the results of such a policy. In 1885 our churches numbered 141, 96 being on the Home Missionary list. The membership had grown to 9,000, the Sunday school attendance to 14,000, and the benevolent

gifts to \$58,000. In these ten years we have brought the number of churches up to 211, with 16,000 members and 27,000 in our Sunday schools, while the benevolences have slightly decreased. When we remember that the price of our great staple commodity, wheat, has been nearly cut in two, thus decreasing the income of the state nearly one-third, and when we recall, too, the succession of poor crops and hard times which ended in the financial disaster of 1893 and 1894, we thank God that through such a period of tribulation we have been able to make so large progress in the bringing in of the Kingdom of Christ in our state.

During the decade we see the results of many movements which had their beginning at an earlier day. The "Woman's Cent Society," which had its small beginning back in the "seventies," in these ten years has developed into two great branches, the "Minnesota Branch of Woman's Board of the Interior," giving to foreign missions, and the "Minnesota Woman's Home Missionary Union," contributing to the christianizing of our home land. The gifts to these societies rose to \$6,000 and \$7,000 in the prosperous years of 1888 and 1889, and their co-operation has been of fundamental importance in the development of our Congregational work.

Beneficence was an early item of consideration with our Congregational churches. Indeed, the Church Building Society sent its representative, Isaac Langworthy, to the second Association, in 1857, to impress upon Minnesota its claims. Various methods and systems were considered and adopted during these forty years, only to be supplanted by some other method still more wise. But although many of these plans are to be found only on the printed records of the past, each has contributed its part towards developing within our churches a deep concern for our great missionary causes and a liberality toward them which does the denomination credit.



The Sunday School interests were a topic of concern away back in 1856, but only within the last ten years has the subject commanded the attention which it deserves. At that time, headed by Mr. Montgomery, the Sunday School committee was urged to provide for the developing of missionary Sunday School work in the state, through the assigning of a superintendent for that department. The state Sunday School committee began to call the attention of the churches to the importance of Sunday School work, and to the reaching out to adjoining communities through branch Sunday Schools. But not until 1888 did the matter assume definite shape with the appointing of a separate laborer for this department of work. Our Sunday School membership was then about 16,000, it is now 27,000, with a larger number of branch and missionary Sunday Schools than any state in the Union, except California.

In this decade, also, the matter of academies has had considerable discussion. With Carleton College located at Northfield, it is inevitable that our educational interests will in time demand a number of academies as a part of our educational system. The founding of the academy located at Montevideo, which is in itself now an important institution, has been a part of the history of these ten years. Covering as it does a large section of the state otherwise untouched by any Christian school, Windom Institute needs the interest and gifts of the Minnesota churches now as they were given freely to Carleton College in the early days. In this way we may make our whole educational system work together for the building up of our well beloved college.

Revivals of religion have occurred almost continually through these forty years. Again and again in the Association has time been set aside for prayer for the descent of Christ's spirit. Such prayers were especially answered in the great Mankato revival under the Rev. L. W. Chaney.

## IN CONCLUSION,

as we look back over these forty years and trace the growth of the six churches into two hundred and eleven, with the Lord's work organized in all its branches, we must see God's hand moving and directing through it all. There has been in these forty years a marked spirit of unity within our Association. No great divisions have occurred, and little differences are entirely lost sight of as one realizes the strength and warmth of the Christian fellowship that has been ours in Minnesota.

We have also, as a state, been spared from heresy hunting, or the occasion for it. Busy with the great problems put before us, the troubles of our eastern brethren in doctrinal matters have been wanting in Minnesota. A remarkable love for our educational institutions has characterized us. And finally, the hearts of Christian brethren through all these years have turned with a simple and expectant faith towards God for his help, and then in a wonderfully practical manner have the same brethren again gone into this great empire of the West to do his will, feeling that "In him was life, and the life was the light of men."

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Three years after writing this historical paper for the Minnesota Congregational Conference, its author secured the appointment of a Conference Committee "on preservation of historical matter." To him, more than to any one else, the people of Minnesota are indebted for the perseverance of that committee, through more than twenty years, which reaches its fruition in the publication of this Tercentenary History. Chapters V and XVI contain tributes of gratitude for his great pioneer service in planting Sunday Schools and churches throughout this state.

W. U.

CHAPTER IV.  
WOMEN'S WORK FOR MISSIONS AND PUBLIC  
WELFARE.

BY MRS. MARGARET EVANS HUNTINGTON, L. H. D.

INDIAN MISSIONS.

The historic glimpses of the earliest Congregational women of Minnesota are few. They reveal Hester Crooks, who, a "half breed" by birth, became the wife of Rev. W. T. Boutwell and in 1834 came as a missionary to Minnesota. Of Hester Crooks Boutwell it is written: "She was a superior woman, devoted to her home and a sincere Christian, a co-laborer with her husband in missionary work, a teacher of Indian girls, a woman who deserves the honor of all."

There is mention of the wives of the missionaries, and of Jane Williamson, Fanny Higgins, and the two "lady teachers," Lucy Stevens and Sarah Poage, in the Fort Snelling region. Jane Williamson's schools in the different missions were noteworthy; all of the women helped to teach the Indian girls the domestic arts, cleanliness and order, as well as language and arithmetic. Of Jane Williamson President Folwell says: "She perhaps rendered a more lasting service than any of the noble band to which she belonged."

CONGREGATIONAL PIONEER WOMEN IN MINNESOTA CHURCHES

The movement to organize Congregational churches began when "the Plan of Union" between Congregationalists and Presbyterians was in 1851 by mutual consent given up, and the First Congregational Church of St. Anthony became the "mother organization."

The part of the women in this movement is not known. Most of the churches began in Sunday Schools where the

majority of teachers were women. The First Church of Winona, organized three years later than the St. Anthony church, began with a Congregational Sunday School. It gathered eighteen from the twenty children of the prairie to meet in the "shanty" of Mrs. A. S. Goddard, afterward better known as "Aunt Catherine Smith." The school became in the next season a union school. The church sprang from this school in 1854.

Of the twenty-five churches formed in this decade women were an important part. They missed the privileges of the eastern homes. They were lonely women, strangers to each other and to their surroundings. The writer recalls, after more than sixty years, the hush and the suppressed emotion of the women of the congregation in Winona when Rev. T. T. Waterman in 1856 preached a sermon on the text, "Ye know the heart of a stranger." There was little cohesion among the churches; the State Conference of Churches to unite them was not organized till 1856.

Local church work engrossed the pioneer women. Donation parties in which the women were active furnished a goodly part of the minister's salary. Church members and pastors were migratory, as were their places of worship. In the Winona church eight ministers officiated in the winter of 1857. The next year, on the beginning of the long and fruitful pastorate of Rev. David Burt, he found ninety-three members on the church list, but only sixteen would claim church membership. The stabilizing influence of the women is doubtless seen in the young people's prayer meeting then held in private homes and continuing for thirty years. "A Ladies' Society to help in any way possible" existed there in 1850. Pay socials conducted by the women helped financially in church and community finances. It was not until 1878 in that early church that women had a place on the Prudential Committee. Mrs. Alexander Smith and Mrs. Eliza Ford led

in many of the activities; Mrs. Ford led in the long-continued prayer meeting; her legacy of a thousand dollars furnished the foundation of the new church building. The Winona church is typical of the early churches and of women's part in them. Nearly all of the new churches had the same organizations and the same activities of women members.

#### THE WOMEN'S HOME MISSIONARY WORK THROUGH STATE ORGANIZATION.

The local needs of the new, struggling churches developed the organized agencies through which the women of the churches chiefly work today. The stimulus of the New Hampshire "Female Cent Society," begun in a Congregational parsonage in 1804, led to the formation of similar societies throughout the nation. There is a copy at hand of the constitution and treasurer's report of such a society in Cottage Grove, which, so late as 1895, records regular gifts of fifty-two cents a year. If the Minnesota Cent Society may be considered in organization, as it was in spirit, identical with the union of the local Cent Societies, the present Minnesota Women's Home Missionary Union may well claim to be one of the oldest of women's organized societies and date its origin to the early years of last century.

The arrival in Cottage Grove of Rev. E. J. Hart in 1867, and of his wife a year later coming from her New Hampshire home, marks the origin of the Minnesota Women's Home Missionary Union, growing naturally out of such societies as the Cottage Grove Cent Society. Minnesota had but one predecessor in the organization of state societies of this kind.

Fittingly the beginning of the present Minnesota Women's Home Missionary Union was in the State Conference, with which it held its annual meetings until 1910. At the Conference meeting of 1872 "Father Willey," a "warhorse" of the old Maine Anti-slavery Society's brave fight for prohibition,

offered a resolution: That we invite the women in our connection throughout the State to unite in forming a society in co-operation with the Minnesota Home Missionary Society. The resolution passed, placed the woman's society under the Association's care, and they had their place on the Association programs. A cent a week was their fee, and one officer, who kept the accounts and disbursed the funds, was secretary and presiding officer. Sometimes when in the seven years of its existence this universal officer was absent, the President of the General Home Missionary Society, President James W. Strong of Carleton College, took her place. This Minnesota Woman's Cent Society, although the contributions of the first year were one hundred and thirty-nine dollars, failed to grow with the churches. Therefore, at the state association meeting in 1879, it disbanded and the Minnesota Women's Home Missionary Society took its place. The memory of Mrs. Mary E. Hart, the virtual founder of the earlier society, and of her enthusiasm and ability, has not perished from the earth.

The increase of contributions and its rapid progress under the leadership of Mrs. Edwin Sidney Williams justified the existence of the new society; under her enthusiastic care it became a potent force in all Minnesota Congregational churches. During the nine years of her presidential service occurred the adoption in 1885 of the American Missionary Association, the Congregational Church and Parsonage Building Society, and the infant New West Commission.

In 1886 arrangement for a public meeting in connection with the Minnesota Conference gave to men as well as women the opportunity to learn the spirit and the work of the Minnesota Woman's Home Missionary Union, to the advantage of the men and of the women. "Without harm, self-consciousness lost its footing and the presence of the brethren was an inspiration." By the end of Mrs. Williams' presidency a superintendent of children's work had increased the number

of offices, and a life membership list began. In 1889 the Minnesota Woman's Home Missionary Society adopted the apportionment plan, and each auxiliary society had a definite aim for its contributions and activities. Then the Society adopted also the Sunday School and Publishing and the Ministerial Relief Societies, and thus became by name, as by character, the Minnesota Woman's Home Missionary Union. The resumé of the first ten years shows the increase in contributions from \$540.10 in 1880 to \$7,000 in 1890; also a greatly enlarged constituency, a definite plan of work, and a broadened working force. Much of the progress is doubtless due to the zeal, exclusive devotion, and administrative skill of Mrs. E. S. Williams, who inspired the women of the churches in their noble endeavor.

The period of the following president, the beloved and honored Miss Catherine W. Nichols of St. Paul, showed many ups and downs in the progress of the Society. The financial panic of 1893 diminished the contributions. Not even the inspiring labors and brilliant addresses for three years in the churches of the state by the field secretary, Miss Emily Hartwell, and by Miss Cora Nason until her lamented death, could bring them up to the previous seven thousand dollar mark for the appointed objects. The gift of \$1,000 from Plymouth Church, St. Paul, on its union with Park Church, paralleled the special gifts of the Minnesota Woman's Home Missionary Union to Windom Institute, and to the Congregational Home Missionary Society on its seventy-fifth anniversary.

The Society became an incorporated body, qualified to receive trust funds, in 1895, and is now accumulating such funds. The presidents of the Society up to date are seven, from Mrs. E. S. Williams to Mrs. E. A. Tupper, Miss Catherine W. Nichols having had the longest term, seventeen years, and having done marvels in molding and building up the Society.

The year 1905 was marked by the formation of the National Woman's Home Missionary Federation, to enable Minnesota as one of the state unions to unite in preparing study books for the missionary societies of all the denominations. Nine denominations in the thirty-three state unions constitute the Council of Missions, and the Minnesota Woman's Home Missionary Union has in this body its own representative.

The activities of the Minnesota Woman's Home Missionary Union showed in its history large results in 1915. The financial statement at that period showed that during the years about \$160,000 had been contributed and disbursed in money and \$1,600 in the form of boxes to home missionaries. The efficient treasurer who recorded the receipts and disbursements for the longest period, Mrs. M. W. Skinner of Northfield, still enjoys the fruits of her labor in the growth of the Society.

In 1915 seventy-two percent of the receipts were spent in Minnesota. Mrs. E. A. Tupper, former president of the Minnesota Woman's Home Missionary Union, to whose researches much credit is due, in her valuable article read at the 1915 meeting of the State Conference, says:

"Our first work among the colored people was at Moorhead, Mississippi; among the mountain whites at Pleasant Hill, Tennessee; in the territory of New Mexico, among the Spanish speaking people; the Chinese and Japanese on the Pacific Coast; and among the Bohemians in Cleveland, Ohio, that which later developed into the Schaffler School. As time went on we added the work among the Mormons in Utah, among the natives in the island of Porto Rico, and among the Eskimos in Alaska. For the last two years we have taken up pledged work in each of the six societies. In some instances we have our own missionaries, as Rev. T. W. Howard at Birchdale, Minnesota's veteran missionary on the Rainy river; and the Rev. Walter B. Beach at Cedar Spur, one of the younger workers in the same territory. Under the American Missionary Society the Union has paid, for years, the salary of the principal of the Moorhead School. . . . Other objects of our pledged work are schools and churches, starting new Sunday Schools, and helping to care for the aged ministers."

A great change marked the year 1913 when at the meeting of the National Council in Kansas City the new constitution of the Council was adopted, the Commission on Missions created,



and the Woman's Home Missionary Federation was given the same representation as each of the national societies. At this time also the unions which previously had no representation upon the executive committees of the national societies were recognized by the appointment of one woman upon each of the executive committees of the Home Missionary Society, the American Missionary Association, and the Church Building Society. The Minnesota State Conference, acting as a state missionary society, had two years previously voted to have a representative of the Women's Home Missionary Union upon its Board of Directors and elected the president, Mrs. E. A. Tupper, to fill that position, thus benefitting both societies.

By the by-law of the State Conference adopted in October, 1915, it is required that at least three women be upon the Executive Board of the Conference. The Apportionment Plan given to the churches by the National Council was applied in 1916. The state four years later reached its apportionment of \$60,000 as the sum of its contributions. In 1916 also the Minnesota Union united with other State Unions in the undertaking to raise \$125,000 for the Schauffler Missionary Training School, met their pledge of \$1,000, and rejoiced in the beginning of the new Schauffler School building. This school was later in the year transferred to the National Education Society, where it naturally belongs.

Progress is further shown in economy by publishing the year books of the Minnesota Woman's Home Missionary Union and of the Minnesota Branch of the Woman's Board of Missions of the Interior in one cover; also by the removal of the library of both societies into the new rooms occupied by the Minnesota Conference in equipment. Four valued officers, Mrs. George R. Merrill, second vice-president, Miss Cora Nason as field secretary, Mrs. Wisner, one of the Western Association secretaries, leaving a legacy for the Union, and Mrs. F.

T. Dinsmore, corresponding secretary, were this year removed by death. Miss Carrie Pond, children's secretary, and Mrs. C. A. Dayley, were unable to continue in office. The second \$1,000 for the Schaufler School and \$200 for the next year was pledged. The terms of office of Mrs. J. A. A. Burnquist, second vice-president, and Mrs. A. M. Burch, treasurer, and Mrs. E. A. Tupper, having expired by time limitation, Miss Lettie M. Crafts in April, 1916, was elected as president, and Mrs. A. E. Fancher as treasurer.

The year 1917 is memorable as devoted to the Tercentenary program with its five goals, of the study of Pilgrim history, a united evangelistic effort to bring new members into the churches, a campaign for missionaries and their support, the attempt to secure as church benevolences two million dollars for aggressive advance, and an effort to provide for retired ministers. At the 1917 meeting of the Minnesota Woman's Home Missionary Union this program, urgently presented, found enthusiastic approval. An announcement of a gift of fifty dollars from Mrs. Myer in memory of her daughter, Mrs. F. T. Dinsmore, recalled to all the distinguished service of that faithful officer of the Union. A closer union between the general State Conference and the Union by the vote to unite the Union's committee on resolutions with the committee appointed by the Conference, is noteworthy. Now, too, progress manifested itself by the appointment of the first paid secretary of the mission libraries of the Union and the Branch, Mrs. P. A. Bereman of Olivet Church, St. Paul, becoming librarian. The Union elected also a new officer, a home secretary to keep the workers in the front trenches in touch with those on the home base. The Moorhead Industrial School in Mississippi under Miss Bertha Hodges, the Lincoln Memorial School of four hundred and fifty negro boys and girls in Marion, Alabama, under Miss Cluna L. Case, a Minnesota woman, the Lehi School in Utah, under Miss Nympha Whalley, the Rio Grande

Industrial School at Albuquerque, New Mexico, wisely administered by Mrs. Alice C. Deerney, and the Ryder Memorial Hospital in Humacao, Porto Rico, where Dr. M. A. Shurter treats two thousand patients a day, largely concentrate the contributions of the Union at present.

Mrs. Tupper reports that the collective contributions and disbursements of the Minnesota Woman's Home Missionary Union during the years of its organization, up to 1915, are about \$160,000, not reckoning in this sum the cost of the boxes sent to missionaries. The sum total of receipts in the last four years on the same basis is represented as \$38,181.66. The sum, therefore, received and disbursed by the Minnesota Woman's Home Missionary Union is \$198,181.66. Counting the value of boxes sent, the amount would reach much more than \$200,000. The value of the energetic efforts of the workers, who gave themselves with their gifts, cannot be recorded in dollars and cents. The spiritual energy aroused and expended, the self-denial and sacrifice, the uplift of the churches at home by the attempt to carry out the plans of each for the redemption of the world, and the effect upon those pupils and churches aided, is beyond computation in worldly reckoning.

#### THE MINNESOTA BRANCH OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

The other great instrumentality through which the Congregational women of Minnesota carried on its woman's work for women is the Minnesota Branch of the Woman's Board of Missions of the Interior, familiarly known as the W. B. M. I., formed in 1868 to promote Congregational woman's work in foreign lands. The women of the churches had since 1810, up to this time, contributed to the American Board of Commissioners for Foreign Missions. Soon after began the organization of local societies of women to pro-

mote foreign missions. In Minnesota, Clearwater organized in January, 1870; through the influence of Mr. and Mrs. Stearns, a missionary society with Mrs. M. M. Walker, Mrs. Gibbs, and Mrs. Dada, as first active members. The women of Plymouth Church, Minneapolis, followed with Mrs. Henry Plant, later the well-beloved secretary of the Minnesota Branch of the W. B. M. I., as secretary. Austin, Faribault, Duluth, and Glyndon, increased the number of these organizations to twenty-one contributing societies in 1877. These societies had no formal bond between them other than in 1873 the W. B. M. I. had appointed, as according to its custom, "a wise and skillful woman," Mrs. J. B. Hanson of Minneapolis, as Minnesota secretary, who kept up the connection with the W. B. M. I. of the local societies.

The women of the Winona church have the honor of adopting in 1871 for their own the first foreign missionary appointed by Minnesota, Miss Cyrene O. Van Duzee, who had been since 1868 in the mission school and evangelistic work at Erzroom, Turkey. The letters and reports of Miss Van Duzee, "of the gladdening merry face," and her efforts to "transform the harem into a home," and "to help those Armenian Christians who know no Christ," stirred the Winona church for six years. Her thrilling addresses on her vacation increased the interest. The suspension of the Erzroom school, and later her transfer to the Nebraska Board, lost her to Minnesota but she is ever a blessed memory. A statement in the W. B. M. I. report that the auxiliary at Winona gave more largely to the W. B. M. I. than any other society of the state, is significant.

Martha J. Lindley was a connecting link between the Women's auxiliaries of St. Paul Plymouth, Minneapolis Plymouth, and Austin churches, as they united in 1875 in the support of Miss Lindley in South Africa. In her father's home in Inanda she served the mission with enthusiasm, but

in 1876 withdrew to join the Scotch mission. These auxiliaries then joined in the support of Miss Martha J. Barrows, who went back in 1876 to Kobe, Japan. The auxiliaries of Minnesota still lacked, however, the desirable union of the local societies with a central board, the definite work for which they should be held responsible by the central board, and more direct and close connection with their own missionaries. Realizing these needs, the members of the auxiliaries were ready to form a State Branch. Minnesota had made contributions to the Indian missions of this period in sending Miss Lizzie Bishop of Northfield, Minnesota, to work among them. After a brief period of effective service, she died in the year 1875, and Miss Emma Whipple took her place at Fort Sully.

Two events added to the progress of the Minnesota women in this decade. The Presbyterian and the Congregational Woman's Boards of Missions, which had hitherto worked together, now, with many doubts, separated by mutual agreement in the year 1876. A Presbyterian member reports: "The rupture was insisted upon by the ministers who knew best, as usual. More good has been accomplished by the two Boards than could have been accomplished by one alone." The ministers had feared lest woman should go beyond her proper sphere! One prominent divine said, "I will watch those women, and if they go too far, I shall put my hand upon them." But in less than a year he was converted to women's work for women. The rupture strengthened the inclination to form Congregational state branches. This year, too, contributions from the Minnesota societies to the W. B. M. I. for the first time exceeded \$1,000. The Carleton College auxiliary was organized in 1876, with thirty-eight members under the presidency of Miss Emily Brown, afterward Minnesota's missionary in Kobe, Japan. The W. B. M. I. report remarks, "It is hoped that at some future day a missionary may come from that Carleton College society!"

The Minnesota Congregational women took an important step at the Annual Meeting of the State Association of Congregational Churches at Faribault in 1877. There on October twelfth, Mrs. J. B. Hanson, the State Secretary appointed by the W. B. M. I., called a special meeting of the women delegates from the Congregational churches of the state. Fourteen women who represented their churches, Mrs. O. Haskell, Afton, Mrs. E. M. Morse, Austin, Mrs. Robert Watson, Cottage Grove, Mrs. C. Harrison, Douglas, Mrs. George Skinner, Faribault, Mrs. H. E. Fuller, Hamilton, Mrs. S. H. Salls, Mankato, Mrs. L. W. Walcott, Marine Mills, Mrs. C. W. Merrill, Spring Valley, Mrs. M. A. Whipple, Waseca, Mrs. J. A. Barnes, Zumbrota, Mrs. E. M. Williams, First Church, Minneapolis, Mrs. L. H. Cobb, Minneapolis Plymouth, and Mrs. George A. Hood, Pilgrim Church, Minneapolis, responded to Mrs. Harrison's call for a meeting of these delegates. She stated the object of the meeting, to form a Minnesota Branch of the W. B. M. I. All assented. Secretary Humphrey added his influence. The organization of the Minnesota Branch was effected, with Mrs. E. M. Morse of Austin as president, Mrs. J. B. Hanson of Minneapolis as secretary, and Mrs. James W. Strong of Northfield as treasurer. Through her accounting hands \$816.08 passed into the treasury of the Woman's Board of Missions that year. For each of the five Conferences they elected a director, to act also as a vice president of the State Branch. Mrs. M. T. Newton of St. Paul, Mrs. J. L. Noyes of Faribault, each of whom served four years; Mrs. C. A. Conant of Duluth, and Mrs. Z. L. Fonda of Morris, who each served three years; and Mrs. Jared Briggs of Rochester, who served two years, thus became vice presidents of the Branch and each a director of her Conference. The results of the meeting and the goodly company of officers filled all hearts with confidence and hope, although at the time not

one-fifth of the Congregational churches in the state were self-supporting.

Reaction was inevitable. At the first annual meeting, at Mankato, only Mrs. Morse and Mrs. Hanson as officers were present. Yet progress was evident in the increased number of auxiliaries, the formation of children's bands, and especially the formation of the large auxiliary at Carleton College. In the second annual meeting, held at the First Congregational Church of Minneapolis, the young society reluctantly accepted the resignation of the president, Mrs. Morse, on account of ill health, and of the secretary, Mrs. Benson. The problems of the new Branch had pressed heavily upon Mrs. Morse for the two years. The immensity of the state, the difficulties of travel, the financial weakness of the churches, were, even with the co-operation of Mrs. Wheeler, the earnest missionary, perplexing hindrances. To Mrs. Morse's wise leadership, her devotion and spirituality, her training, culture and experience, is due the success of the two years of her presidency. She had been trained, as a Maine girl of more education than the ordinary girl, and later as the head of an institution for young ladies, to believe it unfitting that women should speak in religious meetings when men were present. To this conviction she was ever faithful.

Secretary S. J. Humphrey has related with glee his experience of her faithfulness to that conviction. Eager, for professional reasons, to hear a certain missionary speak at one of the women's meetings, he went to the appointed church, and, half hidden in a back seat, waited for the opening of the meeting. All were gathered. Mrs. Morse stood in dignity on the platform, silent. Then he heard her quiet voice announcing, "The meeting will begin when the gentlemen withdraw." Dr. Humphrey sank lower in his seat. A long pause followed. Then again came the firmer but quiet utterance, "When the gentlemen withdraw the meeting will be opened." Another

solemn pause followed. Then he heard with conviction in every calm word, as she said, "The meeting will not begin till the gentleman withdraws." Disappointed he lingered on the entrance steps. Soon he heard rapid footsteps; an excited woman came out of the church and exclaimed, "Oh, Dr. Humphrey, I'm so glad you haven't gone; there's a dog in the house. Do come and take him out for us!" But he was not invited to remain to hear the missionary speaker.

Mrs. Morse's faithfulness to her principles, and her noble personality, made her a model home missionary's wife to her husband, Alfred Morse, in various states and in Austin, Minnesota, till his death in 1894. She was "helpful, if not instrumental, in every forward movement of the city of Austin from her arrival in the sixties until illness compelled inactivity. In the Missionary Society, in Sunday School, she showed a devotion which counted neither time nor effort." Of her effective work for the first Woman's Club of the state and for the Austin Library, more must be said later. Her affection for her church and its welfare survived every other emotion until her death in 1907.

It was mainly through Mrs. Morse's inspiring personality that the two years of her service as president showed advance in the number of children's and young people's societies, the stimulating exchange of missionary letters, interest in the addresses of returned missionaries, and the steady maintenance of the local meetings. To her spirit, too, is doubtless due the share of the Austin church with the Plymouth churches of St. Paul and Minneapolis in the support of Miss Lindley in Africa. A tribute of administration honor and gratitude to the life and achievement of the first President will never be lacking in any record, however brief, of the Minnesota Branch of the W. B. M. I.

Mrs. Henry Plant of Minneapolis became Mrs. Hanson's successor in the secretaryship. The writer, then known as the



Lady Principal of Carleton College, with reluctance in view of crowding duties, became president. She recognized the general prejudice against any public speaking by women; saw nothing unusual in the announcement by a prominent minister of a woman's meeting in connection with the American Board, with the remark that he "hoped no women from his church might so step outside their legitimate sphere as to attend;" found it natural that men coming to address a woman's meeting should not enter until called to the platform; and was not entirely unsympathetic in reading a timely discussion in the New York Independent concerning the propriety of a woman's lifting her hand in a general church meeting to express a vote. But training in the co-educational Lawrence College had somewhat checked the impulse, strong when she had been called upon to speak in college prayer meetings, to utter first Paul's injunction to the Corinthians, "Let your women keep silence in your churches." The co-education had in eight years there, as student and teacher, compelled Christian leadership, as it had at Carleton for four years, and she took up the burden hopefully. In the first year, alas, there was only one new auxiliary, that of Glyndon; but the new society was a live one and soon gave *per capita* more than any church on the list.

The new secretary, Mrs. Plant, proved a power in her efforts to arouse interest, despite the fact that eighty Congregational churches of the state had no missionary societies. But there was explanation in the fact that the average number of women in these unorganized churches was but eleven. At each of five Conference meetings the Branch women had held "a woman's missionary hour" by themselves. This year, it is reported, "the gentlemen of the Central Conference took such an interest in the women's meeting that they asked to have it considered as a part of the Conference, and that the gentlemen might be allowed to attend. In the Western Conference the gentlemen did attend, taking the back seats!" There was

hope, too, in the contributions of this year, as they exceeded by \$891 those of the preceding year.

The interest increased through the letters of Miss Martha J. Barrows, who wrote enthusiastically of her work in Japan. Going out in 1876, she became the first missionary of the Minnesota Branch on its organization in 1877, through the support of the three auxiliaries. After the first few years of teaching in Kobe College, Japan, she began her training school for Japanese wives of native preachers, or for other promising women. The secretary of the W. B. M. I. calls this school the most valued means of reaching the Japanese women. "Her Bible women, carefully selected, are trained for three years and then go out as assistants to pastors, or as Bible women, even to distant villages. They visit the sick, teach in the homes, hold prayer meetings with the women, play the organ,—are indeed the first seed-sowers in many a sequestered corner of the field." Such good work Miss Barrows has now been doing for these many years, and, recalled again and again, is doing it still. She writes of her approaching vacation in 1921; and, so near eighty are her years, she wishes but hesitates to take up, after that, the dear work and associations. Japanese women can never lose the spiritual life she has stirred in them. Minnesota women may rejoice that through their instrumentality she has become such a power and still reveals by the calmness and sweetness of her face the secret of beauty.

#### DECADE OF 1880-1890.

This decade was signaled by the number of missionaries sent out, adopted and supported by the Branch in their foreign fields. During this decade were added to the list, in 1881, Miss Lillie S. Cathcart for Kusai, Micronesia; in 1882, Emily M. Brown to Kobe, Japan; in 1886, Miss Dewey to Turkey; and Miss Mathilda H. Meyer in 1887 to Sendai, Japan. In

1882, Mrs. Bertha D. Stover was sent to Bailundu, South Africa, but was afterward transferred to the American Board of Commissioners for Foreign Missions.

The outgoing of Mathilda H. Meyer of Ripon, Wisconsin, to Sendai, Japan, in 1887, marks a new era in Japanese education, in that a woman was invited by native officials to go to teach their boys. The W. B. M. I. rejoiced that they could send one of such strong and winsome presence and linguistic skill. The adoption of Miss Meyer by the Minnesota Branch arose from a significant incident. At a Minneapolis breakfast party, the hostess spoke to her guests of the Japanese people and their ready acceptance of Christianity. A young man caught the enthusiasm of the hostess and then and there decided to become a foreign missionary, and the announcement of his decision led an elderly gentleman, hitherto indifferent to missions, to assume half the salary of a new mission to Japan, and to provide for the continuation of such payment in his will. The hostess assumed the other half of the salary, and Miss Meyer went as the chosen missionary and was by adoption on the Minnesota list. For nine years she diligently taught boys in their schools, teaching the Bible and Pilgrim's Progress; and also inspected officially the Kobe schools. Her marriage then to Rev. J. K. Greene kept her in other missionary service, as later she joined Mr. Greene in his work in Constantinople.

The W. B. M. I. relinquished in 1883 to the American Missionary Association the work among the Indians, and thus released their four missionaries there, Miss Cathcart among them. In North Carolina missionary work she still serves well.

Thus far a steady increase in contributions had won from the Chicago office this commendation in 1882: "Minnesota adds so many hundreds every year to her contributions it is hard to keep pace with her. Minnesota and Missouri are the only states that raised the full amount of apportionments

asked of them." These Minnesota contributions had not only covered the support of the adopted missionaries, but had been used also to support pupils in Samakov, Harpoot, and Hadjin in Turkey, to build the wall around Hadjin Home, and had paid a share in Marash College, and the expenses of our first out-going missionaries of the decade.

Many grievous losses had come in the retirement of officers from ill-health or removal, including Mrs. J. W. Strong, who for the first six years had been treasurer, had raised and disbursed all the funds, and welcomed the contributions increasing from \$816.08 to \$2,772.57 for the year 1882. Mrs. E. M. Williams, then and ever generous in gifts of time, labor, and financial support, assumed the office of treasurer. Mrs. I. W. Burch, of Owatonna, became secretary of exchange literature, and thus she began that fruitful service which year by year educated and inspired the societies until her death. Her legacy still speaks of her enthusiastic zeal. Mrs. W. M. Jenkins, elected at this time, long evidenced her power by the advances of work among the children.

The tenth annual meeting of the Branch in 1888 testified that in the ten years missionary interest among the women had greatly increased. Gifts were more regular and larger, and more money was consecrated to the great work; \$4,000 had been given for the year, \$24,000 for the decade. A hundred and fifteen auxiliaries contributed; six missionaries had been supported.

#### THE SECOND DECADE.

This decade saw a strengthening of the organization; a special officer forwarded the work among the children and among the young women of the churches. New Conference officers replaced many whose faithful services are yet forgotten; Mrs. J. B. Fairbank, director of the Western and later of the Minnesota Valley Conference, and Mrs. Rowell of

the Northern Pacific Conference. Mrs. Henry Plant, having resigned from ill health, and Mrs. E. M. Williams by removal, both greatly missed, were replaced by Mrs. C. F. Sawyer of Minneapolis as secretary, and Mrs. E. A. Wheaton of Minneapolis as treasurer. Mrs. A. H. Pearson took up the care of Mission Bands; and Miss Etta Chadbourne, of Sunday School missionary efforts. In 1888 the Branch was stirred by the enthusiasm of Plymouth Church of Minneapolis in sending out Miss Anstice Abbott, of missionary parentage, to her native home in Bombay, and her adoption by the Branch, to go from the public schools of Minneapolis for her illustrious career in schools for one hundred and fifty Indian boys and girls. A year later two more young women became missionaries by adoption of the Branch, sent out from the First Church of Minneapolis, Miss Kirtland and Miss Ohmstead. It was in 1890 that the important change of the time and place of the annual meeting of the Branch was made; too crowded and incomplete sessions had compelled a vote for a three days' session to be held in each April, separated from the State Conference gathering. At this meeting, too, Mrs. Gale of Fari-bault, after nine years of service, and Mrs. Wheaton as treasurer, retired.

The wisdom of the separate meeting was shown by the increase in numbers, in enthusiasm, in thoroughness, and in the benefits of three days of careful consideration of practical problems. Fraternal greetings from six different denominations made real the kinship in Christ. "The young ladies' hour," when Miss Gage answered the question, "How ought a young woman to show gratitude for Christianity?" and four young women rose in the silence to indicate their desire to be sent to the foreign field, was a memorable session. Their desire and that of like minded young women was gratified.

Between 1888 and 1898, Mrs. D. Etta Hewitt, afterward Mrs. Thompson, the Misses Nina C. Stewart, Frances C.

Gage, Martha King, Mary Moulton, Cora A. Nason, and Emily S. Hartwell, all but the first and last being students of Carleton College, were sent out, adopted, and supported by the Minnesota Branch, provided also with teachers, health fund, and vacation periods. Miss Hartwell had served valiantly and successfully for the Minnesota Branch and for the Woman's Home Missionary Union since 1893, and in the three years had greatly quickened missionary interest all over the state.

A year of doubt as to the possibility of assuming the two additional salaries of Miss Moulton and Miss Nason was ended, however, by the adoption of Miss Moulton by the Christian Endeavorers of the Congregational churches; and the extra gifts of those in Minnesota especially interested in Miss Nason, and also gifts from the West Superior church of Wisconsin, made their adoption by the state churches a joyous certainty.

The Branch came to its twentieth year with an official force of forty officers and directors. The growth had been with a few exceptions steady. Minnesota stood sixth among the fifteen states of the Interior, and counted sixteen names of missionaries on our Honor Roll, although the death of Miss Martha King in Marsovan, in the last year of the decade, broke the line and was keenly felt by all.

The women of the Congregational churches of Minnesota had been a molding influence in Japan, Micronesia, Turkey, Africa, and China, and today the influence is still manifest. Mrs. Katherine Norris, to whom much credit for information is due, has recorded, "In our twenty years we have been served by two presidents, four vice-presidents, four treasurers, two auditors, two secretaries of the bureau of exchange, four secretaries for young ladies' work, four for children's work, and forty-six vice-presidents and directors of Conferences. The longest term of office is eighteen years."

“The contributions from all sources of the twenty years ending April, 1897, reported by the faithful secretary, Mrs. J. F. Jackson, are \$5,219.55, disbursed for the salaries of eleven missionaries, Bible women, life memberships, and the expenses of the Branch, largely for printing and postage.”

The survey of the remaining years of the Branch may not be so fully given. The continuity of the service of officers had given steadiness and stability, and had gained the confidence of the churches. Each death or retirement was a loss of one known by years of association. Such was the retirement of Mrs. J. F. Jackson, after seven years of service, of Mrs. J. M. Anderson, of Mrs. Derome as field secretary, of Miss Bertha Lincoln, going as teacher to the Philippines, Mrs. S. W. Dickinson, fruitful for many years as secretary, and Mrs. H. A. Scriver as treasurer. Each and all had given incalculable labor in their offices. The death of Mrs. Abbie Wood, who was ever a wise councilor and inspiration to others, left a long-felt grief. The Branch went bravely on under new leaders. In 1902 the Branch celebrated its twenty-fifth birthday by accepting the increased apportionment of the Central Board, for the year \$7,000, and rejoiced in the two hundred and six state auxiliaries enrolled.

### THE THIRD DECADE.

The first missionary of the third decade was Miss Sophie S. Holt of Duluth, sent in 1901. After four years of vigorous service, ill health compelled Miss Holt's retirement, and she returned to act as field secretary of the Branch. Large audiences were thrilled by her recital of conditions among “the Armenian Christians who know no Christ.” The labor of Minnesota missionaries on the foreign field grew better and stronger. Miss Abbott's Bombay school won the first certificate and a silver medal. Miss Millard's school for blind children, the first in India, increased to fifty children happy in learning the trades

which would keep them from beggary, and the books published for the blind gave her new power. "Every missionary was of good report." In 1904 came Miss Olive Vaughan's departure for Hadjin, Turkey, and its dangers, since proved so great in the solitary years there during the war.

These years of women's work for women in foreign heathenism had kept pace with the increasing material and spiritual life of Minnesota Congregational churches. "The contributions of the women for this work constituted a large part of the benevolence of the churches for missions." The secretary, Mrs. Dickinson, voiced the general thought as she wrote, "We pray for the same faith, sacrifice, and zeal at home, as is shown by the workers on the foreign field."

A leaflet written by Mrs. Rose Dunlap reports that as usual the largest part of the contributions went for the bare living expenses of our fifteen missionaries, the support of one hundred and eight Bible women, and two hundred and sixty native teachers, the support of three colleges, and twenty-four boarding schools beside many day schools, kindergartens, training classes for women, medical work, and the constant daily expenses of the regular work of the missions. New buildings and repairs and improvements require extra gifts.

Only one hundred and fifty-eight out of the two hundred eighteen Congregational churches of the State had auxiliaries for foreign missionary interests. The greatest hope for progress is always in the training of the children of the church, and they had been ably cared for by Mrs. W. W. Morse. Her resignation in the following year was lamented not only by the children but by all sharers in Branch efforts.

#### THE FOURTH DECADE.

The changes in the missionary list were many in 1908. Three new missionaries were sent out to Turkey and adopted by the Branch, Miss Eunice M. Atkins to Erzroom, Miss Sarah



Louise Peck to Adana, and Miss Kate E. Ainslie, who was to be supported by the Y. P. S. C. E. of the state, to Marash. Miss Barrows, after her beautiful, fruitful years in Kobe, Japan, had come to her Iowa home, supposing her life work in Japan done. In her absence from Kobe the Branch adopted in her place Miss Anna H. Pettee, born in Japan and knowing the language. Her marriage in 1909 permitted Miss Barrows, at the mission's request, to return to the evangelistic school.

The full amount apportioned, \$7,000, was not raised in the first years. In 1900 the contributions had amounted to \$5,254.75, one-third of the entire amount being given by three churches, of Winona, Northfield, and Plymouth in Minneapolis. The average for the state was a half dollar per woman member. The hoped-for amount was realized only in 1909, when the receipts from all sources were \$7,289.30.

The missionary list of the fourth decade was lengthened by the outgoing in 1909 of three new missionaries to Turkey, Miss Olive Vaughan to Hadjin, Miss Sarah Louise Peck to Adana, and Miss Kate E. Ainslie to Marash; and in 1912 Miss Susan Helen Connelly went to Taiku, China, as Minnesota's first missionary nurse. Miss Moulton's marriage to Rev. Henry Fairbank, a fellow missionary to Ahmednager, India, transferred her to the care of the A. B. C. F. M. Ill health soon compelled Miss Peck and Miss Holt to return to their native land, where, however, they afterward gave valuable service to missionary causes. On the transfer of Miss Connelly, after three years at Taiku, to a Pekin college, the gifts of two generous members of the Winona church sent to Taiku Miss Alma M. Atzel, whose skill and helpfulness as a nurse have aroused the admiration of her fellow workers. Three other missionaries strengthened the forces at home and abroad by taking up work in Shansi, China, in 1915: Misses Josie Horn, M. Elizabeth Waddell, and Alzina Munger. All but Miss Horn, who is supported by the Wisconsin Branch, are

adopted daughters of the Minnesota Branch. Miss Ruth Tolman followed these Shansi workers the next year and won the enthusiastic regard of her co-laborers there. Her subsequent marriage, removal and recent death have given poignant pain to all who knew her.

The Carleton Mission in Shansi, China, received another gifted and trained young woman from Minnesota, as Dr. Clara A. Nutting, a skilled physician of charming personality, joined in 1917 the forces there. Miss Vera Holmes followed Dr. Nutting as another Minnesota missionary in 1918. Miss Gertrude Marsh in 1919 was adopted as the Branch's representative at Hermosilla, Mexico. Thus the missionaries of the Branch, supported by the Congregational women of Minnesota on the foreign field, or having vacations, are Misses Barrows, Millard, Hartwell, Vaughan, Ainslie, Waddell, Munger, Nutting, Holmes, and Marsh. Four others belong to the lengthening list: Miss Laura Cross has doubtless joined her brother ere this; Miss Lillian Brauer, Miss Myrtle Nolan, and Miss Pauline Rehder, have been commissioned, and will in a few weeks reach Constantinople for their first year of language study. During these years of the adoption of these recent missionaries many changes were occurring in the home forces of the Branch. In 1914 the second president, and except for Mrs. Morse's two years the only one, resigned her office with deep gratitude for the harmony always prevalent, for the loving kindness and co-operation of the workers, for the stimulating effects of close association with the noblest of women at home and in the foreign fields in trying to carry out God's great plan.

Mrs. Lowell E. Jepson, intimately acquainted with the work since her graduation from Carleton in 1888, long and able officer of the Branch, admirably fitted in every way for the office, became president. Under her care the Branch has prospered in all its undertakings; to her is due the successful is-

sue of the attempt to secure, as an extra gift for the jubilee fund of the W. B. M. I., \$15,000, all of the gifts except six being given by Minnesota women. Plymouth Church, Minneapolis, contributed in small sums from many donors a fifth of the amount. Mrs. F. E. Bigelow as corresponding secretary, Mrs. E. R. Williams, now as for many years an able treasurer, and twenty-four other officers, give promise of the future success of the Minnesota Branch.

The Branch has increased its auxiliaries from the twenty-one at its organization to two hundred and twenty-nine, including the young people's and the children's societies. The finances have grown from \$816.08 of its first years to the \$12,878.38 of 1919. In these days of large finance the sum total of the year's work seems small, as does also the aggregate contribution during the forty-two years of the organization, \$162,688.21. In the work involved, in spiritual significance, in growing international interest, in accumulating sympathy with God's great plan that the Gospel be preached to every creature, they loom large.

The strengthening co-operation of the Minnesota Branch of the W. B. M. I. and the Minnesota Woman's Home Missionary Union has been helpful in many practical ways. The monthly meetings of the two organizations at one place at differing hours give opportunity for social and official intercourse. The present plan of holding the annual meetings in conjunction has also some advantages. A large future is before both organizations. The denomination as a whole has large ground of appreciation of the women's societies in Congregational churches.

#### EDUCATIONAL SERVICE.

Congregational women of Minnesota have had their due part also in the educational progress of Minnesota. The outstanding example among these women is Miss Maria Sanford

whose recent death is a state-wide sorrow. Coming in the prime of her maturity in 1880 to the University of Minnesota as professor of rhetoric and elocution, after her graduation at the Connecticut Normal School of New Britain, and nine years as professor of history in Swarthmore College, Pennsylvania, she brought rare intellectual power, skill and experience to her task. Her magnetic personality and resonant voice and sympathetic womanly understanding gave a new atmosphere to the University, and especially to the young women there, and distinction to her nearly thirty years of University teaching. Her interest in individual students, her all abounding helpfulness, endeared her to thousands of students. Her lectures throughout the state on art and literature, her co-operation in every good work, her fearless advocacy of unpopular causes, are noteworthy. As a member of the Como Avenue Church of Minneapolis, she, by her ethical standards, her ever ready sympathy with all the efforts of her pastor or fellow members, had a large place in church life. Her best memorial will be the noble lives of those whom she has stimulated and helped.

The educational contribution of Carleton College is also noteworthy in any relation of women's work in the state. The Congregational women of Minnesota have ever been supporters of the College in gifts of money and of less material aids. In the life of the College their contributions have amounted, as nearly as may be computed, for endowment and equipment, without reckoning gifts less than one thousand dollars, to \$374,416.52 from fifty-eight women. The smaller contributions and the greater gifts of sympathy and co-operation of countless Minnesota women with their sons and daughters are incalculable.

When in 1874 the writer came from the Wisconsin college which eight happy years, broken only by summer village teaching in vacation, as student and Dean of Women made dear, it was the Congregational element in Carleton College which drew

her to become their "Preceptress" and teacher of modern languages. She found the equipment relatively as inadequate as had been the log school house in which sixteen years before she had attempted to teach her first school. Then the log school house, with a rough board around the walls and a continuous bench before it as substitute for desks, a puncheon floor, the seventy-two pupils in space for twenty-five, school books as varied as the States from which they, too, had emigrated, and the inexperience of the girl teacher, had not utterly prevented enthusiasm, earnest spirit, and some real progress in education. Thus, at the embryo college, neither the old wooden hotel, a fire trap with twenty-five wood-burning stoves, its remodeled bar room transformed into a chapel, its basement into a dining room reached by break-neck stairs, the walls of her scantily furnished room still showing marks of the blackboard used when a class room, nor the entire absence of much equipment deemed absolutely necessary, could destroy hope and courage. The one stone college building on the campus for class rooms and chapel redeemed the situation. But, there was only one girl in the college department! The writer recalls the hesitation with which, at the Commencement dinner of 1880, after many had pleaded for material aid for the College, she made her plea for girls from the Congregational families of Minnesota. Of the fifty-two college students of that best year only twelve had been girls. In spite of the plea and the attractive new Gridley Hall, it was fifteen years after that before the number of girls in the College equaled that of the boys.

The erection of Gridley Hall, in 1883, whose rooms were each furnished by the Minnesota churches, was an enticing attraction to girls and their mothers. But the growth of the College was certain even when housed in Old Ladies' Hall. There was President Strong, verifying his name by his character and achievements, Professor Payne, to thrill his classes

in mathematics and start the refrain, "He never knew Pleasure who never knew Payne;" then came Professor John Bates Clark, from Heidelberg University, to win as much admiration as later at Columbia College; then too came Professor Huntington, scholar, poet, humorist, and saint; then came from Oberlin Miss Alice Armsby, afterwards Mrs. A. H. Pearson, to make Latin a new delight and to be for nine years a personal power in the College. The first decade of the College testified, as did the rural school, that the spirit of teachers, parents, students, and donors, is the true foundation upon which all is built. The first head of the woman's department gave thirty-four years of college service, with two years and five summers in European study and travel, under varying titles from "Preceptress" to "Dean of Women," but ever with the same duties, and as professor of equally varying branches. They have left one woman glad and grateful to the Minnesota women who have helped to found and sustain Carleton College, and made it possible for her to give her small contribution to women's work in Minnesota.

Congregational women have done good educational service as county superintendents in the state. Mrs. Annie Shelland Williams was county superintendent of Koochiching county from 1907 to 1916, doing an exceptional work in that undeveloped region. She was assistant rural school inspector for the state from January, 1916, until July 15th, 1920, when she resigned to marry Mr. C. E. Williams. Miss Margaret Bieri of Faribault county, Mrs. Minerva Barker Hixson of Isanti county, and Miss Lue A. Olds of Yellow Medicine county, as county superintendents well deserve to be remembered for what they have done. Miss Bieri has now, after a summer at Columbia University, become director of the State Normal School at Moorhead. Mrs. Defrasse Swan, of New York and Oswego Normal School, for forty years did distinguished service to the limit of her strength as teacher and supervisor in

the Mankato Normal School. She later became the wife of Mr. W. W. P. McConnell and lived in Phoenix, Oregon, until her death in June, 1919. Miss Wiegley of the University Farm School also has done brilliant work. Mrs. R. D. Musser of Little Falls has taken up educational work as a member, by Governor Burnquist's appointment, of the new State Board of Education created by the Minnesota Legislature at its 1919 session. As superintendents of schools, heads of private schools, and high school teachers, the gifts of Congregational women to education are invaluable. Miss Gratia Countryman, as a member of the State Educational Board and city librarian of Minneapolis, is well known and honored.

One of the important educational forces in Minnesota is the State Federation of Women's Clubs. The Federation began with the local clubs. The first Woman's Club of this kind in the state, claimed as the second in the United States, was the Floral Club of Austin, formed in March, 1869, by Mrs. E. M. Morse, who later became the first president of the Minnesota Branch of the W. B. M. I. One of her contemporaries writes that at this time in Austin there was a "Mite Society of the churches, with a fee of five cents, and a small religious Congregational body of which the Rev. Alfred Morse was pastor. Many of our resident ladies of an intellectual turn of mind felt the absence of any social uplift. Mrs. Morse in her gracious and unobtrusive way invited them to meet at the home of Mrs. Judge Allen, a small log house but the home of culture and refinement." There the Austin Floral Club and Library Association came into being, with Mrs. Morse as president. "To develop taste and skill in floriculture, and to collect a nucleus of a ladies' circulating library," were the avowed objects. Mrs. Morse served faithfully as librarian for thirty-two years. Her taste and delicate sense of beauty has stamped the city of Austin. Mrs. Morse's successor as president of the Minnesota Branch of the W. B. M. I. was,

without her knowledge or consent, chosen as president of the Minnesota Federation of Women's Clubs in 1895, and for four and a half years had the honor of initiating its public welfare work. Out of those four years, through able and willing workers, has grown the widespread educational work of the women's clubs of the state.

From those first efforts for village and city improvements, the State Library Commission and its travelling libraries going to the most sequestered hamlet or home of the state, the State Art Commission to further the fine and the industrial arts, the attempt to secure more and better moral instruction in the schools, grew,—all the great movements of women's work for betterment in the state. Besides the first president, three others of the ten presidents of the Federation, and one honorary president, have been Congregationalists.

One of these serving a double term, as only two others have done, affords such an example of the possibilities in welfare work that special recognition is due. Mrs. C. G. Higbee was an active member of nearly every society for social betterment in St. Paul, and used their resources to the utmost. In addition she for years mothered the women of Bethel Mission, and every week met with them as they gathered to repair old clothes and buy them, while she or some one whom she had secured spoke to them on live subjects as she shared the social cup of tea with them, at this their only bit of social life. Today she is revered as a saint by hundreds of these women. For years her beautiful home was the social center every week for the young people of Plymouth Church, to whom she gave years of social helpfulness. The enthusiastic young men of the church had a standing invitation to bring to her home on Sunday evenings any lonely young man who desired her hearth fire, her sympathy, or companionship. A number of keys to her home passed from hand to hand among the homeless girls of St. Paul, that at any hour they might find refuge in her



home. It was Mrs. Higbee who secured the women police of the city, that girls might have a protection; to her at first they came daily for advice and suggestion. Her earnest appeals to legislators rescued the girls of the Reform School from an unsuitable situation, and secured for them the model Home School at Shakopee and its noble head. To her co-operation and love of art is largely due the State Art Commission, which, hampered though it is, has yet distinguished Minnesota. For the salvation of tempted women in a woman's reformatory she gave her life. Through all the burdening efforts of her philanthropic work, she gave to her husband and four adopted children rare care and devotion. Her memory will always be fragrant.

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The helpfulness of pioneer Minnesota women cannot be overestimated, coming as wives of home missionaries or of farmer settlers, and with them being founders of the first Sunday Schools and churches. Many Christian workers here, as throughout all the country, received the determining purpose of their life, to aid in upbuilding "the Kingdom of God and His righteousness," from their parents' earliest teaching, example, and prayers. Beside his mother's knee, in New Hampshire, the editor of this Tercentenary History learned the alphabet, to spell and read, in the New England Primer and in the Bible. It was the custom there, and among many settlers from the eastern states in Minnesota Territory, that children should read the Bible through in course. Five chapters each Sunday, and three each week day, completed the perusal in a year. Yet better we memorized the Ten Commandments, the Sermon on the Mount, numerous Psalms, and choice hymns or other short poems. On Sabbath evenings at home, all the family used to recite or sing these treasures of memory, which ever since have grown to be more prized and loved.                   W. U.

CHAPTER V.  
THE GROWTH OF SUNDAY SCHOOLS.  
BY RUTH THOMPSON.

Of the different forces which have encouraged the healthy, vigorous growth of Congregational Sunday Schools in Minnesota, one life-giving source of strength has been active since their beginning, the unselfish, heroic missionary spirit. Eighty-seven years ago the first Protestant missionary within the area of Minnesota, Rev. William T. Boutwell, began his ministry to the Chippewa Indians. In the following year, 1834, a rude log cabin was erected on the eastern margin of Lake Calhoun by two brothers, Samuel and Gideon Pond, "God-moved" laymen from Connecticut, "without credentials from any synod or conference." In this first mission station to the Sioux Indians, the Pilgrim spirit exploring a "Congregational way" into this new country found hospitable shelter. A log school house built the next year on the northwestern shore of Lake Harriet by Rev. Jedediah D. Stevens, Presbyterian minister and American Board missionary, also afforded fostering protection to this Congregational visitor. Dr. Thomas S. Williamson and his sister, Miss Jane, Rev. Stephen R. Riggs, and other American Board missionaries, although Presbyterian by denomination, continued to care for this Pilgrim spirit until with the arrival of two Congregational missionaries in 1850, Rev. Richard Hall and Rev. Charles Seccombe, the opportunity came for the organization of Congregational Sunday Schools in this "New England of the West."

The first Congregational Sunday School in Minnesota Territory was, probably, the school in St. Anthony which became a part of First Church when it was organized in 1851. No written records of this school can be found previous to 1874.

but two years later Mrs. William H. Best wrote an account of its early history, for which she "had trusted to the memories of the early settlers of St. Anthony who had been members of the school." According to this account, "there was in existence prior to 1850 a Sabbath School, it is thought under the guidance of Prof. Merrill and Hon. J. W. North, held in the old school house. After Rev. Charles Seccombe's first sermon to the people of St. Anthony, Mr. North came forward and cordially shaking hands said, 'We have a Sabbath School over here, and we would like you to preach to us on the subject.' The request was complied with, and the second or third sermon was upon Sabbath Schools. A few Sabbaths after the organization of the First Congregational Church, the Sabbath School was established in the academy building, back of the later site of the Winslow House, between it and Third street. The members were few, perhaps twenty-five or thirty. In the fall of 1853, the school was removed to the basement of the incompleated church."

On Thursday, October 23, 1856, a little group of twelve Congregational "foundation men" met in the old chapel of this First Church, St. Anthony, to consider "the expediency of organizing a Conference of Churches, for mutual intercourse and sympathy and for consultation in respect to the interests of the Redeemer's Kingdom throughout this Territory and the world." Strong, able men of wide vision were these twelve apostles of the early Congregational Church in Minnesota. After laying the foundations of the Congregational Conference of Minnesota, they proceeded with intensity of spirit to adopt resolutions against slavery and intemperance.

The feeling against these two evils was so strong that it may be regarded as one reason why the organization of a Minnesota Sabbath School Society, as well as of a Tract Society, was seriously considered by this first Conference. The question of organizing such societies was referred to Rev.

Charles Seccombe, pastor of First Church, St. Anthony, to report at the next annual meeting. "Father" Seccombe gave earnest thought to the matter and reported at the annual meeting in Prescott, Wisconsin, 1857, that the time had arrived for the organization of Minnesota Sabbath School and Tract Societies. The Conference concurred in this opinion and adjourned in order that these societies might be organized "distinct entirely from the Conference."

Thus there was organized the "Evangelical Sabbath School Society of Minnesota." Its foundation-man, "Father" Seccombe, enumerated the reasons for its existence, most of them being of passing importance; the great distance from any Sabbath School Society, the need of a depository of Sabbath School books in the Territory, and the desire to determine the nature of the books which should be distributed to the schools, for this intense hater of evil felt that slavery and intemperance should be severely rebuked in all Sabbath School literature. But "the most weighty reason," concluded this far-sighted statesman, "is the development of our own resources. The new churches of the west, especially, should be reared to habits of benevolence, not only because they owe their existence to Christian benevolence, but because they are soon to become the wealthiest churches in the land. Is it thought the present is an inauspicious time to begin the work, in consequence of the extreme financial distress of the nation? I answer it would be, if we were embarking in a three or six months' enterprise, but we are initiating plans for future ages, and we should think that man a poor sailor, who, having a voyage of years before him, should not dare to embark until he saw a cloudless sky." The Evangelical Sabbath School Society lived only three years, but the missionary spirit which prompted its organization and its earnest purpose, "to encourage and multiply the organization of Sabbath Schools in our own Territory, and, secondly, to do the same for other parts

of the land," will continue to inspire "future ages" of Sunday School workers in Minnesota.

Upon the dissolution of the Sabbath School Society in 1860, there was appointed by the Conference "a committee to promote the cause of Sabbath Schools." Its chairman was that tireless advocate of Sabbath Schools, Rev. Charles Seccombe. Another member was Deacon P. W. Nichols, who had been largely influential in organizing Plymouth Church and Sunday School, St. Paul, in 1858. It was recommended that the churches make annual contributions to supply themselves with Sabbath School books, which the committee promised to furnish at "eastern prices," but they deemed it their duty to patronize only such Sabbath School societies as "seek to train the youth of our land to be hostile to oppression." The "irrepressible conflict" was filling the minds and hearts of Minnesota Congregationalists.

Only six churches in Minnesota and two in Wisconsin had been represented in the first Conference meeting, although Congregational work had been commenced in a number of other places. Inspired by their fellowship together, the "Twelve," guided by Rev. Richard Hall, Home Missionary superintendent, went out into the many new settlements, organizing churches and Sunday Schools.

The first Sunday School statistics appeared in 1858 and recorded twenty-two schools in Minnesota with a membership of 870. Monticello headed the list with a membership of 85; St. Anthony followed with 75, Lake City with 70, Faribault and Winona with 60 each, while the youthful school in Plymouth Church, Minneapolis, made a brave start with 20 members. In the following year the number and membership of the schools had doubled, 47 schools with a membership of 1,666. A noteworthy addition to the list was the new school of 75 members in Plymouth Church, St. Paul.

During the so-called "home missionary period" of Congregational Minnesota, 1856-1881, the Sunday School annals are quickly read. This does not indicate that Sunday School work was neglected, but it was so indissolubly linked with the pioneer missionary labors of Rev. Richard Hall, and later of Rev. L. H. Cobb, that it can not be analyzed as a distinct activity. The debt that Minnesota owes Rev. Richard Hall for eighteen years of tireless, self-sacrificing missionary service, may be roughly estimated at 86 churches with a membership of over 4,000 and 50 Sunday Schools with a membership of over 5,000. The true record of his life work is not written in the dull figures of annual reports, but in shining letters in the "Book of Life."

The lack of organized Sunday School activity during this period was not peculiar to Minnesota. Until 1868 the recognized Congregational society for the furtherance of Sunday School interests had been the Massachusetts Sabbath School Society. In spite of its state name, the plans of the society had been nation-wide. Its influence had been extended into some of the states of the middle west, but no active work had been undertaken in Minnesota. In 1868 the Congregational Board of Publication united with the Massachusetts Sabbath School Society, forming the Congregational Sabbath School and Publishing Society. This new name gave to the society a denominational and national outlook, and Sunday School workers began to look to it for help and guidance. After several years of experimental organization, when its missionary activities had been transferred to the Home Missionary Society, the Congregational Sunday School and Publishing Society again undertook both the missionary and educational phases of Sunday School work, and entered in 1881 upon an aggressive campaign to awaken the denomination to the importance of Sunday School training for its young people.

Therefore the lack of Sunday School organization in Minnesota prior to 1881 does not surprise one. The chief work of the first State Sunday School committees appears to have been the gathering of statistics, the ordering of literature, and keeping the cause before the churches. From 1863 to 1881, it does not appear from the annual reports that the Conference even appointed a Sunday School committee. An ambitious plan of "Home Evangelization" was adopted in 1868, one of the departments of which was the organization and care of Sunday Schools, but the well-laid plans did not materialize.

At the Annual Meeting in Rochester, 1881, the new Sunday School era was ushered in by the presence of Dr. A. E. Dunning, secretary of the Congregational Sunday School and Publishing Society. In response to his inspiring address the Conference members, by rising vote, pledged their hearty support in his efforts to organize the denomination for "more efficient Sunday School work." A committee of three was also appointed to consult with Dr. Dunning, regarding a "more efficient organization of Sunday School work in Minnesota." For the first time does the word "efficient" appear in the annals of Congregational Sunday Schools in this state, and earnest efforts were being made to practice as well as to preach this new efficiency.

One might describe the Conference members of 1884 as "getting busy" over Sunday School matters. In response to a memorial of the National Council, they voted to make the State Sunday School committee a standing committee, and to carry out the other suggestions of gathering statistics and of urging the general observance of Children's Day. The salutary conclusion was finally reached that "no workman was so imperatively needed just now as a Sunday School Superintendent," and it was recognized that Minnesota was the last of the large western states to take up work under the Congregational Sunday School and Publishing Society. The peni-

tent resolution was made "that we will more earnestly attend to the spiritual wants of the children, seeking to use prevention, where too long we have only used cure for sin."

The agitation for a State Sunday School Superintendent continued until in 1886 the Conference appointed a special committee of three to assist the Congregational Sunday School and Publishing Society, "in finding the man whom *the Lord would appoint.*" Two years were spent in search for this man of God, and at Owatonna in 1888 the committee "begs leave to report that we unanimously and most cordially nominate for Sunday School Secretary, the Rev. R. P. Herrick of Montevideo." This nomination resulted in an unanimous election by the Conference, and in the hearty approval of Dr. George M. Boynton, secretary of the Congregational Sunday School and Publishing Society, who was present at the meeting. Thus was Robert Parkinson Herrick appointed by the Lord, by the Minnesota Conference, and by the Congregational Sunday School and Publishing Society, to the Sunday School superintendency of Minnesota.

If a great institution is but the lengthened shadow of a great man, the Congregational Sunday School institution of Minnesota may be called the beneficent shadow of Dr. Herrick. For almost twenty-seven years this "bishop of Minnesota" moved constantly among the old and new communities, organizing and caring for Sunday Schools, counselling about religious work, stimulating desire for a church organization, and everywhere preaching Jesus Christ as the Savior of men. To do this as successfully as did Dr. Herrick, required a thorough acquaintance with the entire state; a knowledge of all new railroads, and travel over them as soon as possible; a personal investigation of the character of all new settlements, whether English or foreign, Protestant or Catholic; a careful study of other denominational activities in a prospective field; the most economical outlay of time and money in organizing



new work; the watchful care of newly organized and weak Sunday Schools; and, most important of all, complete co-operation with the representatives of the Home Missionary Society.

Dr. Herrick's annual reports furnished, in their oral presentation, the marked feature of succeeding Conference meetings. In their printed form, as preserved in the minutes of the Conference, they form a remarkable narrative of the religious, social, and economic development of the North Star State. Aside from the main theme, the organization and development of Sunday Schools, these reports give vivid descriptions of the pioneer life of rural Minnesota, of the growth of urban centers, the different eras of railroad expansion, "the international map of Minnesota," showing the location of foreign peoples,—in brief, these reports show Minnesota "in the making."

That the Sunday School field was ripe and ready to harvest is shown in Dr. Herrick's first report. There had never been a real gathering of Sunday School facts, so it was possible for the ambitious new superintendent to add 73 Sunday Schools to the list, increasing the number by one-third. Six hundred members had been added to the churches from the Sunday School ranks. Benevolent contributions had increased \$1,021.00, making a total of \$4,433.45, a record sum. Dr. Herrick had traveled over 15,000 miles, delivered a hundred addresses and conducted ten institutes, a good beginning to be greatly exceeded by the records of the succeeding years. For three years the Sunday School field continued to be cultivated by this one tireless worker. At the close of this period the number of Sunday Schools was 273, nearly double the 142 existing in 1888. The membership increase had been 7,500, and the additions to church membership about 1,800.

Dr. Herrick often referred to this period, as the "golden days of Congregational progress." "With the rallying of the

forces in our churches to new and better Sunday School work in '88 and '89, with the interesting of our pastors in organizing branch Sunday School work, with the enthusiastic report of opening fields, there came a forward impulse along all lines of work. . . . Advances were made in benevolences, church membership grew rapidly, the plans of the Women's Boards were enlarged, the young people were rallied, a system of Sunday School benevolences was instituted, and, in the new parts of the state, work was laid out and churches organized with great *esprit de corps*."

In 1891 Rev. W. L. Sutherland was appointed Sunday School missionary in conjunction with home missionary work in the northern part of the state. This enterprising, cheery, deeply religious man blazed a Sunday School trail all through the iron country, walking from one end of the Mesabi range to the other before there were any railroads, and when Mountain Iron, Virginia and Biwabik were only mining camps. Mr. Sutherland served for two years, until promoted to the Sunday School superintendency of Missouri and Arkansas and later of Kansas. Rev. J. C. Huntington took Mr. Sutherland's place as Sunday School missionary. He labored with wonderful success in Otter Tail county and later in Western and Mankato Conferences. After six years Mr. Huntington was called to the Sunday School superintendency of Texas and Louisiana.

This period from 1891 to 1898 is described as one of "all around usefulness." The year 1894 was a banner year for Sunday School organization, 50 schools having been organized, reaching nearly 1,800 people. This record placed Minnesota second in the denomination for the number of new schools organized, and for number and membership of branch and missionary Sunday Schools. This extensive work was possible because of the generosity of the Congregational Sunday School and Publishing Society, which was spending one

Boston dollar to one Minnesota quarter. For too long a time Minnesota seemed content with this favorable rate of exchange, but Dr. Herrick's efforts to increase the size of the Minnesota quarter gradually met with more generous response.

An unusual extension of railroads into both new and older settlements of the state took place from 1899 to 1901. Dr. Herrick and his "foundation men," a descriptive title of his own coinage, followed up these new lines, riding often in the caboose or the engine cab in their zeal for bringing the Sunday School into new communities. Pleased with the unusual success of the work in Minnesota, the national society continued its generous support of one dollar to one Minnesota quarter, and also granted twice the number of workers allowed in other states. Consequently in 1901 Minnesota led all the other states in the organization of new schools, 45 having been added during the year. It may be said here, that, with the exception of the state of Washington, more Sunday Schools were organized in Minnesota under the regime of the Congregational Sunday School and Publishing Society than in any other state.

No phase of his work was so dear to the heart of Dr. Herrick as the "wide flung missionary activity" in the country districts, "neighborhood evangelism," as he liked to call it. His heart yearned over the people of the "forgotten neighborhoods," and nothing delighted him more than to plant Sunday Schools in their midst. For this rural evangelization, Dr. Herrick believed the Congregational Sunday School to be especially fitted. Because of its polity, it could more easily unite the diverse religious elements of a community than a school of another denomination. It was also more fitted to survive than a school organized by an interdenominational agency, since it was Dr. Herrick's policy, as far as possible, to plant only

such schools as could be cared for by neighboring Congregational churches and pastors.

These small rural schools, Dr. Herrick believed, performed a valuable social service in developing social consciousness in places where there was no other "get together." They also rendered a patriotic service, for "the destiny of this nation is being wrought today in the thousands upon thousands of little communities, country neighborhoods, and school districts." But a more vital reason for this rural work lay in Dr. Herrick's deep conviction that it was essential to the life of the denomination. "Devote ourselves to the strategic centers, and in half a century we shall be little more than an historic name, a denominational curio. . . . I trust the denomination has not reached the place where, when God gives us opportunity to work for souls, we are to say, 'O, Lord, is it strategic?'" Dr. Herrick was always the missionary. In early manhood he had visioned the glory and beauty of a missionary life, and throughout his length of days had steadfastly followed its gleam.

In order that this work of rural evangelization might be more systematically carried on, there developed in the nineties the idea of the Sunday School missionary circuit. This policy not only originated in Minnesota, but received greater emphasis here than in any other state. The general plan was to organize enough schools in a parish, say 300 miles in extent, to form a circuit. The field worker visited each school if possible once a month, leaving it in charge of local workers for the other three weeks. Dr. Herrick's descriptions of these circuits and their riders are stirring tales of Christian adventure in regions hitherto undiscovered for God.

The number and extent of the circuits and the personnel of the workers varied a little from year to year, but an account of the work for the year 1915 will be typical of the system. The pioneer circuit was that supervised by Rev. W. J.

Conard, who honestly earned his title, "pastor of counties." Beginning in 1903, his chain of Sunday Schools and preaching stations in the Park Rapids region extended until it described an arc of six counties. In 1910 Mr. Conard was transferred to a new circuit covering eight counties in the Marshall district. No one could have performed the duties of circuit rider better than did this Sunday School and Home Missionary, so thoroughly equipped was he with tact, patience, Christian wisdom, undaunted zeal, and "a good pair of long legs." For ten years Mr. Conard carried on this pioneer work, his support being made possible by the gifts of the Minnesota Woman's Home Missionary Union.

Beloved T. W. Howard, walking up and down a fifty mile parish along the Rainy river, organized and cared for, with the help of his devoted wife, a group of Sunday Schools in the forest solitudes of the Great North. Rev. E. C. Lyons worked along the Winnipeg line of the "Soo," and Rev. J. F. Okerstein performed his gentle ministry in the Mille Lacs region and in Morrison and Todd counties. Rev. E. L. Heermance, pastor at Mankato, with the help of college students, carried on a successful circuit in the neighboring locality. Dr. Herrick's circuit may be said to have covered the whole state, and the fact that during these later years he averaged from 60 to 70 miles travel a day, proves his zeal for the work. Altogether in 1905, there were 182 missionary and branch Sunday Schools in places where there was no Congregational church.

It would greatly exceed the limits of this chapter to relate the fruitful services of all the Sunday School workers who were employed at different times in the state. Their names only can be mentioned, but this token of respect records the debt which Minnesota owes them for their contribution to the growth of Congregational Sunday Schools. They are Dr. E. H. Stickney, Sunday School superintendent of North Da-

kota, who looked after the interests of the Red River Valley, Mr. H. K. Wingate, Rev. C. J. Sage, Rev. Carl Soderquist, Rev. J. A. Dahlgren, Rev. S. Stone, Rev. L. J. Pederson, Rev. Allen Clark, Rev. C. E. Ebersol, Rev. A. S. Parks, and Rev. J. H. Clark, besides several temporary workers.

A striking evidence of Dr Herrick's Christian statesmanship was his deep interest in the Christian Americanization of Minnesota's foreign peoples, especially of the large Scandinavian population. In his mind's eye, he was always studying his "international map of Minnesota." He felt that "we owe it to the future of Minnesota, and above all to the Lord's Kingdom, to go among them with our simple Gospel message." The importance of organizing Sunday Schools among the Scandinavians had been recognized in the early eighties, and one of the special Sunday School contributions each year had been for that object. A thorough canvass of the Swedish work was made in 1892 by Rev. Carl Soderquist, who reported the many opportunities for organizing Swedish Sunday Schools and churches. The year previous, the Minnesota Woman's Home Missionary Union decided to contribute to the work of the Congregational Sunday School and Publishing Society, and these gifts, together with its gifts to the Minnesota Home Missionary Society, supported Rev. John F. Okerstein, who worked among his Scandinavian brethren from 1895 to 1911.

"Uncle John" or "St. John" Okerstein, as he was lovingly called, was the Christ-like visitor at hundreds of Scandinavian farm homes. "In the evening, lamps would be carried to the school house and a direct Gospel message given, followed by an after talk with the people. About a dozen Sunday Schools and an occasional church are the visible outcome of such work each year, while the homes brightened and the hearts cheered, and sinners pointed to the way everlasting, are only set down in the Lamb's Book of Life. . . . The cumulative effect

of Mr. Okerstein's work is an important element in the transition of thousands from the Scandinavian to the American citizenship and religious allegiance. It seems particularly important that the women of our state should have the support of a work which finds its mission so largely in the home."

An important study could be made of the churches which have grown out of Sunday Schools and of the reverse process, the Sunday Schools which have been inspired by churches. Looking back over his first decade of service, 1888-1898, Dr. Herrick stated that of the 345 Sunday Schools organized, about two-thirds had become a permanent factor in the Congregational life of the state, and that from these latter about 42 had developed into Congregational churches. In 1904, it was estimated that 50 churches had resulted from Sunday School organization; and in 1908 sixty-two churches had been started wholly or in part from Sunday Schools, and "at least a score more organized from our Sunday Schools had moved to other denominations." By 1914 the number had increased to 100 Congregational churches, with 20 more which had gone over to other denominations. It is safe to say that a majority of the Congregational churches in the state are the result of Sunday School organizations.

The reverse process is seen in the history of Plymouth Church, St. Paul. Its Sunday School followed soon after the organization of the church in 1858. In later years Plymouth Church organized two mission schools which developed into Atlantic and Pacific Churches, St. Paul. This is a church which planted a Sunday School, which planted other Sunday Schools which grew into churches, and so the Sunday School story grows! Plymouth Church, Minneapolis, has also been the planter of Sunday Schools which have grown into flourishing churches. One of its mission schools developed into Park Avenue Church, the third oldest Congregational church in Minneapolis; another on the north side grew into Pilgrim

Church, the fourth in order of age. Other examples of these processes of Sunday School organization might be given, but each example would only serve to emphasize the effective working of that missionary spirit which is ever inspiring the growth of Minnesota Congregational Sunday Schools.

In his 25th annual report given in 1913, Dr. Herrick summarized that important result of all Sunday School work, the bringing of pupils into church membership. "In these 25 years the churches have been greatly the gainers through the stimulus of the Sunday School Society. To bring boys and girls, men and women, through the Sunday School into the Church, has been the constant, evangelistic appeal of its workers. Church attendance has been urged, and in one year it is recorded that 657 united with our churches from the Sunday Schools. Gradually special days for receiving children into the church have been observed until Rally Day, Decision Day, Children's Day, and Easter, are observed in our churches as times for preparing or receiving Christian children into the church." It is estimated that 80 per cent of the accessions to the church come from the Sunday School ranks.

The reader must not feel that the sole interest during these years was the extensive cultivation of the Sunday School field. From the very start of Dr. Herrick's work, the call had been for better as well as for more and larger schools, but the chief emphasis had been upon the extensive development. Gradually in Minnesota, as elsewhere, this emphasis was changing to that of intensive development, the internal improvement of the school. This new emphasis is not contradictory or destructive of the first. Each makes its own contribution, and the result is the natural and steady growth of Sunday Schools. The advance in Sunday School methods will be treated in later paragraphs.

In 1910, Dr. Herrick had added to his duties the Sunday School superintendency of South Dakota. The year follow-



ing, Rev. W. L. Sutherland returned to Minnesota, becoming Sunday School and Home Missionary Superintendent for northern Minnesota. After Dr. Herrick's death on June 28th, 1915, Mr. Sutherland completed the three months which remained of those twenty-seven years between the annual meetings of 1888 and 1915, dates which mark the beginning and end of work well done by that good and faithful servant, Robert Parkinson Herrick. It is important to remember that, with the exception of Mr. Sutherland's acting superintendency for three months, Dr. Herrick was the only superintendent employed by the Congregational Sunday School and Publishing Society during its active regime in Minnesota. Coming to Minnesota when there was no organized Congregational Sunday School work, he experienced that privilege of which he had once eloquently spoken, "of taking one's life and laying it down beside a great commonwealth in patient, persistent, helpful effort to place wisely and well the foundations of religious and educational institutions which shall become its glory and strength."

There took place in 1915 an important change in the administration of Minnesota Congregationalism, the reorganization of the General Congregational Conference into the Congregational Conference, or, in more intelligible terms, the unification and simplification of all phases of the state work. No department was more vitally affected by this change than the Sunday School. The new constitution provided that Minnesota should be self-supporting in its Sunday School work, that the Sunday Schools should be entirely under the Conference Board, that the superintendent of the Conference should be officially recognized by the Congregational Sunday School and Publishing Society as superintendent of Sunday Schools and his appointment confirmed. Under this plan there is no one in the state working under the Conference whose sole duty is the care of Sunday Schools, but every general worker and

commissioned missionary under the Conference understands that a fundamental part of his work is the care and extension of Sunday Schools.

The work has not suffered under this new administration but has continued its steady growth, gaining in strength and stability under the supervision of State Superintendent Everett Leshner, the district superintendents of southern and northern Minnesota, the superintendent of the Twin Cities, the financial secretary, and the missionary pastors. It is the wise and conservative policy of Dr. Leshner and his associates to organize Sunday Schools only so fast as they can be well cared for. There are today no mission schools which are not closely connected with home missionary fields and under pastoral supervision. The national society still aids Minnesota with grants of free literature and Sunday School supplies and by helpful visits from its secretaries.

Interesting comparisons can be made between the first Sunday School statistics of 1858 and the latest figures published in the Congregational Year Book of 1919. In 1858 there were 22 schools with a total membership of 870. The average membership was 40, and the largest membership of any school, 85. In 1919 there were 247 schools with a total membership of 26,117, the net gain over the previous year being 870, exactly the total membership of the year 1858. The average membership was 108, and the largest membership of any school was 625. Of these 247 schools, 224 are integral parts of Congregational churches, and 23 are mission schools under the care of Congregational pastors and churches. With the exception of the Federated School at Sherburn, the ten largest schools are to be found in Minneapolis, St. Paul, and Northfield. Not less worthy of honorable mention are the many smaller schools scattered all over the state, in city and in village, on the prairie and in the forest clearing, in the old and in the new communities, in modern church classrooms and in

the little country school house,—all doing the best they can to lay the foundations of the “church of tomorrow.” Backus, Lake Itasca, Birchdale, and Cook, mission Sunday School fields, are not much smaller today than were the St. Anthony, St. Paul, Minneapolis, and Winona Sunday Schools of 1858. Another half century of Sunday School planting and nurture, and who now can estimate that growth, for it is “God that giveth the increase!”

It is difficult to realize how modern an institution the Sunday School really is, but Minnesotans can quickly comprehend this modernity when they know the following fact. Congregational scholars consider that Rev. David Sutherland, grandfather of Rev. W. L. Sutherland, who writes a chapter in this volume, organized the first Congregational Sunday School in the United States at Bath, New Hampshire, in 1805.\* Considering this comparative youthfulness, the advance in Sunday School methods seems rapid. For instance, in the early days of Minnesota Sunday Schools, the children repeated to their teachers the Bible passages which they had selected and memorized at home, and prizes were offered at the end of the year to those who had excelled in this memory work. Today there are teachers, trained in this memorizing method, who are successfully instructing their pupils in the latest graded lessons.

The advance in the Sunday School lesson helps used in Minnesota is in accordance with the general progress of all Sunday School instruction throughout the United States. First came the memorizing period; then the “question and answer” leaflets, sometimes called the “Babel period,” because of the great variety of lesson helps published by different denominations and enterprising individuals; later the International Uniform Lesson period, which began in 1872, one lesson for all

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\* “The Sunday School Century,” by Rev. William Ewing, D. D.; The Pilgrim Press, 1918, page 2.

schools and all students; and, finally, the International Graded Courses, started in 1908. The criticism against the Uniform Lesson series, which began soon after their conception, found expression among Minnesota Sunday School workers in the early nineties. In 1902 the State Sunday School Committee recommended the grading of schools and the adoption of some system of graded study. Since 1908 the use of the International Graded Lessons has steadily gained in popularity, until at the present time about one-fourth of the schools are using this improved method of instruction.

One of the most interesting developments of Sunday School method was the "Minnesota Plan of Sunday School Benevolence," a forerunner of the modern Tercentenary Plan. "Systematic Beneficence" was proposed by the State Sunday School Committee in 1889, as a remedy for the "systematic training in selfishness," which the children were receiving in the exchange of their pennies for lesson leaflets, while their benevolent contributions were negligible. This plan consisted of seven special collections, one for each of the seven national benevolent societies, with a special collection for Sunday School work among the Scandinavians. In 1892 three more special Sunday contributions were added, one for the Minnesota W. H. M. U., and two for the Minnesota Branch, W. B. M. I. A letter to the Sunday Schools, describing the work of each society and the use to be made of the contribution, developed into a special department in "The Pilgrim," a paper edited by Dr. R. P. Herrick and Dr. J. H. Morley. "The Pilgrim" was sent ten times a year to every school the week previous to each special collection. So there developed in Minnesota a plan of Sunday School benevolence unequalled in any other state. "Is it prophetic?" commented the Northwest-ern Congregationalist, "Sunday Schools in Massachusetts are actually applying to Minnesota for material to use in their plans in systematic benevolence." But the prophecy failed, when the

publication of the invaluable "Pilgrim" ceased because of the pecuniary loss to its unselfish editors. Benevolent contributions steadily dropped, until in 1899 they were almost \$2,800 less than the record sum of \$4,433, raised in 1889. A later impetus to benevolent giving is offered by the Tercentenary Chart which has won a deserved place in the program of over ninety schools.

Minnesota initiative is also shown in important modifications to the Pilgrim Efficiency Standard, which were suggested by the State Sunday School Committee and adopted by the National Council in 1918. This standard provides for a system of one hundred credits to be given for nine major points of Sunday School efficiency with their subdivisions. The plan, as worked out in Minnesota, provides for the awarding of a cup to the best school in the state, and of a banner to the best school in each Association, the awards being made at the annual meetings of the Conference. The cup and banners are re-awarded each year, until won by a school for three successive years.

Regular missionary instruction in the Sunday School received early emphasis. A number of schools in 1887 had adopted the plan of making one Sunday a month missionary day. Through the untiring and successful efforts of Miss Carrie S. Pond, for many years joint Children's Secretary of the Minnesota W. H. M. U. and Minnesota Branch, W. B. M. I., a large number of schools have adopted regular and systematic methods of missionary instruction.

In the working out of improved Sunday School methods, the Congregational schools of the state have had an invaluable ally in the State Sunday School Association, with its county and district organizations. The help of the State Association has been present since the beginning, for it was founded by the Minnesota Bible Society in 1856, the same year as the

establishment of the Congregational Conference of Churches. Its first convention, held in St. Paul, 1859, and the succeeding conventions, have proved wonderful inspirations to state Sunday School workers. Congregational ministers and laymen have been unusually prominent in its administration: Rev. Burdett Hart, pastor of Plymouth Church, St. Paul, was one of its first official Board; Mr. L. W. Campbell, of Minneapolis, served as its president in 1890, and is the only life member of its Board of Trustees; Dr. James W. Strong, Dr. Leo M. Crafts, Hon. Lowell E. Jepson, and other prominent Congregationalists, have served presidential terms.

It has been the special duty of the State Sunday School Committees to recommend and encourage the use of improved methods in Sunday School administration and instruction. The annual reports of these committees cover much of the history of Congregational Sunday Schools in Minnesota. By reading between the lines of their many recommendations, the enthusiastic Sunday School worker can picture the steady growth of the institution he loves; Pilgrim lesson helps, temperance and missionary instruction, "systematic beneficence," conferences, institutes, teachers' meetings, the Sunday School an integral part of the church, Children's Day, Home Department, Cradle Roll, teacher training, graded lessons, organized classes, Christian stewardship, church membership and attendance, Tercentenary Chart, Pilgrim Standard, and other methods of intensive cultivation of the Sunday School field.

It is fitting, as part of the Tercentenary Celebration, that we study the influence of the Pilgrim spirit in the Sunday School history of this "New England of the West," that we revere those apostles of the early church who planted Sunday Schools and churches in the new territory, that we honor those later "foundation men" who organized Sunday Schools throughout the whole commonwealth, and that we give thanks

for the wonderful contribution that these schools have made to their constituency, to the church, the community, and the state. Through the labors of the Congregational forefathers, we have come into the goodly heritage of the "Sunday School age." It is our part to carry on the enterprise with the same courage and foresight as did those early Sabbath School workers who "initiated plans for future ages." It is our privilege to give the same measure of devoted service to the cause as did those later "foundation men." It is our duty to pass on an enlarged and enriched Sunday School inheritance to the next generation of Minnesota Congregationalists.

For the Plymouth Sunday School in St. Paul, a very interesting history by Carrie S. Pond, a member from its beginning, forms eight pages in the "Celebration of the Fortieth Anniversary, June 12-19, 1898," of that Plymouth Church. Ten pastors had served the church, and twenty-four of its members had been superintendents of the school. These include D. W. Ingersoll, in 1858; James B. Power, 1867-70; his son, Charles M. Power, 1883; J. W. L. Corning, 1876-8; and in 1880; Hastings H. Hart, 1885-7; S. S. Crooks, 1890-3, and in 1898; and Mrs. Addie Bixby Upham, in 1897.

Excellent notes of the Plymouth School in Minneapolis are in the Jubilee Proceedings of that church, 1907, giving its list of ten who had been the school superintendents. Many worshipers there gratefully remember three inspiring Bible Classes of adults, led by David C. Bell, Judge Charles H. Woods, and Miss Emily J. Gray.

In the Northfield church, Mrs. Caroline Huntington's class, for young women students of Carleton College, gave enduring foundations for good work in many homes and in widely separated Sunday Schools and churches.

W. U.

## CHAPTER VI.

### MINNESOTA WORKERS IN FOREIGN MISSIONS.

BY ISABELLA WATSON.

#### PART I.

To tell of all the Congregational missionaries sent from Minnesota to the foreign field would be to write a series of stories of heroes and heroines; for there are very few easy jobs on the foreign missionary field, and our Minnesota missionaries were not looking for them.

Under the title of Minnesota Workers in Foreign Missions, we include not only missionaries who were born in Minnesota or for a time made their home here, but those sent to work here when Minnesota itself was a "foreign field." Doubtless some of these will be mentioned in other chapters; but we should like to quote a little from Dr. Bridgman's article on "New England and Minnesota" in the *Congregationalist and Advance* of May 20, 1920. He tells us that the first Protestant missionaries were sent here to the Ojibway Indians in 1832 by the American Board; they were W. T. Boutwell, from New Hampshire, and Sherman Hall from Vermont.

"In 1834 two other Yankees, Samuel W. Pond and his brother, Gideon H. Pond, born in New Preston, Conn., entered into missionary work in behalf of the Dakota or Sioux Indians in southern and western Minnesota, then one of the largest and most warlike tribes on the continent. Their first missions were at Lake Calhoun and Lac Qui Parle. After many years of self-denying and sometimes discouraging work, yet not without tangible fruit, they became pastors of churches composed of white people. They had sufficient linguistic ability to adapt Roman letters to the Dakota language, so that what is called the 'Pond alphabet' has been in use ever since. They also prepared a spelling book and a grammar."

The first record we have of any Congregational woman being sent as a missionary from Minnesota is also of a native of Connecticut. In 1872 Miss Lizzie Bishop was received



into the church at Northfield, Minn., by letter from a Congregational church in New Britain, Conn. A frail girl, gentle and quiet, she still had the courage to undertake missionary work for the Indians; and in 1874 she went under the W. B. M. I. to the Fort Sully Mission, but after one year's service she died, a victim of tuberculosis.

To the same mission in the following year went Miss Whipple (who had previously lived in Wisconsin) to take up Miss Bishop's work; but she too died after two years of teaching in that mission where Thomas Riggs had charge of the work.

It was in 1874 that Minnesota was first represented on the real foreign field. The American Board of Commissioners for Foreign Missions sent to Turkey three strong men who had lived and labored in Minnesota, though born elsewhere; these were Rev. Americus Fuller, D. D., Rev. Newton Hervey Bell, and Daniel M. B. Thom, M. D. Dr. Fuller went from his pastorate in Rochester, Minn., to work in Aintab, Turkey; eight years later he was obliged to come home on account of malaria. But after a stay of two or three years in Minneapolis, where he was pastor of Como Church, his health was re-established and he and Mrs. Fuller returned to Aintab for a period of fourteen years, Dr. Fuller taking the presidency of Aintab College. He was succeeded in that position by Dr. John E. Merrill in 1898. Dr. Fuller is now living in Los Gatos, Cal., and two of his nieces live with him.

Newton H. Bell was sent to the Eastern Turkey Mission. He was in Mardin from 1874 to 1876, when he returned to this country. In the following year he was released from his engagement with the American Board, and took up pastoral work again in Minneapolis. He died in Minneapolis in 1902.

Dr. Daniel Thom had an unusually long and active term of service in Turkey. For more than forty years he carried on his work of healing bodies and souls. He went to Mardin

in 1874, and continued in service in connection with that station until he was forced out by the Turks during the World War. Heart-broken at being torn from his work in the hospital, and grieving over the recent death of his wife, he took typhus fever and died at Sivas, December 6, 1915. Before going to Turkey he had lived in Owatonna, Minn.; and when his daughter Nellie was old enough to send away to school he sent her to Carleton College, where she was a student from 1892 to 1895.

Seven years passed before we sent any more missionaries. Then in 1881 the men's board and the women's each sent one, and to fields far apart. Rev. John A. Ainslie, of Rochester, Minn., went to the Eastern Turkey Mission, where he did valiant service for many years, and where he is still represented by his daughter Kate, a teacher at Marash. He and Mrs. Ainslie were transferred to the Presbyterian Board with the Mosul Station in 1891. They are now living at Danville, Cal.

Miss Lillie G. Cathcart has the distinction of being the only missionary Minnesota has ever sent to far away Micronesia, where she taught in the Girls' School for seven years. After her return to the homeland in 1888, Miss Cathcart went into A. M. A. work in the South.

Miss Anstice Abbott, who worked so long in India, was born in Ahmednagar of missionary parents; she came to America for her education, and before she was adopted as a missionary by the Woman's Board she taught fourteen years in the High School and Bennett Seminary of Minneapolis; so we feel that we have good right to mention her in our list of missionaries. She went back to India in 1887, and worked devotedly for eighteen years in the interest of the women of India. Her efforts included school work, a Home for Widows, the training of native Bible women, etc. Some twenty-six years ago she started a sort of summer conference

called the Women's Subha.' It was intended especially for Bible study, and for spiritual help for the Bible women of various missions in Bombay. It still exists, and the annual meetings are well attended for a whole week. Miss Abbott now resides in England.

Dr. James Goldsbury (M. D.) of Shansi, North China, went to Taikuhsien in 1889. He was connected with that station until his death, March 23, 1893. He was not born in Minnesota, but he studied in the Minneapolis College Hospital before going to China. His son, James E. Goldsbury, is now in Marsovan, Turkey, teaching at Anatolia College.

In November of 1890 Miss D. Etta Hewett, from Lake City, Minn., arrived in Fenchow, Shansi, China. She was soon transferred from the Woman's Board to the A. B. C. F. M., for in 1892 she was married to Rev. J. B. Thompson, a worker in the neighboring station of Taiku. Here she was associated with Mrs. Lydia Lord Davis in conducting a boarding school for girls. She remained in Taiku until her death in 1899, after which Mr. Thompson with his two little daughters returned to America.

Of some twenty missionaries sent out from Minnesota by the Woman's Board of Missions of the Interior since 1881, nine went to Turkey. In 1889 they sent two Minnesota women to Western Turkey, Miss Susan H. Olmstead and Miss Elizabeth Kirtland. The former taught for seven years in the Girls' School at Scutari, Constantinople; she is now in New York City, but still working for the school in the capacity of American secretary. The latter also was a teacher for a short time, but was married in 1891 to Rev. Mr. Murray of the Scottish Mission. She was a niece of Prof. Maria Sanford, and she went from the First Congregational Church of Minneapolis.

Miss Sophie Holt, who went in 1901 to the Western Turkey Mission, remained but two years at that time; and Miss Louise

O. Unger, who went in 1909 to Hadjin, resigned after three years' teaching. Miss Holt, however, returned in 1913, going to Adabazar. In the *Congregationalist and Advance* of August 5, 1920, we read: "A note from Constantinople announced the arrival there of Miss Sophie S. Holt, of Massachusetts birth but University of Minnesota training, who was located before the war at Adabazar but has been recently in charge of an orphanage at Ismid. Ismid became unsafe, and Miss Holt and the orphanage were removed to Constantinople." Some have laid down their lives in the service on that hard field. Among these was Miss Eunice M. Atkins of Erzroom, who after six years of devoted and effective service died there of smallpox in 1914.

Miss Sara Louise Peck, who went out with Miss Atkins, worked in Adana, where she stayed five years.

Of the men who went to Turkey some have been already mentioned. Dr. John E. Merrill was born in New York, but the formative period of his life was spent in Minnesota; he took his college course at the State University while his father, George R. Merrill, so well known and well loved in Minnesota, was pastor of the First Congregational Church in Minneapolis. He went to Turkey in 1898. During the world war Dr. Merrill's family was in America, but he remained at his post in Aintab through all those trying and dangerous years, and was able to accomplish much in the way of relief work. Like our other missionaries who remained in Turkey, he served as a channel for the gifts from America which came through the Armenian and Syrian Relief Committee, later incorporated by Congress as the "Near East Relief." "Throughout the war the twenty Relief Centers were twenty spots of light, of Christian faith and comfort, in this darkest night of Asia Minor's tragic history."

Rev. Alden H. Clark, who joined the Marathi Mission in 1904, was born in Northfield, Minn., where his father dur-

ing the years 1877 to 1881 was a member of the Carleton College faculty; but the family soon moved to Massachusetts, where the children grew up and received their education. In the last annual report of the Marathi Mission, Mr. Clark is listed as absent on long leave.

Rev. Fred Field Goodsell was born in Minnesota but educated in California. He began his work in the Central Turkey field in 1907, and is now doing evangelistic work in Constantinople.

Rev. Arthur A. McBride was born in Minnesota and received his college training in our State University. In 1908 he went to India under the American Board. He is in charge of the Marathi Mission station at Sirur, where he and Mrs. McBride are the only missionaries; they have one Indian evangelist to help them, and they need more for work in the eleven out-stations. Mr. McBride is the treasurer for the Marathi Mission this year.

"What can you tell me of Ernest Pye?" I asked one of his fellow workers. "Oh," was the laughing reply, "he is a most delicious piece of pie!" His childhood home was in Faribault, Minn., but he took his college and theological courses at Oberlin. In 1911 he went to the Western Turkey Mission; he taught in Anatolia College at Marsovan, until the World War drove many of the missionaries out of that distracted land. He came home in 1917. In 1919, leaving his family with relatives in Iowa, he returned with other relief workers to Turkey. Five of the missionaries at Marsovan had stayed there throughout the war, protecting the mission property as much as possible from the ravages of the Turkish soldiers, saving the lives of many of the girls in the Girls' School, and finally almost dying of starvation. Can you imagine the joy of the little band when an auto drove up to the gate of the compound one day and Mr. Pye appeared with another relief worker? He brought them Pillsbury flour and other

foodstuffs, and, best of all, he brought them renewed hope. President and Mrs. White and other members of that mission soon returned from America; and, as soon as the Turkish government would make it possible for them, the weary workers who had held the fort so long were sent to Constantinople and from there home. Mr. Pye remained some time longer, engaged in relief work; it was strenuous work, and he was ready for a vacation when in June, 1920, he returned to Iowa for his family to take them back to Marsovan. One of the native Christians there said of him, "Mr. Pye looks like Jesus Christ." And the friend who told me of it said gently, "and it is true, for he *is* like Jesus Christ."

Of other missionaries to Turkey we shall speak later in this chapter. In 1915 the W. B. M. I. sent Miss M. Elizabeth Waddell to China. She is a Minnesota girl and a student from the State University. She is stationed at Inghok (near Foochow), where she teaches in the Girls' School. In the same year Miss Adelle L. Tenney went under the same board to Peking. She was born in Minnesota, but received elsewhere her training for missionary work. In 1919 she was married to Mr. Rowland Cross of Peking (see under "Carleton Missionaries").

In 1919 Miss Gertrude Marsh went to Mexico. She was born in New York, but studied at the University of Minnesota; she is doing social settlement work at Hermosillo. In that year also two young women were sent to Turkey. Miss Sara E. Snell went to do social service work in Smyrna. She was born in Minnesota, but had her college work at Wellesley and is supported by the Boston Board.

The other young woman, Miss Inez Lied, went to Marash, where she teaches in the Girls' School. She was born in Illinois, but since she was a little girl her home has been in Moorhead, Minn. With serious illness, with massacres and gun-fire, Miss Lied has had a hard year as an introduction

to her missionary work; so she will be especially glad to welcome, as a fellow-worker, Miss Pauline M. Rehder, her intimate friend and schoolmate. Miss Rehder's home is at Sabin, Minn. She is a graduate of the Moorhead High School, and of the State Normal School in that city; her commissioning service was held in the Moorhead Congregational church, August 8, 1920. She has just completed a year of study in the Kennedy School of Missions at Hartford, Conn. After a year of language study in Constantinople, she expects to teach in Marash.

Of wives of Congregational missionaries we find in the Year Book list three whose birthplace is given as Minnesota, and who are not elsewhere mentioned in this chapter: they are Mrs. John P. Dysart, at Gogoyo, South Africa; Mrs. J. R. Brewster, at Salonica, Greece; and Mrs. Herbert B. King, at Samokov, Bulgaria.

We feel sure that there are other Congregational mission workers, who have been or now are in foreign fields, and who lived in Minnesota at some time before going out as missionaries; but we have been unable to learn of them, and we regret that this list is probably incomplete.

## PART II.

### CARLETON COLLEGE MISSIONARIES.

We have departed somewhat from chronological order, so that we might mention the Carleton missionaries in a group by themselves. Of Carleton graduates thirty-five have been commissioned to the foreign field; and, besides these, several others who were for a time connected with the College, either as students or teachers. Most of these have gone under Congregational boards.

If we should call the roll of Carleton's foreign missionaries, the answers would come from many a distant clime; and some

would give no answer, for they "have sought a better country, which is a heavenly."

The first one on this roll of honor was Miss Emily Brown of the class of '82, who went to Kobe, Japan, the same year she was graduated. Great was the wonder and admiration of many of her fellow students, to think of her leaving home and friends and going to a land so foreign and far away as Japan then seemed to us. Her classmates presented to her a gold watch as a parting gift. Miss Brown was going to teach in the Kobe School for Girls; and though she had just finished college she was not inexperienced, for she had helped to pay her way through college by teaching in country schools; and if there is any school where a teacher gets all kinds of experience it is the district school. Before many years Miss Brown had raised the school at Kobe to the rank of a college. One year after going to Japan she was joined by Miss Susan Searle, a Wellesley graduate, who had been teaching for two years at Carleton and had become acquainted with Miss Brown there. In those days the missionary furlough came only once in ten years. By sad experience the boards have learned wisdom and have shortened the term of service to seven years, or in some cases less, between furloughs. Miss Brown stayed not only ten years, but, in order to give an earlier furlough to one of the other teachers who seemed to need it more than she did, she prolonged her stay until the spring of 1893 before returning to the home land. But it was too long a strain; while she was studying the next year at the Yale School of Theology, her tired brain and body warned her that she must seek complete rest, which she did in the Sanitarium at Clifton Springs, N. Y. Her return to Kobe was postponed for a time, but finally she went back and tried to take up her work again. Her will to serve was very strong, and it was only when her over-strained nerves caused her to believe that she was more of a hindrance than a help to her fellow workers.



that she gave up her beloved work and came back to a long period of slow recovery in America. After some years she was married to Mr. James Harkness of North Dakota; they soon went to California, to make their home on the banks of a lovely little stream near Santa Cruz. Here Mrs. Harkness found plenty of opportunity to help, in missionary and other religious work, in the little country church near by. Miss Searle became Miss Brown's successor as principal of Kobe College, where she is still teaching.

The next one to go from Carleton College was a minister's daughter, Miss Anna Millard of Glyndon, Minn. She was not a graduate, but she spent the year of '86-'87 at Carlton, taking studies with the senior class. In the fall of '87 she went under the W. B. M. I. to Bombay, India, where she has ever since done splendid work, one of her outstanding accomplishments being the founding of a school for the blind. This was during the famine of 1900, when Miss Millard saw so many blind children in one of the Relief Camps that she longed to help them; for in India the pitiful fate of the blind was that they must always be beggars. But since Miss Millard has proved in her school how many useful things the blind can learn to do, and how happy they can be, the government has not only given her substantial help but has begun establishing similar schools. In the last annual report of the Marathi Mission, the frontispiece is a picture of the new building that has just been completed for Miss Millard's School for the Blind.

Mr. Henry K. Wingate, when a young boy, came with his parents from Wisconsin to Minneapolis, where they made their home. He was graduated from Carleton College in 1887. The following year he taught school in a small town where he found ample scope for his spirit of helpfulness. He was a good musician, and used to say that his education in music was as valuable to him as his course in college. The next year

he spent in Chicago at the Theological Seminary; but before completing his course he went to teach in Anatolia College, Marsovan, Turkey, taking the place of Mr. Sivaslian, a native teacher who came to this country to study astronomy in Carleton Observatory. Mr. Wingate remained at Marsovan two years, and then came back to America and finished his theological course at Hartford, Conn. After his marriage to Miss Jane Smith, daughter of missionaries in Marsovan, they went under the American Board to Talas, a suburb of Cesarea in the Western Turkey Mission. Here Mr. Wingate established a school for boys; the students were mostly from Armenian families, a few were Turkish boys. There were many difficulties to overcome, but Mr. Wingate is a man of determination and energy, and he has had wonderful success in managing "the unspeakable Turk." During the massacre of 1895 he had a thrilling experience, when he stood on the roof of his house, beckoning to the fleeing Armenians that they could find refuge inside, and keeping at bay the angry Turkish mob that threatened to break into the house to seek their prey. For months there were troublous times, and the lives of missionaries and Armenians alike were in danger. By degrees the school was built up and new buildings were erected, including a comfortable home for the Wingate family; fruit trees were planted, and vineyards and gardens. In an article in the *Missionary Herald*, June, 1920, Dr. Richards describes the contrast between life in a missionary compound and life in the country at large; after indescribable discomforts and sleepless nights in Turkish inns, he arrived at Talas, which he describes as follows:

"We arrived at a gate in a high wall and rang a bell; the gate opened, and wonderful transformation! We were at once in New England, with a green lawn, a miniature fountain, trees, together with cordial greetings from Mr. Wingate and all the rest; and then a simple supper of well cooked native dishes; and after that a real bed and bath. When we gathered around Mr. Wingate at the piano and sang the fine old hymns of the church, and after I had visited the kindergarten, the

orphanages, the Boys' School and the Talas Hospital, I became enthusiastic. Here was a genuine oasis in a barren land, where literally the desert was made to blossom as the rose."

When America entered the World War, the missionaries in Turkey were advised by their various boards to leave the country. Mr. Wingate sent his family to Switzerland; he himself remained as long as possible, doing all he could to help the refugees. In the summer of 1917 he joined his family, and they came to Minnesota. In the spring of 1919, leaving his family, Mr. Wingate went with a reconstruction party to Turkey. He worked in Talas for a year; but as Mrs. Wingate's health would not permit her to return there, he then came back to this country. Their oldest son is a senior, and their daughter a sophomore, in Carleton College.

Miss Nina C. Stewart, of the class of '88, taught for two or three years after graduation; then she went to Japan where she remained six years, teaching first in the Girls' School at Okayama and then in Kobe College. During her first year's work at Kobe she was taken ill, and was obliged to come home early in 1897. It was three years before she was able to work again; since that time she has been teaching in the High School of her home town, Northfield, Minn.

In 1893 two young women, Miss Frances C. Gage, '90, of St. Paul, and Miss Martha A. King, '91, of Minneapolis, went together to Marsovan, Turkey. The story of the life and death of these two girls is a thrilling one; but we can not give in this brief chapter the details of any missionary's life and service. Full of hope and courage, these two reached Marsovan in time to take part in laying the corner stone of the new building for the Girls' School, in which they were to teach. How eagerly they began the study of Turkish, and what pleasure they took in all their work connected with the school! Quotations from Miss King's letters show in what spirit they worked.

"Speaking of joy, I can honestly say that it has come to me in a measure more abundant than I had anticipated; and you know my anticipations were not small. There is a more real love for Christ and his neglected ones, a more real joy in being where I believe God wants me to be, and where I can be of more service to Him."

"And you needn't think I don't have any fun either; and you needn't think it is a stupid and slow kind of fun." . . . I am just as happy as I can be, because I am on my first missionary tour."

Marlie, as her friends always called her, had spent a year as pastor's assistant in her own home church in Minneapolis, where Dr. Smith Baker was pastor; and ever since she had been in Turkey (a year and a half) she had longed to do the same kind of work, visiting the women and children in their homes, and carrying the gospel love and light to those who truly "sit in darkness." But she had been obliged to wait until she had some command of the Turkish language; while in the school and the Sunday School she could from the first teach the girls who understood English.

Two years after Miss Gage and Miss King reached Marsovan, they had the great joy of a visit from a beloved friend and Carleton teacher, Miss Charlotte R. Willard; she came to spend her furlough year with them and to share, as the right kind of visitor can, in the work of the mission station. Surely God had guided her; for it proved a year of sore trial to the Christians of that land and to the little band of missionaries in Marsovan. Miss Willard was a tower of strength for the two younger women, as she had been to so many students during her eight years of teaching at Carleton College.

Terrible massacres of the Armenians took place in different parts of Turkey during the fall of 1895; on November 15 came the outbreak in Marsovan, and many were murdered in the streets just outside the walls of the mission compound. The girls kept remarkably calm, influenced by the self-control of the three American women, at whose request the government sent a squad of twenty soldiers to protect the school;

they were assured also that they should not be harmed. Anxious weeks followed; and before the fear of massacre was over, Miss King, who had been doing relief work in some of the stricken homes of the city, contracted the dreaded disease of smallpox, which caused her death on February 1, 1896. What grief and sorrow filled the hearts of the two devoted friends who tried so hard to save her life, and indeed the hearts of all who knew her! A member of the community said at the memorial service for her: "This young life was a vial of precious odors. It is broken. The odor is sprinkled on all our hearts. It will remain there, a fragrant memory, as long as we live."

Miss Gage, who was at the head of the school, would have been doubly bereft had Miss Willard returned to America at the end of her year's furlough. But Miss Willard stayed to take up the work Miss King had laid down, and she was appointed a missionary of the W. B. M. I. For two years more they worked on together, both of them women of wonderful ability and consecration; and many were the ways they found of helping their sisters in Turkey, besides doing the routine work of the school, where Miss Gage's ambition was to develop in her hundred or more girls "the good, true heart and the sensible mind." Full of energy as she was, mind and body ever active, and heart sympathizing with the suffering people of that land of massacres, her strength finally gave way; in the fall of 1898 she was obliged to come back to the home land, leaving the school in charge of Miss Willard, who has ever since kept that position.

It was some years before Miss Gage was able to work again; then she took up Y. W. C. A. work, in which she had been engaged in Minnesota before going to Turkey. She became the traveling secretary for the state of Oregon, and later the executive secretary for the Northwestern Field Committee. As usual, she threw herself heart and soul into the work,

and accomplished more than a dozen ordinary people might have done; but all the time the girls of Turkey were tugging at her heartstrings. Finally she went back, and in 1914 began her journeyings as the first Y. W. C. A. traveling secretary in Turkey. Miss Willard spent the summer vacation touring with her. From the autumn of 1914 onward the war prevented Miss Gage from doing much traveling; but she went to Constantinople and took the place of the retiring Y. W. secretary in the Women's College there.

In May, 1916, all Americans in Marsovan were ordered to leave, and the college and school buildings were requisitioned as a hospital for Turkish soldiers. When the missionaries reached Constantinople, five of them, including Miss Willard and Miss Gage, finally obtained permission to return to Marsovan, where they remained to help the students who were still there; for not all of their buildings were occupied by soldiers. Here they stayed until the war was over; all but Frances Gage, whose spirit took flight to her heavenly home on July 15, 1917. "Twenty-four hours later, three hundred people, Turks and Greeks and the pitiful Armenian remnant came to pay honor to one who had understood and loved and forgiven and helped. Then she was laid to rest in the little cemetery beside Marlic King."

Alice Freeman Palmer once said: "It is people that count; you want to put yourself into people; they touch other people; those others still, and so you go on working forever." And so will Frances Gage go on working forever.

Another of our Carleton girls, Cora A. Nason, a classmate of Miss King, went to Turkey in 1894 to teach in the Girls' School at Talas, where Mr. and Mrs. Wingate were working in the Boys' School. She remained eight years in Turkey, spending the last year before her furlough in the Girls' School at Marsovan, where she acted as principal during Miss Willard's furlough in the United States. Miss Nason's parents

were living in Superior, Wis., at that time, and she found them in such poor health that she felt she must care for them, instead of returning to Turkey. Some years later, after the death of her parents, Miss Nason took up foreign missionary work again in the capacity of field secretary for the Minnesota Branch of the W. B. M. I. Scarcely had she entered on her new labors, however, when she was obliged to go to the hospital for an operation, from which she never recovered; her friends were shocked to hear that she was gone before they even knew of her illness.

The next Carleton class that has a missionary representative is that of 1894. Miss Mary Etta Moulton went in the fall of that year to the Marathi Mission in India. She taught at first in the Girls' School at Wai; but after her furlough year (1904) in America she was transferred to Ahmednagar, where she had charge of several schools, doing excellent work in bringing them up to the English government standards. In 1909 she resigned her position under the W. B. M. I. to become the wife of Rev. Henry Fairbank, a missionary of the A. B. C. F. M. As Mrs. Fairbank continued to live at the same station, she also continued her work with the schools and is now in her twenty-sixth year of devoted Christian service in India.

In the class of '95 there are two who have spent several years doing Christian work in foreign lands, although they did not go out under mission boards. Miss Grace Herrick taught for many years in one of the Mary Lyon schools in Natal, South Africa, and she often visited in the homes of the Boer girls who were her students.

Miss Alice B. Caldwell went to visit her brother, S. L. Caldwell of the International College at Smyrna, Turkey. Finding that the climate of Smyrna did not agree with her, she went up to Marsovan to stay for a time with Miss Willard, who had been her best friend in her Carleton days. Her health

improved in the higher altitude, and she soon found so many ways of helping in the work of the Girls' School that she remained there for about two years. One part of the station work that she had especially on her heart was the King School for the Deaf, named in memory of Marlie King. An attractive booklet which Miss Caldwell wrote about the school was called "The Tongueless Ones," the name used in that country for those who can not hear nor speak. From Marsovan Miss Caldwell went to Cairo, Egypt, where a friend of hers was teaching in a Presbyterian mission school. Here, too, Miss Caldwell found an opportunity to make herself useful, especially during the war years when so many wounded English soldiers were in the hospitals and camps near Cairo. She has recently returned to this country and is with friends at Mint Spring, Virginia.

The next three missionaries, in order of their graduation, all went to Turkey: Henry H. Riggs, '96, Samuel L. Caldwell, '97, and Dana K. Getchell, '99. Mr. Riggs, having been born of missionary parents in Turkey and knowing well the ways and the language of the country, went immediately after graduation to help in the work of the Marsovan station, where his parents were. After teaching three years in Anatolia College he returned to America, to take a course in theology at Auburn Seminary in Auburn, N. Y. Having completed his studies there, he was appointed a missionary of the American Board and stationed at Cesarea, Turkey, where he went in 1902 to teach in the Boys' School. The following year Euphrates College at Harpoot was without a president; Mr. Riggs was a young man to undertake such heavy responsibility; but, because of his knowledge of the people and the language of Turkey, he was elected president of the College, and he served five years in that capacity. He found opportunity not only for using his executive ability, but also his natural mechanical gift which enabled him, for instance, to repair and set up an



abandoned printing press and make it do good work for the station. His brother succeeded him as president of the College, and left Mr. Riggs free for his present and very important work of touring evangelistic missionary in the Harpoot field.

Samuel L. Caldwell of Reidsville, N. C., followed his sister to Carleton College; and years later she followed him to Turkey. "Sam" was a general favorite, not only in the college but among the townspeople. He was one of those sturdy fellows who work their way through college, and he spent most of his vacations in Northfield, where he never had any trouble in finding work. In 1898, one year after his graduation, he was married to Miss Carrie Bruggencate of St. Paul, who had also been a Carleton student. In September of that year they went to Smyrna, Turkey, where Mr. Caldwell was engaged as a teacher of sciences and mathematics in the American Collegiate Institute for Boys, which has since developed into the International College of Smyrna. His regular work now is teaching mathematics; but being a man who can turn his hand to many different things, he has always done a lot of extras, such as caring for Armenian orphans after the massacres; taking charge for two years of the housekeeping department in the school; running the electric light plant which lights all the college buildings and the homes of the faculty in the suburb of Paradise, a place whose name, at least, sounds very attractive; and in recent years he has acted as station treasurer, no small task.

Besides caring for their four children, Mrs. Caldwell has helped in many ways in the work of the station, especially by teaching in the Girls' School. When the war conditions forced most of the missionaries out of Turkey, Mrs. Caldwell came with the children to the United States and finally settled in Oberlin, where her daughter, an unusually talented music student, was studying in the Conservatory. Remaining

in Smyrna until the war was over, Mr. Caldwell had a large share in the relief work connected with the A. C. R. N. E. He came home in the summer of 1919, and it was a happy family reunion which they held in Oberlin at Christmas time, when the older son came home from school for the holidays. In July, 1920, the Caldwells returned to Smyrna, leaving the two older children in this country to pursue their studies. One of the hardest things in the family life of missionaries is the separation of parents and children, as soon as the latter are old enough to attend schools beyond the early grades.

Like Henry Wingate and Henry Riggs, Dana K. Getchell began his missionary work as a tutor in Anatolia College, where he went immediately after graduation from Carleton in 1899. Four years later, without returning to America, he was appointed a missionary of the A. B. C. F. M., and continued his work at Marsovan. He has been for many years principal of the Preparatory Department of Anatolia College and superintendent of the Home for Younger Boys, in which work he is ably assisted by the wife whom he found in Marsovan and who is a sister of Henry Riggs, his old-time college friend. Mr. and Mrs. Getchell were among the five who obtained permission to return from Constantinople to Marsovan in May, 1916, and there they stayed until other workers returned to the station in 1919. Then they came home to Mrs. Getchell's mother in Massachusetts. Weakened though he had been by lack of food and by other privations in Marsovan, Mr. Getchell was not content to spend many weeks in resting; he soon started on a missionary tour in the homeland, arousing interest in and asking help for the stricken people of Armenia. He spoke in the College Chapel at Carleton, and during the summer he and Mrs. Getchell made a short visit to Northfield, when Mr. Getchell gave a most helpful and spiritual address to the Congregational church. On their previous furlough they came to America via China, in order to

visit Mr. Getchell's niece, Mrs. V. P. Eastman, C. C. '03, at Lintsingchow. This relationship forms another connecting link between the Minnesota mission workers in Turkey and China. We have already spoken of the two Goldsburys, father and son; and Ernest Pye of Marsovan is a brother of W. O. Pye, C. C. '03, of Fenchow-fu.

Charles Henry Maxwell was graduated from Carleton in 1900, then went to Hartford Theological Seminary, where he took his B. D. after a three years' course of study. He went to Minneapolis as pastor of a Congregational church; while there he offered himself for the foreign missionary service; he was assigned a place for work in the Zulu Mission, South Africa. He was married just before going out, which was in 1906. He worked successfully in the Zulu Mission until time for his furlough, after which he was sent to Beira, a very difficult station in the Portuguese district on the East coast of Africa, where previous attempts to establish a mission had failed. On his return trip from America he stopped for some time in Portugal to study the language. While at Beira he did some valuable work in translating. Mr. Maxwell's usefulness was cut short while he was still in the prime of life. He went to Durban to attend a mission conference, and while there was taken suddenly ill; he was taken to a hospital, and a telegram was sent to his wife; but he died before she could reach him. At the International Council in Boston last June, Rev. H. A. Stick, of Adams, South Africa, made an earnest plea for "three families to start a mission where Rev. C. H. Maxwell fell in 1917 at the outset of his service." Mrs. Maxwell with her children moved to Durban, where she is engaged in work among the women.

The class of 1903 is the banner class at Carleton College for foreign mission work, seven of their number having gone to China and one to Turkey. The first to go was Miss Olive Vaughan of Lansing, Minn. She went in 1904 to Hadjin

of the Central Turkey Mission, to teach in the Girls' School. Hadjin is built right against a mountain side, remote from other mission stations, and approached by mountain roads or trails that we would consider quite impossible, a place lonely enough for the small group of missionaries, especially when none were there except the two girls who had charge of the school. They had a little companionship with the members of the Mennonite Mission in Hadjin, but most of their friends were among the pupils in the school and their Turkish and Armenian neighbors. When Miss Cold came home on her furlough, and was prevented by the war from returning to Turkey, Miss Vaughan remained alone at the station, carrying on the school work for those girls who could come; acting as medical advisor (there was no doctor within 100 miles); and dispensing simple medicines, not only to the people of Hadjin, but to the Turkish officers who were often guests at the school; doing relief work; keeping up the religious services at the school, when no pastor or priest was left in the district, etc. In all this work her constant and faithful helper was Marian Hagopian, whom she introduced in America as her Armenian daughter.

In all those anxious months no letters from the homeland reached Miss Vaughan, and only vague rumors of what was going on in seething Europe. But this is the way she wrote in the spring of 1920, after a visit with some of her college friends in Minnesota: "Oh, everybody is so good to me! Only I wish they wouldn't sometimes think I had been heroic. I just did what any other American woman would have done in my place; and I'm thankful the Lord trusted me to be of some help."

The second member of the class of '03 to reach the foreign field was Watts O. Pye, who went to Fenchow, China, in 1907. He had finished his theological course at Oberlin, and his chosen work on the mission field was evangelism; but

he was obliged to combine with it for some years the care of the Boys' School at Fenchow, for the only missionaries who had gone there since the Boxer raid of 1900 were Dr. and Mrs. Atwood. Under Mr. Pye's direction the school was soon brought up to a higher standard, and the church in Fenchow was greatly strengthened; within a few years the church building was overcrowded with the men of the congregation, and the women got only such bits of the service as they could hear from an adjoining room. More ground was obtained, and the church was built over and enlarged into a capacious and dignified edifice. Many out-stations were founded; and some old ones that had existed before the Boxer raid were revived, to the joy of those loyal members who had so long kept their faith in silence.

Mr. Pye's principle from the start has been to put responsibility on the Chinese, and to train leaders among them. By this method he has been able to exert a wide influence in all that part of Shansi Province, and even in the neighboring province of Shensi. Of the church in Fenchow he recently wrote: "The church in the city has now come to self-support and this last fall called its own pastor, who heads up the church and evangelistic work of the city." Mr. Pye found a faithful helpmeet in Miss Gertrude Chaney, who went to the same station in 1909, to start a kindergarten in connection with the Girls' School. Miss Chaney had the first three years of her college work at Carleton, where her father was a member of the faculty; she finished her course at Oberlin, where she later took her kindergarten training. Although she has a little girl of her own now, she still helps in the school for the little Chinese boys and girls.

The other six missionaries of the class of '03 went out in pairs. In 1908, Vinton P. Eastman and his bride, Florence Cutler Eastman; in 1909 Dr. and Mrs. Percy T. Watson (Clara French); and in 1910, Mr. and Mrs. Harry S. Martin (Rose

Lombard). The Eastmans, with their attractive little daughters, spent most of their furlough year, 1917, in Northfield, Mrs. Eastman's former home. They are working in the Shantung district at Lintsingchow. Before going to China, Mr. Eastman took a theological course at Oberlin, but his work is mainly educational; he is in charge of the Boys' School, and does other station work. Mrs. Eastman finds opportunity to help the Chinese women in the endless ways that are open to a missionary's wife; especially in a country where the women are so curious to see how the foreigners live that they come often to her home and inspect everything, even to her bureau drawers.

Percy T. Watson was born in Northfield, Minn. He was of Scotch and English descent, and was carefully reared in a Christian home; his father and mother being consecrated prayerful people, no doubt their example influenced him in his choice to become a foreign missionary. He was a winsome child, and that quality remained with him as he grew up. He entered Carleton at about the time when the student volunteer movement began in the college; he was much interested, and early in his course joined the Volunteer Band. His happy disposition made him a favorite with his mates, and it is to his credit that he was not at all spoiled by the admiration of his friends. It is related of him that when some of his companions expressed dislike of certain people, he said: "Why feel that way? Why not love everybody?" Surely this spirit of love and kindness is one of the fundamental characteristics of a good missionary. In his college life he was interested in athletics, and won medals for running and jumping.

He also became interested in one of his classmates, Miss Clara French of Monticello. She too belonged to the Student Volunteers, and together they planned for the work of the future in a foreign field. After their graduation, Miss French taught school and Mr. Watson went to Johns Hopkins Medi-

cal School, where he spent four years in study and one year more in interne work in the hospital. January 1, 1909, Dr. Watson and Miss French were married, and a few weeks later they sailed for China.

They were stationed at Fenchow, Shansi, where Mr. Pye had gone the year previous; he was the only foreigner in the city when the Watsons arrived, as Dr. Atwood, on account of ill health in his family, had been obliged to leave before the new doctor could get there. Because of the urgency of the situation, Dr. and Mrs. Watson were unable to take the time for language study in Peking which is usually allowed to new missionaries; so Dr. Watson had to begin his practice under difficulties, aided by Mr. Pye who acted as interpreter; for the sick people were begging for help from the "foreign doctor," and they had no mind to wait for him to learn their language. Learning Chinese is a long process! Fortunately his efforts were very successful, and in time he had native helpers whom he had sent for training to the Medical College at Peking. In the winter of 1918, when the pneumonic plague broke out, and again in 1919 when an epidemic of bubonic plague appeared, Dr. Watson was asked by the Governor of Shansi to assist in checking the disease. This meant many weeks of hard work and exposure on snowy mountain trails, but honors and medals from the government on his return.

Ever since he went to Fenchow, Dr. Watson has been working to get a much needed hospital building. He had, as he supposed, enough funds collected to complete and furnish a building; but, to his great disappointment, the increased rate of exchange caused a shortage of many thousands of dollars; so he must wait still longer for the heating plant and the furnishing of the fine building, which is so nearly completed; and for the expansion of the work, which even in the old inadequate quarters does so much for the physical and spiritual salvation of the Chinese people in that immense field.

Mrs. Watson is a woman of resource and ability; with wonderful courage and zeal she fulfils her duties; orders well her household, and makes it an example for her frequent Chinese visitors; teaches her four children, having regular school hours each day; and with all her varied occupations she finds time for further study of the Chinese language and for editing "Fenchow," an interesting quarterly which gives the news of the station and tells of its needs.

Harry Martin and Rose Lombard were married in the summer of 1903, and went to Montevideo, Minn., where Mr. Martin had been appointed Superintendent of Windom Institute. After three years of experience in teaching, he began his theological study at Bangor, Maine, where Professor Lyman, formerly of the Carleton faculty, was then teaching in the Seminary. The little boy who came to them while they were living in Bangor was named Lyman after this beloved professor. Mr. Martin studied later at Yale, where he took the degrees of M. A. and B. D. Besides his studies in the University he carried on at the same time the duties of a regular pastorate at Brookfield, Conn.

When they went to China he was stationed at Peking, where their house became headquarters for any Carletonite who passed that way, especially for those who lingered in Peking for language study before going to their assigned work. Mr. Martin has charge of the American Board's School for Boys, and both he and Mrs. Martin have entered heartily into other work connected with the mission station in Peking. After their furlough in the United States, the school was moved to one of the suburbs of Peking, Tungechow; it is known as the Lu Ho Academy.

The missionary homes in this suburb are spacious and beautifully situated; but even here sickness has followed the Martin family; since going to China they have had much trial in the way of illness in their family, and they lost a little daughter.



Mr. and Mrs. Martin are supported by the Broadway Tabernacle church of New York City.

Mary Reynolds was graduated from Carleton College in 1904, and went the same year to China, where she had been engaged to teach English to the grandchildren of the Empress Dowager. A request for such a teacher came to the missionaries; but as they had no one to spare for this work, they sent word to friends in America for a suitable person to take the position, and Miss Reynolds responded to the call. She did not go out under any missionary board, although she was in the care of American Board missionaries, and made her home with them while teaching in the Empress Dowager's family. Later she was married to Mr. George M. Newell, whom she met on the steamer when going out to China. Mr. Newell, under appointment of the American Board, was then on his way to Foochow, and since 1906 their home has been in that city. Mr. Newell is principal of the Union Normal School; and Mrs. Newell does some teaching, aside from all her duties as mother and home-maker.

One other member of the class of '04 is an American Board missionary, Richard S. Rose of Barsi, India. He went to the Marathi Mission in 1912, and during the first hard years of language study he was unfortunate in having severe illnesses. But he was most fortunate later in finding a very efficient and charming young woman and in persuading her to share his missionary labors. This time our Woman's Board was not called upon to transfer one of its missionaries to the American Board, for Miss Isabel Brown was a Scotch lady.

Barsi is a comparatively recent mission station, and the work is quite varied. Mr. and Mrs. Rose are the only missionaries there, and they have charge of educational, church, and evangelistic work. Mr. Rose writes: "The churches of the Barsi and Mogalai Districts have somewhat recovered from the havoc wrought by famine, war, and especially by influ-

enza. "The old courage and buoyancy is again apparent." Mrs. Rose edited the Report of the Marathi Mission for 1919, a most interesting account of the work, with many illustrations.

Obed Johnson, sometimes called by his fellow students "O be Joyful," is a member of the class of 1906. He was always helpful in the Y. M. C. A., missionary, and other religious work of the College. After three years in Oberlin Seminary, where he took his B. D., he went at once to the foreign field, being appointed to the South China Mission in 1909. He is engaged in educational work in the great city of Canton.

For a few months last year another Carleton graduate was also in Canton. Miss Kate E. Ainslie, of the class of 1908, is the daughter of missionaries and was born in Turkey. Before she was graduated from College, she was already appointed a missionary of the W. B. M. I.; she went that summer to Marash as a teacher in the Girls' School. Her furlough year came at about the time when many missionaries were being recalled from Turkey on account of the World War. After visiting with her parents in southern California, she went to Berkeley to study at the State University, where she took her M. A. Then, too full of missionary spirit to remain idle, she went to Japan and taught in one of the American Board schools for boys. When the armistice was signed, she was asked to return to Turkey. She left Japan and went to South China but could not go farther, for the way was closed; so she helped in an Orphanage for the Blind in Canton until it was possible to continue her journey to Marash, where she arrived just before the outbreak there. At the present writing no direct word has been received from her, but the news in general is that the missionaries there were unharmed.

In the Congregationalist and Advance for July 8, 1920, was a picture of Rev. R. S. Cross of Minneapolis and his three sons likewise "reverends." The second of these, Rowland M. Cross, is a member of the Carleton class of 1910. He spent

some years in Hawaii doing Y. M. C. A. work and teaching, then went to Oberlin for his seminary course. He was accepted as a missionary of the American Board in 1917 and assigned to North China. While he was getting acquainted with the Chinese language, he also became acquainted with Miss Adelle Tenney, one of our missionaries in Peking. In 1919 they were married. Mr. Cross is doing evangelistic work and other work for Chinese students in the University at Peking.

The next two graduates who became foreign missionaries were Miss Josie Horn, '11, and Miss Alzina Munger, '13. They went together to China in 1915, spending most of the first year in language study at Peking, where they lived at the Martins'. Both were appointed to the province of Shansi and both to educational work, Miss Horn to Fenchow, where four Carletonites were already working, and Miss Munger to the only other Shansi station under our Board, Taiku. Fortunately they are only two or three days apart (traveling by cart or mule-back) so they generally see each other at the Shansi annual meeting and always during the summer holidays; these are spent by most of the Shansi missionaries at Yutaho, a mountain valley about seven miles above Fenchow. They camp in some spacious old mills beside a picturesque stream, and find pleasant neighbors in the families of the China Inland Mission and others who occupy similar old mills along the valley.

Miss Munger has a sister, Miss Callie Munger, who is associated with the North China Mission; she is a nurse in the hospital at Lintsing. Miss Munger's mother has been with her at Taiku for the past three years.

From the class of 1914 two went to South Africa, Rev. Ray E. Phillips and Dora Larson who became Mrs. Phillips before they started. They are stationed at Johannesburg in the Transvaal, and are engaged in Christian social work of which they

are making a great success. They went out in 1917, after Mr. Phillips had finished his theological studies at Yale; they were warmly welcomed by Dr. and Mrs. Bridgman, who had already been twenty years in Africa and were glad of these enthusiastic new recruits to be with them in Johannesburg. We quote from the last Year Book of Missions: "These are thrilling days for the missionary enterprise in Africa. Our own missions in the great new country of South Africa occupy a uniquely strategic position. Our social service enterprise in Johannesburg is the largest and most direct contribution to the christianizing of the social ferment in that great gold center."

In the class of 1915 at Carleton College there was one girl so filled with missionary spirit that it just overflowed and interested many others in that line of work. Ruth Tolman was very small but she was a live wire, and when she took hold of any enterprise it was sure to go. One year after her graduation she responded to an earnest call for help from our Girls' School in Fenchow, China. After a few months' study of Chinese in the language school at Peking, she went down to Fenchow not feeling at all like a stranger; for were there not five Carletonites there already? And was Fenchow not spoken of in the College as "Our Carleton Mission," although Oberlin has as many missionaries there and as large a claim to the mission as Carleton has? It did not take long for Ruth to find her place in the hearts of her fellow-workers and of the schoolgirls. But during the summer vacation she met a Y. M. C. A. worker, Mr. George Helde, who persuaded her that he needed her help more than the girls did in the Lydia Lord Davis School. So in the spring of 1918 a very pretty wedding took place in the Ladies' House at Fenchow, and then Mr. and Mrs. Helde went away to their new field of labor in distant Szechuan on the borders of Thibet. In the summer of 1920 came the sorrowful news that Ruth would never come

back to us. She died leaving an infant son to comfort her bereft husband.

Miss Tolman's place in the Girls' School at Fenchow was taken by Miss Vera Holmes of the class of 1918. Like the others, she remained for a time in Peking at the Language School. Perhaps the best way to get an impression of her work is to quote from a letter of Miss Horn. Incidentally the quotation speaks well for Miss Horn's own attitude toward the work and the workers in Fenchow.

"This is Easter Sunday. I suppose Vera has told you how beautifully the day began with an early morning service at the school house; but she would not tell how much she had to do with its success. She has been chosen as faculty advisor to the Y. W. C. A., and that is her special duty in the school. She is such a capable girl; she can do anything she sets her hand to, and all so cheerfully. Carleton could not have sent a better person for the place. . . . I think Fenchow is fortunate in all her foreign workers. We are pretty fond of each other; and we all love Fenchow so much that people, I fear, fairly grow tired of hearing of it."

Before Miss Holmes reached Fenchow another Carletonite had joined the circle there. Miss Clara Nutting, who spent the first three years of her college course at Carleton and who is as loyal to the College as any of its alumni, finished her work in the Minnesota State University, where she also took her medical course. Her interne work was done in a hospital in Shanghai. When she was a full-fledged M. D., she went to Fenchow to take charge of the Women's and Children's Hospital in the new building now under construction. Great was the joy of Dr. Watson to welcome her as a helper in the medical work of Fenchow and the vast surrounding district. Mrs. Watson writes that no one could have fitted into the life and work of the station better than Dr. Nutting has done.

This completes the list of Carleton graduates on the foreign field under the Congregational Boards. There are two under other boards: Mr. Charles J. Nelson, '04, at Kingchow in the province of Hupeh, China, who is under the Swedish-American Missionary Covenant; and Miss Eva Nelson, '14, who is under

the Methodist Woman's Board, doing educational work in Singapore, Straits Settlements.

For a time Dr. Max Exner, '98, was in China as an athletic director in Y. M. C. A. work; but his health compelled him to return to this country.

Three young women from Carleton College are now under appointment by the W. B. M. I., and expect to reach their respective fields this fall. Miss Lillian C. Brauer, '17, of Northfield, studied in the Congregational Training School for Women at Chicago, and then served two years at Plymouth Congregational Church, St. Paul, as Director of Religious Education. She expects to go to Adana, Central Turkey, to do work among the women. Her commissioning service took place in her home church at Northfield on the first Sunday in September, Dr. Luther A. Weigle of Yale giving the sermon and the presentation of the commission.

Miss Laura B. Cross, '17, a minister's daughter and a sister of Rowland Cross of Peking, has taught three years since her graduation; she is now going to North China. She will be supported by the Congregational Church at Faribault, where her commissioning service was held early in the summer.

Miss Myrtle Nolan, '18, from Wayzata, has been teaching for two years; she has been assigned by the Board to the Girls' School at Hadjin, Central Turkey. She will be fortunate in having an older Carleton missionary, Miss Vaughan, as guide and helper; provided it becomes possible to re-open mission schools in Turkey.

The pictures of Mr. and Mrs. Cedric E. Crawford are in the group of new recruits this year. Mrs. Crawford is not exactly a new recruit, as she was born in Mexico and in 1917 was adopted by the W. B. M. I. as a teacher in the school at Hermosillo. Mr. Crawford was a Carleton student some time ago, but on account of ill health was not able to finish his course there. They expect to go to Mexico, and Mr. Crawford

will be the first of our Carleton students to go to the Mexican Mission Field.

There are others who were connected for a time with Carleton College and who went to various foreign fields, but unfortunately no complete list has been preserved. One of the earliest to go was Mrs. Abbie Snell Burnell, who served in India under the Methodist Board. Some thirty years ago Mr. Alfred Alf and two or three other young men, from the Preparatory Department which then existed at Carleton, went under a Swedish Mission to China. Under a Swedish Mission also went the two Miss Ackermans to South China; their home is in the vicinity of Northfield.

Miss Hannah Griffith, '90, and Miss Bertha Lincoln, '90, each spent two or three years at Orooniah, Persia; they were not under a mission board, but went to teach the children of the missionaries at that Presbyterian station. Of course they became interested in the work of the station and found many ways of helping in it.

Of Carleton faculty members, Miss Searle and Miss Willard have already been mentioned. Rev. A. H. Pearson, for many years Professor of Philosophy in Carleton College was instrumental in getting several of our graduates into missionary work. He himself spent several years in Guadalajara, Mexico, where he had charge of a mission school for boys, while his friend, the director of the school, was on an extended furlough. Before her marriage, Mrs. Pearson was also a member of the Carleton faculty, filling the chair of Latin at a time when nearly every student in College studied Latin.

Some dozen years ago Miss Dorothy Firman was on the Carleton teaching force for one year, after which she went to Arabia under the mission of the Dutch Reformed Church. She was soon married to Rev. John Van Ess, and is still working in the same mission.

We feel that the Congregational churches of Minnesota may well be proud of these sixty or more representatives in such a glorious and blessed work. Yet from every one of our mission stations comes the insistent call for more helpers. The older people in our churches can not go, but they can help to influence and to send the *young men and women* to whom the appeal is made. Would that each one might take to himself the words of Ignatius to Polycarp, just as true today as in the early years of the Christian era: "The times demand thee; as the pilot, the wind; as the man who is tempest-tossed, a sure haven. So dost thou attain unto God."

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The romance and heroism of foreign missions within the area of Minnesota are partly narrated in the foregoing Chapter II. More detailed accounts of the Ojibway or Chippewa people are given in the Minnesota Historical Society Collections, volume IX, 1901, in a paper by Rev. Joseph A. Gillfillan, "The Ojibways in Minnesota" (pages 55-128), and another paper by Bishop Henry B. Whipple, "Civilization and Christianization of the Ojibways in Minnesota" (pages 129-142).

For the Dakota missions in our state, begun in 1834, as related by page 115, the reader should very desirably consult a paper by Rev. Samuel W. Pond, "The Dakotas or Sioux in Minnesota as they were in 1834" (M. H. S. Collections, vol. XII, 1908, pp. 319-501); also "Two Volunteer Missionaries Among the Dakotas, or the Story of the Labors of Samuel W. and Gideon H. Pond" (278 pages, with portraits, published in 1893), by Samuel W. Pond, Jr. Earlier in publication is the similarly fascinating and heroic narration of Rev. Stephen R. Riggs, "Mary and I, Forty Years with the Sioux" (388 pages, 1880), of which there is a second and enlarged edition (437 pages, 1887).

W. U.



CHAPTER VII.  
CARLETON COLLEGE AND CONGREGATIONAL  
EDUCATION.

BY PROFESSOR WALTER M. PATTON, PH. D.

FIRST STEPS TO FOUND A COLLEGE.

Congregationalism in Minnesota dates from the year 1850. It was founded by the Rev. Richard Hall and Rev. Charles Secombe. The ministers of Minnesota and the adjacent territory of Wisconsin organized as the General Association of Minnesota in 1853. In 1856 the State Conference of Congregational Churches was formed. The first movement in Education occurred in 1857 at Excelsior, Minn. It was the outcome of a deepening of religious interest throughout the community. The Rev. Charles Galpin, a man of energy and self-sacrificing purpose, was the pastor of the Excelsior Independent Church. He felt that the moment was favorable for action looking toward the building up of the growing population in culture and the strengthening of the basis and purpose of religion in the new territory of Minnesota by means of education. The people of his flock were of the same mind, and with very little delay a school was formed and a building erected. To its erection Mr. Galpin himself contributed the sum of \$500, an amount out of proportion to his means, but clearly indicative of his enthusiasm for the project. The maintenance of the growing school proved too great a burden for the congregation at Excelsior. They were looking hopefully, moreover, to the development of the enterprise into a fully organized college. It was resolved, in these circumstances, to appeal to the General Association, which in 1857 met at River Falls, Wisconsin. In response to the appeal, the Association approved the undertaking and appointed a

board of trustees to be responsible for the direction of the school. It was apparently expected that it would ultimately become the Congregational college for Minnesota.

A charter was obtained from the legislature in 1858, and the work of the school went on with some success. The General Association of Minnesota, realizing that their patronage as an unofficial body of ministers could have no binding force upon the churches, at its meeting in 1858 proposed to transfer the institution to the care of the recently organized State Conference. This body, when it met in Faribault, October, 1858, declined responsibility for the Excelsior school, but encouraged the church at Excelsior in its efforts on its behalf.

The State Conference apparently was of the opinion that the enterprise at Excelsior could not be recognized as a Congregational institution as long as its guidance was in the hands of the Independent Church of Excelsior, which was not at that time a regular Congregational church, as were other churches in the Conference. The fate of the Excelsior school was practically sealed by the action of the Conference of 1858, in appointing its own Committee on Education to report on the whole subject of a Congregational college for Minnesota.

The committee appointed consisted of Revs. L. Armsby, J. R. Barnes, and David Andrews. They considered four points: first, the desirability of establishing a denominational college; second, the wisdom of acting at once; third, the adoption of the Excelsior enterprise; fourth, the advantage of patronage by the Conference and the appointment of trustees under its authority.

The Committee, desiring to confirm their own judgment of the subject in hand, sought the opinion of leaders in the denomination and, particularly, in the newer educational work of the West. The advice of those consulted was against the founding of a college under denominational control. In the fall of 1859 the Committee made its report to the Minnesota

State Conference. It was felt that, with several denominational colleges either already in operation or projected, the founding of another might not meet with general support, but the conviction was very strong that the principles which Congregationalism deemed essential in education were not sufficiently protected and promoted in existing colleges. The Committee records its belief: "We do appear to need a College of our own, or we shall need it before a long time has elapsed. . . . We can hardly start the movement too early." The report recommends a further investigation of the Excelsior situation, and expresses the opinion that the existing school there presents as favorable an opportunity as any for a beginning of Congregational education in the State.

The Conference, after consideration of the Committee's report, agreed that decision would be more wisely delayed and continued the committee with instructions to present a further report covering adequately the question, What is the best location for a college? and a further point as to the possibility of joining in the State University with other denominations. In 1860, the second report of the Committee was presented. It recommended, as a model for the college to be established, Amherst College; advised early action to collect funds; commended the work at Excelsior, but advised against adopting it, and also against any attempt to develop that school into a college. Confidence in Mr. Galpin's management was wanting, though all deemed him a man of integrity and Christian devotion. The Conference of 1860 adopted the Committee's report, and the Excelsior school was finally doomed to a hopeless struggle against great difficulties, which Mr. Galpin did his best to meet, but without success. Year after year he gave from \$100 to \$200 toward the salary of a teacher. He retired from the ministry that he might earn an income which would permit him to give generous help to his beloved enterprise. In his new profession as a dentist, he hoped to earn enough

to allow a donation of \$1000 to \$2000 a year. It was a vain hope. The school had to close in 1864-65, and, just as prospects seemed to improve and a reopening was attempted, the State Conference decided in favor of Northfield as the location for the denominational college. After this, the school continued for a few years longer until it became impossible for its trustees and its self-sacrificing founder to sustain the burden of annual cost, and the building had to be sold.

It is well to keep in mind the condition under which these discussions and plans took place. The territory of Minnesota had been organized only in 1849. Its population at that time was about 4000. When the decision was reached in 1860 to found a Congregational college, the population had risen to 172,023. There were, in the Minnesota of 1860, 47 Congregational churches, ten of them less than a year old, and the average membership of all of them 28. There were only thirty ministers and about twelve church buildings. Not more than three of the congregations were self-supporting, and in the next three years, there was so serious a decline in financial strength that the Faribault church was said to be the only self-supporting Congregational church in the state. The high school system of the state had not yet been provided for, and a few private schools were offering the only preparation for college which was available. This lack of a secondary school system was not regarded very seriously for many years, and yet it forced the University of Minnesota to remain a school rather than a college until 1868, when the college work was organized. The high school at St. Anthony (later the east part of Minneapolis) was started in 1861; at that time St. Paul had as yet no high school. Winona had 35 pupils in its high school in 1862. When Carleton College began its college work in 1870, there were but seventeen high schools in the state. It will be understood that, under these conditions, the obligations of a college were greater than we who live under the highly

developed educational conditions of the present day are apt to think. The academy as a preparatory school had to be provided, as well as the college, and it remained a necessary part of the college scheme until the local high schools were organized in sufficient numbers and with such efficiency as to ensure a general preparation for college work in the communities of the state. The subfreshman work of the State University was continued until 1888, and the Academy of Carleton College until 1905. The disappearing need for such preparatory work may be gathered from the figures for the academy attendance at the State University and Carleton College. In 1873 there were 204 academy students at the University, and in 1884 only 59. In Carleton there were 220 academy students in 1875; in 1880, 180; in 1894, 123; in 1903-04, 70.

It will be understood from these facts that the more immediate need, at the time when the founding of a Congregational college was under consideration, was for a school which, within the period of the secondary training of its first class, would develop into a college. The dream was of a college like Amherst; the actual enterprise, when it came into being in 1867, was for three years a preparatory school, and only in the fourth year was a college as well. The conditions delayed for years the accomplishment of the ideal, but meanwhile the college centers were bringing home to the cities and villages of the state the need for secondary schools within reach of those who could not attend schools at a distance from home. When the educational conscience was aroused to take up its obligations and local high schools were multiplied, the larger vision of the early founders of colleges reached its opportunity of realization. Colleges then were able to develop their own proper work.

## SELECTION OF NORTHFIELD AS THE SITE.

We have noticed the action of the State Conference of Congregational Churches in 1860. While the Committee was at work, there were forces moving of which it was but little aware. The site of Northfield had been laid out in 1856 by Mr. J. W. North, formerly of Utica, N. Y., whose plan was to make the future town a community where culture and religion would find opportunity. With this thought in view, Mr. North was prepared to hand over sixteen acres of land to any Christian church which would build a college on the site. He had succeeded in arousing the citizens of the new community to an interest in his endeavors to secure a well-supported Christian school for their village. They were ardent, also, in seconding his efforts to stimulate intellectual and social activities in their midst. From the earliest days, the little community had impressed outsiders by its intelligence and desire for the influences of refinement. The first pastor of the Congregational Society in Northfield, Rev. J. R. Barnes, after his first acquaintance with Mr. North and a few months' knowledge of the community, remarked that he had repeatedly said to others that Northfield was the most suitable location for a college known to him in Minnesota. Mr. North's affairs became involved during the financial crisis in 1857, and, after turning his estate over to his creditors, he left Northfield for California in 1860.

It will be taken as providential that with the failure of Mr. North synchronizes the settlement in Northfield of Mr. Charles Moorhouse Goodsell, who had left his home in Illinois and had come to Northfield with the clearly formulated purpose of assisting in the progress of the recently constituted State of Minnesota by an earnest and practical co-operation in a college enterprise under the Christian care of the Congregational churches in the state. Statehood was granted to Minnesota

on the 11th of May, 1858, and in August of that year Mr. Goodsell directed an inquiry to the Rev. Richard Hall, the superintendent of Home Missions, asking as to whether a college had as yet been started, and intimating that he would be pleased to make his home in the town where it might be placed and to do what he could by personal effort and contribution for its growth and influence. It is indicative of Mr. Hall's judgment as to the probable location of the future college, that he should have so represented the educational situation in Minnesota Congregationalism as to lead Mr. Goodsell to decide for Northfield and to come to live there in the following year (1859). He at once entered into Northfield's plans for a college, bought land for a college site, and, with the spirit of a convinced propagandist, went to work to create enthusiastic support for his ideas. He had already seen one college enterprise in whose foundation he had shared, Beloit College, which began in 1847, successfully on its way, and was full of faith in Northfield as a suitable location for a college and in the Congregationalism of the state as a loyal and adequate support for such an enterprise.

What the resources of organized Congregationalism in Northfield were at this time, may be told in few words. In 1860, after four years of work, the Congregational Society had grown from a membership of eight to a membership of 43. The congregation had not as yet felt able to build a place of worship, and it was not till 1862 that the first edifice, the "Old Brown Church," a structure 24 feet by 40, costing \$1100 to \$1200, was erected.

With the outbreak of the war, times became hard, and funds could be accumulated for the college enterprise only by self-sacrificing economy on the part of Mr. Goodsell and his family. It is a further indication of the character of this man, who was the chief agent in founding the educational work of Congregationalism in Minnesota, that he believed the starting of the

college to be dependent upon a revival of interest in religion in the community. In 1864, and through 1865 there was a marked activity in the religious life of Northfield, resulting in an increase of membership in the Congregational church, more than trebling its number of members, and enabling it to become self-supporting. In 1858 the feeling in Minnesota Congregationalism was that the time had not arrived for the founding of a college, and in 1860 the same feeling was expressed in a formal action of the State Conference postponing the matter until a more favorable time. In 1864 the feeling had changed. At that time a movement which was developing in another part of the state led to a renewed demand for a college. In 1856 the village of Zumbrota was founded by settlers from the east, who brought with them an ideal of religious culture for which they hoped to provide in a college to be founded as soon as opportunity appeared. The Rev. Charles Shedd became pastor at Zumbrota in the following year, and brought with him a lively interest in Christian Education, which strengthened the purpose of the Zumbrota society to work for the establishment of their college. Mr. Shedd, in his younger manhood, had been successively the principal of two New Hampshire schools (1826-1841), and brought to Minnesota a zeal for education which had its good effect, not only at Zumbrota but in his next charge at Mantorville as well. He went to Mantorville in 1858, and the effect of his influence was to stimulate there likewise a wish for a college. When the issue came up for settlement in the Faribault State Conference in 1866, these two places were competitors with Northfield for the college enterprise which was about to be undertaken.

The Rev. Edward Brown, on coming to Minnesota and to the pastorate at Zumbrota in 1864, was possessed with the Christian college idea, and immediately availed himself of the sentiment found ready to hand in his new charge. He spoke



to others of the need and of the apparently favorable opportunity for action on the part of the State Conference, and found when the Conference opened at Rochester in October, 1864, that Mr. Goodsell was on hand to express the same conviction as he himself held, and, not only so, but from another quarter he received a spontaneous expression to the same effect. The Rev. David Burt of Winona, later State Superintendent of Public Instruction, had come to the Conference with the desire that action should be taken at that session. Mr. Brown drew up the decisive resolution which Mr. Burt then moved. He was supported by Mr. Brown, his seconder, and by Richard Hall, Charles Seccombe, and C. M. Goodsell, the last named urging the claims of Northfield and promising a liberal support if the college were placed there. The Conference resolved to act, and appointed a committee of laymen, with Mr. Goodsell as chairman, "to enquire what can be done towards founding a college in this state for our denomination, and to report to the Conference next year." The resolution, in accordance with the spirit of Congregationalism, does not imply denominational control. We have seen that the leaders of the time in both East and West were opposed to such a control of education and hoped for a type of school, which, supported by the loyal enthusiasm of Congregationalists, would freely and without constraint embody the ideals of a Christian education.

Mr. Goodsell would have been pleased had the location of the college been fixed at once and organization proceeded with. He seemingly did not believe that much was to be gained from a meeting of the committee, as long as there were no offers of practical co-operation in the enterprise except from Northfield. The year passed and the committee was not brought together. It was the eve of the State Conference session of 1865 in Minneapolis, when Mr. Goodsell acted on his own account by calling a meeting of those in Northfield who were

interested in the college project. With him it was a case of their giving him practical support, or of his moving to some other place where the prospect was more assured. He had come to Northfield to promote a Christian college; if his hopes failed, the alternative was to try elsewhere. At the close of this meeting, \$8,000 in subscriptions were in hand.

Mr. Goodsell presented a report on behalf of the committee to the Conference of October, 1865, to the effect that Northfield was prepared to give to a college which might be built there \$7000 to \$10,000 in cash and \$1000 in land (10 acres). The report invited offers from other places. The action of the Conference more fully committed the churches to the undertaking, and appointed a committee of ministers and laymen to invite offers on the part of places desirous of securing the new college. Thus the caution of the Conference delayed final action until the meeting to be held a year later at Faribault.

During the year, it was manifest that the interest of the ministers in the Conference was tending strongly toward Northfield. Throughout the year the local citizens became keenly interested as they realized that other competitors were in sight, and put forth great exertions to place their chances beyond reasonable challenge. A memorable meeting was held the night before the State Conference at Faribault. Outside speakers aroused the enthusiasm of Northfield college supporters to fever heat, and, when the call for subscriptions was closed, \$18,000 in all had been pledged. The country districts were canvassed the next day, and the total was raised to \$21,029. The form in which this bid was presented to the State Conference was a cash subscription of \$18,579 and twenty acres of land, ten offered by Mr. Goodsell and ten by Mr. Charles A. Wheaton. The chairman of the committee, in submitting this offer, recommended its acceptance and the adoption of Northfield as the site of the College. Northfield had offered far more than any other place, and there was no

serious competition when the selection came to be made. There are reasons, other than monetary reasons, given by the committee, which throw a reassuring light on the spirit in which Congregationalism went to work in planting its College. It was impressed by the "intelligence, morals, and religion," and the "outlook" for these things in the future, which Northfield presented. It sought to choose a location which would be central for a population to the north and south, and which would be likely to remain central. They chose, having in view the service to the new college of Mr. Goodsell, a man of fine judgment and complete devotion to its interests. Such a man gave the founders confidence in the enterprise itself and promised to "secure credit abroad," when it became necessary to seek help outside the state.

There is another aspect of the selection. Remembering the plea that had been put forth for the recognition of the Excelsior school, and also some unfortunate experiences which had come to denominational colleges through a divided support, the fathers of 1866 not merely founded a college, but formulated a policy by which the educational activities of Congregationalism in Minnesota were to be directed. A strong institution was desired, and the founders thought it necessary to state clearly, "it is of the utmost importance, be it distinctly understood," that for "at least, a long time to come," the college about to be organized should be the only one to receive the support of the State Conference. To this one enterprise "our churches solemnly pledge our sympathies, prayers, and united efforts to build it up." The development of the school into a college at as early a date as possible was hoped for, and, consequently, the State Conference felt that subordinate institutions like academies should be encouraged and built up, "to become feeders by preparing students." This policy has so steadily vindicated itself, in the history of the denomination since that time, that its wisdom is perhaps more strongly ap-

proved today than it was in 1866. The traditional educational faith of Minnesota Congregationalism has favored one college with other educational enterprises, if such were started, in subsidiary relation to it.

In line with the early declaration of exclusive recognition of the college founded at Northfield, we find two interesting resolutions in the minutes of the State Association meeting of 1885. Concerning the academy at Montevideo: "We cordially endorse the Western Minnesota Seminary at Montevideo, and promise it our hearty sympathy and support, with the understanding that it shall be a preparatory school for Carleton College." Concerning the Excelsior Academy: "Whereas, this Association has in the past urged the founding of the academies in the State as feeders to Carleton College, and as Excelsior Academy, the first to respond to this need, was started a year ago with the cordial approval of this Association (see Minutes of the Association, 1884), Resolved, that . . . we heartily endorse this new institution. . . ." The action establishing the college at Northfield was a unanimous action, and was followed up by a resolution pledging the Conference to raise \$10,000 in the churches during the ensuing year. The college was designated "Northfield College," and the trustees were appointed with instructions to adopt as an article of their Charter that three-fourths of the board of trustees "shall always be members of Congregational churches in connection with the General Conference of Minnesota, or members of the Conference," but that the board should be self-perpetuating. The board should represent Congregationalism, but without Congregational control.

When the charter for the college was drawn and granted by the state, it interpreted the direction of the State Conference in a manner which would secure a real freedom from denominational restraint after the initial organization had been fairly established and proved out. The charter directs

that three-fourths of the board of trustees shall *for the first year* be members of Congregational churches in connection with the General Conference of Minnesota or members of the Conference. The first board of trustees represented very faithfully the mind of the State Conference, and the charter has by tacit consent been accepted as defining the relation of the college to the denomination. The action of the Faribault Conference was intended to express the spirit of Congregationalism in leaving colleges to develop freely their intellectual life. Such had been the attitude of the Conference since the action of 1858, when the report of the first Conference Committee on the college project was under consideration. It is expressed in the direction that by charter the board of trustees shall be self-perpetuating. It is seemingly contradicted by the direction that the members of the board shall have denominational affiliations, and this contradiction is removed in the charter as drawn up and legally completed. It was the intention that there should be no church control; the charter removes the control after one year; the charter by tacit consent has been accepted as the true interpretation of the State Conference's position; it establishes beyond legal question the free status of the college.

The trustees proceeded to organize at once. Rev. Richard Hall was elected chairman, and a committee was appointed to prepare a charter. Rev. Charles Secombe was chosen as financial agent, and a beginning of work was made. In January, 1867, the board voted to erect a college building on its own property, but, through a failure in the quality of the bricks which it was hoped to make in Northfield, time and money were lost and the work on the new building had to be suspended and plans changed. In May, 1867, the American House, which had been built by Mr. North ten years before, was bought, together with the land and buildings adjoining, for \$9,100. Changes were made in the building to adapt it for

the purposes of a school, and the premises were ready for occupancy at the time appointed for opening, in the fall of 1867. The failure of the building project, with the purchase of an old building, were not well received by those who had expected better things of the board of trustees and had reposed great confidence in those residents in Northfield who had staked so much on the enterprise. Mr. Goodsell, it should be said, was unsparing of time and energy in carrying out the purpose of the Board, and was bearing a load really too heavy for one man's strength.

The first year's work of Mr. Seccombe as financial agent netted \$1000 above the amount pledged by the Conference, and it was thought safe that, for the next year, he should give himself in part to teaching duties in the school. There was a reaction in popular sympathy, and, in spite of the earnest recommendation of the Conference of 1868, support from the churches utterly failed in the second year of the school's history. Mr. Seccombe's ill success as a teacher added to the estrangement of the churches, and it was under exceedingly unfavorable circumstances that, at the end of the second school year, having given up teaching, he again became the field agent of the school. The third year (1869-70) Mr. Seccombe's work was most discouraging, and the darkest days in the college's history now began. Mr. Seccombe's relations to the executive management were terminated, but no one knew from what quarter help might be obtained.

Mr. Goodsell had been able to arrange for the "beautiful and appropriate" preparation of the American House building as quarters for the school work, but his health had failed and soon proved to be unequal to his generous purpose toward the college. The difficulties and failure of support told heavily upon him, and he felt obliged to give up all official relation to the school in May, 1868. The trustees expressed the sober fact when, upon his death a year later (May 3, 1869), they

recorded the disheartening impression caused by his necessitated withdrawal, "suddenly cutting them off from that which had been perhaps too exclusively their main reliance for success," namely, "the wisdom and strength" of their colleague. As the early history of Congregationalism in Minnesota is reviewed, the most important movement of the period is that looking toward the founding of a college, and the man responsible for the college as it came to exist, more than all others, was Charles Moorhouse Goodsell. It is possible that the peculiar spirit of devotion to the institution and the church which have marked the administration of the College through succeeding decades is a traditional influence from this man in some measure. His life had been given for ten years to the cause of Northfield College, and when its prospects seemed to have suffered shipwreck he was crushed and broken beyond hope of recovery.

The direction of the academic work of the institution had been placed at the start in 1867 in the hands of Horace Goodhue, Jr., a graduate of Dartmouth College of that year. The aim of the trustees was to secure a finely qualified teacher, and the salary offered, \$1,500, was decided on, believing that a good selection would justify itself by results. Looking back over Professor Goodhue's forty years of service, and realizing the impression he has made by his character, wise judgment, and solid qualities as a scholar, teacher, and executive officer, one is inclined to commend a policy which preferred to take risks of ways and means rather than of educational fitness. The continuation of this policy has had its inevitable result in establishing for the college a well-founded reputation for thoroughness in teaching and scholarship. The growth of the attendance and of the teaching staff during Professor Goodhue's early period of administration is an evidence of the need there was of such a school and of the growing confidence in its work. When work began in September, 1867,

twenty-three students were registered. In the three terms of that year eighty-one names were enrolled, and the average for the three terms was forty-seven. The faculty numbered two.

For the second year, 1868-69, the faculty numbered five, the students 101, with an average of 56 per term. The third year, 1869-70, had a faculty of four, and 160 students, the average per term being 53.

#### ADMINISTRATION OF PRESIDENT STRONG.

With the failure of the financial effort in the years of 1868-70, came the necessity for such a commanding leadership of the college enterprise as would reach persuasively those who were able to support the institution in a larger way and would rebuild a cooperating sympathy in the Minnesota churches. The presidency of the college was offered to various eligible men and declined, until a suggestion that it be offered to Rev. James Woodward Strong, who had been a trustee from the foundation, was put forth. Mr. Strong's sense of duty cooperated with health reasons, which constrained him to resign his pastorate at Faribault, to induce him to accept the responsibility; and at the State Conference meeting in Northfield, October 14, 1870, he was inaugurated as president. The occasion was marked by almost unclouded hopefulness. After an extempore inaugural address, Mr. Strong was able to announce two significant gifts which indicated the new feeling in a striking way. Rev. E. M. Williams of Austin pledged \$6,000 toward the endowment fund, and the Goodsell family \$4,000. Mr. Goodsell's past sacrifices were not to be in vain, and Mr. Williams' interest has continued to the present time as an inspiration to every friend of the Institution. Following the President's inauguration, there was a general call for subscriptions and a response which was generous beyond all expectation, the sum of \$16,000 being added to the \$10,000 already secured.



President Strong's administration was to last through thirty-three years. He came to his office burdened with serious physical disability, and in the first year met with an almost fatal accident while engaged in a successful canvass for funds in the east. This accident left effects from which Mr. Strong never fully recovered. Despite these handicaps, his strength of purpose and the fine integrity of his character begat confidence, and, added to other gifts of wisdom and culture, led to his being looked up to in the State as a leader of power.

The College, once fairly organized and going, does not present from year to year the striking record of events of the pioneer days. President Strong made friends for Northfield College in the East, and for a long series of years large gifts were sent from that quarter.

The most notable of these benefactions was the gift of \$50,000 in 1871, following one of \$1,800, from Mr. William Carleton of Charlestown, Mass. This gift was acknowledged by the trustees of the College in May, 1871, by the change of the Institution's name from Northfield College to Carleton College. From the same home came the gift which made possible the completion without debt of the first building on the campus. Miss Susan Willis, who later became Mrs. William Carleton, presented \$10,000 to the trustees, to be applied to the College building which was to be used instead of the original building occupied since 1867. In her honor, the new building received the name Willis Hall. This early Willis Hall was burned in 1879, but was rebuilt at an expense of \$14,000 in the following year.

President Strong received from the East, in 1874, \$13,000, and in 1875, \$15,000; making a total, in the first five years of his administration, of \$100,000 collected among Eastern friends, to be added to over \$40,000 gathered in Minnesota. Had the friends within the State been left to care for their own child, the result would have been meagre in comparison

with what was actually realized. There were only about 100 Congregational churches in Minnesota at the end of 1875, and these were contributing for benevolent purposes about \$7,000 a year. The net assets of the College at the end of the first decade of President Strong's administration were \$170,327. In 1870, there were visible net assets amounting to only about \$15,000.

The Willis Hall disaster brought to the College a very widespread sympathy, and the President was able to report in the next year gifts amounting to \$51,699 (\$14,972 from Minnesota, and \$36,727 from the East). Year by year, it was possible to report similar results. In 1881 nearly \$50,000 again came from the East. The growth of the College, however, was outrunning the supply of funds, and Dr. Strong's efforts for financial aid were unremitting. Gridley Hall was opened in 1885. Its cost of building was covered in large part by a legacy of \$37,000 bequeathed by Mr. Eber Gridley of Hartford, a relative of President Strong. The furnishings were given very largely by some of the churches of the State.

In 1883, Dr. Edward H. Williams, of Philadelphia, gave to the College the sum of \$12,000 for the erection of a science building as a memorial to his son, William Williams. In accordance with the purpose of the gift, the building was named Williams Hall. In spite of these munificent donations, the financial statement of 1884 showed accumulated deficits amounting to \$20,000, and an annual shortage of \$5,500 in the income. A campaign to raise \$160,000 to secure a conditional donation of \$40,000 was undertaken. The Board of Trustees pledged among themselves \$43,000. In the fall of 1885, word was received from the East that the offered \$40,000 would not be available, and Dr. Strong courageously attacked the problem of raising the whole sum of \$200,000. In reporting the results to the State Association a year later, October, 1886, the President used words which point to the position that

Carleton College had attained in the State. The year's record "had not been equalled" in the past; the 291 students "represented seven religious denominations, eleven nationalities, and twelve states and territories." He added, "It seems to me that the Christians of Minnesota cannot ask for a broader or more blessed work, a grander object for their benevolence, or one which will bring quicker or richer results, than Carleton College represents. It is preparing and sending forth laborers into every field of noble service." At the time of this report, \$130,000 of the required \$200,000 had been subscribed. Two years had elapsed since the effort was undertaken, and another year was to be needed for its completion. Even then, the shrinkage due to financial depression was unusually large, and, in October, 1888, attention was again called to the financial difficulties of the College, owing on the one hand to unpaid subscriptions, and, on the other, to the continued expansion of the enterprise. It was proposed to reduce salaries by 10 per cent, and to ask for an annual contribution from the churches of \$3,000 to \$5,000. A proposition for a renewed financial effort was not acted upon.

In 1891, the Goodsell Observatory was built and equipped at a cost of \$29,000 for the building and \$36,000 for its apparatus and fittings. Toward the cost of the apparatus, Mr. James J. Hill gave \$5,000, and Dr. E. H. Williams, who had previously provided for Williams Hall, donated the large equatorial telescope at an expense of \$15,000. Mr. W. H. Laird, of the Board of Trustees, subscribed \$5,000 to the cost of the building. In the year 1895 the Scoville Memorial Library building, which had been erected by the gift of Mrs. J. W. Scoville and her son, Mr. C. B. Scoville, in memory of the late James W. Scoville, was opened for use. Its cost was almost precisely \$25,000.

President Strong, pressed by bodily infirmities, asked to be allowed to resign at the annual meeting of the Board of

Trustees in 1895; but the Board unanimously urged the necessity of his remaining in service, and he, with his customary loyalty to duty, agreed. In 1891 the endowment of the College had reached the sum of \$325,000, and the annual income stood at \$26,328. In both respects it stood well ahead of the other colleges of Minnesota. The source of anxiety for Carleton College, in those days as in these, was not the failure of liberality on the part of its friends, but their inability to keep pace, in the first place, with the growing ideals and ambitions of Minnesota Congregationalism, and, in the second, with the insistent increase of the student body. In the last years of the nineteenth and opening year of the new century, financial difficulties were acutely felt and resort was had to the well-known philanthropist, Dr. D. K. Pearsons, who was finally induced to make an offer of \$50,000, good until January 1 of the following year (1901). The effort to raise \$100,000 in about six months, in order to secure the \$50,000 offered, was successful, though it proved to be excessively taxing to Dr. Strong's health. This culminating financial endeavor made a total of nearly \$1,000,000 which the President had secured for the College since he assumed the office in 1870. In April, 1901, Dr. Strong pressed once more for an acceptance of his resignation. His successor, Rev. William H. Sallmon of Bridgeport, Conn., did not assume office until January, 1903, so that the burden of work was carried by the retiring president until the Christmas vacation of 1902. At a meeting of the Board of Trustees, held December 4, 1902, Dr. Strong was appointed President Emeritus of Carleton College, and was granted an annuity in recognition of his long years of successful administration. The resolution speaks justly of the retiring president's manly vigor, culture, unfaltering religious faith, and his unstinting consecration of life and labor to the service of the College. He had built up an efficient and successful institution, had won for it admiration and esteem on

all sides, and had gathered together a faculty and board of trustees who were infused with his spirit of faith and devotion. The resolution further declares "that, in the long years of this association [of trustees and president], there has been nothing to cast doubt either upon the sincerity of your purpose or the wisdom of the methods by which you proposed its realization."

President Strong continued to live in Northfield until his death in 1913, always interested, always helpful to his successors, a man esteemed for his Christian dignity of character and for his unique record of noble work.

During the last ten years of Dr. Strong's presidency it was very hard to meet the annual budget, but, none the less, the College continued to grow. In 1893-94, the enrollment was as follows: College, 122; Academy, 123; music, 59; others, 10; net total, 277. In 1896-97 the College enrollment was 146; Academy, 135; music, 63; net total, 296. In 1899-1900, the College enrolled 234; Academy, 123; music, 88; net total, 413. In 1902-03 there were, in the College, 237; Academy, 70; music, 70; net total, 338. The growth in the College enrollment is the important factor in the foregoing comparison. The interest in maintaining the academy had practically disappeared in 1902-03.

The faculty showing is presented thus: In 1893-94, full professors, 11, assistant professor, 1, and instructors, 8; in 1899-1900, full professors, 13, assistant professor, 1, and instructors, 11; in 1902-03, full professors, 9, acting professors, 3, associate professor, 1, and instructors, 10.

The college buildings at the close of this period numbered six, not including three cottages used for dormitory purposes. Of the buildings only three were sufficiently modern to adequately meet the needs of the college, namely, the Goodsell Observatory, the Scoville Library, and Gridley Hall.

The endowments and other invested funds, in December, 1902, totalled \$376,991, and the value of the plant, \$293,743. The accumulated assets of the College, after the thirty-five years of its existence, amounted to \$670,734.

Within the period of President Strong's tenure of office lies, for the most part, the work of a group of men and women who contributed a worthy part to the work of Christian Education, which was the mission of the College. Professor Goodhue has been mentioned. In 1871, William W. Payne came to Carleton as instructor in mathematics and physics. Through his energy and initiative the Department of Mathematics achieved enviable influence in the state, and the Astronomical Observatory came to be known in many parts of the world as a home of scientific research. To him is due the foundation in turn of the Sidereal Messenger, begun in 1882, Astronomy and Astro-physics, in 1892, and the less technical publication, Popular Astronomy, in 1893. The second of these, which succeeded the Sidereal Messenger, was sold to Professor George E. Hale of Chicago, who had been joint editor and publisher with Professor Payne, in December, 1894; but the third is still published under the auspices of the College. Professor Payne inaugurated in 1878 the time service to the railways of the Northwest, and this service is still maintained. For a time, he was director of the United States weather service for Minnesota, and the Observatory was the chief center for the substations of the state. The direction of the magnetic survey of the state was also here for a time. The Observatory has issued from time to time permanent publications of recognized scientific value. Professor Payne retired in 1907.

Miss Margaret J. Evans (now Mrs. Margaret Evans Huntington) came to Carleton College in 1874, and retired from official duty in 1908. She was, from the first, Lady Principal and Professor of English. Her influence has been paramount in fashioning the ideals and spiritual history of the

young women of the college. No teacher of Carleton has held a more secure position of leadership among the women of the State than she, and none has combined more graciously the two elements of Christian character and sound culture, for the promotion of which the founders planted the Institution.

Lucian W. Chaney graduated from Carleton in 1878, and was appointed to the staff of his Alma Mater in 1883. He created the Department of Biology at a time when the subject had not yet attained to recognition in college teaching in the country, and when good text books were not in existence. He began the organization of athletics in the College, and remained for many years the Faculty representative in all athletic arrangements. His enthusiasm and his great interest in young men brought him into very close touch with the Carleton students and alumni until his retirement on pension in 1910.

George Huntington came to the college as professor of logic and rhetoric in 1879. His gifts as a scholar and author, his fine character, and his unfailing urbanity, contributed largely to the influence of the College in the State. To a wider public he was known as the writer of refined verse, of interesting and wholesome fiction, and of occasional contributions to a large number of serial publications. By Carleton students he is remembered as the author of a Carleton hymn and of a stirring Peace hymn, "Two Empires by the Sea." A great many classes of graduates owe, largely to his personal contact, an ideal of genial, self-forgetting usefulness which they gained in their college years.

Mention should be made of Charles H. Cooper, who was looked upon as a vital and effective teacher of history, and whose reputation in the State led to his being elected in 1898 to the presidency of the State Normal School at Mankato; and also of Eugene W. Lyman, who was called to the chair of philosophy in 1901 and continued in service until 1905. His

success as a teacher was a promise of his distinguished career in following years.

The valuable work of Harlan W. Page, who became treasurer of Carleton College in 1885 and for twenty-five years cared for the college property and funds, calls for notice. In the conduct of the college finances his good judgment and long business experience were of great value and were deeply appreciated by the President and Board of Trustees.

Miss Anna T. Lincoln, who was associated as superintendent, first of Ladies' Hall and later of Gridley Hall, with the young women's department from 1879 until her retirement in 1909, was a large factor in the life of all students who came in contact with her. Her qualities of heart and mind won confidence and a respect which never failed. She had a genial firmness which preserved a wholesome discipline; but at the same time she had a strong and kindly sincerity and an unwearying consideration toward young people, which made her the idol of students and the friend of all. If complete identification with a worthy cause be a true interpretation of the Christian spirit, Anna T. Lincoln's service to Carleton College affords a shining example of it.

Record should also be made at this point of the outstanding services to the College of two members of the Board of Trustees. Judge Edwin S. Jones became a member of the Board in 1881, and was its vice-president from 1882 until his death in 1889. The first subscription given to the financial effort of 1884 was one for \$20,000 given by Mr. Jones. It represented nearly one-half of the total raised by the Board of Trustees at the opening of that campaign. This gift was supplemented by other generous contributions, amounting at the time of his death to \$15,000. The steady and loyal support given to the college in its difficulties by Judge Jones was beyond price, and his good judgment assisted as money could not do.



Following his death, the Trustees elected his son, David Percy Jones, as a member of the Board.

William Harris Laird was President of the Board of Trustees from 1901 until his death in 1910. He was a man greatly esteemed, a statesman in business, whose wisdom largely shaped the policy of Carleton College during the long term of his membership in the Board of Trustees. His gift of Laird Science Hall in 1906 was the largest of a series of contributions made by him, the building representing a cost of \$57,400 and its endowment a further gift of \$50,000. He also provided for the equipment of the Laird Athletic Field, and contributed generous assistance to the cost of other parts of the College plant. Mr. Laird's family have followed up his devotion to the College with a sympathetic and practical interest since his death, and have been a factor of great importance in the growth of the institution in recent years.

In intercollegiate contests Carleton College first appears in 1881. During Dr. Strong's presidency, the College took part in fourteen State Oratorical Contests, winning first place in six, second place in five, and third place in three. This record is far in advance of that of the next among the competing colleges. In Debate there were twice as many victories as defeats.

In football there were, in the intercollegiate contests of the years 1885-1902, three first places among the colleges of the state, a record which no other college approached in those years. In field and track contests there were only two meets, one of which was won by Carleton.

#### WORK OF PRESIDENT SALLMON.

President Sallmon's period of office, January, 1903, to June, 1908, was one of transition. His endeavor was to bring the College into a closer touch with the life of the State and with its own alumni. As a result, he was instrumental in bringing

about the organization of a number of new alumni associations in different parts of the country. With the discontinuance of the Academy in 1904, there arose a desire to reorganize the existing Old Students' Union under the new title of the Non-Graduates Society. This change was made early in 1906.

The awakening of alumni sentiment had a practical result during these early years of the new century in an effort to secure an athletic coach. Very largely through the efforts of Fred B. Hill, '00, and Albert J. Nason, '01, funds were gathered for this purpose, and Carleton's athletic prospects were much improved.

Mr. Laird's great gift of Laird Science Hall and its endowment was made in the third year of President Sallmon's administration. This building has housed, since 1906, the departments of Biology, Chemistry, and Physics, and has provided offices for the president and treasurer of the College. The dedication of Laird Hall coincided with the fortieth anniversary celebration of the institution.

The semester division of the College year was introduced in the year 1905-06. It has secured a continuity in the work of students which the term system did not allow.

In 1903 there was inaugurated the movement for a Carleton Mission in China. The first missionary to be sent out under its auspices was Miss Mary Reynolds, who went to China in 1904 and retired from the Mission shortly afterward. The work of the mission became really vigorous with the entrance of Watts O. Pye, '03, and Dr. Percy T. Watson and wife, 1903, into its service in 1907 and 1909 respectively.

During President Sallmon's term, the acceptance of the College by the Carnegie Foundation for the Advancement of Teaching was secured, and some of the oldest professors of the institution took advantage of its provisions to retire from the active duties of teaching. The dropping of the Academy

Department, the initiation of a movement looking toward the standardization of the College, and the system of furloughs for the full professors, were brought about by President Sallmon's action. His efforts to pay off the annual deficits which had accumulated were successful, and the yearly expenditure was kept within the income. Taken all together, these five years, 1903 to 1908, though marked by the introduction of new policies and changes in the personnel of the faculty, were years of growth in the numbers of the student body and in the reputation and influence of Carleton throughout the State. Dr. Sallmon's capacity for systematic control of details, his effective presentation of his views and his progressive ideas, won friends for the institution whose interest in its prosperity has continued to the present time.

#### GROWTH UNDER PRESIDENT COWLING.

On July 1st, 1909, Dr. Donald J. Cowling assumed the duties of the presidency and inaugurated a period of remarkable growth in numbers, equipment, and influence. He began his regime by offering this test of success, "We are hearing a good deal these days about a certain way of deciding upon the value of a thing by its practical results . . . a school by the temper and quality of the men it turns out. The friends of Carleton may well be glad to have this test applied." This reveals the aim from the beginning, and in the past twelve years the increase of character and fitness for the social task have continued to be the supreme business of the College. The President has been the bearer of a great burden of material cares, but he has known how to subordinate them to a greater spiritual vision. His utterances have gained for his work general confidence, because he has believed and declared that an efficient citizenship depends chiefly upon purity and reliability of motive and good will. A reasonable Christian faith as the effective instrument of character has been a funda-

mental conviction of President Cowling, and has been kept to the fore steadily in his program of administration. As in President Strong's time, the task of obtaining funds has demanded much of his time and strength, and might well threaten to smother his idealism under a weight of accumulated lesser anxieties. Dr. Cowling, however, has rigorously kept the temporalities in a true subordination to the better and more permanent purposes of a Christian college. With his vigorous and established convictions, there is full assurance that the "life which is more than meat," of greater worth than "the world," will not in his hands fail of its supreme opportunity in the work for young men and women which Carleton College may seek to do.

The urgent need of funds led, in 1911, to the organization of an effort to obtain \$600,000, of which \$500,000 was to be for endowment purposes and the rest for buildings. The program proposed to provide for fifty per cent increase in the student body and a corresponding increase in the permanent faculty. Plans began to be made for the development of a complete educational plant.

The campaign for funds was successfully completed in 1912, and resulted in the beginning of developments along more ambitious and attractive lines than friends of the College had previously dreamed of. Enlargement gave rise to new needs, and it soon became obvious that improvements and additions would require it to be carried much farther.

In December, 1914, the Board of Trustees authorized a further financial canvass with a view to securing the sum of \$400,000 necessary to complete the total of \$1,000,000 which in 1911 it was considered necessary to add to the resources of the College. It was proposed to lay the plans for the immediate future before the General Education Board, indicate the estimated ability of the College to secure subscriptions, and propose a division of the sum in view which would

allow \$200,000 for endowment and \$200,000 for new buildings. The General Education Board became interested, promised a contribution of \$100,000, and stipulated that \$300,000 should be collected by the College, payable before November 15, 1919, in annual installments. The canvass for funds was at once pushed forward, and was splendidly assisted in March, 1915, by the large gift of Mrs. Emily Willey Skinner for the Skinner Memorial Chapel and the memorial organ which it contains. This building was designed as a monument to the memory of Mrs. Skinner's husband, Miron W. Skinner, a trustee of the College from its foundation, a member of the executive committee for many years and its vice-chairman at the time of his death in 1909, and one of the most useful and generous counselors and supporters the College has ever had. This financial effort was launched at a time of unusual pre-occupation and stress due to the European War, but it was possible, notwithstanding, to announce in November, 1916, that the conditions laid down by the General Education Board had been met.

Of the proposed new buildings, five have already been erected on a scale of which the most sanguine would not have ventured to think in 1911. The Chapel was to be a "suitable building to serve as a center for the religious life." The Skinner Memorial Chapel, dedicated in 1916, is one of the most beautiful college chapels in America, a building satisfying alike to aesthetic taste and religious feeling. Fully furnished, the chapel hoped for was to cost \$45,000; that actually in possession represents an investment of about \$150,000, and it has a present day value of at least twice that sum.

For the Men's Dormitory the hope was for a building costing about \$65,000. The sumptuous structure opened in the year 1916 represents a far more ambitious achievement in comfort and attractiveness and an investment of nearly \$165,000.

The New Dormitory for Women went beyond the modest \$30,000 which had been named. It is placed on a commanding site, is externally impressive, and has a chaste elegance in its internal arrangement which makes it an eminently suitable college home. It cost about \$140,000.

The Music Hall was the earliest of the buildings to be completed. It was first occupied in 1913, and is the first of a series of buildings similar in architectural type, which are to bring a new harmony into the general aspect of the Campus.

The Leighton Hall of Chemistry is a handsome structure, 160 by 170 feet and three stories high. It is built of brick trimmed with Bedford stone, and is placed at the north end of the campus, overlooking the George Huntington Lyman Lakes and Gardens. In its equipment for the work of a modern department of chemistry, and in its admirably adapted internal arrangements, it opens a new era for science at Carleton College. Accommodation for a Department of Home Economics has been provided, which will permit instruction in that subject in the near future. The construction of the building at this time was made possible by the generosity of Mr. H. N. Leighton of the Board of Trustees, and it will stand as a fitting memorial of his deceased daughter Elizabeth, who died in 1906.

In the year 1915, conferences were held with a view to securing a working arrangement between the Baptist and Congregational churches of the state, so as to bring about a cooperation in their work for higher education in Minnesota. An understanding full of promise for both churches was soon reached. Carleton College and the State Conference of Congregational Churches accepted Pillsbury Academy at Owatonna as a secondary school for both denominations, and the Baptist State Convention and Pillsbury Academy recognized Carleton College as the state college for both denominations. It was in due time arranged that the Baptist body should be

represented on the Carleton Board of Trustees, and that Congregationalism should have representation on the Board of Pillsbury Academy. Carleton College, on its part, assumed an obligation to augment its facilities as might be necessary to meet the demands of the wider constituency; and the Baptist denomination, represented by the Northern Baptist Convention, spontaneously expressed its purpose to make a permanent provision of funds to care for its share of the educational work of Carleton College. The Baptist State Convention has year by year appointed a committee of visitors to its educational institutions, and since 1915 Carleton College has been one of the institutions named. The last report (1919) of this Committee speaks enthusiastically of the advantages of Carleton, and adds that "hereafter Baptists are to have an ever increasing interest in this school;" and it further says that "graduates from Carleton are eagerly sought for teaching places, because they bring moral atmosphere as well as intellectual ability."

In the year 1919 it became apparent that the increased cost of living was reacting in all directions to increase college expenditures. It became clear, also, that an awakened interest in higher education throughout the country was about to impose greatly increased burdens upon the colleges, if they were to provide at all adequately for the increased student enrollment. Furthermore, the education demanded by the new interest called for the expansion of certain departments of teaching and the introduction of some subjects not hitherto represented. Buildings had been added at Carleton in number and capacity beyond even sanguine expectation, but others were imperatively demanded. Additional dormitory accommodation for both men and women could not be delayed much longer; a recitation building had been long on the program; a woman's gymnasium; an administration building; buildings for the Literary Societies and social life of both men and

women,—all these were among the buildings which a well equipped Carleton needed for its satisfactory present operation.

With these new demands, there arose the vision of a great program which would finally raise Carleton into the class of the older and stronger institutions of the East. Two colleges have represented the dreams of the fathers of Carleton from the beginning,—the first of the two, Amherst; the second, Oberlin. These dreams have already in large part been realized, and it is believed that the time for their complete fulfillment has come.

In the closing days of 1919, Mr. John D. Rockefeller made a splendid donation of \$50,000,000 to the General Education Board, to be used for increasing teachers' salaries in the colleges and universities of the country. In line with the purpose of this gift, President Cowling laid before the General Education Board his plans for salary increases at Carleton and for necessary additions to the staff, and secured from the Board a promise of \$400,000 for the purposes indicated, conditional upon the College providing \$800,000, making in combination a total of \$1,200,000. In addition to this conditional gift, the Board agreed to pay to the College five per cent interest on \$400,000 annually for two years, to be used as indicated.

In the meantime, the Northern Baptist Convention had determined the allotments of the large sum of \$100,000,000, which they had proposed to raise in their great New World Movement. In this allotment \$1,000,000 was assigned to Carleton College, to be used at the discretion of the Trustees. Of the proposed \$100,000,000 subscriptions covering about two-thirds of the sum have been secured, and it is hoped that the whole undertaking will be completed in the near future. Payments are to be made over a five year period, and Carleton will receive its share pro-rata as funds come in.



With this substantial beginning, the Board of Trustees is organizing a campaign to secure a total of not less than five and one-half million dollars, of which it is hoped to secure at least four million in the immediate future.

Of this amount, \$1,200,000, as indicated, is to be provided as endowment to meet increases and additions to the salary budget; \$1,000,000 is to be added to the general endowment, to obviate the annual deficits which the operations of the most recent years have shown; the balance is for buildings and for further additions to the endowment, to take care of the inevitable growth of the college and the improvement of its facilities.

Meanwhile, the more immediate friends of the College have come forward with generous co-operation. The Trustees are represented by a gift, on the annuity basis, of \$100,000 from Mr. H. N. Leighton for the new Chemistry Hall. A donation in interest-bearing securities and lands from Mr. F. G. Barrows, '83, which within the next five years will realize at least \$500,000, constitutes the largest gift from an individual ever received by Carleton, and will no doubt prove an important stimulus to alumni giving in the present campaign. Another alumnus, who is also a trustee, has promised \$100,000. At the present time over \$2,000,000 of the \$4,000,000 may be said to be in prospect, and the effort of the next few months will be to meet this with a similar amount in subscriptions.

The present plant of Carleton College includes twelve buildings situated on the main campus, comprising about sixty acres; four cottage dormitories; Laird Athletic Park, occupying about fifteen acres, including two athletic fields and six tennis courts; and the Carleton farm of about 300 acres, with groups of buildings.

The Lyman Park system embraces a chain of small lakes with park environs, constructed at a cost of about \$40,000. This attractive addition to the natural beauty of the campus

was made possible by the gift of George R. Lyman of the Board of Trustees, and is a memorial for his son, George Huntington Lyman.

Many of the valuable improvements of the past twelve years cannot be readily appreciated, by reason of their inconspicuous character. Such are the great improvement of the Laird Athletic Field, the underground heating tunnel system, the connecting tunnel between Gridley Hall and the New Dormitory for Women, the improvements in Gridley Hall (1912-13), the improvement of the Library equipment and the doubling of the resources in books, the self-sustaining operation of several cottage dormitories in the city of Northfield, and the important and profitable enterprise represented by the Carleton Farm. These are but a part of the list of accomplishments, including others, less obvious than those which have been particularly described, but all of them important from the standpoint of service to the growing wants of the College.

Of the educational work done, one may name a few items as indicating the nature of the advance which has marked the period of President Cowling's administration. In 1908-09, one professor and an instructor were responsible for teaching both French and German. In the year 1920-21, these languages constitute separate departments, and alongside of the professor of German there are three professors, two assistant professors, and two instructors, teaching French and Spanish, the latter language having been made a permanent factor in the curriculum in 1915. In 1908-09, one professor taught History, Political Science, and Economics. At the present time these subjects are distinct departments; History and Political Science are assigned to three teachers, Economics to four, while a new department of Sociology claims a full professor and an assistant professor. Biography is a new subject which represents the first separate department of the kind in the

colleges of this country. Expansion in the other departments is indicated in the brief summary which here follows:

Comparative statement of various faculty grades: in 1908-09, seven professors and nine instructors, in total sixteen; in 1920-21, twenty-seven professors, thirteen assistant professors, and eleven instructors, in total fifty-one.

Comparative statement of salaries: in 1908-09, average of faculty, \$980, and of full professors, \$1,325; in 1920-21, average of faculty \$2,598.35, and of full professors, \$3,190.65.

Comparative statement of students: in 1908-09, college, 292, and music, 25, in total 317; in 1920-21, college, 690, and music, 13, in total 703.

Comparative ratio of faculty to students: in 1908-09, 1:19.8; in 1920-21, 1:13.8.

The number of men and women respectively have been, in 1908-09, for College only, 89 men and 203 women, the men being 30 per cent; in 1920-21, for the College only, 317 men and 373 women, the men being 45.9 per cent.

Comparative cost of operation: in 1908-09, salaries for instruction and administration, \$22,220, and other expenses, \$27,463.90, a total of \$49,683.90; in 1920-21, salaries for instruction and administration, \$188,000, and other expenses, \$122,000, in total \$310,000.

It has been the policy of the past twelve years to unify the educational work of the College under the "liberal arts" ideal. The B. L. degree was withdrawn in 1905, and the B. S. in 1917. At the present time all graduates receive the B. A. degree.

There has been a consistent refusal to develop professional or pre-professional courses as such, and a safely conservative policy in opening up new departments. The enrichment and strengthening of the educational opportunity within each department has been aimed at, and the results achieved in that direction have been altogether exceptional.

It is in the nature of the case that a college which offers a liberal education rather than a technical training should appeal more strongly to women than men, and that special attention should require to be given to the needs of men in such a college. The vindication of Carleton's policy is, perhaps, found in the gradual equalization of the sexes which has been secured in recent years. The College has been for some time

in a true sense a coeducational school, in which it has been possible to give due consideration to the respective needs of young men and women alike, without the possibility of undue influence from one side or the other owing to a disproportion in numbers. A great deal has been done to enhance the home aspects of dormitory life for women, on the one hand; and, on the other, everything possible has been provided to make the outdoor activities and forensic opportunities virile and vitally interesting to men. The responsible direction of all athletic interests lies with the authorities of the College, and is under constant review by the president and faculty. These interests constitute a college department, and those who immediately care for them are under appointment of the Board of Trustees, in the same way as are other faculty members.

The religious life of Carleton has followed the trend of church life rather closely, and there is reason to think that what the churches are the colleges will be in the future. The tendency to lay emphasis on individual Christian experience has given place to a tendency to overlook experience and seek to express oneself in social service. It may safely be said that Carleton life has a larger interest in a better community and a better world than at any time in the past, and faith in the Christian spirit and method for social ends has become practically axiomatic. The future may restore more fully the note of self-culture and self-realization, and with that the study of the Bible as the text book of spiritual education, and not alone the program of the ideal community. But, in any case, the spirit of the denominational college will respond to the dominant note of the religious interest in the churches. It is not likely or desirable that a college like Carleton should be divorced from the life and ideals of the Christian community. The faculty of 1920-21 includes fourteen Christian ministers, and practically all of its members have an active interest in religious work. There is no suggestion of sectarian-

ism in the College life generally, but, rather, a steady desire to preserve and express a tone distinctively Christian. There are active Christian associations for young men and women, and a missionary activity represented by the Carleton Mission Council, the Student Volunteer Band, and one or two informal circles which meet from time to time.

The Community Vesper Service, held on Sunday afternoons in Skinner Memorial Chapel, has brought the churches of the town in touch with the work of Carleton; has brought to the College many of the most vital and attractive speakers in America; and has afforded an admirable opportunity for aesthetic and religious impression. Attendance at either a church service on Sunday or this Vesper Service is required of all students.

The remarkable advance in the College's standards and scholastic ideals is indicated by the action of the United States Bureau of Education in placing Carleton in the group of the first rank colleges. The granting of a Phi Beta Kappa chapter in 1913, and a Delta Sigma Rho chapter (the national honor society in Public Speaking) in 1911, may also be referred to. A specially interesting educational arrangement, in which Carleton shares with five other Congregational institutions of the West, is the Harvard Exchange Professorship, which was granted by Harvard University in 1911 and has been actively maintained since that time.

Inasmuch as thirty per cent of Carleton's graduates become high school teachers, the impact of the College upon the life of Minnesota in its city centers small and large is constant. No more effective way could be devised to do service to the State than through a yearly contingent of teachers, who may carry the training and ideals of the College into the daily teaching of a large number of State High Schools. The growing prestige of Carleton College as an educational center has

created a large opening for influence and usefulness for the graduates of the institution.

The life work of Carleton alumni may be learned from the following table, based on the Alumni Bulletin of December, 1919.

Educational work:

Colleges .....	51	Law .....	51
High Schools .....	293	Medicine .....	52
Grade Schools .....	17	Business .....	161
Music .....	5	Farming .....	13
	—	Editors .....	13
	366	Civil Service .....	19
Social Service .....	17	Graduate work and Research	14
Clergymen, Missionaries, and		Librarians .....	10
other religious work.....	61	Engineering .....	5

Of the 783 living women graduates, 301 are married, and of those unmarried 73 remain at home.

The total number of alumni at the end of 1919 was 1337, of which number 1245 were living. In addition there are about 6000 former students, including academy and music students and college students who left before graduation.

Mention should be made at this point of two members of the Carleton faculty, who each made a noteworthy contribution to the development of the College during the administration of the present President of the Board of Trustees, whose services to the College have been invaluable. Fred B. Hill and Luther A. Weigle are outstanding examples of a college teacher's significant influence on the life and spirit of a college. In the year 1906 Mr. Hill was called to Carleton as instructor in Biblical Literature and Education, and entered upon the active duties of teaching in 1907 after a year of travel around the world. It is not easy to overestimate Mr. Hill's services to the College in different directions. He remained as one of the most potent and attractive factors of

Carleton life until his deeply lamented death early in 1919. From the time of his entrance into the circle of the faculty, he became deeply interested in making the work of physical training for men a valuable and attractive part of the opportunities offered by the College. The situation at Carleton when Mr. Hill was called to her faculty suggested a tendency toward its becoming a woman's college. The initial enrollment in September, 1905, showed about two-thirds women and one-third men. Mr. Hill's enthusiasm for physical education contributed to correcting this disproportion between men and women. In particular, the munificent gift of the Men's Gymnasium by Mrs. Hill and himself supplied a deeply felt want and placed the College in a position, in relation to physical culture for men, occupied by no other college of the Northwest. The Sayles-Hill Gymnasium was completed in 1910 and has been a rallying center of Carleton activities for men since that time. In default of a social union, its social rooms have afforded opportunity for pleasant intercourse and recreation, as well as needed facilities for trophy rooms, conference rooms, and other occasional gatherings of men. The building, with its furnishings, represents a gift of \$66,000 on the part of Mr. and Mrs. Hill.

Mr. Hill's religious leadership at Carleton was unrivalled during the years of his work here. As a teacher of Biblical Literature, he inspired those in his classes with enthusiasm and won from them an affectionate devotion, which opened to him a ready opportunity for Christian influence. His interest in the student Y. M. C. A. and Y. W. C. A. made his home a gathering place for the religious life of the college, and furnished a social atmosphere which the religious opportunity of few colleges possessed. Mr. Hill brought the religious life of the College in touch with the student activities of the State and the country in a practical way, and developed an interest in Christian service that was carried into the com-

munities into which Carleton graduates went from year to year. His loyalty to his own ideals, his vision of a better social order, his dream of a larger and more efficient college, brought with them enlarging realization as time passed; and when he was taken away, he seemed to be coming to his most significant service to the College and the community.

His gifts to Carleton College, beside the cost of the Gymnasium, include the gift of \$10,000 to the Music Hall, and \$25,500 to the campaign of 1910-13.

Mrs. Hill, in 1919, marked Professor Hill's interest in social welfare by a gift of \$50,000 for the foundation of the Fred B. Hill Chair of Sociology; and in 1920 the Trustees established a memorial chair of Biblical Literature, to bear Professor Hill's name and to mark permanently his work in that subject in Carleton College.

In 1905 Luther A. Weigle came from the Yale Graduate School to Carleton as Professor of Philosophy. He remained until called to a professorship in the Yale School of Religion in 1916. His influence as a teacher and a personal force was a most important element of the college life during eleven years. His solid qualities of learning and pedagogical aptitude, accompanied by an uncommon spiritual energy and vivacity, made him a great teacher; and his kindness, sincerity, and intuitive tact, gave him an enduring hold on men. He was one of the most useful builders of the modern Carleton tradition, and his impression on the lives of Carleton students was one which cannot be easily effaced.

Reference has already been made to the election to the Board of Mr. D. P. Jones in 1890. He became vice-president of the Board in 1903, and continued as such until elected president after the death of William H. Laird in 1910. He still holds this office. His deep interest in the College and its larger opportunity has given a noble leadership to the Congregational sentiment of the State, and has helped materially to place the



churches unitedly and strongly back of the College enterprise. He has done all that could be done to second President Cowling's plans and efforts for a greater Christian College in Minnesota. His time and effort have been generously at the disposal of the institution, and his counsel has always been sought and valued. Carleton College has no truer friend and no more capable adviser than he.

The record of the College in the leading lines of intercollegiate contests for the last ten years has been an extraordinary chronicle of successes, whether we think of football, basketball, oratory, or debate. The success has earned for Carleton a fame throughout the Northwest as a strong school and a fine field of manly opportunity.

The discipline of the College is a matter of the President's direct and constant concern. The Deans, and the Heads of the houses for young women, are men and women, whose conception of authority implies an appreciation of the students' point of view and a belief in confidence and esteem as the best basis for a satisfactory administration of authority. Possibly, this may be taken as the keynote of the whole relation existing between faculty and students at Carleton. In no American educational institution known to us are the relations of the college community more smooth-running and acceptable to all concerned. For twelve years, there has been a sense of fair-dealing all round, and often a feeling that the attitude of the administration has been not merely fair, but particularly generous. The atmosphere of loyalty which is found on the campus is a happy augury of the college spirit in the coming days.

To have created out of an enterprise whose resources were utterly insufficient for even very modest performance, and whose constituency to this day includes but few people of large wealth, an institution whose work costs annually the income of \$4,000,000, and whose buildings represent an actual invest-

ment of \$1,500,000, is a result which may fairly be called marvelous. To have brought harmony and energetic cooperation into the whole life of such a college undertaking; to have infused optimism into Trustees, faculty, and students, as a fixed attitude; to have attached two great denominations loyally to the institution and its support; to have made the school distinctive and essential in the educational life of the State; and to have made it permanently and indisputably a powerful agency for Christian culture,—this has been President Cowling's achievement. No college president of the last ten years has been more closely connected with the greater movements of Congregationalism and Protestantism as a whole, than has Carleton's President, and none has had more influence in significant national developments in education than he. The College of today looks confidently to the Greater Carleton of tomorrow, because of impetus, direction and faith given by the man who has so devotedly and so wisely directed its destinies in recent years.

Congregationalism in Minnesota has no other such agency for the spread of its spirit and ideals as Carleton College represents. The Churches may be gratefully proud of its work, and may reasonably expect from it an increasing contribution to Christian Education in the future.

WINDOM COLLEGE.  
BY WARREN UPHAM.

There remains to be added in this chapter a brief account of a second Congregational school, in southwestern Minnesota, which was originally founded with the hope that its students would take more advanced courses in Carleton College. Rev. Robert P. Herrick, a founder of this school and in 1885-89 and 1900-1908 president of its trustees, wrote a pamphlet, "Windom, the Man and the School" (31 pages, 1903), which contains the following narration of its early history.

In 1884 President Strong of Carleton College suggested at a meeting of the State Association of Congregational Churches, the necessity of Academies or Fitting Schools in different sections of Minnesota.

About Montevideo was a large part of the state without any such private effort to interest and help the young people in attempts to get an education. Indeed, there was hardly a boy or girl in all that region who had any aspiration for a "higher education" or comprehension of what that term stood for.

To create a new standard of culture for western Minnesota, and to link such an effort to the inspiring forces of religion, was the thought in the minds of those who founded the Western Minnesota Seminary in 1885. A corporation of twenty-six members, with provision as to its relation to the churches and to Carleton College, was organized to carry out the plans for this enterprise, and steps were taken for the raising of funds.

The canvass of Montevideo and vicinity resulted in pledges of \$22,000, face value. This amount, considering the limited means of the givers, has rarely, if ever, been exceeded for generosity in the history of any school. To C. A. Strong belongs the honor of the first pledge, one thousand dollars. As a community the people of Montevideo have again and again shown their interest in the Academy by their generous gifts and their hearty support. The six early gifts which bespoke the interest of the outside world were the pledges of Alvin Pratt, of Manchester, N. H., for \$1,000; of Mrs. Perkins, of Hartford, for \$1,000; of H. W. Herrick, of Manchester, N. H., for \$500; of M. A. Herrick, of Winchester, Mass., for \$800; of Judge E. S. Jones, for \$1,000, and that of Mrs. Irene Hale, for \$500, both of Minneapolis. Friends in Manchester, N. H., in Boston, and in Hartford, subscribed at this time, a total of about \$1,500, besides gifts mentioned above. The Northfield people, led by Rev. E. M. Williams, a director of the school, were very generous in their help, remembering, doubtless, the early struggle of their own more ambitious institution. . . .

Meanwhile, in the fall of 1885, the school was opened, if the attendance of three boys and one girl may be dignified by such a phrase. An old hotel on the hill was secured and fitted up as well as the poverty of our treasury allowed. The office and parlor were recitation rooms, the dining room an assembly hall, while a little dingy back room served as an art and music department. But teachers, not buildings, make a school, and in its faculty this young enterprise was most fortunate. James T. Fairchild, of Oberlin and Harvard, was the principal, a man who inherited from his father, Pres. Fairchild, an integrity and ability that were of great importance in this formative period of the school. Miss Julia V. Finney, from Carleton College, brought to the school exceptional teaching ability and a sympathy with its purposes which gave her great patience under trying circumstances. Miss Lizzie Cady, of Oberlin, had charge of the musical instruction and brought rare training to her task. Miss

Minnie Bailey, from Carleton, undertook with success art instruction in the school and village.

These teachers, whose salaries were always small and often months behind, stood nobly by the young enterprise, and their unselfishness is worthy of a generous acknowledgement, and was one of the sources of the ultimate success of the school. . . .

In one of our most depressed periods it was rumored one morning that a stranger was in town inquiring about the academy. It seems that statements of the situation had appealed to Judge E. S. Jones, of Minneapolis, so strongly that he had come to Montevideo on the night train to investigate for himself. How good that great, honest, kindly face looked to us that day as he assured us "that the school is not going to give up, it is going to succeed, and you tell them that I say so." From that day Judge Jones was our large hearted, wise friend and counselor, giving of his time and money to supplement our other efforts when he felt we had done all that could be expected of us. . . .

In September, 1888, the State Association of Congregational churches met at Owatonna. We were in the most embarrassing situation at that time, and when a report was called for from the Academy, a simple statement of the serious situation was given. Wyman Elliot was in the chair and his generous heart was so appealed to that at the close of the report he started a movement for help by giving a farm outright; Carleton College waived its right to time while Pres. Strong and Prof. Goodhue made effective pleas for Montevideo. Messrs. Morley and Evans took the platform, and in half an hour \$2,500 was subscribed to help the embarrassed school, gifts coming from every part of the State. . . .

This narrative of struggle brings our story to about 1890, when new forces began to enter into the making of the school. One of the most important of these was the coming of Charles W. Headley, with his gifted wife, to the principalship of the school. Educated in Ripon College and Yale Divinity School, Principal Headley brought to us a type of manly religion which left its impress upon the character of our graduates for the next decade. There were times during those ten years which tried men's souls and would have induced a less consecrated man to leave the school to find its own way out of its profound difficulties. But Principal Headley stood through storm and stress, and only resigned on the return of harmonious and prosperous days. For this invaluable service he is always honored among us. . . .

The change of name from the Western Minnesota Seminary to Windom Institute was brought about by a petition to the Windom family, stating the desirability of making the monument to the memory of the great statesman such a living institution rather than any mere shaft of marble or tablet of bronze. The dignified character of this document may be judged from the fact that it contained the names of eight governors, present and past.

During these years the school was fortunate in interesting Mr. W. S. Benton, of Minneapolis, in its future. His sympathy with our purposes and his prophetic measure of the future of western Minnesota led him to provide in his will an endowment of \$25,000 as a basis for the permanence of the undertaking. Since the death of Mr. Benton, Mrs. Benton has proved herself one of the most generous and gracious friends of Windom Institute.

The dedication of Jones Hall in 1891 brought to Montevideo a notable company, including the highest officials of the state and men of mark in business and educational circles. The work done by the school won the admiration and permanent friendship of many of these visitors. . . .

Marion L. Burton and his wife came to the school in 1900 and are today, by their broad and deep interest, our honored leaders. Miss Hannah M. Griffith, of Carleton and Wellesley training, has filled most admirably the position of preceptress-teacher. . . .

Windom Institute stands in a favorable position geographically. It is in the center of a thickly settled and rich farming section about two hundred and fifty miles in diameter if the nearest colleges are the limits. This section is to contain scores of small cities and hundreds of prosperous villages, a large proportion of which may look to Windom Institute for the help of hundreds of young people who cannot for one reason or another link themselves with the High Schools. But the great mission of the school is to the boys and girls of the farm whose awakening to the value of an education comes too late for entrance on the graded school curriculum. Many of these have rare qualifications for making noble and able men and women.

Harry S. Martin, principal of the Institute in 1904-6, following Dr. Burton, with Mrs. Martin as matron, and afterward the principalship of Rev. Frank King Singiser in 1907-09, with his wife as preceptress, of Ralph Edwin Nichol in 1910 and 1911, and of Calvin E. Buswell in 1912, are gratefully remembered. From 1913 to 1918 was the presidency of Rev. John H. Morley, who had been the president of Fargo College in 1900-1906.

The late Lycurgus R. Moyer, of Montevideo, one of the best friends and supporters of Windom College, being its treasurer from 1896 until his death in 1917, wrote as follows of this College in the History of Chippewa County, of which Montevideo is the county seat (published in 1916, having pages 266-271 on the history of the College).

At the meeting of the trustees of the institute in June, 1912, it was determined to change the name of the school to Windom College, and to give, for the present, two years of college work, the purpose being to develop the academy into a college, thus giving to western Minnesota its first and only college. The trustees rightly felt that the opportunities for the development of a great school in this vast agricultural territory ought not to be neglected, there being no other school of the class nearer than Minneapolis or Northfield. To support such a school it became necessary to enlarge the endowment fund. The late James J. Hill offered fifty thousand dollars on the condition that the school raise an additional two hundred thousand dollars, making a total endowment of two hundred and fifty thousand dollars. The people of Montevideo and the surrounding country responded liberally to the call for financial aid, and during the campaign in behalf of the endowment the great red column on the "thermometer" that registered the thousands crept steadily upward. The last few thousands were raised at a mass meeting held in the Opera House, and at the stroke of midnight there had been pledged in notes and real estate the sum of more than fifty-one thousand dollars, a most convincing proof that Montevideo wanted the college. May 15 was set as the time for completing the endowment, but unforeseen financial difficulties arose and Mr. Hill kindly extended the time limit.

On Friday evening, January 25, 1915, fire started in the roof of Jones Hall. The hydrant near the building was frozen, and the water power was insufficient to raise any considerable stream of water to that elevation. Although the fire department labored heroically it was impossible to save the building. . . .

President Morley was on a train coming from Minneapolis at the time of the fire, and when a telegram reached him carrying the intelligence of the fire, and that Windom College was burning, he said: "Jones Hall may be burning, but Windom College cannot burn;" and so it proved, for although on Saturday morning Jones Hall lay in ashes, on Tuesday morning chapel was formally held at the Congregational church, and from that time forward school went on almost uninterruptedly, the several classes being heard in the various churches and in the public library. The trustees immediately obtained plans for a new and better Jones Hall and a girls' dormitory, and, despite a locally trying financial period, the present new Jones Hall was erected in the summer of 1915.

For the outlook of this College at the beginning of the school year 1920-21, we may quote its announcement by the Montevideo News, September 30, 1920.

The fall term at Windom opened Tuesday with a promising enrollment of new students. A teaching staff of seven members has been secured for the various departments. All of the members of this year's faculty are graduates of standard colleges and they come strongly endorsed. While the full four-year course is offered at Win-

dom the trend is toward business education, as is shown in the training offered.

R. G. Walker, a graduate of the University of Nebraska, is a new member of the faculty, in charge of courses in bookkeeping, banking, and allied subjects . . . John R. Rowe, Beloit College, will act as principal and also teach classes in mathematics and science. Miss Alice Roosevelt, Grinnell College, is again at the head of the music department, and will also teach languages. Mrs. Bayard Taylor, Beloit College, is preceptress and teacher of history and civics. . . .

New equipment for the business courses has been installed during the summer. Among the modern appliances available for the use of students are dictaphones, a bank posting machine, and an electric mimeograph.

William Windom, United States senator and secretary of the treasury, for whom the college is named, was a member of the Congregational church in Winona, the earliest of our churches in southeastern Minnesota. His biography is presented in Chapter XX, "Leaders in State History," with Rev. Robert P. Herrick's commemoration of his distinguished services to the state and nation.

Another honor given in southwestern Minnesota to William Windom is the name of the village of Windom, on the upper Des Moines river, the county seat of Cottonwood county. This village was platted in 1871, the next year after the organization of the county.

Like Alexander Ramsey, first territorial governor of Minnesota, afterward successively governor of the state in the Civil War, United States senator and secretary of war, Windom attained the eminent service of representing this state and the Northwest in the cabinet of presidents of the United States.

## CHAPTER VIII.

### PLANTING NEW CHURCHES IN NORTHERN MINNESOTA AND NORTH DAKOTA.

BY REV. EDWIN H. STICKNEY, D. D., FARGO, N. D.

At six o'clock on the morning of September tenth, 1881, a young man and his bride got off the Northern Pacific train at Detroit, Minnesota, coming directly from the old home in New Hampshire. This long journey of four days was their honeymoon. Detroit was a new frontier town, with little to interest one, except that a goodly number of dogs were to be seen, several saloons, which the young couple were not accustomed to see, and a few loafers hanging around even at that hour in the morning. The new town was looked over very carefully and anxiously. Some church work had been done there, but it had practically failed; and an old deacon, his wife, and daughter, constituted the working force of the church. To be sure, the good wife of the deacon had been troubled at the outlook for the future and the complete failure that had attended the work thus far, so that she felt she must write the young man, who was to come there, that she thought nothing could be done, and that he better not come. This came after all arrangements had been made, and the day was set for the wedding and departure for the West. The young man could not tell his sweetheart such an unwelcome message as that, so just kept it to himself, though it gave him much anxiety and perplexity.

Reaching the field, the young man found that the picture had not been overdrawn. It seemed as though nothing could be done, and that their coming the long journey of eighteen hundred miles, to do missionary work in the Northwest, was a mistake. The deacon asked, "Why have you come, and what



did Dr. Cobb send you out here for?" A long and anxious consultation was held, over whether they should try to stay there or return, as the young man, when a student, had done some missionary work in southern New Hampshire, and they had plead with him to remain in the East. The resources of the young man were exhausted, but the father of the bride, as a parting gift to his daughter, had given her sufficient funds, so that they could have gotten back. It seemed as though they would have to do it, when they learned more of the situation, but somehow neither of them could quite make up their mind that this was the best course. No missionary superintendent or general missionary came to visit them and speak an encouraging word or create enthusiasm among the few interested ones. Nothing of that kind was ever done, while he was missionary in that state. Somehow he always managed the matter himself.

One thing was sure, it would never do to sit down and bemoan their unfortunate condition and the lack of promise of the field for the future. They would go to work and be brave about it, trying to make people think they could do something, though it looked so hopeless and discouraging.

The first thing to be done was to get a Sunday School. The missionary had never organized one, and had never had any instruction in the seminary on how to do it, though he had received plenty of instruction in Greek, Hebrew, theology, and church history; but no hint had been given, how to solve his first and most perplexing problem, one on which all the future of his work depended. If he failed he might as well pack his trunk, use his wife's money and start back East. Somehow when he went out to find the children to tell them of the Sunday School, which he hoped to have, he found himself greatly interested in it, and that it was one of the most enjoyable things that he had ever done. The people received him gladly, were pleased that he took an interest in them and

especially their children. So, almost before he knew it, a Sunday School was organized. Many gathered in it, who had never before attended one. Best of all, he was greatly interested in it, as well as the good wife, and they soon forgot about many other perplexing matters. That Sunday School, and the vision of what it might do, never departed from the missionary, and though his training at Dartmouth and Andover for the ministry had never made that prominent, he saw a great call for service in that line.

In connection with the beginning of this first Sunday School, the missionary wishes to bear witness to the kind Providence, that again and again watched over him and the work and raised up those who would gladly share in caring for it, making it a decided success. A few weeks after his arrival, a family named West came from Pittsfield, Massachusetts, and settled at Detroit. Mr. West was a graduate of Williams College, a very efficient, high grade Christian gentleman, ready to do anything in his power for the work. Of course he was the first superintendent of the Sunday School. His wife was equally efficient, refined, well educated, kind to everybody and especially the poor, and was one of the choicest workers one ever finds anywhere. Nothing that those two good people could do for the missionary and his family, as well as for the work, was ever spared. Then they had with them a returned missionary; she, too, was very gifted, and was always ready to do her part for the work. Such energy and devotion on the part of the workers was bound to count, and though the Sunday School was organized with just one pupil, within three months it numbered fifty or more gathered up from those who did not attend Sunday School. Our Congregational work here, while reaching back to the very beginning of the town, had suffered from poor pastors and through other denominations crowding in.

Inside of two years ten Sunday Schools had been organized in that county, which was as large as the state of Rhode Island. To be sure some of these schools were in districts where there were so few workers that the missionary had to carry the burden of them, and while they would all try and meet on Sunday, he would go out on a week day and gather them for further help. So in reality Sunday Schools were held by him on various week day evenings. He never raised a question as to what he would get out of it. It was before the days of the automobile, so he had an Indian pony, which he rode over this large field and which always carried him in safety, whether it was through a raging blizzard, which many times overtook him, or through deep waters, which he also occasionally encountered. That pony, the missionary firmly contended, would have a high seat in the pony heaven, should there be such a place.

This Sunday School work, as it was thus being done, involved many very pleasant features in spite often of the severe hardships incurred in doing it. In one of these out-stations, he found a sister of a college classmate with quite a family of children, living in much poverty. This greatly interested him, and it was here that he held his first special meetings and had his first conversions. In connection with this first series of meetings a young man made confession, who was known as a profane, quick tempered boy. One of our North Dakota Sunday Schools later needed an efficient superintendent, and this boy became such a one. One of the pioneer Sunday Schools met in a log house, where one could see the light of day through the crevices in the walls, and often in the coldest weather the children were found very thinly clad. Yet from that home have come splendid workers for the churches scattered over the prairies. A colony of young people went out from one of these schools and settled in McHenry county, North Dakota. The missionary in making one of

his trips over the state found these young people, and they were pleased to see him; not only a Sunday School found a permanent place among them, but also a church, which is doing a fine work, and whose ministry has reached over into the great state of Montana. They had first heard the gospel message down in the woods in Becker county, Minnesota; but it was on the prairies of North Dakota, establishing homes of their own, that they made a public confession of Jesus Christ. In organizing the first Sunday School the missionary ever gathered, he became interested in a poor family consisting of five girls and two boys. They very gladly accepted the invitation to attend the new Sunday School, and the whole course of their lives was changed through its influence. Later they moved into North Dakota, and one of our most substantial, though not the largest, of our churches in that state was established as an outcome of their being gathered into the Sunday School as children.

In March, 1885, the missionary moved to North Dakota to take a home missionary pastorate. His sole reason for doing this was that he felt the Minnesota work was in such a condition that it could be cared for without loss, and he would go farther on to the frontier and open new fields. He remained as a missionary pastor in North Dakota for four years. His work had been carefully observed by the secretaries of our Congregational Sunday School and Publishing Society, and he was approached about taking general work with that society. Getting the vision of what could be accomplished through the work of the Sunday School in the new state, the missionary, after pastorates of seven and a half years, finally took up the general work in April, 1889. This changed the whole course of his life and caused him to give up the pastorate, which he loved so dearly. For more than thirty-one and a half years he has been in the general work, first as superintendent of the Sunday School Society in North Dakota, and

later for both the Sunday School and Home Missionary Societies. For some nine years he cared for the work in northwestern Minnesota, and for about three years was Sunday School superintendent for the great state of Montana. While missionary pastor he had secured the erection of two houses of worship, the organization of two churches, and paved the way for the opening of other new fields, besides starting two Sunday Schools. During the time that he helped with the work in Minnesota, twenty-four Sunday Schools and thirteen churches had been organized; nine houses of worship were erected, and four others were repaired and improved.

Minnesota contributed liberally of her men to help forward the work in North Dakota. Rev. Henry Willard of Plainview, Minnesota, was the first missionary to visit the northern part of what was then the territory of Dakota in the interests of our Congregational work, in the fall of 1880.

In May, 1882, Rev. Henry C. Simmons, D. D., came from Marshall and Walnut Grove, Minnesota, to superintend the work of the Home Missionary Society, and he continued faithfully in that work for fifteen years. When he came here he was told that there was no room for the Congregational Church in North Dakota, but with his characteristic readiness he replied, "We will make room." Two hundred and thirty Congregational churches at the end of less than forty years show that he was not mistaken, and that Congregationalism had a special mission in this splendid state. In addition to his duties as missionary superintendent he was one of the founders of Fargo College, and later was its president from 1894 till his sudden death, December twentieth, 1899.

Rev. R. A. Beard, D. D., came from Brainerd, Minnesota, to Fargo in 1882 and was pastor of the First Congregational Church for more than five years, and later was president of Fargo College for two years. After an absence from the state for several years, he returned to his former church in Fargo

in 1906, and is still there. In his long years of service he has made a very distinct contribution to our work in North Dakota, as he is a man with the highest Christian ideals, a man among men. Perhaps his strongest contribution has been a strong and sane gospel, which he sets forth with great power, and his message is gladly listened to with attention and interest by all.

Our church at Wahpeton was established through the efforts of a Minnesota pastor laboring at Breckenridge and other Minnesota points.

Rev. O. C. Clark also came from Minnesota and helped to found the First Congregational Church at Fargo, and later the Plymouth Church.

Sometimes the contribution from Minnesota so weakened the little church sending it out, that it was not able to go on further with its work. The church at West Dora is such an illustration. It was a rural church in the woods in Otter Tail county, and its members were few and poor. A colony went out to the prairies of North Dakota from there, and through them was made possible the planting of two churches, which have become self-supporting, Esmond and Hesper. There was a young man who went with this colony, who was interested in Christian work, and while not having good privileges for getting an education had become a successful school teacher. Somehow in the providence of God the work as religious leader for these people came to this young man, and, though he shrank from it, yet the call came unmistakably to him and he was led on into the Christian ministry, to be the pastor for this people. As he preached more loudly by his life than by any word that he spoke, everybody that knew him respected him, and he was known and read of all men. In this way our beloved Rev. Sheldon Slater was led into the ministry at the sacrifice of the little West Dora church.

After years of loss and discouragement through the ravages of the grasshoppers in Stearns county, Minnesota, a little colony of discouraged people came into Richland county, North Dakota, and settled near the Sheyenne river. Things did not all come their way here in North Dakota. One man with quite a family lost his crop through fire after he had gotten started again. Not long after this the Sunday School missionary visited this community, a little Sunday School was planted, later a church was organized, and things turned for the better with those poor people. A father, mother, two sons, and two daughters, were all received into this little church when it was organized, and the missionary administered baptism to them all. One of those young men got a vision of future service, set his face for the Christian ministry, made a careful preparation, and has been a faithful minister of the gospel for some fifteen years. Perhaps if there had been no ravages by the grasshoppers, nor reverses to the early settlers, our fine rural church at Barrie might never have been planted, nor Rev. William Worthington have entered the ministry.

And thus the record runs. Without the splendid work in Minnesota first, we would never have had anything like the work that we have in North Dakota. Of course many came directly to North Dakota without stopping in Minnesota, and have contributed very materially to the development of all that is good; but somehow Minnesota has always been a big brother to us, and her help and the fraternal feeling between the two states has constantly been most kind and helpful.

Our church at Dwight, North Dakota, has contributed much more to the upbuilding of the kingdom than its small membership would lead us to expect. One secret of this was its sturdy pastor, Rev. A. J. Pike, who, after fifteen years work in Minnesota, came and did faithful work in this state for the same length of time. He was large physically, mentally, and spiritually. Among those who listened to his preaching was

"Honest" John Miller, the superintendent of the Sunday School, who became the first governor of North Dakota. Soon after Mr. Miller had assumed his office as governor, the plan of foisting upon the young state the Louisiana lottery was proposed. There was so much money behind it to push it through, and the young state was so poor from two years of crop failure, that it seemed as though there would be no difficulty to persuade the legislature to give them a charter. The lottery gang had done their work so thoroughly and skillfully that they thought they had it sure. But suddenly they found one obstacle in their way with which they had not reckoned. "Honest" John Miller was governor, and no tool of the lottery scheme could either coax, bribe with the most liberal use of money, or frighten or drive him, to sign any bill that favored the lottery. Their agents stood aghast and their rage knew no bounds, but Governor Miller stood his ground even at personal danger. This gave the anti-lottery people a chance to rally their forces, and they brought so strong a pressure to bear upon the legislature that they never could pass it over the governor's veto, and the measure was finally defeated. Had some one else been governor, our history might have been different. Just how much "Father" Pike had contributed to this result through the strong preaching to which Governor Miller had listened from his able pastor, will only be known when we come "face to face" on the other side.

In mentioning the struggle with the Louisiana lottery in the winter of 1889 and 1890, the name of Dr. Simmons easily stands first of those who opposed it among our ministers. He was very prominent in calling together the representatives of the different churches and shaping a program to awaken public sentiment. He went at once to Bismarck, and led in the fight right on the ground against that dread octopus. He was approached by its representatives and warned that he should not be so active against it, and that if he persisted in it charges



would be brought against him to break down his character and ruin him as a Christian minister. With characteristic firmness and knowing his own life was pure and right, he defied them and told them "to begin at once." Suffice to say that he never relaxed his efforts till the battle was won, and no charge was ever preferred against him. The wrong man was attacked; who could not be silenced in his battle against sin in any such way as this.

In this struggle against the lottery our Congregational ministry rallied most heartily, doing everything that lay in their power, holding meetings and circulating petitions against it; and it was the aroused public sentiment which in the end gave the signal victory that was won.

The battle with the liquor traffic entered into the life of the missionary in no small way. While doing his work in Minnesota, the forces had not begun to organize themselves against the saloon, though he never hesitated to strike a blow against it; but when he came over into the territory of Dakota, in the little village where he was located there was a miserable saloon, open at all times of day and night, and drunken men were constantly around with no police officer to preserve order. As the missionary was often called away from home, he hardly felt safe to leave the wife and baby at home alone. The general impression seemed to be that it was not the missionary's place to mix up in any fight of that kind, as it might ruin his influence, make him many enemies, and that perhaps the saloon men would burn his property if he had any. So the missionary had rather taken it for granted that he should not meddle in the matter. One evening at the close of service, some ladies came to him with a petition, asking him to circulate it, and to lead in the fight against the saloon. He was greatly surprised as he had never really thought the thing through, but had taken it for granted that it would spoil his influence. But when those good women came, without stopping to think for

a moment, he said, "Yes, he would do it." He went home and had a sleepless night, and the wife shared the anxiety when he told her what he had done. The canvass to build a church had just been completed, and the man who had helped him the most, as well as given as large a subscription as any, was on the bond for the saloonkeeper. This activity against the saloon would make him his enemy, break up the building of the church, and the saloonkeeper would win and continue his cursed business. The missionary went through as hard a struggle as he had ever experienced, and "Edwards on the Will" did not help him.

When Monday morning came the missionary started out on his trip, determined, whatever might come, he would do his part. It was a most prolonged and bitter fight. His first petition was thrown out, because one of his deacons went back on his own signature; a second petition was gotten, and at last, after a fight which continued for more than six weeks, he went alone to the Court House with his petition. Here he faced the saloon forces alone, including the man who had helped him get subscriptions for the new church, but he finally won. As far as he has been able to learn, this was the first petition for saloon license ever refused in what is now the state of North Dakota. He did not mind that it had cost him a hard struggle, or that on one of his trips he was unwittingly caught in a deep coulee, where the snowy water was deep, and it was with great difficulty that he got out the faithful pony and made his way to a place of safety. Yes, and he built his church that very season, as this was in the spring. And further the man mentioned, who had backed the saloon, became his most devoted friend. In times of sorrow and affliction he has sent for him, and the church has proved a blessing to him and his family. When North Dakota was admitted to the Union, she came in as a prohibition state, and now prohibition is the law of the land. What a great forward step!

In doing this general work, the missionary has traveled 1,000,886 miles, up to September 1, 1920. There have been hard spots, but somehow the joy and pleasure of seeing the great states growing up more and more for the Kingdom of God, and the young people going out into the world to do a good work for the blessed Master, give a satisfaction to one doing this work, which much more than offsets any hardships, so that he feels free to say, if he had a hundred lives to give, he would offer them all on the altar of service for his Lord and Master. While not permitted the joy of being a foreign missionary, this work at home has brought the highest satisfaction.

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#### STATISTICS FOR THESE AND OTHER STATES.

For Minnesota, the four adjoining states, and eight other northwestern, central, and southwestern states, the following Congregational statistics are given by the Year Book for 1919, published in 1920:

States.	Churches.	Members.	S. S. enrollment
MINNESOTA .....	224	24,337	26,117
WISCONSIN .....	263	30,332	26,510
IOWA .....	273	39,128	32,115
NORTH DAKOTA .....	232	8,362	15,219
SOUTH DAKOTA .....	220	13,064	15,468
MONTANA .....	105	4,486	6,835
NEBRASKA .....	190	19,395	21,607
MISSOURI .....	61	9,940	8,544
KANSAS .....	136	16,022	13,556
ARKANSAS .....	3	797	301
OKLAHOMA .....	43	3,027	3,749
LOUISIANA .....	31	1,744	1,835
TEXAS .....	32	2,581	2,990

See also financial reports of these states on page 238.

W. U.

CHAPTER IX.  
REMINISCENCES AS A PASTOR AND HOME  
MISSIONARY SINCE 1878.  
BY REV. WILLIAM L. SUTHERLAND.

In October, 1875, a group of Dartmouth students undertook to maintain religious services in a pastorless community among the Vermont hills. It fell to me to go for the first of these services, and I there preached my first sermon. Two weeks later Theodore C. Hunt, a former student at Carleton College, preached there. It was, I think, his first sermon. I went with him. On the road we talked about Minnesota, where his father, Rev. Nehemiah A. Hunt, was a home missionary at Sterling. I delight to honor the class of ministers of which he was an example. From his home and parish went a stream of students to Carleton through its early years. Theodore, his brothers Eugene F. and William S., and his cousin, Arcturus Z. Conrad, became Congregational ministers; and his sister Therina, long since dead, became the wife of Stephen A. Norton, also the son of a Minnesota home missionary, a student at Carleton and a Congregational minister. Her room-mate, Mary A. Hopkins, became the wife of W. L. Sutherland.

Sterling is no longer numbered among our churches. Organized in 1857, it was disbanded in 1896, most of its members having been transferred to the neighboring church in Mapleton, a village which had grown up on the railroad. But in the activities and influence of the men and women it trained, and in their descendants, the Sterling church still lives.

My early home was in Bath, New Hampshire, but our church was in the adjacent village of Wells River, Vermont. When I was a boy, I went with my father to the home of Bella

Bigelow, who was to teach our school. She was a member of our church and sang in the choir. She went to Minnesota as the wife of Professor Horace Goodhue. Later John R. Chalmers, whom I saw unite with our church, and who was the secretary of our Sunday School, came here to be the home missionary pastor at Albert Lea. Then came Edward J. Brown, also a member of this church, who became a Minneapolis physician, first a member of Plymouth Church, later of Lyndale. Brown was a senior when I was a freshman at Dartmouth and needed a friend. I could mention a half dozen or more sent to us by that church in later years, but my coming was largely because these came.

My introduction to Superintendent L. H. Cobb, and to the State, was through Brown. His father was my doctor when I was house-ridden with rheumatism five months; and when I began to get out, he, without my knowledge, wrote to Dr. Cobb about me. In April, 1878, came a letter from him, commendeering me for home missionary service in Minnesota. I was greatly surprised, for I had not decided to enter the ministry. I had frequently conducted religious services, but felt myself far from fitted for the ministry. But Superintendent Cobb had a compelling personality, and was able to put a strong plea into a brief letter. In later years his letters were sometimes referred to as "red headed." I have never regretted complying with his request, conditioning my acceptance upon the action of the Orange Association from which I sought approbation to preach. For two months I studied diligently under the direction of my pastor, Rev. E. J. Ranslow, whose counsel and encouragement were invaluable to me.

I reached Minnesota at the middle of June. My first Sunday was in St. Paul, where I attended Plymouth Church, of which Dr. Malcolm McG. Dana was pastor. I met him after the service, and have always been glad that such a man as he was the first of the large number of Congregational ministers

I have known in Minnesota. I was stimulated by the sermon about Peter and "the great iron gate which opened of his own accord," and Peter waiting at the door where the disciples were gathered till the excited damsel should return to undo it. The next Sunday my first sermon in Minnesota was on "the stone that was rolled away," and the stone that must be rolled away. He gave me most kindly and hearty greeting, and until his notable pastorate closed he remained interested in my work and myself, as I believe he was in all the home missionary work in the state. Plymouth, St. Paul, was at that time the only Congregational church in the city. It was in close touch with all our work in the state, and its wide awake pastor was influential widely throughout the state in public affairs.

At 11 A. M., Monday, I was to meet Superintendent Cobb at his home in Minneapolis. His greeting was hearty and breezy. He was the embodiment of alertness and dispatch. He asked me a few questions, determined to which of several vacant fields he would send me, told me how to reach the field, rapidly wrote two letters of introduction, invited me to stay to dinner, gave me something to read, and turned to pressing duties. At the dinner table I found him delightful in conversation, wise, witty, and full of good cheer. Minnesota owes very much to the forceful, aggressive, courageous policy of Superintendent Cobb. Three years later he was made a secretary of the national Home Missionary Society, and in 1882 he entered upon his great career as secretary of the Church Building Society. I greatly admired and loved him, and keenly regretted his withdrawal from the state. I had no opportunity to see anything of the four Congregational churches in Minneapolis at that time, or their pastors, excepting that I saw the exterior of Plymouth's great building on Nicollet and Eighth street, by which I was impressed. That night at Waterville, and next morning at Morristown, the letters I brought from Superintendent Cobb won for an unexpected guest welcome and hospi-

tality, which with unabated cordiality and generosity have continued to the present day.

No Congregational services had been held in Waterville, and the newly organized church at Morristown had been visited only once by Superintendent Cobb, and once by Rev. Charles Shedd. To erect a house of worship at Morristown, and to gather a congregation and organize a church at Waterville, were my immediate tasks, in which for two years I found great joy and blessing. Father Shedd was living at Waseca. I had some knowledge of his long pastorate at Campton, New Hampshire, with its abiding influence felt in Minnesota and more largely in North Dakota in the service of Superintendent Edwin H. Stickney, a child of that church, upon whom his mantle and his zeal for Christian education and the Pilgrim faith descended. When I went to see Father Shedd, who at that time had retired from the pastorate, I was directed to a chamber in his barn, where I would find him and Mrs. Shedd. I could hear them at some work, which I found was upon a hand loom. She was throwing the shuttle, and he furnished the power.

Later I was honored by a visit from him, accompanied by his youngest brother, Dr. George Shedd, a pioneer at Denmark, Iowa, where an older brother, Curtis Shedd, had settled in 1836, and where in May, 1838, the first Congregational church west of the Mississippi river was organized by Asa Turner. Of this church Curtis Shedd was a charter member. In 1892 I paid my respects to the widow of Charles Shedd at Zumbrota, where in 1857 he had organized the church, and where he died in 1885.

Another early Congregational minister, who won a name and place among educators by distinguished service, was David Burt. He devoted many years to the development and perfecting of the public school system of this state. He was a preacher of marked ability, and for eight years was the pastor

at Winona. He was driven from the pulpit by failing health. I first saw him at the meeting of the General Conference at Mankato in October, 1878. He was then State Superintendent of Public Instruction, and retiring moderator of the Conference. Till the end of his life he was a potential factor in the Conference, having served it with quiet efficiency and fidelity in important positions from its beginning.

To reach this meeting of the Conference, I walked from Morristown forty miles, and found it a most rewarding journey. I recall forty-seven state conferences I have attended, twenty of them in Minnesota, none of them more distinctly, or with greater pleasure, than this, the first of them. Three ministers upon the ministerial record for 1878, beside myself, remain in Minnesota. E. M. Williams of Minneapolis First was in Europe at the time of this Conference. Rowland S. Cross had come to Anoka as "pastor elect," but was not at this meeting. John H. Morley, of Winona First, preached the Conference sermon. It was the first sermon I had heard in four months. His splendid physique, fine presence, resounding voice, vigor of thought and action, and earnestness of purpose, delighted me.

Some years later I heard Dr. Morley eulogize Marcus W. Montgomery, than whom no greater man ever stood in our ranks. He succeeded Dr. Cobb, and, like him, was called from Minnesota to a secretaryship of the national society. It resulted from his close study and intimate knowledge of the Scandinavian churches in America, more particularly the striking similarity of the Mission and other Free Churches to the Congregational churches of America. His remarkable book, "A Wind from the Holy Spirit," brought this relation to the knowledge of the Minnesota churches. Morley was his successor, and they were close friends and true yokefellows. He was deeply moved as he spoke of the great heart of his comrade. His was also a great heart.



One day during Dr. Morley's superintendency he was told of a young English minister and his wife, who left their baby girl in England when they came to America. The years were passing, the salary was very small, to go for the child was beyond them. Morley stood at full height; out shot his open palm in a strong gesture of decision; "She shall have her baby," he said, seized his hat, and went out on Nicollet avenue. I do not know where he went, but he was soon back with money in his palm for the mother's passage to England and return. Later I heard in that home the little party, with devoutness and accent true to her upbringing, recite at family worship: "If ye know these things, 'appy are you if ye do them."

Precious are the memories of a general missionary as he thinks of experiences in the homes of brother ministers, modest homes, as a rule, and unpretentious, but far reaching in their influence and potential for good. How grateful the remembrance of them, so cheery and comfortable as they were, plain in furnishings, but sensible and refined, how gracious the hospitality! And the Mistress of the Manse,—the deacon calls her Sister Parson,—what a woman she is, so practical and prudent, and withal so resourceful and provident! She seems to have just stepped out of the last chapter of Proverbs," "Give her of the fruit of her hands, and let her own works praise her in the gates."

In such a parsonage I once spent a week, and saw in the making the wife of Governor Burnquist and her brothers, the pastor of the Grinnell church in Iowa, the missionary of the American Board in Peking, and the assistant pastor of the Collegiate Reformed Church of New York, with Rowland S. Cross and his wife steadily on the job, a record the younger members of the family bid fair to complete.

The shrewd, kindly, humorous D. L. Leonard, pastor at Northfield, was moderator of this Conference. He was the

first minister to call on me, and guided me in some of my studies, as did also Rev. T. C. Northcott of Faribault, with whom I read Hodge's Systematic Theology, wondering whether I was too much of a heretic to preach the gospel. Marcus Montgomery cured me of that fallacy.

I never think of Northfield without remembering J. S. Rounce, its first pastor. The Owatonna Conference met at Northfield in December, 1878. (In those days we had Associations of ministers, and Conferences of churches; ministerial standing was in the Associations.) Father Rounce in a very happy manner told how, after giving up the Mankato meeting for the Northfield meeting,—he could not go to both,—he feared that he could not make Northfield. Money was scarce. For months there had been no money in the Home Missionary treasury to pay salaries. Just in the nick of time came a wedding, the groom a substantial and kindly business man. Prospects brightened; but the man, explaining that he wanted to do better than the law required for such service, handed him two silver dollars. He took them somewhat ruefully, but, as the coins fell apart, they disclosed a ten dollar gold piece between them. The beautiful smile of Father Rounce was at its best in telling this.

At that meeting were such other veterans as J. R. Barnes, in whose honor as its pioneer pastor stands a beautiful memorial church at Cannon Falls; Edward Brown, who was pastor at Medford five years, a relative of "John Brown of Osawatomie," with something of his fervid and fiery disposition; and Austin Willey, editor for twenty years of the first anti-slavery paper in Maine, and an ardent advocate of total abstinence and prohibition.

Richard Hall I frequently saw at state meetings, and, upon a single occasion, Charles Seccombe, an honored guest.

Minnesota has proven excellent training ground for Congregational secretaries, superintendents, and general mission-

aries. Since Montgomery, all Home Missionary and Conference superintendents and general missionaries in the state have been found among our own pastors, excepting that in recent years Rev. F. E. Bigelow was brought from Ohio, and Rev. E. A. Allin from Chicago. At the general Minnesota Conference in 1878 were five pastors who later became identified with general work, including Morley and Sutherland in this state. D. L. Leonard went from his Northfield pastorate to the superintendency of our work in the Rocky Mountain district. George A. Hood, after work as general missionary in northern Wisconsin, was secretary of the Church Building Society for New England, and later was superintendent of Colorado.

H. C. Simmons, the heroic and undaunted, was the first superintendent of North Dakota. In the spring of 1882 he came to my house in Fergus Falls about midnight, leaving at 4 A. M. The preceding week the Northern Pacific Railway, having built a track from Jamestown to Carrington, ran in a train for the sale of lots. It was crowded, platforms, roofs, cowcatcher, wherever a man could gain a foothold. Simmons was on that train, and the Sunday following he preached and organized a church, providing regular services from that time on. He could secure a student from Chicago for the second Sunday. His journey to my house was to explain the situation and get me to go for the next Sunday. I went, and again at the end of the summer student's engagement managed to go for two Sundays, in response to a similar visit of Simmons.

During the week I arranged a service for the second Sunday at Melville, where I preached the first sermon in that community. The service was held in the loft above an unfinished store. As I entered, a man met me and asked if I would preach a funeral sermon. On inquiry I learned it was for his wife who died in his prairie schooner, when they were coming into the country more than a year before. He and

his three children were with her. It had been some days since they had seen a person or a dwelling. She was buried on the prairie by their own hands, and this was the first opportunity for such a service as he sought from me.

In later years there came from our pastorates, to general work in our own state, R. P. Herrick, James B. Drew, J. C. Huntington, J. F. Okerstein, George R. Merrill, C. B. Fellows, William J. Conard, Allen Clark, T. W. Barbour, Everett Lesher, George P. Merrill, A. K. Voss, W. E. Griffith, and J. P. Miller. And for general work outside the state, North Dakota has come to Minnesota for superintendents, Simmons, Stickney, and William Ewing, the last being later of Michigan, and thence national secretary of the Sunday School Society. The early pastorates of P. A. Johnson, superintendent of the Iowa Conference, and R. J. Montgomery, its Religious Education secretary, were in Minnesota. Fred Gray, of Kansas, came to Minnesota for a pastorate before he became secretary of Religious Education. His predecessor, John E. Ingham, a product of the Morley Church, New Duluth, went from a Minnesota pastorate, and he is now in charge of our general work in southern Idaho. Kansas shared with Missouri the Sunday School superintendency of W. L. Sutherland; and to the same office in Louisiana and Texas went J. C. Huntington.

Upon the death of Marcus W. Montgomery, Samuel V. S. Fisher, a Minneapolis pastor, succeeded to the superintendency of work among the Scandinavians. Edwin S. Williams, at the close of his city missionary work in Minneapolis, became a field secretary of the Church Building Society, or Congregational Union, in California. George R. Merrill until recently was superintendent for the Home Missionary district of the southeast states; F. N. White is a district secretary of the American Missionary Association; James Robert Smith, secretary of the Church Building Society; Charles E. Burton,

secretary of the Home Missionary Society; and C. H. Patton, secretary of the American Board. All these had previously held Minnesota pastorates. In this list, which may be incomplete, should be mentioned Henry A. Stimson, who as president of the St. Louis Missionary Society, while pastor of Pilgrim Church there, was largely responsible for its marked efficiency. Besides, through thirty-five years, from 1880 to 1915, Dr. Stimson served as the recording secretary of the American Board.

Much general missionary work also has been done in Minnesota by such men as Wilbur Fisk of Freeborn, upon whom John R. Chalmers and I called on our way home from the Mankato Conference. Chalmers drove a pair of ponies hitched to a trotting sulky or gig, and he wore a high silk hat. He was unusually tall and thin, and I weighed 120 pounds; so the gig and ponies were big enough for us. He was a man of ability, but his promising ministry was cut short by an early death. Fisk was a Vermonter by birth, a printer by trade, and a veteran of the civil war, having served from 1861 to '65. He came west for land, and found his way into the ministry. He began preaching in the Freeborn Congregational church, near his home, in 1875, was ordained its pastor in 1876, and remained in that office thirty-four years, when he retired in broken health. He gave himself freely to a wide and needy field, covering many neighborhoods and villages in his own and adjacent counties, maintaining preaching services, organizing Sunday Schools and churches, and giving them pastoral care and regular preaching until pastors could be secured, when he would reach to other points. No less than twelve churches were organized as the fruit of this faithful, sacrificial work.

Wilbur Fisk was a retiring, unassuming, quiet man; but he was diligent, purposeful, and consecrated. I heard him preach a memorable sermon, from the text, "Where a tree falleth,

there shall it be." In it he made a remarkable comparison, between two men much talked of in those days, about his age, and reared in the vicinity of his early home. One was Dwight L. Moody, the other "Colonel Jim Fisk." At considerable pains, Mr. Fisk once took me to a country home, that I might encourage two young people to go to college. Many years later I learned that his ambition for them had been realized. Of his parish Superintendent Cobb said, in his last report to the Minnesota Conference, "The whole field is under careful culture, and yields good fruit."

Among many men who, like Fisk, bore no commission as general missionaries, but exercised for many years a gracious ministry in scattered neighborhoods, in sparingly settled regions upon the frontiers, or where people of foreign languages predominated, I can, for lack of space, mention but a few. Dr. J. F. Locke, H. R. Harris, Charles and Edward Ruddock, E. C. Lyons, James Earl, E. E. Lindsley, G. F. Morton, and T. W. Howard, are examples of this noble type of men.

I suppose no man in our history has been in position to know so thoroughly, appreciate so fully, and sympathize so deeply with the work of this character in Minnesota, and no man, to my knowledge, has done so much to promote it, as Robert P. Herrick, from 1887 to 1915 our superintendent of Sunday School work. He had great facility in reaching destitute communities with the Gospel through the Sunday School. He studied carefully the movements of population, and was alert to discover Christian people who could be influenced to undertake leadership in the establishment of a Sunday School and preaching services. He kept constantly before our pastors the importance of reaching outlying neighborhoods in this way; and the activities of many laymen and pastors were greatly stimulated by his inspiring help.

In July, 1892, I was invited to visit the Grant stripping camps near Mountain Iron, on the newly opened Mesabi Iron

Range. I conferred with Mr. Herrick, who most heartily approved my going. He had already in operation a Sunday School at Mountain Iron, and another at Merritt, as the thriving mining center near the present Biwabik was called. Nearly every building in Merritt, including our church, which was the outgrowth of this Sunday School, was afterward removed to Biwabik. I was able to assure the Merritt people that within a few weeks a pastor would arrive. On Saturday evening I preached at Grant's camp to a large and respectful company of men; preached Sunday morning at Schurz mill; and visited the Mountain Iron Sunday School in the afternoon, which was composed of seven adults and was held in the camp dining room.

Monday I went to the site of Virginia, but found it virgin forest, except that a large camp of lumberjacks were housed just outside the plat, which they were to begin clearing of timber next day. The superintendent, a soldierly looking Englishman, who had spent many years in Africa, a courteous and highly intelligent man, told me that his men numbered seventy-five, and he thought all were at the service to which I invited them from the supper table.

This trip was made by rail to Mesaba, on the Duluth and Iron Range railroad. From there I walked in and out by different routes, making in the circuit eighty-six miles in five days. Regarding all these places Mr. Herrick was posted, and in three of them he had personal acquaintances, through whom he hoped to make the beginnings of church work. The beginnings were made in each of these, and at several other points. But unfortunately conditions arose which made it impossible to continue our work on the Range, excepting at Biwabik. With one exception, the Mountain Iron Sunday School was the only exclusively adult school I ever saw.

In co-operation with Rev. John H. Albert, the pastor at Stillwater and Protestant chaplain of the State Prison, a Sun-

day School was organized in that institution. It never held an assembly. It had but one officer and few records, but its 100 members passed creditable written examinations at the end of a year on Hazard's Life of Christ, and attendance was 100 per cent perfect. With much amusement Albert used to tell of the convict who told him how much he enjoyed his services, and that he always went to hear him, although attendance was not required. His complaisance was a bit disturbed in a moment, when he added, "I tell you, a man will go almost anywhere to get out of his cell."

Charles L. Kloss at the National Council in Des Moines, urging that the next meeting be held in Philadelphia, said, "I am a full-blooded German, but I came over in the Mayflower!" In my heart I was as loyal to Minnesota, while I sojourned in Kansas and Missouri, as was he to the faith of the Pilgrims. I returned to Minnesota, not that I loved them less, but that I loved her more.

Our work in those states is more difficult than it is in Minnesota. We have here a larger percentage of people of foreign extraction and language, who have established their own churches; but this is more than offset there by the strength and activity of many churches of diverse denominations, not frequently if ever represented here. Some of these are essentially Southern denominations. In the nineties, Southern Methodist, Southern and Cumberland Presbyterians, and Southern Baptist churches, were numerous, especially in Missouri. In both states the Disciples have very numerous and large churches. The United and the Reformed Presbyterians, the United Brethren, Protestant Methodists, and many others, are frequently met in both states. Besides, comity between denominations has never been so effective as in Minnesota. The result is that both states are overchurched. Comparatively few Congregational churches have open fields. With very few exceptions, our churches were organized where no other church



existed; but duplications have multiplied, and a limited constituency has resulted. They are, however, of excellent character, and in both states the fellowship is intimate and helpful.

These reminiscences, hinging upon the first few months of my experiences here, in 1878, might be indefinitely extended. There are few Congregational churches in Minnesota to which I have not gone at some time with a definite errand which I recall. To many I have gone repeatedly. I never visited one so small, so obscure, so discouraged, that I did not wish I could be its pastor, if it needed one, as was almost always the case. Sometimes I felt that way toward larger churches, sometimes I did not; but I always so felt about the smaller churches. The pastorate has always appealed to me more strongly than general work, to which however I have given more than twenty years. Each has its hardships, and each its compensations; and the compensations far outweigh the hardships. During more than forty-two years in the ministry, I have never seen a day when there was not at hand all the work I had time and strength to do. I never received a salary so small that I could not live on less, nor so large that I could not easily spend more.

Years ago, with a Minnesota pastor who shall be nameless here, I was on a train leaving Minneapolis. We were passing through a region then upon the outskirts of the city, now densely populated and very valuable. Indicating a tract of land, he said, "When I was new in the state," and he came in the sixties, "I was at the point of buying that field, but I put the money to a different use." After a pause he added, "The use I made of it was of more importance than that I should become a rich man." I did not then know the use to which he put that sum of money; I think I know now, and I believe he was right. For it turned the scale in a most important crisis in the history of a most important undertaking of Minnesota Congregationalists.

The average minister does not have much money to invest, or to give away. But he has work to do, and strength to give to it. As I think of the men with whom these many years I have been associated in the ministry, and of their work to which their strength has been given, I believe their work is more important, and its rewards greater, than any success they could have attained by turning aside from it. So only, heartily, and faithfully, they have given themselves to it.

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After this chapter was set in type, the revered and beloved Edward M. Williams died at his home in Northfield, January 15, 1921. To him the author has made anonymous reference on the preceding page. The money that had been intended for investment in the purchase of land was doubtless given, as related by Dr. Stimson in Chapter XIV, to aid the founding of Carleton College.

In this Tercentenary History, the Conference Committee having care of its preparation for publication, and all its readers, are very greatly indebted to Dr. Williams for his invitations to Isabella Watson, during many years a teacher in Carleton College, and to Dr. Stimson, whereby Chapters VI and XIV were secured from these contributors, each being, as Dr. Williams estimated, the best qualified, among all who have shared in Minnesota Congregational work, to write on their respective subjects.

W. U.

CHAPTER X.  
INTERDENOMINATIONAL WORK.  
BY REV. EDWIN B. DEAN, D. D.

Interdenominational work in Minnesota inherits whatever of that spirit has been handed down throughout the long years since first the Church of Christ was divided. In this country co-operation began when the church at Plymouth sent their physician, Dr. Samuel Fuller, as a medical missionary to Salem; and they followed that enterprise with a liberal contribution to the Puritan church in that town, while the recipients of their generosity were still connected with the Church of England. If our denomination and all others had consistently continued that policy until now, what a difference, my countrymen!

Unfortunately sectarian rivalries and denominational bigotry have done much to hinder the cause for which Christ lived and died, and they were never able to make up, by the stimulus of competition, for the immeasurable losses in peace on earth and good will among men. Within the memory of many who are reading these words, ecclesiastic polemics between the sects were as common in the front yards as cock fights in back yards. Even the children entered into the fray. I recall how, on a certain Sunday when I was a boy, a neighboring Congregational dog crawled under the Methodist church and unaccountably died. When the six-year-old owner heard of it he burst into tears, and on recovery of his voice exclaimed, "It'll teach him not to go to the Methodist church any more!"

In this short chapter I shall not attempt to trace the progress of unpremeditated interdenominational work in Minnesota. Of course, all denominations as well as all the inhab-

itants of Minnesota share in results of the prayers, the suffering, and the toil of the path finders and home builders of the past, "God having provided some better thing concerning us, that apart from us they should not be made perfect." Without the assistance of the band of Northmen who died on Minnesota soil before Columbus was, and without the works of pagans and Roman Catholics, and soldiers, and Protestant missionaries, including in the long series such men as Hennepin, Perrot, Carver, the Henrys, Mackenzie, Pike, Keating, and Riggs, our Congregational achievements would have been far less. Just so all Christian people are working with us to-day, though often they do not suspect it. Your children and mine are better citizens because they have had for their school-mates the children of consecrated Baptists, Methodists, Lutherans, and Presbyterians. The communities we live in have vastly higher ideals because other churches than ours have contributed of their spiritual wealth and service, and God is doing His best to make our work one.

So far as known, the first Protestant workers among the Dakota or Sioux people in Minnesota were two Congregational brothers, Samuel W. and Gideon H. Pond, from Connecticut. They arrived at Fort Snelling in May, 1834, and began a voluntary work among the Indians. They are not reported to have represented any missionary society, neither were they ordained men; yet they were very much in earnest and had success not only with the Indians but with the soldiers as well. What they accomplished led the American Board of Commissioners for Foreign Missions, in 1835, to establish a mission among the Dakotas, and two years later to commission these brothers for the work. During those years several other missionaries were appointed to this work. Among the number were Dr. Thomas S. Williamson, Mr. Alexander G. Huggins, Rev. J. D. Stevens, Rev. Stephen R. Riggs, and several others, together with their wives. All they did for a generation was

interdenominational, because in those days the American Board under which they labored was supported jointly by the Congregational and Presbyterian denominations.

It may be added that these two denominations have kept out of each other's way when local circumstances suggested the wisdom of it, and have sent members with letters to each other's churches with better Christian grace than any other two denominations in the state. In the early days, encouraged by the "Plan of Union," and on account of the lack of faith of the provincials in New England to believe that independent churches could prosper in the far west, many groups of Congregational people founded churches subordinate to a synod. In these cases, the lamb being inside the lion, the union was absolutely perfect and harmonious, but our flock was reduced!

Our state minutes in printed form date back to the year 1856. From time to time there are cordial messages and fraternal greetings between other churches and our own. Take for example the following, from the records of the annual meeting in the year 1882: "Minneapolis, Minnesota, October 12, 1882. The Minnesota Baptist State Convention at Minneapolis, to the General Congregational Association of Minnesota, in session at St. Paul, sendeth Christian salutation: Our congratulation upon the Christian work done by you in the year past, and our earnest prayer for the rich blessing of God upon your labors in the year to come. By order of the Convention. M. D. SHUTTER, Secretary." A reply was sent as follows: "To the Minnesota Baptist State Convention in session at Minneapolis: The General Association of Congregational Churches of Minnesota return their Christian salutations, and join in the earnest prayer for the blessing of the Great Head of the Church to accompany the work their Baptist brethren are doing in this State. Philippians 1:9-11. HARLAN W. PAGE, Moderator."

For all practical purposes the polity of the Baptist churches is the same as ours. While differing in the conditions placed upon candidates for church membership, there are many reasons why the bonds of fellowship between our several bodies should be strengthened, and the doors to common service be widened.

In the autumn of 1916 a plan of co-operation between the Baptists and Congregationalists of Minnesota in support of Carleton College and Pillsbury Academy was adopted by the State Convention and the State Conference of the respective denominations. Sometime prior to that, anticipating a financial drive for their educational work throughout the country, our Baptist friends contemplated the founding of a denominational college in this state. It was then proposed that a more economical and satisfactory arrangement would be for them to adopt Carleton as a college of Baptist affiliations, and that they in turn permit the Congregational Conference to recognize a Baptist institution, Pillsbury Academy, as an academy of Congregational affiliations. Since both institutions and both denominations enjoy local autonomy, the arrangement was entered into with practically no opposition. True to their word, the Baptists have shown their substantial support of the college in pledging one million dollars. About two-thirds of the total amount has already been raised in individual pledges.

On the adoption of this agreement, the trustees and administration of the college put into operation a plan to provide for a student body of one thousand members, an increase in the attendance of one hundred per cent over that of 1916.

For many years there has been in operation, between our national Home Missionary Society and the corresponding Boards of the Baptist, Presbyterian, and Reformed churches, a Comity Compact for the settlement of all complaints of overcrowding churches in the missionary field. When the com-

plaints are made the parties are urged to settle the disputes on the field. This failing, the case goes to the national headquarters, there to be reviewed and amicably discussed between the secretaries of the interested Boards. From New York our veteran secretary, Dr. J. B. Clark, writes: "Almost without fail the question is settled by such conference, and comity is secured. It gives me great pleasure to say that during my term of about thirty years in the office of secretary, not a single case of this sort has reached the office from Minnesota. Cases there were, no doubt, but they were settled on the field. Never has there been more harmony, sympathy, good will, and mutual regard, between the denominational missionary societies than at the present time."

Unfortunately we cannot assure Dr. Clark that our home missionary relations with all the other denominations have been ideal. Doubtless our own leaders and our local adherents have sometimes failed to follow the Golden Rule; but, at least, we can affirm that our democratic form of government does not lend itself to the temptations that so easily beset those maintaining an autocratic polity. It was during the Home Missionary superintendency of Dr. George R. Merrill, 1900-1913, that a movement toward federation and co-operation was begun, as he writes, "in face of a disregard of comity that was very marked."

The special agency was the International Commission. The constitution of this Commission, as adopted by the Baptist, Congregational, Methodist, and Presbyterian bodies, may be found on page 57 in the printed minutes of the General Congregational Conference of Minnesota for the year 1917. The Commission was organized in 1908, but nothing very definite was done until it was reorganized in the year when the constitution was adopted. Only three years have since elapsed, but again we must report a tendency to disregard the standards there set up. In spite of this, when we look back

far enough, progress is noted and our prayers will include the sentiments expressed in the object for which the Commission was established, until it becomes a reality: "The object of this commission shall be to promote comity and co-operation in organizing and maintaining churches in Minnesota, to prevent unwise multiplication of plants and waste of resources and effort, and to advise concerning missionary work in destitute regions."

Writing of his own experiences while a pastor in Minnesota, Dr. Charles E. Burton, our national general secretary, gives the following testimony: "My personal experiences of interdenominational co-operation are confined to three lines; evangelistic campaigns, in which we always took part, union mission work, such as the Union City Mission in Minneapolis, and joint expressions on civic questions, in which the union ministers' meeting generally functioned. Of course, we all pulled together in the Anti-Saloon League and such other organizations." In these and similar ways interdenominational work has been constantly improving and increasingly effective.

The Anti-Saloon League, through non-partisan methods, has been able to proclaim itself as "the Church in Action," and has financed its campaigns and won its battles for national prohibition through the generosity and service of the churches.

The Inter-Church World Movement revealed at the same time both the strength of the churches, in the unprecedented response to the challenge of the world's missionary and educational needs, and the pitiful weakness of the so-called "friendly citizens." This movement, culminating in the spring of 1920 and then quickly entering into rest, is certain to be recognized as the forerunner of wiser and greater interdenominational efforts in the future.

An important agency, in cultivating co-operation among the various denominations and helping them to see what



in their teaching is essential, has been the Young Men's Christian Association. The first Minnesota Y. M. C. A. was organized at St. Paul, August 11, 1856, with eighteen members. The second was formed at Stillwater in 1858, the third in Minneapolis in 1866, and the fourth in Rochester in 1867. The state secretary, E. W. Peck, writes: "You ask about interdenominational work, and if it has been in any real sense interdenominational. The Young Men's Christian Association has no business to work in any other way. This organization was brought into being to co-operate with the life of the Church, and with all its activities, so far as men and boys are concerned. I think this has always been its goal, and I believe, for the most part, this has been carried out. Occasionally there are secretaries and churches that do not seem to understand one another. Personally I have always emphasized the necessity of co-operation in all our work as essential. So far as the Congregationalists are concerned, they have always been very cordial and perfectly ready to do anything they could. My personal experience has been that no denomination has done more, or been more kindly disposed, than they. So far as our staff is concerned, it has always been their purpose to carry out this principle of co-operation to its fullest extent. Our community work addresses itself entirely to work with the churches in establishing a definite program for older boys. Only in proportion as the Association endeavors to build up and strengthen the life of the Church, through their various activities, can they do their richest and best work." Mr. Peck has fairly stated the spirit of this organization which has obtained throughout the three score and four years since its establishment in Minnesota. It stands today a worthy instrument for the advancement of the Kingdom.

The *Congregationalist*, in August, 1881, published the first article describing the Young People's Society of Christian Endeavor, under the title, "What One Church is Trying to do

for its Young People." This particular church was a small Congregational church in Maine, under the leadership of the now well-known "Father Clark." As Dr. A. E. Dunning tells us in his volume on "Congregationalists in America," "Not only other Congregational churches speedily organized similar societies, but soon other denominations saw its good features. From the beginning the thought of Christian fellowship and interdenominational brotherhood has been woven into the very fabric of Christian Endeavor Societies." Early in the "eighties" these societies multiplied in Minnesota and made such progress in co-ordinating the young people of all Protestant denominations that some of the more self-centered sects formed similar nation-wide societies, under new names, and thereby lost to themselves one of the chief charms of the movement. At the same time local churches of practically all the denominations thus acting declined to withdraw and are continuing to fellowship through the Y. P. S. C. E.

Other organizations have assisted in developing interdenominational work. Among them are the Minnesota Sunday School Association, with its big, inspiring conventions, and diligent county and district work; the Sunday School Union, ready to organize and maintain new Sunday Schools in sparsely settled communities, until they are taken over by neighboring churches or become self-supporting themselves; the Young Women's Christian Association, providing home attractions to lone working girls in our larger social and industrial centers; the Boys' Brigade, especially strong in the early nineties and until nearly supplanted during the last decade by the Boy Scouts, but still capable of "developing in boys traits of true Christian manliness;" the Boy Scouts, entering this state in Minneapolis, Northfield and other cities in 1910, the year of their inception in America, wonderfully adapted to boy nature, reverently appealing to every boy to "keep himself physically strong, mentally awake, and morally straight;" the Camp Fire

Girls, and the Girl Scouts, aiming to do for girls what the Boy Scout organization does for boys; the Women's Christian Temperance Union and other temperance organizations, inspired by such leaders as John B. Gough and Frances Willard, which have fought hand in hand with the churches for "God and Home and Native Land;" not a few fraternal orders, in the spirit of charity and friendship binding neighbor to neighbor, irrespective of church lines; ministers' unions and ministers' associations, where the pastors of varying denominations interchange thoughts, study one another's honest convictions, and together move against the enemies of "righteousness and peace and joy in the Holy Ghost."

Special mention should be made of a new movement which seems destined to outstrip many others in the importance of its work. We refer to the efforts to give religious education to our boys and girls in addition to what they receive in the Sunday School. We have been surpassed in this respect by those churches which have preferred the parochial to the public school, but from our democratic point of view they have lost too much. Their program tends to fore-shorten the vision upon life and to kill the spirit of the broader brotherhood. The Constitution of the United States is against direct religious teaching in the public schools, so we have not hoped to introduce it there. In some communities different denominations have united to hold a summer vacation session of two or more weeks. This has its drawbacks, since the poor children must work, and the children of the well-to-do are often taken away to the lakes.

Since January of this year, the churches and public schools of Northfield have adopted and have been following a plan similar to that used in Gary, Indiana. Every Wednesday afternoon, in the hour of the last session, the pupils of the first eight grades are dismissed by their regular teachers in the public schools to be under the religious instruction of the

pastors of their choice, provided that their parents make the request in writing. In each church building there is an efficient corps of volunteer teachers to serve under the pastor who acts as superintendent. Nearly all these teachers have had experience in the public schools and are doing good work. The schools are under the general supervision of the superintendent of the public schools, and are conducted after that fashion, rather than like Sunday Schools. One half of the period is devoted to supervised study. The attendance is from ten to twenty per cent larger than in the respective Sunday Schools. The results are much more satisfactory. The work has not interfered in the least with Sunday Schools, but has rather strengthened their spiritual and inspirational character. The pastor of every Northfield church signed the petition to the School Board and is engaged in the work, namely, the Congregational, the Baptist, the Roman Catholic, the Methodist, the Episcopalian, the Norwegian Lutheran, the Norwegian Free, and the Danish Lutheran. The churches of Faribault have since adopted a similar plan with marked success. There may be others.

All who look for closer fellowship and the full-orbed day of interdenominational work are turning their eyes toward the Federal Council of Churches in America. This is an organization which has not been so eager to bring results that it has failed to hold the confidence of the churches, but rather it has had a steady, strong, natural growth, the earnest of greater things to come. So far its work in Minnesota has been confined largely to the appointing of local councils and the dispersing of valued information. In the establishing of local councils, its power to unite the churches is increasingly felt.

## CHAPTER XI.

### THE LORD'S TREASURY.

BY REV. JAMES E. PARKER.

The Home Missionary Society began spending money in Minnesota in 1849, and in 1857 the state minutes reported 24 churches with 623 members and benevolent contributions amounting to \$966. By 1859 there were 47 churches, which raised \$8,200 for pastors' salaries and received \$9,000 in missionary aid. The average salary in 1858 was \$582, the largest being \$1,000 by Winona and the smallest \$300 by Marine, while St. Anthony paid \$700, Northfield \$400, and Plymouth, Minneapolis, \$700.

In 1881 the 120 home missionary churches reported a debt of only \$1,435, which is in a measure explained by the fact that but 41 of them had a church building and only seven a parsonage. If these churches were to survive they must have buildings. In the following year ten new churches were built at a cost of \$27,000 and seven parsonages costing \$5,700, and in addition, the money was subscribed to build seven more churches. In 1881 the entire list of 145 churches had only 66 church buildings and 13 parsonages; in 1919 the 223 churches had 215 church buildings and 87 parsonages.

From the pioneer churches whose average cost in 1859 was under \$1,500, the average value of church property had risen to \$5,487 in 1889, and to \$12,089 in 1919. The total value of church property increased from \$946,826 in 1889 to \$2,707,992 in 1919, with four churches reporting property worth over \$100,000, namely, Plymouth, Minneapolis, \$275,000; Duluth, Pilgrim, \$166,000; St. Paul, People's, \$105,000; and Park Avenue, Minneapolis, \$100,000.

The church debt has remained about stationary, being \$67,088 in 1889 and \$76,680 in 1919. But invested funds held by the churches have increased from \$3,089 in 1889 to \$158,483 in 1919, \$105,000 of which is held by People's Church, St. Paul. In addition to this, the Minnesota Ministerial Relief Society has an endowment of \$10,450; the Minneapolis Congregational Union, \$900; and the State Conference, \$1,000, making a grand total of \$170,833.

The average salary, which was \$582 in 1858, rose to \$927 in 1889, to \$1,102 in 1916, and to \$1,453 in 1919. In 1901 the minimum salary on the home missionary field was \$700 and house. By 1919 this had risen to \$1,200 and house, with an earnest endeavor to make it \$1,500 and house. The average aid granted per mission church was \$253 in 1887, and \$256 in 1919.

Congregationalists have always been generous givers to education, and Minnesota is no exception. With the establishment of Carleton College in 1867, over \$30,000 was subscribed for its support. In 1872 the churches reported \$2,700 given to the Carleton endowment. The amount reported in the Year Books as given to education during the past 69 years is nearly \$500,000; but should there be added to this the amounts given to education and credited under "Other Congregational" during the past ten years, together with the amounts given individually, the total would be over a million dollars.

Among the large gifts credited to the churches in any one year, should be mentioned the gift of First Church, Minneapolis, of \$151,318 to Education in 1889; and of Plymouth, Minneapolis, \$97,333 to Education in 1887, and \$100,000 to Ministerial Relief in 1888. Of the nearly \$3,500,000 benevolence credited to Minnesota during the past 69 years, fully one-fourth has come from Plymouth Church, Minneapolis.

An examination of the total benevolence for each year would

indicate that the maximum giving was reached in the year immediately preceding the hard times of the early nineties. For the decade 1880-1889 the average yearly benevolence per member was \$9.40, which is nearly double what it has been for the last decade. From an annual total benevolence of \$15,000 in 1880, it rose very rapidly and from 1887 to 1890 was exceptionally high, those being the years of the large gifts noted above. In 1887 it was \$158,080; in 1888, \$153,000; in 1889, \$289,317; and in 1890, \$143,650. These figures give an average of \$136,011 per year for the four years, which is equivalent to \$11.38 per member per year. With the coming of the hard times the total benevolence rapidly fell and reached the lowest point in 1898, when it amounted to \$33,483, which is the lowest amount given by Minnesota Congregationalism since 1882. Only twice between 1890 and 1917 did the total benevolence equal the \$100,000 mark. This was in 1905, when it amounted to \$134,851, and in 1910, when it totaled \$129,923. For the six years from 1911 to 1916 the average yearly benevolence was a little under \$80,000, but in 1917 it rose above the \$100,000 mark; and, barring a financial panic, the outlook is for it to remain permanently above that figure. The totals for the last three years are as follows: \$113,539 in 1917, \$178,707 in 1918, and \$144,899 in 1919, or an average yearly per capita gift of \$6.08 per member for the three year period.

Minnesota, having been apportioned \$175,000 toward the Pilgrim Memorial Fund, subscribed \$239,487, and up to January 1, 1920, \$54,106 of this amount had been paid. In 1920 Minnesota set her goal at \$130,000 in the Congregational World Movement, \$30,000 of which was for Chicago Theological Seminary, and subscribed \$115,000.

The following table gives the totals per decade as reported in the State Minutes and Year Books down to January 1, 1920.

	Home Expense	Total Ben.	Home Missions.	Foreign Missions.	
1851-1859 .....	\$35,000	\$2,513	.....	.....	
1860-1869 .....	289,000	21,831	\$10,000	\$4,000	
1870-1879 .....	774,979	95,420	20,309	16,412	
1880-1889 .....	1,453,248	897,193	75,405	48,106	
1890-1899 .....	1,890,290	542,334	114,844	88,731	
1900-1909 .....	2,639,814	696,602	221,859	138,149	
1910-1919 .....	3,334,292	1,147,591	118,190	155,986	
<b>Total .....</b>	<b>\$10,416,623</b>	<b>\$3,403,484</b>	<b>\$560,607</b>	<b>\$451,384</b>	
	Church Bldg.	A. M. A.	Sunday School	Min. Education.	Relief.
1851-1869 .....	\$2,500	\$2,000	\$200	\$25,500	.....
1870-1879 .....	5,284	5,460	491	50,734	.....
1880-1889 .....	23,717	24,252	5,455	202,089	\$103,000
1890-1899 .....	40,544	30,977	14,201	71,035	3,790
1900-1909 .....	37,951	24,723	16,007	68,030	5,367
1910-1919 .....	21,409	31,244	29,113	17,766	10,688
<b>Total .....</b>	<b>\$131,405</b>	<b>\$118,656</b>	<b>\$65,467</b>	<b>\$435,154</b>	<b>\$122,845</b>

NOTE.—The figures given above for the decades from 1851-1869 for Home Expense, Home Missions, Foreign Missions, Church Building, A. M. A., Sunday School, and Education, are estimates based on information found in the State Reports and American Missionary for that period. Previous to 1870 only the total benevolence was reported in the church statistics.

The amounts credited to Education for the periods 1851-1869 and 1870-1879 contain many amounts raised by the churches for Carleton College, but not reported in the total benevolence.

The apparent falling off in the gifts to Home Missions, Church Building, and Education, in the past decade is probably due to the system of reporting the gifts so credited to the churches since the adoption of the Apportionment Plan. Beginning with 1910 the Year Book reported only those amounts that passed through the treasuries of the various societies, with the result that the amounts the churches or individuals gave direct to the work were credited under "Other Congregational" benevolence. From 1910 to 1919 "Other Congregational" benevolence amounted to \$413,716, or \$1.76 per year per member. Minnesota Congregationalists are good givers to undenominational work. During the past ten years nearly one



fourth of the total benevolence was undenominational. The amount so credited for that period was \$249,137, or \$1.06 per year per member.

Of the \$155,986 given to Foreign Missions during the past decade, \$74,548, or a little over 41 per cent was raised by the women through the W. B. M. I. No financial history of Minnesota Congregationalism would be complete without a tribute to the noble work of the women. In the decade from 1880 to 1889 the total benevolence was \$897,193, of which amount the women's societies raised some \$60,000, or about 6 per cent of the total. In the following decade, from 1890 to 1899, when the hard times had cut the total benevolence to \$542,334, a decrease of \$354,859 or 39 per cent, and disaster threatened our missionary work, the women increased their gifts to over \$100,000, which was an increase of over 65 per cent above the previous decade, and of the total amount raised in that decade the women contributed 19 per cent. In the past fifty-five years the women through the W. H. M. U. and the W. B. M. I. have contributed over \$400,000 to Congregational missions.

There are no figures available on which one can base an estimate of the amounts raised by the various women's societies for home expenses, but there are few churches in Minnesota that have not at some time in their history owed their improvements and very existence to the financial aid given by the Ladies' Aid Societies.

Large sums are very impersonal, and to make them more definite the following table has been prepared, which shows the yearly per capita giving per member for each decade. The first column shows the per capita giving for Home Expenses, the second for Home Missions, the third for Foreign Missions, and the fourth notes the total of all benevolences.

	H. Ex.	H. M.	F. M.	T. Ben.
1857-1859 .....	.....	.....	.....	\$81
1860-1869 .....	.....	.....	.....	1.00
1870-1879 .....	\$16.07	\$42	\$35	1.23
1880-1889 .....	15.22	.81	.50	9.40
1890-1899 .....	12.29	.74	.57	3.53
1900-1909 .....	12.86	1.08	.67	3.49
1910-1919 .....	14.21	.51	.66	4.84

NOTE.—Previous to 1870 no definite figures are available for Home Expenses, Home Missions, and Foreign Missions. Previous to 1857 no definite figures for the total benevolence are available, so the first period is for three years only.

This chapter would not be complete without a statement of the missionary expenditure in Minnesota since the coming of the first home missionary in 1849. Down to 1876 the Home Missionary Society had spent \$317,558 in this state, and the Church Building Society \$22,498. By 1901 the Home Missionary expenditure had reached over \$800,000. Since Congregationalists began work in Minnesota, the total missionary expenditure here for all purposes has been nearly \$1,500,000, and it is being added to yearly at the rate of nearly \$30,000 a year, exclusive of the aid granted by the Church Building Society.

That this expenditure has paid financially is attested by a total Home Missionary giving in the state of \$560,600, to Foreign Missions \$451,385, Church Building \$131,405, the American Missionary Association \$118,656, Sunday School extension \$65,467, Education \$435,154, and \$122,845 for Ministerial Relief. All of these totals are under what has actually been given by Minnesota Congregationalists. Thousands of dollars have been given by individuals directly to the work that have never been reported in the Year Books, and were these amounts to be added to the total benevolence for the sixty-nine years, it would be between four and five million dollars, instead of \$3,403,484 as reported in the Year Books. Of this amount three-fourths went for Congregational work, and one-fourth for undenominational work. The total amount

of home expenditures has been \$10,416,623; but, since each year some churches fail to report this item, \$10,500,000 would be more nearly the true amount.

The grand total of all amounts raised by the Minnesota churches for home expense and benevolence is \$13,820,107, and of this amount twenty-five cents of every dollar raised went for benevolence. During the past decade (1910-1919) the grand total raised by these churches for all purposes was \$4,481,883, and of this amount 25 per cent went for benevolence, which is a little better proportion than for the Congregational churches of the whole United States.

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#### FINANCIAL REPORTS OF STATES IN 1919.

For Minnesota, other northwestern states, and central states west of the Mississippi and south to Missouri and Kansas, being the greater part of those before tabulated for numbers of churches and membership at the end of Chapter VIII, the Congregational Year Book in 1920 presents the following financial statistics for 1919. In each state, however, some of the churches had failed to send financial reports, so that these statistics need to be considerably increased.

States.	Home-Exps.	Home Mns.	Foreign Mns.
MINNESOTA .....	\$370,013	\$17,093	\$22,099
WISCONSIN .....	416,610	18,013	19,552
IOWA .....	570,201	16,398	25,870
NORTH DAKOTA .....	137,782	4,736	4,102
SOUTH DAKOTA .....	201,624	5,086	4,850
MONTANA .....	63,381	1,019	1,270
NEBRASKA .....	479,563	10,662	11,957
MISSOURI .....	148,283	8,576	14,356
KANSAS .....	205,864	11,133	9,519

See also the statistics of membership on page 206.

W. U.

CHAPTER XII.  
THE PART CONGREGATIONALISTS HAVE HAD IN  
THE CHARITIES OF MINNESOTA.  
BY REV. S. W. DICKINSON.

The men and women who were active in the beginnings of Minnesota conceived great things in industry, education, and religion. They were largely of the New England type. In the new soil their ideas have borne fruit a hundred fold.

Pioneer society does not go far without confronting problems. These good people found there were social burdens to be borne. The poor they had with them; there were unfortunates to be provided for, and custodial care for the delinquent and incompetent: It seems almost a contradiction to any condition of Christian intelligent society with plenteous wealth that such a provision must be made. It is to the credit of our people that public sentiment has so promptly and efficiently assumed the task. It is a pleasure to record the part Congregationalists have had in the public charities of Minnesota.

The charities of the state have passed through three stages in their development as distinguished from the old method of almsgiving and the poorhouse. First, Charity has become a community problem; second, Charity has taken an organized and associate form; and, third, Charity is considered economic in motive. Historically, these phases were not always consciously separate, but they were always active in the minds of those who conceived the methods and founded agencies through which public charity should be expressed.

The history of institutions is largely the embodiment of the lives of individuals. We find this is especially true in our present study. A serious condition existed among the deaf, the blind, and the feeble-minded of the state. They were an

unfortunate class for whom practically nothing was being done, except to send them to the poorhouse or insane asylum. Some desultory work had been done for at least two years when Dr. J. L. Noyes of Hartford, Conn., was induced to come to the state and take charge of this work. He had worked among these handicapped people many years, and brought to the task both intelligence and experience. The work centered in Faribault and had the hearty co-operation of Rev. James W. Strong, then pastor of our church in that city, afterward the honored president of Carleton College.

Dr. Noyes was principally interested in the deaf and the blind. He had heard of the success of the school for the feeble-minded at Lakeville, Conn., and persuaded Dr. H. M. Knight to come to Faribault and institute a work there along similar lines. A beginning was successfully made, when, a year later, he was succeeded by his son, Dr. G. H. Knight, who put the school on its real present basis. Dr. G. H. Knight was active in religious circles and played the organ in church.

At this time Dr. M. McG. Dana, pastor of Plymouth church, St. Paul, became interested in the feeble-minded and proved a most valuable counselor and advocate. The influence of the church was thus directly thrown in favor of giving humane and Christian help to those who by misfortune or accident of birth were dependent upon the charity of others.

In 1881 the three lines of charity were separated. Dr. Knight remained in charge of the mentally deficient. Dr. J. J. Dow, who had been principal, became superintendent of the school for the blind, and Dr. Noyes retained the school for the deaf, though nominally he was in charge of them all. This arrangement continued until 1885, when Dr. A. C. Rogers succeeded Dr. Knight, a position held for many years, with unusual satisfaction. Dr. Rogers became an acknowledged authority on feeble-minded folk, and the newest expert methods were employed in the institution. While his early asso-

ciations were with the Quakers, he became active in our church and for many years was president of the board of trustees. Through Dr. Rogers' efforts an attempt was made to determine the number, and to put all feeble-minded patients under institutional protection and treatment. It was in many cases a delicate task, for numbers of them were found which had been practically secluded by parents who were ashamed to have the fact known.

Experience has proven the wisdom of Dr. Rogers' plan, for it is known that hardly any class is a greater menace to society than the moron and lower grades of the mentally deficient, who, lacking both intelligence and will power, are victims of their own passions and the evil designs of others. In 1909 a national Committee on Mental Hygiene was formed to arouse the social conscience to the fact that a large per cent of unmarried mothers were in some degree feeble-minded. Probably one-half of the paupers are defective, and it is affirmed that the larger number of criminals are defective. The average age in a certain reformatory was twenty years, while their mental age was ten years.

While the insane are directly under custodial care, it yet should be said that insanity is a social problem because it is a disease almost exclusively of adults. The mental faculties are there but have become deranged. Heredity is given as a principal cause, but the large contributing causes are immorality and intemperance. Forty per cent of these cases of insanity and feeble-mindedness are preventable by segregation.

Dr. Noyes was succeeded by Dr. J. N. Tate, who had previously been associated with a school for the deaf in Fulton, Mo. Under Dr. Tate both the manual and oral methods have been employed. About three-fourths of the pupils are taught by speech. By this method the pupil is not only able to produce sounds, but is taught to read the sounds produced by others and can thus know what is being said in general con-

versation. It once was supposed that because a child could not talk it was mentally deficient. The results obtained in the School for the Deaf show in these pupils an average mental ability, capable of intelligent development and participation in the affairs of the world about them.

Dr. Dow remained with the School for the Blind forty-five years. The results obtained are hardly short of miracles. Through the medium of touch the mind of one blind even from birth has been brought into contact with the life and knowledge of the open world. A whole literature has been provided for them and they speak of "seeing things" as normal people do. It is not so long ago that these unfortunates were a cumbersome burden in the home, hemmed in by ignorance, almost beyond the pale of sympathy, with scarcely an idea of their destiny. Today the blind are intelligent, socially developed, and largely self-supporting. Dr. Dow became an acknowledged authority on the blind. His work was scientific and eminently successful, and the blind people of the state are under a lasting obligation to him. His sister, Julia F. Dow, has been chosen to succeed him.

To this list of names should be added Judge R. A. Mott, who was active in the founding of these institutions, was secretary for many years, and whose memory is cherished by his co-laborers and those associated with him in our church.

We are aware these institutions desire to be classed as educational rather than charitable. But the spirit of charity remains the dominant motive; no inmate begins to pay the cost of his training. This was the point of the argument in the controversy between the directors and the State Board of Control, when the Supreme Court ruled that if a person received something for which he did not pay it was charity; and, ergo, not only the institutions at Faribault, but the State University and normal schools, were technically charitable institutions. This position of the court has never been reversed.

The potential idea of community responsibility led to several concrete results; charity became effective through association. Dr. Dana of St. Paul, previously mentioned, was chiefly instrumental in the organization of what became known as "State Charities and Correction." He was its first president, and was an active and valuable member as long as he was in the state.

Dr. H. H. Hart, pastor of our church at Worthington, was called to be secretary of the organization. Its functions were manifold and of the greatest importance to the wise administration of the constantly growing population in our charitable institutions. No better man could have been found. Dr. Hart rendered conspicuous service, and to him, as possibly to no other person, is due the high standard that has been maintained in our public charities for the last twenty-five years.

One day Governor Hubbard called Dr. Hart into his office, said he wanted to leave some practical memorial of his administration, and asked his advice. Dr. Hart suggested that there was no practical provision for neglected children in the state, which led the Governor to take steps for the incorporation of the State School at Owatonna. Mr. James F. Jackson, of Plymouth Church, St. Paul, secretary of the Associated Charities of this city, was chosen to succeed Dr. Hart on his removal to Chicago, which office he filled until the Board of Control took charge of all charitable and correctional institutions in the state.

Dr. Samuel G. Smith, pastor of People's Church, St. Paul, organized the Associated Charities of the city and for fifteen years was president. Under his direction the idea of charity was developed, from merely handing out bread and giving free lodging, to self-help and self-respect. Old time charity humiliates both the receiver and the giver. Dr. Smith's idea was to give the applicant an opportunity for the exercise of his own personality. He said: "It would seem unfair to roast a



patient before a fire because he had a chill. It would be equally unfair to feed a man because he was hungry. We must take into consideration not the effect of a square meal upon an empty stomach, but the effect of a full stomach in this particular man upon his conduct of life." The genius of this idea has led to modern methods of charity today; for all that charity does, the man is to do more.

There is no doubt that associated charity in our large cities has had an important part in producing this change, saving manhood and saving the community standard of life. Ages ago Rome sustained her surplus population by charity and free distribution of corn, instead of sending them back into the country to work, and bred a weak, dissolute and mendicant population which was useless to defend the empire within and without.

Dr. Smith for several years was president of the State Board of Charities and Correction, and especially interested in the insane. He occupied the Chair of Sociology in the State University. He was a man of great ability, with an open mind. In his book on "Social Pathology," dependency, delinquency, crime, insanity, and the like, are treated as social diseases, mal-adjustments, and society is held responsible for conditions that make such diseases possible.

It was the application of this social interpretation that led Warden Wolfer to introduce reforms in the State Prison, the gist of which was that the criminal was a man and his confinement should be a means of reformation, for his own sake and the benefit of society. Mr. Wolfer was associated with our church in Stillwater, of which Rev. J. H. Albert was then pastor, as he was also one of the chaplains of the prison. Under his administration the prison became an industrial center; the mentality and morals of the men improved, and the number of men who made good on their release justified the

assumption of a possible manhood in even a hardened criminal. Under his system "herding" was discontinued, and "grading" was used instead. The "indeterminate sentence" has given each man a chance to redeem himself and be treated on his individual merits. To the credit of this form of public charity, be it said that, instead of crushing out manhood, it is conserved and strengthened.

There is one other great line of both public and private charity which is to be mentioned. The heart of humanity goes out toward the homeless, suffering child, and the Christian people of Minnesota have provided abundant means to care for these unfortunates; it is Minnesota's "Beautiful Charity."

There are from eight to ten thousand neglected, homeless or deformed children in the state to be cared for every year. Some of them are taken to the State Hospital for Crippled Children; the diseased are treated in the various state and city hospitals; but normal dependent children must be taken under the loving and tender care of child-placing institutions, until permanent homes are found for them.

The idea today is that the child is an asset of the state; he represents so much social and industrial value. Especially in society, the state at large and the church, as well, concerned in the conservation of infant life. The fact is appalling that the large proportion of children who die in infancy might be saved.

In 1889 the Children's Home Society was organized for the purpose of rescuing the neglected children of the state, and to place them for adoption in private Christian homes. Dr. Cyrus Northrop was its first president, and has remained ever since as honorary vice-president. In thirty-one years this Society has cared for 4,450 children. On its material side alone, valuing it only as an industrial producer, it has contributed hundreds of thousands of dollars to the wealth of the state.

On its social side it has made thousands of homes happy with the sunshine of child life. A goodly proportion of these boys and girls have received a working education in our High Schools and many have had the advantages of the University. They have gone into professions, into trade, and made good as citizens. If left in the environment of their homes these children might have grown up in vice and become a menace to society, candidates for the reformatory. W. J. Dyer of Plymouth church, St. Paul, is the present efficient president, and for the past twelve years Rev. S. W. Dickinson has been superintendent.

In the evolution of children's charities we have come to realize that the dependent or delinquent child himself is but one-half of the problem. The searching question is, "Why is the child dependent or delinquent?" The best interests of society may demand that the father and mother shall brace up and make their home a suitable place in which the children may live, rather than to relieve them of responsibility by taking them away. As a unit of society the family should be kept intact.

Another important step has been taken. In dealing with children experience has shown the need of careful examination of mental and physical conditions. Children are found backward from mal-nutrition, adenoids, eye-strain, and a dozen other things. A psychological examination of boys who lie and steal will suggest psychiatric treatment, through which perfect reformation is often accomplished. The psychopathic child can be mentally treated with equal success as the physician would diagnose and treat a physical ailment. Public sentiment is rapidly changing in respect to the status of the child born out of wedlock. Sensible laws are being put on the statute books to give this unwelcome child legal standing, oppor-

tunity for education, and opportunity in life equal to any child in the community.

It is a tribute to the family instinct that the home feels it is not complete without child life. It is a pleasure to witness to the fact that there is a positive demand for children for adoption. It is a fact, also, that there are more childless homes than there are homeless children. It is of concern to society and to the state that the thousands of homeless and neglected children in this fair state of ours should be placed in and grow up under the moral protection of Christian homes. While we preserve forests and develop mines, let us preserve the boys and girls, the greatest treasure of the commonwealth.

Referring to charities of a more private nature, which take also the form of personal benevolence, we may mention the gift of a free library by W. H. Laird to the city of Winona. For years Mr. Laird was on the board of trustees of Carleton College. Gov. John S. Pillsbury was greatly interested in the State University and gave to the campus one of its important buildings. His wife, Mrs. M. F. Pillsbury, was active in church and benevolent work. She was one of the founders of the Home for Children and Aged Women, on Stevens avenue, Minneapolis, and founded the home for working girls in the same city. Mr. and Mrs. Fred B. Hill, connected with our church in Northfield, erected the fine Sayles-Hill Gymnasium at Carleton College. Capt. John Martin, of the First Church, Minneapolis, erected a Receiving Home for the Children's Home Society in St. Anthony Park, St. Paul, in memory of his daughter, Mrs. Jean Martin Brown. Earle Brown, her son, has made many generous donations to various charitable institutions.

About 1880 George A. Brackett, of Plymouth Church, started the "Friendly Inn" in Minneapolis, which later led to the formation of the Associated Charities of that city. When the

Association fell into hard lines, Mr. D. C. Bell of the same church came to the rescue.

Among the pioneer names of our denomination is that of Rev. Richard Hall. Others will tell of his faithful service in connection with Home Missions, but there is a tender light thrown on his character that the close of his abundant life should be given to the service of the poor. For ten years he was secretary of the St. Paul Relief Society, and afterward continued to give such form of service as he was able in this simple ministry.

Mention may be made of the Pillsbury Memorial and the Stacy Memorial in Minneapolis. There are doubtless others who should be given place here, such as Dr. Henry A. Stimson, "Father" Seccombe, C. W. Hackett, George A. Gates, and Miron W. Skinner of Northfield. It is a long and honorable roll, and their works do follow them.

One name should be added, among our noble and heroic women, Dr. Maria Sanford, a woman of striking personality and brilliant gifts. More than any other woman of her time, she had an abiding influence upon the young men and women who passed through the State University. Dr. Northrop said of her: "She took to her heart all humanity, and pleaded before the forum of many states for anything that would promote happiness, contentment, faith, hope, and charity." Another said: "She found opportunities for usefulness which did not occur to others; from little children in the school she reached beyond the bounds of her own city and nation." It was through her efforts that the girls were separated from the boys in the Training School at Red Wing, and that a Home was established for them at Sauk Center.

We have thus endeavored to go over the list of those connected with our Congregational churches who were active in founding the public and private charities of the State. We

ask the reader to supply in his own mind those who may be omitted.

The church has always been the inspiring force in progressive movements for individual relief and social betterment. It has had the vision and furnished the leaders. Congregationalism in this respect has been conspicuously in the forefront. It has a genius for religious, educational and social welfare, as illustrated in the examples given in this review.

Charity needs the spiritual element which the church supplies. With the exception of certain cases that require institutional care, in my judgment it would be a serious mistake to take our charities out of the warm, sympathetic care and control of Christian people, and turn them over to the state. The state does not and can not furnish the spiritual element. This is the mission of the church; and the church needs it for its own good.

It was not the town council that took care of the wounded man, but the good Samaritan, who said: "Take this man in and minister to him, and I will foot the bill."

By the removal of causes that tend to indigence, dependence, and mental deficiency, and by caring for the unavoidably unfortunate, the idealist looks to the day when humanity may become a "harmonious social organism."

No one will pretend that ideal charity has in all respects been attained here or anywhere. But charity today is humane, and it is Christian. It is remedial, in so far as it can remove the cause of suffering, degeneracy, and crime; it improves social conditions, that every class of men and women may have a chance to be better, that children may be better born. Charity cannot fail, because it has the heart of the Master.

CHAPTER XIII.  
SERVICE IN THE WORLD WAR.  
CAUSES, SACRIFICES, RESULTS.  
BY WARREN UPHAM.

The cruel and unbridled ambition of the German Kaiser and his war lords, with their exaggerated opinion of their own excellence and ability, six years ago plunged Europe, Australia, and parts of Asia and Africa, with Canada and later the United States, into the greatest and most destructive war in all the annals of the world's history. Many millions of men were drawn into the mighty conflict. Hundreds of thousands fell on the battlefields, or died in hospitals. Fertile provinces and formerly industrious cities were devastated. Disease and famine, spreading far beyond the warring armies, and continuing after the armistice ended the main war, have taken more lives than were lost in military service. Nor is the World War really ended, since parts of the former empires of Russia and Turkey are yet convulsed in deadly strife.

Nearly every Congregationalist in Minnesota, and indeed throughout the United States, served and sacrificed in very direct or more remote ways to win the war for righteousness, safety, and assured peace. For example, the present writer had a nephew and a grandnephew in the ranks of the American Expeditionary Force in France, and a grandniece gave a year there as a hospital nurse.

April 6th, 1917, the United States entered the World War, which began in the last days of July, 1914. During nineteen months until the war closed, Minnesota gave 107,902 men in the army service, and 15,423 in the navy, the marine corps, and coast guard, an aggregate of 123,325 troops. Numerically the men serving in the war from this state were thus about

one-twentieth of the entire population, which is found by the census of 1920 to be 2,386,371. From the membership of the Minnesota Congregational churches, which in 1918 numbered 24,011, this proportion would indicate about 1,200 men in the war service. If the large number be added who had been enrolled as pupils of our Sunday Schools, without having come into church membership, it is doubtless a moderate estimate that fully 2,000 members of these Congregational churches and Sunday Schools served in this war.

But the proportion for the whole state is probably much surpassed by the response of the Congregational churches and Sunday Schools to the call for the war, so that their war enrollment may exceed 2,500 men. It has been found impracticable to gather definite war statistics from all or even a majority of the churches; but on the basis of returns to questions sent out by a committee of the State Conference in 1917 and onward to May 7, 1918, the date of the annual meeting in that year, six months before the armistice, it was estimated that then our war service men numbered "2,000 and more," and the "Ministerial Roll of Honor" had eleven names of pastors then serving in the war. One was a lieutenant in the army, seven were Y. M. C. A. workers, and three were chaplains. The report of this committee, Rev. William E. Griffith being its chairman, gave partial returns so far as then received, from only twenty-eight churches, which had sent 623 young men to the war, "Plymouth Church of Minneapolis leading with 106 true to the principles of our Pilgrim Fathers who landed at that historic rock at Plymouth, Mass."

From June, 1918, to July, 1919, this church issued thirteen numbers, each having eight pages, of "The News Letter, published by Plymouth Church for the Men in the Service." No. 9 of Volume I, for February, 1919, contains a "Service List of Plymouth Men," 152 names, of whom four had died, while 59 up to that time had passed out of service, this record be-



ing made about three months after the armistice. In addition to these names, there are noted three young women in Y. M. C. A. work, Margaret Frisbie, Alice Denny, and Ruth Rosholt, the first and third being then in France; eleven men in Government Service; and five men and nineteen women in Red Cross service. Thus the largest Congregational church in Minnesota, having in 1918 a membership of 1,208, which included 435 men and boys, sent 168 men from its church and school enrollment to help win the war, while 22 women went to aid under the Y. M. C. A. and the Red Cross.

Other churches throughout the state gave similarly loyal quotas, in proportion to their numbers of membership. Their young men, and in many cases young women serving as nurses or in other tasks, left home and native land, to meet hardships, dangers, toil, and for some even death or sufferings from wounds and disease, to save the world from subjection beneath tyranny, to stop invading armies, and to rescue helpless peoples from conquest and oppression. Among our churches whose summaries of their World War service have been tabulated, we may mention the St. Anthony Park Congregational Church in St. Paul, having 274 members in 1918, which at the end of the war had a service flag of 44 stars, including one of gold for a Sunday School lad who lost his life on a battlefield in France. The Faribault church, which had 513 members in 1918, has a tablet of 62 names of its soldiers, "Apl. 6, 1917, to Nov. 11, 1918."

For the martyr lad of St. Anthony Park, St. Paul, its Joseph Erwin Post of Veterans of Foreign Wars is named. He was born in St. Paul October 26, 1896, and died in battle October 4, 1918.

Few in the exacting and wearing war duties found opportunity to write any journal of experiences, and few after their return have published war narrations. The one of most interest to Minnesota Congregational readers is a pamphlet of

25 pages, printed about ten months after the armistice. Its title is "A Y. M. C. A. Secretary in Italy in Wartime," by Paul J. Thompson, a member of the Linden Hills Church, Minneapolis, brother of the author of Chapter V in this book. His period of absence from the United States was from April 25, 1918, to March 21, 1919. On the title-page he says:

"This is a personal letter to my friends. It is not a history of the Y. M. C. A. in Italy or Rome. This is the reason why the names of many persons, whose work there deserves great praise, are not mentioned. One who has been abroad on a trip like this, comes back more convinced than ever that he is fortunate to be a citizen of the United States of America."

The list of Congregational ministers in the war from this state, or since the war coming here, so far as known to the editor of this volume, comprises the following eighteen names, in alphabetic order.

Paul B. Albert, Crookston.  
 Alvin C. Bacon, Park Avenue Church, Minneapolis.  
 Mandus Barrett, Rochester.  
 E. Frazer Bell, Montevideo.  
 Harry Blunt, Plymouth Church, St. Paul.  
 Warren L. Bunger, Lyndale Church, Minneapolis.  
 John Cecil, Lake Park.  
 Edwin B. Dean, Northfield.  
 Harry Deiman, First Church, Minneapolis.  
 Philip E. Gregory, Little Falls.  
 William H. Johnson, Campbell.  
 Heber S. Mahood, Pilgrim Church, Minneapolis.  
 George Mahlon Miller, Olivet Church, St. Paul.  
 John W. Powell, Lowry Hill Church, Minneapolis.  
 Perry A. Sharpe, Fifth Avenue Church, Minneapolis.  
 Russell H. Stafford, First Church, Minneapolis.  
 Francis D. White, Robbinsdale Church, Minneapolis.  
 Howard Y. Williams, People's Church, St. Paul.

One supreme sacrifice, the life of one of the most useful and beloved pastors in the foregoing list, was a gift from the oldest Congregational church in this state, laid on the altar of vicarious suffering, the innocent for the guilty, that peace might come again to our sorely distracted world. Of this hero, the first to die of two Minnesota pastors called to their reward in the year 1918, a memorial tribute penned by Rev. H. K.

Painter, chairman of the Conference Committee on Necrology, may well be fully quoted.

The first of these to pass beyond was Rev. Harry Deiman, pastor of the historic First Church of Minneapolis and of Minnesota. At the time of his death, he was chaplain of the 354th Infantry, 89th Division of the American Expeditionary Force in France, and was killed instantly September 29th at Xammes, France, by the bursting of a shell. It is believed he was the only Congregational chaplain of our American forces to be killed in action during the late war. He lies buried at the little village of Bouillonville, in the very heart of the Saint Mihiel salient. From Chaplain Bacon of our Park Avenue Church in Minneapolis—an intimate friend of his, and who recently made a visit to the grave of Chaplain Deiman—we learn that he lies buried on a hill just south of the village, and where are also buried nearly sixty Americans who made the supreme sacrifice during the Saint Mihiel offensive. Each grave is marked by a wooden cross bearing the identification tag which the soldier formerly wore. On the cross at the head of one of these graves is a small plate bearing this inscription:

CHAPLAIN HARRY DEJMAN  
1st Lieut. 354th Inf.  
Died Sept. 29, 1918  
Buried Sept. 30, 1918  
Grave No. 40

A brief inscription, with no trumpeting of fame, but the last resting place of a valiant, heroic man.

Harry Deiman was born at Fort Madison, Iowa, in 1881. He graduated from Yankton College, S. D., at the age of 26. The next year he spent in teaching at Northland College, Wisconsin, and during this time supplied the church at Odana. The following three years he pursued his studies in Chicago Theological Seminary, serving during this period the Jefferson Park Church as student pastor. After graduating from the seminary, he was awarded a scholarship for two years, with the option of studying at home or abroad. He chose the former, and made a special study of rural problems and work at the State Agricultural College at Manhattan, Kansas, Wisconsin University at Madison, and Amherst College, Massachusetts. After teaching for a time in Chicago Seminary, he was called to the pastorate of the First Church, Minneapolis, beginning his labors in September, 1913. When the war broke out, his mind and heart were profoundly stirred. He believed that the highest interests of humanity and a Christian civilization were at stake, and decided that he must have some active and direct share in the great struggle. At his request, he was granted leave of absence by his church for the period of the war, in order that he might prepare himself for active service at the Training School for Chaplains at Camp Taylor. He was commissioned chaplain with rank of 1st lieutenant and sailed for France in June, 1918. For three months he was in

active service, and, when last heard from, was in the front line trenches with his regiment. A fellow chaplain was with him at the time of his instant death.

Thus ended a life of singular ability and promise for the future. He was a man of brilliant mind, enriched by wide studies in philosophy, history and economics, all of which he brought to bear in the exposition and defense of Christian truth. His tenacious memory gave him easy command of all his mental resources. This, together with his facile power of expression, gave to his public utterances from pulpit and platform, unusual power. He was a fine type of a Christian gentleman, a faithful and conscientious minister of the gospel, whose scholarship not only illumined and energized his message, but which addressed itself to the practical problems of his time. He was a thorough student of democracy and American history, and it was his patriotic devotion to his country, together with a penetrating vision of the issues involved in the great world crisis, that took him to the firing line.

President Ozora Davis, his teacher and friend, has said of him: "He was the most thorough scholar in recent years in Chicago Seminary. . . . He was a preacher of force and originality. His friendships were utterly loyal and unselfish. No base thought ever found a home in his mind. Not once did he thrust himself into a position; but those who knew his powers were confident as they trusted him with responsibilities. It is unthinkable that the end of his alert mind and courageous spirit should come with the bursting of the deadly shell in September. The economy of God must preserve forever love and genius like his."

Parts of the aftermath of the war are very cheerless, almost too dark to permit faith and hope, almost causing us to forget that "behind the clouds the sun still is shining." But two results springing in no small degree from the war have grown very rapidly to fruition, carrying the world by strides and leaps toward a new era, "wherein dwelleth righteousness."

Soon after the war began the Tsar of Russia forbade the manufacture and sale of vodka, the favorite intoxicant in very common use there. Likewise for war efficiency, many others of the warring nations temporarily inaugurated stringent measures of temperance and prohibition. This action during the war emergency has led the United States, in July, 1919, to permanent national prohibition, attained earlier by many years than it could have been enacted without the severe discipline and stimulus of the previous military necessity. To Congress-

man Andrew J. Volstead, of Granite Falls, Minn., we are indebted for much of the effective enforcement of this great reform. Employers and captains of industries, also the formerly more tempted laboring men, also the women and children of all the land, heartily approve this partial fulfillment of the Lord's Prayer, "Lead us not into temptation." This first grand national example must be followed by all other countries where the people would be efficient and self-reliant, able to compete successfully with the progressive United States.

The second result from the World War, not less beneficent and valuable, tending to the betterment of all people, the extension of education, and intelligent participation in all interests of the township or city, the state, and the nation, is the United States constitutional amendment granting equal suffrage to women as well as men. Why was this privilege and duty conferred at this time, in August, 1920? It had been granted many years earlier by a good number of our western and Pacific states, and by some foreign lands, as Australia and Norway; but its adoption here and now for all our country, which holds a foremost place among the nations of the earth, seems clearly to have come as a well deserved token of recognition and gratitude for the extraordinary loyalty, zeal, and self-denying service of the American women at home, diligently helping in many ways, and by much toil for the welfare and success of our soldiers over seas, and indeed for relief of many stricken in all parts of the world. They who work so earnestly for the great causes of humanity, justice, safety, and the restoration of peace, deserve and will wisely use the sovereign rights of voters, to make the world safe for our republic and for all democratic forms of government.

Looking forward, let us take new courage, let us renew our firm trust in God, our refuge and strength, that He shall "make wars to cease unto the end of the earth;" that the

Golden Rule of the Saviour, justice and righteousness, shall prevail among men and nations; and that the vision of Tennyson eighty years ago shall be fulfilled,

"In the Parliament of man, the Federation of the World."

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WITH THE Y. M. C. A. IN FRANCE.

BY REV. GEORGE MAHLON MILLER,

Pastor of the Olivet Congregational Church, Merriam Park, Saint Paul, Minn., on leave of absence for Army Y. M. C. A. service in France from January 1, 1918, to February 9, 1919.

Throughout the World War many of the Congregational ministers of Minnesota served in various capacities with the American army and navy, some as chaplains, some as Red Cross workers, and some as Y. M. C. A. secretaries. None of them feel, however, that their action in voluntarily entering the active service in any form was essential to the winning of the war; for the majority of those who remained at home in the regular pastorates, and those who supplied the pulpits of the ones who had the privilege of going, were just as essential in their efforts as they were loyal in their patriotism.

When the United States entered the war in April, 1917, the Young Men's Christian Association at once offered its help in any manner the government might designate. President Wilson officially recognized the organization as "a valuable asset and adjunct to the service," and with this endorsement the Y went on a war basis and the National War Work Council was formed. I was one among the hundreds of clergymen of the country offering to assist in carrying forward the Y activities; and having been accepted, and having secured leave of absence from a loyal and patriotic church, was at once commissioned for overseas duty. And now, for some reason or other, known only to the committee charged with

the preparation of this volume, I have been requested to write of my personal experiences and observations. I cheerfully acquiesce, although I am aware that there are those whose experiences were more exciting, and whose observations would be more keen than mine. I am also aware that much of what shall hereinafter be related has already been set forth in letters, newspapers, magazine articles, and books by the score. I take refuge, therefore, in a little "squib" that appeared some years ago in the Harrisburg (Pa.) High School Argus:

"Of all the troubles Adam had,  
No man could make him sore,  
By saying, when he told a tale,  
'Huh! I've heard that before.'"

Thanks to the British navy, the greatest single factor in ridding the world of the curse of Prussian autocracy, we are all proud of America's vital part in the winning of the war. When I arrived in Paris, early in 1918, I found that the morale of the Allied nations was at an extremely low ebb. The German hordes could be distinctly heard by day and by night thundering away at Chateau-Thierry; the long range guns were firing upon Paris and doing a great deal more harm than the outside world surmised; there was an air-raid or two every moonlight night; the civilians were leaving the city by the thousands, and refugees from Belgium and the north of France were pouring in continuously. No one knew what a day or an hour might bring forth. It looked as though the boast of the Kaiser that he and his troops would eat their 1918 Easter dinner in the capital city of France would be realized. Then it was, in the midst of such conditions, that the American troops as distinct units were placed in the combat lines for the first time. This action put new life and courage into the wearied Allied forces, and you know the rest, how the Germans were slowly driven out of Chateau-Thierry and started on their backward way. Then followed the quick

clean-up of the St. Mihiel sector, and the devilish fighting in the Argonne forest and before Metz, until on November 11, 1918, the Germans were willing to sign any sort of an armistice that the Allies proposed, and he who once proclaimed himself as "Emperor William the Second, of Germany, by Divine right," proved himself to be ex-Emperor William the Second, of Germany, by cowardly flight.

It has been tritely said that the Germans could well understand how the German soldier got the iron cross, and how the British soldier got the Victorian cross, the French soldier the *croix de guerre*, and the Russian soldier the "double cross;" but they have not yet been able to figure out how two and one-half million Yankee soldiers "got a-cross." But get across they did, and they put across the thing they were sent across to do. Some one has suggested that St. Martin of Tours ought to be the patron saint of the United States. One of his feast days falls on the Fourth of July, and his colors are the red, white, and blue. Personally, I prefer James and John, the sons of thunder, recalling that incident in the life of our Lord when the request was made by their mother that one might sit at Jesus' right hand and the other at his left, when his kingdom was fully established,—one to be secretary of state, and the other to be secretary of the treasury. When Jesus turned to them and asked them, "Are ye able to drink my cup and be baptized with my baptism?" they answered, "We are able." They didn't in the least know what they were saying, but felt that they were able for anything that anybody else was, and perhaps for a little more. At any rate they were willing to chance it. That's the U. S. of A. clear through and through. We go up against some big proposition, and when inquiry is made, "Are you able?" we answer, "We are able," at least, we are willing to chance it. And somehow or other, with the help of God, we usually accomplish that which we undertake to perform.



My trip over on the French liner, *Espagne*, together with number of other Y men and women, Red Cross nurses and doctors, and such important personages as Ella Wheeler Wilcox, Dr. Alexis Carrell, Elsie Janis, and the Serbian Commission, was uneventful except for the daily life-boat drills and the passage through the actual "submarine zone." Just off the coast of France our boat was stopped until a hydroplane and a French cruiser appeared to convoy us over an extensive mine field into the mouth of the Gironde river. When the tide was up in the morning, we went up the river with it and landed safely at Bordeaux. From thence it was a half day's journey by rail to Paris, through Orleans and Tours and Blois. In the months following, as I had occasion to journey over a large part of the country, my first impressions were confirmed, that while France is in many respects a beautiful and historic land, the standards of morality and sanitation are away below ours, and industrially and commercially they are years behind the times.

My first appointment was as visitor in the American Red Cross hospitals of Paris, and in any of the French hospitals of that city where our boys were reported to be. As another has truly written, "The best way to judge a soldier is by what the war makes of him, by the kind of man he becomes after the war, by the morale and morals he brings back home. It is unfair to judge him by the decorations he wears. Many decorations come to men because they were placed in a position where they could do nothing else, while others just as brave and just as anxious to fight were kept back of the lines and never heard a rifle shot, never saw a trench. The next best place to judge the qualities of a soldier is in the hospital, after he has been wounded or is confined on account of sickness. Here you will find whether or not he is really and truly brave. How patiently does he bear the pain? How much self-sacrifice does he show? how much unselfishness?"

Does he make it easier for himself, for the nurses and for those around him, by keeping cheerful? Because we have been in many of the hospitals of France, we have had a greater appreciation of the American soldier than anything else could give us. Here we found him at his best and at his worst, and it has been an exceedingly pleasant surprise to find the fine, manly, courageous, self-sacrificing, cheery, sunshiny spirit of the American soldier boy under extreme suffering and difficulties."

In addition to hospital duties, there were numerous speaking engagements at the various Paris Y huts and at the nearby camps. Such engagements were of great interest, and I shall never forget the one at the quaint little village of Ferrieres (Loiret) on Easter Sunday in 1918, when, as I spoke to our boys in the Y hut in English, the Y secretary translated my message, prayers, etc., into French for the benefit of the kind village folks, who, after decorating the hut with beautiful Easter flowers, had assembled to worship with us.

After the Red Cross took over all the welfare work of the hospitals, except the entertainments which the Y continued to furnish, I was made itinerating secretary a la Ford of the Paris division, and, acting on the usual supposition that the new man "knows it all," I was also put to the task of compiling a booklet for the use of our American soldiers and sailors, entitled "A Guide to Paris."

I was next sent down to historic Versailles and told to open Y work for the American and British sections of the Supreme War Council. This I did first in some rooms at the Hotel Suisse and later in one of the cosiest huts in France, built by special permission of the Versailles authorities on the Avenue de St. Cloud, just below the entrance to the famous Louis XIV palace. Here I was stationed for some months, with occasional glimpses of Foch, Pershing, Bliss, Joffre, Lloyd George, and others, as they came to attend the conferences in

the War Council building. In addition to the Versailles hut and the "leave" parties on visit to the palace and grounds, there were a half dozen outlying camps to be furnished with available Y supervision. The British chaplain at Versailles, Dr. Vivian Evans, was of exceeding assistance in all this work, and it was during his illness that I conducted the Church of England service for the British troops, and went so far as to pronounce the absolvment of sins, and to read the prescribed prayer for the English royalty, not forgetting, however, at every convenient place to interject the plea, "and the President of the United States." I must have done it inoffensively for the chaplain afterward presented to me the regular Church of England books and announced me as his "associate pro tem."

On November 1, 1918, I was transferred to the Nancy Division, and was ordered to report at Paris for my permit and travel orders; but such was the red tape necessary to secure these needful papers,—for every Y man overseas was under military discipline and wore the army uniform at all times,—that I was still in Paris on that epochal day, November 11. They had told us that if the Germans signed the armistice on the day appointed, at eleven o'clock the sirens, or air-raid signals, and the barrage guns would sound forth. Although there were many doubtful ones, yet as the hour drew near on that fateful day all were listening with both ears, and promptly at eleven the glad news was given. In a moment, in the twinkling of an eye, all the buildings were literally turned inside out, and the boulevards were jammed with marching, shouting, cheering people, waving for the most part French and American flags. Together with one or two others, I ploughed my way through the crowd to the Place la Concorde just in time to witness the French officials, as by aid of ladders they climbed the Strasbourg monument, tore off the black crepe that for nearly fifty years had hung there as a symbol

of mourning for the lost provinces of Alsace and Lorraine, and, amid the playing of bands and the singing of the Marseillaise, placed on the head of the monument a wreath of gold, as a token that the lost had been regained. It was a dramatic and historic moment. For several days thereafter Paris was mad with joy, and everyone on the streets wearing an American uniform was hailed as a deliverer and by many seized and kissed on both cheeks.

After reaching Nancy I was assigned to Pont-a-Mousson, a town near Metz that had been shot all to pieces and from which all the civilians had gone. With over 20,000 troops to serve, we ordered Y supplies by the carload and opened up quarters in a number of deserted hotels and storerooms. Being not far from Metz, I made a hurried trip up there a la French camionette, and just one week after the armistice was signed placed my feet on former German soil. Some French soldiers the night before had overthrown the statues of William I and William II, and they were lying prostrate in the dust. I walked all over them, as others were doing, and felt quite patriotic. In cleanliness and up-to-dateness, Metz was superior to most French towns, and it appeared that water was used for other purposes than simply to run under bridges. Going back to Pont-a-Mousson, with the assistance of seven Y helpers and the whole-hearted co-operation of Lieut. Alfred Sorensen, chaplain of the 339th F. A., and his men, we soon had things in fair running order. We established three chocolate stations for the free dispensing of hot chocolate and cakes, turned an old riding school into a big auditorium for theatricals and athletic events, and held Sunday services, Thanksgiving and Christmas services, in the rear end of one of the Catholic churches, sans roof, sans windows, and of course sans heat. Many British soldiers returning from German prison camps passed through Pont-a-Mousson each day, and to them we gladly ministered as we were able. Some of them were in pitiable condition indeed.

On December 26, I received glad notification to come to Paris and make arrangements for my home-going. My original term for nine months service had already been exceeded by three months, the war was over, and I was anxious to get back to "God's country." I left Paris on New Year's eve, and arrived in Brest on New Year's day, 1919. I was told that "*tout de suite*," which I soon discovered meant "any old time," I would be put on the first available transport bound for America. After waiting around for eight days in the mud and rain of Brest, where it rains regularly as clockwork once every hour, I was put on board the U. S. S. Louisiana as associate to the chaplain.

Like most of the chaplains I encountered, he was of the real sort and our relationships together were mutually pleasant, as we sought to minister not only to the crew of the battleship but to the 1,500 returning soldiers and officers aboard. On January 25 we came in sight of New York harbor, and after passing quarantine were permitted to land at Hoboken. As many of the troops on board were Brooklyn men, we had a wonderful welcome in coming up the harbor. My only regret, as I witnessed that scene, was that not all the crusaders who went forth to battle for humanity, democracy, and world peace, were to have the same sweet privilege of returning to home and loved ones. We must never forget those thousands of our boys who sleep on the battlefields of France.

"We who have lived to the glow of the morning,  
 After the darkness and doubt of the night;  
 We who are left to see victory dawning,  
 Clear through the rifts in the smoke of the fight;  
 Can we forget in this hour of glory,  
 Those who went forth in the strength of their youth?  
 Comrades, whose bodies, all broken and gory,  
 Lie in the soil where they battled for truth?"

And yet, most of them willingly and gladly paid that last full measure of devotion. I remember the first military funeral I was called upon to conduct shortly after going to Versailles,

of a young lieutenant from Chicago who was accidentally killed on one of the nearby aviation fields. After the funeral I wrote the parents a description of it as nearly as I could and enclosed a kodak view of the grave that the commanding officer allowed me to take. In acknowledging my letter and the kodak view, the father, after thanking me, and the Y. M. C. A. through me, for what little I had done, called attention to the fact that in the last letter received from his son the lieutenant had written: "If I fall on the field of battle or am otherwise killed in the service, do not mourn for me. Like a Liberty bond it is an investment, not a loss, when a man dies for his country." A nation is rich indeed that raises such sons, and many of the men who gave their lives in France were of that caliber.

I might quote lavish words of praise from General Pershing, Secretary of War Baker, Marshal Foch and others, concerning the very valuable services and assistance which the Y. M. C. A. rendered to the A. E. F., and then might add further words from my own contact with both officers and enlisted men, but I refrain. Almost at the close of the war Mr. Raymond B. Fosdick, chairman of the Commission of Training Camp Activities of the War Department, made known the results of his investigation of the four organizations recognized by the American Expeditionary Force for relief and recreational work with the troops in France, and he had this to say regarding the Y. M. C. A.:

"The Young Men's Christian Association is doing an astonishing piece of work. It is a new Y. M. C. A. that one sees in France, and anyone acquainted with the spirit of the organization a decade ago will rub his eyes at the transformation. From a sectarian society of somewhat narrow traditions it has become in France an agency of social service on a broad, comprehensive basis. On General Pershing's invitation it is running the entire post exchange system for the troops, and its stores are to be found practically wherever a unit of troops is located.

"I should like to take this opportunity to remove a misapprehension about the Y. M. C. A. which has gained considerable ground, not only with our fellows abroad, but with the people back

home, and that is that the Y. M. C. A. is making money out of the canteens which it is operating for the forces. At General Pershing's request I went into this matter thoroughly, and the report is absolutely without foundation. I mention this matter only because the widespread rumor is most unfair to an organization which is doing heroic service."

Allow me also to call attention to a recent book of not very euphonious title, by Katherine Mayo, "That Damn Y," written after months of careful investigation and giving a complete and impartial account of every aspect of the Y work in France. A careful reading of this book will well repay any one who is candidly seeking the facts in the case. Without drawing any odious comparisons between the gigantic and varied service of the Y and that of all the other welfare organizations added and multiplied together, Miss Mayo clearly proves that with forty per cent of the required personnel, with forty per cent of the promised ocean tonnage, and with less than forty per cent of the promised land transportation, the Y performed ninety per cent of all the welfare work done overseas for the best served army in the war; and not for that army only, but also for those of the Allied nations, and for the prisoners of war.

In his very comprehensive "Report on the Activities of the Y. M. C. A. with the A. E. F.," the late George W. Perkins concluded by saying, "The Y. M. C. A. undoubtedly made mistakes, but what it tried to do was to respond to every call that the Army and Navy made upon it. It never hesitated to tackle any job it was asked to undertake; it did not sidestep any task it was asked to perform. It took the position that it was in Europe to do all it could; that when it was called on to render service of any kind, its duty was to respond in the same spirit that the soldiers did, and not hold back because adverse circumstances might make it impossible to meet with maximum success. The Y sought service, not fame."

The conditions that obtained in Europe made the work of the Association far more needed, much more difficult, and

vastly more expensive, than had been anticipated; and yet not for one single moment during the war, or during the trying period of demobilization, was the work consciously permitted to sag. The army Y sought to represent the home, the school, the store, the bank, the library, the club, the athletic center, the theatre, and a dozen and one other institutions, to the men in uniform. In a special sense and without cant or bigotry, the Y sought to represent truly the church, and woe to that secretary who sought in any manner to camouflage the religious appeal. No effort was made to force religion on any man, because no effort was necessary. As a rule the boys welcomed the distinctly religious service, and eagerly accepted the Testaments and booklets provided.

As a result of all this, the Y man had to endeavor to be big brother, educator, store keeper, banker, librarian, club manager, athletic director, theatrical promoter, preacher, Bible teacher, spiritual advisor, emergency chaplain, and in many instances at the leave centers, hotel keeper. Outside of the canteen supplies, which were taken over at General Pershing's request, to release enlisted men for their paramount military duties, and which supplies were sold at less than cost and transportation, all things that the Y had to offer were without money and without price. Even at that many thousands of dollars worth of supplies were given away to the men on numerous occasions, and especially so at or near the front lines. And speaking of front lines, more Y men were killed and wounded, and more Y men received decorations and citations, in proportion to their number, than any other one branch of the army service. As has already been indicated, there was some criticism of the Y war work that was justified, but for the most part not so, as subsequent events and reports have proven.

Every organization connected with our hurried preparation for the successful prosecution of the war was open to criti-



cism, but nevertheless, in facing the same tremendous task, they all did the very best they could under the circumstances. Our good, old Uncle Sammy himself did not escape his share of condemnation, as "kickings" about food, supplies, pay, mail, etc., were everywhere prevalent. The last bit of mail that I received was on November 15, 1918, and I did not get another piece until landing in New York on January 25, 1919, although my family and the church people had written regularly and had sent me special Thanksgiving and Christmas cablegrams. I actually received the cablegrams and most of the letters a month or two after returning home. But for fear of being charged with utter disloyalty to the best government on earth, the least said about these and other failures of Uncle Sam the better.

The question as to what the Y. M. C. A. did with the vast funds raised for war purposes through popular subscription, and what has become of the surplus, is also answered in its recently published report. The total funds placed in the hands of the War Work Council for service among soldiers under the American flag, and for soldiers under Allied flags as well, particularly the French and Italian, amounted to about \$162,000,000. The outlay up to the close of 1919 was \$129,000,000. The balance of \$33,000,000 has constituted a difficult problem for the Y. The money could not be returned to the donors, and since it was impossible to go on with the work for which it was expressly contributed, owing to the unexpected early ending of the war, it became the task of the administrators to settle upon such disposition as would seem best to meet the approval from supporters of the original program.

"The decision as published begins with the donation of \$1,821,000 to the Federal Government for continuation of welfare work in Army and Navy up until July 1, when at the beginning of the Government's fiscal year the first Congressional appropriation for this purpose will become available. An additional sum of nearly

a million is set aside to continue Y. M. C. A. work with the detachments of the Army still doing guard duty on the Rhine in Germany. Another lump of \$5,000,000 is allotted to be spent in scholarships for former soldiers, sailors, and marines who wish education.

"It has also been determined to go on with Y. M. C. A. service to the Allied armies and to prisoners of war until peace conditions are fully restored, and \$11,000,000 is allotted to this purpose. Out of a large unallotted surplus still remaining, it is proposed to retain for at least two years a reserve fund which the Y. M. C. A. will keep on hand for any other national emergency in which it regards itself able to serve the public interest. An interesting side item brought out by the audit is the fact that the operation of the canteens in France, where deficit was considered certain, showed an unexpected balance of \$500,000, because the French and American governments remitted a lot of transportation charges. This sum has been donated to the American Legion."

An editorial in the American Legion Weekly, written in behalf of all the ex-service men of that organization, declares:

"It is harder to receive a gift of this kind gracefully than it is to make it. This being so the Y. M. C. A. will understand why our words are such poor vehicles for the gratitude we feel. A mere recital of the fact is commendation enough of the generous spirit that moved the Y. M. C. A. to this splendid gift to its former brothers in service."

Let us thank God that the fighting is over, the military victory won, and that so many of our boys have come back to us, better and stronger and more loyal and more home-loving than ever. The present are the testing years which shall prove whether or not the things we fought for were worth while. We stand, indeed, face to face with a situation not unlike that in which London found itself in the year 1666, when, after the Great Fire, it became necessary to plan a new London for the future. It is on record that Sir Christopher Wren presented to the then authorities a comprehensive scheme of reconstruction, to center in the new St. Paul's Cathedral, from which broad, convenient thoroughfares would radiate in all directions. The plans were accepted; but it proved impossible to carry them out, to the great loss of London to this day. Why? Because the individual citizens of those days insisted on having their own little houses on their own little plots built up ex-

actly as they had been before. Self arose and spoiled the future; and so the old London, with its crookedness and its narrowness, is with us still. And for us today the question is, Shall the new work after the war perpetuate the crookedness and narrowness of the pre-war world? or shall it be a world intersected with broad ways of righteousness and truth, converging upon and radiating from their one true source and center, the Kingdom of God with its pronouncement of peace on earth and good will among men? God grant that all selfishness and petty schemes and notions may be set aside, so that the Kingdom may come with power. To this end let us foster the new spirit of internationalism that has arisen, the spirit that seeks to make all nations neighbors and the world one Fatherland; and let us give our hearty support to the formation of such a league of nations as will inspire the world with new hope and courage.

Like most of the men returning from overseas, I brought back some souvenirs. One that I prize highly is a German brass belt-buckle, picked up in one of the abandoned trenches near Metz, having embossed on it the customary legend, "GOTT MITT UNS." In showing this one night to a group of soldiers in the Y hut at Pont-a-Mousson, one bright-eyed fellow exclaimed, "Mr. Miller, that's all wrong now, you know, for we Americans knocked the N clear out of UNS, and now it reads, GOTT MITT U S!" And so indeed 'tis true, "The Lord of Hosts is with US; the God of Jacob is our refuge;" and may the language of Whittier's Centennial Hymn become our national prayer:

"Oh, make Thou us, through centuries long,  
In peace secure, in justice strong;  
Around our gift of freedom draw  
The safeguards of Thy righteous law;  
And, cast in some diviner mould,  
Let the new cycle shame the old."

## CHAPTER XIV.

### MEMORIALS OF PASTORS AND LAYMEN, 1851-1890.

It was at first hoped by the Conference committee for preparation of this volume that one of their number, Rev. Edward M. Williams, D. D., would write the principal part of this chapter, having held his early pastorates, from 1869 to 1889 in this state, successively at Austin, Faribault, the First Church of Minneapolis, and Northfield. But ill health and the weight of nearly four score years forbade this task.\* He has very wisely aided, however, by inviting and persuading others to contribute excellent chapters; and for these Memorials he kindly secured the following paper, though surely he would disclaim the praise and distinction accorded to himself. In every adequate narration of the beginnings of Carleton College, as in the preceding Chapter VII, his encouragement and generous aid will always be gratefully remembered. We heartily thank Dr. Stimson, whose first pastorate was with Plymouth Church, Minneapolis, 1869 to 1880, for his response, memories dating from half a century past.     w. u.

#### REMINISCENCES.

BY REV. HENRY A. STIMSON, D. D., OF NEW YORK CITY.

In trying to recall early days in Minnesota I find myself entirely away from any documents or memoranda and therefore dependent so completely upon a memory which has to try to go back fifty years that the result must be unsatisfactory. Rather than not pay tribute to men I honor and recall experiences that were very valuable to me, I shall make the attempt, asking forbearance with the incompleteness.

The only earlier friend, and the only one of the colleagues of those days who survives, if I am not mistaken, or who has

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\*Dr. Williams died January 15, 1921, after this chapter had been set in type.

continued in touch with my life, is the Rev. Edward M. Williams, D. D., then the young pastor in Austin, and now the beloved and universally honored guide, counsellor and friend of all about him in Northfield. He was just before me in Yale College and in Andover Seminary, and with the out-reaching thoughtfulness which all his life has been the characteristic of his warmth of heart, it was he who made the suggestion to the Plymouth Church in Minneapolis which resulted in my call to that church. He was the only person in the state at the time whom I knew, and it was some time before I learned how the invitation to such a distant stranger to visit Plymouth Church, of which I never had heard, came about.

When a year later the State Conference met in Northfield, it was he who after one of the sessions got together in a private parlor a little group of ministers and laid before us the importance of making a Christian college a reality. A charter had been secured for a college by several earnest laymen in Northfield, then a very small community. He startled us all with the proposal to give ten thousand dollars, if we approved the project and would join with him.

A never to be forgotten scene followed. Money was the scarcest possession of the little company. Father Shedd, gentle and weatherbeaten with his long service in the West, said he had no money, but he had a son whom he had given to his country in the Civil War; and when they told him his son was dead, they said he had taken up a quarter section of land, and it now was his. He would give that. Father Edward Brown, in appearance the rugged counterpart of John Brown, said he never had had any money, he had moved west with the frontier, but he had a colt for which he was offered \$40. He would give the college the colt. C. A. Hampton, a young missionary in the north, said he lived with his wife in a cabin in the woods, with a puncheon floor and very little furniture; but if the Home Missionary Society sent him his semi-annual

pay of \$150, as I recall it, he would give \$50. When all was added up, we had \$16,000 pledged to start the college, all on the condition that one of the group, James Strong of Faribault, would accept the presidency.

Edward Williams' interest in the college has never failed. He became then a trustee and kept close to the work. I am sure it would be quite impossible to make a list of his benefactions, as it would be to recount his services. He persuaded the best man in his church in Austin, Harlan W. Page, to give up his business and move to Northfield to become the greatly needed treasurer of the college, to which he has rendered indispensable service for many years. When Williams became pastor of the church in St. Anthony (now the First of Minneapolis), he was by word and example the chief inspirer of the Minneapolis business men, and to him more than to any other is due their strong and generous support of Carleton College ever since. His later call to the pastorate in Northfield only increased his opportunities of helpfulness; it could not increase his interest.

Through the years his affection for his early friends has never ceased, while he has lived in close and helpful intimacy with both faculty and students of the college. It will be said of him today, as was said of Dean Milman in London, "So long as he was seen moving in and out among us, no one could doubt that the love of God was upon men."

My predecessor in Plymouth Church was Rev. Charles C. Salter. He had left the state, but soon returned to be pastor of the first church organized in Duluth. I was called to the Council for its recognition and his installation. He was already a pastor well known and beloved throughout the state. The Council appointed me to give him "the charge." My task was summed up in saying that while the Bible recorded that Paul gave the charge to "his son Timothy," it nowhere described Timothy as "charging" Paul! Years have passed,

but the influence of his sweet spirit abides a benediction to many.

James Woodward Strong, who was at Faribault and became first president of the college, had one of the best churches in the state, which he left under our strong pressure to assume the new responsibility. He became the most prominent of our group, and elsewhere was the most widely known minister in the state. He had fine abilities and a gracious personality. Carleton College bears his stamp; and in his long service a great group of alumni hold him in cherished memory. His mantle has fallen upon strong shoulders, but his work went into enduring foundations. His spirit abides as a blessing to Minnesota.

Most of the pastors, as I recall them, were considerably older than myself. I, though pastor of what was the central church of our denomination in the most rapidly growing city, was entirely without experience, as indeed without any direct knowledge of my duties. The brethren were very kind to me, and certainly were patient with my zeal. I tried to be helpful, but I must have been at times uncomfortable, though they never said so. I always attended the Conference and was for some years its secretary. I regret that I do not recall the names of all my colleagues, for of course I knew them all.

Packard was at Anoka, a strong, sweet-spirited, wise man, upon whom all inevitably leaned. Fuller at Rochester was another of a rare type, as was Tenney at Winona. Both soon left to assume important duties elsewhere, as did Packard. Leonard later came from a smaller church, to render valuable service at Northfield. Our churches greatly suffered then, as they have always in recent years throughout the land, from short pastorates.

Sheldon, a gentle, kindly man, was long at Excelsior, and will be affectionately remembered. Richard Hall also was long

in service as State Superintendent of Missions, and had a hard task. The churches were small and poor, the country was sparsely settled, and the grasshopper plague brought wide disaster in several successive years. Means of getting about were limited, and available funds scarce. He shared the burdens of all, and they were often great.

Once in extreme winter weather I was called to Sauk Center, far to the north and miles beyond the railway, to dedicate a little church. Alpheus J. Pike was the pastor, a great tall specimen of a man, capable, devoted, patient. He had been there some years and built the church. He was at his post when I left the state. Years after my heart was much stirred when as president of the Board of Ministerial Relief I found in my hands an application for aid for him, then stricken with disabling disease, and I was able to tell his story to the Board and secure at once the needed help.

I was very glad to be able to do something of the same kind for brother Hall in his old age. These were men of the group who laid the foundations of the West. They were the first of the pioneers who came with the purpose of the men of the Mayflower, to carry the Gospel of Christ into those unknown parts.

There was another and perhaps considerably more numerous group sprinkled over the West, who were driven by a restless spirit, or who had left their home between two days, who have furnished themes for the novelist and the movies. They and their traces have to be hunted for now; the Great West knows them no more. But the devoted sacrificial labors of the first missionaries who gathered the churches and led to the planting of the colleges, and who helped to shape the form and guide the life and institutions of the new communities and the young states, will be appreciated more and more as time advances.



Younger men continually joined them, filled with the same spirit. James A. Towle brought his fine culture to inspire Northfield. Horace Bumstead came from New England, with his young wife, to work by my side, building up what was then known as the Vine Street Church (renamed in 1889 as Park Avenue Church), to go thence after a few years to take up his life work in sustaining and maturing Atlanta University, only the other day to pass to his reward, known and honored of all.

On the other hand, C. M. Terry came with the beginnings of consumption to St. Paul, to fight a heroic struggle, only to die among us, but to be an inspiration to his church and leave a benediction on us all.

I must mention the most dramatic scene of those most interesting years. I rode one day some twenty miles across country to the neighborhood of the Minnesota river, where stood in the open prairie a little white church. A few people were gathered about the door. As I drew near, I saw that some were Indian women with shawls over their heads. I tied my horse to a post and went within. The room was crowded. In front of the pulpit was an open coffin. In it I recognized the stalwart form, the white hair, and the strong features of Gideon H. Pond, a cousin of my father. He had come from Connecticut a generation before, with his brother, they being the earliest missionaries, with Williamson and Riggs, to the Dakota or Sioux Indians in Minnesota. His work was done. The Ojibways or Chippewas had long previously been removed to the northern reservations. The Sioux outbreak, in the early part of the Civil War, had resulted in the removal of most of the Sioux to Dakota. A few only remained. White settlers were taking up the land. Gideon Pond, with the little group of his converts about him, awaits the resurrection, when he and they shall bear their pathetic

but heroic testimony to the love which redeemed them, and in them proved itself given also to save even to the outermost.

It was my privilege to find Christian Indians of that early day among the Chippewas far to the north on the shore of Red lake; and when the American Board met with us in the old Plymouth Church, on Fourth street and Nicollet avenue, we welcomed at the Lord's table Christian Indians from the transported Sioux in Dakota.

ADDITIONAL NOTES.  
BY WARREN UPHAM.

Among the Congregational pastors and laymen of this state who died within the four decades from 1851 to 1890, many gave long and wise service, meriting our hearty gratitude and commemoration. In various other parts of this volume, some of these good and faithful servants are appreciatively mentioned in their relations to our denominational history or to the civic development and welfare of Minnesota. Chapter XVI, in its alphabetic catalogue, presents a concise record of the Congregational pastors, giving for many quite brief notes of biography, so far as these have been learned by the editor.

Names for which we would very gladly have obtained more biographic or other memorial information include, for those dying in this period of forty years, or at some later date after long service that preceded 1891, more than fifty ministers, as David Andrews, Robert S. Armstrong, Jeremiah Root Barnes, Sidney H. Barteau, Charles W. Bird, Justin Edwards Burbank, David Burt, Joseph Chandler, Gardiner K. Clark, William B. Dada, Malcolm McG. Dana, Joseph F. Dudley, Hiram Elmer, John B. Fairbank, Almond K. Fox, Francis L. Fuller, Edmund Gale, Luman C. Gilbert, William Gill, Edwin J. Hart, B. F. Haviland, David Henderson, Nehemiah A. Hunt, Robert G. Hutchins, Alfred C. Lathrop, D. L. Leonard, Elijah W. Merrill, Alfred Morse, John H.

Nason, Philip K. Peregrine, Nathaniel H. Pierce, Alva D. Roe, Joseph S. Rounce, the brothers Charles A. and Edward N. Ruddock, George W. Sargent, Norman Seaver, Henry C. Simmons, Pliny S. Smith, Otis A. Starr, Jesse G. D. Stearns, DeWitt C. Sterry, William R. Stevens, John C. Strong, Henry M. Tenney, James D. Todd, Ira Tracy, Royal C. Twitchell, Charles P. Watson, William M. Weld, Lorenzo J. White, Henry Willard, Austin Willey, and J. N. Williams.

For all these, as for all in the state ministerial list, the places and dates of their pastorates are recorded in Chapter XVI, with partial biographic notes for many of them; but for each it would be very desirable to have discriminative personal characterization, such as some brother minister could most fittingly supply. But their time is already so far removed from the present that we have failed to enlist this desired aid.

Three ministers of southern Minnesota, not in the foregoing list, may be here commemorated: Edward Brown, pastor in Zumbrota and Medford, noticed in Chapter IX, a relative of John Brown, the martyr for abolition of slavery; Stephen Cook, a pioneer founder of churches, who was the first pastor at Austin and Albert Lea; and William Ward Snell, whose first and only resident pastorate in this state was at Rushford, during the twenty-eight years from 1859 to 1887, surpassed in length by only one Minnesota pastor, Wilbur Fisk of Freeborn, for whom a memorial is given in the next chapter.

Several eminent Congregational laymen should also receive special mention here, as Pearce P. Furber, of Cottage Grove, and later of Plymouth Church in St. Paul; Philip Wheeler Nichols, the foremost among the founders of that church; Edwin Smith Jones, of Minneapolis, the patriotic and generous donor and steadfast friend of Carleton College, also of Win-  
dom College and many other causes of education and philanthropy; Joseph Lee Heywood, bank cashier in Northfield, who

gave his life in defence against robbers, September 7, 1876; and Alvin N. Stoughton, of Owatonna. Biographic notes of each of these are given in Volume XIV, Minnesota Historical Society Collections (1912, 892 pages). For the last we have the following biography and tribute.

Alvin N. Stoughton was born in Weathersfield, Vt., 1814; and died in Owatonna, Minn., April 16, 1889. He came to Steele county in 1856; engaged in mercantile business in Owatonna; was county auditor four terms, beginning in 1865. In the next year after his coming, he "secured the organization of a Congregational church here. Soon after this he built an addition to his own house to serve as a place of worship until other arrangements could be made. A deacon in this church from its beginning, its clerk for some twenty-five years, a constant attendant at its services, including the Sunday School and prayer meeting, a liberal contributor to its treasury, he has been more fully identified with its work than any other member. . . . He was a man of unusual independence and force, and was as consistent and lovable as he was earnest. No other citizen of Owatonna was ever buried with such tokens of universal regard." [M. H. S. vol. XIV; and N. W. Congregationalist, May 3, 1889, page 4.]

Six other names, of those who died before 1891, linked with the founding and early support of Carleton College, deserve renewed memorial mention for their generous donations and personal interest. These are Charles M. Goodsell, Hiram Sriver, and Charles Augustus Wheaton, senior, each of Northfield; William Carleton and Mrs. Susan Willis Carleton, of Charlestown, Mass.; and Eber Gridley, of Hartford, Conn. Biographic notes of the first three are in the M. H. S. volume XIV, "Minnesota Biographies;" of the last three, and of many other donors to this college from outside of this state, in Rev. D. L. Leonard's History of Carleton College (1904, 421 pages). Early buildings of the college, Willis Hall and Gridley Hall, are memorials of the last two.

CHAPTER XV.  
MEMORIALS OF PASTORS AND LAYMEN, 1891-1920.  
BY REV. HOBART K. PAINTER, LIT. D.

Gladstone has said, "Show me the manner in which a nation or a community cares for its dead, and I will measure with mathematical exactness the tender sympathies of its people, their respect for the laws of the land, and their loyalty to high ideals." Surely the endeavor to perpetuate the memory of those who have served well their own time by a high-minded and sacrificial devotion to life's supreme tasks, is in response to a universal instinct. Our sympathies and our ideals alike summon us to preserve the record of their worth and work, not only as a memorial of the past, but also as an incentive for the future. It is in response to this summons, with all its inspirations to high character and service, that the present chapter is written.

In undertaking to speak of some of those who have been active in making Congregational history in Minnesota for the last generation, one is keenly conscious of his limitations and the difficulties involved. Many living men and women have contributed largely to that history. But it must be left to some later chronicler to speak of them. Nor is it possible to mention all of those who well deserve a place in this brief record. In Chapter XVI will be found a complete list of the pastors who have served the Congregational churches of this state, together with brief outlines of life and service. This record of fact will not be duplicated. What is attempted here is an appreciation of certain representative men, by which it is sought to reveal those qualities of personality and influence which have helped to make possible the Congregational Minnesota of today. Much of the history of personal life must

necessarily remain unwritten. But in so far as there is a record, there can be no adequate portrayal of character and the range of its expression within the bounds of a single chapter. With this frank statement of limitations, and seeking to eliminate entirely the personal equation, it remains to speak of some of those who have passed on before us, with such measure as the conditions involved will permit.

With the exception of three years in his first pastorate, Rev. John H. Albert gave the remainder of his ministerial life to work in Minnesota, which was characterized by notable ability and effectiveness in every cause that made for human welfare. He was not content to view the universe from his parish belfry, but saw the fundamental relation of the Kingdom of God to the whole range of human life, and to all effort for uplift and reform. Owing to a long period of withdrawal from active service at the close of his life by reason of physical infirmity, he was probably not widely known to the present ministerial force of the state; but in his time he was a well recognized leader in Congregational affairs. He was moderator of the Fifty-sixth State Conference, at Alexandria in 1911, and often served on important committees. One cannot serve as pastor for twelve years, as he did in two instances, at Stillwater and at Faribault, without striking deep root in the community; and his fellow-townsmen greatly appreciated his interest in civic and social betterment, and welcomed his strong leadership. The strength of his personality was widely recognized by his brethren throughout the state, and he was a man of commanding influence to whatever end his activity was directed. It must have been a great blow to him to give up active service at a time when he had reached the meridian of his powers, and to spend the last years of his life so crippled by paralysis that he could only await the end.

“O, power to do! O, baffled will!  
 O, prayer and action! ye are one:  
 Who may not strive may yet fulfill  
 The harder task of standing still;  
 And good but *wished* with God is *done*.”

Rev. George E. Albrecht's work in Minnesota was connected with Thirty-eighth Street Church, Minneapolis. He came to that field from Japan, to which he had been commissioned as a missionary of the American Board, and where his work had been especially that of a teacher of theology in the Doshisha University. Dr. Albrecht's experience on the foreign field not only enriched his pastorate in more adequate knowledge of missionary methods and problems, but also stimulated his interest in theological studies and Biblical interpretation. He was a man of great physical stature, which, he used to say, greatly impressed the Japanese, and he had a mind which was a worthy tenant of his large bodily frame. When he discussed a subject, he made a real contribution to the matter in hand. Those who were privileged to attend the Monday morning ministers' meetings in Minneapolis during his pastorate in that city, will not easily forget the prominent part he took in them, not only in presenting papers of marked ability, but in bringing to bear in general discussion the results of vigorous and accurate thinking. He was a man of fine character, genuinely devoted to his work, and was greatly beloved by his brethren in the ministry. His untimely death, by blood-poisoning through stepping on a rusty nail, suddenly cut short a career which promised still greater usefulness in coming years.

Rev. Smith Baker, for a little more than three years pastor of Park Avenue Church, Minneapolis, was a man of “heroic mould,” and was thought of affectionately by his own people as “the grand old man.” The words of the dismissing Council, on his leaving Park Avenue Church, so fitly characterize the man and his work that they are restated here.

"We gratefully testify to the weighty and earnest ministry of our brother, Rev. Smith Baker, D. D., among the people, and to his acceptable and abundant service to the fellowship of the churches. His great-heartedness and brotherliness, his evangelical zeal and fervor, his hearty defense of the great things of the gospel, his ready co-operation in every word and work for the Kingdom, have greatly endeared him to us. His vigorous yet kindly stand for our denominational name and work, joined as it has been, with a rare readiness to take pains and burdens outside our fellowship, have won not only a broader interest and regard for him, but have contributed to the honorable estimation of the denomination and the advancement of Christ's cause."

Some idea of the breadth of his activities may be seen in the fact that in his Minneapolis pastorate he rendered service in more than forty country towns in that vicinity; and in the course of his entire ministry he was moderator of three state Conferences, president of three state Sunday School Associations, member of five National Councils, six International Sunday School Conventions, five International Christian Endeavor Conventions, preached 54 ordination sermons, 42 Baccalaureate sermons, and presided over 63 Church Councils. Such a record shows the wide range of his influence and leadership.

Rev. George B. Barnes, after securing his education at Oberlin College, was first a soldier of the Civil War, then a teacher, then a Christian minister; and in this latter capacity he served for more than forty years. Early in his ministry he was recognized as a strong preacher, and in all his pastorates he rendered a full and notable service. Dr. Barnes was not less useful, perhaps, in the sphere of education. Not only was he the first President of Fargo College, but he was especially instrumental in laying its foundations; and it is doubtful if it could have been founded without him, supported as he was by the valued assistance of Dr. Simmons and others. He was a man of marked ability, a clear and logical thinker, and of deep convictions of truth, together with remarkable power to present them impressively in public utterance. Those



who were privileged to hear his Easter address one Monday morning before the ministers' meeting in Minneapolis, on "The Resurrection of Jesus," will remember it, for force of reasoning, for insight and integrity of interpretation, as the finest presentation, in the minds of most of those present, to which they had ever listened. His death occurred while serving in his last pastorate, at Vine Church, Minneapolis, the only one given to Minnesota.

Rev. Clement C. Campbell was a man not only matured in all the elements of his Christian manhood, but also one whose work was of singular nobility and usefulness. He revealed an alert and vigorous intellectual life, which always kept in view the wide range of human interests, especially the movements and developments of the Kingdom of God. He was a man of definite, clear and positive convictions, which were always held in charity for the convictions of others. In his religious thinking he was progressively conservative. While seeking to hold fast the form of sound words, he believed with the Pilgrim pastor that more light was yet to break forth from God's word. He had a reverent regard for the sacred Scriptures, and diligently sought their true interpretation. It was a grievous trial to him when he came to know, through the failure of his voice, that he could never again do the work of a Christian minister. While himself a sufferer, he was obliged to see his dear wife pass over by the same severe path he was himself so soon to tread, stricken by the same dread malady. He did what he could, not only to sustain her faith and hope for the final hour, but endured his own suffering with patient and heroic spirit; and nine months later he passed on triumphantly to his eternal reward.

Few men have honored the gospel ministry by personal worth and service more truly than did Rev. O. C. Clark. He was a man of deeply religious spirit, who gave himself to his

work with a sincere devotion. Together with the power of effective public address, he combined an executive quality of an unusual order. His chief distinction was, perhaps, as a builder of churches; either founding a church, or taking one in a forlorn condition, and by his own resourcefulness, force of administration and inspiring spiritual leadership, lifting it up to a place of assured life and usefulness. Such was the winsomeness of his personality, such the confidence he created in his thoroughgoing integrity and practical wisdom in affairs, that he was unusually successful in securing financial aid from men of means in furthering his undertakings. He was the founder of the University Avenue Church, St. Paul, in 1907, supervised the building of its attractive edifice, and continued to be its beloved pastor until the time of his death. His ministry was in seven states, from Connecticut to Montana,—although mostly in the middle West,—and was marked by personal fidelity and uplift of the religious life of the churches to which he ministered.

For a memorial of Rev. Harry Deiman, see Chapter XIII.

Samuel V. S. Fisher was a man widely known throughout the Congregational constituency of the state, and was greatly beloved by all who knew him. He was the first pastor of Vine Church, Minneapolis, ministering to it for thirteen years, and followed this pastorate by seven years of service as the first superintendent of the Scandinavian Department of the American Home Missionary Society, residing in Minneapolis. He was, first of all, a man of rare spiritual quality whose mind and heart were intent upon a supreme devotion to his Master. This meant a thorough-going conscientiousness in discharge of obligations, and such a smiting of the chord of self in the great harp of life, that it "passed in music out of sight." His work was characterized by strict fidelity to every task imposed. He was modest almost to a fault, and until one came

to know him this self-depreciation might lead one to rate him for less than he really was. His genuine kindness of heart had behind it a thoughtfulness which invaded every opportunity, and gave to it a more pervasive and effective expression. His warm sympathies led him to be especially helpful to those in sorrow and trial; and out of his own store, which was never too abundant, he quietly contributed to the needy and unfortunate. He was conservative in his religious convictions, although he was ready to welcome any new form of truth which he felt came to him duly accredited. He was greatly interested in the religious welfare of young people, and always esteemed it a privilege to work with and for them. In the wider area of opportunity as head of the Scandinavian Department of Home Missions, he exhibited the same qualities of mind and heart which characterized his pastorates, and rendered a service which the entire denomination recognizes with gratitude.

"His life was gentle; and the elements so mixed in him,  
That nature might stand up and say to all the world—this was a  
Man!"

In this record of brief memorial sketches, the name of Rev. Wilbur Fisk should not be omitted. Some men have done splendid work in Minnesota for a comparatively brief period, and then gone forth to render a more notable service elsewhere; but Mr. Fisk gave practically his whole ministerial life to Minnesota, and during all that time was pastor of one church at Freeborn for a period of more than a generation. From this central field he went out to serve, at various times, many outlying points, and from some of them permanent churches were developed. He was a man quiet, earnest, faithful, not seeking to do anything that would demand startling headlines in the daily press, but steadily rendering a service whose worth was gratefully recognized not only by his people whom he served so long and who loved him so well,

but by his brethren of the Pilgrim fellowship throughout the state. His were "the Annals of a Quiet Neighborhood;" but in all those years, who can tell into how many lives his own life was builded with influences that were at once creative, inspiring, or redemptive? In his early life, he served his country during the period of the Civil War in the Army of the Potomac, as a member of the Second Volunteers of Vermont; but whether as a soldier of the Union, or as a soldier of the Cross, he was equally faithful to his high calling, and served with marked fidelity both his country and his God.

One of the outstanding figures in Minnesota Congregationalism in the last generation was Rev. Robert P. Herrick. From a little booklet on Carleton College, read on a train in his senior year, came the inspiration to put his life work into the growing commonwealth of Minnesota, and to have some share, if possible, in Christian education. Both of these original aspirations were fulfilled in a remarkably fruitful ministry, which overflowed the original boundary into the great empire of South Dakota. The chief distinction of Dr. Herrick's work was the pre-eminent service he rendered to the Sunday School and missionary interests of the state. As he himself said, he was ordained "not as a pastor, but as a missionary," and the missionary motive characterized the spirit and activities of his entire life. Up to the time of his death, he was the first and only superintendent of Sunday School work that our Minnesota churches ever had. Many are the frontiers, as well as the cities and villages of the two states, to which he gave Christian opportunity and privilege, especially the training of the young in the knowledge of God's word and God's kingdom. His was the joy of laying foundations, and, to use his own words, "to shoot, way into the future, influences of life and light, as did our Pilgrim fathers at old Plymouth." No man in his day was a more familiar

figure at our ordinations, councils, church dedications, associations and conferences; and in them all there was laid upon him a full share of their responsibilities. In matters of counsel his judgments were so sane and judicial, and so permeated with practical wisdom, that his opinions were widely sought by those confronted with problems. Many a discouraged church or pastor has felt the impulse of a new courage and been impelled to new endeavor by contact with Dr. Herrick. Although compelled sometimes to differ sharply from his brethren, it was always with unflinching courtesy and kindness of heart, which left no bitterness or sting of uncharitable feeling. He had a remarkable capacity for friendship, and the friends he had he held fast to himself "with hooks of steel." His abounding optimism never forsook him, but buoyed up his spirit undismayed in every time of difficulty and trial. He was not only a conspicuous leader in his special line of service throughout the Northwest, but held a deservedly high place in the councils of the denomination in the country at large.

In the death of Professor Fred B. Hill, Carleton College and Minnesota Congregationalism met one of the greatest losses they have sustained in recent years. After graduating from Carleton College and from Hartford Theological Seminary, he gave two years to pastoral service in Providence, R. I., and spent the next year, together with his wife, in making a tour around the world, giving special attention to the mission stations of the East. The following year was given to graduate study in Hartford Theological Seminary, and in 1897 he was called to the chair of Biblical Literature in Carleton College, which position he held at the time of his death. He spent eight weeks in France in the work of the Y. M. C. A., and during the entire period of the war he rendered notable service to his country as chairman of Liberty Loan campaigns, as also of Red Cross, Y. M. C. A., and War Savings

Stamp drives. In the affairs of the church and community he rendered a conspicuous service. He was the president of various local institutions for community betterment, a member of the Board of Education, a teacher and worker in church and school; and the Sayles-Hill Gymnasium was the gift of Mr. and Mrs. Hill to Carleton College.

It is seldom that a man passes on to the higher life and leaves behind him such a sense of irreparable loss, or such a unanimous and generous tribute of appreciation. When God takes to himself one so gifted for a real service to the world, who has but just entered upon the fullness of his powers, and who apparently had yet a great work to do, it is a distinct solace to know that his work was so far done as to justify the worker, vindicate his character, and demonstrate the nobility of his life. Had he been permitted to live on in the world, he could only have added emphasis to what we already know of him. He had those qualities of mind and heart which as a lodestone drew men to him in warm personal relations. Whether on the athletic field, or in the classroom, or the faculty meeting, or the pulpit, or the business circle, he was always a force and an inspiration. He embodied in his own personality both the Carleton spirit and the Carleton ideals. Few men had greater power to impress upon young men and young women his own standards of righteousness and personal values, and his influence upon his generation of Carleton students can neither be measured nor forgotten. His most enduring memorial will not be his benefactions to town and college, notable and generous as they were, but in those spiritual influences which he left in the world, and which will abide as a rich and permanent possession.

Another life that has enriched and adorned the work of Carleton College, as also Minnesota Congregationalism, was that of Prof. George Huntington. Few men of his time and

of this commonwealth were so variously and so generously gifted. He was at once teacher, poet, author, editor, preacher, and in each capacity won a real distinction. Dr. E. M. Williams of Northfield, an intimate friend, and for some years his pastor, has written of him with such rare insight and discrimination, that I cannot forbear to quote :

"His nature was so admirable, his talents were so varied and versatile, his words so fitly spoken, his kindness so universal, his character so unaffectedly noble, his Christian experience so genuine and rich, that he still lives among us an ample personality, a fine example, a memory increasingly precious.

"With all his natural endowments, he was one of the most modest of men. Quick of apprehension, and capable of keen criticism, with an almost irresistible sense of humor which could have covered an opponent with chagrin, he was still so gentle and full of charity that he made friends where other men would have made adversaries. . . . Not nature only, rich and unusual as it was, but severe discipline, honest work, high purpose and resolute will, above all his supreme trust in divine grace, made him the strong, lovable man he was. In leisure hours with a circle of friends, it was not easy to think of him as a diligent worker, for he thoroughly enjoyed play in its finer forms, indeed was often the center and creator of hilarity. His lighter poems and impromptu verses are evidence of delightful fancy and irrepressible wit. But he held himself to his tasks, at times self-imposed, with stern rigidity. Yet not only in his community will he be missed; calls to service elsewhere were accepted and met with cheerful and faithful response. In Church councils, on Association Committees, in the Congregational Club—of which he was one of the earliest members,—as also in occasional events requiring candid judgment, literary ability, and careful issue, he was a valued participant. As of the old Roman, so of Professor Huntington can it be said with almost literal truthfulness, 'He touched nothing that he did not adorn.'"

The initial impulse leading to Rev. Edward P. Ingersoll's pastorate of Park (now Plymouth) Church, of St. Paul, was occasioned by an accidental meeting with one of its members on a voyage across the Atlantic. A warm friendship resulted, and on their return an invitation to come to St. Paul was extended and accepted. One of the notable features of this pastorate was the building of the edifice which the church now occupies, and which still satisfactorily meets the needs of its constituency. Dr. Ingersoll was a man of pleasing personality, whose physical and intellectual gifts, together with his

spiritual qualities, made especially impressive his pulpit ministry. He had, withal, a truly democratic spirit, which revealed itself in genuine friendliness. His hearty greeting and warm shake of the hand instinctively drew everyone to him, and made one feel that he was a brother of every man he met. He was frequently called to responsible duties outside his pastorate, and rendered a large service to the denomination and the state. After serving Park Church for a period of six years, he returned to Brooklyn, N. Y., to become pastor of a newly formed church to which he continued to minister until his death.

Rev. Alexander McGregor, the next pastor of Park Church, St. Paul, was a man who is well and gratefully remembered by those longest in the service of our Minnesota churches. He was a man of sterling Scotch qualities, whose humor was irrepressible; whose sermons, though not of the evangelistic type, were yet thoroughly scriptural, delivered with animation and moral earnestness, and with a slight Scotch accent which to many was very attractive. A friend and faithful parishioner says of him: "He never preached over the heads of his hearers. Young and old loved him, for he had a warm heart and a ready sympathy for every one in trouble or sorrow. He had a never-ending fund of Scotch stories, and the sociables held at frequent intervals were always enlivened by his informal, but amusing and entertaining speeches. Dr. McGregor was a man of broad religious sympathies, entirely free from sectional or denominational narrowness. His relations with his brother ministers were always free and cordial. The church was united in his pastorate, and it was with great regret that they accepted his resignation to remove to California, where he finally died."

Rev. Omer G. Mason was not a scholar, nor an orator, nor a thinker, in the accepted usage of those terms; but he



was, nevertheless, a strong man, and one who rendered a very singular and notable service. For the last six years of his life he was our pastor at Remer; he had just been chosen, also, as pastor of our church at Walker, and had rendered a wide missionary service in Cass county, and especially in the small towns along the Soo Line railway. He was at Walker, assisting in the canvass of election returns, when he was taken ill with influenza, which rapidly developed into pneumonia, and after an illness of ten days he died in the Walker hospital. His first work in Minnesota was in connection with his pastorate of Vine Church, Minneapolis, in which he was instrumental in moving the church to a more suitable location, and in the erection of a modern brick and concrete church building. From Minneapolis he went to Remer, Cass county, where he organized our Congregational church, engaged in general missionary activities, and entered upon a gradually expanding service of social and civic betterment in the community and throughout the county. Few men in pioneer conditions have identified themselves in such a variety of public interests, or in six brief years have accomplished so much. In view of the breadth of his activities, the trustees of the Remer church put on record this testimony: "There is no doubt in the minds of the trustees of the Congregational Church at Remer, that all who read this list of activities will wonder how it was done. Mr. Mason did not seek these tasks at all, but they were all handed to him because of his ability to do them."

Here is a type of those hardy pioneers who have subdued the wilderness, been the makers of America, and who are now making the great empire of northern Minnesota. Lord Bacon ascribed the highest meed of praise to the builders of states. Such were our Pilgrim fathers, whom we now are commemorating with special honor. Such a man was Omer G. Mason in the state-building of our modern day. He was the type of man

such as Roosevelt had in view when he wrote his "Winning of the West." He was not only a faithful preacher of righteousness, but he sought to apply the social message of the gospel to all the problems and conditions of our time. He was held in affectionate regard by the churches he served, and the entire press of Cass county, at the time of his death, gave abounding testimony to the high esteem with which he was regarded as a man, a friend, a citizen, and as a devoted servant of both Church and State.

Among the religious leaders of the state in this period, especially in its northern area, must be mentioned Rev. Alexander Milne, whose birth and characteristic traits were Scotch, but whose spirit was thoroughly American. In his early years, he was denied the privilege of academic training. He was obliged to give his days to manual labor, and he could only give his nights to study; but this he did with such persistency, thoroughness, and dominating power of will, that he secured the values of a trained mind in spite of his limitations. He was effectively aided in his studies by a ministerial friend, who marveled often at his clear insight, keen analysis, and sure mastery of the hard subjects and problems set before him. With a mind given to logical processes, and capable of accurate discrimination, he was able to grasp in any topic its essential elements. Having decided to make the ministry his life work, he entered Yale Divinity School, and there secured that religious training which, with his rich natural endowments, gave to his ministry the serviceability and success which characterized it. That ministry was limited to only twenty-two years, the first ten as pastor of Plymouth Church, Columbus, Ohio, where he was closely associated with Washington Gladden, and the remainder as pastor of Pilgrim Church, Duluth. An intimate friend and parishioner thus writes of him: "Twelve years of devoted service Dr. Milne gave to Pilgrim Church; and

during those years he became known not only as a man of God, but also as one of marked ability, sound judgment, and sane and safe opinions, not alone in his own church, city, and district, but throughout the state."

A few years before his death, Yale honored him by calling him back from the West to deliver an address before the students, and, in that connection, conferred on him the title of D. D. After a brief interval of retirement owing to ill health, he passed to his reward in 1912.

Rev. M. W. Montgomery was a man of striking personality, of unusual ability, of rare spirit of consecration, and who rendered an important service, not only to Minnesota but to the denomination at large. Resolutions adopted by the Secretaries and Superintendents in Chicago, and which were read at his funeral, so justly and adequately characterize the man and his work that we quote from them here:

"We deplore the loss of one whom we had learned to admire for his varied gifts of heart, tongue, and pen; to respect for his steady devotion to arduous and manifold duty; to love for his unflinching Christian courtesy and kindness. We place on record our appreciation of his valuable service in his several fields of work. Led by a peculiar Providence to enter the gospel ministry, he adorned the profession by a fruitful and successful pastorate. Called to the Superintendency of Home Missions of the great state of Minnesota, he discharged with signal wisdom and fidelity the delicate duties of this important position. Impressed by the growing opportunities for work among the Scandinavian population of our land, with which his experience in the Northwest had made him familiar, he fitted himself by travel and study for this special labor; and in his latest service, as Superintendent of Scandinavian work, he has been a permanent factor in bringing into line with American institutions, and in closer relations to Christ, this large and growing constituency. We recognize, also, the peculiar value of his literary work. While he has made frequent contributions to our transient and permanent religious literature, his more important and original work, 'A Wind from the Holy Spirit in Sweden and Norway,' is worthy of special mention as a classic in its department. The interest created by his able treatment of the 'Free Church' movement in those lands has been wide-spread and inspiring."

President F. W. Fisk, of Chicago Theological Seminary, Supt. Joseph E. Roy, Supt. M. E. Everz, Supt. J. H. Morley,

and his pastor, Rev. C. H. Keays, conducted the funeral service, the students of the Seminary attending in a body.

Rev. Samuel J. Rogers, who was for nine years the honored statistical secretary of our State Conference, gave the greater part of his ministerial life to work in Minnesota. In his first pastorate here, at Marshall, occurred an incident which illustrates his ethical passion and absolute fearlessness when in pursuit of public duty. On the bench of the state was a man of brilliant qualities of mind, but whose immoralities were a disgrace to the bar and to the general public. No one seemed to have the courage to call him to account until Mr. Rogers took the initiative in securing his impeachment. After his return to Minnesota from work elsewhere, he had several pastorates in Minneapolis, until waning strength compelled him to give up active service, when he identified himself with Plymouth Church, whose pastor, Dr. Dewey, was one of his boys in an Illinois pastorate. The writer on necrology for the state minutes, 1910, says of him:

"Mr. Rogers had two great passions, for his Lord, and for his family; and the characteristic note in the working out of each of them was faithfulness and loyalty. He had his return in the devotion of his family, and in the respect and esteem of his brethren, which, with his brotherliness and the mellowing of his later years, grew into warm affection. In his relation to the larger work of the denomination in the state, he was an important and conserving force in the direction of order and reverent regard for the things that had been tried and proved. His own religious experience had been deep and true, and he knew the realities of the gospel with a certainty that could listen indulgently to critical and philosophical difficulties."

Park Avenue Church, Minneapolis, has furnished more pastors to this memorial list than any other church, partly because of their prominence in leadership, and partly because of the greater mortality among them within this period. One of these men of light and leading, and one of the last to pass over, was Rev. George S. Rollins. He entered the ministry after thorough training for his life work secured at Williams

College and Chicago Theological Seminary; and the student habit, then formed, followed him throughout his ministry. Not only was he a wide reader of religious literature, but he was himself an author, contributing several religious books and publications, among which were "The Homiletical Value of the Apocalypse," and "The Importance of the Study of Apocalyptic Literature." He came to Park Avenue from the Edwards Congregational Church, Davenport, Iowa, and in his five years of pastoral service in Minneapolis he made a strong impression upon his church, his brethren in the ministry, and the denomination throughout the state. He was moderator of the North Carolina Conference in 1889, the preacher for the Minnesota Conference in 1905 at Winona, and a trustee of Chicago Theological Seminary from 1903 to 1907.

Dr. Rollins was a man sane in judgment, wise in counsel, logical in all the processes of his thinking, and whose opinions were valued in any matter of parochial interest, or in any deliberative assembly of Christian people. His spirit was deeply religious, sensitive to anything that looked like dishonor, or any breach of the real integrities of life. It gave him, also, a genuine concern for the extension of the Kingdom. He was not content with "beginning at Jerusalem," but was also eager to heed the injunction, "Go into all the world and disciple the nations;" and therefore his ministry was characterized by a missionary zeal that was both constant and commanding. After leaving Minneapolis, he went to Hope Church, Springfield, Mass., which church he was serving at the time of his death. His passing, following a surgical operation, was deeply lamented by his own people, and by a wide circle of friends who had known the charm and inspirations of his fellowship.

The death of Rev. Ernest W. Shurtleff in Dinard, France, near the close of the Great War, brought sorrow to many

hearts in this country, especially to members of the First Church, Minneapolis, of which his pastorate for seven years is so well remembered. He was unique in the versatility of his gifts. Trained at Harvard and Andover for the ministry, he was also an educated musician, a composer of songs, a poet, and one or two of his hymns have found their way into our standard hymnology. That for which he will be remembered longest, probably, is the work he did abroad. After leaving Minneapolis, he founded the American Church at Frankfort-on-the-Main in 1905, and in the following year settled in Paris, where he conducted very successfully the Students' Atelier Reunions in connection with the American Church in the Latin Quarter. When the great world conflict came on, he gave himself, together with Mrs. Shurtleff, untiringly to war relief work until death summoned him. Out of his abounding love for his fellowmen, he manifested an un-failing friendliness, an unaffected humility, an unobtrusiveness in service; and while a great dispenser of gifts, his own self-giving was a benediction.

The funeral services, at which the American Ambassador, Mr. W. G. Sharp, and his wife, were present, were held in the American Church in Rue de Berri, and were largely attended. Rev. W. G. Allen, an intimate friend and neighboring pastor, conducted the service and paid an eloquent tribute to Dr. Shurtleff, in which he said:

"Dr. Shurtleff was a man of singularly attractive character, one in whom the beauty and power of goodness found rare illustration. One could not know him intimately without feeling the arresting power of his personality. But if he illustrated the beauty of goodness, he also manifested its simplicity. No disappointment ever made him lose faith in his fellowmen. Working where he did and as he did, he surely must have known of many an apparent failure, but he never talked of them because he never gave up hope. He loved to tell the story of self-mastery and self-recovery. . . . His conversation was always a source of spiritual refreshment, because it was never destructive. Even among unselfish men, he seemed to be the most unselfish. He never thought of himself if he could help another, and he did it in all kinds of secret and unsuspected ways. His intellectual gifts

were neither few nor slight, and his capacity for service seemed to know no limits. Yet he was never too busy to be kind and to occupy himself with another's trouble, and his deep and strong affections were seen in all he said and did."

Rev. Samuel G. Smith, founder of the People's Church, St. Paul, in 1888, and its pastor until his death in 1915, was one of the towering personalities of the period under consideration. It is given to few men to render so wide a ministry to his own time. His one comprehensive message was the gospel of the Kingdom, with all its inclusions and its applications to the whole area of human life. It concerned, therefore, not only the distinctive claims of religion, but also all the problems of society, of politics and industry, and dealt with them trenchantly both from pulpit and platform. His religion was dominantly ethical, and he sought to pervade all institutional life with the ethical spirit. He created the department of Sociology and Anthropology at the University of Minnesota, and remained its head until the time of his death. He was a prolific writer on social science, and from his painstaking studies in sociology came such books as "The Industrial Conflict," "Social Pathology," and others which are widely used as textbooks in our leading universities, and have been translated into several languages for use across the sea. He was in great demand as preacher and lecturer at home and abroad, and he touched no theme that he did not bring to it illumination and a larger understanding. He did a great work for the People's Church, and they loved and honored him for his manifold ministry to religious and civic life. In 1913 he was instrumental in raising \$100,000 for the church, to enlarge its spiritual and social activities, and to make sure of perpetuating its influence for good to the community. Because he had a mind so well equipped by a wide range of studies, because a man so pronounced in his convictions, so clear in his thinking, so altruistic in his sympathies, so poised in judgment, he

was especially valued as a counselor, and his opinions always carried great weight and were often conclusive. Although lacking, perhaps, in the fullest degree the oratorical temperament, he was yet very impressive and convincing in public address. As a citizen, he was a practical idealist in politics, and sought to make Christian principles regnant in all governmental affairs. His death not only brought to an end many lines of active ministry, but created a loss deeply felt throughout the State and the entire Northwest.

For President James W. Strong see chapters VII and XIV.

Rev. Clarence F. Swift, sometime pastor of Park Avenue Church, Minneapolis, had been a member of the Commission on Missions of the National Council, the Commission on Evangelism, and at the time of his death was president of the Publishing Society, of the Education Society, and served on other important denominational agencies and committees. His ministry was one of rare effectiveness, and he exerted a wide and forceful influence in religious, educational, and civic affairs. *The Congregationalist* said of him editorially at the time of his passing:

"Few men were endowed with so large a fund of friendliness as Dr. Swift possessed. He was a prince among 'good fellows,' an adept in the art of making and appreciating a joke, a constant contributor of mirth and sunshine in the social circles in which he moved. His sense of humor was balanced by a large supply of hard common sense which made him a wise adviser in matters large and small. He never sought preferment, but his gifts of mind and heart lifted him naturally to positions of influence and responsibility. . . . He was always a bright and shining light in the important work of the national societies, to the innumerable and perplexing details of which he gave a generous share of time and thought."

Says an intimate friend: "The widening stream of his life refreshed every bank along which it flowed. We did not imagine that the next turn would bring the sea in sight. It seemed too short a course, but God knows."



Rev. George H. Wells, pastor of Plymouth Church, Minneapolis, from 1891 to 1895, was a man of brilliant parts, and withal a very kindly, lovable man. He came to Plymouth Church from a long and successful pastorate over a large Presbyterian church in Montreal, Canada, a pastorate in which he won his way securely into the hearts of his people. He joined the Class of 1863 in Amherst College from the middle West, Rev. L. H. Hallock, D. D., his successor at Plymouth Church, graduating in the same class. Early in his career he displayed remarkable ability for extempore speaking and striking oratory, and it characterized his entire ministry. When the national convention of the Christian Endeavor Society was held in Minneapolis, he was called upon for an address; and so adroitly and eloquently did he picture the intertwining of the British and American flags as symbolizing the union of the two nations, that the audience was swept off its feet with a wave of enthusiasm. Many Plymouth Church people were present and were so deeply impressed that they thought he ought to be invited to its pastorate, and he was. He was a great lover of nature, especially the sea. This led him to travel widely, making a trip to Europe every summer during his vacation. One of the cherished treasures in his study in the old Plymouth Church, at the corner of Eighth street and Nicollet, was an odd little desk which he had brought back from England, and on which Dickens had written his "David Copperfield." So gifted was he in fluency of speech that it was difficult for him to confine himself to necessary time limits, which gave, sometimes, occasion for embarrassment. His tragic death brought sorrow to many on both sides of the international line, who mourned the loss of a wonderfully kind and good man, the benefactor of many and greatly beloved.

One of the outstanding figures of the earlier part of the period under review, whose worth and influence demand rec-

ognition, was Rev. Lester L. West. He was a man of vision, who recognized not only his relation to his own particular field and the state at large, but who could say with Wesley, "The world is my parish;" and therefore his gospel was not for Winona alone, but for the ends of the earth. He was instinctively a student; and in nature, in the realm of books, and in the world's affairs, he sought to stimulate and reinforce his intellectual and spiritual life in order that he might render a more effective service. Partly because of this student habit, and partly because of a naturally retiring disposition, he shrank from that larger contact with the community which has characterized the activities of some men, and who have found in such contact large success and deep satisfaction. The pulpit was his throne; and its message, together with his personality and his pastoral relation to his people, were the special lines of his influence. Dr. West was a man of exceptional eloquence in the pulpit. A little volume of his, entitled "The Prophets of the Soul," reveals a fine imagination, rare literary quality, thoroughly constructive thinking, and withal a deep spiritual purpose. Not only was his taste in literature refined and discriminating, but his own literary gifts were of an unusual order. His faith was of that robust quality that gave him the courage of conviction, and sustaining strength in every hour of need. His pastorate in Winona was marked by a deepening of the spiritual life of the people. Especially upon the young people did he leave an impress that was enduring. He was always a kind and sympathetic friend, whose love and loyalty were unquestioned, and fellowship with whom was always an inspiration to nobler living.

It is entirely fitting that the last name to be considered, in this too short list of pastors who have died within this period, should be that of Rev. Edwin S. Williams, familiarly known as "Everlasting Sunshine Williams." No descriptive phrase

could be more truthfully or more worthily bestowed. His first pastorate was one of six years at Northfield, and he had no small share in those influences that determined the establishment of Carleton College in that town. At the quarter-centennial of Carleton, President Strong said, "The donors still living are so many that I forbear to mention any except the enthusiastic young pastor, E. S. Williams, always a leader in good things." Dr. Williams himself once said of Carleton, "It cost me a farm of 160 acres to help start it, but I've escaped taxes and had dividends every commencement." Other fields of labor in Minnesota were at Glyndon, Brainerd, seven years as pastor of the Second Church, Minneapolis, (now Park Avenue), and six years as City Missionary. After thirty years of work in California, on his passing "The Pacific" gave more than eleven pages to a consideration of the man, and to his gracious and joyous ministry. His life was characterized by an abounding optimism that was constant and irrepressible. The inspiration of it all was that his life was centered in love and was motived by it. Well might he say with one of our poets,

"Love's on the high road,  
 Love's in the by-road,  
 Love's on the meadow, and  
 Love's in the mart!  
 And down every by-way  
 Where I've taken my way,  
 I've met love smiling,—for  
 Love's in my heart."

This love was not a mere emotion; it was transmuted into conduct. It was a true revelation of the life within. His brotherliness grew out of his saintliness. His kindness, his sympathy, his compassion, all were but the flowering of the inner spirit. He was rich in giving, but the giver always went with the gift. At Oberlin, President Fairchild once said to him, "In the West, what is not done with enthusiasm, is not done at all." Such an admonition was scarcely needed, for

whatever he did was done with an enthusiastic energy that was both characteristic and contagious. No man ever realized more the mere joyousness of life, as illustrated by the lines in Saul:

“How good is man’s life, the mere living! How fit to employ  
All the heart and the soul and the senses forever in joy.”

He gave his life to radiating sunshine, bearing others’ burdens, bringing gladness into lives that were sombre, and always, everywhere, trying to lead men back to God. And when on that 11th day of November—the world’s memorable peace day—his spirit passed on to its eternal home, there passed away from earth one of God’s true noblemen, one whom Dr. William E. Huntington, former president of Boston University, characterized as “One of the whitest souls that ever penetrated the veil that hides from our mortal eyes the eternal world.”

#### ADDITIONAL NOTES.

BY WARREN UPHAM.

Some or even all of the foregoing list of Minnesota Congregational pastors and teachers who have died within the last three decades, and also many or perhaps all of our present larger list of living pastors, and not a few among the present Congregational church membership, have been and are state builders. Without their participation in laying the foundations and furthering the manifold development of our great commonwealth, in its religious, educational, industrial, commercial, and governmental interests, Minnesota could not have fully attained its useful and honored place in the life of the nation and the world. Therefore we may appropriately wait, for due commemoration of many pastors and laymen and honorable women, to the twentieth chapter of this volume, “Leaders in State History.”

In the present chapter of Memorials, however, attention may be most suitably directed to a special class of public tributes in

recognition of worthy character and service, by which several Congregational laymen are enduringly honored, their names to be kept in remembrance doubtless through unnumbered centuries. These are geographic names, as of Windom, the county seat of Cottonwood county, which, like Windom College, commemorates the statesman, William Windom of Winona; Northrop, a railway village in Martin county, and Mount Northrop, in northern Lake county, near the international boundary, honoring the beloved former president of our State University; and Pillsbury, a township in Swift county, and the Pillsbury State Forest, in Cass county, named for Governor Pillsbury, honored also at the State University by a statue and by Pillsbury Hall. (See the Minnesota Historical Society Collections, volume XVII, "Minnesota Geographic Names," published in 1920, 735 pages.)

Another Memorial to be here recorded is of Lewis Lorenzo Wheelock, a very useful and honored member of the Owatonna church. He was born in Mannsville, N. Y., November 12, 1839; and died in Owatonna, May 31, 1907. He served three years in the army during the Civil War, attaining the rank of captain; was graduated at the Albany Law School, 1869; came to Minnesota the same year, and afterward practiced in Owatonna; was a state senator, 1876-7. "The service he rendered the church was unique. For forty years he was the superintendent of its Sunday School. For thirty-nine years he was a deacon. Patriot, scholar, jurist, citizen, he brought to the service of the church a rare combination of gifts that enriched the whole body of believers. His devotion was unstinted. He loved the truth and abounded in charity." [In Memoriam, Fiftieth Anniversary of this church, 1907.] His portrait is the frontispiece of the State Conference Report in 1907.

CHAPTER XVI.  
MINNESOTA PASTORS, 1851-1920.  
BY WARREN UPHAM.

The following records of pastors of Congregational churches in this state, arranged in alphabetic order, with notes of the churches served and the years of successive pastorates in their chronologic order, have been compiled principally from the annual reports of the State Conference, 1856 to 1920; the Congregational Quarterly, published in Boston, twenty volumes from 1859 to 1878; the Congregational Year Books, from 1879 to 1920, each in recent years having mainly statistics and records of the preceding year; the Northwestern Congregationalist, published weekly in Minneapolis from September, 1888, to April, 1894; and Congregational Minnesota, published monthly in Minneapolis since 1907. Biographic notes, presented when it has been practicable to gather them, are derived likewise from these sources, and from the Minnesota Historical Society Collections, Volume XIV (Minnesota Biographies, 892 pages, 1912), supplemented by much recent correspondence especially for this chapter.

RECORDS OF PASTORS.

ALLISON D. ADAMS, ordained 1876, was pastor at Plainview, 1903-04, and Waseca, 1905-07; removed to New Haven, Conn., 1908; resides in Wallingford, Conn.

MOSES NEWTON ADAMS, a Presbyterian minister, was pastor of the Congregational church at Glencoe in 1860-61. He was born at Sandy Springs, Ohio, Feb. 14, 1822; died in Buffalo, N. Y., July 23, 1902. He was a missionary to the Dakota or Sioux Indians at Lac qui Parle, Minn., 1848-53; pastor at Traverse des Sioux, 1853-60; was a government agent to the Sisseton Sioux; an army chaplain, 1876-86; a missionary near the Sisseton Agency, 1887-92; afterward resided in St. Paul.

JONAS MAGNUS AHNSTROM, ord. 1885, was born in Sweden, March 3, 1856; was pastor in Halmstad, Sweden, 1878-85; New Britain, Conn., 1885-8; Jamestown, N. Y., 1888-96; of the Temple Church, Swedish, in Minneapolis, from 1896 until his death there, March 28, 1901.

J. J. AIKEN, Presbyterian, was pastor of the Congregational church in Medford, 1865-66.

JOHN HENRY ALBERT, ordained 1883, was born in Clearfield county, Pa., Dec. 4, 1848; was graduated at Western College, Linn county, Iowa, 1875, and at Yale Theological Seminary, 1883; was a minister of the United Brethren, at Green Mountain, Iowa, 1883-6; Congregational pastor in Minnesota at Stillwater, 1886-98, and at Faribault, 1899-1912; was the stated supply of Plymouth Church, St. Paul, during the summer of 1912; resided at Punta Gorda, Florida, 1912-15; died at Faribault, Minn., Feb. 19, 1919. "He was a man of vigorous mind, a keen thinker, progressive and alert, an excellent preacher and faithful pastor. He will be remembered in the state for his devotion and integrity to the cause of Christ and his strong leadership." [Rev. G. P. Sheridan, in "Cong. Minnesota," April, 1919.] See also the Memorial of him in Chapter XV.

PAUL B. ALBERT (son of Rev. John H.), ord. 1913, was born in Weston, Iowa, July 25, 1880; was graduated at Drury College, Mo., 1902, and Hartford Theological Seminary, 1910; studied in Germany and Scotland, 1910-12; was pastor in Crookston, Minn., 1912-17; resigned for war service, being first lieutenant in the 349th U. S. Infantry, 1918 to June, 1919; later an instructor, St. John's Military Academy, Delafield, Wis.

GEORGE E. ALBRECHT, the first Congregational minister at New Ulm in 1881-82, "was born in Prussia in 1855, the son of a military officer, and after being educated at Breslau, Germany, became a lieutenant in the German army. He soon wearied of a life of inaction, and with his father's consent left the military service and came to America. While in business at Springfield, Ohio, he was converted and at once decided to take a theological course, which he did at Oberlin, graduating in 1882. His first work was among the German population at Davenport, Iowa,—then as superintendent of German work in the West, with headquarters at Omaha, Neb., and in 1886 he was made professor of the German department in Chicago Theological Seminary. In April, 1887, he went as missionary of the American Board to northern Japan, and in 1889 was called to the Doshisha, and soon became dean of the Theological Department, to which he gave many years of strenuous, consecrated service, perhaps the best of his life, until his nervous breakdown, which compelled his return to the United States in 1904. After

a few months of rest, he . . . . came to Minneapolis as pastor of the Thirty-eighth Street Cong. Church in December, where he did very efficient self-denying work until his death, Oct. 24, 1906." [Conference Report, 1906, p. 83.] See also the Memorial of him in Chapter XV.

**EDWIN HYDE ALDEN**, ord. 1864, was born in Windsor, Vt., June 14, 1836; was graduated at Dartmouth College, 1859, and Bangor Theol. Seminary, 1862; pastor in this state at Waseca, 1868-9; Afton and Lakeland, 1870; Sleepy Eye, 1873; Walnut Grove, 1874; and Albert Lea, 1875-6; died in Chester, Vt., May 6, 1911.

**L. H. ALLEN**, a Methodist minister, has been pastor of the Congregational church at Clarissa since 1918.

**ERNEST A. ALLIN**, ord. 1906, was born in Little Britain, Ontario, Canada, March 27, 1880; was graduated at Hamline University, St. Paul, 1904; attended Oberlin and Chicago Theological Seminaries, not graduating; was pastor in Brainerd, Minn., 1905-7; Harvey, Ill., 1909-13; Sunnyside, Wash., 1913-15; and of Trinity Church, Chicago, 1915-18; was mission superintendent for St. Paul and Minneapolis, 1918-19; pastor in Moorhead since 1919.

**CLAIRE E. AMES**, pastor of Linden Hills Church, Minneapolis, 1920; was formerly in the Methodist ministry in this state.

**ERNEST G. ANDER**, ord. 1899, has been pastor of the Swedish churches at Little Falls and Cudrum since 1916.

**AARON ANDERSON** was pastor of the Swedish churches, Mankato and Kasota, 1902-03.

**CARL G. ANDERSON** was pastor of these churches in Mankato and Kasota, 1904-07; and **CARL L. ANDERSON** was pastor of the Swedish Church in Mankato, 1912-15.

**ED. ANDERSON**, ord. 1858, was pastor at Lake City in 1866.

**EMIL A. ANDERSON**, ord. 1895, was pastor of the Scandinavian Church, Winona, in 1895; of the Salem Swedish Church, Lake City, 1896-1901; at Sandstone, 1902-10; and has resided in Minneapolis since 1911.

**F. O. ANDERSON** was pastor at Carp and Fruitland, Beltrami county, in 1916; at Spencer Brook, 1920.

**FRANK H. ANDERSON**, ord. 1900, was pastor at Plainview, 1901-2; removed to Wisconsin, 1903; pastor at Rockwell, Iowa, since 1917.

**OLAF A. ANDERSON** was pastor of the Scandinavian Church at Strip, 1911-12, and at Rosewood and Plummer, 1915-16.

**DAVID ANDREWS**, ord. 1840, was pastor in Zumbrota, 1857-8; Wabasha, 1858-60; and resided in Winona, 1861-70.

**SEVERT M. ANDREWSON**, ord. 1897, was pastor of the First Scandinavian Church, Minneapolis, 1901-03, and the Scandinavian Church in



Winona, 1904-6; removed to Wisconsin, 1907; pastor at Britt, Iowa, 1919.

JOHN W. ANSLINGER was pastor at Ash Creek and Ellsworth in 1899.

HIRAM H. APPELMAN, ord. 1895, was pastor at St. Charles, 1894-5; Sauk Rapids and Cable, 1896-7; and at Stillwater, 1898-99; since 1916 pastor of the South Main Street Church, Manchester, N. H.

THOMAS E. ARCHER, ord. 1896, a Methodist minister, was the Congregational pastor at Morris in 1898-1900, and at Barnesville, 1917-18.

WILLIAM E. ARCHIBALD, ord. 1882, was pastor at Afton, 1881; Cottage Grove, 1881-2; and Aitkin, 1885.

GEORGE F. ARMINGTON, ord. 1898, was pastor at Salina, Kansas, 1916-20; at Mankato, Minn., since September, 1920.

DURAND E. ARMITAGE was pastor at West Dora, 1891.

LAUREN ARMSBY, ord. 1846, was born in Massachusetts, Jan. 16, 1817; and died at Council Grove, Kansas, March 2, 1904. He was graduated at Amherst College, 1842, and studied at Union Theological Seminary and Andover Seminary, being graduated in 1845; was pastor in Fairbault, 1856-63, was chaplain of the Eighth Minnesota Regt. in the civil war, 1863-5; later resided in New Hampshire and Kansas. His portrait and a brief biographic notice are in the Conference Report of 1896.

CHARLES N. ARMSTRONG was pastor at Appleton in 1888.

ROBERT S. ARMSTRONG, ord. 1856, was pastor at Hamilton, 1869-74; at McPherson, 1875-79, also Winnebago Agency, 1876-8; resided at Alma City in Waseca county, 1879-84, with pastorates of Freedom, 1878-83, and East Mapleton, 1879-81; resided at Preston, 1885-93, and died there, Oct. 25, 1893.

SAMUEL GEORGE ARNETT, ord. 1891, was born in Sparta, Ill., Aug. 24, 1850; was graduated at St. Louis Medical College, 1876, and Chicago Theol. Seminary, 1893; pastor of Bethany Church, St. Paul, 1895-6; removed to California, 1897, and died at Whittier, Cal., April 8, 1903.

LEWIS DWIGHT ARNOLD, ord. 1885, was born in Berkshire county, Mass., Oct. 6, 1850; was pastor in Minnesota at Akeley, 1901-10, and Appleton, 1910-12; died at Akeley in September, 1912. [Cong. Year Book, 1913.]

SAMUEL ARNQVIST was pastor at Wondel Brook (p. o., Milaca), 1910-15.

AVADIS M. ASADOURIAN, ord. 1898, was pastor in Argyle, 1910-14; removed to the pastorate of Glen Ullin, N. D.

W. H. ATCHISON was pastor at Rose Creek and Taopi in 1890.

FRANK L. ATKINSON, ord. 1908, was pastor at Elk River, 1910-11, and Little Falls, 1912-14; pastor in Carrington, N. D., since 1917.

H. C. ATWATER was pastor of Plymouth Church, Minneapolis, in the summer of 1859.

W. ATWATER was pastor at Lyle and Rose Creek in 1903.

F. S. ATWOOD, ord. 1898, was pastor at Lamberton, 1907, Walnut Grove, 1907-8, and Sleepy Eye, 1909-11; resided later in Minneapolis.

W. B. AUGUR, pastor at Dodge Center, 1919; Marietta and Nassau, 1920.

JAMES AUSTIN, ord. 1905, was pastor of Bagley and Leonard, 1918, and Bemidji, 1919.

LLOYD B. AUSTIN was engaged in mission work in St. Paul, 1901-03.

FREDERICK AYER, missionary to the Ojibways in northern Minnesota; see Chapter II.

W. BACHMANN was pastor at Hawley in 1918.

ALVIN CONVERSE BACON, ord. 1907, has been pastor of Park Avenue Church, Minneapolis, since 1913. He was born in Rutland, Vt., July 31, 1882; was graduated at Williams College, 1904, and Hartford Theological Seminary, 1907; studied in Glasgow and Edinburgh, 1909-10; was pastor in New Britain, Conn., 1907-9; associate pastor, Tabernacle Church, Salem, Mass., 1910-13; chaplain in the U. S. Army, 1918-19.

JOSEPH FLETCHER BACON, ord. 1881, was born in Turnersville, Pa., June 19, 1850; was graduated at Oberlin College, 1874, and its Theological Department, 1881; was pastor in Kansas and California, 1881-93; at St. Cloud, Minn., 1893-4; in Wisconsin, Nebraska, and Illinois, 1894-1908; again in Minnesota, at Belgrade, 1908-11; and for the next four years in Illinois and Michigan; died at Waterford, Pa., August 10, 1915. [Year Book, 1915.]

COLIN BAIN, ord. 1898, was pastor at Dexter and Grand Meadow, 1907-8; Claremont and Dodge Center, 1909-15; and Grand Meadow, a second pastorate, since 1917.

E. P. BAKER, pastor at Argyle since 1919.

HENRY R. BAKER, ord. 1887, was pastor in Janesville and New Richmond, 1887, and Brownston, 1888; resides at Cottonwood, S. D.

SMITH BAKER, ord. 1860, was born in Bowdoin, Maine, Feb. 18, 1836; was graduated at Bangor Theological Seminary, 1860; was pastor in Maine, 1860-71; Lowell, Mass., 1871-90; of Park Avenue Church, Minneapolis, 1890-3; in East Boston, Mass., 1893-8, and Portland, Maine, 1898-1908; author of two volumes, "Lectures to Young People"; died in Portland, November 10, 1917. [Year Book, 1917.] See the Memorial of him in Chapter XV.

**JAMES E. BALL**, ord. 1903, was pastor in Robbinsdale, Minneapolis, 1909-14; and in Wadena, 1915-20, with Aldrich in 1918-20. He was born in Exira, Iowa, Nov. 13, 1876; was graduated at Palmer College, 1905; was pastor in Eastport, Maine, 1906, and Farmington, Iowa, 1907-9; removed from Minnesota in 1920 to the pastorate of Atlantic, Iowa.

**THOMAS W. BARBOUR**, ord. 1892, was pastor at Sleepy Eye, 1901-02; Cass Lake, 1907-8, and resident there till 1911; pastor in Fairmont, 1912-14, and in Anoka since 1917.

**JOHN P. BARDWELL**, born about 1801, was in missionary work among the Ojibway Indians of northern Minnesota, 1843-1860; later was assistant Indian agent at Leech Lake, and died there July 30, 1871.

**J. H. BARKEY** was pastor of People's Church, Brainerd, in 1909-10.

**ALONZO BARNARD**, missionary to the Ojibway Indians, was born in Bennington county, Vt., June 2, 1817, died in Pomona, Mich., in 1905. He was educated at Oberlin College; came to Minnesota in 1843, as a member of the Oberlin mission at Red Lake; went in the spring of 1846, with D. B. Spencer, to found another Ojibway mission at Cass Lake; later established a mission at Walhalla, N. D.

**ALBERT E. BARNES**, ord. 1899, was pastor at Fertile and Maple Bay, 1895-6; Clearwater and Hasty, 1898-1900; Anoka, 1901-2, also Fair Oaks, 1902; later has resided in Minneapolis.

**GEORGE B. BARNES**, ord. 1869, was born in Turin, N. Y., Sept. 19, 1837; died in Minneapolis, May 4, 1909. He was educated at Oberlin College, served in the civil war, and afterward engaged in teaching; was a Presbyterian and later a Congregational pastor from 1880 until 1905, in Michigan, Illinois, and North Dakota; was the first president of Fargo College, 1887-92; was pastor of Vine Church, Minneapolis, 1906-9. [Conference Report, 1909, p. 58.] See also the Memorial of him in Chapter XV.

**JEREMIAH ROOT BARNES**, ord. 1838, was born in Southington, Conn., March 9, 1809; was graduated at Yale College, 1834, and the Yale Divinity School, 1836; pastor at Cannon Falls, Minnesota, 1856-61, also at Wastedo, 1858-60; at Marine, 1862-3; of Lewiston, 1859, and 1865-6; also of Cannon Falls, a second pastorate, 1865-6, with residence there until 1868; resided later in Winona, 1869-70, Zumbrota, 1872-7, and Owatonna, 1878-82. He was the founder of the church in Northfield by the earliest preaching services, held regularly from May, 1856, to March, 1857. A bronze tablet in the church at Cannon Falls is inscribed in memory of him, as a "Graduate of Yale College and Divinity School, Scholar, Poet, Educator, Preacher and Missionary, who founded this church in 1856 and became its first minister, and of whose sterling character and faithful labors this tablet and this

building are a Memorial, erected by a loving son and a grateful congregation." He resided at Marietta, Ohio, from 1882 until his death there, Jan. 1, 1901.

ORVILLE A. BARNES, ord. 1903, was born in Clinton, Mich.; studied theology at the Moody Bible Institute; was pastor in Nebraska and Michigan, 1897-1906; in Minnesota, at North Branch and Sunrise, 1906-8; at Winthrop, 1908-20, also of Cornish, 1908-15, and Cambria, 1912; pastor at Appleton, since April, 1920.

JOHN HAYES BARNETT, ord. 1903, was pastor in Granada, 1907-08; Zumbrota, 1908-11, and Zumbro Falls, 1911; Spring Valley, 1912-14; removed in 1915 to the pastorate of Denmark, Iowa, and in 1920 to Waukegan, Ill.

MANDUS BARRETT, ord. 1891, was pastor in Rochester, 1913-14; engaged in Y. M. C. A. war service, in France, 1917-18; resides at Kingsley, Iowa.

SIDNEY HAVENS BARTEAU, ord. 1851, was born in Windsor, N. Y., April 17, 1822; was graduated at Auburn Theological Seminary, 1850; was pastor in Verona, N. Y., two years; came west in 1852 to Oconomowoc, Wis., was pastor there three years, and later an itinerant home missionary; after 1858 was again a pastor at Pardeeville, Montello, Waterford, Burlington, and Plymouth, Wis.; came to Minnesota, and was pastor in Zumbrota, 1870-77, also in Mazeppa, 1875; resided at Hastings in 1877-9, with missionary service in Vermilion and Ravenna; pastor in Crookston, 1879-82; home missionary for northwestern Minnesota, 1883-90, having also a homestead farm at Angus; pastor at Stephen, 1890-92; removed to Louisiana, and was pastor at Lake Charles from January, 1893, until his death there, Oct. 7, 1897.

HARVEY B. BARTEL, ord. 1899, was pastor at Aitkin, 1898, and of the People's Church, Brainerd, 1899.

GEORGE SPARHAWK BASCOM, ord. 1870, was born in Chicago, Ill., June 20, 1845; was graduated at Beloit College, 1866, and Chicago Theol. Seminary, 1870; was pastor in Illinois, 1870-80; Vermilion, S. D., 1880-6; of Silver Lake (now Fremont Avenue) Church, Minneapolis, Minn., 1886-9; in Fargo, N. D., 1889-92, and of other North Dakota churches, 1892-1908; died in Fargo, Oct. 24, 1918. [Year Book for 1918.]

FRANKLIN H. BASSETT, ord. 1894, was pastor at New Brighton, 1898; Park Rapids and Dorset, 1899-1900; and Glyndon, 1901-02; resides at Hoquiam, Wash.

GEORGE JONATHAN BATTEY, ord. 1886, was born in Starksboro, Vt., August 5, 1840; attended the Iowa University; was pastor mostly in

South Dakota and Nebraska, but in Minnesota at Garvin, 1904; died in Marshfield, Oregon, April 14, 1917.

RICHARD H. BATTEY, ord. 1882, was pastor in Groveland and Wayzata, 1882-3; in Crookston, 1890-92; Fertile, Maple Bay, and Mentor, 1893-4; Barnesville, 1894; resided in Minneapolis, 1895-1907, in Detroit, 1911, and at Thief River Falls, 1915-16; removed to British Columbia, 1917.

JOHN J. BAYNE, ord. 1903, was pastor at Marshall, 1916-19; removed in 1920 to the pastorate of Canton, S. D.

REED TAFT BAYNE, ord. 1908, was pastor in Minnesota at Rochester, 1912; of Pilgrim Church, Superior, Wis., since 1918.

DAVID NELSON BEACH, ord. 1876, was born at South Orange, N. J., Nov. 30, 1848; was graduated at Yale University, 1872, and its Divinity School, 1876; was pastor in R. I. and Mass., 1876-96; of Plymouth Church, Minneapolis, Minn., 1896-98; and in Denver, Colo., 1899-1902; president of Bangor Theological Seminary, since 1903; author, *Plain Words on Our Lord's Work*, 1886, *the Intent of Jesus*, 1896, *Statement of Belief*, 1897, and several other books.

HARLAN PAGE BEACH, ord. 1883, brother of the preceding, was born at South Orange, N. J., April 4, 1854; was graduated at Yale, 1878, and at Andover Theol. Seminary, 1883; was a missionary in China, 1883-90; pastor of Lowry Hill Church, Minneapolis, 1891-92; principal of School for Christian Workers, Springfield, Mass., 1892-5; educational secretary, Student Volunteer Movement for Foreign Missions, 1895-1906; professor of missions, Yale University, since 1906; author, *The Cross in the Land of the Trident*, 1895, *Geography and Atlas of Protestant Missions*, two volumes, 1901, 1903, with other books, magazine articles, and reviews.

WALTER B. BEACH, ord. 1916, was pastor at Cedar Spur, 1913-16, and Williams, 1915; Waterville, 1916-18; McIntosh, also Mentor and Dugdale, 1918-19; and at Ada since 1919. Narration of his early mission work in the Rainy River district is given by Superintendent Leshner in *Congregational Minnesota*, May, 1919, pages 4-7.

D. OTIS BEAN was pastor in New Ulm, 1904, Campbell and Tintah, 1904-5, and St. Cloud, 1906.

HENRY BEACH BEARD, ord. 1873, was born in Huntington, Conn., Jan. 25, 1844; was graduated at Yale University, 1867; was pastor at Little Valley, N. Y.; came to Minnesota in 1869, and engaged in real estate business at Minneapolis; was pastor at Gaylord, 1899-1905; died in Minneapolis, July 9, 1915. Lake Harriet Boulevard was donated by him to the city.

REUBEN ALVIEW BEARD, ord. 1879, was born at Marysville, Ohio, Aug. 30, 1851; was admitted to the bar, 1872, and practiced law four

years; was graduated from the theological department of Oberlin College, 1879; pastor in Minnesota, at Brainerd, 1879-82; of the First Church, Fargo, N. D., 1882-8; superintendent for the Home Missionary Society in Washington territory and state, 1888-91; president of Fargo College, 1891-3; pastor in Nashua, N. H., 1894-7, and Cambridge, Mass., 1897-1903; secretary, Congl. Home Missionary Society, 1903-6; has been again pastor of the First Church, Fargo, since 1906.

**SQUIRE TREVELYN BEATTY**, ord. 1893, was born near Elkport, Iowa, May 6, 1864; pastor in Minnesota at St. Charles, 1903-4; Mazeppa and Zumbro Falls, 1905; and Tyler, 1906-7; died near Keystone, S. D., July 20, 1910.

**WILLIAM I. BEATTY**, ord. 1877, was pastor of Plymouth Church, Minneapolis, 1881-82; pastor at Elk Point, S. D., since 1908.

**JAMES C. BEEKMAN**, ord. 1863, was pastor at St. Charles, 1862-66, and also of Quincy, 1863-65.

**AYLESWORTH B. BELL**, ord. 1913, was born at Napanee, Ontario, Canada; was graduated there in a collegiate course, 1907, and studied two years in Bangor Theological Seminary; was pastor at Wadhams, N. Y., 1911-13; at Villa Ridge, Ill., 1913-15; Saugatuck, Mich., 1915-16; and at Buffalo Center, Iowa, 1916-17; was pastor in Minnesota at Mankato, 1917-19, also of Belgrade, 1917-18, and at Benson since 1919, as also of the new church in Danvers.

**E. FRAZER BELL**, ord. 1907, was pastor in Montevideo, 1916-18; later was in war service; pastor of Summit Church, Dubuque, Iowa, since 1918.

**NEWTON HERVEY BELL**, ord. 1868, was pastor in Owatonna, 1871-3; was a missionary in Mardin, Turkey, 1874-76; returned to Minnesota, and died in Minneapolis, 1902.

**ARTHUR J. BENEDICT**, ord. 1875, was pastor of Pacific Church, St. Paul, 1889-92; home missionary pastor in Arizona since 1906.

**ELMER W. BENEDICT**, ord. 1918, was in home mission work, living at Montevideo, 1911-12; pastor at Montevideo since 1918.

**GEORGE BENT**, ord. 1856, was pastor in this state at Anoka, 1855-58, and at Lenora, in the south edge of Fillmore county, 1861-69. He was born in Middlebury, Vt., March 29, 1827; studied at Knox College and Yale and Andover Theological Seminaries; after 1858, until 1882, was pastor in Iowa, Kansas, and Nebraska; died in Chicago, Ill., May 25, 1914. [Year Book, 1917.]

**FRANK DREW BENTLEY**, ord. 1897, was born in Guernsey, Channel Islands, Aug. 28, 1864; was graduated at Oberlin Theol. Seminary, 1897; pastor of Morley Church, Duluth, 1898, and in Mapleton, 1902; removed to pastorates in the state of Washington; died at Sylvan, Wash., Feb. 27, 1911.

JOHN A. BERG was pastor of the Swedish Church, Kasota, 1889-91. CARL BERGQUIST has been pastor at Happyland and Lindford since 1916.

JOHN E. BERRY was pastor of People's Church, Brainerd, 1906-07.

EBEN M. BETTS, ord. 1869, resided in Minneapolis, 1889-1900; removed to New York, 1901.

DENNIS HENDERSON BICKNELL, ord. 1871, was born in Underhill, Vt., Dec. 9, 1837; attended Vermont University, 1855-7; was in the Methodist ministry in Vt., 1871-82; Cong. pastor in Minnesota at Breckenridge, 1883, Wayzata, 1883, and St. Charles, 1884-7; removed to Houghton, Wash., and died Jan. 10, 1897.

FRANK ELLSWORTH BIGELOW, ord. 1897, was born in Marlborough, Mass., studied at Olivet College, Mich., and Northwestern University; was graduated at Chicago Theological Seminary, 1899; pastor in East Chicago, Ind., 1893-99; engaged in missionary work, Utah, 1899-1901; pastor in Newport, Ky., 1901-09; in Cleveland, Ohio, 1909-16; of Forest Heights Church, Minneapolis, 1917-20; removed to the pastorate of Cleveland Park Church, Washington, D. C., in March, 1920.

WARREN BIGELOW, ord. 1854, was born in Chester, Vt., June 29, 1822; was graduated at Middlebury College, 1851, and Andover Theological Seminary, 1854; came to Black River Falls, Wis., in 1854, as a home missionary, organized a Congregational church, and was its pastor, 1855-62; removed to Minnesota, being pastor in Mazeppa four years, until his death there, Oct. 31, 1866.

CLINTON A. BILLIG was pastor at Little Falls, 1906-7, and Moorhead, 1909.

EGBERT B. BINGHAM was pastor of the First Church, Minneapolis, Dec. 7, 1869, to August, 1870.

CHARLES WILLARD BIRD, ord. 1880, was pastor in Morristown and Waterville, 1880-81; Medford, 1881-3; Perham, 1883-4; and Glyndon, 1885-8; removed in 1889 to Michigan. He was born in Bethlehem, Conn., Oct. 11, 1851; was graduated at Yale College, 1876, and its Theol. Seminary, 1880; died in Portland, Mich., May 6, 1896.

MARTIN B. BIRD, ord. 1896, was pastor of the Second Church, Brainerd, 1896-9; removed in 1900 to Arizona.

GEORGE S. BISCOE, ord. 1861, was pastor at Cottage Grove, 1861-66, and again in 1896-1900; resided in St. Paul Park, 1901-03.

ERNST V. BJORKLUND, ord. 1896, was pastor of the Swedish Congregational churches in Mankato and Kasota, 1895-1900, and in St. Cloud and Sauk Rapids, 1904-15.

CARL B. BJUGE, ord. 1906, was pastor of the Scandinavian Congregational church in Minneapolis, 1896-99; removed to Chicago, 1902, and Tacoma, Wash., 1912.

DAVID T. BLACK was pastor of Wayzata in 1907.

GEORGE D. BLACK, ord. 1877, was pastor of Park Avenue Church, Minneapolis, 1893-99; removed to Ohio in 1899, and is a professor in Antioch College, Yellow Springs, Ohio.

WILLIAM ANDREWS BLACK was born in Marshall, Ill., Sept. 15, 1846; was pastor of Presbyterian churches previous to 1888; later was a Congregational pastor at Des Moines, Iowa, 1890-91; Springfield, Ill., 1899-1900; and Wayzata, Minn., 1904-07, also at Groveland, 1904; was a home missionary in this state, 1908-9, and at various times an evangelist and lecturer; resided in St. Paul, 1907-8, and afterward in Minneapolis, where he died Dec. 27, 1917. [Year Book for 1918.]

WILLIAM BLACKWELL, ord. 1872, was pastor at Sleepy Eye, 1891-99, and Madison, 1901-3; removed to Colville, Wash., 1904.

W. WALTER BLAIR, ord. 1899, was born in Boscobel, Wis., Feb. 17, 1876; was graduated at Northwestern University, 1897, and Garret Biblical Institute, 1902; was pastor at Norwalk, Wis., 1897-9; in Chicago, 1901-2; Reedsburg, Wis., 1902-6; St. Charles, Minn., 1911-14; of Lynnhurst Church, Minneapolis, 1915-19; removed to the pastorate of Forest Grove, Oregon.

F. P. BLAKEMORE, ord. 1907, pastor at Worthington, 1920.

ALLEN D. BLAKESLEE, ord. 1875, was pastor at Wayzata, 1887; resides at Romeo, Mich.

NEWTON TRACY BLAKESLEE, ord. 1868, was born at Chagrin Falls, Ohio, Dec. 8, 1841; was graduated at Western Reserve College, 1864, and Andover Theol. Seminary, 1868; pastor in Minnesota at Wabasha, 1884-8; in Illinois and Wisconsin, 1889-1903; at Port Washington, Wis., from 1904 till his death there, May 25, 1909.

GEORGE P. BLANCHARD, ord. 1860, was pastor in Rochester, 1877-78.

CHARLES A. BLANCHETTE, ord. 1898, pastor at Mantorville, 1920.

CHARLES EDWIN BLODGETT, ord. 1884, was born in Muscatine, Iowa, July 10, 1856; attended the Northwestern University and Garret Biblical Institute; was pastor in Iowa, Wisconsin, Chicago, and in Minnesota at Hopkins, 1888, and Sauk Center and Groveland, 1889-91; later engaged in business, and died in Chicago, Oct. 31, 1915.

CARL R. A. BLOMBERG, a home missionary, was pastor at Culdrum, 1906-8, and of the Swedish Church, Little Falls, 1908.

CHARLES F. BLOOMQUIST, ord. 1898, was pastor at McIntosh, 1896, Bagley and Shevlin, 1901-4, and Fosston, 1906.

ADAM BLUMER, ord. 1857, resided at Shakopee, in home missionary work, 1860-66.

HARRY BLUNT, ord. 1899, was born in Maquoketa, Iowa, August 11, 1872; was graduated at the Iowa State University, 1894, and Oberlin Theological Seminary, 1899; was pastor of Old Orchard Church,



Webster Groves, Mo., 1899-1902; of the First Church, Indianapolis, Ind., 1902-14; and of Plymouth Church, St. Paul, since 1914, excepting absence in war service, 1918.

CHARLES PARSONS BOARDMAN, ord. 1889, was born in Watertown, N. Y., Oct. 5, 1859; studied at Olivet College, Mich.; pastor of Thirty-eighth Street Church, Minneapolis, from 1906 until his death there, Sept. 29, 1908.

PAUL JOHN BOCKOVEN (son of Rev. William A.), ord. 1920, was graduated at Carleton College, 1917; pastor at Rose Creek and Taopi, 1916; was in World War service, 1917-19; pastor at St. Charles since September, 1920.

WILLIAM A. BOCKOVEN, ord. 1892, was born in Mercer county, Ohio, November 24, 1867; studied in the East Indiana Normal School, and in Oberlin College; engaged in home mission work ten years, in Michigan and Montana; was pastor in Minnesota at Wadena, 1904-10, and Marshall, 1911-15; pastor at Cresco, Iowa, since 1916.

ORVILLE I. BODIE, ord. 1917, was pastor at Crookston for a part of that year, and since at Ogema and Callaway.

W. G. BOEMELS was pastor at Belview in 1916-17.

JOSEPH H. BOGESS was pastor of Lowry Hill Church, 1892-93.

NELS J. BOLINE, ord. 1897, was pastor at Upsala, 1897-1901; Foreston, 1902-10, also of Wondel Brook, 1905-9; and resided at Cokato, 1913-15; removed to Missoula, Montana.

ANDREW W. BONN, ord. 1901, was pastor at Park Rapids and Dbrset, 1901; at Anoka and Fair Oaks, 1903; removed to Wenatchee, Wash.

SPENCER R. BONNELL, ord. 1878, was pastor in Spring Valley, 1887-89.

EDWIN BOOTH, ord. 1866, was pastor in Lansing, 1868.

HERMAN A. BORGERS was pastor in Hamilton, 1895-96.

HOMER W. BORST and RICHARD W. BORST were mission workers in St. Paul and Minneapolis, 1910-11.

W. A. BORST was pastor at Milaca in 1909-11.

WESLEY R. BOSARD, ord. 1899, was pastor at Claremont and Dodge Center, 1898-1902; pastor at Buda, Ill., in 1919.

WILLIAM THURSTON BOUTWELL; see Chapter II.

FRANK A. BOWN, ord. 1897, was pastor at Walker, 1896-9, and Biwabik, 1901; pastor at Plummer, Idaho, since 1917.

HERBERT W. BOYD, ord. 1886, was pastor at Hutchinson for that year; at East Bridgewater, Mass., 1910-18, and since at Wareham, Mass.

WILLIAM BOYD was pastor at Campbell in 1903.

JAMES BRADLEY, pastor at Springfield and Comfrey since July, 1920.

**JOHN BRADSHAW**, ord. 1851, was born in Canada, Nov. 10, 1811; was graduated at Middlebury College, 1839, and Union Theol. Seminary, 1850; was pastor in Minnesota at Glencoe, 1881-2, and Mazeppa, 1883-7; removed to Ann Arbor, Mich., where he died July 8, 1899.

**JOHN WILLIAMS BRADSHAW**, ord. 1874, was born in Ogdensburg, N. Y., July 7, 1849; was graduated at Middlebury College, 1869, and Chicago Theol. Seminary, 1874; was pastor in Batavia, Ill., 1874-9; in Minnesota, at Rochester, 1879-85; at Galesburg, Ill., 1886-8; Ann Arbor, Mich., 1888-1900; and in Oberlin, Ohio, 1900-10; died in Peoria, Ill., Sept. 2, 1912.

**WILLIAM L. BRAY**, ord. 1861, was pastor of Atlantic Church, St. Paul, 1891, and in St. Charles, 1908; resides at Summit, N. J.

**CHARLES C. BREED**, ord. 1857, was pastor in Princeton, 1876-7, also of Baldwin in 1876 and Gilmanton in 1877.

**REUBEN L. BREED**, ord. 1896, was pastor in Wabasha, 1898-1901; was afterward corresponding secretary of the City Missionary Society, Chicago, until his death, Nov. 30, 1920.

**A. F. BREMICKER** was pastor of Bethany Church, Minneapolis, 1916-17.

**JOSEPH E. BRIERLEY** was pastor at Cottage Grove and Lakeland, 1905-06.

**GEORGE BRIMACOMBE**, ord. 1870, was pastor at Ceylon and Center Chain, 1908; resides at Sabetha, Kansas.

**SAMUEL M. BRONSON**, ord. 1861, a Methodist minister, was pastor of Congregational churches in Evansville, 1881-5, St. Olaf, 1881-2, Maine, 1883-4, and Dassel, 1886; died at Witoka, Minn., Jan. 25, 1888.

**EDWARD L. BROOKS**, ord. 1892, was pastor in Detroit, 1898-9; Hutchinson, 1901-5; and Fergus Falls, 1906-07; resides in Chicago.

**WARREN A. BROOKS**, a former pastor, resided at Sherburn in 1910.

**ALBERT R. BROWN**, ord. 1906, was pastor at Freedom and St. Clair, 1905, and Hutchinson, 1906-9; removed to Ohio, 1910; pastor of West Haven, Conn., since 1914.

**AURELIAN L. BROWN**, ord. 1887, was pastor at Springfield in that year; at Fairmont, and Center Chain, 1888; Dexter and Grand Meadow, 1889-90; Villard, 1893-4, also Hudson in 1894; removed to Dayton, N. Y., 1896. He was born in Wakefield, Mass., May 9, 1855; was graduated at Wesleyan University, and studied at Chicago Theol. Seminary; died March 5, 1900.

**C. S. BROWN** was pastor at Felton in 1916.

**CARLETON F. BROWN**, ord. 1893, was pastor at St. Charles, 1892-4, and St. Cloud, 1894-5.

**D. M. BROWN**, pastor of a new church at Vawter, 1920

EDWARD BROWN, ord. 1853, was pastor at Zumbrota, 1864-6, and Medford, 1868-73. He was born in Colebrook, Conn., Nov. 1, 1814; died in Superior, Wis., March 23, 1895.

EDWARD FULLERTON BROWN was pastor of Hope Church, Fond du Lac, Duluth, 1916-17.

FRANK J. BROWN, ord. 1893, was pastor at Rose Creek and Taopi, 1893-5; Aitkin, 1896; and Plainview, 1897-8; removed to Wisconsin in 1899; pastor in Payson, Ill., 1909-18.

GEORGE E. BROWN, ord. 1901, was pastor at Mapleton, 1903-4, and at Belgrade, 1905-7 and 1913-17; removed in 1917 to the pastorate of Humboldt, S. D.

J. NEWTON BROWN, ord. 1870, was pastor in Owatonna, 1881-9; Excelsior, 1890; resided in Minneapolis, 1890-94, being associate editor of the Northwestern Congregationalist, and was pastor for Hutchinson in 1893; resides in Demorest, Georgia.

RICHARD BROWN, ord. 1890, was pastor in Minneapolis, of Vine Church, 1895, and Fremont Avenue Church, 1896-1903; at Brainerd, 1903-4; is in business at Clyde Park, Montana.

T. L. BROWN was pastor at Pemberton in 1916.

WILLIAM JAMES BROWN, ord. 1891, was pastor in Glenwood, 1897-1902, also of Villard, 1901-2; in Montevideo, 1903-6; Sauk Center, 1911-15, and Milaca, 1916-18; resides in Mora since 1917.

GEORGE W. BROWNJOHN was pastor at Detroit, 1895, and resided there until 1897.

WALLACE BRUCE, ord. 1875, was pastor in that year at Winnebago Agency.

FRANK J. BRUNO, ord. 1902, has resided in Minneapolis since 1916.

SAMUEL R. BRUSH, ord. 1896, was pastor at Dawson, 1895-6; removed to Iowa.

AUGUST BRYNGELSON, ord. 1878; pastor of the Swedish Church, Cannon Falls, 1916-19.

BENJAMIN FRANKLIN BUCK, ord. 1900, was born in Glencoe, Minn., March 12, 1858; was graduated at Carleton College, 1883; professor in Fairmount College, Wichita, Kansas, 1896-1908; was pastor in Kansas, at Haven, 1897-1907, Anthony, 1907-12, and Stockton, 1912-19; pastor in Minnesota, at Monticello, since September, 1919.

GEORGE J. BUCK, ord. 1891, was pastor at Selma and Springfield, 1895; removed to Nebraska in 1896.

WILLIAM J. BULLIVANT, ord. 1868, was pastor at Edgerton, 1886-87.

HORACE BUMSTEAD, ord. 1872, was born in Boston, Mass., Sept. 29, 1841; was graduated at Yale University, 1863, and Andover Theological Seminary, 1870; served as major, 43d Regt., U. S. Colored Troops, 1864-5; was pastor of Vine Street (now Park Avenue)

Church, Minneapolis, 1872-5; professor in Atlanta University, Georgia, 1875-88, and its president, 1888-1907; chaplain of the Massachusetts Commandery, Loyal Legion, 1917-19; died at Intervale, N. H., Oct. 14, 1919.

WARREN L. BUNGER, ord. 1898, was born in El Dorado, Ohio, May 27, 1870; was graduated at Otterbein College, 1895, and Bonebrake Theological Seminary, 1898; was pastor of United Brethren churches in Dayton, Ohio, 1899-1910, and in Greensburg, Pa., 1913-15; pastor of Lyndale Church, Minneapolis, since 1916, excepting absence in the World War service, 1918.

JUSTIN EDWARDS BURBANK, ord. 1858, was born in Washington, N. H., March 18, 1825; and died there, Nov. 4, 1897. He was graduated at Dartmouth College, 1848, and Andover Theological Seminary, 1851; came to Minnesota in 1858, and was pastor in Carimona and Union till 1861, also in Preston, 1858-62; continued at Preston, as an editor, to 1865; was again a pastor at Mazeppa, Bear Valley, and Quincy, 1868-9; returned east in 1870.

E. O. BURNHAM was pastor in Wilton and Tivoli, 1859-60.

DAVID BURT, ord. 1851, was pastor in Winona, 1858-66; in service for the Freedmen's Bureau, Nashville, Tenn., 1866-67; pastor in St. Charles, 1871-2. He was born in Munson, Mass., August 2, 1822, and died in Northfield, Minn., Sept. 24, 1881; was graduated at Oberlin College; was superintendent of schools for Winona county, 1870-5, and state superintendent of public instruction, 1875-81.

CHARLES EMERSON BURTON, ord. 1898, was born in Poweshiek county, Iowa, March 19, 1869; was graduated at Carleton College, 1895, and Chicago Theological Seminary, 1898; was pastor at New Richland, 1893; of Lyndale Church, Minneapolis, 1897-1909; associate pastor with Washington Gladden, First Church, Columbus, Ohio, 1909-11; pastor, Euclid Avenue Church, Cleveland, Ohio, 1911-14; general secretary, Cong. Home Missionary Society, since 1914, and of the Church Building Society since 1916, and the Sunday School Extension Society since 1917; resides at Forest Hills, Long Island, N. Y.

MARION LEROY BURTON, ord. 1908, was born at Brooklyn, Iowa, August 30, 1874; was graduated at Carleton College, 1900, and Yale Theological Seminary, 1906; principal of Windom Institute, Montevideo, 1900-3; pastor, Church of the Pilgrims, Brooklyn, N. Y., 1908-9; president of Smith College, Northampton, Mass., 1910-17; of the University of Minnesota, 1917-20; of the University of Michigan since July, 1920.

WILLIAM D. BURTON was pastor at Cannon City, 1894.

HENRY ALLEN BUSHNELL, ord. 1882, was born in Old Saybrook, Conn., July 3, 1855; was graduated at Yale College, 1879, and Union

Theological Seminary, 1882; was pastor in Minnesota at Witoka, 1882-3, and Mankato, 1883-8; in Illinois at Galesburg, First Church, 1888-94; La Grange, 1894-1910; Lyonsville, 1910-11, and Bloomington, 1911-13; in St. Joseph, Mich, 1914-19; was an editorial writer for *The Advance* in 1895-96.

**HORACE BUSHNELL** (b. 1802, d. 1876), the eminent Congregational pastor in Hartford, Conn., from 1833 to 1859, came to Minnesota for recovery of health in the last year of his pastorate, resided partly in St. Anthony (now the east side of Minneapolis) during 1859-60, and recommended the call to Henry M. Nichols as pastor of Plymouth Church in Minneapolis.

**JESSE BUSWELL**, ord. 1898, was pastor at Glenwood, 1903-4, and Mantorville, 1905-8.

**R. S. BUTLER**, ord. 1866, was pastor at Hutchinson in 1872.

**C. W. BUZZELL** was pastor at Cass Lake and Federal Dam in 1916.

**GEORGE A. CABLE**, ord. 1890, was pastor of the Second Church, Brainerd, 1890; in Stewartville, 1891-2, and Granada, 1894.

**JOHN CADWALLADER**, ord. 1862, was an evangelist, with residence in Lake City, 1873-76.

**J. E. CADWELL** was pastor at Nymore, 1915, and Bemidji, 1916.

**CLEMENT C. CAMPBELL**, ord. 1885, was born at Pine River, Wis., Dec. 25, 1851; and died in Minneapolis, Jan. 12, 1919. He was graduated at Ripon College, 1882, and Yale Divinity School, 1885; was pastor in Connecticut, Dakota, Wisconsin, and in Minnesota for Plymouth Church, St. Paul, 1904-11, also of South Park Church, 1905-7, and for Oak Park Church, Minneapolis, 1911-16. See the Memorial of him in Chapter XV.

**GABRIEL CAMPBELL**, ord. 1868, was born in Dalrymple, Scotland, August 19, 1838; came to the United States in 1842; was captain in the 17th Michigan Regt. in the civil war; was graduated at the University of Michigan, 1865, and Chicago Theological Seminary, 1868; was pastor of the First Church, Minneapolis, 1868-9; professor of philosophy in the University of Minnesota, 1867-81, in Bowdoin College, 1881-3, and in Dartmouth College, 1883-1910, being professor emeritus there since 1910.

**IRVING C. CAMPBELL**, ord. 1915, was pastor of Freeborn, Matawan, and Pemberton, 1915; of New Richland and Matawan, since 1917.

**JOHN POSTLEWAITE CAMPBELL**, ord. 1890, was born in Huntingdon county, Pa., Aug. 6, 1853; pastor in Minnesota at New Ulm, 1893-96; died at Trinidad, Colo., Sept. 7, 1914.

**PHILO CANFIELD**, ord. 1847, was pastor at Faribault, 1863-4; Albert Lea, 1864-6; and Lansing, 1867.

**WILLIAM CARL** was pastor at Marshfield, Lincoln county, in 1878.

**JOHN W. CARLSON**, a former pastor, resided at Stillwater in 1888-9.

**O. W. CARLSON**, ord. 1902, was pastor of Temple Church, Minneapolis, 1915-17.

**WALTER G. CARLSON** was pastor at Cottage Grove and Lakeland, 1904; of Open Door Church, Minneapolis, also of New Brighton, 1905-7; and at Lyle, 1908-10.

**ELIJAH CARTER**, ord. 1881, was pastor at Sherburn and Triumph, 1885-6; Dawson and Madison, 1887-8; at Edgerton, 1889-96, and resided there till 1912.

**FERNANDO E. CARTER**, ord. 1885, was born in Hillsdale, Mich., Jan. 5, 1859; was graduated at Hillsdale College, 1884, and Chicago Theol. Seminary, 1892; was pastor at Clear Lake, Iowa, 1892-6; in Minnesota at Waseca, 1897; at Grand Rapids, Mich., 1900-6; Cleveland, O., 1906-8; Silverton, Colo., 1908-9; died in Allegan, Mich., Nov. 12, 1917.

**GEORGE K. CARTER**, ord. 1911, was pastor at Pemberton, 1910, and St. Clair, 1911.

**JAMES CARTER**, a Methodist minister, was pastor of the Congregational church at Clarissa, 1908-16.

**ELIJAH CASH**, ord. 1878, was born in Markham, Ontario, Feb. 22, 1840; was pastor in this state at Mapleton and Sterling, 1883-4; in California, 1884-1903; died at Prince Albert, Ontario, Dec. 6, 1904.

**JOHN A. CASKEY**, ord. 1899, was pastor in Brainerd, 1909-10; resides in Mitchellville, Iowa.

**GEORGE H. CATE**, ord. 1879, was pastor of Mayflower Church, Minneapolis, 1885-86; resides in West Newton, Mass.

**JOHN CHALMERS** was pastor at Spring Valley in 1918.

**JOHN R. CHALMERS**, ord. 1874, was pastor at Albert Lea in 1878.

**JAMES ALEXANDER CHAMBERLIN**, ord. 1878, was born in Beloit, Wis., May 8, 1853; was graduated at Beloit College, 1874, and Chicago Theological Seminary, 1878; was pastor at Berlin, Wis., 1884-8; Grand Forks, N. D., 1888-9; in Minnesota at Owatonna, 1889-97; Newark, N. J., 1897-1900; Torrington, Conn., 1900-03; later was professor of sociology, Pacific Theol. Seminary, Berkeley, Cal.; died in Oakland, Cal., Oct. 16, 1913.

**ALEXANDER CHAMBERS**, pastor at Granite Falls, in 1902-3, died there April 7, 1903. He was born and educated in England, and had been a pastor and evangelist during about fifteen years in Wisconsin.

**OLIVER P. CHAMPLIN**, ord. 1870, was pastor of Fairmont and Horicon, 1870-3, also Center Chain, 1870, and Waverly, 1871-2; of Sleepy Eye, 1874-8, also Burns, 1876-7; Tracy, 1880; Clearwater, 1881-3;

Rushford, 1888-89; Fertile and Maple Bay, 1901-4; resides in Fargo, N. D.

JOSEPH CHANDLER, ord. 1846, was born in Woodstock, Conn., 1819; was graduated at Yale College, 1842; studied at Yale Theol. Seminary; was pastor of the Cong. Church in West Brattleboro, Vt., twenty-eight years; was pastor in Minnesota at Brownton, 1875-9, and Glencoe, 1876-81, also at Round Grove, 1877; resided in St. Cloud, 1882-3; pastor of Afton and Lakeland, 1887-91; died at the home of his son, Rev. Joseph H. Chandler, in St. Anthony Park, St. Paul, July 27, 1892. "He was cordial to every reform influence in church as well as state, and had great hospitality of mind to the very last towards the good things in new theology and better methods of church work." [N. W. Congregationalist, Aug. 5, 1892, p. 11.]

JOSEPH HAYES CHANDLER, ord. 1883, was pastor in St. Cloud, 1882-4; first pastor of St. Anthony Park church, St. Paul, 1886-93; of Owatonna, 1897-99; resides in New York City.

LUCIAN WEST CHANEY, ord. 1852, was born in Barnard, Vt., Oct. 16, 1822; and died in Dundas, Minn., Jan. 13, 1900. He was graduated at the University of Vermont, 1844; studied at Andover Theol. Seminary; was pastor in Mankato, 1872-81, also at South Bend, 1879-80; Waseca, 1881-5; Granite Falls, 1885-7; Morristown, 1889-90; Medford, 1891-2; and later resided in Dundas. He was statistical secretary of the State Conference in 1876-8.

G. H. CHANT was pastor at Dawson in 1906.

CHARLES H. CHAPIN was pastor at Paynesville in 1896-7.

NATHAN COLTON CHAPIN, ord. 1851, was pastor in Faribault, 1873; Rochester, 1874-5, and resided there until 1879; pastor in St. Cloud and Sauk Rapids, 1880; later resided in Minneapolis until his death there, Dec. 11, 1892. He was born in Hartford, Conn., Sept. 20, 1823; was graduated at Yale College, 1844, and Union Theol. Seminary, 1849.

FRANCIS H. CHAPMAN was pastor in Mapleton, 1909-10.

HERBERT E. CHAPMAN, ord. 1908, was pastor at Morristown and Waterville, 1908-14.

RICHARD K. CHAPMAN, ord. 1889, is pastor at Granada since 1919.

GEORGE H. CHAPPELL, ord. 1870, was pastor at Brownton in 1886-7.

EZRA B. CHASE, ord. 1876, was pastor in Lake City, 1892-1901; resides in Chicago.

HENRY LEWIS CHASE, ord. 1864, was born in Westford, Vt., Sept. 9, 1832; was educated in Vermont and Colby Universities and in Hartford and Andover Seminaries; was a chaplain in the civil war; later was pastor in Vermont and Iowa; removed to Minneapolis in 1882, having retired from pastoral service, was a member of Plym-

outh Church, and in 1885 was pastor for Hutchinson; removed to Clifton Springs, N. Y. in 1902, and died there March 1, 1905. [Conference Report, 1905, p. 59.]

CHARLES P. CHEESEMAN was pastor at St. Olaf and Maine, 1878-80.

ERNEST C. CHEVIS, ord. 1890, was pastor at Audubon and Lake Park, 1896-7; Staples, 1898; Medford, 1899; and Biwabik, 1916-18; resides in Duluth.

MARK W. CHUNN was pastor at Glenwood, 1890-91.

ALLEN CLARK, ord. 1868, was born at Whitehall, N. Y., Oct. 12, 1841; was graduated at Wesleyan University, 1865, and Union Theological Seminary, 1868; was pastor in Iowa, Connecticut, Vermont, and Nebraska, 1868-98; in Minnesota at Cass Lake, 1899-1900; People's Church, Brainerd, 1901; Mazeppa, 1909-10; West Duluth, 1912, also founding Hope church, Fond du Lac; and Akeley, 1913-14; died Jan. 27, 1915.

CLEMENT G. CLARKE, ord. 1900, was pastor of the First Church, Minneapolis, 1905-12; First Church, Peoria, Ill., 1912-15; engaged in World War service; removed to the pastorate of Springfield, Vt., 1920.

ELIAS CLARK, ord. 1851, was first pastor at Rochester, 1858-9.

GARDINER K. CLARK, pastor in this state at Saratoga, 1855-66, was born in Bradford, Vt., Feb. 28, 1796; died in Saratoga, March 18, 1870. He was graduated at Union College and Auburn Theological Seminary; was a Presbyterian pastor in the state of New York, 1824-54, before coming to Minnesota. Here he soon organized a Congregational church, and was its minister nearly twelve years. "Few persons carry with them so much of the manifest presence of Jesus as this venerable man did. He was one whose face shone with the peace of God." [Conference Report, 1870, p. 30.]

J. H. CLARK was pastor at Pemberton, 1909-10.

KIMBALL K. CLARK, ord. 1895, was pastor at Dawson, 1907-9; of Vine Church, Minneapolis, 1909, and again in 1913-14; pastor at Russell, Kansas, since 1916.

NELSON CLARK, ord. 1844, was pastor at Afton and Lakeland, 1874-5, and Clearwater, 1876.

ORLANDO CLARK, ord. 1865, was pastor of the First Church, Minneapolis, 1866-7.

ORVILLE CARLTON CLARK, ord. 1876, was born in Hudson, Ohio, Dec. 18, 1842; was graduated from Oberlin Theological Seminary, 1876; was pastor in Vermilion, Ohio, 1876-80; Hartford, Conn., 1880-1; Fargo, N. D., 1881-3; Friend, Neb., 1883-5; Providence, Ill., 1886-90; Red Lodge, Montana, 1890-1; Missoula, Mont., 1891-1900; Springfield Ill., 1900-7; and University Avenue Church, St. Paul, Minn., from



1907 until his death there, July 25, 1915. See the Memorial of him in Chapter XV.

RICHARD A. CLARK was pastor at Rushford in 1890.

JAY CLISBEE, ord. 1865, was pastor of the First Church, Minneapolis, from September, 1867, to May, 1868.

LEVI HENRY COBB, ord. 1857, was born in Cornish, N. H., June 30, 1827; was graduated at Dartmouth College, 1854, and Andover Theological Seminary, 1857; was superintendent in this state for the Home Missionary Society, 1874-80, residing in Minneapolis; secretary, American Congregational Union, from 1882, residing in New York City; died in Maynard, Mass., Feb. 5, 1906. See Chapter III for a tribute to his work in Minnesota.

WILLIAM COBURN, a physician, was pastor at Sauk Rapids and Cable in 1889.

JONATHAN COCHRAN, ord. 1841, was born in New Boston, N. H., in 1807; was educated at Huron Institute, Milan, Ohio, and the Theological Department of Western Reserve College; was a Presbyterian minister in Ohio and Michigan during sixteen years; came to Minnesota in 1856, and was a Congregational pastor at Elgin, 1858-63, and Whitewater Falls, 1858-61; died in Elgin, August 27, 1864.

ALBERT G. COGGINS, ord. 1917, was pastor at Glenwood, 1915-16; is associate pastor of Rogers Park Church, Chicago.

JOSEPH S. COGGSWELL was pastor at Zumbrota, 1868-69.

DONALD G. COLP was pastor at Georgetown, 1895; Oak Mound, 1896; Kragnes, 1901; and Robbinsdale, Minneapolis, 1902-07.

HENRY J. COLWELL was born in London, England, Sept. 21, 1835; came to Canada, with his parents, in 1844; was educated for the ministry in the Congregational College, McGill University, Montreal; was during twenty years pastor of churches in the provinces of Quebec and Ontario; came to Minnesota in 1885, and was pastor at High Forest and Stewartville, 1885-6, and at Dexter and Grand Meadow, 1887-8; has resided in Minneapolis since 1892, with travel and frequent preaching in many parts of the state.

CHARLES A. CONANT, ord. 1864, was pastor of Pilgrim Church, Duluth, and of Brainerd, 1876-7; Cannon Falls and Douglass, 1878-81; Pacific Church, St. Paul, 1882-4; and of Groveland and Wayzata, 1884-5.

WILLIAM J. CONARD, ord. 1889, was born at Bellefontaine, Ohio, Dec. 17, 1852; was graduated at Chicago Theological Seminary, 1889; pastor at Park Rapids, 1889-91, also Green Prairie, 1890, and Hubbard, 1891; at Belgrade, near North Mankato, 1892-4; at Ellsworth, Ash Creek, and Kanaranzi, 1894-8; later was in home missionary service of this state, residing at Park Rapids, 1898-1909, and Marshall, 1910-

15, with pastorates at New York Mills, 1903-4, Comfrey, Lambertton, and Walnut Grove, 1910-11, and Tyler, 1914-15; has been in similar service for North Dakota, 1915-20; present address, Shields, N. D.

ARCHIBALD CONDE, ord. 1913, pastor of Springfield, 1917-18, and Walnut Grove since 1917.

J. E. CONRAD, Presbyterian, was the Congregational pastor at Winnebago City, 1859-65.

EDWARD CONSTANT, ord. 1883, was pastor at Fairmont and Center Chain, 1910-11; Mankato, 1913-16; and of Highland Church, Portland, Oregon, since 1917.

STEPHEN COOK, ord. 1837, was pastor at Austin, 1857-60, also of Moscow, 1860, and at Albert Lea, 1859-62. He was born in New Haven, Vt., 1796; was pastor in the state of New York, 1834-50; died in Austin, Oct. 13, 1864. [Conference Report, 1864, p. 18.]

JAMES WINFRED COOL, ord. 1902, son of Rev. Peter A. Cool, was born in Warren county, Ill., Oct. 26, 1872; was graduated at De Pauw University and the New York Law School; pastor of Bedford Park Church, New York City, 1901-10; organized Lynnhurst Church, Minneapolis, and was its first pastor, 1910-14; later engaged in business; died at his home in Minneapolis, Jan. 9, 1919.

PETER ALONZO COOL, ord. 1870, was born in Greenfield, Ohio, April 6, 1851; was graduated at Hedding College, 1869, and entered the Methodist ministry; was Cong. pastor of Linden Hills Church, Minneapolis, 1906-7, and at Wayzata, 1913-15; author, "From Throne to Throne," "Sunlight of a New Century"; died in Minneapolis, May 14, 1917.

HARVEY GEORGE COOLEY was pastor at Monticello and Big Lake, 1891, and in Appleton, 1893-94.

J. R. COOLEY, a Methodist minister, was the Cong. pastor at Hopkins, Minneapolis, in 1890.

WILLIAM FORBES COOLEY, ord. 1884, was pastor at North Branch in 1885; resides at Yonkers, N. Y.

C. L. CORWIN was pastor at Lakeland, 1881-83, also Afton, 1882.

CARL H. CORWIN, ord. 1892, was pastor at Fairmont, 1895, and Detroit, 1904; in East St. Louis, Ill., since 1916.

EMPSON CORY, born in Thorntown, Ind., Oct. 2, 1859, was graduated at Wabash College, 1885, and Yale Theol. Seminary, 1888; was pastor in this state at Wadena, from 1892 until his death there, Aug. 11, 1895.

ISAAC L. CORY, ord. 1879, was pastor at Sauk Center, 1879-82, also of West Union, 1882; at Excelsior, 1883-8; and Mankato, 1889-92; pastor at Hardin, Montana, since 1913.

HARRY A. COTTON, ord. 1888, pastor in Minnesota at Graceville, 1893-6; Claremont and Dodge Center, 1897; Park Rapids, 1898; in Illinois at Dover, 1916-18, and Mazon since 1919.

JACOBUS L. COUNTERMINE was pastor at Zumbrota, 1913-14.

DONALD JOHN COWLING, president of Carleton College since 1909, was born at Trevalga, Cornwall, England, August 21, 1880; was graduated at Lebanon Valley College, Pa., 1902, and Yale Divinity School, 1906; was professor of philosophy, Baker University, 1907-9; member of the Congregational Tercentenary Commission; of the executive committee, Pilgrim Memorial Fund Commission; and of the Commission on Missions, National Council; see commemoration of his work for Carleton College, in Chapter VII.

EDWARD H. COX was pastor at Swanville in 1899.

ELLEN PETTY COX, ord. 1912, was pastor at Ellsworth, 1912-14; removed to England.

CHARLES CHESTER CRAGIN, ord. 1870, was born in Providence, R. I., Dec. 20, 1841; was graduated at Brown University, 1863, and Chicago Theol. Seminary, 1869; was pastor in Owatonna, 1869-71; later held pastorates in Wisconsin, Iowa, Illinois, and California; died at Hoquiam, Wash., August 7, 1917.

DELBERT W. CRAM, ord. 1895, was pastor at Staples, 1895-7; Lyle, 1898-9; and again at Staples, 1903; removed in 1904 to Valdez, Alaska.

ELMER E. CRAM, ord. 1900, was pastor at Bertha and Verndale, 1889; Burtrum, Gray Eagle, and Pillsbury, 1899-1902, also of Randall and Swanville, 1902; removed to Maxbass, N. D.

EDWARD P. CRANE, ord. 1864, was pastor of High Forest, 1879-82, also first pastor of Stewartville, 1880-2; Verndale, Wadena, and Bluffton, 1882-84; West Dora, 1895; Pelican Rapids, 1895-7, and resided there until 1900; Monticello, 1901-2; and Glyndon, 1905-7; removed in 1909 to Minto, N. D.

H. L. CRAVEN, a Presbyterian minister, was the Cong. pastor at Quincy, 1873, and Saratoga, 1875-9.

OTIS D. CRAWFORD was pastor at Granada, 1905-6.

WILLIAM CRAWFORD, ord. 1861, was born in Barre, Mass., Jan. 3, 1835; was graduated at Amherst College, 1857, and Andover Theol. Seminary, 1860; was pastor in Minnesota at Clearwater, 1860-2; later, from 1863 to 1912, was pastor of churches in Colorado, Wisconsin, and Connecticut; died in Chicago, Ill., May 25, 1919.

WILLIAM LLOYD CRIST, ord. 1903, was pastor of People's Church, Brainerd, 1916-18; removed to the pastorate of Melbourne, Florida.

ROSELLE T. CROSS, ord. 1869, was pastor of Fremont Avenue Church, Minneapolis, 1889-91.

ROWLAND STEVENSON CROSS, ord. 1876, was born in Sarnia, Ontario, Canada, April 27, 1844; was graduated at Ripon College, Wis., in 1873, and studied two years in Andover Theological Seminary; was pastor at St. Johnsbury Center, Vt., 1875-7; and for thirty-three years in Minnesota, being pastor at Anoka, 1878-80; at Cannon Falls and Douglass, 1881-6; Sauk Center and West Union, 1886-8; Fairmont, 1888-94, also Center Chain, 1890, and Granada, 1892-3; Monticello, 1894-7; Winthrop, 1898-1900; Dawson, 1900-1905; and at St. Louis Park, Minneapolis, 1905-10; was pastor of churches in Montana and Wisconsin, 1910-17, and of Hazel Park, St. Paul, 1917; has since resided in Minneapolis. The Congregationalist and Advance, July 8, 1920, has biographic sketches and portraits of him and his three sons, Edward W. Cross, pastor at Grinnell, Iowa; Rowland McLean Cross, missionary in Peking, China; and Charles Willard Cross, now assistant pastor while completing his theological course. A daughter is the wife of Governor Burnquist, and another daughter goes in this Tercentenary Year to be a missionary in China.

M. S. CROSSWELL, ord. 1869, was pastor at Worthington, Oct. to Dec., 1883.

JOHN H. CRUM, ord. 1862, was pastor in Winona, 1883-89; resides in Indianapolis, Ind.

CHARLES CULVER was pastor in Morristown and Waterville, 1901.

JOHN T. CUNNINGHAM was pastor at Lakeland, 1895, and Randall, 1896.

ROBERT A. CUNNINGHAM, ord. 1903, was born in County Mayo, Ireland, Jan. 6, 1864; came to Canada in 1884, and to Breckenridge, Minn., in 1899; was a Methodist pastor until 1903; Cong. pastor at Marietta and Nassau, 1903-6; in the state of Washington, 1907-14; died at Marysville, Wash., Aug. 20, 1918.

CHARLES H. CURTIS, ord. 1886, was pastor at Worthington, 1901-3; Rochester, 1904-7; associate pastor of People's Church, St. Paul, 1908-10; resides at Toppenish, Wash.

ALEXANDER E. CUTLER, ord. 1901, was pastor at Elk River, 1904-8; Spring Valley, 1909-11; and McGregor, Iowa, since 1912.

WILLIAM A. CUTLER, ord. 1868, was pastor at Belle Prairie and Little Falls, 1870-4; Monticello, 1878; and Fairmont, 1879.

EDWARD PAYSON DADA, ord. 1864, was born in Otisco, N. Y., April 11, 1832; was graduated at Oberlin College, 1861, and Chicago Theol. Seminary, 1864; pastor in this state at Mazeppa, 1868-73; died in Seattle, Wash., March 19, 1901.

WILLIAM B. DADA, ord. 1856, was pastor of Plymouth Church, Minneapolis, 1860-61; at Little Falls and Belle Prairie, 1861-2; Clearwater, 1862-7; and Lake City, 1867-71.

ALFRED H. DAHLSTROM was pastor at Kasota, 1908-10.

WILLIAM WILBUR DALE, ord. 1913, was pastor at McIntosh and Mentor, 1913-17, also Bagley and Dugdale, 1915-17, and Felton, 1917; International Falls, 1918-20; and at Mahanomen since October, 1920.

MALCOLM MCGREGOR DANA, ord. 1863, born in Brooklyn, N. Y., June 4, 1838, died there July 25, 1897; was graduated at Amherst College, 1859, and Union Theol. Seminary, 1863; was pastor of Plymouth Church, St. Paul, 1878-88; removed to the pastorate of Kirk Street Church, Lowell, Mass.; author of a "History of Carleton College," and "Annals of Norwich, Conn., 1861-65." During several years he was one of the editors of *The Advance*.

JAMES W. DANFORD, ord. 1885, was pastor at Mapleton and Sterling, 1893; Stewart, 1894-8, also Brownnton, 1895-99; Walnut Grove, 1901; North Branch and Sunrise, 1902-4; Hopkins, Minneapolis, 1905; removed to Tower City, N. D.

MISS MARION DARLING, ord. 1901, was pastor at McIntosh, 1897-8, also at Mentor, 1898; and Detroit, 1901-3.

N. DE M. DARRELL, a Methodist minister, was the Cong. pastor at Cannon Falls in 1902.

ARTHUR STEELE DASCOMB, ord. 1901, was born in Woodstock, Vt., Dec. 29, 1872; attended Dartmouth College, in the class of 1897, and was graduated at the Chicago Theol. Seminary, 1900; was pastor in this state at Glencoe, 1900-02, and Austin, 1902-04; later engaged in business in Texas, until in 1917 he was commissioned as captain in the Quartermaster Corps, U. S. Army; died at Camp Bliss, El Paso, Texas, August 20, 1918.

W. H. DAVENPORT, ord. 1877, a former pastor, resided in Brainerd, 1884-6.

ARTHUR DAVIES, ord. 1878, was pastor in Minnesota at Lambertson, 1900-2; Clearwater, 1902-4, also Hasty, 1902; Marietta and Nassau, 1907-8; was later pastor at Berthold, N. D., 1909-10; Black Creek, N. Y., 1911-12; and Arnot, Pa., 1912-13; died at Schenectady, N. Y., June 16, 1917.

GEORGE HICKS DAVIES, ord. 1858, was born in England, Oct. 8, 1833; pastor in Minnesota at Hawley, from 1905 until his death there, May 12, 1907.

JAMES DAVIES, ord. 1874, was born in England, Feb. 20, 1847; was pastor at Monticello, 1889, and at Tracy and Custer, 1890; also of churches in South Dakota and Michigan; resided during his later years in Milaca, Minn., and died there April 12, 1919.

JOHN W. DAVIES was pastor of Oak Park Church, Minneapolis, in 1910.

ALBERT A. DAVIS, ord. 1892, was pastor at Fosston, 1888-9; North Branch and Sunrise, 1891-2; Lakeland, 1893; Afton, 1893-8; and in Lakeland; a second pastorate, 1896-1901.

B. M. DAVIS, a Methodist minister, was the Cong. pastor at Lyle in 1917.

CHARLES HENRY DAVIS, ord. 1877, was born in Lisbon, Maine, April 19, 1845; was graduated at Bates College, 1876; pastor at Granite Falls, 1879, and Marine Mills, 1880; died in San Bernardino, Cal., Jan. 6, 1906.

DANIEL D. DAVIS was pastor in Minneapolis for Thirty-eighth Street Church, 1897, and St. Louis Park, 1897-99.

GEORGE WILLIAM DAVIS, ord. 1884, was born in Rochester, England, August 3, 1858; was graduated at Owens College, 1881; came to America, 1884, and was graduated at Auburn Theol. Seminary, 1886; professor in Macalester College, St. Paul, 1892-9, and since 1907; pastor, Macalester Presbyterian Church, 1892-9; in charge of Students' Mission, Paris, France, 1899-1901; Presb. pastor at Mankato, Minn., 1901-7; in St. Paul, of St. Anthony Park Cong. Church, 1909-15, and Atlantic Church, 1916.

W. W. DAVIS was pastor in Minneapolis, 1911, for Edina Church, Hopkins, and Morningside Church.

WILLIAM T. DAWSON, ord. 1889, resided in Minneapolis, 1911-15; was pastor at Stewart, 1915, and Appleton, 1917-19.

MRS. WILLIAM T. DAWSON was pastor of Brownton and Stewart, 1912-14, with residence in Minneapolis.

ERNEST ELLSWORTH DAY, ord. 1899, was born in Mazeppa, Minn. Oct. 6, 1868; was graduated at the University of Minnesota, 1895, and Yale Divinity School, 1899; was pastor at Sauk Rapids and Cable, 1891, and Lyle, 1895; of the Open Door Church, Minneapolis, 1899-1902; at Spencer, Iowa, 1902-9, also of Spring Valley, Minn., 1906; Cedar Falls, Iowa, 1909-12; Linden Hills Church, Minneapolis, 1912-16; and at Whittier, California, since 1916.

BENJAMIN A. DEAN, ord. 1866, was pastor at Zumbrota in that year, and at Monticello, 1867-69.

EDWIN B. DEAN, ord. 1893, was born July 21, 1866, at Satara, India, "in which country his father, Rev. Samuel Chase Dean, and his grandfather, Rev. Amos Abbott, were missionaries of the American Board." He studied at Doane and Amherst Colleges, and was graduated at Chicago Theol. Seminary in 1893; was pastor in Willmette, Ill., 1893-9; Clinton, Iowa, 1899-1905; and in Minnesota at Northfield, 1905-20; served in the World War as headquarters chaplain of the Y. M. C. A. in Paris, 1918; resigned from the pastorate in May, 1920, to be assistant to the president of Carleton College and chairman of its Board

of Deans; author of Chapter X in this volume. His portrait is the frontispiece of the State Conference Report for 1915, when he was the moderator, presenting an address, "The Congregational Way," pages 20-23.

CHARLES F. DE GROFF was pastor at Marietta, 1893-94; resides at Letcher, S. D.

HARRY DEIMAN; see the biographic memorial of him in Chapter XIII. Another memorial tribute is presented in Congregational Minnesota, January, 1919.

ALONZO T. DEMING died at Glyndon, Minn., August 17, 1872, in the 40th year of his age. He was graduated at Middlebury College and Andover Theol. Seminary; engaged in home missionary work at Swanton, Newbury, and other towns in Vermont; removed on account of ill health to Northfield, Minn., in the summer of 1871; joined a Red River colony founding the village of Glyndon in the spring of 1872, where he "was the first minister to break the bread of life to the little company worshipping in a tent." [Conference Report, 1872, p. 22.]

WILLIAM DENLEY, ord. 1878, was pastor at Fairmont in that year, and at Perham and Wadena in 1879.

JULES A. DEROME, ord. 1888, was pastor at Cottage Grove, 1891-4, also Groveland, 1893; Sterling, 1895; and Mapleton, 1895-1901; resides at Sioux Falls, S. D.

THEOPHILUS S. DEVITT, ord. 1891, was pastor in Winona, 1909-18; removed to the pastorate of Central Church, Fall River, Mass.

HARRY PINNEO DEWEY, ord. 1887, was born at Toulon, Ill., Oct. 30, 1861; was graduated at Williams College, 1884, and Andover Theological Seminary, 1887; was pastor of South Church, Concord, N. H., 1887-1900; Church of the Pilgrims, Brooklyn, N. Y., 1900-7; and of Plymouth Church, Minneapolis, since 1907; member of the National Congregational Council; author of Chapter I in this volume. He was moderator of the State Conference at its annual meeting in 1913, giving an address entitled "An Outlook Upon Minnesota as a Field for Christian Enterprise," which is published in pages 23-33, with his portrait as the frontispiece of the Conference Report.

JOSIAH P. DICKERMAN, ord. 1891, was pastor of Forest Heights Church, Minneapolis, 1894-5; Fairmont, 1896-7; Worthington, 1898-9; Crookston, 1907; and Montevideo, 1908; at Goffstown, N. H., since 1919.

ORSON C. DICKERSON, ord. 1857, was pastor at Owatonna, 1874-76.

GEORGE R. DICKINSON, ord. 1885, was pastor of Atlantic Church, St. Paul, 1885-87.

**SAMUEL WALES DICKINSON**, ord. 1874, a descendant from John Alden and Priscilla Mullens, of the Mayflower Pilgrims, was born at Griggsville, Ill., Sept. 13, 1845; was graduated at Bangor Theological Seminary, 1872; pastor in Jefferson, Ohio, 1875-85, and Norwalk, Ohio, 1885-7; came to Minnesota, 1887, in the pastorate of Fifth Avenue Church, Minneapolis, until 1892, and Atlantic Church, St. Paul, to 1896, also Anoka, 1896, and Zumbrota, 1898; field secretary of the American Bible Society, for the Middle West, 1899-1907, having his home in St. Paul; since 1908 superintendent of the Children's Home Society of Minnesota, at their orphanage in St. Anthony Park, St. Paul; author of Chapter XII in this volume. He was statistical secretary of the State Conference twelve years, 1889-1901, and his portrait is in the Conference Report for 1901.

**HENRY DICKMAN**, a Presbyterian minister, was Congregational pastor at Lyle, 1917-18.

**JOHN W. DICKSON** was pastor at Park Rapids, 1902-3; Stillwater, 1904-5.

**H. DOANE** was pastor at Wabasha in 1860.

**DAVID DONALDSON** was pastor at Dexter and Taopi in 1897.

**DAVID DONOVAN**, ord. 1887, was born in Philadelphia, Pa., Jan. 8, 1832; served through the civil war; was pastor in this state at Little Falls, 1888-91; Madison, 1892-4; Paynesville, 1895; Madison, a second pastorate, 1896-7; and Princeton, 1898-1900; later resided in Dundas, Minn., where he died Sept. 4, 1915. [Year Book, 1916.]

**EBENEZER DOUGLAS**, ord. 1856, was pastor in Anoka, 1875-7, and resided in Minneapolis, 1878-9.

**QUINCY L. DOWD**, ord. 1876, was pastor in Alexandria, 1878-80; in Roscoe, Ill., 1905-18.

**CHARLES F. DOWNS** was pastor at Ellsworth, 1902-03.

**ANDREW J. DRAKE**, ord. 1845, was pastor at St. Charles and Quincy, 1875-7; Claremont and Dodge Center, 1877-80; Arco (Lake Stay), 1880; and Tyler, 1880-81. He was born in New Jersey, Dec. 10, 1817; was graduated at Oberlin College, 1842, and its Theol. Seminary, 1845; died at Iroquois, S. D., May 4, 1893.

**EDWARD A. DRAKE**, ord. 1897, was born in Chicago, Ill., May 11, 1871; was graduated at Lake Forest College, 1894, and Auburn Theological Seminary, 1897; was pastor of churches in Illinois, 1897-1910; in Minnesota, of Fremont Avenue Church, Minneapolis, 1910-20, and Thirty-eighth Street Church, Minneapolis, since March, 1920.

**GEORGE B. DRAKE**, ord. 1901, was pastor of Linden Hills Church, Minneapolis, 1917-20.

**JAMES BRYANT DREW**, ord. 1863, was born in Saco, Maine, Nov. 11, 1838; was pastor in Minnesota at Sauk Center, 1884-7; of Bethany



Church, St. Paul, 1887-9, and resided there until 1898, being pastor of the South Park Church, 1888-97, and founder and first pastor of University Avenue Church, 1894-6; was during several years superintendent for the St. Paul Congregational Union; died in West Mansfield, Mass., April 8, 1903. [Conference Report, 1903, p. 66.]

STEPHEN F. DREW, ord. 1857, was pastor at Albert Lea, 1872-4, also Freeborn, 1873-4, and Hartland, 1874. He was born in Tunbridge, Vt., Oct. 12, 1823; was graduated at Dartmouth College, 1848, and Lane Theol. Seminary, 1855; was pastor of a Presbyterian church in Preston, Minn., 1875-81; of Cong. churches in Vermont, 1883-97; died in Waterbury, Vt., Dec. 6, 1903.

JOSEPH FRANCIS DUDLEY, ord. 1864, was born in Raymond, N. H., June 11, 1830; was graduated at Dartmouth College, 1858, and Bangor Theological Seminary, 1862; was pastor of Plymouth Church, St. Paul, 1863-6, in Winona, 1866-69, and later in Wisconsin and North Dakota; died in Fargo, N. D., June 4, 1907.

WILLIAM E. DUDLEY, ord. 1915, was born in England, 1886; came to the United States, 1911; was graduated at Wesley College, University of North Dakota, having been a student Methodist pastor for Lakota, N. D., 1912-15, and Forest River, N. D., 1915-17; was Congregational pastor in Minnesota at Crookston, 1917-18, and in Winona since 1918; author of numerous sermons and addresses published in newspapers, and of a poem, "The Prophet," May 16, 1920. His father, a Methodist preacher in England during forty-six years, is now the minister of a large church in Birmingham.

CALVIN W. DUNCAN, ord. 1894, was pastor at Dexter, 1894-6; Morristown and Waterville, 1897; again at Dexter, 1898-9; Hancock and Lake Emily, 1901.

THOMAS ARTHUR DUNGAN, ord. 1900, was pastor at Fairmont, 1905-07; associate pastor of People's Church, St. Paul; at Grand Island, Neb., 1914-19; of Plymouth Church, Oshkosh, Wis., 1920.

A. L. DUNTON was pastor at Fertile and Ulen, 1908.

CHARLES DUREN, ord. 1841, was pastor at Quincy, 1870-72.

THOMAS DYKE was pastor at Arco (Lake Stay), 1898.

CHARLES F. DYKEMAN, ord. 1866, was pastor at Witoka, 1888-90, and Wiscoy, 1889-95.

JOHN A. EAKIN was pastor in Waseca, 1898-1902.

JAMES EARL, ord. 1889, was an evangelist in Minneapolis, 1888-91; pastor at Arcola, Marine Mills, 1891; Winthrop, 1891; Brownton and Stewart, 1892; Granite Falls, 1897-1901, also Belview, 1899-1900; West Duluth, 1902; has later resided mainly in Minneapolis or its vicinity, having a second pastorate of Brownton and Stewart, 1904-6, and being

pastor at Paynesville, 1906, of Mizpah Church, Hopkins, 1910-13, and again in 1918-19; also of Gaylord, 1917, and in Minneapolis for Oak Park Church, 1918, and Edina Church, 1919-20.

DAVID EASTMAN, ord. 1840, was born in Amherst, Mass., June 16, 1806; was graduated at Amherst College, 1835, and Andover Theol. Seminary, 1838; pastor in Leverett, Mass., 1838-59; of Plymouth Church, Minneapolis, 1861-2; and in New Salem, Mass., from 1863 until his death there, Sept. 13, 1876. [Cong. Quarterly, XIX, p. 415, July, 1877.]

THOMAS MERRILL EDMANDS, ord. 1888, was born in Chelmsford, Mass., Jan. 14, 1858; was graduated at Dartmouth College, 1883, and Andover Seminary, 1888; was pastor at Wadena, 1889-91; Park Rapids, 1892; Brainerd, 1893-6; Mankato, 1896-1902; removed to Wahpeton, N. D.; was drowned in the Red river, Dec. 21, 1905.

WILLIAM EDWARDS, ord. 1882, was pastor at Graceville, 1888-9.

DUDLEY BESTER FELS, ord. 1861, was born in Barkhamsted, Conn., Nov. 29, 1829; was pastor in this state at Providence and Belgrade, near Mankato, 1876-7; at Fairmont, Westford, and Center Chain, 1878-9; also in several towns of Iowa and Illinois; died at Payson, Ill., Nov. 3, 1911.

JACOB H. EHLERS, ord. 1913, pastor of Hope Church, Fond du Lac, Duluth, since 1919.

NOBLE S. ELDERKIN, ord. 1905, a graduate of Amherst and Yale, was pastor of First Church, Ogden, Utah, 1905-10; Lawrence, Kansas, 1910-15; Second Church, Oak Park, Ill., 1917-18; of Pilgrim Church, Duluth, 1920.

S. M. ELLIOTT was pastor at Spring Valley and Hamilton, 1861.

HIRAM ELMER, ord. 1844, was born in New Hartford, Conn., Feb. 5, 1812; and died in Winona, Minn., March 28, 1887. He was graduated in theology at Oberlin College, 1840; was pastor of churches in Michigan from 1852; came to Minnesota in 1879, was pastor at Witoka in 1880, and settled in Winona. "To the church and community here his very presence was soon a benediction. . . . He was an invaluable helper to pastor and people in every work, and foremost to suggest any movement that looked to extending and building up the Redeemer's kingdom." [Conference Report, 1887.]

FREDERIC C. EMERSON, ord. 1885, was pastor at Lake Benton and Tyler, 1887; Madison, 1888-91; Audubon and Lake Park, 1891-94; resides in Springfield, Mo.

JAMES O. EMERSON, ord. 1880, was pastor at Breckenridge, 1880-82; at Roxbury, Conn., since 1909.

ISAAC N. ENGLISH was pastor at Bertha and Clarissa, 1897-9; Randall and Swanville, 1901.

ALFRED P. ENGSTROM, ord. 1895, was pastor at Spencer Brook, 1893-9; of Temple Church, Swedish, in Minneapolis, 1904-13; of the Swedish Church, Bridgeport, Conn., since 1913.

ANDREW ERICKSON was pastor at Barnesville, 1911-13.

HENRY ERICKSON, pastor at Kasota in 1911.

FREDERICK ERRINGTON, ord. 1911, pastor of the First Church, Brainerd, since 1919.

E. Z. EVANS, ord. 1890, pastor at North Branch and Sunrise, since 1916.

EDWYN EVANS, ord. 1908, pastor of Mizpah Church, Hopkins, Minneapolis, 1920.

ENION C. EVANS, ord. 1878, was pastor in Brainerd, 1883, and of the Pacific Church, St. Paul, 1884-89.

GEORGE SPITTEL EVANS, ord. 1894, was born in England, June 3, 1869; was graduated at Oberlin Theol. Seminary, 1894; pastor in Minnesota at Lake Benton, 1894-5; in South Dakota, 1895-1909; and at Rock Rapids, Iowa, from 1910 until his death there, April 23, 1912.

J. C. EVANS was pastor at Elk River in 1915.

JOHN E. EVANS, ord. 1892, pastor at Worthington in 1906.

MATT EVANS, ord. 1872, was pastor of Atlantic Church, St. Paul, 1903-7; of Anoka, 1908-13, and has since resided there.

WILBUR M. EVANS, ord. 1906, son of Rev. Matt Evans, was pastor at Monticello, 1905-6; Stillwater, 1907-8; Wabasha, 1909; Elk River, 1912-13; Lyle, 1914-15; Baudette, 1918-19; and Sandstone since 1919.

WILLIAM H. EVANS was pastor at Big Lake, 1892-94, also at Orrock, 1894; died at Big Lake, Jan. 26, 1896.

HENRY S. EVERT, ord. 1893, was pastor at Cottage Grove, 1916-18; at Shullsburg, Wis., since 1919.

REUBEN EVERTS, ord. 1858, was pastor at Alexandria, 1869-71.

EDWIN EWELL, ord. 1888, was pastor in Anoka, 1904-7, and Waseca, 1908-10; resides in Ypsilanti, Mich.

WILLIAM EWING, ord. 1879, was born in Melbourne, Quebec, Canada, Dec. 9, 1853; was graduated at McGill University, 1878, and from its Congregational College, 1879; was pastor in Minnesota at St. Vincent, 1881-82; superintendent, Cong. Sunday School and Publishing Society, for North Dakota, 1887-91, and Michigan, 1891-1907; field secretary, Sunday School Extension Society, with home in New York City.

JOHN BARNARD FAIRBANK, ord. 1860, was pastor at Spring Valley, 1879-81; Marshall and Clifton, 1881-3, also Stanley, 1882; Ortonville, 1884-6; Morris, 1886-9, and Rendsville, 1888-90; was statistical secretary of the State Conference, 1882-9; removed to Waverly, Ill., 1890.

He was born in Oakham, Mass., Sept. 6, 1831; was graduated at Illinois College, 1857, and Union Theol. Seminary, 1860; was secretary of the State Cong. Association of Illinois from 1896 until his death, at Jacksonville, Ill., March 12, 1910.

NEUVILLE D. FANNING was "pastor of Congregational churches in Illinois and of the Presbyterian church in Jamestown, N. D. He was founder of Jamestown College. Coming to Minneapolis in the autumn of 1889 for his health, he became pastor of the Congregational church at Robbinsdale, where he was greatly beloved. He was the means of building the house which was dedicated after his death. In December, 1890, he took charge of new work in Oak Park, Minneapolis. In the two months of his ministry he was the means of gathering a church and Sunday School. A council was called to meet Feb. 6th and recognize the church and install him as pastor. On the morning of Sunday, Feb. 1st, as he was preaching upon the topic 'Is Life Worth Living,' he was stricken with apoplexy, and when the little congregation gathered at the evening service, it was to learn that he was with the church above. Out of affection for him the church assembled at the appointed time and were recognized, thirty-three uniting in the church." [Conference Report of 1891, page 40.]

CARL G. FASTEN was a home missionary at Franconia, 1911-15.

PRESCOTT FAY, ord. 1856, was born in Westborough, Mass., Dec. 8, 1826; was graduated at Amherst College, 1851, and Oberlin Theol. Seminary, 1855; was pastor in New Hampshire, at Lancaster, 1856-65; Rochester, 1865-7; and New Ipswich, 1867-9; of Park Avenue Church, Minneapolis, 1869-72, and resided there until 1881, excepting pastorates at Detroit and Audubon, 1874-6, and Wadena in 1876; resided in Cambridge, Mass., 1881-8, and was again pastor in Quechee, Vt., 1889-94; removed to Framingham, Mass., and died there June 23, 1916.

CHARLES BAXTER FELLOWS, ord. 1878, was born in Buckland, Mass., Dec. 2, 1851; attended Carleton College and Chicago Theol. Seminary; was pastor in Minnesota at Wadena and Verndale, 1885-9, and in Stanton, Neb., 1889-92; later served as general missionary and supply in this state and Michigan; died in Minneapolis, Oct. 30, 1917. An excellent memorial of him is in Cong. Minnesota, Dec., 1917, p. 15.

FRANKLIN PIERCE FERGUSON, ord. 1898, was born in Amsterdam, N. Y., Aug. 23, 1854; was pastor at Big Lake and Orrock, 1896-7; Alexandria, 1898-1901; Mazeppa and Zumbro Falls, from 1901 until his death, at Cleburne, Texas, March 17, 1903.

JOHN W. FERNER, ord. 1876, was pastor of St. Louis Park, Minneapolis, 1891-92; removed to Iowa, and to the pastorate of Aurora, Neb., 1913-18.

JOHN FERRILL was pastor at Gaylord in 1908.

**Ebenezer T. Ferry**, ord. 1907, a Presbyterian minister, has been the Cong. pastor at Fergus Falls since 1914.

**George Ernest Field** was pastor at Clearwater and Hasty, 1916-19, and at Belgrade and Cambria since 1919.

**Walter V. Finch**, a Presbyterian minister, was Cong. pastor at Villard, 1906-7.

**Benjamin Finstrom** was pastor at Rush City, 1891-94.

**Samuel E. Fish** was pastor at Hawley, 1898-1903.

**G. R. Gilruth Fisher**, a Presbyterian minister, was Cong. pastor at Lakeland, 1907, and Cottage Grove, 1908-9; later in St. Paul was associate pastor of People's Church, and pastor of Hazel Park Church, 1915; served as a chaplain overseas in the World War, 1917-19.

**Herman P. Fisher**, ord. 1885, was born in Westborough, Mass.; was graduated at Amherst College, 1880, and Hartford Theol. Seminary, 1883; pastor in Minnesota at Ortonville, 1891-3, and Crookston, 1894-1903; present address, Westborough, Mass.

**James Oren Fisher**, ord. 1908, was pastor at Princeton, 1909-14, and Park Rapids, 1914; removed to the pastorate of Westville, Ill.

**Samuel Van Santvoord Fisher**, ord. 1874, was born in Schenectady, N. Y., April 27, 1845; was graduated at Oberlin College, 1868, and Union Theol. Seminary, 1873; was pastor at Menasha, Wis., 1874-82; organized the Vine Church, Minneapolis, 1882, and was its pastor thirteen years, to 1895; continued to reside there, being superintendent of the Scandinavian Dept., Cong. Home Missionary Society, to 1907; pastor in Wisconsin, at Roberts, 1907-18, and Randolph, 1918-19, where he died, Feb. 25, 1919; author of papers on Minnesota Cong. history in reports of the State Conference, and "The Churches that went out from us," in "The Semi-Centennial Celebration of Plymouth Church, Minneapolis," 1907, pages 83-91. See also the Memorial of him in Chapter XV.

**Asa S. Fiske**, ord. 1860, was pastor of Plymouth Church, St. Paul, 1859-62; chaplain of the Fourth Minnesota Regt., 1862-4; removed to the pastorate of Rockville, Conn., 1865.

**Franklin L. Fisk**, ord. 1883, was pastor in Lake City, 1887, and Worthington, 1888-91; resides in Beloit, Wis.

**Perrin Bachelidor Fisk**, ord. 1863, was born in Waitsfield, Vt., July 3, 1837; was graduated at Bangor Theol. Seminary, 1863; pastor in Massachusetts, Maine, and Vermont, 1863-77; in Minnesota at Lake City, 1877-82; field agent of Carleton College, 1882-3; and from 1884 pastor in Illinois, Florida, and Vermont; died in Fairlee, Vt., Nov. 4, 1913.

**Pliny H. Fisk**, ord. 1885, brother of Rev. Wilbur Fisk, was pastor at New Richland, 1889-92, also Freeborn, 1891, and Manchester and

Hartland, 1891-2; Graceville, 1892-3; North Branch and Sunrise, 1893-6; and Edgerton, 1897-1902; at Shell Rock, Iowa, 1911-18; and since at Strafford, Vt.

WILBUR FISK, ord. 1876, was born in Sharon, Vt., June 7, 1839; served in the Second Vermont Regt., as private and corporal, 1861-5; was pastor in Freeborn thirty-four years, 1875-1909, the longest Congregational pastorate in this state; was also pastor of Hartland, 1875-82, 1888-90, and 1893-4; Freedom, 1885-1904; New Richland, 1882-3, and again in 1904-5; McPherson, 1885-93; Manchester, 1887-90, and 1893; Janesville, 1891; and St. Clair, 1901. He continued his residence in Freeborn until 1913; died in Geneva, Kansas, March 12, 1914. [Year Book for 1914.] His portrait in the twenty-fifth year of his ministry is in the State Conference report of 1899. See also the Memorial of him in Chapter XV.

RUFUS W. FLETCHER, ord. 1875, was pastor in Ortonville, 1887-9; resides in Seattle, Wash.

WILLIAM FLETCHER, ord. 1898, was born in England, Oct. 10, 1864; studied at the Northwestern University, Evanston, Ill., and was graduated from Garrett Biblical Institute, 1898; was pastor in Minnesota, at Big Lake, 1904-7, Milaca, 1907, and Worthington, 1907-8; died at Genoa Bluff, La., Feb. 26, 1915.

JESSE L. FONDA, ord. 1873, was pastor at Morris, 1873-82, also Hancock, 1873-9.

C. C. FOOTE was pastor at Worthington, June to Oct., 1874.

FREDERICK W. FOOTE was pastor of Lyndale Church, Minneapolis, 1911-12.

H. L. FORBES was pastor in Morrystown and Waterville, 1903.

WASHINGTON H. FORBES, ord. 1881, was pastor at Princeton, 1881, and at Wadena, Verndale, and Bluffton, 1882; at Dunstable, Mass., since 1916.

EUGENE C. FORD, ord. 1904, was pastor of Plymouth Church, Fargo, N. D., and Oak Mound Church in Minnesota, 1914-20; removed to the pastorate of Wadena, Minn., September, 1920.

CHRISTIAN N. FOSS, ord. 1912, was pastor at Bemidji and Leonard, 1916-17; Rosewood, 1917; and Lake Park, 1918.

ALMOND KINGSBURY FOX, ord. 1859, was born at Sugar Grove, Pa., May 4, 1835; was pastor at Monticello, 1860-6, also Orono, 1861-5; at Sauk Center, 1866-8, also Grove Lake, 1867; Princeton, 1868; and Monticello, a second pastorate, 1880; in Illinois at Fremont, 1868-80, and Wauponsee Grove, 1881-5; at Denmark, Iowa, 1885-92, where he died July 31, 1912. [Year Book, 1913.]

HUGH W. FRAZER was pastor at Moorhead in 1894.

GEORGE EDWARD FREEMAN, ord. 1858, was born in Caledonia, N. S., Nov. 12, 1832; was graduated at Bangor Theol. Seminary, 1858; pastor at Plainview, Minn., 1880-82; died at Needham, Mass., Jan. 31, 1911.

JOSEPH A. FREEMAN, ord. 1875, was pastor at Mankato, 1881-82.

JOHN WEST FRIZZELL, ord. 1889, was born in Ontario, Canada, Jan. 15, 1859; was graduated at Toronto Theological Seminary, 1888; pastor at Brainerd, 1889-91, and Waseca, 1891-3; in Wisconsin at Washington, 1893-8, and Eau Claire, 1898-1905; in Sioux City, Iowa, 1905-7; Washington, D. C., 1908-15; died in Bolton, Miss., Dec. 5, 1916.

J. W. FROST was pastor at Dawson, 1889; Osakis and West Union, 1890.

WILFRED B. FROST was pastor at Swanville, 1895, and Pillsbury, 1896.

AMERICUS FULLER, ord. 1862, was born in Franklin County, Maine, Nov. 1, 1834; was graduated at Bowdoin College, 1859, and Bangor Theological Seminary, 1862; pastor in Hallowell, Maine, 1862-6; in Minnesota at Rochester, 1866-73; missionary in Aintab, Turkey, 1873-81; first pastor of Como Church, Minneapolis, 1882-4; was again a missionary of the A. B. C. F. M. in Turkey, 1885-1906, being president of Aintab College, 1888-98; resided after 1906 at Los Gatos, California, and died there Nov. 3, 1920.

FRANCIS LORD FULLER, ord. 1843, was born in Wilbraham, Mass., Oct. 1, 1814; was graduated at Amherst College, 1839, and Hartford Theol. Seminary, 1842; was pastor in this state at Saratoga, 1871-3; Spring Valley, 1873-4; and Hamilton, 1875-9; removed to Kansas City, Mo., in 1880, and died there, June 17, 1881.

WILLIAM F. FURMAN, ord. 1886, was pastor in Montevideo, 1887-89.

EDMUND GALE, ord. 1856, was born in England, Nov. 12, 1821; began preaching in Devonshire, 1852; came to the United States in 1855 and to Minnesota in 1866; was pastor in Faribault, 1866-73, and again from 1881 to 1891; in Medford, 1894-6; was pastor in Ohio, 1873-81; removed to Kalispell, Montana, in 1896, but a year later returned to Minnesota and resided in St. Paul, where he died March 19, 1899. A biographic sketch, with his portrait, is in the Conference Report for 1897.

MICHAEL H. GALER was pastor at Stewartville, 1893-95.

CORNELIUS J. GALI, ord. 1907, was pastor at Ellsworth, 1908-11; removed to Havelock, Ontario.

ELMER D. GALLAGHER, ord. 1896, was born near Grundy Center, Iowa, Nov. 26, 1866; was graduated at Findlay College, Ohio, 1893, and McCormick Seminary, Chicago, 1896; pastor in Casselton, N. D., 1896-1900; Rankin, Ill., 1900-6; Wahpeton, N. D., 1906-13; was a home

missionary in Montana, 1913-16; pastor at Hawley and Ulen, Minn., 1916-17, and at Wabasha since 1917.

GEORGE W. GALLAGHER was pastor of the First Church, Brainerd, 1897-9.

CHARLES GALPIN, ord. 1844, studied at Western Reserve College, and at the Oberlin and Union Theological Seminaries; was pastor in Indiana, Massachusetts, and Connecticut, 1845-53; organized a church in Excelsior, Minn., was its pastor from 1853 to 1856, and resided there until his death, Nov. 1, 1872. See Chapter VII for narration of his earnest endeavors to found a college at Excelsior.

HIRAM NICHOLS GATES, ord. 1850, was born at Fowler, N. Y., May 31, 1820; was graduated at Union College, 1846, and Hartford Theol. Seminary, 1850; was pastor in Minnesota at Detroit, 1872-3; superintendent of home missions in Nebraska, 1874-81; resided in Medford, Mass., from 1889 until his death there, Feb. 7, 1901.

WILLIAM A. GERRIE, ord. 1893, was pastor of Bethany Church, St. Paul, 1899-1901; at Spring Valley, 1902; of Open Door Church, Minneapolis, 1903-4, and again in 1908-10, also at New Brighton, 1903-4; has resided in Pasadena, Cal., since 1912.

LUMAN C. GILBERT, ord. 1840, was pastor in Princeton, 1859-64; at East Prairieville, 1865-74, also Merton, 1870, and Cannon City, 1872-3; resided after 1875 at Lone Tree Lake, Brown county, where he died June 8, 1878. He was born in Augusta, N. Y., in 1805; was graduated at Western Reserve College, Ohio, 1833, and Auburn Theol. Seminary, 1836.

WILLIAM GILL, ord. 1863, was pastor at River Falls., Wisc., 1863-71; Mantorville, 1875-81; Alexandria, 1881-3; Cottage Grove, 1886-90; and Glyndon, 1891-2; removed to Roberts, Wis. He was born in England, March 28, 1829; was graduated at Illinois College, 1859, and Andover Theol. Seminary, 1862; died in Bozeman, Mont., Aug. 20, 1901.

ELBERT W. GILLES was pastor at Georgetown in 1892.

WILLIAM HENRY GIMBLETT, ord. 1891, was born in Darlington, Ontario, July 8, 1859; was graduated at Chicago Theol. Seminary, 1891; pastor in North Dakota, at Carrington, 1891-7, Valley City, 1897-1901, Hankinson, 1901-4, and Fargo, 1906-10; also in Minnesota, pastor for Kragnes, 1907-10, at Park Rapids, 1911-13, Sauk Rapids, 1913-16, and Cable, 1915; died in St. Paul, June 2, 1916.

E. H. GIVEN was pastor of Forest Heights Church, Minneapolis, in 1916.

JOHN GJERTSEN, pastor of the Swedish Church, Sandstone, since 1916.

HERBERT WENDELL GLEASON, ord. 1887, was born in Malden, Mass., June 5, 1855; was graduated at Williams College, 1877, and Andover



Theol. Seminary, 1881; was pastor at Pelican Rapids, 1883-4, also Scambler, 1884; of Como Church, Minneapolis, 1885-8; conducted Sunday afternoon preaching services at St. Anthony Park in St. Paul, Oct., 1885, to the next June, leading to the organization of the Congregational church there; was stated supply of various churches, in St. Cloud, Lake City, Duluth, etc., 1888-99, being also editor of the *Northwestern Congregationalist*; retired from the ministry in 1900, on account of ill health, and removed to Boston, Mass.; author, "Through the Year with Thoreau," published in 1917 (135 pages, with many illustrations from photographs).

REUBEN J. GODDARD, ord. 1901, was pastor of Lyndale Church, Minneapolis, 1913-14; of Faith Church, Springfield, Mass., since 1915.

WALTER B. GODSALL, was pastor at Walnut Grove and Lambertson, 1912-14.

ARTHUR L. GOLDER, ord. 1891, was born in Phillips, Maine, Feb. 13, 1863; was graduated at Amherst College, 1889, and Hartford Theol. Seminary, 1891; pastor at Canton Center, Conn., 1891-93; later at Eliot, Maine, Ballardvale, Mass., Rindge and Farmington, N. H., and Presque Isle, Maine; in Minnesota at Glyndon, 1916, Sandstone, 1917-19, and Cannon Falls since 1919.

DENNIS GOODSSELL, ord. 1877, was pastor at Fergus Falls, 1877; Montevideo, Havelock, and Lac qui Parle, 1879-80; and Hamilton, 1881-2; resides in Berkeley, California.

A. B. GOULD, ord. 1892, a Methodist minister, has been Cong. pastor at Zumbro Falls since 1913.

J. SIDNEY GOULD was pastor in Owatonna, 1899-1903.

ADOLPH GRANDIN, of Red Wing, pastor of the Swedish Church at Cannon Falls, 1920.

ALPHEUS GRAVES, born in Sunderland, Mass., March 15, 1815, was graduated at Hartford Theol. Seminary, 1841; was pastor chiefly in Iowa until 1874; in Minnesota at Glencoe and Hutchinson, 1874-6, and Medford, 1877-80; returned to Iowa; died in Memphis, Tenn., Feb. 9, 1894.

JAMES T. GRAVES, ord. 1871, was pastor in Austin, 1871-2.

NATHANIEL D. GRAVES, a Presbyterian minister, was Cong. pastor in Marshall, 1886-7, and resided there until 1895.

WILLIAM J. GRAY, ord. 1888, was born at Green Bay, Wis., in 1855; was graduated at Beloit College, 1885, and Chicago Theol. Seminary, 1888; pastor at Fort Scott, Kansas, 1888-91; of Open Door Church, Minneapolis, 1891-6; in Everett, Wash., 1896-7; of Pacific Church, St. Paul, 1899-1905, and Olivet Church, St. Paul, 1905-9; at River Falls, Wis., 1910-15; and at Excelsior, Minn., since 1917; author of poems published in *The Advance* and *Sunday School Times*.

ARTHUR GREEN, ord. 1912, was a Sunday School missionary, with home at Marshall, 1913-18; pastor at Troy, S. D., 1920.

BRANDON GREENAWAY was pastor of Second Church, Winona, 1905-6.

CLYDE W. GREENWAY, ord. 1900, was pastor at Fertile for that year.

CARTER J. GREENWOOD, ord. 1887, pastor at Anoka, 1914-15.

VICTOR L. GREENWOOD, ord. 1902, pastor in this state at Rochester, 1908-11; in Suffield, Conn., since 1917.

ALFRED E. GREGORY, ord. 1904, was pastor in Owatonna, 1910-13, and Austin, 1914-18; removed to the pastorate of First Church, Topeka, Kansas. He preached the State Conference sermon at the annual meeting in 1918, his portrait being placed as the frontispiece of the sermon in the Conference Report.

PHILIP E. GREGORY, ord. 1909, has been pastor at Little Falls since 1915, excepting absence in Y. M. C. A. war service, 1918; removes in March, 1921, to the pastorate of Morgan Park Church, Chicago.

FRED GREY, ord. 1897, pastor at Sauk Rapids, 1912-13; resides in Topeka, Kansas, as district secretary of the Cong. Education Society.

J. J. GRIDLEY, pastor at Medford, 1864-5.

THOMAS LLEWELYN GRIFFITH, ord. 1903, was born in North Wales, Jan. 27, 1841; served ten years with the Salvation Army in Wales, Canada, and the United States; was pastor in Cambria, Minn., 1903-8; resided later in Mankato; died in Minneapolis, Sept. 4, 1917; author of many poems and songs. [Year Book, 1919.]

WILLIAM GRIFFITH, ord. 1879, resided in Princeton as a home missionary, 1907-16.

WILLIAM E. GRIFFITH, ord. 1897, was born in New Jersey; was educated in Newark public schools, Princeton University, and the Divinity School of the University of Chicago; pastor at Belgrade, 1895; Burtrum and Gray Eagle, 1896-7; Perham, 1898; Sauk Rapids and Cable, 1899-1900; Aitkin, 1901-3; Monticello, 1904; Plainview, 1905-7; in Illinois, at Griggsville, 1908-13; again in Minnesota, at Waseca, 1914-18; district superintendent for southern Minnesota, since 1918.

A. W. GRIGGS, pastor for Williams; Cedar Spur, Dutchie, Fruitland, and Pitt, since 1917.

LEVERETT STEARNS GRIGGS, ord. 1864, was born in North Haven, Conn., Feb. 16, 1838; was graduated at Amherst College, 1860, and Lane Theol. Seminary, 1863; was pastor in this state at Spring Valley, 1863-6, and Owatonna, 1866-9; in Connecticut from 1872 until his death at Middlebury, Conn., April 10, 1903.

E. CULLOM GRIMSHAW was pastor at Winthrop and Cornish, 1904-5.

A. F. GRISWOLD was pastor at Monticello, 1858-60.

NEILS P. GROSE, ord. 1890, pastor of Burtrum, Pillsbury, and Swanville, 1917-18.

N. W. GROVER, ord. 1868, was pastor at Mantorville, 1868-73.

THEODORE W. GULICK was pastor at Glyndon, 1903; Clarissa, 1906-7; and Hill City, 1907-8; resided in Duluth, 1909-11.

J. F. GUYTON, ord. 1869, was pastor at Elk River, 1876, and Cannon City, 1878.

ARCHIBALD HADDEN, ord. 1880, was born in Wheeling, W. Va., 1855; was graduated at Oberlin College, 1877, and Yale Theological Seminary, 1880; pastor at Ortonville, 1879-84, and of Lyndale Church, Minneapolis, 1884-91; field agent for Carleton College, 1891-2, author of "Congregationalism in Minnesota, 1851-1891," 32 pages; pastor of First Church, Muskegon, Mich., from 1893 to 1920.

ROBERT A. HADDEN was pastor of Forest Heights Church, Minneapolis, 1897-9.

WILLIS A. HADLEY, ord. 1878, was pastor of Lyndale Church, Minneapolis, 1891-2; removed to Lynn, Mass., 1893; pastor in Bloomfield, Conn., since 1915.

JOHN R. HAGGBLOM was pastor of the Swedish Church, Lake City, 1902-5.

FRANK G. HAGGQUIST, ord. 1893, pastor of Swedish churches at Cannon Falls, 1907-15, and Lake City, 1916-19.

WILLIAM C. HAIRE, ord. 1886, was pastor at Paynesville, 1889-90; Comfrey and Selma, 1916-20; and Campbell, since April, 1920.

EDWARD W. HALE, ord. 1913, was pastor of Edina Church, Hopkins, Minneapolis, 1912-16, also Morningside Church, 1912-14.

JOHN J. HALES, ord. 1880, was pastor at McIntosh and Mentor, 1902-4, and Stewartville, 1910-14; removed to Farnhamville, Iowa.

CHAUNCEY HALL, a Presbyterian minister, was Cong. pastor at Af-ton, 1863-65.

MARTIN STRICKLAND HALL, ord. 1871, was born in Anson, Maine, July 21, 1833; was pastor of churches in Illinois, 1871-82; at Pelican Rapids, Minn., 1882-3; again in Illinois, 1884-91; died at Oak Park, Ill, Aug. 16, 1913.

RICHARD HALL, ord. 1850, whose biography and long service in the home missionary work here are noted in Chapter II, visited the Jubilee meeting of the State Conference, in 1906, and its report of that meeting has his portrait and pictures of the schoolhouse at Point Douglas, in which he held church services from 1851 to 1856, and of his cottage home there from 1856 to 1863. Later his home was in St. Paul, where he died in 1907. He was superintendent of Congregational missions in Minnesota, 1856-73, and statistical secretary of the State Conference five years, 1871-5.

SHERMAN HALL, ord. 1831; see Chapter II. An obituary memorial of him is in the Conference Report for 1879.

LEAVITT HOMAN HALLOCK, ord. 1867, was born in Plainfield, Mass., Aug. 15, 1842; was graduated at Amherst College, 1863, and Hartford Theological Seminary, 1866; after other pastorates, he came to Minnesota in 1898, and was pastor of Plymouth Church, Minneapolis, till 1907; resides in Portland, Maine.

W. J. HALY was pastor of Open Door Church, Minneapolis, 1911.

HIRAM S. HAMILTON was the first pastor of Winona, 1854-6.

H. O. HAMMOND, ord. 1903, was pastor at Pelican Rapids, 1902-3.

WILLIAM E. HAMMOND, ord. 1911, was pastor at Aitkin, 1913-15; at Harvey, Ill., since 1916.

C. A. HAMPTON, ord. 1868, was pastor in Princeton, 1870-3; of Pilgrim Church, Minneapolis, 1873-6.

MORRIS W. HANCOCK was pastor at Lakeland in 1909.

CHARLES W. HANNA, ord. 1877, was pastor at Worthington, 1879-80.

GEORGE A. HANNA, a Methodist minister, was Cong. pastor at Glenwood, 1918-19.

J. L. HANNA, ord. 1905, was pastor at Bertha and Clarissa, 1903-5, and Hancock, 1906.

NORRIS E. HANNANT, ord. 1899, was pastor at Ortonville, 1905-6, and Morris, 1907-8; resides at Fort Shaw, Montana.

B. D. HANSCOM, a Methodist minister, Cong. pastor at Biwabik since 1919.

ANTON M. HANSON, ord. 1904, was pastor at Birchdale, 1913; Excelsior, 1913-17; and Owatonna, since 1918.

H. N. HANSON, a Baptist minister, was pastor of Springfield and Walnut Grove, 1914-15.

WILLIAM A. HANSEN, ord. 1907, pastor at Barnesville, 1920.

WILLIAM HARDCASTLE, ord. 1894, was pastor in Minneapolis at St. Louis Park, 1896, and Open Door Church, 1897-8; resides at Iowa Falls, Iowa.

V. M. HARDY was pastor at Spring Valley in 1867.

JOHN W. HARGRAVE, ord. 1878, was pastor of Pilgrim Church, Duluth, 1882; Aitkin, 1883-4; St. Cloud, 1885-9; and Zumbrota, 1889-93; removed to Ohio.

JOHN ROBERT HARGREAVES, ord. 1894, was pastor of Atlantic Church, St. Paul, 1917-18, and at Rochester since 1919.

REUBEN WESTON HARLOW, ord. 1861, was born in Plymouth, Mass., June 29, 1829; was in the Methodist ministry until 1884, his first Cong. pastorate being in that year at Paola, Kansas; came to Minnesota and resided in Winona, 1885-6; was pastor at Wiscoy, 1886; Rose

Creek and Taopi, 1891-2; Park Rapids, 1893-4; and Verndale, 1896-7; resided at Park Rapids from 1893 until his death there, June 2, 1905.

PETER M. HARMON, ord. 1895, was pastor at Spring Valley, 1894-7.

A. J. HARRIS, a Presbyterian minister, Cong. pastor at Fergus Falls, 1913.

C. A. HARRIS, of United Brethren, pastor at Pemberton since 1918.

CHARLES E. HARRIS, ord. 1894, was pastor at Moorhead, 1895-6; resides in Norton, Mass.

MRS. EMMA E. HARRIS was pastor at Mentor, 1906-7.

HARRY R. HARRIS, ord. 1902, was pastor at Mentor, 1905; McIntosh, 1905-7; Biwabik, 1908-14; Hope Church, Fond du Lac, Duluth, 1914-15; Madison since 1915, also Marietta in 1918.

LEWIS L. HARRIS, ord. 1900, was pastor at Cannon Falls, 1916-18.

C. S. HARRISON, ord. 1858, was a home missionary at Paynesville and Sauk Center, 1859-61; "preached the first sermon ever preached in Cold Springs, Richmond, Paynesville, Melrose, Sauk Center, Osakis, and Alexandria." [N. W. Congregationalist, Oct. 19, 1888, page 10.]

FRED HARRISON, ord. 1913, was a home missionary at Hopkins, Minneapolis, 1915; pastor at Elkhorn, Wis., since 1917.

HIRAM B. HARRISON, ord. 1891, was pastor at Winthrop, 1890; Barnesville, 1891-3; Fairmont, 1899-1901; of First Church, Houston, Texas, since 1915.

BURDETT HART, ord. 1846, was the first pastor of Plymouth Church, St. Paul, November, 1858, to April, 1859; previously and afterward he was pastor in Fairhaven, Conn. He was born in New Britain, Conn., Nov. 16, 1821; was graduated at Yale College, 1842, and Yale Divinity School, 1846; died in Germantown, Pa., May 24, 1906.

EDWIN JARVIS HART, ord. 1856, was born in East Brewer, Maine, Sept. 16, 1825; was graduated at Bangor Theol. Seminary, 1855; was pastor in Minnesota at Cottage Grove, 1867-78, and resided there until his death, April 16, 1893.

HASTINGS HORNELL HART, ord. 1880, was born in Brookfield, Ohio, Dec. 14, 1851; was graduated at Oberlin College, 1875, and Andover Theological Seminary, 1880; was pastor at Worthington, 1880-3; secretary of the Minnesota State Board of Corrections and Charities, 1883-98, residing in St. Paul; removed to Chicago, and was superintendent of the Illinois Children's Home and Aid Society, 1898-1908; removed to New York City, and has been director of the Child Helping department, Russell Sage Foundation, since 1908.

MINOT SHAW HARTWELL, ord. 1880, was born in Bridgewater, Mass., June 30, 1850; was pastor in Minnesota at Sleepy Eye, 1904-5, and Marshall, 1906-7; at Hinsdale, N. H., from 1908 till his death there, Aug. 5, 1910.

J. HENRY OSGOOD HARWELL was pastor at Elmore in 1905.

CLEMENT M. G. HARWOOD, ord. 1870, was pastor at Ortonville, 1890; Marshall, 1891-3; Oak Park Church, Minneapolis, 1895; and Fergus Falls, 1896-8.

B. F. HAVILAND, ord. 1859, was pastor at Cannon City, 1858-9; East Prairieville, 1860-5; Glencoe, 1865-6; and Alexandria, 1867-9.

THOMAS ASBURY HAWKES, ord. 1909, was pastor at Brownton and Stewart, 1909-11; Pelican Rapids, 1912-16; and St. Charles, 1917-19.

WINTHROP B. HAWKS was pastor at St. Charles in 1882.

SILAS HAWLEY was pastor of Plymouth Church, St. Paul, 1862-3.

HUGH HAY was pastor at Marietta, 1911-12.

AUGUSTINE J. HAYNER, ord. 1882, was pastor at Aitkin, 1886; resided at Princeton in 1887.

JAMES W. HAYWARD was pastor at Morristown and Waterville, 1891; of Bethany Church, Minneapolis, 1895-6.

JOHN S. HAYWARD, ord. 1877, was pastor at New Richland, 1883-7, also Hartland, 1883-4, and Waterville, 1885-6; Mapleton and Sterling, 1889-90; Wayzata, 1891-3; and Benson, 1894-5; removed to California.

ALBERT HAYFORD HEATH, ord. 1876, was born in Salem, Maine, July 19, 1840; was graduated at Bates College, 1867; pastor of Plymouth Church, St. Paul, 1889-94; removed to the pastorate of St. Johnsbury, Vt., where he died March 17, 1899.

SQUIRE HEATH, ord. 1896, was pastor in Benson twenty years, 1899-1919; and later at Lyle and Rose Creek, until his death, July 10, 1920. He was born in Lancashire, England, Sept. 5, 1865; was a Methodist pastor at Winnipeg, Manitoba, and in Iowa, before coming to this state. [Cong. Minnesota, Sept., 1920.]

ARTHUR H. HEATHCOTE was pastor at Springfield, 1899; Appleton and Correll, 1901; and Belgrade, 1902.

JOHN HEDDLE, a Baptist minister, was Cong. pastor at Belgrade in 1912.

EDGAR LAING HEERMANCE, ord. 1902, was born at White Plains, N. Y., July 14, 1876; was graduated at Yale University, 1897, and its Divinity School, 1901; pastor at Mankato, 1902-13, and International Falls, 1913-18; removed to New Haven, Conn.; contributor for Chapter XVII of this volume, and author of books noted in Chapter XIX.

SAMUEL S. HECHIN, ord. 1901, was pastor at Fertile, 1909-10, and Bagley, 1912-13.

H. D. HELWIG was pastor at Aitkin in 1916.

ARTHUR SHERMAN HENDERSON, ord. 1887, was born near Ripley, Ohio, November 29, 1865; studied in normal schools of Lebanon and Georgetown, Ohio, and taught in Brown county, 1884-7; had pastorates of the Christian Church in Ohio, 1887-93; was Congregational

pastor in Kansas at Wellington, Garnett, and Salina, 1894-1900, and in Iowa at Shenandoah, Atlantic, and Muscatine, 1901-11; returned to Kansas, and was pastor of the First Church, Topeka, 1911-18; in Minnesota, of St. Anthony Park Church, St. Paul, since October, 1918.

DAVID HENDERSON, ord. 1874, was pastor at Princeton and Baldwin, 1879-80; Sauk Rapids, 1881-3; Worthington, 1884-8; Cannon Falls and Douglass, 1888-91; and Elk River, from 1892 until his death, Sept. 22, 1896. He was born in Scotland, May 6, 1829; was graduated at Edinburgh University.

JOHN E. HENDERSON was pastor at Stewartville, 1905-7.

JOHN RUSSELL HENDERSON, ord. 1903, was pastor at Princeton, 1904-6; resides at Olga, Florida.

HARRY BOWDEN HENDLEY, ord. 1898, was born in Cincinnati, Ohio, March 21, 1855; was clerk and pastoral assistant of Plymouth Church, Minneapolis, 1890-99; removed to the State of Washington, and was pastor at Steilacoom and Lakeview, 1901-3, and Tacoma, 1903-16; was treasurer of the Cong. Home Missionary Society for Washington, 1903-13, and registrar of the State Conference, 1903-16; died in Tacoma, April 22, 1916.

J. B. HENSHAW was pastor at Cokato, 1880-2, and Dassel, 1882.

HENRY MARTYN HERRICK, ord. 1887, was born in Rockford, Ill., June 16, 1861; was graduated at Amherst College, 1884, and Yale Theol. Seminary, 1887; was pastor of Second Church, Winona, 1887-9, and in Morris, 1889-93; at Charles City, Iowa, 1893-4; Carpentersville, Ill., 1896-1900, and Kingfisher, Oklahoma, 1908-10; resides in Rockford, Ill.

ROBERT PARKINSON HERRICK, ord. 1883, was born in Brooklyn, N. Y., Nov. 10, 1857; was graduated at Dartmouth College, 1880, and Hartford Theol. Seminary, 1883; was pastor in Montevideo, 1883-6; agent in western Minnesota for the Home Missionary Society, 1886-8; superintendent in this state for the Sunday School and Publishing Society from 1888, residing in Minneapolis, where he died June 28, 1915; author of papers on Cong. history, one of which is reprinted as Chapter III in this volume. "Our Congregational heritage, the church and Sunday School patrimony to which we fall heir who labor in Minnesota today, is immensely the wealthier because he labored here for nearly thirty years. He was one of the most potent of Christ's agents in giving us more than sixty of our church organizations, with as many more Sunday School blossoms ready to ripen into the same fruitage." [Rev. W. C. A. Wallar, Memorial in the State Conference Report, 1915, pages 59-63.] See also Chapter V, and the Memorial in Chapter XV.

GEORGE DAVIS HERRON, ord. 1884, was born at Montezuma, Ind., Jan. 21, 1862; studied at Ripon College; was pastor in Minnesota at Lake City, 1889-90; professor in Iowa College, 1893-1900; author of numerous books on socialism; removed to Geneva, Switzerland.

JOHN HEWITSON was pastor at Granada, 1910-11.

WILLIAM D. HICKS, ord. 1864, has resided in Minneapolis since 1913.

J. E. HIGGINS, ord. 1875, was pastor at Fergus Falls, 1877-9.

EDWARD HILDRETH, ord. 1862, was pastor at Wabasha, 1865-6.

CHARLES L. HILL, ord. 1906, was pastor at Pemberton, 1906-8, also Janesville, 1907-8; Granada, 1909; and Hutchinson, 1910-13; at North Hadley, Mass., since 1915.

FRED BURNETT HILL, ord. 1903, was born in Red Wing, Minn., May 15, 1876; and died at his home in Northfield, Jan. 29, 1919. He was graduated at Carleton College, 1900, and Hartford Theol. Seminary, 1903; was associate pastor of Central Church, Providence, R. I., 1903-5; was married to Deborah Wilcox Sayles, of Pawtucket, R. I., in 1905, and they spent the next year in a tour around the world, he being especially interested in visiting mission stations of the Eastern countries. In 1906-7 he was a graduate student at the Hartford Seminary, and later, through his life, was professor of Biblical Literature at Carleton College; in the summer of 1918 he gave eight weeks to Y. M. C. A. war service in France; was chairman of the Minnesota Committee to assist in raising the National Pilgrim Memorial Fund of \$5,000,000. A biographic sketch of him, by Prof. George B. Woods, is in Cong. Minnesota, March, 1919, with portrait. See also Chapter VII in this volume, and the Memorial in Chapter XV.

J. J. HILL, ord. 1844, was the first pastor at Glencoe, 1857-8.

W. H. HILL, ord. 1913, was pastor at Gaylord, 1912-14.

S. L. HILLIER was the first pastor of Wabasha, 1857-8.

CHARLES AUGUSTUS HILTON, ord. 1871, was born in South Parsonfield, Maine, July 22, 1845; studied at Hillsdale College, Mich.; was pastor in Frankfort, Ill., 1870-4; Hilton, N. Y., 1874-83; Haverhill, Mass., 1883-8; Chelsea, Mass., 1888-93; Randolph, Mass., 1893-1903; in Minnesota at Minneapolis, of Fremont Avenue Church, 1903-10, Fifth Avenue Church, 1910-11, and the First Presbyterian Church, 1911-12; died in Minneapolis, Oct. 24, 1912.

GEORGE HINDLEY, ord. 1875, was born in Ontario, Canada, Nov. 27, 1852; was graduated at Oberlin Theol. Seminary, 1875; was pastor in Iowa, Nebraska, and Indiana, 1875-98; in Minnesota at Elk River, 1898-1901, and resided there till 1903; pastor in Montana at Livingston, 1904-5, and Helena, 1907-10, where he died, May 30, 1912.



JOHN H. HJETLAND, ord. 1896, was pastor at Arco (Lake Stay), 1901; Tyler, 1901-4; Winthrop and Cornish, 1905-7; has since resided in Winthrop, with pastorate of Sleepy Eye in 1910.

ANDREW HJORTAAS was pastor of the Scandinavian Cong. Church, Minneapolis, in 1907.

WILLIAM JAMES HOARE, ord. 1913, was pastor at Sherburn, 1912-14.

OBADIAH HOBBS was pastor at St. Charles, 1873-4.

JOHN A. HOFFMAN was pastor of Fraser and Granada, 1897.

JOSEPH HOGG was pastor of Forest Heights Church, Minneapolis, 1896.

WILLIAM HOKKANEN, pastor of the Finnish Church, Duluth, 1920.

G. T. HOLCOMBE was pastor at Elgin, 1870-71.

GEORGE HOLDEN, ord. 1880, was pastor at Burns, 1879, and Lamber-ton, 1879-82.

JAMES P. HOLDEN was pastor of the German People's Church, St. Paul, 1910.

ARTHUR JOYCE HOLDERMAN, ord. 1908, was born at Elkhart, Ind., Feb. 15, 1876; was graduated at De Pauw University, 1904; was pastor in Minnesota at Appleton and Correll, 1915-17; died at South Bend, Ind., Jan. 21, 1917.

FREDERIC M. HOLLISTER, ord. 1890, was pastor at Janesville and New Richland, 1888; at Wilton, Conn., since 1915.

HENRY HOLMES, ord. 1902, was born in St. Paul, 1861; studied at Carleton College and Hartford Theological Seminary; was pastor at Glenwood, 1888; of Lowry Hill Church, Minneapolis, 1898-1907, and Monticello, 1909-19; was a member of the state legislature in 1915 and 1917.

LINCOLN A. HOLP, ord. 1891, was pastor at Paynesville in 1893; at Rock Falls, Ill., since 1916.

WILLIAM E. HONEYMAN, ord. 1865, was pastor at Wabasha, 1871-2.

GEORGE HOOD, ord. 1847, was pastor at Afton and Lakeland, 1879-80; author of a paper, "The Puritans," in the Cong. Quarterly, vol. XX, pp. 418-429 and 591-603, July and October, 1878.

GEORGE ALFRED HOOD, ord. 1869, was born in Philadelphia, Pa., July 13, 1846; was graduated at Princeton College, 1866, and Andover Theol. Seminary, 1869; was pastor in Cambria, N. Y., 1870-2; in Minnesota at Fergus Falls, 1872-6, of Pilgrim Church, Minneapolis, 1877-83, and St. Louis Park, 1884-6; superintendent for the Home Mis-sionary Society in northern Wisconsin, 1886-8; field secretary for the Cong. Church Building Society in New England, 1888-1907; supt. for the H. M. S. in Colorado, 1908-10; general missionary for this Society, 1910-16; has since resided as a teacher at Piedmont College, Demorest,

Georgia. He was statistical secretary of the State Conference, 1879-81, and his portrait is in the Conference Report for 1901.

GEORGE HOPKINS was pastor at Glenwood in 1917.

JOHN WESLEY HORNER, ord. 1876, was born in Lanesville, Ind., Sept. 6, 1852; attended the University of Indiana, and was graduated at Yale Divinity School, 1876; had pastorates in Iowa, Minnesota, Illinois, South Dakota, and Massachusetts, being at Lake City, Minn., 1882-86; died at Metropolis, Ill., Feb. 8, 1916.

WILLIAM J. HORNER was pastor at Grand Marais, 1908-10; People's Church, Brainerd, 1911-12; and Akeley, 1912-13.

A. V. HOUSE, ord. 1860, was pastor at Princeton in 1867.

WARREN H. HOUSTON, ord. 1887, was born in Denmark, Iowa, Nov. 23, 1854; studied at Oberlin College; pastor in this state for Ellsworth, Ash Creek, and Kanaranzi, 1891-2; died at Eureka, Kansas, Nov. 19, 1911.

HORACE C. HOVEY, ord. 1858, was born at Rob Roy, Ind., Jan. 28, 1833; was graduated at Wabash College, 1853, and Lane Theological Seminary, 1857; had pastorates in several states, including Park Avenue Church, Minneapolis, 1883-87; author of many books and articles on caves; resided in his later years at Newburyport, Mass.; died July 27, 1914.

E. LEE HOWARD, ord. 1890, was pastor of First Church, Painesville, Ohio, 1910-15; in Minnesota, of St. Anthony Park Church, St. Paul, 1915-18; president of Fargo College, N. D., since 1918.

EARL E. HOWARD was pastor at Pemberton, 1912-13.

R. E. HOWARD was pastor at St. Clair in 1912.

THOMAS W. HOWARD, ord. 1883, was born in Polk county, Iowa, Dec. 29, 1856; studied at the Christian Biblical Institute, Stanfordville, N. Y., 1881-2; was pastor successively of five Christian churches, at Burnt Hills, N. Y., Rockland, R. I., Erie, Pa., Somerset, Mass., and Winterset, Iowa, 1883-95; was a home missionary of the Christian denomination in Colorado, 1896-8, and in the vicinity of Des Moines, Iowa, 1899-1901; has been a Congregational home missionary and pastor in the Rainy River district of Minnesota since 1902, residing at Birchdale. Further notes of the self-sacrificing work by him and his wife are given in Chapter XXIII.

P. W. HOWE was pastor at Glyndon and Muskoda in 1876.

W. J. HOWES, pastor of Grand Marais, with charge of home missionary work for Cook county, October, 1920.

WILLIAM BEARDSLEY HUBBARD, ord. 1881, was born at Lamoille, Ill., Nov. 18, 1852; was graduated at Beloit College, 1876, and Yale Divinity School, 1881; was pastor in South Dakota, at Chamberlain, 1881-92, Armour, 1894-8, and Webster, 1898-1902; in Minnesota, at Sher-

burn, 1902-7, also of Triumph, 1902-3; and after 1907 at Center Brook, Conn., until his death, Dec. 4, 1919; was editor of the South Dakota Congregational Conference reports, 1886-1902.

EVAN PERRIS HUGHES, ord. 1884, was pastor at Glyndon, 1889; Barnesville, 1890; Lake Benton, 1891-93, also Tyler, 1892; at Hettinger, N. D., 1914-18.

GEORGE HUGHES was pastor at McGrath in 1916.

GEORGE E. HUGHES, ord. 1908, a Presbyterian minister, was pastor at Hancock, 1914-17.

JOHN A. HUGHES, ord. 1899, was born at Rhyl, North Wales, in 1870; was graduated at the Technical College, Newcastle, England, 1890, and Ranmore Theol. Seminary, 1899; was pastor in Ireland and England, 1896-1910; and in Minnesota at Dexter and Grand Meadow, 1910-16, and at Sleepy Eye since 1916.

LINCOLN HUGHES, pastor at Custer and Garvin, 1920.

JAY MUNSELL HULBERT, ord. 1893, was born in Berkshire, Vt., Nov. 27, 1861; was graduated at Dartmouth College, 1885, and Chicago Theol. Seminary, 1892; was pastor at Princeton, 1892-3, and of Como Church, Minneapolis, 1899-1904; resides in Northfield, Minn.

JAMES A. HULETT, ord. 1887, was pastor at Audubon, 1888-9; Lyle, 1890; and Campbell and Tintah, 1891.

GEORGE R. HULL, ord. 1908, pastor at Glyndon, 1920.

JACOB S. HULL, ord. 1878, was pastor at Dassel, 1878-9; Cokato, 1879-80; Little Falls and Belle Prairie, 1881-2, also Green Prairie, 1882; Sauk Rapids, 1885; resided at St. Cloud, 1883-90, and Lyle, 1891-2.

STANLEY MOORE HUMBY, ord. 1903, was born in Southampton, England, March 29, 1878; studied at the Moody Bible Institute, Chicago; was pastor of Forest Heights Church, Minneapolis, 1905-11; died in Liverpool, England, Jan. 3, 1912.

C. C. HUMPHREY, ord. 1861, was pastor at Gilford, 1860-62, also Austin, 1861-2.

EUGENE F. HUNT, ord. 1884, was pastor at Hamilton, 1884-7, and Hutchinson, 1888-90; at Montague, Mass., since 1917.

GEORGE L. HUNT was pastor at Staples, 1899-1901.

NEHEMIAH ASA HUNT, ord. 1846, was pastor at Sterling, 1864-9, also Vernon Center, 1864-71; had second and third pastorates at Sterling, 1873-4 and 1877, with residence there until 1883; later resided in Northfield. He was born in Mason, N. H., Sept. 7, 1811; studied at Oberlin College, 1834-7, and was graduated at Lane Theol. Seminary, 1841; died in Cloquet, Minn., March 30, 1900.

GEORGE HUNTER, a Methodist minister, was Cong. pastor at Clarissa, 1917-18.

**HAROLD B. HUNTING**, ord. 1904, was assistant pastor of Plymouth Church, Minneapolis, 1904-7; pastor at Closter, N. J., 1913-18.

**GEORGE HUNTINGTON**, ord. 1864, was born in Brooklyn, Conn., Nov. 5, 1835; and died at a hospital in Rochester, Minn., Jan. 2, 1916. He was graduated at Brown University, 1863, and Andover Theological Seminary, 1865; was pastor at Central Village, Conn., 1864-5; in Providence, R. I., 1865-70; and of First Church, Oak Park, Ill., 1870-9; professor of rhetoric and logic, Carleton College, Northfield, Minn., from 1879 until 1906; author of numerous books, pamphlets, and magazine articles in prose and verse. His portrait is the frontispiece of the State Conference Report for 1899; and a biographic sketch is in the Report of 1916, page 67. "Genial, urbane, refined, a lover of the beautiful and the good, he speedily became a potent factor in the social, intellectual, and religious life of the college.' He exercised a profound and lasting influence upon his students. 'How much richer the world is for each of us because of his life,' is the comment of one of the multitude of them who sat at his feet to learn." His published works are noticed with quotations, in Chapter XIX of this volume. See also the Memorial of him in Chapter XV.

**JOHN CLARK HUNTINGTON**, ord. 1888, a brother of the preceding, was born in Brooklyn, Conn., August 22, 1842; and died in Dallas, Texas, December 6, 1906. He was pastor at Pelican Rapids, 1888, Claremont and Dodge Center, 1889-90, and Barnesville, 1896; resided at Excelsior, 1892-3, and later in Minneapolis; from 1894-1900 he "labored in the essentially evangelistic work of the Sunday School Society in Minnesota;" removed to Texas in 1900, and engaged in Y. M. C. A. work and as superintendent for the Cong. Sunday School and Publishing Society in Texas and Louisiana. "He was devoted to his work and ever cheerful and made and kept friends. Some time before his death he wrote and illustrated a brief poem with this title, 'He giveth his beloved sleep.'" This poem is reprinted in Chapter XIX.

**ALVA ANSEL HURD**, ord. 1872, was born in Clinton, Conn., July 4, 1842; was graduated at Chicago Theol. Seminary, 1871; was pastor at Muscotah, Kansas, 1871-3; Scotland, Conn., 1873-81; Monticello, Minn., 1881-4; Darlington, Wis., 1884-91; White Oaks, N. M., 1891-4; Vancouver, Wash., 1894-6; later of Presbyterian churches in Oregon; died in Portland, Oregon, Sept. 18, 1918.

**ROBERT GROSVENOR HUTCHINS**, ord. 1866, was pastor of Plymouth Church, Minneapolis, 1882-6, receiving 408 to the church membership in this pastorate of three years and eight months; resides in Berea, Ky., where his son, William James Hutchins, is president of Berea College.

JOHN P. HUTCHINSON, ord. 1874, was pastor at Morris, 1882-4.

MILTON L. HUTTON, ord. 1894, was pastor at Brainerd, 1901-02; at Hood River, Oregon, 1916-18.

JOHN IMLAY was pastor at Granada, 1911-13.

EDMOND C. INGALLS, ord. 1877, was pastor at Benson in that year, and at Duluth in 1878; resides at North Reading, Mass.

EDWARD PAYSON INGERSOLL, ord. 1863, was born in Lee, Mass., May 6, 1834; and died in Montclair, N. J., Feb. 5, 1907. He was graduated at Williams College, 1855, and Andover Theological Seminary, 1863; was pastor of Park Church, St. Paul, 1891-6; secretary of the American Bible Society, 1901-6; see also the Memorial of him in Chapter XV.

JOHN EDWARD INGHAM, ord. 1896, was born in Lebanon, N. H., Dec. 5, 1854; was graduated at Dartmouth College, 1877; pastor at Mazeppa and Zumbro Falls, 1895-7; Sherburn, 1898-1901, also Lake Belt, 1898-9, and Triumph, 1901; superintendent for the Cong. Sunday School and Publishing Society in Kansas, 1902-16, and later in Idaho.

SAMUEL INGHAM, ord. 1869, was pastor in Brainerd, 1872-3; died at Santee Agency, Neb., Dec. 27, 1873.

BENJAMIN IORNS was pastor at Fertile, 1897-9; Grand Meadow, 1901; Lyle and Rose Creek, 1901-2.

M. B. IRVINE was pastor of Open Door Church, Minneapolis, 1912-14.

WILLIAM ALBERT JAMES, ord. 1867, was born in Pomfret, Conn., March 4, 1833; died in Los Angeles, Cal., Jan. 14, 1892. He was graduated at Williams College, 1862, and Union Theol. Seminary, 1865; was pastor in Michigan and other states; in Minnesota at Afton and Lakeland, 1885-6; afterward resided in Minneapolis and in California.

ROBERT JAMIESON, pastor of Oak Park Church, Minneapolis, since October, 1920, was formerly in the United Brethren ministry.

ROBERT WATTS JAMIESON, ord. 1881, was pastor at Appleton and Lac qui Parle, 1881-2; resides in Sioux City, Iowa.

J. R. JEFFERY, a Methodist minister, was Cong. pastor at Claremont in 1906.

DAVID JENKINS, ord. 1876, was born in Wales, Sept. 17, 1844; attended Hackney College, London, and studied for the ministry in Sydney, Australia; was pastor in Monticello, Minn., 1875-7; died in Milwaukee, Wis., Dec. 22, 1913. [Year Book, 1916.]

DAVID T. JENKINS, ord. 1884, was pastor at Pelican Rapids and Scambler, 1889-90; of Bethany Church, St. Paul, 1904-5; Tyler and Arco (Lake Stay), 1907-11, also Lake Benton, 1909-11; of People's

Church, Brainerd, also Staples, 1912-14; Backus and Hackensack, 1915; and Round Prairie, 1916-19.

J. ALEXANDER JENKINS was pastor of Pacific Church, St. Paul, 1896-9.

JENKIN JENKINS, ord. 1832, was pastor at Butternut Valley, 1855-64.

RICHARD C. JENKINS, ord. 1901, was pastor at Custer and Garvin, 1908; Hancock, 1909-11; and Ceylon, 1912-13.

WILLIAM M. JENKINS, ord. 1865, was pastor at Elk River, 1878-91; Douglass, 1892; Cannon Falls, 1892-4; St. Charles, 1895-7; Big Lake and Orrock, 1899-1903; and Lake Benton, 1908; died in Minneapolis, Sept. 27, 1913.

E. WINTHROP JENNEY, ord. 1873, was pastor of Second Church, Winona, 1901-4; of Valley Springs, S. D., since 1917.

J. SPENCER JEWELL, ord. 1866, was pastor in Alexandria, 1883-4.

ALBERT JOHANSEN, pastor of the Swedish Temple, Minneapolis, since 1918.

LEWIS F. JOHN, ord. 1890, was pastor in Faribault, 1913-14.

ELMER H. JOHNSON, ord. 1909, was pastor at Minnewashta, 1916; of Minnehaha and Morningside churches, Minneapolis, 1917; and Hazel Park Church, St. Paul, 1918; removed to Billings, Montana.

FRANK T. JOHNSON was associate pastor of Lyndale Church, Minneapolis, 1897-8.

GEORGE JOHNSON, ord. 1872, was pastor at Paynesville, 1872-4; Mountain Lake, 1875; Sterling, 1875-6; Lake Park, 1877-9, also Scambler, 1877-83.

H. B. JOHNSON, ord. 1858, was pastor of Lambertson and Burns in 1878.

HARRY W. JOHNSON, ord. 1896, was pastor at New Ulm, 1896-1900; New Richland, 1900-3; West Duluth, 1903-6; of Pilgrim Church, Jamestown, N. Y., since 1919.

JOHN P. JOHNSON was pastor at Culdrum, 1911-12.

JOSEPH W. JOHNSON was pastor of the Swedish Church, Mankato, 1908-9, and resided there until 1915.

LORENTZ C. JOHNSON was pastor of the Scandinavian Church, Minneapolis, 1891-6.

OSCAR F. JOHNSON, ord. 1910, was pastor at Spencer Brook, 1915-17; of the Swedish Church, Washington, Conn., since 1917.

PAUL ADELSTEIN JOHNSON, ord. 1898, was pastor at Montevideo, 1898-9; resides at Grinnell, Iowa, as superintendent of the Iowa Congregational Conference.

PETER A. JOHNSON was pastor at Claremont and Dodge Center in 1893.

SAMUEL JOHNSON, ord. 1912, was pastor at Lyle, 1912-13; Princeton, 1914-16; Minnewashta, and Edina Church, Hopkins, 1917-18; removed to the pastorate of Redfield, S. D.

WILLIAM H. JOHNSON, ord. 1906, was pastor at Campbell, 1913-19, excepting absence as a chaplain for the World War service in France; at Aitkin, 1919, and Staples, 1920.

LOUIS H. JOHNSTON, ord. 1905, was pastor at Stillwater, 1901-2; at Patchogue, N. Y., since 1911.

DAVID D. JONES was pastor at Butternut Valley in 1875.

DAVID R. JONES, ord. 1913, a Methodist minister, was Cong. pastor of Custer and Garvin, 1915-18.

HOWARD MURRAY JONES, ord. 1898, was pastor of Lyndale Church, Minneapolis, 1909-10; removed to Auburndale, Wis.

HUMPHREY R. JONES, born in Wales, Oct. 11, 1832, came to the United States in 1856; worked as an evangelist in Wisconsin; was pastor in Minnesota at Cambria and South Bend, 1889-94; died in Chilton, Wis., May 8, 1895.

IDRYS JONES, pastor at Cambria, 1902..

J. A. JONES was pastor at Bristol, 1867-8.

J. RUSSELL JONES was pastor at Taopi, 1898-1903.

JAMES L. JONES, ord. 1896, was pastor at Aitkin, 1905-6; Stewartville, 1907-8; New Richland, 1909-14, also Freeborn, 1909-11, and Matawan, 1911; Plainview, 1916-20; Winthrop, May to September, 1920.

JOHN E. JONES, ord. 1855, was born in Wales, March 9, 1828; was pastor in Pennsylvania, Ohio, and Iowa, 1855-94; in Minnesota at Cambria, 1894-1900; died in Iowa City, Ia., April 26, 1913.

JOHN LEWIS JONES, ord. 1895, was pastor at Clearwater and Hasty, 1895-7; Appleton, 1898; and Madison, 1898-9; at Ione, Oregon, 1914-17.

ROBERT GRIFFITH JONES, ord. 1891, was pastor at Paynesville, 1891-2; Stewartville, 1895-6; Lake Benton and Tyler, 1897-8; and Stewartville, a second pastorate, 1899-1903.

T. G. JONES, ord. 1867, was pastor at Butternut Valley and South Bend, 1876-8; Belgrade and Providence, 1878-9.

T. L. JONES, pastor at Elk River, 1920.

WILLIAM MERTON JONES, ord. 1884, was born in Anglesey, Wales, March 6, 1851; was graduated at Oberlin College, 1882, and its School of Theology, 1883; was pastor at St. Louis Park, Minneapolis, 1886-91; in St. Louis, Mo., 1891-1910; St. Joseph, Mo., 1911-14; and Sterling, Ill., 1914-18, where he died March 17, 1918.

WILLIAM O. JONES was pastor at Cambria, 1913-14.

HANS F. JOSEPHSON was pastor of the Scandinavian Church, Winoona, 1897-1901.

AUGUSTUS A. JOSS was pastor at Zumbrota, 1877-9.

HUBERT O. JUDD, ord. 1898, was pastor at Ceylon and Center Chain, 1901, and Mantorville, 1902-3; in Garden City, Kansas, since 1915.

HANS C. JUELL, ord. 1908, was pastor at Ulen and Felton, 1903-4; in Hankinson, N. D., 1914-17; later in service of the Sunday School Extension Society, with home at Aberdeen, S. D.

WILLIAM H. KAUGHMAN was pastor at Barnesville in 1885.

GEORGE P. KEELING was pastor at Campbell and Tintah, 1906-7, and Fosston, 1909.

JOSIAH L. KEENE was pastor at Belgrade, 1897-9; Cottage Grove, 1901-3, also Lakeland, 1903; and Cannon Falls, 1904-7.

E. J. KEEVILLE was pastor at St. Charles in 1883.

LEWIS H. KELLER, ord. 1886, was pastor of Lyndale Church, Minneapolis, 1893-7.

NEWTON B. KELLEY, ord. 1884, was pastor in Brainerd, 1884-6.

R. J. KELLOGG was pastor at Mantorville in 1904.

SYLVANUS HOLBROOK KELLOGG, ord. 1857, was born in Franklin, Vt., Jan. 5, 1821; was graduated at Bangor Theol. Seminary, 1852; came to Minnesota in 1869, and was pastor at Glencoe to 1871; at Collins, 1871-6, also Round Grove, 1875-6; and at Preston Lake in 1884; died in Hoquiam, Wash., May 8, 1900.

GEORGE H. KEMP, ord. 1880, has resided in Minneapolis since 1912.

FREDERICK KEMPSTER, ord. 1900, pastor at St. Charles, 1915-16, resides in Indianapolis, Ind.

H. L. KENDALL was pastor in Northfield, 1881-2.

WILLIAM MACLEAN KENNEDY, ord. 1909, was born in Ayrshire, Scotland, July 3, 1879; came to the United States in 1906, and was graduated at the Moody Bible School, 1909; was pastor in Iowa, 1909-17; in Minnesota at Ellsworth, 1917-18; and at Gaza, Iowa, 1918, until his death by an automobile accident, July 12, 1919.

HENRY ARTHUR KERNEN, ord. 1904, was pastor at Moorhead, 1911-14; in Y. M. C. A. war service, 1917-18; pastor since 1919 in Westfield, Mass.

JOSEPH P. KERR was pastor at Moorhead, 1901-3.

HENRY KETCHAM, ord. 1873, was pastor at Austin, 1873-4; of Olivet Church, St. Paul, 1891-3; and Wabasha, 1910-12.

DAVID D. KIDD was pastor of Tyler, Arco (Lake Stay), and Etna, 1885; in Princeton, 1886-7.

JOSIAH KIDDER, ord. 1880, was pastor of Wadena, Verndale, and Bluffton, 1880-1; Eden, 1881-2, and Springfield, 1881-6, also Walnut Grove, 1886; and St. Charles, 1887-9; in Nisland, S. D., since 1917.

JOHN T. KILLEN, ord. 1878, was pastor at Hancock and Lake Emily, 1902-5, and Barnesville, 1906-10; later resided in Northfield.



JEREMIAH KIMBALL, ord. 1891, was pastor at Aitkin, 1897; of the West Duluth Church, 1897-8; has since resided in Duluth.

THOMAS C. KINNE, ord. 1875, was pastor at Two Rivers, 1875-80.

HENRY N. KINNEY, ord. 1882, was pastor at Fergus Falls, 1882-3.

F. L. KIRK was pastor at Ceylon, 1907, and of Second Church, Brainerd, 1908.

CHRISTIAN KJELDGAARD, ord. 1910, was pastor of the Scandinavian Church, Winona, 1912-15; of the Danish Church, Hartford, Conn., 1915-18.

WILLIAM H. KLOSE was pastor at Lake Benton and Tyler in 1899.

FRANK E. KNOPF, ord. 1889, was born in Columbus, Ohio, in 1858; was graduated at the University of Wooster, Ohio, 1883; pastor at Elkhart, Ind., 1889-98; Michigan City, Ind., 1898-1901; Sabetha, Kan., 1901-2; Cheyenne, Wyoming, 1902-5; in Minnesota at Austin, 1905-14; at Eagle Rock, California, 1915-19; teacher in Straight College, New Orleans, since 1919.

FRANK O. KRAUSE was pastor at Correll, 1896-1900, also Appleton, 1899; Medford, 1901-3.

LUDWIG KRIBS, ord. 1843, was born near Hamilton, Canada, Feb. 19, 1812; and died in Eglon, Minn., Dec. 16, 1887. In Canada he was pastor of several churches, also a missionary to the Indians; for this state, pastor of Hawley and Park churches, 1873-8. "In the summer of 1872 he came to Minnesota, drawn here probably by the building of the Northern Pacific railroad, which was then finished to the Red river. After stopping a short time in Glyndon he settled in Eglon, Clay county, where he spent the remainder of his life, preaching and improving his homestead. He supplied two churches regularly for several years, and afterwards preached occasionally as health and strength permitted." [Conference Report, 1888.]

HERMAN T. KROUSEY, ord. 1904, was pastor at Burtrum, 1908-15, and continues to reside there; was also pastor of Gray Eagle, 1908, Pillsbury and Swanville, 1908-15, and Round Prairie, 1915.

EDWARD P. KUHLE, ord. 1904, was pastor of People's Church, Brainerd, 1905.

JOHN W. KUYPER, ord. 1910, pastor of Morgan Park Church, Duluth, 1918-20; at Crookston, 1920; author of an excellent paper on his service as a helper for the Minnesota Steel Company (Cong. Minnesota, March, 1919, pages 6-9).

ANDERS O. KVAAS; see ANDREW K. VOSS.

J. B. LADD was pastor at Hebron, 1866-7; Winnebago City and Woodland Mills, 1867-8; Somerset, 1868-9; and Mazeppa, 1873.

H. R. LAMB was pastor at Lenora in 1874.

GEORGE M. LONDON, ord. 1868, was pastor of First Church, Minneapolis, 1873-5.

EDMUND LARKE, ord. 1903, was pastor at Bagley, 1907-8; North Branch, 1909-10; New Richland, 1914; and Mapleton, 1915-18; removed to the pastorate of Thawville, Ill.

A. S. LARSON was pastor at Monticello in 1894.

ANTON R. LARSON, ord. 1901, was pastor at Morris, 1909-11; Alberta, 1911; Dodge Center, 1917; and Gaylord, since 1918.

REUBEN E. LARSON, ord. 1917, pastor at Big Lake since 1919.

ERNEST R. LATHAM, ord. 1892, was pastor at Glenwood, 1895-6; resides at Olivet, Mich.

ALFRED CROFTS LATHROP, ord. 1843, was born in Rutland, N. Y., Nov. 12, 1811; was graduated at Oneida Collegiate Institute, Whitesboro, N. Y., 1836, and Auburn Theological Seminary, 1838; was pastor and home missionary in New York and Wisconsin, until 1868; in Minnesota at Grove Lake, 1868, and Glenwood, 1868-78, with home there until 1887; died in Sherwood, Tenn., July 27, 1888. [Conference report, 1888, pages 53-55.]

HENRY O. LAWRENCE, ord. 1870, was pastor of Second Church, Brainerd, 1888-9; Dawson and Marietta, 1890-91.

WILLIAM LEAVITT, ord. 1864, was born in Buxton, Maine, May 3, 1829; was graduated at Bangor Theol. Seminary, 1862; was pastor in Maine, 1862-6; of Park Avenue Church, Minneapolis, 1867-70; in Iowa, 1870-8; in Nebraska at Ashland, 1878-86; was a newspaper editor, Norfolk, Neb., 1887-93; died in Seward, Neb., Oct. 12, 1904.

GEORGE C. LEE, a Methodist minister, was Cong. pastor at Edgerton, 1913-14.

GERALD STANLEY LEE, ord. 1888, was pastor in that year at Princeton; removed to the pastorate of Sharon, Conn., where in 1891 he published, in pamphlet form, a historical address at the 150th anniversary of that church (partly reprinted in the N. W. Congregationalist, March 20 to April 24, 1891); resides at Northampton, Mass. He was born in Brockton, Mass., Oct. 4, 1862; was graduated at Middlebury College, 1885, and attended Yale Divinity School, to 1888; author, since 1893, of many books; editor, since 1905, of "Mount Tom, a Little Look-Off on the World."

W. H. LEE was pastor of Hope Church, Fond du Lac, Duluth, 1917-18.

DELAN VAN LEVANT LEONARD, ord. 1864, was born in Pendleton, N. Y., July 20, 1834; was graduated at Hamilton College, 1859, and Union Theol. Seminary, 1862; pastor in New Preston, Conn., 1863-5; Darling-ton, Wis., 1865-70; Normal, Ill., 1870-4; Hannibal, Mo., 1874-5; in Minnesota, at Northfield, 1875-81; superintendent of Home Missions

for Utah, Idaho, Montana, and Wyoming, 1881-7; pastor at Bellevue, O., 1888-92; associate editor of the *Missionary Review of the World*, from 1891 until his death; author of "The History of Carleton College," 421 pages, 1904, "One Hundred Years of Missions," and other works; died in Oberlin, O., Jan. 26, 1917.

EVERETT LESHER, ord. 1893, was born in Laporte City, Iowa, Dec. 31, 1865; was graduated at Parker College, Winnebago, Minn., 1893, and at Cobb Divinity School, Lewiston, Maine, 1898; engaged in home missionary work in Minnesota and South Dakota, 1893-5; was pastor of the First Free Baptist Church, Augusta, Maine, 1898-1902; Cong. pastor in Minnesota, at Spring Valley, 1902-6; Owatonna, 1906-9, and of Olivet Church, Merriam Park, St. Paul, 1909-13; superintendent for the Minnesota Cong. Missionary Society, 1913-15; since the reorganization of the State Conference in 1915, has served as its superintendent; author of Chapter XXIV in this volume; editor and contributor of many papers in Cong. Minnesota, partly quoted in Chapter XXIII.

DANIEL M. LEWIS, ord. 1884, was pastor at Glencoe, 1883-4.

T. HENRY LEWIS, ord. 1894, was pastor at Dawson, 1892-4, also Boyd, 1894; New Brighton, 1895-6; Barnesville, 1897-1901; Fargo, N. D., also Kragnes, Minn., 1902-4.

THOMAS EDMUND LEWIS, ord. 1885, was born in Pomeroy, O., June 29, 1853; was graduated at Marietta College, 1881, and Lane Theol. Seminary, 1884; pastor in Minnesota at Granite Falls, 1884-5; in Ohio at Chagrin Falls, 1891-5, and in Cleveland, 1899-1909; at Winter Park, Fla., 1909-11; and Sloan, Iowa, 1911-17, where he died May 22, 1917.

WILLIAM W. LEWIS, a Presbyterian minister, was Cong. pastor of Atlantic Church, St. Paul, 1896-1901; died in St. Paul, March 20, 1901.

ADAM LIDMAN was pastor of Temple Church, Swedish, Minneapolis, 1901-2.

EDWIN E. LINDSLEY, ord. 1905, was pastor at Verndale, 1903; Aldrich and New York Mills, 1905-15; also Bertha, 1910-15; Tyler and Arco, since 1916.

A. ALFRED LIONSTONE, ord. 1913, was pastor at Wondel Brook, 1916-17.

LEROY A. LIPPITT, ord. 1911, was pastor in Detroit, 1913-14; in Mayville, N. D., since 1915.

PALMER LITTS, ord. 1865, was born in Oneida county, N. Y., March 16, 1835; was graduated at Oberlin College, 1861, and its Theol. Seminary, 1865; pastor in Minnesota at Elgin, 1866-9, and Spring Valley, 1870-1; in Iowa, 1872-1904; died in Lake City, Iowa, July 13, 1906.

JOHN LLOYD was pastor at Waseca, 1903-4.

VICTOR EUGENE LOBA, ord. 1879, was born in St. Louis, Mo., Dec. 21, 1853; was graduated at Olivet College, Michigan, 1876; pastor at

Sleepy Eye, 1879, and Eden, 1881; removed to Illinois, 1882; died at Noble, Mo., April 19, 1896.

JAMES FRANK LOCKE, ord. 1875, was born in Ossipee, N. H., April 27, 1844; pastor at Pillsbury, 1889-91, and Round Prairie, 1892 and 1894-1911; was a large land owner, engaged in mercantile business and milling, and also practiced medicine; author of "Salt Without Prescribing How Much: a Collection of Sermons, Addresses, and Poems," 172 pages, 1906; resides in Vineland, N. J.

WILLIAM LODWICK, ord. 1893, was pastor of Lake Benton, Arco, and Tyler, 1895-6; Stewartville, 1897-8; in Platteville, Wis., since 1917.

P. J. LOFGREN was pastor of the Swedish church at St. Cloud and Sauk Rapids in 1891.

GEORGE E. LOHR, pastor of German People's Church, St. Paul, 1901-3.

CARL O. LOKEN, pastor of South Park Church, St. Paul, 1917-18.

H. P. LONG was pastor at Graceville and Eldorado, 1913-14, and Hawley, 1915.

ALBA LEVI PARSONS LOOMIS, ord. 1865, was born in Coventry, Conn., Aug. 2, 1836; was graduated at Yale University, 1860, and Andover Theol. Seminary, 1863; pastor in this state at Plainview, 1890-4; also at Elgin, 1890-1; in Wisconsin from 1895 until his death at Randolph, Wis., April 20, 1911.

H. LOOMIS, JR., ord. 1859, was pastor at Wabasha, 1867-8.

WILLIAM LOOS, pastor in St. Paul of German People's Church and Forest Street Church, 1908-9.

LEVI LORING, ord. 1862, was pastor at Waseca, 1875-8; Cottage Grove, 1879; and Lake Park, 1898-9; removed in 1903 to Los Angeles, Calif.

GEORGE EDWARDS LOVEJOY, ord. 1873, was born in Bradford, Mass., June 30, 1843; studied at Andover Theol. Seminary; was pastor in N. H. and Mass., 1873-91; of Oak Park Church, Minneapolis, 1891-3; later also in N. H. and Mass., from 1893 until his death, Dec. 25, 1916.

R. C. LOVERIDGE was pastor at Afton in 1878.

JAMES A. LUMLEY was pastor of West Duluth Church, 1907-8.

NELS J. LUNDQUIST, pastor of the Swedish Church, Cannon Falls, 1903-6.

MRS. C. F. LUTZ, Methodist, was Cong. pastor at Akeley, 1915; Big Lake, 1916-18; and Ellsworth, since 1918.

WILLIAM AZRO LYMAN, ord. 1876, was born in Napoli, N. Y., Sept. 29, 1847; was graduated at the State University of Wisconsin, 1873; studied at Yale Theol. Seminary; was pastor in Minnesota at Sleepy Eye, 1880-3, and Spring Valley, 1883-6; in Pierre, S. D., from 1894 until his death there, Jan. 18, 1904.

S. EDWARD LYND, ord. 1895, pastor at Zumbrota, 1899-1902.

ASA PRIOR LYON, ord. 1863, was born in New York City, Dec. 11, 1837; was graduated at Wesleyan University, 1859; served Methodist churches twenty years; after 1882 was Cong. pastor in Dakota and Iowa, to 1887; in Minnesota at Marshall, 1887-91, Anoka, 1891-3, and in mission service founding Thirty-eighth Street Church, Minneapolis, 1894-7; died in Brooklyn, N. Y., June 8, 1912. [Year Book, 1913.]

ELI C. LYONS, ord. 1893, was born in Maine, Feb. 27, 1846; has been pastor in Minnesota at Morrystown and Waterville, 1892-3; Appleton, 1895-7; Springfield, 1898; Selma, 1898-1900; Union Lake and Villard, 1903; Gray Eagle and Swanville, 1904; Dexter and Grand Meadow, 1905-6; Minnehaha Church, Minneapolis, 1907-13, and a second pastorate there since 1917.

ALEXANDER McALLISTER ord. 1894, was pastor at Ash Creek, Ellsworth, and Kanaranzi, 1893; Mapleton, 1894; and Verndale, 1895.

JAMES McALLISTER, pastor of Fremont Avenue Church, Minneapolis, 1893-5.

WILLIAM C. McALLISTER, pastor at Staples, 1893.

WILLIAM W. McARTHUR, ord. 1888, was pastor at Mentor, Fertile, and Maple Bay, 1887-8; Mazepa, 1889-90; Sherburn and Triumph, 1891-3, also Lake Belt, 1893; resides in Denver, Colo.

SAMUEL R. McCARTHY, ord. 1906, pastor at Fairmont, 1918.

H. B. McCLANAHAN, ord. 1917, pastor at Hutchinson since 1918.

OWEN L. McCLEERY, ord. 1895, pastor at St. Charles, 1906-7.

H. JOHN McCLEMENTS, pastor at Monticello in 1892.

J. L. McCOLLUM, pastor at Arco (Lake Stay) and Tyler, 1882.

A. S. McCONNELL, pastor at Granger, 1878-9.

C. M. McCONNELL, pastor at Elk River in 1877.

JAMES ELI McCONNELL, ord. 1887, was born in St. Clairsville, Ohio, Feb. 29, 1860; was graduated at Oberlin College, 1884, and Union Theol. Seminary, 1887; pastor at Churchville, N. Y., 1887-90; in Minnesota at Northfield, 1890-1905; of Union Church, Providence, R. I., 1905-20; removed in the spring of 1920 to New York City, as assistant secretary of the Congregational World Movement; author of pamphlet sermons and addresses, 1901, 1904, and later. His portrait is in the State Conference Report of 1900.

HERVEY S. McCOWAN was pastor at St. Cloud in 1895.

FRANCIS McCRAKEN, ord. 1875, was pastor of Claremont in that year, and of Dodge Center, 1875-7.

ROBERT McCUNE, ord. 1849, as a Methodist minister, was born in Pittsburg, Pa., Dec. 17, 1825; was Cong. pastor at Worthington, Minn., 1891-7; of Sherburn and Lake Belt, Martin county, for half

a year, until his death at Sherburn, Feb. 17, 1898. His portrait and a resolution, "that we hold in grateful remembrance the character and service of our departed brother in this and other states, and express to his family our tender sympathies," are in the Conference Report of 1898.

DUNCAN McDERMID was pastor at Sterling, 1871, and Winnebago City, 1872.

E. J. McDONALD, pastor at Cass Lake in 1909.

LAWRENCE F. McDONALD, ord. 1908, was pastor at Cass Lake 1910, and St. Louis Park, Minneapolis, 1911-12; resides in Middleboro, Mass.

K. R. McFAYDEN, pastor at Sandstone in 1919.

ALEXANDER MCGREGOR, ord. 1886, was born in Scotland, Sept. 15, 1854; and died in Whittier, California, April 16, 1910. He was educated at Tilton Seminary, N. H., Boston University, and Illinois Wesleyan University; engaged in missionary work, Labrador and Newfoundland, 1875-8; was pastor in N. H., at Alexandria, Gilmanston, and East Kingston, 1878-83; at Amesbury and Methuen, Mass., 1883-8; Grand Forks, N. D., 1888-93; in Minnesota, of Lowry Hill Church, Minneapolis, 1894-7, and Park Church, St. Paul, 1897-1907; and at Whittier, Cal., 1907-10. See also the Memorial of him in Chapter XV.

CHARLES H. McINTOSH, pastor at Zumbrota, 1903, and Worthington, 1904.

WILLIAM R. McLANE, ord. 1905, was pastor at Randall and Maplewood, 1895; Ellsworth, 1901; International Falls, 1905-6; Robbinsdale, Minneapolis, 1908; Garvin, Comfrey, Custer and Selma, 1911; and Tintah, 1912-13, with residence continuing there.

JAMES McLAUGHLIN, ord. 1889, pastor in Mantorville, 1886 and 1889-93.

NORMAN McLEOD, ord. 1848, was a brother of Hon. Martin McLeod, of Bloomington, for whom a Minnesota county is named; was pastor of Plymouth Church, Minneapolis, 1857-9, and Cottage Grove, 1860; captain of Company A, 12th Wisconsin Regt., in the civil war; later was chaplain at Fort Douglas, Salt Lake City; died June 1, 1904. "He was used to drive in from Bloomington Ferry, twelve miles, on Sunday mornings, to his task, while the people sometimes waited,—once until two o'clock for his arrival as he plodded his weary way through drifting snows to his appointment. . . . If he had staid in town, perhaps he might not have found inspiration to write the hymn he did, beginning:

“‘Courage, brother! do not stumble,  
 Though the path be dark as night;  
 There’s a star to guide the humble;  
 Trust in God, and do the right!’”

Let the road be rough and dreary,  
 And the end far out of sight;  
 Tread it bravely, strong or weary,  
 Trust in God, and do the right.”

[Fifty years of Plymouth Church, 1907, index.]

NORMAN McLEOD, pastor of the Edgerton Church, 1915.

W. T. McLEOD, ord. 1904, pastor at Fosston, 1904-5.

THOMAS McMILLAN, pastor of Belview and Seaforth, 1907.

J. E. McNAMARA, pastor of Luverne and Clinton, 1880.

A. W. MacNEILL, formerly of the Presbyterian church at Osakis, removed to the Cong. pastorate of International Falls, Oct., 1920.

SAMUEL M. MacNEIL, pastor at Sleepy Eye, 1886-8.

JAMES McPHERSON, ord. 1888, pastor at Groveland, 1889-91, also Mizpah Church, Hopkins, 1889.

CHARLES A. MACK, ord. 1884, pastor at Hawley, 1904.

GEORGE A. MACK, Presbyterian, was Cong. pastor at Villard, 1909-10.

HERBERT MACY, ord. 1883, was first pastor of Olivet Church, St. Paul, 1888-91; resides at Rocky Hill, Conn.

ALONZO D. MAES, ord. 1904, was born in Fitchville, Ohio, Jan. 22, 1841; served in the Second U. S. Artillery, 1859-65; was a missionary for the American Sunday School Union, 1895-9, and engaged in very successful evangelistic work during the next eight years; was pastor at Lakeland, Minn., 1912-16, where he resided from 1907 until his death, Dec. 8, 1920. [Cong. Minnesota, Jan., 1921.]

JAMES H. MAHAFFEY was pastor at Edgerton, 1909-11.

HEBER S. MAHOOD, ord. 1909, pastor of Pilgrim Church, Minneapolis, 1916-17; in Y. M. C. A. war service, 1918.

GEORGE N. MAKELY, pastor of Atlantic Church, St. Paul, 1901.

E. J. MALCOLM was pastor at Brownnton and Stewart, 1891.

FRANCIS B. MARKS, ord. 1906, a Presbyterian minister, was pastor at Big Lake, 1915; Sauk Rapids and Cable, since 1916.

HAMMOND L. MARSH, ord. 1886, was pastor of Second Church, Wiona, 1894; resides in Wichita, Kansas.

LUCIEN J. MARSH, ord. 1904, pastor at Walker, 1919-20; at Aitkin since April 1920.

C. W. MARSHALL, ord. 1871, pastor at Lenora, 1871-2.

JOHN W. MARSHALL was pastor in Mankato, 1892-4.

JOHN L. MARTIN, ord. 1888, was pastor at West Dora, 1887-9; Tyler and Arco, 1891; Pillsbury, 1892; Custer, 1893-4; Garvin, 1895; Marietta and Nassau, 1901-2; and Edgerton, 1903-4; resides at Moorland, Iowa.

W. G. MARTS, pastor of People's Church, Brainerd, 1903.

JOHN THERON MARVIN, ord. 1886, was born in Camden, N. Y., June 22, 1849; was graduated at the University of Iowa, 1877; pastor in Minnesota at Graceville, 1885-6; Appleton, 1887, and Hamilton, 1888; later in Illinois and Iowa, and died in Des Moines, July 16, 1916.

JAMES D. MASON, ord. 1867, was born in St. Lawrence county, N. Y., April 24, 1838; pastor in this state at Morrystown and Waterville, 1905-7; died at Forest City, Iowa, Feb. 1, 1910.

OMER GEORGE MASON, ord. 1907, was born at York, Iowa, Oct. 13, 1866; and died at Walker, Minn., Nov. 21, 1918. He attended Leander Clark College and Iowa State Teachers' College; was pastor at Green Mountain, Iowa, 1907-9; of Vine Church, Minneapolis, 1911-12; at Remer, 1912-18, also Walker, 1918; see memorials of him, by Dr. Hobart K. Painter, in the State Conference report of 1919 and in Chapter XV.

J. BRUCE MATHER, ord. 1891, was pastor of Vine Church, Minneapolis, 1897-9; resides at Golden, Colorado.

CALEB W. MATTHEWS, ord. 1851, pastor at Edgerton, 1881-3.

B. W. MAXWELL, pastor at Walker since May, 1920.

CHARLES HENRY MAXWELL, ord. 1903, was born in Dawson, Minn., Jan. 29, 1876; was graduated at Carleton College, 1900, and Hartford Theological Seminary, 1903; pastor of Linden Hills Church, Minneapolis, 1902-6; missionary of the American Board at Durban, Natal, South Africa, 1906-13, and at Beira, East Africa, from 1915 until his death in Durban, August 23, 1917. A memorial paper, with a letter written a week after his death by his widow, is in Cong. Minnesota, November, 1917.

CHARLES LEON MEARS, ord. 1896, was born in Lowell, Mich., November 8, 1869; was graduated at Olivet College, 1891, and Chicago Theol. Seminary, 1896; pastor in Excelsior, Minn., 1896-1901; Snohomish, Wash., 1901-4; Reno, Nevada, 1904-10; and Alameda, Cal., 1910-19; returned to this state, pastor of Lynnhurst Church, Minneapolis, since 1919.

WILLIAM H. MEDLAR, ord. 1885, was born in Dreherstown Pa., Jan. 28, 1858; was graduated at Muhlenberg College, Pa., 1882, and Yale Theol. Seminary, 1885; pastor of Second Church, Brainerd, 1885; Crookston, 1886-9; Wabasha, 1889-97; Alexandria, 1898-1903; in York, Neb., 1903-7; of Linden Hills Church, Minneapolis, 1907-



12; at Glenolden, Pa., 1913-18; and again in Minnesota, at Wayzata, since 1918.

WILLIAM L. MEINZER, ord. 1899, was pastor in Minneapolis for Bethany Church, 1910-11, and Thirty-eighth Street Church, 1911-14; in Glendive, Montana, 1914-17; removed to Long Beach, Cal.

GUSTAVE MELBY, ord. 1894, a Baptist minister, was Cong. pastor at Granite Falls, 1913-18.

PHILIP MERCER, ord. 1918, pastor at Detroit since 1919.

CHARLES H. MERRILL, ord. 1870, pastor at Mankato, 1870-71.

CHARLES WILBER MERRILL, ord. 1873, son of Elijah W. Merrill, was born in Albion, Mich., Sept. 28, 1845; served in the civil war, 1862-5; was graduated at Beloit College, 1870, and Chicago Theol. Seminary, 1873; pastor in Minnesota at Spring Valley, 1875-8, Waseca, 1879-80, and of Pilgrim Church, Minneapolis, 1884-7; continued to reside in Minneapolis, engaging in evangelistic work, until 1894; was pastor there, of Open Door Church, 1896, and in Worthington, 1897; removed to California, where he was pastor at Saratoga, 1903-13; resided later on a ranch near Saratoga, until his death, Nov. 22, 1920.

ELIJAH WASHINGTON MERRILL, ord. 1864, was born in Conway, N. H., March 13, 1816; was graduated at Wesleyan University, 1842; engaged in teaching; was principal of the University School, St. Anthony, 1851-4; pastor at Marine Mills, 1864-5; Winnebago City, 1866-7; Cannon Falls, 1867-73, also Granville and Douglass, 1870-3; resided at Spring Valley, 1876-82, being pastor there in 1882 and at Hamilton in 1880; resided in Minneapolis from 1885 until his death there, Feb. 15, 1892.

GEORGE PLUMER MERRILL, ord. 1900, son of Rev. George R. Merrill, was born in Adrian, Mich., March 24, 1874; was graduated at the University of Minnesota, 1893, and Chicago Theol. Seminary, 1900; was pastor in Marshall, Minn., 1900-01; Sunnyside, Wash., 1902; Three Oaks, Mich., 1903; Prospect Street Church, Newburyport, Mass., 1903-9; Hope Chapel, Presbyterian, Minneapolis, 1909-11; Forest Heights Church, Minneapolis, 1911-15; field agent of the Minnesota Conference, 1915-19; pastor of Central Church, Atlanta, Georgia, 1919-20; returned to this state as pastor at Alexandria, Sept., 1920.

GEORGE ROBERT MERRILL, ord. 1867, was born in Newburyport, Mass., Dec. 26, 1845; was graduated at Amherst College, 1865, and studied at Bangor Theol. Seminary; pastor of First Church, Minneapolis, 1886-98; superintendent for the Cong. Home Missionary Society in Minnesota, 1900-13, and in the Southeast District of the U. S. 1918-20, with home in Atlanta, Georgia; removed to the pastorate of Hackensack, N. J., in August, 1920.

FRED L. V. MESKE, ord. 1891, was pastor at New Ulm, 1891-3; Ortonville, 1897-1904; and Glencoe, 1905-11; at Highland, Ill., in 1920:

ARTHUR METCALF, ord. 1887, was pastor at New Brighton, 1891; Campbell and Tintah, 1892-4; in Webster City, Iowa, since 1910.

MARVIN R. MEYERS, Presbyterian, was Cong. pastor at Belview, 1911.

GEORGE MICHAEL, ord. 1874, was pastor at Detroit, 1896-7; Walker, 1901-8; Mahnomen, 1909-10; and in a second pastorate at Walker, 1911-18.

GEORGE E. MIDDLETON, pastor at Clearwater and Hasty, 1894.

GEORGE H. MILES, ord. 1860, pastor at St. Charles and Saratoga, 1866-71.

WATSON BIRCHARD MILLARD, ord. 1874, was born in Dexter, Mich., Sept. 13, 1848; was graduated at the University of Michigan, 1871, and Chicago Theol. Seminary, 1874; was pastor in St. Paul for Bethany Church, 1892-4, and Plymouth Church, 1894-7; died in Hancock, Mich., Jan. 3, 1905.

GEORGE MAHLON MILLER, ord. 1904, eldest son of Rev. John P. Miller, was born in York, Pa., Jan. 7, 1880; was graduated at Lebanon Valley College, Annville, Pa., 1899, and Union Biblical Seminary (United Brethren), Dayton, Ohio, 1903; was pastor at Dayton, 1903-9, and Johnstown, Pa., 1909-13; entered the Congregational ministry in Minnesota, being pastor of Olivet Church, Merriam Park, St. Paul, 1913-20, excepting absence in 1918-19 for Y. M. C. A. war service in France (see his narration in Chapter XIII); removes in February, 1921, to the pastorate of First Church, Billings, Montana.

HENRY G. MILLER, pastor of Luverne and Clinton, 1882.

JOHN PEFFLY MILLER, ord. 1875, was born near Pine Grove, Schuylkill county, Pa., July 11, 1853; was educated in the public schools and at Lebanon Valley College; pastor of United Brethren churches, 1877-1908, in Baltimore, Md., York, Chambersburg, and Harrisburg, Pa., at Western College, Toledo, Iowa, and the First U. B. Church, Dayton, Ohio, serving ten years in the place last named, at the headquarters of that denomination, from 1898; in Congregational service for Minnesota from 1908, being pastor of Pilgrim Church, Minneapolis, to 1916, at Wayzata, 1916-17, and for 38th Street Church, Minneapolis, 1917-19; superintendent of Cong. home missionary work in the Twin Cities since October, 1919; author of Chapter XXI in this volume.

BENJAMIN FAY MILLS, ord. 1878, was born in Rahway, N. J., June 4, 1857; was graduated at Lake Forest University, Illinois, 1879, having been a student pastor in Minnesota at Cannon Falls and Douglass, 1877; was an evangelist, lecturer, and author; Unitarian

pastor in Oakland, Cal., 1899-1903; later founded independent religious organizations in Los Angeles and Chicago; died at Grand Rapids, Mich., May 1, 1916.

HENRY MILLS, ord. 1854, was born in Kingsville, Ohio, May 21, 1828; was graduated at Oberlin College, 1849, and Andover Theol. Seminary, 1854; pastor in Minnesota at St. Cloud, 1870-1; at Canton, Ill., 1872-82, where he died June 28, 1915.

THORNTON A. MILLS, ord. 1877, pastor at Maine and St. Olaf, 1876-7.

ALEXANDER MILNE, ord. 1889, was born in Aberdeen, Scotland, June 24, 1862; was graduated at Yale Divinity School, 1888, and Ohio State University, 1898; pastor of Plymouth Church, Columbus, O., 1889-98, and Pilgrim Church, Duluth, Minn., from 1899 to 1911. He died at Tryon, N. C., Sept. 22, 1912. See also the Memorial of him in Chapter XV.

C. P. MILNE, pastor of Detroit and Lake Park, 1915.

WILLIAM B. MILNE, ord. 1898, pastor at Princeton since 1918.

GEORGE R. MILTON, ord. 1876, pastor at St. Cloud, 1875-6.

THOMAS W. MINNIS, ord. 1884, was pastor at Grand Meadow, 1897-9; resides in Seattle, Wash.

JAMES H. MINTIER, ord. 1889, was pastor at Springfield and Lamberton, 1888-9.

EDWARD A. MIRICK, ord. 1869, was pastor at Biwabik, 1904; Lamberton, 1905; International Falls, 1906-7; removed to Wahpeton, N. D., which has since been his residence, but with pastorates in Minnesota at Mahnomen and McIntosh, 1908-9, and Mentor, 1908-11.

A. R. MITCHELL, ord. 1855, was pastor at Cannon City and East Prairieville in 1875.

JAMES M. MITCHELL, pastor at Lenora, 1875.

ANDREW J. MONCOL, ord. 1906, pastor of the Slovak church at Elm-dale (postal address, Holdingford), since 1909.

ALBERT W. MONOSMITH, ord. 1905, was pastor at Appleton and Correll, 1905-6.

MARCUS WHITMAN MONTGOMERY, ord. 1878, was born in Prattsburg, N. Y., June 21, 1839; and died in Chicago, Ill., Feb. 6, 1894. He was graduated at Amherst College, 1869, and Yale Theological Seminary, 1878; came to Minnesota in 1881, as superintendent of home missions for this state, residing in Minneapolis; made a trip to Europe in 1884, partly to investigate the churches of Mission Friends in Sweden, who in principles of belief and forms of church government are similar to Congregationalists; directed the Scandinavian work of the Home Missionary Society, 1885-9; removed to Chicago in 1890, as instructor in the Swedish department of Chicago Theol. Seminary. [N. W.

Congregationalist, Feb. 16, 1894.] See also the Memorial of him in Chapter XV.

ROYAL J. MONTGOMERY, ord. 1907, pastor at Detroit, 1908-11; resides in Grinnell, Iowa.

CALVIN B. MOODY, ord. 1880, was born in Waterbury, Vt., Oct. 26, 1855; was graduated at Middlebury College, 1877, and Hartford Theol. Seminary, 1880; pastor of Pilgrim Church, Minneapolis, 1891-1900; in Syracuse, N. Y., 1900-2; Bristol, Conn., 1903-9; president of Kingfisher College, Oklahoma, 1909-15; pastor of Ivanhoe Park Church, Kansas City, Mo., since 1915.

IRA E. MOODY, ord. 1899, was pastor at Sherburn, 1917-20; of Atlantic Church, St. Paul, since October, 1920.

DAVID YERETSIAN MOOR, ord. 1900, was born in Armenia, Feb. 25, 1872; studied at Williams College and Yale Divinity School; pastor in this state at Glenwood, 1910-12; at St. Petersburg, Fla., from 1912 until his death there, Feb. 25, 1914.

CHARLES D. MOORE, ord. 1892, was pastor at Princeton, 1894-7; Anoka, 1916; Milaca, 1919; and Marshall, since 1919.

FRANK L. MOORE, ord. 1892, was pastor of Oak Park Church, Minneapolis, 1897-8; secretary of missions, Cong. Home Missionary Society.

HOWARD MOORE, a Presbyterian minister, was Cong. pastor at Hibbing in 1897.

ROBERT MOORE was pastor of University Avenue Church, St. Paul, 1901.

W. J. MOORE, a Methodist minister, was Cong. pastor at Mapleton, 1910-11.

WALTER HOWARD MOORE, ord. 1903, pastor at Mazeppa and Zumbro Falls, 1898; of Washington Park Church, Chicago, since 1915.

WILLIAM MOORE, ord. 1883, was pastor of West Duluth, 1889-91; Little Falls, 1892; Maplewood, 1893; and again at Little Falls, 1894-5.

WILLIAM N. MOORE, ord. 1894, pastor of Mayflower Church, 1893-5; and Marshall, 1901.

DARIUS ALLEN MOREHOUSE, ord. 1865, was born in North Blenheim, N. Y., July 5, 1839; studied at Hillsdale College and Bangor Theol. Seminary; was pastor in this state at Owatonna, 1876-81; in Maine, 1881-90; at Hancock, N. H., from 1905 till his death there, June 23, 1908.

JAMES W. MOREHOUSE, ord. 1912, pastor of Bethany Church, Minneapolis, 1912-16; and New Brighton, 1915-18.

CARADOC MORGAN, ord. 1914, was pastor at Big Rock, Ill., 1915-17; in Minnesota at Glencoe since 1918.

DAVID W. MORGAN, ord. 1885, was pastor of Detroit, Audubon, and Lake View, 1885-8.

H. H. MORGAN, ord. 1841, was pastor at Nininger, 1859; resided in Wabasha, 1860-63.

J. RICHMOND MORGAN, ord. 1914, was born in Llanelly, South Wales, June 16, 1888; was graduated at Fargo College, 1914, and Chicago Theol. Seminary, 1918; pastor at Gardner, N. D., 1913-14; Miller, Ind., 1915-18; of Lowry Hill Church, Minneapolis, since 1918.

JOHN HENRY MORLEY, ord. 1867, was born in Hartford, Conn., Jan. 3, 1840; was graduated at Williams College, 1863, and Andover Theol. Seminary, 1866; pastor in Iowa, at Magnolia, 1866-9, and Sioux City, 1869-76; in Minnesota, at Winona, 1876-83, and of Park Church, St. Paul, 1883-4; superintendent for the Home Missionary Society in this state, 1884-99; president of Fargo College, N. D., 1900-6; pastor at Springfield, Vt., 1906-9, and Turner's Falls, Mass., 1910-13; president of Windom College, Montevideo, Minn., 1913-18; resides in Minneapolis.

MAURICE B. MORRIS, ord. 1879, was born in North Wales, July 7, 1840; was graduated at a Welsh college, 1860; pastor at Coal Creek, Colo., 1880-3; Cray's Mills, N. Y., 1883-7; Austinburg, Ohio, 1887-94; Fairport Harbor, O., 1895-7; Dayton, Wash., 1897-1900; in Minnesota, of Bethany Church, Minneapolis, 1900-5; of Bethany Church, St. Paul, 1906-9, also South Park, 1907-16; removed to Clarksburg, W. Va. He was statistical secretary of the State Conference, 1910-14; and the report of its annual meeting in 1914 has a resolution of "high appreciation of his honest, faithful, untiring service," page 15, and his portrait on page 59.

GEORGE M. MORRISON, ord. 1890, was born in Franklin, N. H., Nov. 24, 1865; was graduated at Drury College, Springfield, Mo., 1887, and Hartford Theol. Seminary, 1890; was pastor in Minnesota at Ada, 1890-4, Marshall, 1894-1900, of Plymouth Church, St. Paul, 1900-3; and in California at Redondo, 1904, Villa Park, 1905-6, of Pilgrim Church, Pasadena, 1907-17, and at Ramona since 1917.

ALFRED MORSE, ord. 1848, was born in Bath, Maine, June 23, 1812; was graduated at Waterville College, 1842, and Bangor Theol. Seminary, 1846; was pastor in Minnesota at Austin, 1864-67, and resided there until his death, Oct. 7, 1894; was also pastor of Gilford, 1864-8 and in 1872, of Nevada, 1868-76, and Rose Creek, 1872-8.

EDGAR L. MORSE, ord. 1879, was pastor in Glyndon, 1883-4.

GEORGE F. MORTON, ord. 1892, was pastor at Fosston, 1890; Burtrum and Gray Eagle, 1891-2; Little Falls, Randall, and Round Prairie, 1893; also of Second Church, Brainerd, 1891-5, and again in 1902;

Beard, since 1911, Pinewood and Shevlin, since 1915, and Leonard, since 1919.

LEONARD HATHAWAY MOSES, ord. 1876, was born in Gilford, Maine, March 27, 1840; studied at Wheaton College; was pastor in Minnesota at Walnut Grove, 1875-8, also Lamberton, 1876-7; Rose Creek, 1879-83; Cottage Grove, 1883-5; Mapleton, 1886-7; Villard and Hudson, 1891-2; removed to a pastorate in Seward, Ill., 1894-1902; later resided in Seattle, Wash., and since 1911 in Northfield, Minn.

HENRY W. MOTE, pastor at Graceville, 1904-5, and Chokio, 1905-6.

FRANK B. MOULTON, pastor at Witoka in 1887.

CHRISTIAN MOWERY, ord. 1878, was born near Bern, Switzerland, Sept. 22, 1844; came to the U. S. in 1853, with his parents; served in the Union Army through the civil war; studied at Marietta College, was graduated in theology at Yale University, 1878, and came to New Ulm after four years of preaching in Ohio. Here he began his service as founder of the New Ulm church in April, 1882, nearly three years before the church was organized, for which a building was erected in 1883. He gave his life to this work, dying at his home October 1, 1887. "His simple faith, consistent life, literally worn out and much marked Bible, were the springs of the affectionate hold which he had upon the community and upon all who knew him." [Conference Report, 1888.]

DWIGHT F. MOWERY, ord. 1910, son of Rev. Christian Mowery, was pastor at Moorhead, 1914-18; removed to Oldtown, Maine.

CHARLES H. MOXIE, ord. 1886, was pastor at Paynesville, 1899; Princeton, 1901-2; Barnesville, 1903; Walnut Grove, 1904-5; Mazeppa and Zumbro Falls, 1906; resides at Clive, Iowa.

HOWARD MUDIE was pastor at Mantorville, 1893-5.

PAUL R. MUELLER, ord. 1911, pastor at Medford, 1914-16.

WILLIAM ARNDT MULDER, ord. 1917, a Methodist minister, was Cong. pastor at Granada, 1917-19, and Lake City since May, 1919. He was born at Le Mars, Iowa, March 18, 1887; was graduated at Hamline University, 1916, having been a student pastor at Grand Meadow, 1913-15, and Amiret, 1915-17.

MRS. HANNAH M. MULLENEAUX, ord. 1894, was pastor at Grand Meadow, 1893-6; resides in Minneapolis.

EARLE A. MUNGER, ord. 1904, was born in Fairmont, Minn., Nov. 13, 1878; was graduated at Coe College, Cedar Rapids, Iowa, 1903, and Oberlin Theol. Seminary, 1909; pastor in Iowa at Van Cleve, 1904, and Jewell, 1905-6; Pasco, Wash., 1909-14; dean of Tabor College, Iowa, 1916-18; pastor in Minnesota for the St. Louis Park and Morningside churches, Minneapolis, 1919-20.

MYRON A. MUNSON, ord. 1866, pastor in Northfield, 1870-2, later engaged largely in literary work; resides in Springfield, Mass.

A. ALLERTON MURCH was pastor at Fairmont in 1881.

MAURICE F. MURPHY, pastor at Campbell, 1907-8; Madison, 1908-9.

ADAM MURRMAN, pastor of Forest Heights Church, Minneapolis, 1901-3.

ELMER H. MYERS, ord. 1905, was pastor of Pacific Church, St. Paul, 1911-14; resides at Kaukauna, Wis.

O. H. MYREN, pastor at Rush City, 1895-6.

M. NASH was pastor at Granada in 1915.

JOHN HESLER NASON, ord. 1862, was born in Homer, N. Y., July 7, 1840; was pastor twenty years in New York state, until 1882; in Minnesota at Fairmont and Center Chain, 1882-6, also Sherburn, 1882-5, and Westford, 1884; Anoka, 1887-9; and Montevideo, 1890-91; later resided in Superior, Wis., founding a mission for lumbermen and seamen, and died there, Oct. 3, 1908.

ANDREW G. NELSON, ord. 1876, was born in Sweden in 1851; came to the U. S. at the age of twenty years; was the pioneer pastor of the Swedish Cong. church in St. Louis, Mo., and later aided much in founding Swedish churches in Mass. and Pa.; pastor in Minnesota for St. Cloud and Sauk Rapids, 1883-8; Upsala, 1888; and Sandstone, 1895-98. [See the N. W. Congregationalist, Dec. 15, 1893, with his portrait.]

ANDREW PETER NELSON, ord. 1894, was born in Sweden, Nov. 30, 1857; attended Beloit College, and was graduated at Chicago Theol. Seminary, 1890; pastor in East Orange, N. J., 1894-7, and Lowell, Mass., 1897-1901; was general missionary in Swedish Congregational work of Minnesota, from 1901 until his death in Minneapolis, March 16, 1916. [Year Book for 1916.]

E. C. NELSON, a Baptist minister, was Cong. pastor at Arco, 1914.

HENRY NELSON was pastor at Kasota, 1911-13.

SAMUEL BANKS NELSON, ord. 1892, was pastor of Park Avenue Church, Minneapolis, 1907-12; previously and later in the Province of Ontario, Canada.

GEORGE P. NETHERLY, ord. 1904, pastor at Cook, 1916-19.

A. S. NEWCOMB, pastor at Burtrum and Pillsbury since 1917, also Big Lake and Swanville, 1919.

WILLIAM WHITING NEWELL, ord. 1891, was born at Wappinger's Falls, N. Y., August 29, 1868; was pastor in Minnesota at Winthrop, 1891-2; Morley Church, Duluth, 1892-6; Bethany Church, St. Paul, 1896-8; also South Park Church, 1898; Compton Hill Church,

St. Louis, Mo., 1898-1905; secretary, Cong. Church Building Society, 1905-17; home, River Forest, Ill.

EZRA NEWTON, ord. 1848, was the first pastor at Little Falls, 1857-9, and High Forest, 1860; Preston, 1862-4, also Carimona, 1863-4.

HENRY M. NICHOLS was pastor of Plymouth Church, Minneapolis, from December, 1859, to July 5, 1860, "when he was drowned with his family in Lake Calhoun." He was born in Huntington, Conn., July 16, 1824; was called to this pastorate because of recommendation by Rev. Horace Bushnell, of Hartford, Conn., who temporarily resided here and traveled in the new state for his health. The vigorous sermons of Nichols against slavery were believed to be the cause of the burning of the first church building, in the night of April 3, 1860, which had been dedicated in December, 1858, "at great cost of sacrifice and self-denial." A biographic sketch of him is in the Cong. Quarterly, vol. II, p. 417, Oct., 1860.

JOHN NICKERSON, pastor at Pelican Rapids, 1920.

THOMAS NIELD, ord. 1874, pastor at Quincy, 1873.

LEWIS B. NOBIS, ord. 1888, pastor at New Ulm, 1888-91, also Cambria in 1889.

FREDERICK ALPHONSO NOBLE, ord. 1862, was born in Baldwin, Maine, March 17, 1832; was graduated at Yale, 1858, and Lane Theol. Seminary, 1861; was Presbyterian pastor in Minnesota, of House of Hope Church, St. Paul, 1862-8, and in Pittsburg, Pa., 1868-75; later was pastor of Cong. churches, in New Haven, Conn., 1875-9, and Union Park Church, Chicago, 1879-1901; author of "Divine Life of Man," "The Pilgrims," and other books; died at Evanston, Ill., Dec. 31, 1917.

ANDREW W. NORDEN was pastor at Kasota, 1914-15.

DAVID NORDSTROM, pastor at Rush City, 1889-90.

KINGSBURY FLAVEL NORRIS, ord. 1877, was pastor at Anoka in that year; at Morris, 1884-6; of Open Door Church, Minneapolis, 1886-90; Middleton, Mass., 1914-18; Little Valley, N. Y., since 1919.

WALTER H. NORTH, ord. 1903, was pastor in this state at Little Falls, 1908-11; of First Church, Billings, Montana, 1911-20; Warren Avenue Church, Chicago, since September, 1920.

THEODORE C. NORTHCOTT, ord. 1875, pastor at Faribault, 1877-80.

CYRUS NORTHROP was born in Ridgefield, Conn., Sept. 30, 1834; was graduated at Yale University, 1857, and its Law School, 1859; was professor of rhetoric and English literature at Yale, 1863-84; president of the University of Minnesota, 1884-1911; has been very helpful in Congregational church councils, sessions of district associations and the State Conference, and by frequent sermons and addresses; author as noted in Chapter XIX.



GEORGE E. NORTHRUP was pastor at Brownton and Preston Lake, 1889; Campbell, 1890; Fosston, 1891; McKinley and Merritt, 1893-5. He died in Norwalk, Conn., Aug. 6, 1914.

WILLIAM WALLACE NORTON, ord. 1858, was born in Great Valley, N. Y., March 18, 1822; was pastor in this state at Alexandria, 1873-6; later was editor of *The Independent* in Northfield, where he died Jan. 3, 1890.

ANDREW HILMER NORUM, ord. 1916, was born in Mora, Minn., May 23, 1887; was graduated at the Moody Bible Institute, Chicago, 1912, and Macalester College, 1916; pastor of Pacific Church, St. Paul, since 1916, and of Hazel Park since 1919.

JAIRUS LEE NOTT, ord. 1885, was pastor at St. Louis Park, Minneapolis, 1894-5; Benson, 1896-8; Mazeppa and Zumbro Falls, 1899; later resided in Minneapolis.

EDWARD MACARTHUR NOYES, ord. 1883, was pastor at Detroit in that year; Pilgrim Church, Duluth, 1883-94; and of the First Church Newton, Mass., at Newton Center, since 1894. He was born in New Haven, Conn., Oct. 12, 1858; was graduated at Yale College, 1879, and Yale Theol. Seminary, 1882.

FREDERICK B. NOYES, pastor at Cannon City in 1890.

WALTER HENRY NUGENT, ord. 1902, was pastor of Fifth Avenue Church, Minneapolis, 1906-9; Central Church, Newburyport, Mass., 1910-20; removed to the pastorate of the Central Presbyterian Church in Portland, Oregon.

GEORGE BARRETT NUTTING, ord. 1851, was born in Randolph, Vt., March 11, 1826; and died at Black Mountain, N. C., Feb. 26, 1898. He was graduated at Dartmouth College, 1847, and Western Reserve Theological Seminary, 1850; was a missionary in Turkey, 1853-68; pastor in Minnesota at Lansing and Mower City, 1870-71; at Hancock, 1879-80, where he resided until 1887.

WALLACE NUTTING, ord. 1889, was pastor of Park Church, St. Paul, 1889-90; resides in Framingham, Mass.

PAUL S. NWEEYA, ord. 1913, was pastor in Duluth of the West Duluth and Fond du Lac churches, 1913-14; of Minnehaha Church, Minneapolis, in the later part of 1914.

W. HERBERT NYE, ord. 1909, was pastor at Comfrey and Selma, 1914-15, and Sherburn in 1916.

JAMES OAKEY, ord. 1875, was born in Terre Haute, Ind., Jan. 8, 1851; was graduated at Yale College, 1872, and Chicago Theol. Seminary, 1875; was pastor in South Dakota, Illinois, Nebraska, and Iowa, 1875-93; in Minnesota at Zumbrota, 1893-8; Robbinsdale and Hopkins, Minneapolis, 1898-1901; Brownton and Stewart, 1901-3; and

Grand Meadow, 1903-5; in California and Washington, 1905-12; died at Corona, Cal., March 9, 1914.

FREDERICK HENRY OEHLER was born in Bethlehem, Pa., son of Rev. Gottlieb F. Oehler, who during forty-five years was a missionary and pastor of the Moravian Church in Pa. and Wis.; was graduated at the Moravian College, Bethlehem, Pa., 1884; studied theology there and in Germany; was a Moravian pastor in Northfield, Minnesota, 1890-2, and later in Michigan; Congregational pastor in Minnesota at New Richland and Hartland, 1895-9; Wadena, 1899-1904; and Sauk Center, 1904-11.

WILLIAM OEHLER, ord. 1890, was the first pastor of the German People's Church, St. Paul, 1895-1901; resides in St. Paul.

WILLIAM D. OGG, ord. 1899, was pastor at Chokio in that year; at Eureka, California, since 1913.

JOHN F. OKERSTEIN, ord. 1894, was pastor at Pillsbury and Swanville in that year; later was in general missionary service, with home in Minneapolis until 1911.

E. F. OLANDER was pastor at Bagley, 1910-11.

DAVID P. OLIN, ord. 1903, pastor at Milaca, 1903-6; in missionary work, with home at Red Wing, 1907-15.

SAMUEL OLLERENSHAW, ord. 1873, was pastor at Hancock in that year; at Princeton, 1873-5.

NIRUM P. OLMSTED, ord. 1903, pastor of Pacific Church, St. Paul, 1908-10; of Highland Park, Detroit, Mich., since 1919.

ANTON OLSON was pastor at Upsala, 1902-5; resided near Swanville, 1905-12.

CARL F. OLSON, ord. 1903, was pastor at Spencer Brook, 1904-7; at St. Cloud and Sauk Rapids, 1916-18; removed to the pastorate of New Sweden, Maine.

H. MARTIN OLSON, ord. 1903, pastor at Spencer Brook, 1909-15.

RICHFORD D. ORTON, ord. 1910, was born in Platteville, Wis., Dec. 28, 1874; was graduated at Northland College, Ashland, Wis., 1912, and Chicago Theol. Seminary, 1915; was student pastor at Ashland, Wis., 1909-12, and Malta, Ill., 1912-15; pastor in Minnesota at Glencoe, 1915-18; of Atlantic Church, St. Paul, also Cottage Grove, 1918-20; of St. Louis Park and Edina churches, Minneapolis, from July, 1920; Hutchinson, since October, 1920.

WILLIAM S. OSBORN, ord. 1918, pastor at Mahnommen and Waubun, 1918-19; Plainview, 1920.

FREDERICK OSTEN-SACKEN, ord. 1892, was pastor at St. Charles, 1910; Alexandria, 1914-15; Brownnton and Stewart, 1917-18.

HUGH T. OWEN, ord. 1917, was pastor at Ellsworth, 1915-16; Cambria, 1917-18; and Mantorville, 1918-19.

WILLIAM H. OWEN, pastor at Paynesville, 1904, resided there till 1915.

CHARLES G. OXLEY, ord. 1893, pastor of Fraser and Granada, 1898-9, resides at Cedar Rapids, Iowa.

ABEL KINGMAN PACKARD, ord. 1851, was born in North Bridgewater (now Brockton), Mass., March 19, 1823; was graduated at Amherst College, 1845, and Andover Theol. Seminary, 1850; was pastor in Minnesota at Anoka, 1860-74; in Colorado, 1874-94; died at San Diego, Cal., Aug. 16, 1903.

PERCIVAL C. PACKER, ord. 1914, pastor at Bagley, 1920.

GEORGE EVAN PADDOCK, ord. 1885, was pastor of Como Church, Minneapolis, 1888-90; of the Circular Church, Charleston, S. C., since 1916.

TIMOTHY GEORGE PADDON, ord. 1916, was pastor at Waterville, 1915; Dexter, 1917-18; and Stewartville since 1918.

CHARLES E. PAGE, ord. 1873, was pastor in Crookston, 1882-5; Ada, 1885-6; Fergus Falls, 1886-9; president of Windom Institute, Montevideo, 1889-92; pastor of Bethany Church, Minneapolis, 1892-4; removed to Buffalo, N. Y.

HOBART KINGSBURY PAINTER, ord. 1880, was born in Weymouth, Ohio, August 8, 1850; was graduated at Oberlin College, 1875, and its Theological Seminary, 1879; was pastor at Mazeppa, Minn., 1879-82; in Illinois at Canton, 1883-9, and Galva, 1889-1902; returned to Minnesota, being pastor in Fairmont, 1902-5, and in Minneapolis for Como Church, 1905-14, and Vine Church since 1914; author of Chapter XV in this volume, and of numerous published sermons and addresses, from which quotations are given in Chapter XIX. In 1914-15 he was statistical secretary of the State Conference.

EMANUEL J. PALM was pastor at Upsala, 1889-91.

MISS ALICE RUTH PALMER, ord. 1896, was pastor at Wayzata, 1895-9, also Groveland, 1896-8; removed to pastorates in North Dakota; again in Minnesota at Center Chain, 1920.

JOHN PALMER, pastor of Luverne and Clinton in 1878.

JAMES EDWARD PARKER, ord. 1909, was born in Clay county, Iowa, Oct. 16, 1880; studied at Grinnell College, 1898-1902; was pastor in Iowa at Green Island and Sabula, 1909, and Washta, 1910; in Chicago, 1911-12; and in Minnesota at Morris, 1912-14; has since resided in Minneapolis, being in home missionary work, 1914-17, as secretary of the Minneapolis Congregational Union; author of Chapter XI in this volume.

AVERY G. PARKS, ord. 1897, was pastor at Leonard and Shevlin, 1904-6; Burtrum, Gray Eagle, and Swanville, 1907; Paynesville, 1908;

Walker, 1909-11; Backus and Hackensack, 1911-12, and continued to reside at Backus until 1917.

PASCAL PARKS was pastor at Beard and Shevlin, 1906-11, also Frontenac, 1907-10, and Nymore, 1907-11.

WILLIAM J. PARMELEE, ord. 1883, was pastor of Dassel and Hutchinson, 1883; High Forest and Stewartville, 1884; Morristown and Janesville, 1885-6; and at Dassel, a second pastorate, 1887.

W. J. PARROTT, pastor at Faribault, 1874-5.

E. DUDLEY PARSONS was pastor at New Brighton, 1902-3 and again in 1911-12; High School teacher in Minneapolis, author of "The Story of Minnesota," 1916, 336 pages.

HENRY W. PARSONS, ord. 1872, was born in England, March 1, 1840; pastor in Minnesota at Dawson and Madison, 1886-7; Lake Benton, 1888-90, also Verdi, 1889; Selma, 1891; Stewartville, 1892-3; New Brighton, 1893-5; and of University Avenue Church, St. Paul, 1897-1901; later to 1907 was general missionary for this state, with home in Minneapolis; died in St. Paul, Sept. 15, 1914.

JAMES PARSONS, ord. 1893, was born in England; was graduated at Wheaton College, 1888, and Pacific Theol. Seminary, Oakland, Cal., 1893; was a home missionary in California five years; pastor in Iowa at Primghar, 1898-1900, and Harlan, 1900-4; in Minnesota at Owatonna, 1904-6; resided in Minneapolis, 1913-17, and removed to Kansas City, Mo.

JULIUS PARSONS was born at Sharon Center, N. Y., Dec. 12, 1862; died at Morris, Minn., after a pastorate of only a few weeks, July 3, 1907. He was educated at Cornell University and Oberlin Theol. Seminary. "The greater part of his ministry was spent in Wisconsin, where he was a devoted pastor and one of the directors of a Bible training school for Sunday School teachers in northwest Wisconsin, . . . making the school a success, through his wisdom and faithfulness." [Conference Report, 1907, p. 69.]

MARTIN KELLOGG PASCO, ord. 1859, was born in Hadley, Mass., Dec. 15, 1841; was graduated at Amherst College, 1865, and Lane Theol. Seminary, 1869; pastor in this state at Glyndon, 1881-2; Brownton and Preston Lake, 1883-4; and Little Falls, 1885-6; in Ohio, 1887-94; died in Newark, Ohio, April 1, 1911.

WILLIAM J. PASKE, ord. 1887, was pastor in Alexandria, 1904-7, and Worthington, 1916-18; author of a "Hymn of Service," for the Service Flag bearing stars in honor of soldiers in the World War (Cong. Minnesota, May, 1918).

CORNELIUS HOWARD PATTON, ord 1887, was born in Chicago, Dec. 25, 1860; was graduated at Amherst College, 1883, and Yale Divinity School, 1886; was pastor in Westfield, N. Y., 1887-94; in Minnesota,

of Pilgrim Church, Duluth, 1894-8; and First Church, St. Louis, Mo., 1898-1904; corresponding secretary of the American Board for Foreign Missions since 1904, residing in Boston, Mass.

WALTER MELVILLE PATTON, ord. 1891, was born in Montreal, Canada, Nov. 12, 1863; studied at McGill University, 1887-90, and was graduated at Wesleyan Theol. College, Montreal, 1891; studied at the University of Chicago, 1893-4, and in Europe at Heidelberg and Leyden, 1894-7; prof. in Wesleyan Theol. College, 1891-9, and 1908-13; prof. of Biblical literature and history of religion, Carleton College, since 1913, and director of the Library since 1916; author of Chapter VII in this volume.

BENJAMIN F. PAUL, pastor at Detroit, 1893; Cannon Falls, 1895-6.

ROBERT F. PAXTON, ord. 1887, was pastor at Campbell and Tintah, 1896-7; resides at Glendo, Wyoming.

HORATIO CLARK PAYNE, ord. 1912, was born in Princeton, Ill., August 19, 1880; was graduated at Carleton College, 1905, and McCormick Theol. Seminary, 1912; pastor at Clearwater and Hasty, 1906; Monticello, 1907-8; Groveland, 1912-15; Robbinsdale, Minneapolis, 1915-16; Pelican Rapids, 1917-19; of University Avenue Church, St. Paul, since July, 1919.

WILBUR N. PAYNE, ord. 1899, was born in Algona, Iowa, Jan. 24, 1869; attended Oberlin College and Seminary; conducted the Rescue Mission, Superior, Wis., 1896-1905; was pastor at Sauk Rapids and Cable, 1905-8; Wayzata, 1908-13; of Immanuel Church, St. Paul, since 1913.

GEORGE N. PEACOCK, ord. 1915, was pastor at Cass Lake, 1914-15; Detroit, 1916-17; and Dugdale, 1917.

ARTHUR H. PEARSON, ord. 1880, was born in Haverhill, Mass.; was graduated at Amherst College and Andover Theol. Seminary; professor in Carleton College, 1880-1900; resides in Northfield.

JOSEPH H. PEARSON, pastor, Bethany Church, St. Paul, 1912.

WILLIAM PEASE, pastor at Elk River, 1902-3.

ERNEST H. PEATFIELD, ord. 1908, was pastor at Princeton, 1917-18; of Como Church, Minneapolis, since 1918.

JOSEPH PECKHAM, born in Bolton, Mass., April 23, 1816, was graduated at Amherst College, 1837, and Union Theol. Seminary, 1842; came to Cannon Falls, Minn., in 1856; was a member of the state constitutional convention, 1857, and a representative in the legislature, 1857-8; returned to Massachusetts in 1858, and there was superintendent of schools in Kingston twenty years, and was acting pastor in Plymouth; died in Kingston, Mass., May 17, 1884.

GEORGE S. PELTON, ord. 1877, was pastor at Glyndon, 1877-9; also of Audubon, Detroit, Muskoda, and Wadena, in 1877. He was born

in South Windsor, Conn., Nov. 18, 1845; was graduated at Amherst College, 1872, and Hartford Theol. Seminary, 1877; died in Haddam, Conn., Sept. 6, 1893.

JOHN PEMBERTON was pastor at Robbinsdale, Minneapolis, 1891.

PHILIP K. PEREGRINE, ord. 1861, was born at Brecon, Wales, Feb. 24, 1824; and died at Custer, Minn., July 6, 1888. He came to this state in 1868, and was pastor of Hebron, Providence, and Cambria, 1868-75, also Judson, 1869-71; of Custer, 1875-88, also Tracy, 1872-9, and Amiret, 1878-80; "highly respected by all who knew him, because of his Christian spirit and upright character and life, and greatly honored and loved by all his parishioners." [Conference Report, 1888, page 52.]

SIDNEY KINGMAN PERKINS, ord. 1880, was pastor of Sherburn and Westford, 1880-2; Plainview, 1883-4; at Manchester, Vt. since 1910.

JOHN PETERS, ord. 1883, was pastor at Bertha and Clarissa, 1901-2; Burtrum, Gray Eagle, and Swanville, 1903; Fertile and Maple Bay, 1904-7; and Hancock, 1907-8; resides in Fargo, N. D.

A. J. PETERSON was pastor of the Swedish Cong. churches in Kasota and Mankato, 1915.

ANDREW G. PETERSON, pastor at Upsala, 1892-6.

J. ALBERT PETERSON, ord. 1912, pastor of the Swedish church, Little Falls, 1911-15 and 1918; also of Culdrum, 1913-15.

JOHN MARTIN PETERSON, ord. 1906, pastor in Lake City, of the Swedish church, 1908-16; in Freeborn, 1916-18.

KARL E. PETERSON, pastor of the Swedish church, St. Cloud and Sauk Rapids, 1899-1902; resided at Sauk Rapids to 1908.

P. H. PETERSON, a Baptist minister, pastor at Center Chain, 1919.

SAMUEL PETERSON, ord. 1902, pastor of the Swedish church, Lake City, 1906-7.

A. G. PETTINGILL, ord. 1889, pastor at St. Cloud in that year.

CYRUS PICKETT, ord. 1867, pastor at St. Cloud, 1872-3.

LUCIUS M. PIERCE, ord. 1887, pastor at Fairmont since 1918.

NATHANIEL HORACE PIERCE, ord. 1860, was born in Dighton, Mass., Oct. 15, 1827; was graduated at Marietta College, 1849, and Lane Theol. Seminary, 1850; was pastor in Minnesota at Quincy, 1866-7; resided in Northfield, 1868-72, and Minneapolis, 1873-9; pastor at Easton, 1879-80; Osakis, 1880; Marine Mills, 1882; Mazepa, 1883; and Sauk Rapids, 1884-5; died at St. Louis Park, Minneapolis, June 15, 1891.

ALPHEUS J. PIKE, ord. 1859, was pastor in this state at Sauk Center, 1868-76, and resided there until 1881; removed to the pastorate of Dwight, N. D., as noted in Chapter VIII; returned and resided

again at Sauk Center from 1896 until his death there, Feb. 24, 1901. He was born in Topsfield, Mass., March 7, 1848; was graduated at Dartmouth College, 1855; studied at Andover and Hartford Theol. Seminaries; aided in founding Fargo College.

HOWARD B. PILCHER, pastor at Grand Marais, 1919-20.

WILLIAM B. PINKERTON, ord. 1890, pastor at Wabasha, 1902-6; of an Indian Cong. church, Mission, S. D., since 1912.

WARD PINKNEY, pastor at Granite Falls, 1909-10.

IRA B. PINNEY, pastor at West Dora in 1898.

JAMES T. PLANT, ord. 1916, was pastor at Fertile and New York Mills, 1915-17, also for Oak Grove, Verndale, 1916-17.

JOHN V. PLUNKETT was pastor at Selma and Springfield, 1903; Stewartville, 1904.

JOHN H. POHLHAMMER, pastor at Spencer Brook, 1917-19.

GEORGE EDWIN PORTER, ord. 1905, pastor at Glenwood, 1905-6.

SAMUEL F. PORTER, ord. 1836, pastor at Rendsville, 1886.

WILLIAM PORTEUS, ord. 1885, was pastor at Wayland, 1860-4, and Warren, 1863-6.

WILLIAM P. D. POWE, pastor of the McGrath church, and home missionary district from October, 1919; at Cook from October, 1920.

EVERETT A. POWELL, pastor at Madison, 1895.

JOHN NETTLETON POWELL, ord. 1847, was born in Clinton, N. Y., Oct. 22, 1818; died in Medford, Minn., June 27, 1877. He was a home missionary in Illinois; pastor in Wisconsin at Rosendale, 1863-70, and Plymouth, 1870-4. In August, 1875, he began his Minnesota pastorate at Medford, "in which he greatly endeared himself, not only to his own church, but to all the people." [Conference Report, 1877, p. 33; Cong. Quarterly, vol. XX, p. 451, July, 1878.] He was a graduate of Hamilton College and Auburn Theological Seminary.

JOHN WALKER POWELL, ord. 1898, was pastor of Lowry Hill Church, Minneapolis, 1914-18; author of a book, "What is a Christian?," published in 1915; was in war service as a Y. M. C. A. secretary, 1917-18, being education director for the First Army of the U. S. troops in France.

S. W. POWELL, ord. 1872, pastor in Medford, 1874.

WILLIAM POWELL, ord. 1863, was pastor at Butternut Valley, 1881-2, also of Cambria, Goshen, and South Bend, 1881-4.

REV. PRATT, a Presbyterian minister, was Cong. pastor at Sterling in 1870.

EDWIN SIDNEY PRESSEY, ord. 1888, was born in Fremont, N. H., Nov. 12, 1856; was graduated at Williams College, 1885, and Union Theol. Seminary, 1888; pastor in Brooklyn, N. Y., 1886-90; in Springfield, Vt., 1890-2; Elmwood, Ill., 1892-6; in Minnesota, of St. Anthony Park

Church, St. Paul, 1896-1909; Orange, Mass., 1909-14; and Belmont, Mass., since 1914.

C. W. PRESTON, pastor at Eden, Brown county, 1883.

RILEY L. D. PRESTON, ord. 1873, was pastor of Sherburn and Triumph, 1888-9; Lambertton, 1890; Springfield, 1890-91; and Glenwood, 1892-4.

THOMAS M. PRICE, ord. 1883, pastor of Wayzata and Long Lake, 1888-9; Staples, 1890; Verndale, 1890-1; and West Duluth, 1892-4; at Avalon, California, since 1916.

W. A. PRINGEL, pastor at Wabasha in 1916.

HENRY N. PRINGLE, ord. 1894, pastor at Anoka, 1893-5; resides in Washington, D. C.

VACLAV PRUCHA, ord. 1900, pastor at Silver Lake, 1903-6; New Richland, 1907-8; and Mantorville, 1909-10; resides in Chicago.

SIMON PUTNAM, ord. 1847, was born in Sutton, Mass., in 1822; and died in Afton, Minn., Sept. 11, 1864. He was the first pastor of Afton and Lakeland, 1858-62; served in the Third Minnesota regiment, 1862-3, and was its chaplain in 1863-4.

THOMAS R. QUAYLE, ord. 1877, was pastor at North Branch, 1883-4; Mapleton, 1884-5, also Sterling, 1885.

HARLEY M. RACER, ord. 1906, pastor of University Avenue Church, St. Paul, 1915-19; director of religious work, Union Gospel Mission, St. Paul, since July, 1919.

WILLIAM GEORGE RAMSAY, ord. 1898, was pastor at St. Charles, 1898-1902; of First Church, Ottumwa, Iowa, since 1918.

WILLIAM RAMSHAW, a Methodist minister, Cong. pastor at Morgan Park Church, Duluth, 1920.

D. A. RANDALL was pastor at Parker in 1892.

JOHN W. RAY, ord. 1856, was born in Chester, N. H., Dec. 23, 1814; was graduated at Dartmouth College, 1843, and taught thirteen years; came to Minnesota in 1867, settling at Hastings; was pastor in Lake City, 1872-6, and Wabasha, 1877-81; resided in Minneapolis after 1893; died at Eureka Springs, Ark., April 19, 1901.

E. N. RAYMOND, ord. 1862, was pastor at Center Chain, 1874-5, also Fairmont and Westford, 1875; Granite Falls, 1876-7.

S. M. REES, pastor at Argyle, 1908-9; Fosston, 1910; and McIntosh, 1910-11.

DAVID C. REID, ord. 1884, was pastor of Second Church, Brainerd, in that year; Monticello, 1885-8; Spring Valley, 1889-93; also Hamilton, 1892-3; at Enfield, Conn., 1913-18, and South Easton, Mass., since 1919.

JOHN D. REID, pastor at Fergus Falls, 1890-91.



THOMAS J. REID, ord. 1874, pastor at Anoka, 1885-6.

PHILIP REITINGER, ord. 1889, pastor at Silver Lake, 1898-1903; of Mizpah Church, Slavic, in Cleveland, Ohio, since 1909.

JAMES B. RENSHAW, ord. 1879, was pastor at Hutchinson, 1879-82, also Preston Lake, 1879, and Brownton, 1880; at Plainview, 1885-9. He was born in Philadelphia, Pa., Dec. 10, 1848; was graduated at Oberlin Theol. Seminary, 1879; was pastor in the state of Washington from 1889 until his death, at Pleasant Prairie, Wash, April 23, 1906.

TERTIUS REYNOLDS, born in Plymouth, Conn., March 29, 1800, was graduated at Amherst College and Auburn Theol. Seminary; engaged in ministerial work more than twenty years, and then on account of failing health settled on a farm in New Haven, Olmsted county, Minn., where he died June 25, 1863.

GUY H. RICE, ord. 1896, pastor at Selma and Springfield, 1896-7; in Malden, Wash., since 1916.

WILLIAM C. RICE, ord. 1869, was pastor at Zumbrota, 1884-9.

U. G. RICH, pastor at Clearwater and Hasty, 1889-90.

ARTHUR E. RICHARDS, ord. 1914, pastor at Fairmont and Center Chain, 1915-17.

BERT L. RICHARDSON, ord. 1914, pastor at Marietta and Nassau, 1912-14; Gaylord, 1915; Backus and Hackensack, since 1916.

DAVID A. RICHARDSON, ord. 1888, pastor of Bethany Church, Minneapolis, 1905-7; resides in Madison, Wis.

FRANK H. RICHARDSON, ord. 1894, pastor at Hutchinson, 1898-9; Morris, 1901-4; Hopkins, Minneapolis, 1904; Graceville, since 1919, with home at Morris.

GEORGE H. and H. W. RICHARDSON, pastors at Milaca in 1914.

JOSEPH B. RICHARDSON, ord. 1900, pastor of Hopkins, Minneapolis, 1900-1; resides in Detroit, Mich.

CORNELIUS RICHERT, ord. 1891, pastor of People's German Church, St. Paul, 1904-7.

GEORGE S. RICKER, ord. 1872, pastor at Stillwater and Lakeland, 1883-5; Faribault, 1894-9; also Cannon City, 1895-6; resides in Wichita, Kansas.

JESSE RICKLE, ord. 1905, a Baptist minister, was pastor at Akeley, 1916-18.

GILBERT RINDELL, JR., ord. 1874, pastor at St. Charles, 1874-5.

WILLIAM HENRY RIPON, ord. 1910, was pastor at Hawley, 1914; Grand Marais, 1915-18; Cass Lake, 1918-19; Baudette since 1919.

HENRY ARTHUR RISSER, ord. 1887, was pastor of Second Church, Winona, 1890-3; in St. Paul, of Olivet Church, Merriam Park, 1894-8, Hazel Park, 1898-9, and South Park Church, 1899-1901; in mission

service, Neillsville, near Winona, 1903-7; pastor at Groveland since 1915.

GEORGE RITCHIE, ord. 1853, pastor at St. Charles, 1872-3.

WILLIAM J. ROBB, ord. 1908, was pastor of Atlantic Church, St. Paul, 1908-16.

V. N. ROBBINS, a Baptist minister, pastor at Mapleton, 1919.

HARLAN PAGE ROBERTS, ord. 1878, was born in Wayne, Ohio, Dec. 5, 1854; was graduated at Oberlin College, 1875, and Yale Divinity School, 1878; was a pastor in Colorado, 1878-81; was admitted to the bar in 1882; came to Minnesota in 1884, settling at Minneapolis, where he has since practiced law; was chairman of the Minneapolis committee drafting the Juvenile Court law, and superintended its passage by the state legislature in 1911; author of Chapter XVIII in this volume.

OWEN W. ROBERTS, ord. 1885, was pastor at North Branch and Sunrise, 1901; Campbell, 1902; Gaylord, 1906-7; resides in Fargo, N. D.

ROBERT E. ROBERTS, ord. 1884, pastor at Edgerton, 1907-8; Custer and Garvin, 1909-10; Waseca, 1911-12; Granada, 1916; Bethany Church, Minneapolis, 1917-19, also New Brighton, 1919; and Freeborn, since 1919.

WILLIAM D. ROBERTS, ord. 1886, pastor of Strangers' Church, St. Paul, 1888-90.

WILLIAM G. ROBERTS, pastor, Spring Valley and Hamilton, 1882-3.

DAVID T. ROBERTSON, a Presbyterian minister, was Cong. pastor at Faribault, 1916-18.

ALVA DUNNING ROE, ord. 1867, was born in Dutchess county, N. Y., June 28, 1825; died in Minneapolis, March 20, 1908. He was pastor in Afton and Lakeland, 1866-77; at Marine Mills, 1881; during several years was superintendent of public schools for Washington county; settled in 1881 on a farm in Stillwater; removed in 1894 to Minneapolis, where he was for many years curator of the museum of the Minnesota Academy of Natural Sciences. [Conference Report, 1908, p. 62.]

D. H. ROGAN, ord. 1859, pastor at Anoka in 1874.

CHARLES HENRY ROGERS, ord. 1877, was pastor at Zumbrot, 1879-83; resides in Lincoln, Nebraska.

ENOCH E. ROGERS, ord. 1869, was pastor at Morristown, 1882-3; Paynesville, 1887; Excelsior and Groveland, 1888-9; Monticello and Big Lake, 1890; a second pastorate at Groveland, 1893-5; Lamberton, 1896-9; and again at Paynesville, 1901-2.

SAMUEL JAMES ROGERS, ord. 1862, was born in Orford, N. H., August 27, 1832; died in Minneapolis, May 3, 1910. He was graduated at Rutgers College, N. J., 1859, and its Theological Seminary, 1862; held Reformed Church pastorates during fifteen years, in Michigan and New York; began his Cong. ministry in Minnesota, at Marshall, 1879-

81, also Underwood, 1879; removed to pastorates at Cedar Rapids, Iowa, and Toulon and Paxton, Ill.; returning to this state, was pastor in Minneapolis of Bethany Church, 1889-91; Robbinsdale, 1892-7, and Thirty-eighth Street Church, 1898. "As long as strength permitted, he ministered acceptably in churches of the neighborhood temporarily vacant. When he could no longer serve, he betook himself with measureless content to the ministry in Plymouth Church of Dr. H. P. Dewey, who had been one of the boys of his love in an Illinois pastorate." He was statistical secretary of the State Conference from 1901 until his death, which was by apoplexy when in attendance at the annual meeting of the Minneapolis Association. His portrait is the frontispiece of the Conference Report for 1910, which presents a memorial biographic sketch of him. See also the Memorial in the preceding Chapter XV.

GEORGE SHERMAN ROLLINS, ord. 1888, was born in Franklin, N. H., April 28, 1862; attended Williams College, and was graduated at Chicago Theol. Seminary, 1892; was pastor in Wilmington, N. C., 1888-90; in Chicago, 1890-4; Davenport, Iowa, 1894-1902; of Park Avenue Church, Minneapolis, 1902-7; and in Springfield, Mass., 1907-16; author of several religious books; died in Springfield, April 13, 1916. See also the Memorial of him in Chapter XV.

JOHN S. ROOD, ord. 1887, was pastor at Moorhead, 1897-9; of Vine Church, Minneapolis, 1901-5; Sleepy Eye, 1906-8; in Hankinson, N. D., since 1918.

JOHN W. ROOD was pastor of Swedish churches, Lake City, 1885-91, and St. Cloud and Sauk Rapids, 1892-8.

D. W. ROSENKRANS, ord. 1875, was pastor at Little Falls and Belle Prairie, 1875-80.

ALBION H. ROSS was pastor at Mazeppa in 1888.

ANDREW W. ROSS, ord. 1877, was pastor of Thirty eighth Street Church, Minneapolis, 1909-11; Worthington, 1912-15.

JOHN A. ROSS, pastor at Federal Dam in 1918.

CALEB L. ROTCH, ord. 1879, pastor at Sherburn, 1915; Elk River, 1916-19.

WALTER ROTHWELL, pastor of Felton, Lake Park, and Ulen, 1909-11.

JOSEPH SAMUEL ROUNCE, ord. 1852, was born in London, England, Oct. 4, 1814; was pastor at Northfield, 1857-63, also Lewiston and Waterford, 1860-1; Hamilton and High Forest, 1863-6; Brownsdale and Lansing, 1878-81; McPherson, 1882-3; also Janesville, 1882-5; Rose Creek and Lyle, 1885-9; removed to Medford, 1890, and died there Jan. 15, 1892.

CHARLES H. ROUTLIFFE was pastor at Hancock and Lake Emily, 1889-91; Granite Falls, 1893-4; and Glencoe, 1895-7.

**JAMES ROWE**, ord. 1884, pastor at Dawson, 1913; at Worthing, S. D., since 1919.

**JOHN A. ROWELL**, ord. 1880, was pastor of First Church, Brainerd, 1887-8, and at Hamilton, 1889-91.

**CHARLES A. RUDDOCK**, ord. 1861, was pastor at Cannon Falls and Douglass, 1874-6; Granite Falls, 1877-8; Appleton, 1879-80; Benson, 1880-4, also Hancock, 1881-4; Villard and Glenwood, 1884-6; Benson, a second pastorate, 1887-91; Winthrop, 1894-7, also Cornish, 1897; Morristown, 1899; Custer and Garvin, 1901; Lamberton, 1902-4; and Lyle, 1905-8.

**EDWARD N. RUDDOCK**, ord. 1858, was born in Buckland, Mass., June 18, 1830, being a brother of Charles A. Ruddock; and died in Caldwell, Idaho, March 30, 1909. He was educated at Oberlin College; was pastor in New York and Wisconsin, and later in Minnesota, at Appleton, 1883; Hancock and Lake Emily, 1885-6; Glenwood, 1886-7; Villard and Hudson, 1887-9; Burtrum and Gray Eagle, 1893-6; Villard, a second pastorate, 1897-8; and Randall, 1899; resided afterward in Glenwood until 1908, being pastor at Starbuck in 1905.

**O. O. RUNDELL**, ord. 1874, was pastor at Mapleton and Sterling, 1882; Little Falls, Belle Prairie, and Green Prairie, 1883.

**VICTOR H. RURING**, ord. 1898, was pastor of Morristown and Waterville in that year.

**CHARLES E. RYBERG**, pastor at Cannon Falls, 1898-9.

**CHARLES J. SAGE**, ord. 1884, was pastor at Breckenridge, 1889; Staples, 1891-2; of Olivet Church, Merriam Park, St. Paul, 1893. He was born in London, England, Jan. 26, 1853; studied at Chicago Theol. Seminary; was pastor in Illinois, 1901-9; died in Chicago, July 2, 1910.

**LARS AUGUST SAHLSTROM**, ord. 1899, was born in Orebro, Sweden, Dec. 9, 1858; was educated in the U. S.; pastor in Minnesota at Pelican Rapids, 1899-1900; Hazel Park, St. Paul, 1903; and Springfield, 1910; later in the state of Washington, 1910-11, and California, 1912-18; died in San Francisco, May 29, 1919.

**WILLIAM HENRY SALLMON**, born in London, Ont., Sept. 6, 1866; was graduated at Yale University, 1894; traveled in Australia, Egypt, and Palestine, 1897-1900; was pastor in Bridgeport, Conn., 1902; president of Carleton College, Northfield, Minn., 1903-8; removed to New Haven, Conn. His portrait is in the Conference Report for 1903; his work in Minnesota is noted in Chapter VII of this volume, and his authorship of books in Chapter XIX.

**EDWARD P. SALMON**, ord. 1875, was pastor of Fifth Avenue Church, Minneapolis, 1886-7; resides in Beloit, Wis.

CHARLES COTTON SALTER, ord. 1859, was born in New Haven, Conn., in 1832; died in Duluth, Minn., Dec. 20, 1897. He was graduated at Andover Theol. Seminary, 1854; was pastor at Kewanee, Ill., 1859; served as chaplain in the civil war; pastor of Plymouth Church, Minneapolis, 1862-9; of Pilgrim Church, Duluth, 1871-5, and again in 1881; of Plymouth Church there, 1888, which was renamed in 1890 the West Duluth Church; started the Bethel work, for the inland seamen of the Great Lakes, "which will cause his name to be honored as long as the city endures," and to that service he devoted the last ten years of his life. "He knew no creed, no sect, but worked for all. No soul was too low to be received and ministered unto at the Bethel. Christian and heathen alike found entrance and the same cordial welcome. . . His charity was as broad as the sea and as boundless as the universe." [Conference Report for 1897, with his portrait.] A biographic memorial of Dr. Salter, by Mary T. Hale, is in the "Semi-Centennial Celebration of Plymouth Church, Minneapolis," 1907, pages 61-68.

JOHN H. SAMMIS, after study at McCormick and Lane Theological Seminaries, engaged several years in Y. M. C. A. work; was Presbyterian pastor in this state at Red Wing; Cong. pastor of Olivet Church, Merriam Park, St. Paul, 1898-1904; later taught in the Torrey Bible Institute, Los Angeles, Cal., and died there June 12, 1919; author of hymns as noted in Chapter XIX.

BENJAMIN SAMUELS was pastor at Villard in 1898-9.

JOHN I. SANFORD, ord. 1890, pastor of New Mayflower Church, Duluth, 1896; at Anoka, 1897-9.

GEORGE WASHINGTON SARGENT, ord. 1859, was born in Dover, N. H., Feb. 16, 1833; was graduated at Dartmouth College, 1856, and Andover Theol. Seminary, 1859; was pastor in Minnesota at Granite Falls, 1880-3, and Clearwater, 1884-9; removed to Iowa, and after 1901 resided in Cleveland, Ohio, until his death there, Jan. 31, 1905.

BERNHARD B. SATHER, pastor, Scandinavian church, Winona, 1902-4.

WILLIAM E. SAUERMAN was pastor at Lyle in 1892.

L. J. SAWYER, pastor at Mantorville, 1866-7.

CLAUDE E. SAYRE, ord. 1908, pastor in Stewartville, 1914-15; of Grace Church, Los Angeles, Cal., since 1919.

CHARLES SCHAUFUSS, pastor of Hazel Park, St. Paul, 1916; of Stillwater, South Stillwater, and Lakeland, 1916-18.

LUCIEN V. SCHERMERHORN, pastor at Hopkins, Minneapolis, 1903; Glencoe, 1904.

CHARLES SCHOFIELD, ord. 1915, was pastor at Eldorado, 1915-16, also Graceville and Ortonville, 1915-18; of Oak Park Church, Minneapolis, 1918-20; at Winthrop since November, 1920.

GEORGE A. SCHRAM, ord. 1876, was pastor of Breckenridge and Campbell, 1886-7.

I. E. SCHULER, ord. 1914, was pastor at North Branch, 1912-14; of Thirty-eighth Street Church, Minneapolis, 1915-16.

WILLIAM C. SCOTT, pastor at Big Lake, 1911-13.

JOHN L. SCUDDER, ord. 1877, was born in India, Dec. 5, 1853; was graduated at Yale College, 1874, and Union Theol. Seminary, 1877; was pastor in Shrewsbury, Mass., 1877-81; of the First Church, Minneapolis, 1882-6; and First Church, Jersey City, N. J., 1886-1910; resides in Los Angeles, Cal.

FRANCIS M. SCULLY, ord. 1909, was pastor of Selma, Springfield, and Comfrey, 1908; Gaylord and Groveland, 1909-10.

IRVIN L. SEAGER, a Methodist minister, was Cong. pastor at Zumbrota, 1916-19.

GEORGE R. SEARLES, ord. 1867, was pastor at Aitkin, 1893-4; Villard and Hudson, 1895; Hancock and Lake Emily, 1896-9; Belview and Seaforth, 1903-5; resides in Canandaigua, N. Y.

NORMAN SEAVER, ord. 1860, was born in Boston, Mass., April 23, 1834; was graduated at Williams College, 1854, and Andover Theol. Seminary, 1860; pastor in Rutland, Vt., 1860-8; Brooklyn, N. Y., 1868-76, and Syracuse, N. Y., 1877-84; in Minnesota, of Park Church, St. Paul, 1885-9; in Chicago, 1889-91; Montpelier, Vt., 1893-1901; died in Rutland, Vt., Jan. 21, 1915.

CHARLES SECCOMBE, ord. 1850; see Chapter II. He was the first statistical secretary of the Minnesota Conference, 1856-1870. In the Conference Report of 1900 is the following memorial tribute: "We gladly bear testimony to the high Christian and ministerial character of the late Rev. Charles Seccombe, . . . and the great value of his services in laying first foundations in Minnesota territory fifty years ago as a missionary of the A. H. M. S., his long pastorate in the First Congregational Church of East Minneapolis, his able advocacy of the educational interests of Minnesota, especially in the founding of Carleton College and his efficient labors as its financial secretary in its beginnings. We have an affectionate remembrance of him as a tried and true friend, and of the ready and earnest support he always gave to the various movements for moral reform, and the wide and beneficent influence he ever exerted in our Church Conferences and ministerial associations."

ALFRED A. SECORD, ord. 1900, was born in Brant county, Ontario, Canada, Feb. 8, 1868; studied at Oberlin Theological Seminary; was pastor at Grand Ledge, Mich., 1900-5; in Minnesota, of the Pacific Church, St. Paul, 1905-7, and at Alexandria, 1907-14, where he has since resided; also was pastor of Glenwood, 1913-14.

SAMUEL S. SEIBERT, ord. 1895, was pastor at Madison, 1905-7; of Bethany Church, Minneapolis, 1908-9, and has since resided there.

CHARLES H. B. SELIGER, ord. 1903, was pastor at Cottage Grove, 1906-7; resides at Vinalhaven, Maine.

E. H. SEWARD, pastor at Custer and Garvin, 1903.

PERRY ALFRED SHARPE, ord. 1898, was born at Eau Claire, Mich., Aug. 14, 1873; was graduated at Western College, 1897; pastor of the United Brethren church at Beatrice, Neb., 1898-1901; later of Cong. churches, in Omaha, Neb., 1901-3; Friend, Neb., 1903-6; Lake View Church, Chicago, 1906-8; and in Minnesota, at Marshall, 1908-10, and Fifth Avenue Church, Minneapolis, since 1911, excepting absence during a part of 1918-19 in Y. M. C. A. war service.

EDWIN SPENCER SHAW, ord. 1890, was born in Monroe county, Mich., Sept. 8, 1863; was graduated at the University of Michigan, 1888, and studied at Oberlin Theol. Seminary, 1888-90; was pastor in Benzonia, Mich., 1890-2; field secretary of Benzonia College, 1893-4; pastor, Cooperstown, N. D., 1895-1900, and Wahpeton, N. D., 1900-1; field secretary for Fargo College, 1901-4; pastor in Minnesota at Crookston, 1904-6; asst. supt. of H. M. and S. S. work in North Dakota, 1906-12, with home at Minot; pastor, Williston, N. D., 1912-15; field secretary, Washburn College, Topeka, Kansas, 1915-17, and for the Annuity and Pilgrim Memorial Funds, in fourteen states, from North Dakota to Louisiana, 1917-20; financial secretary for the State Conference of Minnesota, since April, 1920.

GEORGE WALLACE SHAW, ord. 1884, was born at Little Compton, R. I., Nov. 6, 1840; was graduated at Brown University, 1865; studied at Andover Theol. Seminary, 1882-3; was pastor in South Dakota at Ashton, Athol, Howard, and Iroquois; in Minnesota, of St. Anthony Park Church, St. Paul, 1893-5, and at Ortonville, 1895-7; removed to Fall River, Mass., in 1897, and died there, March 3, 1915.

CHARLES SHEDD, ord. 1842; see his biography in Chapter II. He was pastor in Minnesota at Zumbrota, 1857; Mantorville, 1858-65, also Wasioja, 1858-73, and Claremont, 1860-73; resided in Waseca, 1874-80, and afterward in Zumbrota until his death in 1885. The Conference Report of 1885 gives this tribute: "He was a grand old Puritan, a ripe scholar, a devoted preacher of the gospel, a mature counselor of the churches, and a venerable figure in our Conference in his later years."

GEORGE M. SHEETS, pastor at Backus and Hackensack, 1908-9.

CHARLES BURT SHELDON, ord. 1851, was born in Williamstown, Mas., Dec. 18, 1821; was graduated at Williams College, 1847, and Western Reserve Theol. Seminary, 1850; pastor in Minnesota at Excelsior,

1856-82; removed to Pomona, Cal.; died at Las Vegas, N. M., Sept. 20, 1895.

J. C. SHELLAND, a Methodist minister, was pastor at Morris, 1904-5; Hopkins, Minneapolis, 1907; Staples, 1908.

CLYDE S. SHEPARD, ord. 1913, was stated supply for Olivet Church, St. Paul, nearly a year, in 1918-19, while the pastor, George Mahlon Miller, was in Y. M. C. A. war service in France; pastor of Pilgrim Church, Chicago, since 1919.

SAMUEL SHEPHERD, ord. 1882, was born in Canada, Feb. 14, 1850; was graduated at Harvard University, 1878, and Chicago Theol. Seminary, 1882; was pastor of Atlantic Church, St. Paul, 1889-91; in Maquoketa, Iowa, from 1895 until his death there, April 24, 1904.

GEORGE PHILLIP SHERIDAN, ord. 1909, was born in London, England, July 25, 1885; received his college and seminary education in England; was pastor at Porter, Ind., 1907-9; in Chicago, 1909-11; in Minnesota, of First Church, Brainerd, 1911-18, and of Faribault, since 1918.

ABNER T. SHERWIN, ord. 1878, pastor at Sterling, 1880; McPherson, 1880-1.

WILLIAM H. SHORT, ord. 1897, pastor at Wabasha, 1907; has since resided in New York City.

SAMUEL T. SHOW, pastor at Groveland in 1901.

JACOB K. SHULTZ, ord. 1882, was pastor at Campbell and Tintah, 1899-1900; Glencoe, 1903; and Madison, 1903-5.

ERNEST WARBURTON SHURTLEFF, ord. 1889, was born in Boston, Mass., April 4, 1862; studied at Harvard University, and was graduated at Andover Theol. Seminary, 1884; was pastor at Ventura, Cal., 1889-90; Plymouth, Mass., 1891-8; in Minnesota, of First Church, Minneapolis, 1898-1905; removed to Frankfort-on-Main, Germany, and organized the American Church there, 1905-6; was afterward pastor of the Cong. Church in the Latin Quarter of Paris, and from 1914 was active there in war relief work; died in Dinard, France, August 24, 1917. See also the Memorial of him in Chapter XV; and notes of his authorship, with a hymn, "Lead on, O King Eternal," in Chapter XIX.

HENRY CLAY SIMMONS, ord. 1872, was pastor at Marshall, 1874-8, Marshfield, 1875-7, and Underwood, 1876-8; Walnut Grove, 1879-81; superintendent for the Home Missionary Society in North Dakota, 1882-97; was one of the founders of Fargo College, 1888, and its president from 1894 until his death, Dec. 20, 1899. He was born in Hartford, N. Y., Feb. 15, 1845; was graduated at Beloit College, 1869, and Chicago Theol. Seminary, 1872.

ADAM SIMPSON, ord. 1876, was pastor at Fairmont, Westford, and Center Chain, 1876-7; Brainerd, 1878; Sterling, 1879; and again at Fairmont, 1880.



SAMUEL SIMPSON, ord. 1894, was pastor at Elk River in 1896; resides in Tolland, Conn.

FRANK KING SINGISER was principal of Windom Institute, Montevideo, 1907-9; pastor at Ortonville, 1909-10.

CHARLES N. SINNETT, ord. 1875, pastor of People's Church, Brainerd, since 1918.

AUGUST SJOBERG was pastor at Kimball in 1893.

A. P. SJORDAHL, pastor of the Swedish church, Anoka, 1892-5, also at Fair Oaks, 1893.

JAMES H. SKILES, ord. 1881, was pastor at Dexter and Grand Meadow, 1880-81.

CHARLES SKUSE was pastor at Wadena in 1878.

JOSEPH H. SLANEY, ord. 1891, was pastor at Madison, 1912-15, and at Cottage Grove, 1915.

CHARLES SLATER, ord. 1864, pastor at Luverne and Clinton, 1879.

SHELDON SLATER, ord. 1902, was pastor at West Dora, 1897; in North Dakota, of Esmond and Hesper, since 1915; see Chapter VIII.

I. O. SLOAN, a Presbyterian minister, was Cong. pastor at Marine in 1868.

M. E. SLOAN, pastor at Cannon City, 1889.

URIEL WHITNEY SMALL, ord. 1859, was born in Pownal, Maine, July 23, 1825; was graduated at Amherst College, 1854, and Andover Theol. Seminary, 1858; was pastor in Minnesota at Princeton, 1882-3; continued in pastoral service till 1894; died in West Leeds, Maine, Nov. 1, 1905.

ALEXANDER D. SMITH, ord. 1891, pastor at Graceville, 1901-3; of University Avenue Church, St. Paul, 1904-5, and resided there until 1915, being pastor of Hazel Park Church, 1905-11, Forest Street Church, 1911, and of New Brighton in 1908-10.

ALVIN O. SMITH, pastor at Staples, 1917-18; Worthington, 1919; and of Bethany Church, Minneapolis, also New Brighton, 1920.

DANIEL E. SMITH, ord. 1893, was pastor at Grand Meadow, 1891; Swanville, 1891-2; Dexter and Faribault, 1892; and Monticello, 1893-4.

ESTHER SMITH, wife of Rev. John H. B. Smith, was pastor at Park Rapids, 1896; of the West Duluth church, 1899; was assistant in his pastorates, and after he died she continued to reside in St. Paul until her death there, July 12, 1906. "Together they worked in the Master's vineyard, at first in the foreign field in South Africa, and then in Kansas, then in Duluth, Minn., and finally in St. Paul. . . . Her sermons were always spiritual and helpful." [Conference Report, 1906, page 83.]

F. H. SMITH was pastor at Crookston, 1878-9.

FRANK N. SMITH, ord. 1897, was pastor at Cass Lake, 1901; Staples, 1902; and Tintah, 1903.

GEORGE ERNEST SMITH, ord. 1878, was pastor of Oak Park Church, Minneapolis, 1893-4; Sauk Center, 1895-1901; Stillwater, 1903; of Minnehaha Church, Minneapolis, 1916. and has since-resided there.

GEORGE H. SMITH, ord. 1883, was pastor at Benson, 1886; Walnut Grove and Lamberton, 1887.

J. GILMORE SMITH, pastor at Appleton in 1892.

JAMES EDWARD SMITH, ord. 1882, was born in Morrow county, Ohio, May 16, 1850; studied at Ohio Normal School, and at Tufts College; was graduated at Tufts Divinity School, 1880; pastor at Waseca, Minn., 1888-91; in Michigan, 1891-6; of Fifth Avenue Church, Minneapolis, 1896-1906; in Everett, Wash., from 1906 until his death there, Feb. 3, 1909.

JAMES MALCOLM SMITH, ord. 1863, was pastor at Hancock and Lake Emily, 1887-8; Janesville and Waterville, 1889.

JAMES ROBERT SMITH, ord. 1892, was pastor of People's Church, St. Paul, 1915-19; secretary, since June, 1919, of the Cong. Church Building Society, with home in New York City.

JOHN HENRY BROOKS SMITH, ord. 1883, was born in Sheffield, England, March 20, 1858; was educated at Harley College and Theol. Seminary, in London; was a missionary in South Africa two years; pastor in Kansas, 1887-95; in Minnesota, at Wadena, 1895-8; of Morley Church, Duluth, 1899-1901; of Bethany and South Park churches, St. Paul, 1902-4; died in Chicago, July 11, 1904. His wife, Esther Smith, was also an ordained pastor.

JONATHAN G. SMITH, ord. 1888, pastor of New Mayflower Church, Duluth, 1891; Crookston, 1892-4; at Tomah, Wis., since 1898.

M. H. SMITH, ord. 1857, pastor at Dassel in 1880.

OSCAR MOSES SMITH, ord. 1863, was born in Java, N. Y., Dec. 20, 1827; died there Sept. 13, 1908. He was a student in Yale College, class of 1855, and studied theology there and at Andover; was pastor in Minnesota at Monticello, 1869-74, and at Hawley eighteen years, 1879-97, also Muskoda, 1879-84, and Park, 1879-82; returned in 1898 to reside in his native town.

PLINY S. SMITH, ord. 1864, was pastor in Alexandria, 1877; Clearwater, 1878-80; Sauk Rapids and Cable, 1886-8.

S. N. SMITH, pastor of Second Church, Winona, 1909.

SAMUEL GEORGE SMITH, ord. 1872, was born in Birmingham, England, March 7, 1852; was graduated at Cornell College, Iowa, 1872, and entered the Methodist ministry; was pastor of the First Methodist Church, St. Paul, 1879-88; organized an independent church, named People's Church, St. Paul, in 1888, which later was a Congregational

church, and continued as its pastor until his death, March 25, 1915. He was professor of sociology in the University of Minnesota from 1890; author of numerous books, papers, and addresses. An appreciative tribute to Dr. Smith's great service to his church, the city, and the state, written by Superintendent Leshner, is in Cong. Minnesota, April, 1915; and the ensuing June number has resolutions, "In Memoriam," by the Minnesota Congregational Club. See also the Memorial of him in Chapter XV.

STEWART H. SMITH, ord. 1907, was pastor at Mantorville, 1915-17; Dodge Center, 1918; Waseca, 1919; removed to Rock Rapids, Iowa.

W. J. SMITH was pastor at Austin in 1864.

ZWINGLE H. SMITH, ord. 1890, pastor at Hutchinson, 1896-7; resides in Oshkosh, Wis.

CHARLES H. SMYTHE, pastor at Verndale in 1899.

WILLIAM WARD SNELL, ord. 1859, was pastor at Rushford, 1859-87, also of Lenora and Wayland, 1859-60, and Yucatan, 1878-9. He was born in North Brookfield, Mass., April 3, 1821; removed in 1887 to California, where he died Feb. 27, 1901.

WALTER AUSTIN SNOW, ord. 1900, was born in Austinburg, Ohio, Sept. 13, 1872; was graduated at the Ohio State University, 1897, and Chicago Theol. Seminary, 1900; was pastor of Oak Park Church, Minneapolis, 1900-5; associate pastor, People's Church, St. Paul, 1905-6; in home missionary service, North Dakota, 1906-7; pastor at Glenwood, Minn., 1907-9, and Livingston, Montana, 1909-10; general secretary, Sunday School Association, for N. D., residing in Fargo, 1910-16; removed in 1916 to the same service for West Virginia, residing at Clarksburg, W. Va.

FRANK R. SNOWDON, ord. 1897, was pastor at Belview, 1901; Morristown and Waterville, 1902; resides in Washington, D. C.

OWEN M. SNYDER, ord. 1895, pastor of Springfield and Selma, 1912-14, also Cornish, 1912, and Comfrey, 1913; Elk River, 1914-15; in Fairfax, S. D., 1920.

JOHN N. SODEISTROM, pastor of Burtrum and Pillsbury, 1898.

GEORGE EDMOND SOPER, ord. 1887, was born in Freeman, Maine, Aug. 15, 1857; studied at Colgate University, 1878-82, and was graduated at Hamilton Theol. Seminary, 1884; was pastor of South Church, Rochester, N. Y., 1887-92; in Minnesota, at Alexandria, 1892-8, and of Plymouth Church, St. Paul, 1898-9; in Danbury, Conn., 1899-1902; Pomona, Cal., 1902-9; Nashua, N. H., 1909-15; of Prospect Hill Church, Somerville, Mass., since 1917.

BENJAMIN M. SOUTHGATE, ord. 1893, was pastor in Rochester, 1915-18; in Algona, Iowa, since 1919.

LANGDON L. SOWLES, ord. 1884, pastor of Claremont and Dodge Center, 1907-8; Worthington, 1909-11; Glencoe, 1913-14; at Hetland, S. D., since 1919.

THOMAS WENTWORTH SPANSWICK, ord. 1874, was born in England, Nov. 6, 1845; was pastor in Minnesota at Staples, 1904; North Branch and Sunrise, 1905; died at Moorhead, Miss., May 11, 1917.

CECIL STANLEY SPARKS, ord. 1912, was pastor at Sleepy Eye, 1911-16; at Sauk Center since 1916.

GEORGE SPAULDING, ord. 1848, was pastor at Marine, 1857-8 and 1860-1; at Marshall, 1873-4. He was born in Frankfort, Maine, May 15, 1817; died in St. Paul, Oct. 26, 1896.

STEPHEN LEWIS BATES SPEARE, ord. 1874, was born in Corinth, Vt., May 6, 1834; was graduated at Dartmouth College, 1854, and studied at Andover Theol. Seminary; pastor of Pilgrim Church, Minneapolis, 1889-91; resided in Newton, Mass., from 1893 until his death there, June 3, 1907.

RUSSELL HENRY STAFFORD, ord. 1914, was born in Wawatosa, Wis., April 4, 1890; was graduated at the University of Minnesota, 1912, and Drew Theological Seminary, 1915; was assistant pastor of Central Church, Brooklyn, N. Y., 1912-15; pastor in Minneapolis, of Morningside Church, 1915-17, also Open Door Church, 1915-19, and First Church since 1919; was absent, as U. S. Army chaplain, from July to December, 1918.

E. C. STARR, ord. 1871, was pastor at Wascea, 1871-4.

JOHN W. STARR, assistant pastor at Sleepy Eye, 1873.

OTIS ALDRICH STARR, ord. 1871, was born in Gerry, N. Y., Oct. 25, 1826; studied in Oberlin College and Seminary; was the first pastor of Montevideo, 1871-8, also of Lac qui Parle, 1872-7, and Havelock, 1877-8; resided in Montevideo until 1901, and later in Excelsior, where he died July 19, 1914.

ALBERT DANIEL STAUFFACHER, ord. 1912, of Swiss descent, was born in Monroe, Wis., Jan. 21, 1886; was graduated at Northwestern College, 1910, and the Evangelical Theological Seminary, 1912; was a missionary teacher in Tokyo, Japan, 1912-16; pastor of West Pullman Church, Chicago, 1917-18; in Minnesota at Alexandria, 1918-20, and Northfield since September, 1920; was in 1915-16 on the editorial board of the Japan Evangelist, published by the Federated Council of Missions in Japan. His father was superintendent of a Sunday School through thirty years.

DANIEL STAYER, ord. 1875, was pastor in Medford, 1880-1.

JESSE G. D. STEARNS, ord. 1843, pastor at Clearwater, 1868-75.

JOHN T. STEELE, ord. 1900, pastor at Staples, 1916, and Grand Meadow, 1917; at Brentford, S. D., since 1919.

WILLIAM STEELE, ord. 1887, was pastor at Stephen for that year.

JAMES P. STEENSON, pastor at Princeton in 1903.

EDWARD ALFRED STEINER, ord. 1891, was born in Vienna, Austria, Nov. 1, 1866; was graduated at the University of Heidelberg, 1885, and in theology at Oberlin, 1891; was pastor at St. Cloud, 1891-2; of Pacific Church, St. Paul, 1892-6; in Ohio, at Springfield, 1896-9, and Sandusky, 1899-1903; professor in Grinnell College, Iowa, since 1903; author, Tolstoy the Man, 1903, On the Trail of the Immigrant, 1906, and several later books.

JOHN A. STEMEN, ord. 1886, was pastor at Waseca, 1886-7; of Como Church, Minneapolis, 1892-7, also Hopkins, 1897.

GEORGE STERLING, ord. 1874, pastor at Lenora in 1876.

WALLACE HENRY STERNS, ord. 1897, was pastor at Cando, N. D., 1918-19; in Minnesota at Granite Falls, 1920.

DE WITT C. STERRY, ord. 1836, was the first pastor at Lake City, 1856-65.

CHARLES M. STEVENS, ord. 1891, pastor at Clearwater and Hasty, 1904-5, and again since 1919.

FREDERIC L. STEVENS was pastor at Arco (Lake Stay), Etna, and Tyler, 1883.

MOODY ADONIRAM STEVENS, ord. 1862, was born in Bedford, N. H., Feb. 7, 1828; studied at Dartmouth College and Union Theol. Seminary; pastor in this state at Anoka, 1881-3, and Hopkins, 1895-6; resided in Minneapolis, 1897-1903; died in Milford, N. H., March 3, 1909.

WILLIAM D. STEVENS, ord. 1889, pastor at Sauk Rapids and Cable, 1892; Hancock and Lake Emily, 1894; resides in Newburgh, N. Y.

WILLIAM R. STEVENS, ord. 1847, was born in Worthington, Mass., May 15, 1812; was graduated at Williams College, 1841, and Lane Theol. Seminary, 1844; pastor in Ohio and Indiana, 1845-55; at River Falls, Wis., 1855-61; and in Minnesota at Rochester, from 1862 until his death there, Jan. 15, 1867. He preached the sermon at the first meeting of the Minnesota Conference, in 1856, and was moderator of its eighth meeting, in 1863.

FREDERICK A. STEVER, ord. 1912, pastor at Fargo, N. D., and Kragnes, Minn., 1911-13; Morris, Minn., 1914-18; Darlington, Wis., 1920.

JOHN K. STEWART, pastor at Gilmanton in 1878.

WILLIAM R. STEWART, pastor at Medford, 1896-8.

EDWIN HUNTINGTON STICKNEY, ord. 1881, was born in Campton, N. H., Oct. 10, 1853; was graduated at Dartmouth College, 1878, and Andover Theol. Seminary, 1881; was home missionary pastor in Minnesota, at Detroit, Lake Park, Lake View, and Audubon, 1881-84, and in North Dakota, 1885-9; superintendent for the Sunday School Society

since 1889 in North Dakota, with home in Fargo, also for the Home Missionary Society, having care likewise for their work in northwestern Minnesota during nine years, and for about three years in Montana; trustee of Fargo College since 1888; author of Chapter VIII in this volume.

HUBERT WILLIAM STILES, ord. 1899, was pastor at Ada, 1899-1906; resides at St. Croix Falls, Wis.

FREDERICK E. STILLWELL, ord. 1914, was pastor at Glyndon, 1912-13; Argyle, 1914-16; Wahpeton, N. D., 1917-20; of Forest Heights Church, Minneapolis, 1920.

HENRY ALBERT STIMSON, ord. 1870, was born in New York City, Sept. 28, 1842; was graduated at Yale University, 1865, and Andover Theol. Seminary, 1869; was pastor of Plymouth Church, Minneapolis, 1869-80; Union Church, Worcester, Mass., 1880-6; Pilgrim Church, St. Louis, 1886-93; Broadway Tabernacle, New York, 1893-6; and Manhattan Church, New York, 1896-1917; secretary of the American Board for Foreign Missions, 1880-1915; author of numerous religious books. His memories as pastor in Minneapolis, entitled "Building and Other Enlargements," are told in "The Semi-Centennial of Plymouth Church, Minneapolis," 1907, pages 72-83. His sermon at that anniversary, pages 152-166, is partly quoted in Chapter XIX of this volume; and he has contributed the greater part of Chapter XIV.

CYRUS STONE, pastor at Dexter, 1877-8.

SIDNEY STONE, ord. 1881, was pastor at Groveland and Wayzata, 1885-6; Ada, 1887; Long Lake and Wayzata, 1890; Clearwater and Hasty, 1891; Fosston and McIntosh, 1892-3.

J. R. STONEY, pastor at Center Chain and Ceylon, 1902.

J. E. STORM, ord. 1875, pastor at Princeton and Baldwin, 1877-8.

FREDERICK W. STOWE, ord. 1913, pastor at Aldrich and Bertha, 1915-17; Callaway, 1917; Hancock, since 1918.

ALEXANDER STRIEMER, ord. 1880, was pastor at Aitkin, 1888, and Sleepy Eye, 1889-90.

JOHN H. STROHECKER, ord. 1902, pastor of German People's Church, St. Paul, 1903; at Friend, Neb., since 1919.

P. A. STROM, ord. 1902, pastor of Swedish churches, Mankato and Kasota, 1916-19.

JAMES WOODWARD STRONG, ord. 1862, was born in Brownington, Vt., Sept. 29, 1833; was graduated at Beloit College, 1858, and Union Theological Seminary, 1862; was pastor in Faribault, 1865-70; first president of Carleton College, 1870-1903, and later president emeritus; died in Northfield, Feb. 24, 1913. His portrait is in the State Conference Report for 1900; and appreciative resolutions adopted when he had nearly completed thirty-three years in the college presidency, are in

the Report for 1902, page 33. Again the Conference in 1905, page 28, expressed their very high regard for Dr. Strong, through a third of a century president of the Congregational Home Missionary Society of Minnesota, and a corporate member of the American Board of Foreign Missions. See also Chapters VII, XIX, and XX, in this volume.

JOHN COTTON STRONG, ord. 1846, was born in Granby, Conn., May 12, 1818; was graduated at Williams College, 1843, and Hartford Theol. Seminary, 1846; pastor in Minnesota at St. Charles, 1860-2; Albert Lea, 1862-4; Center Chain, 1865-9, and resided there till 1891, excepting absence for Indian mission service at Leech Lake, 1871-2; removed to South Seattle, Wash., where he died Dec. 1, 1896.

CHARLES A. STROUP, ord. 1896, was pastor at Owatonna, 1914-16; at Seward, Ill., since 1919.

ALFRED L. STRUTHERS, ord. 1890, was pastor of Mazeppa and Zumbro Falls, 1891-2; in Townsend, Mass., since 1910.

B. F. STUART, pastor at Glyndon in 1880.

HENRY HOWARD STUTSON, ord. 1897, was born in Baraboo, Wis., Sept. 24, 1867; and died there June 18, 1910. He was graduated at Olivet College, Mich., 1890; was a missionary in Madura, India, 1890-4; returned and was graduated at Chicago Theol. Seminary, 1897; was pastor of Second Church, Winona, 1897-9; Park Rapids, 1901-2; Biwabik, 1902-6; and New Richland, 1906-7.

FREDERICK A. SUMNER, ord. 1894, was born at Eastford, Conn., March 26, 1864; was graduated at Oberlin College, 1891, and Hartford Theol. Seminary, 1894; pastor at Glenwood, 1894-7; Little Falls, 1897-1901; of Pilgrim Church, Minneapolis, 1901-7; in Milford, Conn., 1907-16; president of Talladega College and Theol. Seminary since 1916.

WILLIAM LANG SUTHERLAND, ord. 1880, was born in Bath, N. H., Nov. 5, 1854; was graduated at Dartmouth College, 1877; was pastor at Morristown and Waterville, 1878-80; home missionary for Big Stone and Traverse counties and at Fergus Falls, 1880-2; pastor at Medford, 1883-90; missionary for the Cong. S. S. and Publ. Society and the H. M. Society, 1891-2, with pastorate at Fergus Falls, 1892-3; superintendent for the S. S. and P. Society in Kansas and Missouri, 1893-1901; pastor at Great Bend, Kansas, 1901-9; general missionary in Iowa, 1909-11, and Minnesota, 1911-16; has a second pastorate in Medford since 1916, and of Rose Creek and Taopi in 1918; author of Chapter IX in this volume.

CARL JAMES SWAIN, ord. 1891, was born at La Crosse, Wis., Jan. 4, 1863; was graduated at Carleton College, 1891; was pastor at Claremont and Dodge Center, 1891-3; Pelican Rapids, 1893-4; Sauk Rapids and Cable, 1895; Lyle and Rose Creek, 1896-8; Monticello, 1898-1901; again at Sauk Rapids, 1901-4; Excelsior, 1904-13, also Grove-

land, 1905-8, and Minnewashta, 1910-12; later in the State of Washington, at Edmonds, 1913-15, and Arlington, from 1915 until his death, Feb. 7, 1919.

WALTER M. SWANN, ord. 1902, pastor in this state at Montevideo, 1910-15; in Iowa at Primghar, 1916-18, and Lyons since 1919.

GEORGE A. SWERTFAGER, ord. 1902, pastor at Dodge Center, 1905-6; Princeton, 1907-8; at Philadelphia, N. Y., since 1919.

CLARENCE FRANKLIN SWIFT, ord. 1886, was born in Oberlin, O., July 27, 1861; was graduated at Oberlin College, 1883, and Union Theol. Seminary, 1886; was pastor in N. Y. and Mich., 1886-99; in Minnesota, of Park Avenue Church, Minneapolis, 1899-1902; Central Church, Fall River, Mass., 1902-18; Plymouth Church, Denver, Colo., 1918, until his death, March 25, 1919; president, Cong. Education Society, after 1913. See also the Memorial of him in Chapter XV.

GEORGE F. SWINNERTON, ord. 1879, a Methodist minister, was pastor at Minneapolis, of St. Louis Park and Edina churches, 1902-5.

RAYMOND C. SWISHER, ord. 1904, pastor at De Kalb, Ill., 1913-17; Sedalia, Mo., 1918; in Minnesota, at Austin, since 1919.

HORATIO H. SYMONS, ord. 1907, was pastor at Ulen and Felton, 1905; Ada, 1906-19, also Ulen, a second pastorate, 1915-16, and Staples, 1917; Morris, since 1919.

JESSE FOX TAINOR, ord. 1878, was born in Milwaukee, Wis., August 21, 1851; was graduated at Ripon College, 1873, and Andover Theol. Seminary, 1878; was pastor in Iowa, at Decorah, 1878-80; and Dewitt, 1880-4; in Minnesota, at Fergus Falls, 1884-6, and Rochester, 1886-1903; at Elkhorn, Wis., 1904-5; professor of English literature, Ripon College, since 1905.

MISS K. TAIWANEN, pastor, Finnish Church, Duluth, 1916-17.

LUTHER CURTIS TALMAGE, ord. 1900, pastor of Oak Park Church, Minneapolis, 1905-8; First Church, Terre Haute, Ind., 1909-18; resides in Madison, Wis., as Cong. state superintendent.

CHARLES LANGDON TAPPAN, ord. 1864, was born in Sandwich, N. H., June 26, 1828; was graduated at Amherst College, 1858, and Andover Theol. Seminary, 1861; was pastor in this state at Owatonna, 1864-6; died in Concord, N. H., Feb. 23, 1902.

HERBERT J. TAYLOR, ord. 1902, was pastor at Audubon and Lake Park, 1902-3; Pelican Rapids, 1904-6; Hawley, 1907-8; Cottage Grove, 1912-13; and Stewartville, 1917.

W. A. TAYLOR, pastor at Custer and Garvin, 1902.

ARTHUR HENRY TERBETTS, ord. 1873, was born in Chelsea, Vt., 1847; was graduated at Bangor Theol. Seminary, 1873; pastor in Minnesota at Claremont and Dodge Center, 1880-6; Glencoe, 1886-92; Morris,



1894-8; and Dawson, 1898-1900; died at his home, Glen Lake, near Hopkins, Nov. 23, 1917.

EDWIN TEELE, ord. 1852, was pastor at Bristol, 1859-63, also Carimona, 1862-3; died in Florenceville, Iowa, Nov. 24, 1873.

HENRY M. TENNEY, ord. 1868, pastor in Winona, 1870-5.

WILLIAM LAWRENCE TENNEY, ord. 1888, was born in Boston, Sept. 9, 1862; was graduated at Oberlin College, 1885, and its Theol. Seminary, 1888; was pastor in Cleveland, 1889-92; in Mass., at Holbrook, 1892-5, and North Adams, 1895-1903; western secretary, Am. Missionary Association, 1903-13; pastor in Minneapolis, of Lowry Hill Church, 1909-10; assistant pastor, Plymouth Church, Brooklyn, from 1913 until his death, Nov. 17, 1916.

ISAAC N. TERBORGH, ord. 1894, pastor at Ada, 1894-6.

CASSIUS MARCELLUS TERRY, born in Clymer, N. Y., July 21, 1845, was graduated at Amherst College, 1867, and Union Theol. Seminary, 1870; pastor at New Bedford, Mass., 1870-2, and in Minnesota of Plymouth Church, St. Paul, 1872-7; removed to Florida, on account of illness by tuberculosis, and supplied the Presbyterian church in St. Augustine for the next winter. In May, 1878, he took charge of First Church, Minneapolis, during the pastor's absence in Europe. In 1879-81 he was an assistant of the Geological and Natural History Survey of this state, preparing an extensive report on its lakes and rivers. He died in Minneapolis, August 18, 1881.

LUTHER M. TESH, pastor at Minnewashta since 1918.

C. W. THARPE, pastor at Bertha, New York Mills, and Oak Grove, since 1919.

MILO JEWETT PLAINVILLE THING, ord. 1884, was in Waterborough, Maine, April 30, 1854; was graduated at Carleton College, 1878, and Chicago Theol. Seminary, 1884; was pastor in Nebraska, Illinois, and Iowa, 1884-1901; at Lake Benton, Minn., 1901-4; and later in Iowa, at Edgewood, 1904-7, and Golden Prairie, 1907-13; died in Hopkinton, Iowa, March 27, 1914.

A. ALEXANDER THOM, ord. 1901, pastor at Audubon and Lake Park in that year; at Tintah and Swanville, 1914-15.

CHARLES N. THOMAS, ord. 1890, pastor at Stewart, 1887-90; Preston Lake, 1890; Brownton, 1890-1.

EDWARD THOMAS, JR., ord. 1894, was born in Centerville, Ohio, in 1839; came with his parents to South Bend, Minn., in 1855; served in the Second Minnesota cavalry in the Civil War; was pastor at Custer and Garvin, 1891-3.

OZRO ARNOLD THOMAS, ord. 1852, was born in Willet, N. Y., Aug. 31, 1815; was pastor in Minnesota at Clinton Falls, 1856-8, Medford,

1856-62, and Owatonna, 1858-63; died at Forest Grove, Oregon, June 17, 1899.

PERCY E. THOMAS, ord. 1903, was born in England, Dec. 21, 1874; was graduated at Northwestern University, 1900; pastor of First Church, Winona, 1901-8; First Church, Somerville, Mass., 1908-12; in Rockville, Conn., since 1912.

RICHARD JOHNSON THOMAS, pastor at Cambria, 1908-9.

JAMES B. THOMPSON, ord. 1885, pastor at Rose Creek and Taopi, 1906-15; Tintah, since 1916.

OLE THOMPSON, ord. 1902; pastor in Winona, of the Scandinavian church, 1908-11, and since 1916.

CHARLES N. THORP, ord. 1897, was pastor of Pilgrim Church, Duluth, 1912-19; removed to the pastorate of First Church, Holyoke, Mass. "With a rich experience of twenty-two years in Oswego, N. Y., Chelsea, Mass., and Duluth, Minn., he comes to Holyoke with a constructive modern message for challenging the allegiance of men to Jesus Christ, getting them into the church, and setting them to work." [Cong. and Advance, March 11, 1920.] His portrait is the frontispiece of the State Conference Report for 1917, when he was the moderator and chose, as the theme of his address, "The Larger Fellowship" (pages 23-30).

WILLIAM E. THORP, ord. 1905, a Baptist minister, was pastor of New York Mills and Oak Grove in 1918.

CHARLES FRANKLIN THWING, ord. 1879, was born in New Sharon, Maine, Nov. 9, 1853; was graduated at Harvard University, 1876, and Andover Theol. Seminary, 1879; pastor of North Avenue Church, Cambridge, Mass., 1879-86; Plymouth Church, Minneapolis, 1886-90; has since been president of Western Reserve University, Cleveland, Ohio; author of many books and magazine articles on religious and educational topics.

ISAAC F. TOBEY, ord. 1873, pastor at Alexandria, 1872; Brownsdale, 1873-8, also Mower City, 1873, and Lansing, 1875.

HENRY CLAY TODD, ord. 1883, pastor at Granite Falls, 1903-5; Zumbrota, 1906-7; Plainview, 1909-16.

JAMES D. TODD, ord. 1860, pastor of Winnebago City and Woodland Mills, 1869-70; Granite Falls, 1872-5; Wabasha, 1876; Albert Lea, 1877.

JOHN W. TODD, ord. 1882, pastor at Paynesville, 1882-6; Barnesville, 1887-9; Granite Falls, 1890-1; Montevideo, 1892-7; Glencoe, 1898; Fergus Falls, 1899-1904.

QUINTUS C. TODD, ord. 1879, was pastor of Mazeppa and Zumbro Falls, 1893-5; has since resided in Tabor, Iowa.

JAMES TOMPKINS, ord. 1867, was born in Galesburg, Ill., April 6, 1840; studied at Knox College and Chicago Theol. Seminary; pastor

in this state at St. Cloud, 1869, and First Church, Minneapolis, 1870-2; secretary of the Illinois Home Missionary Society, 1878-1904; died at Grinnell, Iowa, May 18, 1908.

REUBEN ARCHER TORREY, ord. 1878, was born in Hoboken, N. J., Jan. 28, 1856; was graduated at Yale University, 1875, and its Divinity School, 1878; first pastor of Open Door Church, Minneapolis, 1883-6, and continued there as city missionary and evangelist until 1889; superintendent of the Moody Bible Institute, Chicago, 1889-1908; dean of the Bible Institute in Los Angeles, since 1912, and pastor there, Church of the Open Door, since 1915; has traveled widely in foreign countries, as an evangelist; author of many religious books; contributor of weekly notes for Sunday School lessons in the N. W. Congregationalist, Jan. 4 to Oct. 11, 1889.

JAMES AUGUSTUS TOWLE, ord. 1871, was pastor in Northfield, 1872-5; professor during many years in Talladega College, Alabama.

IRA TRACY, ord. 1832, was born in Hartford, Vt., Jan. 15, 1806; was graduated at Dartmouth College, 1829, and Andover Theol. Seminary, 1832; was a missionary of the American Board in China, 1833-9; pastor in Ohio and Wis., 1846-56; in Minnesota, first pastor at Spring Valley, 1856-61, and at Hamilton, 1860; later resided on a farm in Bloomington, Wis., where he died Nov. 10, 1875; author, "Duty to the Heathen," "Errors of Swedenborg," etc. [Cong. Quarterly, vol. XVIII, p. 434, July 1876.]

ISAAC B. TRACY, ord. 1887, was pastor in St. Cloud, 1897-8; in Medford, Wis., since 1918.

MELVILLE M. TRACY, ord. 1877, pastor in Detroit and Audubon, 1878; of Pilgrim Church, Duluth, 1879-80. He was born in Triangle, N. Y., March 10, 1834; was graduated at Amherst College, 1850, and Hartford Theol. Seminary, 1877; died in Silverton, Colo., Sept. 22, 1889.

W. S. TRACY, pastor at Federal Dam and Remer since 1919.

GEORGE ALBERT TRAUT, pastor at Excelsior, 1901-3; Moorhead, 1904-8.

CHARLES J. TRCKA, ord. 1896, was born in Bohemia (now Czecho-Slovakia), August 12, 1868; was graduated at Oberlin Theol. Seminary, 1896; has been pastor of Cyril Mission and Church, Bohemian, in St. Paul, twenty-four years, since 1896.

S. D. TREMBLY, ord. 1838, was born in New Jersey, June 2, 1799; served in the Methodist ministry nearly thirty years; coming to Paynesville, Minn., in July, 1866, he organized the Congregational church there and was its pastor until his death, June 28, 1868.

WILLIAM G. TROWER, ord. 1893, was pastor at Hancock and Lake Emily, 1893, and Hutchinson, 1894-5.

WILLIAM F. TRUSSELL, ord. 1895, was born in Wilmot, N. H., Dec. 29, 1859; was graduated at the University of Minnesota; pastor at

Benson, 1892-3; Claremont and Dodge Center, 1894-6; of Second Church, Winona, 1899-1900; Tintah, 1902; Detroit, 1905-6; later resided at Champlin, and was drowned near his home, July 6, 1916.

J. B. TUFTS, ord. 1855, pastor at Marine in 1859.

TELL A. TURNER, ord. 1882, pastor at Excelsior, 1892-4, and of Hazel Park, St. Paul, 1896-7; resides in East Woodstock, Conn.

F. L. TUTTLE, a Methodist minister, was Cong. pastor at Lansing, 1876-7.

HARMON B. TUTTLE, ord. 1874, was pastor at Worthington, 1874-9, and St. Charles, 1879-82.

ROYAL C. TWITCHELL, ord. 1842, was the first pastor of Anoka, 1855-8, Princeton, 1856-9, and St. Charles, 1859-60; pastor at Clearwater, 1860; resided afterward at Forest City, Anoka, Kingston, and New Munich, until 1876. He was born in Athol, Mass., Nov. 20, 1801; died in Arborville, Neb., April 1, 1882.

HENRY FAY TYLER, ord. 1880, pastor in Minneapolis, of Mayflower Church, 1883-5, and Fremont Avenue Church, 1886, also first pastor of Fifth Avenue Church, April to July, 1886; at Eagle Grove, Iowa, since 1917.

STEPHEN G. UPDIKE, pastor at Glencoe, 1892-3; Waseca, 1894-6; Bethany Church, Minneapolis, 1897-9; New Ulm, 1901-3. He was born in the state of New York, Jan. 18, 1845; served in the 13th Michigan regiment through the Civil War; studied at Hillsdale College and Andover Theol. Seminary; died in Los Angeles, Cal., in December, 1907.

NATHANIEL LORD UPHAM, ord. 1859, was born in Concord, N. H., April 28, 1833; was graduated at Dartmouth College, 1853, and Andover Theol. Seminary, 1858; pastor at Manchester, Vt., 1859-61; chaplain, 35th New Jersey Regt. in the civil war; later was pastor in Presbyterian churches; resided afterward in Duluth, Minn., and died there Jan. 8, 1917.

RUFUS P. UPTON, ord. 1897, was pastor at Fertile and Maple Bay, 1894; Audubon and Lake Park, 1895; Custer and Garvin, 1896-7; Ellsworth, Ash Creek, and Kanaranzi, 1898; Belgrade, 1899; Selma and Springfield, 1905-7; Appleton and Correll, 1908; Sauk Rapids and Cable, 1909-10; Staples, 1911; Freeborn and Matawan, 1912-14.

JAMES W. VALLENTYNE, ord. 1902, pastor at Marshall, 1902-5; resides at Oak Park, Ill.

S. A. VAN DYKE, ord. 1857, pastor at Wabasha in 1869.

FRANK STANLEY VAN EPS, ord. 1884, pastor at Claremont and Dodge Center, 1886-7; resides at Woodhaven, N. Y.

SANFORD A. VAN LUVEN, ord. 1892, pastor at Fraser and Granada, 1896; of Central Park Church, Omaha, Neb., since 1919.

JAMES MOTT VAN WAGNER, ord. 1846, was born in Pleasant Valley, N. Y., July 8, 1817; was graduated at Oberlin Seminary, 1846; pastor in Minnesota at St. Charles, 1877-9; in Missouri, 1883-1900; died in Sedalia, Mo., Feb. 28, 1906.

HARRY VANCE, pastor at Clarissa, 1907-8.

J. P. VARNER, pastor at Custer and Garvin, 1913-14.

S. W. VARNER, pastor at Belle Prairie in 1891.

PAUL G. VIEHE, ord. 1903, pastor at Chokio, 1903-4, and Lake Benton, 1905-6; in Muscatine, Iowa, 1920.

CORWIN D. VINCENT, ord. 1889, pastor at Staples, 1906-7, and Cannon Falls, 1908-10; at Clear Lake, S. D., since 1913.

F. L. H. VON LUBKEN, ord. 1905, pastor at Mapleton, 1905-6.

ANDREW K. VOSS, (previous to 1917, Anders O. Kvaas), ord. 1913, was born in Norway, and received his academic education in Christiania; was graduated at Chicago Theol. Seminary, 1913; was pastor of Mahnomen, Callaway, Ogema, and Waubun, 1913-17; has since been assistant state superintendent, for northern Minnesota, with home at Detroit.

ELIHU HILLES VOTAW, ord. 1874, was born in Ohio, June 21, 1836; was graduated at Amherst College, 1869; pastor of Atlantic Church, St. Paul, 1882-4; died in Princeton, Ill., March 4, 1902.

W. A. VROOMAN, pastor in St. Paul, of Atlantic and University Avenue churches, 1920.

GEORGE WADSWORTH, ord. 1892, was pastor at Ellsworth and Ash Creek, 1890; Lakeland, 1891-2.

THOMAS ARTHUR WADSWORTH, ord. 1854, was born in England, Aug. 6, 1821; was graduated at Oberlin College, 1847, and its Theol. Seminary, 1853; was pastor in Minnesota at Waseca, 1870; in Wisconsin, 1872-84; died May 22, 1899.

FRANK N. WALCOTT, ord. 1877, was pastor at Marine Mills, 1877-8; Osakis and Gordon, 1879-80; Wayzata, 1881.

AUGUST WALDEN, ord. 1884, has resided at Sandstone since 1905, being clerk of the Swedish Congregational church there.

CORNELIUS E. WALKER, pastor at Sauk Rapids and Cable, 1890; Glyndon, 1893-4; Fraser, 1894-5; Lake Belt and Sherburn, 1895-7.

STRYKER A. WALLACE, ord. 1870, was pastor at Grand Meadow in 1892; resides in Chicago.

WILLIAM C. A. WALLAR, ord. 1889, was born in New London, Iowa, August 8, 1858; pastor at Belgrade, 1889-90; Detroit, 1890-3, also Lake View, 1890-1; Duluth, 1893-4; Fergus Falls, 1894-5; Mantorville, 1896-

1902; Little Falls, 1902-6; in Wisconsin, at Sturgeon Bay, 1906-10; returned to Minnesota pastorates, in Lake City, 1910-16, and at St. Louis Park, Minneapolis, 1917; has since resided in Minneapolis, being in the work of the Anti-Saloon League; author of numerous published sermons, poems, and magazine articles.

W. M. WARD, pastor at Monticello in 1906.

J. KENT WARDEN, ord. 1915, pastor of New Richland and Matawan, 1915-17; Cedar Spur, 1917; Argyle, 1917-18.

EMIL L. F. WARKENTIEN, ord. 1905, was born in Barth, Germany, Sept. 21, 1875; was graduated at Chicago Theol. Seminary, 1905; pastor in Iowa and Wisconsin, 1905-11; of the People's German Church, St. Paul, since 1911.

CHARLES CAMPBELL WARNER, ord. 1885, was born in Freeport, Ill., Sept. 19, 1857; was graduated at Beloit College, 1881, and Chicago Theol. Seminary, 1884; was pastor in Illinois at La Salle, Alton, and Morris; in Iowa at Monticello and Eldora; in Minnesota at Crookston, 1908-10; and at Grand Forks, N. D., and Mobridge, S. D.; died at Mobridge, Dec. 26, 1916.

WILLIAM JOEL WARNER, ord. 1878, was pastor at Princeton, 1890; St. Louis Park, Minneapolis, 1913-16; Glyndon, 1917-19; Green Mountain, Iowa, 1920.

ALBERT WARREN, ord. 1872, pastor at Mankato and Belgrade, 1882-3; Lake Benton, 1883-5, and resided there till 1904; pastor of Arco (Lake Stay), 1887-9.

BROOKS ARTHUR WARREN, ord. 1903, pastor at Sherburn, 1907-10; at Clinton, Mich., since 1919.

WILLIS A. WARREN, ord. 1891, pastor at Belgrade, 1890-2; Morris-town and Waterville, 1894-6; Spring Valley, 1897-1901; Lake City, 1902-9; in Ohio, of Plymouth Church, Columbus, 1910-18, and First Church, Painesville, 1920.

FRANCIS MARION WASHBURN, ord. 1876, was born at Waynetown, Ind., August 25, 1845; was graduated at Western College, 1871; after early service for United Brethren churches, was Cong. pastor in Minnesota at Mankato, 1894-6; in Colorado, the state of Washington, and California, from 1896 until his death at Salida, Cal., Dec. 2, 1919.

ALONZO G. WASHINGTON, ord. 1889, was pastor at Stephen in that year; Fertile, Maple Bay, and Mentor, 1890-91; Appleton and Correll, 1903-4; Burtrum, Gray Eagle, and Swanville, 1905-6; Big Lake, 1907-10; Lyle, 1910-11; in Iowa, at Grand View, 1914-18, and Gaza, since 1919.

MRS. I. F. WATERMAN, ord. 1915, a Baptist minister, was Cong. pastor at Dexter, 1918-19.

THOMAS T. WATERMAN, pastor in Winona, 1856-7.

CHARLES P. WATSON, ord. 1857, was born in England, May 29, 1824; pastor in London, Canada, and afterward city missionary in Montreal; "chairman of the committee who organized the first Young Men's Christian Association in Canada or in America;" pastor in Minnesota at Wabasha, 1882-3, Tracy, 1883, and Sleepy Eye, 1884-6; died in Greeley, Colorado, Feb. 19, 1887. [Conference Report, 1887, p. 45.]

ROBERT J. WATSON, pastor at Glyndon, 1914; South Park, St. Paul, since 1918.

JAMES WATT, ord. 1897, pastor at Dawson in that year; at Chokio in 1898.

RICHARD WATT, ord. 1899, pastor at Graceville, 1898-1900; Clearwater and Hasty, 1901; Ceylon and Center Chain, 1904-7; resides at Circleville, Ohio.

CHARLES E. WAUDBY, ord. 1913, pastor at Spring Valley since 1919.

EDWIN E. WEBBER, ord. 1866, was pastor at Mantorville, 1887-8; Appleton and Graceville, 1889-91; Mapleton and Sterling, 1892; again at Appleton, also Correll, 1902.

J. S. WEBBER, ord. 1873, pastor at Audubon, 1872-3, and Detroit, 1873.

W. H. W. WEBSTER, ord. 1902, pastor at Dawson in 1914.

CARL WEILER, ord. 1889, was the first pastor of Winthrop, through the summer of that year; died at New Ulm, Nov. 24, 1889.

WILLIAM M. WELD, ord. 1852, was pastor at Marine Mills, 1870-6, and Mazeppa, 1877-9.

GEORGE HUNTINGTON WELLS, born in Bainbridge, N. Y., May, 19, 1839, was graduated at Amherst College, 1863, and Chicago Theol. Seminary, 1867; was pastor three years in Amboy, Ill., and later of the principal Presbyterian church in Montreal for twenty-one years; of Plymouth Church, Minneapolis, 1891-5; removed to Dover, Ill., and died March 13, 1897. See the Memorial of him in Chapter XV.

JOHN A. WELLS, ord. 1852, was pastor at Ada, 1882-5.

A. E. WENDT, pastor at Marietta and Nassau, 1917.

LESTER LILLY WEST, ord. 1878, was born at Santa Ana, California, April 18, 1851; was graduated at Tabor College, Iowa, 1875, and Chicago Theol. Seminary, 1878; was pastor at Fort Dodge, Iowa, 1878-90; in Minnesota at Winona, 1890-1901; Norwich, Conn., 1902-9; and Everett, Wash., 1909-14; died at Santa Ana, Dec. 27, 1916. See also the Memorial of him in Chapter XV.

THOMAS J. WEST, pastor at Crookston in 1882.

J. CHESTER WHALEN, pastor of Felton, 1902; Audubon and Lake Park, 1904.

HENRY J. WHARTON, ord. 1912, pastor of Open Door Church, Minneapolis, since 1919.

EDWARD FRANCIS WHEELER, ord. 1890, was born in Grafton, Vt., Jan. 20, 1862; studied at Dartmouth College, 1879-81, was graduated at Bowdoin College, 1883, and Hartford Theol. Seminary, 1889; was pastor in Minnesota at Appleton and Lac qui Parle, 1884-6; at North Wilbraham, Mass., 1890-3; St. Louis, Mo., 1893-8; Austin, Minn., 1898-1902; Newell, Iowa, 1902-5; and again in Minnesota, at New Ulm, since 1905; author of Chapter XXII in this volume.

FREDERICK S. WHEELER, ord. 1897, pastor at Appleton and Correll, 1912-14; later resided in Ortonville.

JOHN B. WHEELWRIGHT, ord. 1856, pastor at Anoka, 1890.

WILLIAM ALBERT WHITCOMB, ord. 1896, pastor at Ada, 1896-8.

FRANCIS D. WHITE, ord. 1902, was born in Canada, Oct. 18, 1876; studied at Olivet and Hope Colleges, Michigan; was graduated at Chicago Theol. Seminary, 1911; pastor at Baudette, 1913-17; of Robinsdale Church, Minneapolis, 1917-20, excepting absence as Y. M. C. A. secretary for war service in France, 1918; removed in 1920 to the pastorate of Waseca.

FRANK NEWHALL WHITE, ord. 1881, was born at Lyons, Iowa, Oct. 25, 1858; was graduated at Ripon College, 1878, and Andover Theol. Seminary, 1881; was pastor at Hancock, Mich., 1881-6; missionary in Japan, 1886-93; pastor in Burlington, Iowa, 1894-8; Cheyenne, Wyoming, 1898-1900; Sioux City, Iowa, 1900-4; in Chicago, 1904-11; of Lowry Hill Church, Minneapolis, 1911-14; secretary for the A. A. Missionary Association since 1917, with home in Chicago.

GEORGE WHITE, pastor at Happyland, 1919.

GEORGE L. WHITE, ord. 1881, pastor at Hawley since 1919.

LORENZO JOHNSON WHITE, ord. 1858, was born in Reading, Vt., Aug. 31, 1828; was graduated at Oberlin College, 1851, and its Theol. Seminary, 1855; pastor of Plymouth Church, St. Paul, Minn., 1866-71; chaplain of the Minnesota Senate, 1866-8; died in London, England, Jan. 10, 1893.

ELBRIDGE C. WHITING, ord. 1891, was pastor of Fifth Avenue Church, Minneapolis, 1892-5; resides in South Sudbury, Mass.

J. S. WHITMAN, ord. 1861, pastor at Rochester in that year.

J. E. WHITMORE, pastor at Akeley in 1909.

E. G. WICKS, ord. 1872, was pastor at Glencoe, 1872-3; Wabasha, 1874.

GEORGE ARTHUR WICKWIRE, pastor at Aitkin, 1899; Winthrop and Cornish, 1901-2.

M. K. WIKHOLM, pastor at Upsala, 1906-13.

CHARLES E. WILCOX, ord. 1893, was pastor at Lamberton, 1893-4; Merritt, 1896; Biwabik, 1896-8.



FRANK G. WILCOX, ord. 1890, was pastor at Zumbrota, 1904-5; resides in Kansas City, Mo.

SETH M. WILCOX, ord. 1875, pastor at Alexandria, 1885-9.

GRANT B. WILDER, ord. 1895; at Fairmont and Center Chain, 1908-9.

CHARLES W. WILEY, ord. 1875, pastor at Lenora, 1877.

HORACE S. WILEY, ord. 1903, was pastor at Claremont and Dodge Center, 1903-4; Spring Valley, 1907-8; Fergus Falls, 1909-10; Sauk Center, 1911; Cannon Falls, 1912-13; Hutchinson, 1914-17.

W. B. Y. WILKIE, pastor at Faribault, 1877.

THOMAS R. WILKINSON, ord. 1876, was pastor at Paynesville and Union Grove, 1876-8.

WILLIAM A. WILKINSON, ord. 1897, pastor at North Branch, 1897-9; of Thirty-eighth Street Church, Minneapolis, 1901-3, and later resided there; pastor of Brownton and Stewart since 1919.

HENRY WILLARD, ord. 1858, was born in Troy, N. Y., Sept. 11, 1830; was graduated at Dartmouth College, 1851, and Andover Theol. Seminary, 1858; pastor at Zumbrota, 1859-63, also Mazeppa, 1860-2; Elgin, 1863-4, and again in 1874-6; first pastor of Plainview, 1863-79, also at Beaver, 1868-71, and Smithfield, 1868-72; traveled in the north part of Dakota Territory, for home missionary work, in 1880; was again a pastor in Minnesota, at Mantorville, 1882-4; later resided in Chicago, where he died June 24, 1904.

WALLACE W. WILLARD, pastor of Bethany Church, St. Paul, 1890-1.

AUSTIN WILLEY, ord. 1859, was born in Campton, N. H., June 24, 1806; was graduated at Bangor Theol. Seminary, 1837; editor of anti-slavery newspapers in Maine, 1837-57; pastor in Minnesota at Anoka, 1859-60; resided afterward in Northfield until his death, March 28, 1896.

ASHLEY J. WILLIAMS, ord. 1895, pastor at Plainview, 1895-6.

EDWARD MOORE WILLIAMS, ord. 1859, was born in Chicago, Nov. 15, 1841; was graduated at Yale College, 1864, and Chicago Theol. Seminary, 1868; was pastor in Austin, 1869-70; Faribault, 1870-2; First Church, Minneapolis, 1875-81; Northfield, 1882-9; Groton, Conn., 1892-4; and Yankton, S. D., 1894-99; returned to Minnesota in 1910, and later resided in Northfield until his death there, Jan. 15, 1921. The first twenty years of his pastoral work, with other ministers who came to Minnesota during that time, are reviewed in the N. W. Congregationalist, Aug. 16, 1889, page 4. Grateful appreciation of his ministry, and thanks for his very important aid as a member of the Conference Committee for this volume, are noted in Chapter XIV. His portrait and a memorial, partly from Dr. Edwin B. Dean, are in Cong. Minnesota, March, 1921.

EDWIN SIDNEY WILLIAMS, ord. 1864, was born at Elizabeth, N. J., June 8, 1838; and died in San Francisco, Cal., Nov. 11, 1918. He was

graduated at Yale College, 1860, and Oberlin Theol. Seminary, 1865; was pastor at Northfield, 1864-70; Brainerd, 1873-5; Second (now Park Avenue) Church, Minneapolis, 1875-83; later was director of the Cong. city missions until 1888; removed to San Francisco, as field secretary of the American Cong. Union, 1888-90, and during his latest years resided in Saratoga, Cal. He was greatly beloved for his work in Minnesota and California, being known as "Sunshine Williams." See the Memorial of him in Chapter XV.

HOWARD Y. WILLIAMS, ord. 1917, was born in San Francisco, Cal., Jan. 27, 1889; was graduated at the University of Minnesota, 1910, and Union Theol. Seminary, 1917; served in the World War as senior chaplain of the Tenth U. S. Engineers, 1917-19; pastor of People's Church, St. Paul, since November, 1919.

J. N. WILLIAMS, ord. 1847, was pastor at Cannon Falls and Lewiston, 1863-4.

MARK W. WILLIAMS, pastor at Big Lake in 1898.

WILLIS K. WILLIAMS, ord. 1911, was pastor in Vermilion, Ohio, 1912-13; Geneva, Ill., 1914; Grand Rapids, Mich., 1914-15; in Minnesota, at Alexandria, 1916-18; of Pilgrim Church, Minneapolis, since 1918.

LAWRENCE J. WILLIAMSON, pastor at West Dora, 1894.

ALBERT S. WILLOUGHBY, ord. 1890, was born at South Trenton, N. Y., June 13, 1853; was pastor of churches in Iowa, 1890-1902; in Minnesota at Granada, 1902-3, and Edgerton, 1904-6; in Michigan at Baldwin and Three Rivers, 1907-10; died at Benton Harbor, Mich., August 23, 1915.

BERTRAM A. G. WILLOUGHBY, ord. 1905, was born in Orono, Ont., Jan. 6, 1881; was graduated at McMaster College, 1908, and Chicago Theol. Seminary, 1912; was pastor in Wadena, 1912-14, and of Como Church, Minneapolis, 1914-17; at Osage, Iowa, since 1917.

ALBERT WILSON, ord. 1909, pastor at Lake City, 1916-18.

DANIEL E. WILSON, ord. 1890, was pastor at Pelican Rapids, 1900; Wayzata and Groveland, 1901-3; Cass Lake, 1905.

EDWARD WILSON, pastor at Ellsworth, 1905-6.

GILBERT L. WILSON, a Presbyterian minister, Cong. pastor at South Stillwater, 1918-20.

WILLIAM WILSON, ord. 1871, was pastor of Hutchinson, Collins, and Preston Lake, 1877-8; Marshfield and Tyler, 1879; Lake Benton, 1880-2, also Arco, 1880.

FREDERICK W. WINIGER, pastor at Medford, 1909-11.

PAUL WINTER, ord. 1897, was born at Whitehall, N. Y., March 16, 1854; studied at Simpson College, Iowa, and Moody Institute, Chicago; was pastor at Dexter, 1900-4; Medford, 1904-8; Clearwater

and Hasty, 1908-14; Marietta and Nassau, 1914-16; died at Carroll, Iowa, July 9, 1916.

PARLEY PAUL WOMER, ord. 1895, was born in Osceola, Pa., May 29, 1870; studied at Ohio Wesleyan University, and was graduated at Yale Divinity School, 1895; was pastor of Park (later Plymouth) Church, St. Paul, 1907-14; president of Washburn College, Topeka, Kansas, since 1915; author of books noted in Chapter XIX.

A. A. WOOD, pastor at Mantorville, 1910-11; North Branch and Sunrise, 1915-16.

EDWARD A. WOOD was pastor of North Branch and Sunrise, 1889; Audubon, 1890; Pelican Rapids, 1891; Clearwater and Hasty, 1892; Custer and Garvin, 1898-9.

GEORGE INGERSOLL WOOD, born in Stamford, Conn., May 20, 1814, was graduated at Yale College, 1833, and Union Theol. Seminary, 1838; was pastor in Minnesota at St. Cloud, 1867-9; died in Washington, D. C., Jan. 9, 1899.

JOSIAH A. WOOD, pastor at Sauk Center, 1892-4.

C. M. WOODBRIDGE, pastor at Breckenridge in 1877.

FRANK PORTER WOODBURY, ord. 1865, was born in Beverly, Mass., March 18, 1839; was graduated at Williams College, 1861, and Union Theol. Seminary, 1864; was pastor in N. H. and Mich., 1866-70; in Rockford, Ill., 1870-88; of Park Avenue Church, Minneapolis, 1888-90; corresponding secretary, Am. Missionary Association, 1890-1904; professor of preaching and church work, Howard University, Washington, D. C., since 1905.

ALBERT C. WOODCOCK, ord. 1903, pastor at Cass Lake, 1903-4; Bagley, 1905-6; Pelican Rapids, 1907-11; Mantorville, 1912-14; at Tripoli, Iowa, since 1918.

ANDREW J. WOODIN, pastor at Park Rapids, 1888; Osage, 1888-90.

J. WOODRUFF, pastor at Barnesville in 1904.

L. N. WOODRUFF, ord. 1858, pastor at Wabasha, 1862-4.

WILLIAM WCOLEY, ord. 1902, a Methodist minister, Cong. pastor in Zumbrota, 1920.

EDMUND WRBITZKY, ord. 1888, was born in Moravia, now a part of Czechoslovakia, Oct. 10, 1862; was graduated from the Slavic Department, Oberlin Theol. Seminary, 1888; has been pastor of four Slavic churches. Cyril Church, Cleveland, 1888-91. Bethlehem Church, St. Louis, 1891-1903, in Brule county, South Dakota, 1903-8, and in Minnesota at Silver Lake, since 1908.

CASSIUS E. WRIGHT, ord. 1871, was pastor at Austin, 1875-98, also Gilford, 1875-7; resides in Washington, D. C.

REUBEN B. WRIGHT, ord. 1877, pastor at Grand Meadow, 1878, and Dexter, 1878-80.

SELA GOODRICH WRIGHT, member of the Oberlin mission to the Ojibway Indians at Red Lake, 1843-59, who wrote a narration of it partly presented, with notes of his biography, in Chapter II, was employed there by the U. S. government for the Ojibways, 1859-62; was a teacher and chaplain of the freedmen in the South, 1862-7; and returned to Minnesota for Indian Agency work and mission service at Leech Lake, 1867-73 and 1875-81.

WILLIAM MASON WRIGHT, ord. 1880, was born in Ohio, Nov. 26, 1848; was pastor at Paynesville in 1898; died in Missouri, May 23, 1899.

FRANCIS WRIGLEY, ord. 1878, was born in Manchester, England, April 24, 1850; was pastor in Michigan and Wisconsin, 1882-7; in Minnesota, at Morristown and Waterville, 1887-8; Tracy, Custer, and Walnut Grove, 1889; St. Charles and Saratoga, 1890-1; Hutchinson, 1891-2; Selma and Springfield, 1893-4; Glyndon, 1895-6; Campbell and Tintah, 1898-9; Custer and Garvin, 1905; Walnut Grove, a second pastorate, 1906; Granite Falls, 1907-8; Hawley, 1909-14; at Sylvan, Wash., since 1916.

JACOB H. YAGGY, ord. 1905, pastor at Glenwood since 1919, was formerly in the United Brethren ministry.

PHILIP W. YARROW, ord. 1899, pastor at Fosston in that year; Montevideo, 1901; of Morgan Park Church, Chicago, since 1914.

ARTHUR G. YOUNG, ord. 1895, was pastor of Campbell and Tintah, 1908-11; Mapleton, 1912-14; Spring Valley, 1915-17; at Chamberlain, S. D., since 1918.

NELSON YOUNG, ord. 1843, pastor at Scambler, 1876-7.

HENRY J. ZERCHER, ord. 1879, pastor of Detroit, Lake View, and Audubon, 1879-80; Osakis and Gordon, 1881.

#### REVIEW, WITH PERSONAL NOTES.

During the seventy years since the earliest Congregational churches in Minnesota were founded at Point Douglas and St. Anthony, respectively by Richard Hall and Charles Secombe, 1,302 pastors, as recorded in the foregoing pages, have been engaged in the service of the churches of our denomination in this state. Others, to the number of 35 in this list, were former pastors but not during their residence in Minnesota, or were in missionary work. The next chapter contains, under the names of the churches, another enumeration show-

ing the pastorates for each church. In the latest Congregational Year Book, issued in 1920, the number of our pastors in Minnesota in 1919 is reported as 114, ministering to 164 churches, while 52 other Congregational ministers, residing here, were not then in pastoral service.

The year of ordination of each pastor is stated, so far as this information has been found. For a considerable number the dates of their early pastorates precede the ordination, such having been students serving churches, with formal approval and license; but frequently student pastors in the list failed to become ordained ministers.

Noteworthy services for education, or Congregational official promotions, are recorded of David N. Beach, Harlan Page Beach, Reuben A. Beard, George D. Black, Reuben L. Breed, Horace Bumstead, David Burt, Charles E. Burton, Marion L. Burton, Gabriel Campbell, James A. Chamberlain, Levi H. Cobb, Donald J. Cowling, George W. Davis, Edwin B. Dean, William Ewing, S. V. S. Fisher, Americus Fuller, H. N. Gates, Fred Grey, W. E. Griffith, Richard Hall, H. H. Hart, Harry B. Hendley, Robert P. Herrick, George D. Herron, Fred B. Hill, George A. Hood, E. Lee Howard, George Huntington, John C. Huntington, Edward P. Ingersoll, John E. Ingham, Paul A. Johnson, Frank E. Knopf, Delavan L. Leonard, Everett Lesher, James E. McConnell, Elijah W. Merrill, George R. Merrill, John P. Miller, Marcus W. Montgomery, Calvin B. Moody, Frank L. Moore, John H. Morley, Earle A. Munger, William W. Newell, Cyrus Northrop, Charles E. Page, E. Dudley Parsons, Julius Parsons, Cornelius H. Patton, Arthur H. Pearson, Alva D. Roe, William H. Sallmon, John H. Sammis, Charles Seccombe, Edwin S. Shaw, Henry C. Simmons, Frank K. Singiser, James Robert Smith, Samuel G. Smith, Walter A. Snow, Albert D. Stauffacher, Edward A. Steiner, Edwin H. Stickney, Henry A. Stimson, James W. Strong, Frederick A. Sumner, William L. Sutherland, Clarence F. Swift, Jesse F. Taintor, Luther C. Talmage, W. I. Tenney,

Charles F. Thwing, James Tompkins, Reuben A. Torrey, A. K. Voss, Frank N. White, Edwin S. Williams, Parley P. Womer, and Frank P. Woodbury.

For the following sixty-eight ministers, long pastorates or long series of pastorates have been recorded:

J. H. Albert, 26 years in Stillwater and Faribault, 1886-1912.

Emil A. Anderson, 15 years in Scandinavian churches at Winona, Lake City, and Sandstone, 1895-1910.

Orville A. Barnes, 12 years at Winthrop, 1908-20.

Ernst V. Bjorklund, 16 years, 1895-1900 and 1904-15, with Swedish churches of Mankato and Kasota, and of St. Cloud and Sauk Rapids.

Charles E. Burton, Lyndale Church, Minneapolis, 1897-1909.

Lucian W. Chaney, 20 years in Mankato, Waseca, Granite Falls, Morristown, and Medford, 1872-92.

Gardiner K. Clark, nearly 12 years at Saratoga, 1855-66.

Rowland S. Cross, 33 years in Anoka, Cannon Falls, Sauk Center, Fairmont, Monticello, Winthrop, Dawson, St. Louis Park, and Hazel Park, 1878-1910, and 1917.

Malcolm McG. Dana, Plymouth Church, St. Paul, 1878-88.

Edwin B. Dean, 15 years in Northfield, 1905-20.

H. P. Dewey, Plymouth Church, Minneapolis, since 1907.

Edward A. Drake, Fremont Avenue Church, Minneapolis, 1910-20.

S. V. S. Fisher, Vine Church, Minneapolis, 1882-95.

Wilbur Fisk, 34 years in Freeborn, 1875-1909, with much other pastoral service for neighboring churches.

Edmund Gale, 17 years at Faribault, 1866-73 and 1881-91.

Sherman Hall, 24 years at Sauk Rapids, 1855-79.

Edwin J. Hart, pastor at Cottage Grove, 1867-78.

Squire Heath, 20 years in Benson, 1899-1919.

Edgar L. Heermance, 11 years at Mankato, 1902-13, and the next seven years at International Falls.

Henry Holmes, 21 years, 1898-1919, of Lowry Hill Church, Minneapolis, and at Monticello.

Thomas W. Howard, 18 years at Birchdale, since 1902.

William M. Jenkins, 13 years at Elk River, 1878-91.

Alfred C. Lathrop, ten years at Glenwood, 1868-78.

Edwin E. Lindsley, 17 years in several pastorates, since 1903, including ten years at Aldrich and New York Mills.

James Frank Locke, 17 years at Round Prairie, 1894-1911.

Eli C. Lyons, 28 years, since 1892, in churches of southern and central Minnesota, including Minnehaha Church, Minneapolis.

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James E. McConnell, 15 years in Northfield, 1890-1905.

Alexander McGregor, of Park Church, St. Paul, 1897-1907.

William H. Medlar, in Brainerd, Crookston, Wabasha, and Alexandria, 1885-1903; Linden Hills Church, Minneapolis, 1907-12; and in Wayzata since 1918.

George R. Merrill, First Church, Minneapolis, 1885-98.

George Michael, two pastorates at Walker, 1901-8 and 1911-18.

Alexander Milne, Pilgrim Church, Duluth, 1899-1911.

A. J. Moncol, at the Slovak church of Elmdale, since 1909.

M. B. Morris, churches of Minneapolis and St. Paul, 1900-1916.

Edward M. Noyes, Pilgrim Church, Duluth, 1883-94.

Frederick H. Oehler, 16 years in New Richland and Hartland, Wadena, and Sauk Center, 1895-1911.

Abel K. Packard, 14 years at Anoka, 1860-74.

Hobart K. Painter, 15 years in pastorates of Como and Vine Churches, Minneapolis, since 1905.

Henry W. Parsons, in numerous pastorates, 1886-1901.

Philip K. Peregrine, with Welsh churches, 1868-88.

Edwin S. Pressey, St. Anthony Park, St. Paul, 1896-1909.

Alva D. Roe, at Afton and Lakeland, 1866-77.

Charles A. Ruddock, in southern Minnesota, 1874-1908.

Charles Seccombe, at St. Anthony (First Church, Minneapolis), 1851-66.

Charles Shedd, in Zumbrota, Mantorville, Wasioja, and Claremont, 1857-73.

Charles B. Sheldon, 26 years at Excelsior, 1856-82.

James E. Smith, Fifth Avenue Church, Minneapolis, 1896-1906

Oscar M. Smith, 18 years at Hawley, 1879-97.

Samuel G. Smith, People's Church, St. Paul, 1888-1915.

William W. Snell, 28 years at Rushford, 1859-87.

Henry A. Stimson, Plymouth Church, Minneapolis, 1869-80.

Carl J. Swain, 22 years, 1891-1913, in a series of pastorates, including nine years at Excelsior.

Horatio H. Symons, 13 years at Ada, 1906-19.

Jesse F. Taintor, 17 years at Rochester, 1886-1903.

Arthur H. Tebbetts, 20 years at Claremont and Dodge Center, Glencoe, Morris, and Dawson, 1880-1900.

John W. Todd, in central and western Minnesota, 1882-1904.

Charles J. Trcka, 24 years pastor of Cyril Mission and Church, Bohemian, in St. Paul, since 1896.

W. C. A. Wallar, 17 years, 1889-1906, in several pastorates, and later six years, 1910-16, at Lake City.

Willis A. Warren, 1890-1909, in a series of pastorates, the last seven years being at Lake City.

Lester L. West, 11 years in Winona, 1890-1901.

Edward F. Wheeler, 15 years in New Ulm, since 1905.

Henry Willard, 16 years at Plainview, 1863-79.

Edward M. Williams, 20 years at Austin, Faribault, the First Church in Minneapolis, and in Northfield, 1869-89.

Edwin S. Williams, 19 years in Northfield, Brainerd, and Park Avenue Church, Minneapolis, 1864-83.

Paul Winter, 16 years at Dexter, Medford, Clearwater, and Marietta, 1900-1916.

Edmund Wrbitzky, 12 years with the Slavic church at Silver Lake, since 1908.

Cassius E. Wright, 23 years at Austin, 1875-98.

Francis Wrigley, 21 years in pastorates of southern and western Minnesota, 1887-99 and 1905-14.

Several in this list were the first pastors of the churches where they gave so long ministry. Among other first pastors, who in many instances were the principal founders of their churches, but having shorter pastorates, the following may be gratefully noted, with the places and years of service:

George E. Albrecht, preparatory work for New Ulm, 1881-2.

Edwin H. Alden, Waseca, 1868-9; Sleepy Eye, 1873; Walnut Grove, 1874.

Lauren Armsby, Faribault, 1856-63.

J. R. Barnes, at Cannon Falls, 1856-61; Northfield, 1856-7.

Harlan P. Beach, Lowry Hill Church, Minneapolis, 1891-2.

Joseph H. Chandler, St. Anthony Park, St. Paul, 1886-93.

Stephen Cook, at Austin, 1857-60; Albert Lea, 1859-62.

James B. Drew, St. Paul, South Park, 1888-97; University Avenue, 1894-6.

Jesse L. Fonda, at Morris, 1873-82; Hancock, 1873-9.

Almond K. Fox, Sauk Center, 1866-8.

Americus Fuller, Como Church, Minneapolis, 1882-4.

Charles Galpin, at Excelsior, 1853-6.

Herbert W. Gleason, for St. Anthony Park, St. Paul, 1885-6.

Archibald Hadden, Ortonville, 1879-84; Lyndale Church, Minneapolis, 1884-91.

Hiram S. Hamilton, Winona, 1854-6.

John W. Hargrave, Aitkin, 1883-4.

Burdett Hart, Plymouth Church, St. Paul, 1858-9.

B. F. Haviland, Alexandria, 1867-9.



- George A. Hood, Fergus Falls, 1872-6; St. Louis Park, 1884-6.  
 Samuel Ingham, First Church, Brainerd, 1872-3.  
 William Leavitt, Park Avenue Church, Minneapolis, 1867-9.  
 Herbert Macy, Olivet Church, St. Paul, 1888-91.  
 Norman McLeod, Plymouth Church, Minneapolis, 1857-9.  
 Charles H. Maxwell, Linden Hills Church, Minneapolis, 1902-6.  
 Charles H. Merrill, Mankato, 1870-71.  
 Christian Mowery, New Ulm, 1882-7.  
 Ezra Newton, at Little Falls, 1857-9.  
 William Oehler, St. Paul, People's German Church, 1895-1901.  
 Simon Putnam, Lakeland, 1858-62.  
 Joseph S. Rounce, Northfield, 1857-63; Lyle, 1886-9.  
 Charles C. Salter, Duluth, Pilgrim Church, 1871-6; West Duluth, 1888.  
 John C. Strong, Center Chain, 1865-9.  
 Otis A. Starr, Montevideo, 1871-8.  
 DeWitt C. Sterry, Lake City, 1856-65.  
 Ozro A. Thomas, Medford, 1856-62; Owatonna, 1858-63.  
 Reuben A. Torrey, Open Door Church, Minneapolis, 1884-6.  
 Ira Tracy, Spring Valley, 1856-61.  
 Royal C. Twitchell, Anoka, 1855-8; Princeton, 1856-9; St. Charles, 1859-60.  
 Henry F. Tyler, Minneapolis, Fremont Avenue Church, 1885-6, and Fifth Avenue Church, 1886.

To the 1,337 names in the catalogue of this chapter, more than a hundred others should be added for home missionary workers, employed in Minnesota during several or many years, in preparatory service for the founding of Sunday Schools and churches. From this state are also enrolled about a hundred men and women, noted in Chapters IV and VI, who have engaged in foreign missions. Thus fully 1,500 in and for Minnesota have heard and obeyed what Jesus said to Peter and Andrew, "Follow me, and I will make you fishers of men."

In less proportion of time devoted to special Christian service, but in the same spirit of consecration, faith, and love, probably not less than 3,000 Minnesota Congregational people have been superintendents, and 10,000 or more teachers, in our Sunday Schools during the seventy years from 1850 to 1920.

CHAPTER XVII.  
RECORDS OF CHURCHES.  
BY WARREN UPHAM.

ALPHABETIC LIST.

This list has been compiled with much care to give for each Congregational church of Minnesota the date of its organization, its successive ministers, and the years of their pastorates, derived from the series of our state and national yearly reports, which have been cited for the similar chronologic records of pastors in the preceding chapter. References are also included for historic sketches of numerous churches, published in newspapers, pamphlets, or rarely as books, in connection with the celebration of anniversaries of their organization.

Although these two chapters present thus only meager outlines of Minnesota Congregational work, it is believed that together they supply much definite information desirable to be consulted for the history of our state.

Up to the time of publication of this volume, the service of 191 early and late Congregational churches, here planted with earnest and prayerful endeavor and hopes, has ended; but 227 are yet toiling and rejoicing, in allegiance to the command of Jesus: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

ADA, organized August 10, 1882, had John A. Wells as pastor, 1882-5; C. E. Page, 1885-6; Sidney Stone, 1887; Edward F. Wheeler, 1889; George M. Morrison, 1890-4; Isaac N. Terborgh, 1894-6; William A. Whitcomb, 1896-8; Hubert William Stiles, 1899-1906; Horatio H. Symons, 1906-19; and Walter B. Beach since 1919; membership of 69 in 1919.

AFTON, org. June 24, 1858, had the following pastors: Simon Putnam, 1858-62; Chauncey Hall, 1863-5; Alva D. Roe, 1866-9, 1871-4, and 1876-7; Edwin H. Alden, 1870; Nelson Clark, 1874-5; R. C. Loveridge, 1878; George Hood, 1879-80; William E. Archibald, 1881; C. L. Corwin, 1882; William A. James, 1886; Joseph Chandler, 1887-91; and Albert A. Davis, 1893-8; not in the Conference list since 1900.

AITKIN, org. August 1, 1883, had J. W. Hargrave as its first pastor, 1883-4; William E. Archibald, 1885; Augustine J. Hayner, 1886; Alexander Striemer, 1888; George R. Searles, 1893-4; Frank J. Brown, 1896; Jeremiah Kimball, 1897; Harvey B. Bartel, 1898; George A. Wickwire, 1899; William E. Griffith, 1901-3; James L. Jones, 1905-6; William E. Hammond, 1913-15; H. D. Helwig, 1916; William H. Johnson, 1919; Lucien J. Marsh, since April, 1920; 72 members in 1919.

AKELEY, org. in 1899, had Lewis D. Arnold as its first pastor, from 1901 to 1908, and 1910; J. E. Whitmore, in 1909; W. J. Horner, 1912-13; Allen Clark, 1913-14; Mrs. C. F. Lutz, 1915; and Jesse Rickle, a Baptist minister, in 1916-18; 7 members in 1919.

ALBERT LEA, org. in 1859, was at first under the pastorate of Stephen Cook, to 1862; later of J. C. Strong, 1862-4; Philo Canfield, 1864-6; S. F. Drew, 1872-4; E. H. Alden, 1875-6; J. D. Todd, 1877; and John R. Chalmers, 1878; not listed after 1880.

ALBERTA, org. 1911, with Anton R. Larson as pastor, but having no pastoral supply for the next three years, has not been listed since 1914.

ALDEN, org. March 12, 1879, without a pastor, was not listed after 1882.

ALDRICH, org. May 18, 1905; E. E. Lindsley, pastor, 1905-15; F. W. Stowe, 1915-17; James E. Ball, 1918-20; 29 members in 1919, of whom 22 were received on the Easter Sunday.

ALEXANDRIA, org. December 14, 1867; B. F. Haviland, pastor, 1867-9; Reuben Everts, 1869-71; Isaac F. Tobey, 1872; W. W. Norton, 1873-6; Pliny S. Smith, 1877; Quincy L. Dowd, 1878-80; William Gill, 1881-3; J. Spencer Jewell, 1883-4; Seth M. Wilcox, 1885-9; George E. Soper, 1892-8; William H. Medlar, 1898-1903; William J. Paske, 1904-7; Alfred A. Secord, 1907-14; Frederick Osten-Sacken, 1914-15; Willis K. Williams, 1916-18; Albert D. Stauffacher, 1918-20; George Plumer Merrill, since September, 1920; membership of 310 in 1919. The celebration of the fortieth anniversary of this church, on Sunday, December 15, 1907, with historical addresses by George G. S. Campbell and George L. Treat, was quite fully reported in four columns of the next issue, December 19, of the Alexandria Post News. Three annual meet-

ings of the State Conference have been held with this church, in 1895, 1911, and 1918. Sixty-seven new members were received in 1919.

AMIRET, org. July 17, 1878; Philip K. Peregrine, pastor, 1878-80; not listed since 1881.

ANOKA, org. May 6, 1855, with Royal C. Twitchell as the first pastor, 1855-8; Austin Willey, 1859-60; Abel K. Packard, 1860-73; D. H. Rogan, 1874; E. Douglas, 1875-7; K. F. Norris, 1877; Rowland S. Cross, 1878-80; M. A. Stevens, 1881-3; Thomas J. Reid, 1885-6; John H. Nason, 1887-9; J. B. Wheelwright, 1890; Asa P. Lyon, 1891-3; Henry N. Pringle, 1893-5; Samuel W. Dickinson, 1896; John I. Sanford, 1897-9; Albert E. Barnes, 1901-2; Andrew W. Bond, 1903; Edwin Ewell, 1904-7; Matt Evans, 1908-13; C. J. Greenwood, 1914-15; Charles D. Moore, 1916; Thomas W. Barbour, since 1917; 146 members in 1919.

ANOKA, BETHEL SWEDISH CHURCH, org. 1892; A. P. Sjordahl, pastor, to 1895; not listed afterward.

APPLETON, org. October 16, 1879; Charles A. Ruddock, pastor, 1879-80; R. W. Jamieson, 1881-2; Edward N. Ruddock, 1883; Edward F. Wheeler, 1884-6; John T. Marvin, 1887; C. N. Armstrong, 1888; Edwin F. Webber, 1889-91; J. Gilmore Smith, 1892; Harvey George Cooley, 1893-4; Eli C. Lyons, 1895-7; John Lewis Jones, 1898; Frank O. Krause, 1899; Arthur H. Heathcote, 1901; Edwin E. Webber, a second pastorate, 1902; Alonzo G. Washington, 1903-4; Albert W. Monosmith, 1905-6; Rufus P. Upton, 1908; Lewis D. Arnold, 1910-12; F. S. Wheeler, 1912-14; Arthur J. Holderman, 1915-17; William T. Dawson, 1917-19; Orville A. Barnes, 1920; 58 members in 1919.

ARCO, named LAKE STAY until 1911, org. April 11, 1880, with William Wilson and A. J. Drake successively pastors in 1880; J. L. McCollum, 1882; Frederic L. Stevens, 1883; D. D. Kidd, 1885; Albert Warren, 1887-9; John L. Martin, 1891; William Lodwick, 1895-6; Thomas Dyke, 1898; John H. Hjetland, 1901; M. J. P. Thing, 1903; David T. Jenkins, 1907-11; E. C. Nelson, a Baptist minister, 1914; and Edwin F. Lindsley, since 1916; 13 members in 1919.

ARCOLA, Marine Mills, org. February 6, 1878; without a resident minister, until the pastorate of James Earl, 1891; not listed since 1900.

ARGYLE, org. 1907; first pastor, S. M. Rees, 1908-9; A. M. Asadoorian, 1910-14; Fred E. Stillwell, 1914-16; J. Kent Warden, 1917-18; E. P. Baker, since 1919; 68 members in 1918. In the spring of 1920 very remarkable accessions came to this church. "During the Lenten season 107 new members were received, . . . the majority of them being men. The previous membership was only 64. There are four other churches in the town. So far as is known, there are now only twenty

adults in the town who are not members of one of the five churches." [Cong. and Advance, June 10, 1920, page 791.]

ASH CREEK, org. March 3, 1890, with G. Wadsworth, pastor; Warren H. Houston, 1891-2; Alexander McAllister, 1893; William J. Conard, 1894-8; Rufus P. Upton, 1898; John Anslinger, 1899; not listed after 1901.

AUDUBON, org. September 29, 1872; J. S. Webber, pastor, 1872-3; Prescott Fay, 1874-6; George S. Pelton, 1877; M. M. Tracy, 1878; Henry J. Zercher, 1879-80; Edwin H. Stickney, 1881-4; David W. Morgan, 1885-7; James A. Hulett, 1888-9; Edward A. Wood, 1890; Fred-eric C. Emerson, 1892-4; Rufus P. Upton, 1895; Ernest C. Chevis, 1896-7; A. A. Thom, 1901; H. J. Taylor, 1902-3; J. Chester Whalen, 1904; no stated pastor later, and not listed after 1914.

AUSTIN, org. July 6, 1857; first pastor, Stephen Cook, 1857-60; C. C. Humphrey, 1861-2; W. J. Smith, 1864; Alfred Morse, December, 1864, to 1867; Edward M. Williams, 1869-70; James T. Graves, 1871-2; Henry Ketcham, 1873-4; Cassius E. Wright, 1875-98; Edward F. Wheeler, 1898-1902; Arthur S. Dascomb, 1902-4; Frank E. Knopf, 1905-14; Alfred E. Gregory, 1914-18; Raymond C. Swisher, since 1919; 322 members in 1919. The State Conference has held its annual meeting with this church in 1868, 1876, and 1894.

BACKUS, org. 1908; George M. Sheets, pastor, 1908-9; A. G. Parks, 1911-12; D. T. Jenkins, 1915; Bert L. Richardson, since 1916; 40 members in 1919.

BAGLEY, org. 1898; no stated minister until the pastorate of Charles F. Bloomquist, 1901-4; Albert C. Woodcock, 1905-6; Edmund Larke, 1907-8; E. F. Olander, 1910-11; Samuel S. Heghin, 1912-13; William W. Dale, 1915-17; membership of 52 in 1919.

BALDWIN, org. February 20, 1876, with C. C. Breed, pastor; J. E. Storm, 1877; David Henderson, 1879; not listed since 1880.

BARNESVILLE, org. June 18, 1885; first pastor, William H. Kaughman, 1885; John W. Todd, 1887-9; E. Perris Hughes, 1890; Hiram B. Harrison, 1891-3; Richard H. Battey, 1894; John C. Huntington, 1896; T. Henry Lewis, 1897-1901; Charles H. Moxie, 1903; J. Woodruff, 1904; John T. Killen, 1906-10; Andrew Erickson, 1911-13; Thomas E. Archer, a Methodist minister, 1917-18; William A. Hansen, 1920; membership of 89 in 1919.

BAUDETTE, org. 1905; Thomas W. Howard, pastor, 1908-12; Francis D. White, 1913-17; W. M. Evans, 1918-19; W. H. Ripon, since 1919; 49 members in 1919.

**BEAR VALLEY**, org. May 1, 1868, with J. F. Burbank, pastor; not listed after 1869.

**BEARD**, Clearbrook, org. 1906; Pascal Parks, first pastor, 1906-11; George F. Morton, since 1911; membership of 23 in 1919.

**BEAVER**, org. March 4, 1868; Henry Willard, pastor, 1868-71; not listed after 1872.

**BELGRADE**, listed with Mankato since 1915, org. 1873; Philip Peregrine, pastor, 1873-5; D. B. Eells, 1876-7; T. G. Jones, 1878-9; Albert Warren, 1882; William C. A. Wallar, 1889-90; Willis A. Warren, 1890-2; William J. Conard, 1892-4; William E. Griffith, 1895; Josiah L. Keene, 1897-9; Rufus P. Upton, 1899; Arthur H. Heathcote, 1902; George E. Brown, 1905-7; Joseph F. Bacon, 1908-11; John Heddle, a Baptist minister, 1912; a second pastorate of George E. Brown, 1913-17; Aylesworth B. Bell, 1917-18; George E. Field, since 1919; 63 members in 1919.

**BELLE PRAIRIE**, org. April 1, 1861; W. B. Dada, pastor, 1861-2; not listed during the next eight years; reorganized October 4, 1870, with W. A. Cutler, pastor, 1870-4; D. W. Rosenkrans, 1875-80; J. S. Hull, 1881-2; O. O. Rundell, 1883; without a pastor seven years; S. W. Varner, 1891; not listed after 1892.

**BELVIEW**, org. 1897; James Earl, pastor, 1899-1900; F. R. Snowdon, 1901; George R. Searles, 1903-5; Thomas McMillan, 1907; Marvin R. Meyers, 1911; W. G. Boemels, a German Methodist minister, 1916-17; membership of 19 in 1919.

**BEM DJI**, succeeding Nymore with change of location and name, under the pastorate of J. F. Cadwell, 1916; pastor, C. N. Foss, 1916-17; James Austin, 1919; 22 members in 1919.

**BENSON**, org. October 19, 1876; E. C. Ingalls, pastor, 1877; Charles A. Ruddock, 1880-4; George H. Smith, 1886; second pastorate of Charles A. Ruddock, 1887-91; William F. Trussell, 1892-3; John S. Hayward, 1894-5; Jairus L. Nott, 1896-8; Squire Heath, a pastorate of twenty years, 1899-1919; Aylesworth B. Bell, since 1919; membership of 127 in 1919.

**BERLIN**, org. July 27, 1877; Wilbur Fisk, 1877-82; not listed after 1882.

**BERTHA**, org. June 11, 1889; first pastor, Elmer E. Cram, 1889, succeeded by seven years with no pastor; Isaac N. English, 1897-9; John Peters, 1901-2; J. L. Hanna, 1903-5; Edwin E. Lindsley, 1910-15; F. W. Stowe, 1915-17; C. W. Tharpe, since 1919; 26 members in 1919.

**BETHANY**, Sherburn, org. 1888, had no stated pastoral supply; not listed after 1892.

BIG LAKE, UNION CHURCH, org. June 15, 1884, was received to the Congregational Conference in 1890; E. E. Rogers, pastor, 1890; H. G. Cooley, 1891; William H. Evans, 1892-4; Frank P. Ferguson, 1896-7; Mark W. Williams, 1898; William M. Jenkins, 1899-1903; William Fletcher, 1904-07; Alonzo G. Washington, 1907-10; W. C. Scott, 1911-13; F. B. Marks, 1915; Mrs. C. F. Lutz, 1916-18; A. S. Newcomb, 1919; Reuben E. Larson, since 1919, with 76 members.

BIRCHDALE, org. March 15, 1905, listed in the Conference, 1908; Thomas W. Howard has been continuously the pastor, to 1920; membership of 25 in 1919.

BIRCHDALE, SWED. SH CHURCH, org. 1913; A. M. Hanson, pastor, 1913; not listed since 1915.

BIWABIK, org. 1892, received to this Conference, 1897; Charles E. Wilcox, pastor, 1897-8; Frank A. Bown, 1901; Henry H. Stutson, 1902-3; E. A. Mirick, 1904; a second pastorate of H. H. Stutson, 1905-6; Harry R. Harris, 1908-14; Ernest C. Chevis, 1916-18; B. D. Hanscom, a Methodist minister, since 1919; membership of 44 in 1919.

BLUFFTON, org. November 19, 1880; J. Kidder, pastor, 1880-1; W. H. Forbes, 1882; E. P. Crane, 1883-4; not listed since 1886.

BORDER, org. 1914, with Thomas W. Howard continuously pastor; 24 members in 1919.

BOYD, org. 1894, T. Henry Lewis being the pastor; not listed since that year.

BRAINERD, FIRST CHURCH, org. August 13, 1872; Samuel Ingham, pastor, 1872-3; E. S. Williams, 1873-5; C. A. Conant, 1876-7; A. Simpson, 1878; Reuben A. Beard, 1879-82; E. C. Evans, 1883; Newton B. Kelley, 1884-6; John A. Rowell, 1887-8; J. W. Frizzell, 1889-91; T. Merrill Edmands, 1893-6; George W. Gallagher, 1897-9; Milton L. Hutton, 1901-2; Richard Brown, 1903-4; Ernest A. Allin, 1905-7; John A. Caskey, 1909-10; George Philip Sheridan, 1911-18; Frederick Erington, since 1919; membership of 112 in 1919.

BRAINERD, SECOND CHURCH, org. 1884, renamed PEOPLE'S CHURCH, 1898; D. C. Reid, pastor, 1884; William H. Medlar, 1885; Henry O. Lawrence, 1888-9; George A. Cable, 1890; George F. Morton, 1891-5; Martin B. Bird, 1896-9; Harvey B. Bartel, 1899; Allen Clark, 1901; a second pastorate of George F. Morton, 1902; W. G. Marts, 1903; Richard Brown, 1903-4; Edward P. Kuhl, 1905; John E. Berry, 1906-7; F. L. Kirk, 1908; J. H. Barkey, 1909-10; W. J. Horner, 1911-12; David T. Jenkins, 1912-14; William L. Crist, 1916-18; Charles N. Sinnett, since 1918; membership of 57 in 1919.

BRECKENRIDGE, org. October 27, 1876; C. M. Woodbridge, pastor, 1877; J. O. Emerson, 1880-2; D. H. Bicknell, 1883; George A. Schram, 1886-7; C. J. Sage, 1889; not listed since 1892.

BRISTOL, org. in March, 1859; Edwin Teele, pastor, 1859-63; J. A. Jones, 1867-8; not listed since 1868.

BROWNSDALE, org. September 11, 1870; I. F. Tobey, pastor, 1873-8; Joseph S. Rounce, 1878-81; not listed after 1884.

BROWNTON, org. November 12, 1875; first pastor, Joseph Chandler, 1875-9; James B. Renshaw, 1880; M. K. Pasco, 1883-4; George H. Chappell, 1886-7; Henry R. Baker, 1888; George E. Northrup, 1889; Charles N. Thomas, 1890-1; E. J. Malcolm, 1891; James Earl, 1892; James W. Danford, 1894-9; James Oakey, 1901-3; a second pastorate of James Earl, 1904-6; T. A. Hawkes, 1909-11; Mrs. W. T. Dawson, 1912-14; F. Osten-Sacken, 1917-18; W. A. Wilkinson, since 1919; 47 members in 1919.

BURNS, org. July 26, 1876; O. P. Champlin, pastor, 1876-7; H. B. Johnson, 1878; George Holden, 1879; not listed since 1880.

BURTRUM, Palmer Church, org. February 10, 1891; George F. Mor-ton, pastor, 1891-2; Edward N. Ruddock, 1893-6; William E. Griffith, 1897; John M. Sodeistrom, 1898; Elmer E. Cram, 1899-1902; John Peters, 1903; Eli C. Lyons, 1904; A. G. Washington, 1905-06; Avery G. Parks, 1907; Herman T. Krousey, 1908-15; N. P. Grose, 1917; A. S. Newcomb, since 1917; 21 members in 1919.

BUTTERNUT VALLEY, Welsh, org. October 13, 1855; Jenkin Jenkins, pastor, 1855-64; Philip K. Peregrine, 1868-74; D. D. Jones, 1875; T. G. Jones, 1876-8; William Powell, 1881-2; later not in this Conference.

CABLE, Sherburne county, post office St. Cloud, org. August 31, 1886; first pastor, Pliny S. Smith, 1886-8; William Coburn, 1889; C. E. Walker, 1890; Ernest E. Day, 1891; William D. Stevens, 1892; Carl J. Swain, 1895; Hiram H. Appelman, 1896-7; William E. Griffith, 1899-1900; Carl J. Swain, a second pastorate, 1901-3; Wilbur N. Payne, 1905-8; Rufus P. Upton, 1909-10; W. H. Gimblett, 1915; Francis B. Marks, a Presbyterian minister, since 1916; 18 members in 1919.

CALLAWAY, org. 1912; first pastor, Andrew K. Voss, 1915-16; F. W. Stowe, 1917; O. I. Bodie, since 1917; membership of 17 in 1919.

CAMBRIA, Welsh, previous to 1903 called SALEM CHURCH, org. October 13, 1855, first listed in this Conference, 1882; William Powell, pastor, 1881-4; Philip K. Peregrine, 1887; Lewis B. Nobis, 1889; Humphrey R. Jones, 1890-3; John E. Jones, 1894-1900; Idrys Jones, 1902; Thomas L. Griffith, 1903-8; Richard Johnson Thomas, 1908-9; Orville



A. Barnes, 1912; William O. Jones, 1913-14; Hugh T. Owen, 1917-18; George E. Field, since 1918; membership of 88 in 1919.

CAMPBELL, org. October 7, 1886; George A. Schram, pastor, 1886-7; George E. Northrup, 1890; J. A. Hulett, 1891; Arthur Metcalf, 1892-4; Robert F. Paxton, 1896-7; Francis Wrigley, 1898-9; Jacob K. Shultz, 1899-1900; Owen W. Roberts, 1902; William Boyd, 1903; D. Otis Bean, 1904-5; George P. Keeling, 1906-7; M. F. Murphy, 1907-8; Arthur G. Young, 1908-11; William H. Johnson, 1913-19, excepting absence as chaplain in the World War, 1918; William C. Haire, 1920; membership of 57 in 1919.

CANNON CITY, org. in January, 1858, with B. F. Haviland as pastor in 1858-9; not listed during the next twelve years, but reorganized February 20, 1872, L. C. Gilbert being pastor in 1872-3; A. R. Mitchell, 1875; J. F. Guyton, 1878; not listed for the years 1885-8; M. E. Sloan, pastor, 1889; Frederick B. Noyes, 1890; William D. Burton, 1894; George S. Ricker, 1895-6; no pastor later, and not listed since 1905.

CANNON FALLS, FIRST CHURCH, org. August 23, 1856; first pastor, Jeremiah R. Barnes, 1856-61; J. N. Williams, 1863-4; a second pastorate of J. R. Barnes, 1865-6; Elijah W. Merrill, 1867-73; Charles A. Ruddock, 1874-6; B. Fay Mills, 1877; Charles A. Conant, 1878-81; Rowland S. Cross, 1881-6; David Henderson, 1888-91; William M. Jenkins, 1892-4; Benjamin F. Paul, 1895-6; Charles E. Ryberg, 1898-9; N. de M. Darrell, a Methodist minister, 1902; Josiah L. Keene, 1904-7; Corwin D. Vincent, 1908-10; Horace S. Wiley, 1912-13; August Bryngelson, 1915; Lewis L. Harris, 1916-18; Arthur L. Golder, since 1919; membership of 90 in 1919. The corner stone of the present church building was laid on Saturday, September 28, 1907, with historical addresses well reported in the Cannon Falls Beacon of September 27 and October 4.

CANNON FALLS, SWEDISH CHURCH, org. 1903; Nels J. Lundquist, pastor, 1903-6; Frank G. Haggquist, 1907-15; August Bryngelson, 1916-19; A. Grandin, 1920; membership of 12 in 1919.

CARIMONA, org. in March, 1858; J. E. Burbank, pastor, 1858-61; Edwin Teele, 1862-3; Ezra Newton, 1863-4; not listed since 1864.

CASS LAKE, org. 1899; Allen Clark, pastor, 1899-1900; Frank N. Smith, 1901; A. C. Woodcock, 1903-4; Daniel E. Wilson, 1905; Thomas W. Barbour, 1907-8; E. J. McDonald, 1909; L. F. McDonald, 1910; George N. Peacock, 1914-15; C. W. Buzzell, 1916; William Henry Ripon, 1918-19; membership of 56 in 1919.

CEDAR SPUR, called GRACETON in the Cong. Year Books, org. April, 1908; Thomas W. Howard, pastor to 1912; Walter B. Beach, 1913-16;

J. Kent Warden, 1917; A. W. Griggs, since 1918; ten members in 1919.

CENTER CHAIN, previous to 1885 called CHAIN LAKE CENTER, org. May 27, 1865; John C. Strong, pastor, 1865-9; O. P. Champlin, 1870; E. N. Raymond, 1874-5; Adam Simpson, 1876-7; D. B. Eells, 1879; John H. Nason, 1882-6; Aurelian L. Brown, 1888; Rowland S. Cross, 1890; not listed, 1892-1900; Hubert O. Judd, 1901; J. R. Stoney, 1902; Richard Watt, 1904-7; George Brimacombe, 1908; Grant B. Wilder, 1909; Edward Constant, 1910-11; Arthur E. Richards, 1916-17; P. H. Peterson, a Baptist minister, 1919; Alice R. Palmer, 1920; 13 members in 1919.

CEYLON, org. 1900; Hubert O. Judd, pastor, 1901; J. R. Stoney, 1902; Richard Watt, 1904-6; F. L. Kirk, 1907; George Brimacombe, 1908; federated, R. C. Jenkins, 1912-13; not listed since 1915.

CHANHASSAN, see EXCELSIOR.

CHOKIO, org. 1897; James Watt, pastor, 1898; William D. Ogg, 1899; P. G. Viche, 1903-4; Henry W. Mote, 1905-6; not listed since 1907.

CLAREMONT, org. April 22, 1860; Charles Shedd, pastor, 1860-73; F. McCracken, 1875; A. J. Drake, 1877-9; Arthur H. Tebbetts, 1880-6; Frank S. Van Eps, 1886-7; John C. Huntington, 1889-90; Carl J. Swain, 1891-3; Peter A. Johnson, 1893; William F. Trussell, 1894-6; Harry A. Cotton, 1897; Wesley R. Bosard, 1898-1902; Horace S. Wiley, 1903-4; J. R. Jeffery, a Methodist minister, 1906; Langdon L. Sowles, 1907-8; Colin Bain, 1909-14; no stated pastor later; nine members in 1918.

CLARISSA, org. 1890; Isaac N. English, pastor, 1897-8; John Peters, 1901-2; J. L. Hanna, 1903-6; Theodore W. Gulick, 1906-7; Harry Vance, 1907-8; James Carter, the Methodist minister of Eagle Bend, 1908-16; George Hunter, Methodist, 1917-18; L. H. Allen, also Methodist, since 1918; membership of 37 in 1919, with a Sunday School enrollment of 120.

CLEARWATER, org. April 20, 1859; first pastor, E. Merrill, 1859; Royal C. Twitchell, 1860; W. Crawford, 1860-2; W. B. Dada, 1862-7; J. G. D. Stearns, 1868-75; Nelson Clark, 1876; Pliny S. Smith, 1878-80; O. P. Champlin, 1881-3; George W. Sargent, 1884-9; U. G. Rich, 1889-90; S. Stone, 1891; Edward A. Wood, 1892; George E. Middleton, 1894; J. Lewis Jones, 1895-7; Albert E. Barnes, 1898-1900; Richard Watt, 1901; Arthur Davies, 1902-4; C. M. Stevens, 1904-5; Horatio C. Payne, 1906; Paul Winter, 1908-14; George E. Field, 1916-19; C. M. Stevens, a second pastorate, since 1919; membership of 72 in 1919.

CLIFTON, org. September 24, 1879; John B. Fairbank, pastor, 1882-3; not listed after 1885.

CLINTON, see LUVERNE.

CLINTON FALLS, org. October 25, 1856; O. A. Thomas, pastor, 1856-8; not listed after 1858.

COKATO, org. March 28, 1879; Jacob S. Hull, pastor, 1879-80; J. B. Henshaw, 1880-82; not afterward listed.

COLLINS, org. September 10, 1871, with S. H. Kellogg, pastor, 1871-6; William Wilson, 1877; not afterward listed.

COMFREY, org. 1906; first pastor, Francis M. Scully, 1908; William J. Conard, 1910; William R. McLane, 1911; O. M. Snyder, 1913; W. H. Nye, 1914-15; William C. Haire, 1916, to April, 1920; James Bradley, since July, 1920; 58 members in 1919.

COOK, org. 1916, with George P. Netherly, pastor to 1919; William P. D. Powe, October, 1920; 29 members in 1919.

CORNISH, Winthrop, org. 1897, with Charles A. Ruddock as pastor during the first year; George A. Wickwire, 1901-2; E. C. Grimshaw, 1904-5; John H. Hjetland, 1905-7; Orville A. Barnes, 1908-11; O. M. Snyder, 1912; and a further pastorate of O. A. Barnes, 1913-15; not afterward listed.

CORRELL, org. 1896; Frank O. Krause, pastor to 1900; Arthur S. Heathcote, 1901; Edwin E. Webber, 1902; Alonzo G. Washington, 1903-4; Albert W. Monosmith, 1905-6; Rufus P. Upton, 1908; Lewis D. Arnold, 1911; F. S. Wheeler, 1912-14; Arthur J. Holderman, 1915; no stated pastor later; eight members in 1919.

COTTAGE GROVE, org. Dec. 29, 1858; first pastor, Norman McLeod, 1860; George S. Biscoe, 1861-6; Edwin J. Hart, 1867-78; L. Loring, 1879; William E. Archibald, 1881-2; Leonard H. Moses, 1883-5; William Gill, 1886-90; Jules A. Derome, 1891-4; again George S. Biscoe, 1896-1900; Josiah L. Keene, 1901-3; Walter G. Carlson, 1904; Joseph E. Brierley, 1905-6; C. H. B. Seliger, 1906-7; G. R. G. Fisher, a Presbyterian minister, 1908-9; Herbert J. Taylor, 1912-13; J. H. Slaney, 1915; H. S. Evert, 1916-18; Richford D. Orton, 1918-20; membership of 51 in 1919.

CROOKSTON, org. April 24, 1878; F. H. Smith, pastor, 1878-9; Sidney H. Barteau, 1879-82; Thomas J. West, March to July, 1882; Charles E. Page, 1882-5; William H. Medlar, 1886-9; Richard H. Battey, 1890-2; Jonathan G. Smith, 1892-4; Herman P. Fisher, 1894-1903; Edwin S. Shaw, 1904-6; Josiah P. Dickerman, 1907; Charles C. Warner, 1908-10; Rev. Martin, 1911; Paul B. Albert, 1912-17; O. I. Bodie, 1917; William E. Dudley, 1917-18; John W. Kuyper, 1920; membership of 182 in 1919. This church celebrated its twenty-fifth anniversary on April 17, 1903, with a historical address by the pastor, Herman P. Fisher, which was published in the city newspapers.

CULDRUM, Swedish, org. 1906; C. R. A. Blomberg, pastor, 1906-8; John P. Johnson, 1911-12; J. Albert Peterson, 1913-15; Ernest G. Ander, since 1916; 34 members in 1919.

CUSTER, Garvin, org. Jan. 20, 1875; first pastor, Philip K. Peregrine, 1875-88; Francis Wrigley, 1889; James Davies, 1890; Edward Thomas, 1891-3; John L. Martin, 1893-4; Rufus P. Upton, 1896-7; E. A. Wood, 1898-9; Charles A. Ruddock, 1901; W. A. Taylor, 1902; E. H. Seward, 1903; a second pastorate of Francis Wrigley, 1905; R. C. Jenkins, 1908; Robert E. Roberts, 1909-10; William R. McLane, 1911; J. P. Varner, 1913-14; David R. Jones, a Methodist minister, 1915-18; Lincoln Hughes, 1920; 22 members in 1919.

DANVERS, org. 1918; pastor, Aylesworth B. Bell, of Benson, since 1919, with 35 members.

DASSEL, org. February 25, 1878; J. S. Hull, pastor, 1878-9; M. H. Smith, 1880; J. B. Henshaw, 1882; William J. Parmelee, 1883; Samuel M. Bronson, 1886; a second pastorate of W. J. Parmelee, 1887; not listed since 1887.

DAWSON, org. March 15, 1886, with Henry W. Parsons, pastor; Elijah Carter, 1887-8; J. W. Frost, 1889; Henry O. Lawrence, 1890-1; T. Henry Lewis, 1892-4; Samuel R. Brush, 1895-6; James Watt, 1897; Arthur H. Tebbetts, 1898-1900; Rowland S. Cross, 1900-5; G. H. Chant, 1906; Kimball K. Clark, 1907-9; James Rowe, 1913; W. H. W. Webster, 1914; not listed since 1914.

DETROIT, org. August 12, 1872, with H. N. Gates, pastor; J. S. Weber, 1873; Prescott Fay, 1874-6; George S. Pelton, 1877; M. M. Tracy, 1878; H. J. Zercher, 1879-80; Edwin H. Stickney, 1881-3; E. M. Noyes, 1883; a second pastorate of E. H. Stickney, 1884; David W. Morgan, 1885-8; William C. A. Wallar, 1890-3; Benjamin F. Paul, 1893; George W. Brownjohn, 1895; George Michael, 1896-7; Edward L. Brooks, 1898-9; Miss Marion Darling, 1901-3; Carl H. Corwin, 1904; William F. Trussell, 1905-06; Royal J. Montgomery, 1908-11; Le Roy A. Lippitt, 1913-14; C. P. Milne, 1915; George N. Peacock, 1916-17; Paul B. Albert, 1917; Philip Mercer, since 1919; membership of 55 in 1919.

DEXTER, org. September 2, 1877, with Cyrus Stone, pastor; R. B. Wright, 1878-80; J. H. Skiles, 1880-1; Henry J. Colwell, 1887-8; Aurelian L. Brown, 1889-90; Daniel E. Smith, 1892; Calvin W. Duncan, 1894-6; David Donaldson, 1897; C. W. Duncan, a second pastorate, 1898-9; Paul Winter, 1900-4; Eli C. Lyons, 1905-6; Colin Bain, 1907-8; John A. Hughes, 1910-16; T. G. Paddon, 1917-18; Mrs. I. F. Waterman, a Baptist pastor, 1918-19; membership of 17 in 1919.

**DODGE CENTER**, org. July 6, 1858, but first reported to the Conference in 1875, with F. McCracken as pastor until 1877; A. J. Drake, 1877-9; Arthur H. Tebbetts, 1880-6; Frank S. Van Eps, 1886-7; John C. Huntington, 1889-90; Carl J. Swain, 1891-3; Peter A. Johnson, 1893; William F. Trussell, 1894-6; Harry A. Cotton, 1897; Wesley R. Bosard, 1898-1902; Horace S. Wiley, 1903-4; George A. Swertfager, 1905-6; Langdon L. Sowles, 1907-8; Colin Bain, 1909-15; A. R. Larson, 1917; S. H. Smith, 1918; W. B. Augur, 1919; membership of 103 in 1919.

**DORSET**, org. 1899; Franklin H. Bassett, pastor, 1899-1900; Andrew Bond, 1901; not listed after 1904.

**DOUGLASS**, org. August 28, 1870; Elijah W. Merrill, pastor, 1870-3; Charles A. Ruddock, 1874-6; B. Fay Mills, 1877; Charles A. Conant, 1878-81; Rowland S. Cross, 1881-6; David Henderson, 1888-91; William M. Jenkins, 1892; not listed after 1894.

**DUGDALE**, org. 1914; W. W. Dale, pastor, 1915-16; George N. Peacock, 1917; Walter B. Beach, 1918-19; 16 members in 1919.

**DULUTH, PILGRIM CHURCH**, org. January 18, 1871; first pastor, Charles C. Salter, 1871-6; Charles A. Conant, 1876-8; E. C. Ingalls, 1878-9; M. M. Tracy, 1879-80; C. C. Salter, in a second pastorate, 1881; John W. Hargrave, 1882-3; Edward M. Noyes, 1883-94; Cornelius Howard Patton, 1895-8; Alexander Milne, 1899-1911; Charles N. Thorp, 1912-19; Noble S. Elderkin, since September, 1920; 556 members in 1919. The State Conference held its annual meeting with this church in 1891 and 1904. The N. W. Congregationalist, March 1, 1889, has a Historical Sketch of this church, with a picture of its building then completed, which continued in use until 1917. On Christmas Sunday, 1917, the beautiful and spacious new church building, which cost \$157,000, was dedicated. [Historical Sketch, 32 pages, Jan., 1921, with portraits of pastors and Herbert M. Irwin, missionary.]

The Fiftieth Anniversary of this church was celebrated January 16-25, 1921, which included sermons by Edward M. Noyes and Cornelius H. Patton, former pastors, and "a service recognizing Noble Strong Elderkin as the minister, with sermon by Pres. Ozora S. Davis." On Sunday, the 16th, 79 new members were received, 46 coming on confession of faith, and 33 by letters. [Cong. Minnesota, Feb., 1921.]

**DULUTH, PLYMOUTH CHURCH**, Oneota, renamed **WEST DULUTH CHURCH** in 1890, org. August 3, 1888, with Charles C. Salter, pastor; William Moore, 1889-91; Thomas M. Price, 1892-4; Jeremiah Kimball, 1897-8; Mrs. Esther Smith, 1899; James Earl, 1902; Harry W. Johnson, 1903-6; James A. Lumley, 1907-8; Allen Clark, 1912; Paul S. Nweeya, 1913; later not listed.

**DULUTH, NEW MAYFLOWER CHURCH**, org. 1891, with J. G. Smith,

pastor; William N. Moore, 1893-5; John I. Sanford, 1896; not listed since 1900.

DULUTH, MORLEY CHURCH, org. 1896, with William W. Newell, pastor; Frank D. Bentley, 1898; John H. B. Smith, 1899-1901; later not listed.

DULUTH, HOPE CHURCH, Fond du Lac, org. December 15, 1912, under leadership of Rev. Allen Clark, from the West Duluth Church; Paul S. Nweeya, pastor, 1913-14; Harry R. Harris, 1914-15; Edward Fullerton Brown, 1916-17; W. H. Lee, 1917-18; J. H. Ehlers, 1920; membership of eight in 1919. This church is near the site of the Fond du Lac trading post, where Rev. William T. Boutwell preached the first sermon in the area of Minnesota, June 24, 1832. A brief sketch of the history of Fond du Lac and the church, by E. Fullerton Brown, is in Cong. Minnesota, Feb., 1917, pages 7-8.

DULUTH, Finnish, org. 1916; Miss K. Taiwanen, pastor, 1916-17; William Hokkanen, 1920.

DULUTH, MORGAN PARK CHURCH, org. 1917; pastor, John W. Kuyper, 1918-19; William Ramshaw, 1920, with membership of 118.

DUTCHIE, org. 1916; A. W. Griggs, pastor, since 1917; 12 members in 1919. Excellent commendation of this church is given by Superintendent Leshar in the Conference Report for 1919, pages 43-44.

EASTON, org. November 12, 1879, with N. H. Pierce as pastor, 1879-80; not listed after 1883.

EDEN, in Brown county, org. April 17, 1881, with Victor E. Loba, pastor; Josiah Kidder, 1881-2; C. W. Preston, 1883; not listed after 1887.

EDGERTON, org. June 12, 1880; Caleb W. Matthews, pastor, 1881-3; W. J. Bullivant, 1886-7; Elijah Carter, 1889-96; Pliny H. Fisk, 1897-1902; J. L. Martin, 1903-4; A. S. Willoughby, 1904-6; Robert E. Roberts, 1907-8; James H. Mahaffey, 1909-11; George C. Lee, a Methodist minister, 1913-14; Norman McLeod, 1915; not listed since 1916.

ELDORADO, org. 1912; H. P. Long, pastor, 1913-14; Charles Schofield, 1915-16; later not listed.

ELGIN, org. April 10, 1858; J. Cochran, pastor, 1858-63; Henry Willard, 1863-4; Palmer Litts, 1866-9; G. T. Holcombe, 1870-1; a second pastorate of Henry Willard, 1874-6; not listed, 1883-9; A. L. P. Loomis, 1890-1; not listed after 1892.

ELK RIVER, UNION CHURCH, org. February 7, 1875; J. F. Guyton, pastor, 1876; C. M. McConnell, 1877; William M. Jenkins, 1878-91; David Henderson, 1892-5; Samuel Simpson, 1896; George Hindley, 1898-1901; William Pease, 1902-3; Alexander E. Cutler, 1904-8; Frank

L. Atkinson, 1910-11; Wilbur M. Evans, 1912-13; O. M. Snyder, 1914-15; J. C. Evans, 1915; Caleb L. Rotch, 1916-19; T. L. Jones, 1920; membership of 115 in 1919.

ELLSWORTH, org. July 31, 1890, with George Wadsworth, pastor; Warren H. Houston, 1891-2; Alexander McAllister, 1893; William J. Conard, 1894-8; Rufus P. Upton, 1898; John Anslinger, 1899; William R. McLane, 1901; Charles F. Downs, 1902-3; Edward Wilson, 1905-6; C. J. Gall, 1908-11; Ellen P. Cox, 1912-14; Hugh T. Owen, 1915-16; William M. Kennedy, 1917-18; Mrs. C. F. Lutz, Methodist, since 1918; membership of 33 in 1919.

ELMDALE, Slovak, Holdingford, org. 1897; pastor, Andrew J. Moncol, since 1909; membership of 86 in 1919.

ELMORE, org. February 28, 1905, with J. H. O. Harwell as pastor during that year, but no settled pastor later; not listed since 1914.

ETNA, Tyler, org. August 30, 1883; Frederic L. Stevens, pastor 1883; D. D. Kidd, 1885; later without a stated pastor, and not listed after 1894.

EVANSVILLE, org. in June, 1881, with Samuel M. Bronson as pastor till 1885; not listed after 1887.

EXCELSIOR (and CHANHASSAN to 1870), org. July 17, 1853; first pastor, Charles Galpin, 1853-6; Charles B. Sheldon, from 1856 to 1882; Isaac L. Cory, 1883-8; Enoch E. Rogers, 1888-9; J. Newton Brown, 1890; Tell A. Turner, 1892-4; C. L. Mears, 1896-1901; G. A. Traut, 1901-3; Carl J. Swain, 1904-13; A. M. Hanson, 1913-17; William J. Gray, since 1917; membership 230 in 1919.

FAIR OAKS, at first named HAM LAKE, Swedish, until 1895, org. 1892; A. P. Sjordahl, pastor, 1893; no stated pastor during the next eight years; Albert E. Barnes, 1902; Andrew W. Bond, 1903; no pastorate later, only six members in 1918.

FAIRMONT, org. May 23, 1868; first pastor, O. P. Champlin, 1870-3; E. N. Raymond, 1875; Adam Simpson, 1876-7; William Denley, 1878; William A. Cutler, 1879; Adam Simpson, a second pastorate, 1880; A. A. Murch, 1881; John H. Nason, 1882-6; Aurelian I. Brown, 1888; Rowland S. Cross, 1888-94; Carl H. Corwin, 1895; Josiah P. Dickerman, 1896-7; Hiram B. Harrison, 1899-1901; Hobart K. Painter, 1902-05; Thomas Arthur Dungan, 1905-7; Grant B. Wilder, 1908-9; Edward Constant, 1910-11; Thomas W. Barbour, 1912-14; Arthur E. Richards, 1915-17; S. R. McCarthy, 1918; Lucius M. Pierce, since 1918; membership of 267 in 1919. Fifty-five new members have been received in 1920, up to August 1.

FARIBAULT, org. May 31, 1856; first pastor, Lauren Armsby, 1856-63; P. Canfield, 1863-4; James W. Strong, 1865-6; Edmund Gale, 1866-72. Through the last of these pastorates, six years, Faribault had two Congregational churches, this being called the **FIRST CHURCH**; the second, named **PLYMOUTH CHURCH**, was organized January 26, 1866, James W. Strong being its pastor to 1870; and Edward M. Williams in 1870-2. After 1872 the First Church was merged with Plymouth, but neither of these distinctive names was further used in the Conference reports. The reunited church had N. C. Chapin, pastor, 1873; W. J. Parrott, 1874-5; W. B. Y. Wilkie, 1877; T. C. Northcott, 1877-80; Edmund Gale, a second pastorate, 1881-91; Daniel E. Smith, 1892; George S. Ricker, 1894-9; John H. Albert, 1899-1912; Lewis F. John, 1913-14; D. T. Robertson, a Presbyterian minister, 1916-18; and George Philip Sheridan, since 1918; membership of 436 in 1919. Five annual meetings of the State Conference have been held here, in 1858, 1866, 1877, 1896, and 1908.

This church has an inscribed window, for a former pastor and his wife: "In Memoriam, Edmund Gale, 1821-1899; Ruby C. Gale, 1830-1896." A beautiful room for children of the church school likewise has a memorial window, for a teacher "through many years of devoted service," Mary Elizabeth Leavens, who was born May 2, 1838, and died January 4, 1915.

FEDERAL DAM, org. 1914; C. W. Buzzell, pastor, 1916; John A. Ross, 1918; W. S. Tracy, since 1919; 13 members in 1919.

FELTON, org. 1898; first pastor, J. C. Whalen, 1902; H. C. Juell, 1903-4; H. H. Symons, 1905; Walter Rothwell, 1909-10; C. S. Brown, 1916; W. W. Dale, 1917; ten members in 1918.

FERGUS FALLS, org. April 7, 1872; first pastor, George A. Hood, to 1876; D. Goodsell, 1877; J. E. Higgins, 1877-9; William L. Sutherland, 1881; H. N. Kinney, 1882-3; Jesse F. Taintor, 1884-6; Charles E. Page, 1886-9; J. D. Reid, 1890-1; W. L. Sutherland, a second pastorate, 1892-3; William C. A. Wallar, 1893-5; Clement M. G. Harwood, 1896-8; John W. Todd, 1899-1904; Edward L. Brooks, 1906-7; Horace S. Wiley, 1909-10; A. J. Harris, 1913; Ebenezer T. Ferry, a Presbyterian minister, since 1914; 95 members in 1919. The State Conference has held two annual meetings here, in 1887 and 1902.

FERTILE, org. March 6, 1888, with W. W. McArthur as pastor during that year; A. G. Washington, 1890-1; Richard H. Battey, 1893; Rufus P. Upton, 1894; Albert E. Barnes, 1895-6; Benjamin Iorns, 1897-9; Clyde W. Greenway, 1900; O. P. Champlin, 1901-4; John Peters, 1904-



7; A. L. Dunton, 1908; Samuel S. Heghin, 1909-10; James T. Plant, 1915-17; nine members in 1919.

FOND DU LAC, see Duluth.

FORESTON, org. 1902; Nels J. Boline, pastor, 1902-5; not listed afterward.

FOSSTON, org. May 20, 1888; A. A. Davis, pastor, 1888-9; G. F. Morton, 1890; G. E. Northrup, 1891; Sidney Stone, 1892-3; Philip W. Yarow, 1899; W. T. McLeod, 1904-5; C. F. Bloomquist, 1906; George P. Keeling, 1909; S. M. Rees, 1910; not listed since 1917.

FRASER, Fairmont, org., 1894; Cornelius E. Walker, pastor, 1894-5; Sanford A. Van Luven, 1896; John A. Hoffman, 1897; Charles G. Oxley, 1898; not listed since 1902.

FREEBORN, org. November 2, 1873; first pastor, Stephen F. Drew, 1873-4; Wilbur Fisk, 1875-90; Pliny H. Fisk, 1891; again Wilbur Fisk, 1892-1909, having given thus a third of a century to service of this church; James L. Jones, 1909-11; Rufus P. Upton, 1912-14; Irving C. Campbell, 1915; John Martin Peterson, 1916-18; Robert E. Roberts, since 1919; membership of 98 in 1919.

FREEDOM, see PEMBERTON.

FRENCH LAKE, Annandale, a Swedish church, org. 1908, but having no stated pastor; 21 members in 1918.

FRONTENAC, Schoolcraft, org. 1907, with Pascal Parks as pastor to 1910; not listed since 1914.

FRUITLAND, org. 1916, with F. O. Anderson as pastor for that year; A. W. Griggs, since 1918; twelve members in 1919.

GARVIN, org. 1891; first pastor, Edward Thomas, 1891-3; John L. Martin, 1895; Rufus P. Upton, 1896-7; Edward A. Wood, 1898-9; Charles A. Ruddock, 1901; W. A. Taylor, 1902; E. H. Seward, 1903; Francis Wrigley, 1905; R. C. Jenkins, 1908; Robert E. Roberts, 1909-10; William R. McLane, 1911; J. P. Varner, 1913-14; David R. Jones, a Methodist minister, 1915-18; Lincoln Hughes, 1920; 47 members in 1919.

GAYLORD, org. 1899; pastor, Henry B. Beard, to 1905; O. W. Roberts, 1906-7; John Ferrill, 1908; Francis M. Scully, 1909-10; W. H. Hill, 1912-14; Bert L. Richardson, 1915; James Earl, 1917; A. R. Larson, since 1918; 77 members in 1919.

GEORGETOWN, org. 1892; pastor for that year, Elbert W. Gilles; Donald G. Colp, 1895; not listed after 1901.

GILFORD, org. in April, 1860; first pastor, C. C. Humphrey, 1860-2; Alfred Morse, 1864-8; Edward M. Williams, 1868-9; Alfred Morse, a second pastorate, 1872; C. E. Wright, 1875-7; not listed after 1884.

GILMANTON, org. May 28, 1875; pastor, Charles C. Breed, 1877; John K. Stewart, 1878; not listed after 1881.

GLENCOE, org. October 24, 1857; first pastor, J. J. Hill, 1857-8; Moses N. Adams, a Presbyterian minister, 1860-1; B. F. Haviland, 1865-6; S. H. Kellogg, 1869-71; E. G. Wicks, 1872-3; Alpheus Graves, 1874-6; Joseph Chandler, 1876-81; John Bradshaw, 1881-2; D. M. Lewis, 1883-4; Arthur H. Tebbets, 1886-92; Stephen G. Updike, 1892-3; Charles H. Routliffe, 1895-7; John W. Todd, 1898; Arthur S. Dascomb, 1900-2; Jacob K. Shultz, 1903; Lucien V. Schermerhorn, 1904; Fred L. V. Meske, 1905-11; Langdon L. Sowles, 1913-14; Richford D. Orton, 1915-18; and Caradoc J. Morgan, since 1918; membership of 120 in 1919. The jubilee anniversary of this church was celebrated October 26 and 27, 1907, with historical and reminiscent addresses by the senior deacon, F. E. Ford, Mrs. Sarah Buck, Rev. A. H. Tebbets, Rev. J. H. Chandler, son of the former pastor, and others, as reported October 31 in the Glencoe Enterprise.

GLENWOOD, UNION CHURCH, org. in 1868; first pastor, Alfred C. Lathrop, to 1878; no settled pastor, 1879-84, followed by re-organization in July, 1885; Charles A. Ruddock, 1885-6; Edward N. Ruddock, 1886-7; Henry Holmes, 1888; Mark W. Chunn, 1890-1; Riley L. D. Preston, 1892-4; Frederick A. Sumner, 1894-5; E. R. Latham, six months, 1895-6; William J. Brown, 1897-1902; Jesse Buswell, 1903-4; George E. Porter, 1905-6; Walter A. Snow, 1907-9; David Y. Moor, 1910-12; Alfred A. Secord, 1913-14; A. G. Coggins, 1915-16; George Hopkins, 1917; George A. Hanna, a Methodist minister, 1918-19; J. H. Yaggy, 1920; membership of 147 in 1919. "History of the Congregational Church of Glenwood, Minnesota, 1885-1907," by Mrs. W. F. Dougherty, in 17 pages, treats of the time following the re-organization. Among the fourteen members in 1885 were Rev. and Mrs. Alfred C. Lathrop, Rev. and Mrs. C. A. Ruddock, and the author of this sketch.

GLYNDON, org. August 11, 1872, but first reporting to the Conference in 1876, with P. W. Howe, pastor; George S. Pelton, 1877-9; B. F. Stuart, 1880; M. K. Pasco, 1881-2; E. L. Morse, 1883-4; Charles Willard Bird, 1885-8; Evan P. Hughes, 1889; William Gill, 1891-2; Cornelius E. Walker, 1893-4; Francis Wrigley, 1895-6; F. H. Bassett, 1902; Theodore W. Gulick, 1903; E. P. Crane, 1905-7; Frederick E. Stillwell, 1912-13; R. J. Watson, 1914; Arthur L. Golder, 1916; William Joel Warner, 1917-19; G. R. Hull, 1920; membership of 115 in 1919.

GORDON, org. September 7, 1879, with F. N. Walcott, pastor; Henry J. Zercher, 1881; not listed after 1882.

GOSHEN, org. April 3, 1876, first reported to the Conference in 1881, with William Powell as pastor for that year, continuing to 1884; no later stated pastor, and not listed after 1891.

GRACETON, see CEDAR SPUR.

GRACEVILLE, org. September 17, 1885; first pastor, John T. Marvin, 1885-6; William Edwards, 1888-9; Edwin E. Webber, 1890-1; Pliny H. Fisk, 1892-3; Harry A. Cotton, 1893-6; Richard Watt, 1898-9; A. D. Smith, 1901-03; Henry W. Mote, 1904-5; no stated pastor, 1906-12; H. P. Long, 1913-14; Charles Schofield, 1915-18; F. H. Richardson, since 1919; membership of 29 in 1919. In this community of mostly Roman Catholic people, our Protestant church work was begun at their invitation.

GRANADA, org. 1892; first pastor, Rowland S. Cross, 1892-3; George A. Cable, 1894; Sanford A. Van Luven, 1896; John A. Hoffman, 1897; Charles G. Oxley, 1898-9; Albert S. Willoughby, 1902-3; Otis D. Crawford, 1905-6; J. H. Barnett, 1907-8; Charles L. Hill, 1909; John Hewitson, 1910-11; John Imlay, 1911-13; M. Nash, 1915; R. E. Roberts, 1916; William A. Mulder, a Methodist minister, 1917-19; R. K. Chapman, since 1919; membership of 66 in 1919.

GRAND MARAIS, org. 1908; W. J. Horner, pastor, 1908-10; William Henry Ripon, 1915-18; H. B. Pilcher, 1919-20; W. J. Howes, October, 1920; 18 members in 1919.

GRAND MEADOW, org. April 11, 1878; first pastor, R. B. Wright, for that year; J. H. Skiles, 1880; no stated pastor, 1881-6; Henry J. Colwell, 1887-8; Aurelian L. Brown, 1889-90; D. E. Smith, 1891; Stryker A. Wallace, 1892; Mrs. Hannah M. Mulleneaux, 1893-6; Thomas W. Minnis, 1897-9; Benjamin Iorns, 1901; James Oakey, 1903-5; Eli C. Lyons, 1905-6; Colin Bain, 1907-8; John A. Hughes, 1910-16; J. T. Steele, 1917; Colin Bain, a second pastorate, since 1917; membership of 103 in 1919.

GRANGER, org. in November, 1878; A. S. McConnell, pastor, 1878-9; not listed after 1882.

GRANITE FALLS, org. December 4, 1872; first pastor, J. D. Todd, 1872-5; E. N. Raymond, 1876-7; Charles A. Ruddock, 1877-8; C. H. Davis, 1879; George W. Sargent, 1880-3; Thomas E. Lewis, 1884-5; Lucian W. Chaney, 1885-7; John W. Todd, 1890-1; Charles H. Routliffe, 1893-4; James Earl, 1897-1901; Alexander Chambers, 1902-3; Henry C. Todd, 1903-5; Francis Wrigley, 1907-8; Ward Pinkney, 1909-10; Gustave Melby, a Baptist minister, 1913-18; Wallace H. Sterns, 1920; membership of 122 in 1919.

GRANVILLE, org. July 4, 1869; Elijah W. Merrill, pastor, 1869-73; no settled pastor later, and not listed after 1878.

GRAY EAGLE, org. 1891; pastor, George F. Morton, 1891-2; Edward N. Ruddock, 1893-6; William E. Griffith, 1896-7; Elmer E. Cram, 1899-1902; John Peters, 1903; Eli C. Lyons, 1904; A. G. Washington, 1905-6; Avery G. Parks, 1907; H. T. Krousey, 1908; not listed afterward.

GREEN PRAIRIE, org. May 11, 1882, with Jacob S. Hull, pastor; O. O. Rundell, 1883; not listed, 1884-9; William J. Conard, 1890; but not listed later.

GROVE LAKE, org. September 8, 1867, with A. K. Fox, pastor; A. C. Lathrop, 1868; not listed after 1873.

GROVELAND, Hopkins, org. November 28, 1882; first pastor, R. H. Battey, 1882-3; Charles A. Conant, 1884-5; Sidney Stone, 1885-6; Enoch E. Rogers, 1888-9; James McPherson, 1889-91; a second pastorate of E. E. Rogers, 1893-5; Alice Ruth Palmer, 1896-8; Samuel T. Show, 1901; D. E. Wilson, 1901-3; William A. Black, 1904; Carl J. Swain, 1905-8; Francis M. Scully, 1909-10; Horatio C. Payne, 1912-15; Henry A. Risser, since 1915; membership of 50 in 1919.

GROVELAND PARK; see St. Paul, Grace Church.

HACKENSACK, UNION CHURCH, org. 1908; pastor, George M. Sheets, 1908-9; Avery G. Parks, 1911-12; D. T. Jenkins, 1915; Bert L. Richardson, since 1916; 39 members in 1919.

HAM LAKE, see FAIR OAKS.

HAMILTON, org. June 23, 1860, with Ira Tracy, pastor; S. M. Elliott, 1861; Joseph S. Rounce, 1863-6; R. S. Armstrong, 1869-74; F. L. Fuller, 1875-9; E. W. Merrill, 1880; Dennis Goodsell, 1881-2; William G. Roberts, 1882-3; Eugene F. Hunt, 1884-7; John T. Marvin, 1888; John A. Rowell, 1889-91; David C. Reid, 1892-3; Herman A. Borgers, 1895-6; no stated pastor later, and not listed since 1904.

HANCOCK, org. June 29, 1873, with Samuel Oilerenshaw, pastor; Jesse L. Fonda, 1873-9; George B. Nutting, 1879-80; Charles A. Ruddock, 1881-4; Edward N. Ruddock, 1885-6; James M. Smith, 1887-8; Charles H. Routliffe, 1889-91; William G. Trower, 1893; William D. Stevens, 1894; George R. Searles, 1896-9; Calvin W. Duncan, 1901; John T. Killen, 1902-5; John L. Hanna, 1906; John Peters, 1907-8; Richard C. Jenkins, 1909-11; George E. Hughes, a Presbyterian minister, 1914-17; Frederick W. Stowe, since 1918; membership of 117 in 1919.

HAPPYLAND, org. 1913; C. Bergquist, pastor, 1916-18, also since 1920; George White, a Baptist minister, 1919; eight members in 1919.

HARTLAND, org. August 6, 1874, with S. F. Drew, pastor; Wilbur Fisk, 1875-82; John S. Hayward, 1883-4; Wilbur Fisk, a second pastorate, 1888-90; Pliny H. Fisk, 1892; again Wilbur Fisk, 1893-4; Frederick H. Oehler, 1895-8; not listed after 1900.

HASTY, org. November 10, 1889; U. G. Rich, pastor, 1889-90; Sidney Stone, 1891; Edward A. Wood, 1892; George E. Middleton, 1894; J. Lewis Jones, 1895-7; Albert E. Barnes, 1898-1900; Richard Watt, 1901; Arthur Davies, 1902; C. M. Stevens, 1904-05; Horatio C. Payne, 1906; Paul Winter, 1908-14; George F. Field, 1916-19; C. M. Stevens, since 1919, a second pastorate; 33 members in 1919.

HAVELOCK, org. June 3, 1877; O. A. Starr, pastor, 1877-8; Dennis Goodsell, 1879-80; not listed after 1883.

HAWLEY, org. August 12, 1872; Ludwig Kribs, pastor, 1874-8; Oscar M. Smith, 1879-97; Samuel E. Fish, 1898-1903; Charles A. Mack, 1904; George H. Davies, 1905-7; Herbert J. Taylor, 1907-8; Francis Wrigley, 1909-14; William H. Ripon, 1914; H. P. Long, 1915; W. Bachmann, 1918; G. L. White, since 1919; membership of 99 in 1919.

HAZEL PARK, see St. Paul.

HEBRON, org. September 10, 1864; J. B. Ladd, pastor, 1866-7; Philip K. Peregrine, 1868-73; not listed afterward.

HIBBING, org. 1897, with Howard Moore, a Presbyterian minister, for that year; no stated pastor later, and not listed after 1901.

HIGH FOREST, org. June 21, 1860; first pastor, Ezra Newton, 1860; Joseph S. Rounce, 1863-6; no stated pastor during the next seven years, and not listed in 1874-8; Edward P. Crane, 1879-82; W. J. Parmelee, 1884; Henry J. Colwell, 1885-6; not listed since 1890.

HILL CITY, org. 1906; Theodore W. Gulick, pastor, 1907-8; not listed since 1911.

HOPKINS, see Minneapolis, also Groveland.

HORICON, org. April 9, 1871; O. P. Champlin, pastor, 1871-3; not listed after 1874.

HUBBARD, org. May 7, 1890; W. J. Conard, pastor, 1891; not listed after 1893.

HUDSON, org. August 26, 1888; Edward N. Ruddock, pastor, 1888-9; L. H. Moses, 1891; Aurelian L. Brown, 1894; George R. Searles, 1895; no stated pastor later, and not listed since 1901.

HUNTLEY, org. October 24, 1886; listed during six years, to 1892, but with no pastor.

HUTCHINSON, org. February 7, 1862, but having no stated pastor until re-organization, September 18, 1872, with R. S. Butler as pastor for that year; Alpheus Graves, 1874-6; William Wilson, 1877-8; James B.

Renshaw, 1879-82; W. J. Parmelee, 1883; Henry L. Chase, 1885; Herbert W. Boyd, 1886; Eugene F. Hunt, 1888-90; Francis Wrigley, 1891-2; J. Newton Brown, 1893; William G. Trower, 1894-5; Zwingle H. Smith, 1896-7; Frank H. Richardson, 1898-9; Edward L. Brooks, 1901-5; Albert R. Brown, 1906-9; Charles L. Hill, 1910-13; Horace S. Wiley, 1914-17; H. B. McClanahan, 1918-20; Richford D. Orton, since October, 1920; membership of 132 in 1919.

INTERNATIONAL FALLS, BETHLEHEM CHURCH, org. November 12, 1905, after two years of mission work and preaching services by Rev. Thomas W. Howard; W. R. McLane, pastor, 1905-6; Edward A. Mirick, 1906-7; no stated pastor during the next five years; Edgar L. Heermance, 1913-18; William W. Dale, 1918-20; A. W. MacNeill, Nov. 1, 1920; 36 members in 1919.

JANESVILLE, org. November 17, 1882; pastor, Joseph S. Rounce, 1882-5; William J. Parmelee, 1885-6; Henry R. Baker, 1887; F. M. Hollister, 1888; James M. Smith, 1889; Wilbur Fisk, 1891; not listed since 1894.

JUDSON, org. July 11, 1869, with Philip K. Peregrine as pastor to 1871; not afterward listed.

KANARANZI, org. 1892, with Warren H. Houston as pastor; Alexander McAllister, 1893; William J. Conard, 1894-7; Rufus P. Upton, 1898; not listed since 1901.

KASOTA, Swedish, org. March 14, 1889; first pastor, John A. Berg, 1889-91; A. P. Nelson, 1891-2; Ernest V. Bjorklund, 1895-1900; Aaron Anderson, 1901-3; Carl G. Anderson, 1904-7; Alfred H. Dahlstrom, 1908-10; Henry Erickson, 1911; Henry Nelson, 1911-13; Andrew W. Norden, 1914-15; A. J. Peterson, 1915; P. A. Strom, 1916-19; membership of 42 in 1918.

KIMBALL, org. 1892; August Sjoberg, pastor, 1893; not listed after 1895.

KRAGNES, org. 1899; Donald G. Colp, pastor, 1901; T. Henry Lewis, 1902-04; W. H. Gimblett, 1907-10; Fred A. Stever, 1911-13; not listed since 1915.

LAC QUI PARLE, org. February 11, 1872; first pastor, O. A. Starr, 1872-7; Dennis Goodsell, 1879-80; R. W. Jamieson, 1881-2; Edward F. Wheeler, 1884-6; not listed since 1886.

LAKE BELT, org. 1893, with William W. McArthur as pastor for that year; Cornelius E. Walker, 1895-6; Robert McCune, 1897-8; J. Edward Ingham, 1898-9; not listed since 1900.

LAKE BENTON, org. July 7, 1880; first pastor, William Wilson, 1880-2; Albert Warren, 1883-5; Frederic C. Emerson, 1887; Henry W. Parsons, 1888-90; Evan P. Hughes, 1891-3; George S. Evans, 1894-5; William Lodwick, 1895-6; Robert G. Jones, 1897-8; William H. Klose, 1899; M. J. P. Thing, 1901-4; Paul G. Viehe, 1905; William M. Jenkins, 1908; David T. Jenkins, 1909-11; not listed since 1915.

LAKE CITY, org. in August, 1856; first pastor, De Witt C. Sterry, 1856-65; Ed. Anderson, 1866; William B. Dada, 1867-71; John W. Ray, 1872-6; Perrin B. Fisk, 1877-82; John W. Horner, 1882-6; Franklin L. Fisk, 1887; George D. Herron, 1889-90; Ezra B. Chase, 1892-1901; Willis A. Warren, 1902-9; William C. A. Wallar, 1910-16; Albert Wilson, 1916-18; W. A. Mulder, since May, 1919; membership of 205 in 1919. Three annual meetings of the State Conference were held here, in 1863, 1872, and 1883. A history of this church during its first thirty-three years, with a picture of the church building, is in the *N. W. Congregationalist*, May 3, 1889, page 5.

LAKE CITY, SALEM CHURCH, Swedish, org. 1885; first pastor, John W. Rood, 1885-91; Emil A. Anderson, 1896-1901; John R. Haggblom, 1902-5; Samuel Peterson, 1906-7; J. Martin Peterson, 1908-16; Frank G. Haggquist, 1916-19; 18 members in 1919.

LAKE EMILY, org. 1883; pastor, Edward N. Ruddock, 1885-6; James M. Smith, 1887-8; Charles H. Routliffe, 1889-91; William G. Trower, 1893; William D. Stevens, 1894; George R. Searles, 1896-9; Calvin W. Duncan, 1901; John T. Killen, 1902-4; not listed afterward.

LAKE PARK, org. August 9, 1877; first pastor, George Johnson, 1877-9; Edwin H. Stickney, 1881-4; no stated pastor during the next six years; Frederic C. Emerson, 1891-4; Rufus P. Upton, 1895; Ernest C. Chevis, 1896-7; Levi Loring, 1898-9; A. Alexander Thom, 1901; H. J. Taylor, 1902-3; J. C. Whalen, 1904; Walter Rothwell, 1909-10; C. P. Milne, 1915; C. N. Foss, 1918; 27 members in 1918.

LAKE STAY, see ARCO.

LAKE VIEW, Detroit, org. February 5, 1879; Henry J. Zercher, pastor, 1879-80; Edwin H. Stickney, 1881-4; David W. Morgan, 1885-8; William C. A. Wallar, 1890-91; no stated pastor later, and not listed after 1904.

LAKELAND, org. May 6, 1858; first pastor, Simon Putnam, 1858-62; C. Hall, a Presbyterian minister, 1863-5; Alva D. Roe, 1866-9; E. H. Alden, 1870; a second pastorate of Alva D. Roe, 1871-4; Nelson Clark, 1875; again A. D. Roe, 1876-7; George Hood, 1879-80; C. L. Corwin, 1881-3; George S. Ricker, 1883-5; William A. Jones, 1886; Joseph Chandler, 1887-91; George Wadsworth, 1891-2; Albert A. Davis, 1893;

John T. Cunningham, 1895; a second pastorate of Albert A. Davis, 1896-1901; J. L. Keene, 1903; W. G. Carlson, 1904; J. E. Brierley, 1905-6; G. R. G. Fisher, a Presbyterian minister, 1907; Morris W. Hancock, 1909; Alonzo D. Maes, 1912-13, and 1916; Charles Schaufuss, 1917-18; 16 members in 1919.

LAMBERTON, org. July 26, 1876; pastor, L. H. Moses, 1876-7; H. B. Johnson, 1878; George Holden, 1879-82; disbanded, 1883; succeeded by a second Congregational church, named UNION CHURCH, org. May 12, 1887, with George H. Smith as pastor; James H. Mintier, 1888-9; R. L. D. Preston, 1890; Charles F. Wilcox, 1893-4; Enoch E. Rogers, 1896-9; Arthur Davies, 1900-02; Charles A. Ruddock, 1902-4; Edward A. Mirick, 1905; F. S. Atwood, 1907; William J. Conard, 1910-11; W. B. Godsall, 1912-13; no settled pastor later; 12 members in 1919.

LANSING, org. July 19, 1867, with Philo Canfield, pastor; Edwin Booth, 1868; George B. Nutting, 1870-1; Isaac F. Tobey, 1875; F. L. Tuttle, a Methodist minister, 1876-7; Joseph S. Rounce, 1878-81; not listed since 1883.

LENORA, org. November 11, 1857; first pastor, William W. Snell, 1859-60; George Bent, 1861-9; C. W. Marshall, 1871-2; H. R. Lamb, 1874; James M. Mitchell, 1875; George Sterling, 1876; Charles W. Wiley, 1877; no stated pastor later, and not listed after 1884.

LEONARD, org. 1916; pastor, Avery G. Parks, in early mission service, 1904-06; C. N. Foss, 1916-17; James Austin, 1918; George F. Morton, since 1919, with 14 members.

LEWISTON, org. February 16, 1859, Jeremiah R. Barnes being pastor; Joseph S. Rounce, 1860-1; J. N. Williams, 1863-4; a second pastorate of J. R. Barnes, 1865-6; not listed after 1867.

LINDFORD, org. 1916, with Carl Bergquist as pastor, and having 16 members in 1918.

LITTLE FALLS, org. January 4, 1857; first pastor, Ezra Newton, 1857-9; W. B. Dada, 1861-2; not listed during the next nine years; re-organized May 11, 1872, with W. A. Cutler, pastor, 1872-4; D. W. Rosenkrans, 1875-80; Jacob S. Hull, 1881-2; O. O. Rundell, 1883; Martin K. Pasco, 1885-6; David Donovan, 1888-91; William Moore, 1892; George F. Morton, 1893; William Moore, a second pastorate, 1894-5; Frederick A. Sumner, 1897-1901; William C. A. Wallar, 1902-5; Clinton A. Billig, 1906-7; Walter H. North, 1908-11; Frank L. Atkinson, 1912-14; Philip E. Gregory, since 1915; membership of 305 in 1919.

LITTLE FALLS, SWEDISH CHURCH, org. 1902; pastor, C. R. A. Blomberg, 1908; J. Albert Peterson, 1911-15, also 1918; Ernest G. Ander, since 1916; five members in 1919.



LONG LAKE, org. December 3, 1888, with Thomas M. Price as pastor for the first year; Sidney Stone, 1890; no stated pastor later, and not listed after 1900.

LUVERNE and CLINTON, org. June 12, 1878, with John Palmer, pastor; Charles Slater, 1879; J. E. McNamara, 1880; Henry G. Miller, 1882; not listed after 1883.

LYLE, org. March 28, 1886; first pastor, Joseph S. Rounce, 1886-9; James A. Hulett, 1890; William E. Sauerman, 1892; Ernest E. Day, 1895; Carl J. Swain, 1896-8; Delbert W. Cram, 1898-9; Benjamin Iorns, 1901-2; W. Atwater, 1903; Charles A. Ruddock, 1905-8; Walter G. Carlson, 1908-10; Alonzo G. Washington, 1910-11; Samuel Johnson, 1912-13; W. M. Evans, 1914-15; B. M. Davis, a Methodist minister, 1917; Henry Dickman, a Presbyterian, 1918; Squire Heath, 1919-20; 50 members in 1919.

McGRATH, in Aitkin county, org. 1916, with George Hughes as pastor for that year; William P. D. Powe, since October, 1919, who well narrates the missionary work here of himself and wife in "Congregational Minnesota" for March and May, 1920; membership of 15 in 1919.

McINTOSH, org. 1892; first pastor, Sidney Stone, 1892-3; C. F. Bloomquist, 1896; Miss Marion Darling, 1897-8; J. J. Hales, 1902-4; Harry R. Harris, 1905-7; Edward A. Mirick, 1908-9; S. M. Rees, 1910-11; William W. Dale, 1913-17; Walter B. Beach, 1918-19, with 19 members.

McKINLEY, org. 1893, with George E. Northrup as pastor, 1893-4; not afterward listed.

McPHERSON, org. June 6, 1875; pastor, R. S. Armstrong, 1875-9; A. T. Sherwin, 1880-1; Joseph S. Rounce, 1882-3; Wilbur Fisk, 1885-93; no stated pastor later, and not listed after 1900.

MADISON, org. February 5, 1886, with Henry W. Parsons, pastor; Elijah Carter, 1887-8; Frederic C. Emerson, 1888-91; David Donovan, 1892-4; Everett A. Powell, 1895; a second pastorate of David Donovan, 1896-7; J. Lewis Jones, 1898-9; William Blackwell, 1901-3; Jacob K. Shultz, 1903-5; S. S. Seibert, 1905-7; Maurice F. Murphy, 1908-9; Joseph H. Slaney, 1912-15; Harry R. Harris, since 1915; membership of 92 in 1919.

MAHNOMEN, org. 1905; Edward A. Mirick, pastor, 1908; George Michael, 1909-10; Anders O. Kvaas, 1913-16; William S. Osborn, 1918-19, with 42 members; William W. Dale, October, 1920.

MAINE, org. June 21, 1876; pastor, Thornton A. Mills, 1876-7; C. P. Cheeseman, 1878-80; Samuel M. Bronson, 1883-4; not listed after 1886.

MANCHESTER, org. June 9, 1887; pastor, Wilbur Fisk, 1887-90; Pliny H. Fisk, 1891-2; again Wilbur Fisk, 1893; not listed after 1895.

MANKATO, FIRST CHURCH, org. August 28, 1870; first pastor, Charles H. Merrill, 1870-1; Lucian W. Chaney, 1872-81; J. A. Freeman, 1881-2; Albert Warren, 1882-3; Henry A. Bushnell, 1883-8; Isaac L. Cory, 1889-92; John W. Marshall, 1892-4; Francis M. Washburn, 1894-6; T. Merrill Edmands, 1896-1902; Edgar L. Heermance, 1902-13; Edward Constant, 1913-16; Aylesworth B. Bell, 1917-19; George F. Armington, 1920; membership of 122 in 1919. The history of this church, to 1902, is given by Rev. E. L. Heermance in "Mankato, its First Fifty Years," published in 1903 (pages 53-57, with a picture of the church and portraits of seven pastors).

MANKATO, SWEDISH CHURCH, org. 1889; pastor, A. P. Nelson, 1891-2; Ernest V. Bjorklund, 1895-1900; Aaron Anderson, 1902-3; Carl G. Anderson, 1904-7; Joseph W. Johnson, 1908-9; Carl L. Anderson, 1912-15; A. J. Peterson, 1915; P. A. Strom, 1916-19, with 55 members in 1918.

MANTORVILLE, org. March 21, 1858; first pastor, Charles Shedd, 1858-65; L. J. Sawyer, 1866-7; N. W. Grover, 1867-73; William Gill, 1875-81; Henry Willard, 1882-4; James McLaughlin, 1886; Edwin E. Webber, 1887-8; James McLaughlin, a second pastorate, 1889-93; Howard Mudie, 1893-5; William C. A. Wallar, 1896-1901; Hubert O. Judd, 1902-3; R. J. Kellogg, 1904; Jesse Buswell, 1905-8; Vaclav Prucha, 1909-10; A. A. Wood, 1910-11; A. C. Woodcock, 1912-14; Stewart H. Smith, 1915-17; Hugh T. Owen, 1918-19; C. A. Blanchette, 1920; 77 members in 1919.

MAPLE BAY, org. July 31, 1887; pastor, William W. McArthur, 1887-8; A. G. Washington, 1890-1; Richard H. Battey, 1893; Rufus P. Upton, 1894; Albert E. Barnes, 1895-6; O. P. Champlin, 1901-4; John Peters, 1904-7; no later pastor, and not listed since 1915.

MAPLETON, org. October 1, 1882, with O. O. Rundell, pastor; Elijah Cash, 1883; Thomas R. Quayle, 1884-5; Leonard H. Moses, 1886-7; John S. Hayward, 1889-90; James W. Danford, 1893; Alexander McAllister, 1894; Jules A. Derome, 1895-1901; Frank D. Bentley, 1902; George E. Brown, 1903-4; F. L. H. Von Lubken, 1905-6; Francis H. Chapman, 1909-10; W. J. Moore, a Methodist minister, 1910-11; Arthur G. Young, 1912-14; Edmund Larke, 1915-18; V. N. Robbins, a Baptist minister, 1919; membership of 89 in 1919. The former church of Sterling, organized in 1857, was merged with this church in 1896.

MAPLETON, EAST, org. September 5, 1879; pastor, R. S. Armstrong, 1879-81; united in 1882 with the Mapleton church then organized.

MAPLEWOOD, org. 1893, with William Moore, pastor for that year; William R. McLane, 1895; not listed after 1897.

MARIETTA, org. in August, 1887; first listed by the Conference reports in 1891, H. O. Lawrence being the pastor; Charles F. DeGross, 1893-4; David Donovan, 1896-7; John L. Martin, 1901-2; R. A. Cunningham, 1903-6; Arthur Davies, 1907-8; Hugh Hay, 1911-12; Bert L. Richardson, 1912-14; Paul Winter, 1914-16; A. E. Wendt, 1917; Harry R. Harris, 1918; W. B. Angur, 1920, with 47 members.

MARINE, org. February 8, 1858, changed in name as MARINE MILLS, 1872; pastor, George Spaulding, 1857-8; J. B. Tufts, 1859; again G. Spaulding, 1860-1; Jeremiah R. Barnes, 1862-3; Elijah W. Merrill, 1864-5; I. O. Sloan, Presbyterian, 1868; William M. Weld, 1870-76; F. N. Walcott, 1877-8; C. H. Davis, 1880; Alva D. Roe, 1881; N. H. Pierce, 1882; not listed after 1884, until 1906, but then and later having no stated pastor; omitted from the Conference list since 1915.

MARSHALL, org. September 6, 1872; pastor, George Spaulding, 1873-4; H. C. Simmons, 1874-8; Samuel J. Rogers, 1879-81; John B. Fairbank, 1881-3; N. D. Graves, Presbyterian, 1886-7; Asa P. Lyon, 1887-91; Clement M. G. Harwood, 1891-3; George M. Morrison, 1894-1900; George P. Merrill, 1900-1; W. N. Moore, 1901; J. W. Vallentyne, 1902-5; Minot S. Hartwell, 1906-7; Perry A. Sharpe, 1908-10; William A. Bockoven, 1911-15; John J. Bayne, 1916-19; and C. D. Moore since 1919; membership of 154 in 1919.

MARSHFIELD, in Lincoln county, org. June 16, 1875; pastor, H. C. Simmons, 1875-7; William Carl, 1878; William Wilson, 1879, but not listed later.

MATAWAN, org. 1910; pastor, James L. Jones, 1911; Rufus P. Upton, 1912-14; Irving C. Campbell, 1915; J. Kent Warden, 1915-17; Irving C. Campbell, a second pastorate, since 1917; 12 members in 1919.

MAZEPPA, org. May 19, 1860; first pastor, Henry Willard, 1860-2; Warren Bigelow, 1862-6; J. E. Burbank, July to November, 1868; E. P. Dada, 1868-73; J. B. Ladd, 1873; Sidney H. Barteau, 1875; William M. Weld, 1877-9; Hobart K. Painter, 1879-82; Nathaniel H. Pierce, 1883; John Bradshaw, 1883-7; Albion H. Ross, 1888; W. W. McArthur, 1889-90; Alfred L. Struthers, 1891-2; Quintus C. Todd, 1893-5; J. Edward Ingham, 1895-7; W. Howard Moore, 1898; Jairus L. Nott, 1899; Frank P. Ferguson, 1902; S. T. Beatty, 1905; Charles H. Moxie, 1906; Allen Clark, 1909-10, but no stated pastor later; 31 members in 1918.

MEDFORD, org. October 25, 1856; first pastor, Ozro A. Thomas, 1856-62; J. J. Gridley, 1864-5; J. J. Aiken, Presbyterian, 1865-6; Edward

Brown, 1868-73; S. W. Powell, 1874; J. N. Powell, 1875-6; Alpheus Graves, 1877-80; Daniel Staver, 1880-1; Charles W. Bird, 1881-3; William L. Sutherland, 1883-90; Lucian W. Chaney, 1891-2; Edmund Gale, 1894-6; William R. Stewart, 1896-8; Ernest C. Chevis, 1899; F. O. Krause, 1901-3; Paul Winter, 1904-8; Frederick W. Winiger, 1909-11; Paul R. Mueller, 1914-16; a second pastorate of W. L. Sutherland since 1916; membership of 127 in 1919.

MENTOR, org. in April, 1882, but first listed by the Conference in 1887; pastor, William W. McArthur, 1887-8; A. G. Washington, 1890-1; Richard H. Battey, 1893-4; Miss Marion Darling, 1898; J. J. Hales, 1902-4; Harry R. Harris, 1905; Mrs. Emma E. Harris, 1906-7; Edward A. Mirick, 1908-11; William W. Dale, 1913-17; Walter B. Beach, 1918-19, with 57 members.

MERRIAM PARK; see St. Paul, Olivet Church.

MERRITT, org. 1892; pastor, George E. Northrup, 1893-5; Charles E. Wilcox, 1896, but not listed afterward.

MERTON, org. July 11, 1869; pastor, L. C. Gilbert, 1870; not listed since 1872.

MILACA, org. 1903, but first listed by the Conference in 1905; David P. Olin, pastor, 1903-6; William Fletcher, 1907; James Davies, 1908; W. A. Borst, 1909-11; George H. and H. W. Richardson, 1914; William J. Brown, 1916-18; C. D. Moore, 1919, with 44 members, and on Easter Sunday in 1920 fifteen new members were received.

MINERAL CENTER, org. September 12, 1920, with 45 charter members (see Chapter XXIII).

MINNEAPOLIS, FIRST CHURCH, org. November 16, 1851, in St. Anthony until 1872, when these cities were united, the earliest Congregational church in this state; first pastor, Charles Seccombe, from October 1, 1850, to June 10, 1866; Orlando Clark, 1866-7; Jay Clisbee, 1867-8; Gabriel Campbell, 1868-9; Egbert B. Bingham, 1869-70; James Tompkins, 1870-2; George M. Landon, 1873-5; Edward M. Williams, 1875-81; John L. Scudder, 1882-6; George R. Merrill, 1886-98; Ernest W. Shurtleff, 1898-1905; Clement G. Clarke, 1905-12; Harry Deiman, 1913-18; (see his biography in Chapter XIII); Russell H. Stafford, since 1919; membership of 497 in 1919. The history of this church to its Jubilee, celebrated September 18, 1901, at the annual meeting of the State Conference held there, is published in the minutes of that meeting, pages 25-28. Four other annual meetings of the Conference have been held with this First Church, in 1856, 1871, 1879, and 1906, the last being there only in part, for the Conference Jubilee.

May 2, 1886, "the church building and contents were destroyed by fire. The trustees at once purchased a large building on the corner of

Fifth street and Eleventh avenue southeast, and in this house the Church lived and flourished for fourteen months." The new church building, on the corner of Fifth street and Eighth avenue southeast, was dedicated March 4, 1888. A picture of this building accompanies a historic sketch of the church by Prof. C. W. Hall in the *N. W. Congregationalist*, Feb. 8 and 15, 1889.

The following churches of this city are noted in their chronologic order.

MINNEAPOLIS, PLYMOUTH CHURCH, org. April 28, 1857, with Norman McLeod as the first pastor, from April, 1857, to May, 1859; H. C. Atwater, from May, 1859; Henry M. Nichols, from December, 1859, to July 5, 1860, "when he was drowned with his family in Lake Calhoun;" W. B. Dada, 1860-1; David Eastman, 1861-2; Charles C. Salter, 1862-9; Henry A. Stimson, 1869-80; William I. Beatty, 1881-2; Robert G. Hutchins, 1882-6; Charles F. Thwing, 1886-90; George H. Wells, 1891-5; David N. Beach, 1896-8; Leavitt H. Hallock, 1898-1907, with Harold B. Hunting, assistant pastor, 1904-7; Harry P. Dewey, since November, 1907; membership of 1263 in 1919. "Fifty years of Plymouth Church, Minneapolis," a book of 193 pages, compiled for L. H. Hallock, pastor, comprises addresses and papers of its Semi-Centennial Celebration, April 25-28, 1907, with portraits and other illustrations.

"The first house of worship, on the corner of Nicollet avenue and Fourth street, was dedicated December 22, 1858, and was burned April 3, 1860.

"A new building on the same site was dedicated September 13, 1863, and enlarged in 1866. The last service was held April 15, 1875.

"The corner stone" [of the next church building, occupied a third of century] "was laid September 15, 1873, and the building was dedicated October 10, 1875. The chapel, parlors, and reception rooms, were added in 1885, and the auditorium was newly frescoed. At first this location, corner of Eighth street and Nicollet avenue, seemed far up town." After thirty years, however, "business blocks crowding upon its precincts, and the removal of many into the residence districts to the south, rendered a new site desirable." Accordingly, in 1907 this property was sold for \$234,000, and "a fine, large plot was purchased for \$40,000 at the corner of Vine Place and 19th street, extending to Nicollet avenue." The former church building was used at the celebration of the Semi-Centennial anniversary and a few weeks later, until June 19, 1907.

Ground was broken July 19, 1907, for the present building. In the next year its corner stone was laid April 29, and Sunday worship in

the chapel was begun October 18. On Sunday, March 14, 1909, this building, which cost about \$200,000, was dedicated. The morning sermon of dedication was by the pastor, Dr. Dewey; and the evening sermon, "The World for Christ," by Dr. Henry A. Stimson, a former pastor here.

The State Conference has held five annual meetings with this Plymouth Church, in 1865, 1875, 1906, 1913, and 1920.

MINNEAPOLIS, PARK AVENUE CHURCH, org. October 14, 1867, at first called Vine Street Church, was renamed Second Church in 1874, which was changed to the present name in the spring of 1889; first pastor, William Leavitt, 1867-9; Prescott Fay, 1869-72; Horace Bumstead, 1872-5; Edwin S. Williams, 1875-83; Horace C. Hovey, 1883-7; Frank P. Woodbury, 1888-90; Smith Baker, 1890-93; George D. Black, 1893-9; Clarence F. Swift, 1899-1902; George S. Rollins, 1902-07; Samuel Banks Nelson, 1907-12; and Alvin C. Bacon, since 1913, excepting absence from February, 1918, to May, 1919, as United States army chaplain in France; membership of 570 in 1919. Under the pastorate and leadership of Dr. Hovey, this church acquired its present location on Park avenue. Three annual meetings of the State Conference have been held with this church, in 1886, 1892, and 1909. Its history for nearly twenty-two years, to the installation of Dr. Woodbury, with a picture and description of the new church building, is in the N. W. Congregationalist, May 10, 1889.

A bronze tablet of World War Service by members of this Church and its Sunday School, "Soldiers of Freedom," bears 73 names, including one, Harold Goldner, "killed in action October 31, 1918."

MINNEAPOLIS, PILGRIM CHURCH, org. September 29, 1873; first pastor, C. A. Hampton, 1873-6; George A. Hood, 1877-83; Charles W. Merrill, 1884-7; S. Lewis B. Speare, 1889-91; Calvin B. Moody, 1891-1900; Frederick A. Sumner, 1901-7; John P. Miller, 1908-16; Heber S. Mahood, 1916-17; Willis K. Williams, since 1918; membership of 396 in 1919. Seventy-seven new members, 45 adults and 32 children, were received to this church on Easter Sunday of 1920.

MINNEAPOLIS, VINE CHURCH, org. February 9, 1882; pastor, Samuel V. S. Fisher, 1882-94; Richard Brown, 1895; J. Bruce Mather, 1897-9; John S. Rood, 1901-5; George B. Barnes, 1906-9; Kimball K. Clark, 1909; Omer G. Mason, 1911-12; Kimball K. Clark, a second pastorate, 1913-14; Hobart K. Painter, since 1914; 168 members in 1919.

MINNEAPOLIS, COMO CHURCH, org. December 19, 1882; first pastor, Americus Fuller, 1882-4; Herbert W. Gleason, 1885-8; George E. Paddock, 1888-90; John A. Stemen, 1892-7; Jay M. Hulbert, 1899-1904;

Hobart K. Painter, 1905-14; Bertram A. G. Willoughby, 1914-17; Ernest H. Peatfield, since 1918; membership of 240 in 1919.

MINNEAPOLIS, MAYFLOWER CHURCH, org. March 14, 1883; pastor, Henry F. Tyler, 1883-5; George H. Cate, 1885-6; not listed after 1887.

MINNEAPOLIS, OPEN DOOR CHURCH, org. January 29, 1884; first pastor, Reuben A. Torrey, 1884-6; Kingsley F. Norris, 1886-90; William J. Gray, 1891-6; Charles W. Merrill, 1896; William Hardcastle, 1897-8; Ernest E. Day, 1899-1902; William A. Gerrie, 1903-4; Walter G. Carlson, 1905-7; again William A. Gerrie, 1908-10; W. J. Haly, 1911; federated, M. B. Irvine, 1912-14; Russell H. Stafford, 1915-19; and Henry J. Wharton, since 1919; membership of 267 in 1919. From the original location of this church, in the northeast part of Minneapolis, its name and organization were transferred in 1915 to the site of the previous mission of Hartwell Chapel, at Tenth avenue and Thirty-ninth street S. The church after removal had in the spring of 1916 a membership of 68, of whom six had come from the former location.

MINNEAPOLIS, UNION CHURCH, St. Louis Park, org. July 8, 1884; pastor, George A. Hood, 1884-6; William M. Jones, 1886-91; John W. Ferner, 1891-2; J. Lee Nott, 1894-5; William Hardcastle, 1896; Daniel D. Davis, 1897-9; George F. Swinnerton, a Methodist minister, 1902-5; Rowland S. Cross, 1905-10; L. F. McDonald, 1911-12; William J. Warner, 1913-16; William C. A. Wallar, 1917; Earle A. Munger, 1919-20; Richford D. Orton, July to September, 1920; 69 members in 1919.

MINNEAPOLIS, LYNDALE CHURCH, org. July 16, 1884; first pastor, Archibald Hadden, 1884-91; Willis A. Hadley, 1891-2; Lewis H. Kellar, 1893-7; Charles E. Burton, 1897-1909, with Frank T. Johnson, associate pastor in 1897-8; Howard Murray Jones, 1909-10; Frederick W. Foote, 1911-12; Reuben J. Goddard, 1913-14; Warren L. Bunger, since 1916, with 610 members in 1919. The present pastor was absent one year, from September, 1917, in the Y. M. C. A. war service as religious director of the Paris division.

MINNEAPOLIS, FREMONT AVENUE CHURCH, org. December 2, 1885, at first named Silver Lake Church until 1895; pastor, Henry F. Tyler, 1885-6; George S. Bascom, 1886-9; Roselle T. Cross, 1889-91; James McAllister, 1893-5; Richard Brown, 1896-1903; Charles A. Hilton, 1903-10; Edward A. Drake, 1910-20; membership of 277 in 1919. At the end of the World War, this church had a service flag of 63 stars, with no gold star.

MINNEAPOLIS, FIFTH AVENUE CHURCH, org. April 9, 1886, during its first year called CHURCH OF THE COVENANT; first pastor, Henry F.

Tyler, April to July, 1886; Edward P. Salmon, 1886-7; Samuel W. Dickinson, 1887-92; Elbridge C. Whiting, 1892-5; James E. Smith, 1896-1906; Walter Henry Nugent, 1906-9; and Perry A. Sharpe, since 1911; membership of 536 in 1919.

MINNEAPOLIS, MIZPAH CHURCH, Hopkins, org. 1888, with Charles E. Blodgett, pastor; James McPherson, 1889; J. R. Cooley, a Methodist minister, 1890; Moody A. Stevens, 1895-6; John A. Stemen, 1897; James Oakey, 1898; J. B. Richardson, 1900-1; L. V. Schermerhorn, 1903; Frank H. Richardson, 1904; James W. Danford, 1905; J. C. Shelland, a Methodist minister, 1907; James Earl, 1910-13; Fred Harrison, 1915; James Earl, a second pastorate, 1918-19; Edwyn Evans, 1920; membership of 75 in 1919.

MINNEAPOLIS, BETHANY CHURCH, org. April 1, 1889; first pastor, Samuel J. Rogers, 1889-91; Charles E. Page, 1892-4; James W. Hayward, 1895-6; Stephen G. Updike, 1897-9; Maurice B. Morris, 1900-1905; David A. Richardson, 1905-7; Samuel S. Seibert, 1908-9; William L. Meinzer, 1910-11; James W. Morehouse, 1912-16; A. F. Bremicker, 1916-17; Robert E. Roberts, 1917-19; A. O. Smith, 1920; membership of 96 in 1919.

MINNEAPOLIS, ROBBINSDALE CHURCH, org. 1889, called PARKER CHURCH during its first four years; pastor, Neuville D. Fanning, Presbyterian, 1889-90; John Pemberton, 1891; Samuel J. Rogers, 1892-7; James Oakey, 1898-1901; Donald G. Colp, 1902-7; William R. McLane, 1908; James E. Ball, 1909-14; Horatio C. Payne, 1915-16; Francis D. White, 1917-20, excepting a year's absence in Y. M. C. A. war service in France; membership of 136 in 1919.

MINNEAPOLIS, LOWRY HILL CHURCH, org. October 3, 1890; pastor, Harlan P. Beach, 1891-2; Joseph H. Boggess, 1892-3; Alexander McGregor, 1894-7; Henry Holmes, 1898-1907; William L. Tenney, 1909-10; Frank Newhall White, 1911-14; John W. Powell, 1914-18; J. Richmond Morgan, since 1918; membership of 327 in 1919.

MINNEAPOLIS, OAK PARK CHURCH, org. Feb. 6, 1891, as the result of work by N. D. Fanning; first pastor, George Edwards Lovejoy, 1891-3; G. Ernest Smith, 1893-4; Clement M. G. Harwood, 1895; Frank L. Moore, a Presbyterian minister, 1897-8; Walter A. Snow, 1900-5; Luther Curtis Talmage, 1905-8; John W. Davies, 1910; Clement C. Campbell, 1911-16; James Earl, 1918; Charles Schofield, 1918-20; Robert Jamieson, since October, 1920; membership, 130 in 1919.

MINNEAPOLIS, FIRST SCANDINAVIAN CHURCH, org. 1891; pastor, Lortz C. Johnson, 1891-5; Carl B. Bjuge, 1896-9; S. M. Andrewson, 1901-3; Andrew Hjortaa, 1907, but not listed later.



MINNEAPOLIS, FOREST HEIGHTS, org. 1894; first pastor, Josiah P. Dickerman, 1894-5; Joseph Hogg, 1896; Robert A. Hadden, 1897-9; Adam Murrman, 1901-3; Stanley M. Humby, 1905-11; George Plumer Merrill, 1911-15; E. H. Given, 1916; Frank E. Bigelow, 1917-20; Fred E. Stillwell, 1920; membership of 389 in 1919.

MINNEAPOLIS, TEMPLE CHURCH, Swedish, org. 1894; pastor, Jonas M. Ahnstrom, to 1901; A. Lidman, 1901-2; Alfred P. Engstrom, 1904-13; O. W. Carlson, 1915-17; Albert Johansen, 1918, with 306 members.

MINNEAPOLIS, THIRTY-EIGHTH STREET CHURCH, org. 1897, Daniel D. Davis being the first pastor, preceded by Asa Prior Lyon in mission service, 1894-7; Samuel J. Rogers, 1898; William A. Wilkinson, 1901-3; George E. Albrecht, 1904-6; Charles P. Boardman, 1906-8; Andrew W. Ross, 1909-11; William L. Meinzer, 1911-14; I. E. Schuler, 1915-16; John P. Miller, 1917-19; Edward A. Drake, since March 1, 1920; membership of 156 in 1919.

MINNEAPOLIS, EDNA CHURCH, Hopkins, org. 1902; first pastor, George F. Swinnerton, to 1905; Rowland S. Cross, 1906-8; W. W. Davis, 1911; Edward W. Hale, 1912-16; Samuel Johnson, 1917-18; Earle A. Munger, 1919; James Earl, 1919-20; Richford D. Orton, July to September, 1920; 64 members in 1919.

MINNEAPOLIS, LINDEN HILLS CHURCH, org. 1902; pastor, Charles H. Maxwell, 1902-6; Peter A. Cool, 1906-7; William H. Medlar, 1907-12; Ernest E. Day, 1912-16; George B. Drake, 1917-20; Clair E. Ames, 1920; membership of 488 in 1919.

MINNEAPOLIS, MINNEHAHA CHURCH, org. 1904; pastor, Eli C. Lyons, 1907-13; Paul S. Nweeya, 1914; G. Ernest Smith, 1916; Elmer H. Johnson, 1917; Eli C. Lyons, a second pastorate, since 1917, with 54 members in 1919.

MINNEAPOLIS, LYNNHURST CHURCH, org. September 15, 1910; first pastor, James W. Cool, 1910-14; W. Walter Blair, 1915-19; Charles Leon Mears, since 1919; membership of 284 in 1919. "During the sixteen months of this pastorate 129 have been received into membership. The church school has increased to an enrollment of 400." [The Congregationalist, Feb. 3, 1921, p. 155.]

MINNEAPOLIS, MORNINGSIDE CHURCH, org. 1911; W. W. Davis being the first pastor; Edward W. Hale, 1912-14; Russell H. Stafford, 1915-17; Elmer H. Johnson, 1917; Earle A. Munger, 1919-20; 66 members in 1919.

MINNEAPOLIS, MINNEAPOLIS, MINNEAPOLIS, org. 1893, had no stated pastor; was not listed after 1894.

MINNESOTA LAKE, org. April 30, 1882, had no pastor; was listed only three years, to 1884.

MINNEWASHTA, UNION CHURCH, org. 1909; pastor, Carl J. Swain, 1910-12; H. P. Johnson, 1916; Samuel Johnson, 1917-18; Luther M. Tesh, since 1918, with 80 members in 1919.

MONTEVIDEO, org. February 7, 1872; first pastor, Otis A. Starr, 1871-8; Dennis Goodsell, 1879-80; Robert P. Herrick, 1883-6; William F. Furman, 1887-9; John H. Nason, 1890-1; John W. Todd, 1892-7; P. Adelstein Johnson, 1898-9; Philip W. Yarrow, 1901; William J. Brown, 1903-06; Josiah P. Dickerman, 1908; Walter M. Swann, 1910-15; E. Frazer Bell, 1916-18; Elmer W. Benedict, since 1918; membership of 116 in 1919.

MONTICELLO, org. March 8, 1856; pastor, A. F. Griswold, 1858-60; Almond K. Fox, 1860-6; Benjamin A. Dean, 1867-9; Oscar M. Smith, 1869-74; David Jenkins, 1875-7; W. A. Cutler, 1878; A. K. Fox, a second pastorate, 1880; Alva A. Hurd, 1881-4; David C. Reid, 1885-8; James Davies, 1889; E. E. Rogers, 1890; H. G. Cooley, 1891; H. John McClements, 1892; Daniel E. Smith, 1893-4; A. S. Larson, 1894; Rowland S. Cross, 1894-7; Carl J. Swain, 1898-1901; E. P. Crane, 1901-2; William E. Griffith, 1904; W. M. Evans, 1905-6; W. M. Ward, 1906; Horatio C. Payne, 1907-8; Henry Holmes, 1909-19; B. F. Buck, since September, 1919; membership of 109 in 1919.

MOORHEAD, org. 1894; pastor, Hugh W. Fraser, 1894; Charles E. Harris, 1895-6; John S. Rood, 1897-9; J. P. Kerr, 1901-3; George Albert Traut, 1904-8; C. A. Billig, 1909; Henry A. Kernen, 1911-14; Dwight F. Mowery, 1914-18; Ernest A. Allin, since 1919; membership of 144 in 1919.

MORGAN PARK, see Duluth.

MORRIS, org. August 9, 1874; first pastor, Jesse L. Fonda, 1873-82; John P. Hutchinson, 1882-4; Kingsley Flavel Norris, 1884-6; John B. Fairbank, 1886-9; Henry Martyn Herrick, 1889-93; Arthur H. Tebbetts, 1894-8; Thomas E. Archer, 1898-1900; Frank H. Richardson, 1901-4; J. C. Shelland, 1904-5; Julius Parsons, a few weeks in the spring and early summer of 1907; Norris E. Hannant, 1907-8; Anton R. Larson, 1909-11; James E. Parker, 1912-14; Frederick A. Stever, 1914-18; Horatio H. Symons, since 1919; membership of 121 in 1919. This church celebrated its completion of thirty years, February 24, 1905, when a historical paper by Judge George E. Darling was read, as partly published in the Morris newspapers.

MORRISTOWN, org. June 5, 1878; first pastor, William L. Sutherland, 1878-80; C. Willard Bird, 1880-81; Enoch F. Rogers, 1882-3; William J. Parmelee, 1885-6; Francis Wrigley, 1887-8; Lucian W. Chaney,

1889-90; J. W. Hayward, 1891; Eli C. Lyons, 1892-3; Willis A. Warren, 1894-6; Calvin W. Duncan, 1897; Victor H. Ruring, 1898; Charles A. Ruddock, 1899; Charles Culver, 1901; Frank R. Snowdon, 1902; H. L. Forbes, 1903; James D. Mason, 1905-7; Herbert E. Chapman, 1908-13; no stated pastor later; 33 members in 1918.

Moscow, org. in April, 1860, with Stephen Cook as pastor; not listed afterward.

MOUNTAIN LAKE, org. May 10, 1874; pastor, George Johnson, 1875; no stated pastor later, and not listed after 1881.

MOWER CITY, org. September 11, 1870; pastor, George B. Nutting, 1870-1; I. F. Tobey, 1873; not listed after 1874.

MUSKODA, org. August 14, 1873; pastor, P. W. Howe, 1876; George S. Pelton, 1877; O. M. Smith, 1879-84; not listed after 1885.

NASSAU, org. 1898; pastor, John L. Martin, 1901-2; R. A. Cunningham, 1903-6; Arthur Davies, 1907-8; Bert L. Richardson, 1912-14; Paul Winter, 1914-16; A. E. Wendt, 1917; W. B. Augur, since 1919; membership of 15 in 1919.

NEVADA, org. in May, 1868; pastor, Alfred Morse, 1868-76; L. H. Moses, 1879-81; but not listed afterward.

NEW BRIGHTON, org. 1890; pastor, Arthur Metcalf, 1891; Henry W. Parsons, 1893-5; T. Henry Lewis, 1895-6; Franklin H. Bassett, 1898; E. Dudley Parsons, 1902-3; William A. Gerrie, 1903-4; Walter G. Carlson, 1905-7; Alexander D. Smith, 1908-10; E. Dudley Parsons, a second pastorate, 1911-12; J. W. Morehouse, 1915-18; Robert E. Roberts, 1919; A. O. Smith, 1920; membership of 25 in 1919.

NEW RICHLAND, org. July 27, 1882; pastor, Wilbur Fisk, 1882-3; John S. Hayward, 1883-7; Henry R. Baker, 1887; F. M. Hollister, 1888; Pliny H. Fisk, brother of the first pastor, 1889-92; Charles E. Burton, 1893; Frederick H. Oehler, 1895-9; Harry W. Johnson, 1900-3; Wilbur Fisk, a second pastorate, 1904-5; Henry H. Stutson, 1906-7; Vaclav Prucha, 1907-8; James L. Jones, 1909-14; Edmund Larke, 1914; J. Kent Warden, 1915-17; Irving C. Campbell, since 1917; membership of 123 in 1919.

NEW ULM, org. March 10, 1885; first pastor, George E. Albrecht, 1881-2; Christian Mowery, 1882-7; Lewis B. Nobis, 1888-91; F. L. Meske, 1891-3; John P. Campbell, 1893-6; Harry W. Johnson, 1896-1900; Stephen G. Updike, 1901-3; D. Otis Bean, 1904; Edward F. Wheeler, since 1905; membership of 112 in 1919.

NEW YORK MILLS, org. 1893, but without a pastor; not listed, 1895-1902; pastor, W. J. Conard, 1903-4; Edwin E. Lindsley, 1905-15; J. T.

Plant, 1915-17; William E. Thorp, a Baptist minister, 1918; C. W. Tharpe, since 1919, with 12 members.

NICOLLET, org. September 10, 1864; no pastor, and not listed after 1865.

NININGER, org. September 6, 1859, H. H. Morgan being the pastor for that year; not listed after 1862.

NORTH BRANCH, org. October 19, 1883; first pastor, Thomas R. Quayle, 1883-4; William F. Cooley, 1885; E. A. Wood, 1889; Albert A. Davis, 1891-2; Pliny H. Fisk, 1893-6; William A. Wilkinson, 1897-9; Owen W. Roberts, 1901; James W. Danford, 1902-4; Thomas W. Spanswick, 1905; Orville A. Barnes, 1906-8; Edmund Larke, 1909-10; I. E. Schuler, 1912-14; A. A. Wood, 1915-16; E. Z. Evans, since 1916; membership of 30 in 1919.

NORTHFIELD, org. August 30, 1856, largely through aid of preaching services by Rev. J. R. Barnes, of Cannon Falls, from May, 1856. to March, 1857; pastor, Joseph S. Rounce, 1857-63; Edwin S. Williams, 1864-70; M. A. Munson, 1870-2; James Augustus Towle, 1872-5; Delavan L. Leonard, 1875-81; H. L. Kendall, October, 1881, to the spring of 1882; Edward M. Williams, 1882-9; James E. McConnell, 1890-1905; Edwin B. Dean, 1905-1920; Albert D. Stauffacher, since September, 1920; membership of 710 in 1919. The Manual of this church in 1891 has a "Historical Sketch" in pages 7-12. Its Fiftieth Anniversary was celebrated September 21-23, 1906. A very interesting and inspiring historical paper, "Sixty Years of Service of the Northfield Church," by Mrs. Margaret Evans Huntington, read at the annual meeting of the State Conference, in Northfield, October 10-11, 1916, is published in the Minutes of that meeting, pages 54-63. In the pastorate of Rev. E. M. Williams, "he had the great pleasure of receiving into the church, one May Sunday in 1886, fifty-six new members." This is the second Congregational church of Minnesota, in the number of its members, being surpassed only by Plymouth Church of Minneapolis. On the last Sunday of the pastorate of Rev. Dr. Dean, May 9, 1920, forty members were received, thirty-two being by confession of faith, six by letters, and two in associate membership. Seven annual meetings of the State Conference have been held with this church, in 1862, 1870, 1880, 1890, 1900, 1912, and 1916.

A stone monument, unveiled October 27, 1887, on a farm about a third of a mile east from the present campus of Carleton College, bears this inscription on its west side: "The first public religious service in Northfield was held on this spot, August, 1854, led by Rev. T. R. Cressey, Baptist Missionary." Another inscription is on the east side:

"The first sermon in Northfield by a Congregational clergyman was preached here, June 10, 1855, by Rev. Richard Hall. The first marriage in Northfield occurred here June 11, 1855." [The History of Carleton College, by Rev. Delavan L. Leonard, 1904, page 69.]

NYMORE, org. 1907; pastor, Pascal Parks, 1907-11; J. E. Cadwell, 1915; merged in 1916 with the church then organized in the adjoining city of Bemidji.

OAK GROVE, Verndale, org. 1905, but not listed in this Conference during its first ten years; pastor, James T. Plant, 1916-17; William E. Thorp, a Baptist minister, 1918; C. W. Tharpe, since 1919; membership of 15 in 1919.

OAK MOUND, (seven miles north of Moorhead), org. 1896, under leadership of Donald G. Colp, first listed by the Conference in 1914; pastor, Eugene C. Ford, of Fargo, N. D., since 1914, with 74 members in 1919. A sketch of the history of this church, by Melvin Hildreth, with a picture of the church building and portrait of the pastor, is in Cong. Minnesota, Feb., 1917, pages 5-7.

OGEMA, org. 1912; first pastor, Anders O. Kvaas, 1915-16; Orville I. Bodie, since 1917, with 27 members in 1919.

ORONO, org. May 11, 1861; pastor, Almond K. Fox, of Monticello, 1861-65; no stated pastor later, and not listed after 1871.

ORROCK, org. 1894, with William H. Evans as pastor for that year; Frank P. Ferguson, 1896-7; William M. Jenkins, 1899-1902; no pastor later, having only one member in 1919.

ORTONVILLE, org. September 7, 1879; first pastor, Archibald Hadden, 1879-84; John B. Fairbank, 1884-6; Rufus W. Fletcher, 1887-9; C. M. G. Harwood, 1890; Herman P. Fisher, 1891-3; George W. Shaw, 1895-7; Fred L. V. Meske, 1897-1904; Norris E. Hannant, 1905-6; Frank K. Singiser, 1909-10; Charles Schofield, 1915-18; membership of 68 in 1919.

OSAGE, org. November 18, 1888; pastor, Andrew J. Woodin, 1888-90; no stated pastor later, and not listed after 1894.

OSAKIS, org. June 13, 1878; first pastor, F. N. Walcott, 1879-80; N. H. Pierce, 1880; Henry J. Zercher, 1881; J. W. Frost, 1890; not listed after 1892.

OWATONNA, org. October 23, 1857; first pastor, Ozro A. Thomas, 1858-63; Charles L. Tappan, 1864-6; Leverett S. Griggs, 1866-9; Charles Chester Cragin, 1869-71; Newton H. Bell, 1871-3, "when he went as a missionary to Turkey;" Christopher W. Hall, principal of the High School, later professor of geology in the State University,

"read sermons through the winter" of 1873-4, and until the coming of the next pastor, in July; Orson C. Dickerson, 1874-6; Darius A. Morehouse, 1876-81; J. Newton Brown, 1881-9; James A. Chamberlin, 1889-97; Joseph H. Chandler, 1897-9; J. Sidney Gould, 1899-1903; James Parsons, 1904-6; Everett Leshner, 1906-9; Alfred E. Gregory, 1910-13; Charles A. Stroup, 1914-16; Anton M. Hanson, since 1918; membership of 327 in 1919. "Historical Addresses" at the Fiftieth Anniversary of this church, October 21-22, 1907, were published as a pamphlet of 16 pages. Dr. Daniel B. Thom went from this church in 1877 as a missionary to Turkey, whence he returned in 1907 to be present at the Jubilee celebration. Three annual meetings of the State Conference have been held here, in 1869, 1888, and 1898.

**PARK**, org. August 10, 1873; pastor, Ludwig Kribs, 1873-7; Oscar M. Smith, of Hawley, 1879-82, not listed afterward.

**PARK RAPIDS**, org. August 24, 1884; first pastor, Andrew J. Woodin, 1888; William J. Conard, 1889-91; T. Merrill Edmands, 1892; Reuben W. Harlow, 1893-4; Esther Smith, 1896; Harry A. Cotton, 1898; Franklin H. Bassett, 1899-1900; Andrew Bond, 1901; Henry H. Stutton, 1901-2; J. W. Dickson, 1902-3; no stated pastor during the next seven years; William Henry Gimblett, 1911-13; James O. Fisher, 1914; later not listed.

**PARKER**, org. 1892, with D. A. Randall, pastor; not listed afterward.

**PAYNESVILLE**, org. July 29, 1866; first pastor, S. D. Trembly, 1866-8; George Johnson, 1872-4; T. R. Wilkinson, 1876-8; John W. Todd, 1882-6; Enoch E. Rogers, 1887; W. C. Haire, 1889-90; Robert G. Jones, 1891-2; Lincoln A. Holp, 1893; David Donovan, 1895; Charles H. Chapin, 1896-7; William M. Wright, 1898; Charles H. Moxie, 1899; Enoch E. Rogers, a second pastorate, 1901-2; William H. Owen, 1904; James Earl, 1906; Avery G. Parks, 1908; no stated pastor later, and not listed after 1911.

**PELICAN RAPIDS**, org. May 14, 1882, Martin S. Hall being the pastor for that year; Herbert W. Gleason, 1883-4; John C. Huntington, 1888; David T. Jenkins, 1889-90; Edward A. Wood, 1891; Carl J. Swain, 1893-4; Edward P. Crane, 1895-7; Lars A. Sahlstrom, 1899-1900; Daniel E. Wilson, 1900; H. O. Hammond, 1902-3; H. J. Taylor, 1904-6; Albert C. Woodcock, 1907-11; T. A. Hawkes, 1912-16; Horatio C. Payne, 1917-19; John Nickerson, 1920; membership of 59 in 1919.

**PEMBERTON**, org. November 12, 1878, called **FREEDOM CHURCH** previous to 1916; first pastor, Robert S. Armstrong, 1878-83; Wilbur Fisk, 1885-1904; Albert R. Brown, 1905; Charles L. Hill, 1906-8; J. H.

Clark, 1909-10; George K. Carter, 1910; E. E. Howard, 1912-13; Irving C. Campbell, 1915; T. L. Brown, 1916; C. A. Harris, of the United Brethren, since 1918, with only two members.

PERHAM, org. September 11, 1879, with William Denley as pastor for that year; Charles W. Bird, 1883-4; not listed by the Conference for ten years, 1888-97; William E. Griffith, 1898; no stated pastor later, and not listed since 1906.

PILLSBURY, org. March 20, 1889; pastor, J. Frank Locke, 1889-91; John L. Martin, 1892; John F. Okerstein, 1894; Wilfred B. Frost, 1896; John N. Sodeistrom, 1898; Elmer E. Cram, 1899-1902; Herman T. Krousey, 1908-15; N. P. Grose, 1917; A. S. Newcomb, since 1919, with only five members.

PINEWOOD, org. 1914; pastor, George F. Morton, since 1915, with only four members in 1919.

PITT, org. 1916; pastor, A. W. Griggs, of Williams, since 1918, with five members.

PLAINVIEW, org. October 7, 1863; first pastor, Henry Willard, during sixteen years, to 1879; George E. Freeman, 1880-2; Sidney K. Perkins, 1883-4; James B. Renshaw, 1885-9; Alba L. P. Loomis, 1890-4; Ashley J. Williams, 1895-6; Frank J. Brown, 1897-8; Frank H. Anderson, 1901-2; Allison D. Adams, 1903-4; William E. Griffith, 1905-7; Henry C. Todd, 1909-16; James L. Jones, 1916 to April, 1920; William S. Osborn, 1920; membership of 135 in 1919.

PLUMMER, Scandinavian, org. 1912; pastor, O. A. Anderson, 1916; six members in 1919.

POINT DOUGLAS, org. 1851, with Richard Hall, pastor, 1850-56; not listed afterward.

EAST PRAIRIEVILLE, org. May 18, 1860; first pastor, B. F. Haviland, 1860-5; L. C. Gilbert, 1865-74; A. R. Mitchell, 1875; no pastor later, and not listed after 1879.

PRESTON, org. in May, 1858; pastor, J. E. Burbank, 1858-62; Ezra Newton, 1862-4; not listed after 1866.

PRESTON LAKE, Stewart, org. September 10, 1871, but first listed by the Conference in 1878; pastor, William Wilson, 1877-8; James B. Renshaw, 1879; Martin K. Pasco, 1883; Sylvanus H. Kellogg, 1884; George E. Northrup, 1889; Charles N. Thomas, 1890; no stated pastor later, and not listed since 1899.

PRINCETON, org. July 20, 1856; first pastor, Royal Twitchell, 1856-9; L. C. Gilbert, 1859-64; A. V. House, 1867; Almond K. Fox, 1868; C. A. Hampton, 1870-3; Samuel Ollerenshaw, 1873-5; C. C. Breed, 1876-7; J. E. Storm, 1877-8; David Henderson, 1878-80; Washing-

ton H. Forbes, 1881; U. W. Small, 1882; David D. Kidd, 1886-7; Gerald S. Lee, 1888; W. J. Warner, 1890; Jay M. Hulbert, 1892-3; Charles D. Moore, 1894-7; David Donovan, 1898-1900; Charles H. Moxie, 1901-2; James P. Steenson, 1903; John Russell Henderson, 1904-6; George A. Swertfager, 1907-8; James O. Fisher, 1909-14; Samuel Johnson, 1914-16; Ernest H. Peatfield, 1917-18; William B. Milne, since 1918; membership of 93 in 1919. The new church building, which cost \$30,000 was dedicated October 3, 1920. A history of the church, by R. P. Morton, was read at the dedication, as partly printed in *Congregational Minnesota* (October, 1920, pages 7-9).

PROVIDENCE, org. October 10, 1869; pastor, Philip K. Peregrine, 1869-75; D. B. Eells, 1876-7; T. G. Jones, 1878-9; not listed since 1882.

QUINCY, org. May 7, 1863; first pastor, J. C. Beekman, 1863-5; N. H. Pierce, 1866-7; J. E. Burbank, 1868-9; Charles Duren, 1870-2; Thomas Nield, 1873; H. L. Craven, Presbyterian, 1873; Andrew J. Drake, of St. Charles, 1875-7; no pastor later, and not listed after 1882.

RANDALL, org. 1893, George F. Morton being pastor for that year; William R. McLane, 1895; John L. Cunningham, 1896; Edward N. Ruddock, 1899; Isaac N. English, 1901; Elmer E. Cram, 1902; not listed later.

RAPID RIVER, org. 1916, with no stated pastor, had eight members in 1918.

REMER, org. 1913; pastor, Omer G. Mason, 1912-18; W. S. Tracy, since 1919; membership of 17 in 1919.

RENSVILLE, Morris, org. September 10, 1881; first pastor, Samuel F. Porter, 1886; John B. Fairbank, 1888; not listed after 1891.

ROBBINSDALE, see Minneapolis.

ROCHESTER, org. January 3, 1858; first pastor, Elias Clark, 1858-9; J. S. Whitman, 1861; W. R. Stevens, 1862-6; Americus Fuller, 1866-73; N. C. Chapin, 1874-5; George P. Blanchard, 1877-8; John W. Bradshaw, 1879-84; Jesse F. Taintor, 1886-1903; Charles H. Curtis, 1904-7; Victor L. Greenwood, 1908-11; Reed T. Bayne, 1912; Mandus Barrett, 1913-14; Benjamin M. Southgate, 1915-18; J. Robert Hargreaves, since 1919; membership of 277 in 1919. Four times the State Conference has held its annual meetings with this church, in 1864, 1881, 1899, and 1919. The beautiful new building of the church, pictured in *Cong. Minnesota*, Dec. 1916, was dedicated October 28, 1917.



with a Dedicatory Hymn by the pastor, published in Cong. Minnesota, Nov., 1917, pages 1-3.

ROSE CREEK, org. September 29, 1872; first pastor, Alfred Morse, of Austin, 1872-8; Leonard H. Moses, 1879-83; Joseph S. Rounce, 1885-9; W. H. Atchison, 1890; Reuben W. Harlow, 1891-2; Frank J. Brown, 1893-5; Carl J. Swain, 1896-8; Benjamin Iorns, 1901-2; W. Atwater, 1903; James B. Thompson, 1906-15; P. J. Bockoven, 1916; W. L. Sutherland, of Medford, 1918; Squire Heath, 1919-20, with 14 members.

ROSEWOOD, Norwegian, org. 1910, first listed by the Conference in 1916, with O. A. Anderson, pastor; C. N. Foss, 1917; six members in 1919.

ROUND GROVE, org. November 12, 1875; pastor, Sylvanus H. Kellogg, 1875-6; Joseph Chandler, 1877; not listed after 1878.

ROUND PRAIRIE, org. 1892, with James Frank Locke, pastor; George F. Morton, 1893; J. F. Locke, a second pastorate, 1894-1911; Herman T. Krousey, 1915; David T. Jenkins, 1916-19, with 27 members in 1919.

RUFFY BROOK, Clearwater county, org. 1915; pastor, George F. Morton, since 1914, with 39 members in 1919.

RUSH CITY, Swedish, first listed by the Conference in 1889; pastor, David Nordstrom, 1889-90; Benjamin Finstrom, 1891-4; O. H. Myren, 1895-6; not listed since 1900.

RUSHFORD, org. May 12, 1860; pastor, William W. Snell, 1859-87; Oliver P. Champlin, 1888-9; Richard A. Clark, 1890; not listed since 1892.

ST. ANTHONY; see Minneapolis, First Church.

ST. ANTHONY PARK, see St. Paul.

ST. CHARLES, org. February 26, 1859; first pastor, Royal C. Twitchell, 1859-60; John C. Strong, 1860-2; James C. Beekman, 1862-6; George H. Miles, 1866-71; David Burt, 1871-2; George Ritchie, 1872-3; Obadiah Hobbs, 1873-4; Gilbert Rindell, Jr., 1874-5; Andrew J. Drake, 1875-7; James M. Van Wagner, 1877-9; Harmon B. Tuttle, 1879-82; Winthrop B. Hawks, 1882; E. J. Keeville, 1883; Dennis H. Bicknell, 1884-7; Josiah Kidder, 1887-9; Francis Wrigley, 1890-1; Carleton F. Brown, 1892-4; Hiram H. Appelman, 1894-5; William M. Jenkins, 1895-7; William G. Ramsay, 1898-1902; S. T. Beatty, 1903-4; Owen L. McCleery, 1906-7; William L. Bray, 1908; Frederick Osten-Sacken, 1910; W. Walter Blair, 1911-14; Frederick Kempster, 1915-16;

Thomas A. Hawkes, 1917-19; Paul J. Bockoven, since September, 1920; membership of 86 in 1919.

ST. CLAIR, org. 1901, with Wilbur Fisk as pastor for that year; not listed, 1903-10; George K. Carter, 1911; R. E. Howard, 1912; no stated pastor later, but having ten members in 1918.

ST. CLOUD, org. February 16, 1864; first pastor, G. I. Wood, 1867-8; James Tompkins, 1869; Henry Mills, 1870-1; Cyrus Pickett, 1872-3; George R. Milton, 1875-6; N. C. Chapin, 1880; J. Hayes Chandler, 1882-4; John W. Hargrave, 1885-9; A. G. Pettingill, 1889; Edward A. Steiner, 1891-2; Joseph F. Bacon, 1893-4; Hervey S. McCowan, 1895; Isaac B. Tracy, 1897-8; no stated pastor later, and not listed since 1905. Two annual meetings of the State Conference were held with this church, in 1868 and 1884.

ST. CLOUD and SAUK RAPIDS, Swedish, org. 1883, with Andrew G. Nelson as pastor; first listed by this Conference in 1891, with P. J. Lofgren, pastor; John Rood, 1892-8; Karl E. Peterson, 1899-1902; Ernst V. Bjorklund, 1904-15; Carl F. Olson, 1916-18, with 90 members. This church withdrew from our Conference in 1918.

ST. LOUIS PARK, see Minneapolis.

ST. OLAF, org. June 18, 1876; pastor, T. A. Mills, 1876-7; Charles P. Cheeseman, 1878-80; Samuel M. Bronson, a Methodist minister, of Evansville, 1881-2; not listed after 1884.

ST. PAUL, PLYMOUTH CHURCH, org. June 17, 1858; first pastor, Burdett Hart, 1858-9; Asa S. Fiske, 1859-62; Silas Hawley, a Presbyterian, 1862-3; Joseph F. Dudley, 1863-6; Lorenzo J. White, 1866-71; Cassius M. Terry, 1872-7; Malcolm McG. Dana, 1878-88; Albert H. Heath, 1889-94; Watson B. Millard, 1894-7; George E. Soper, 1898-9; George M. Morrison, 1900-3; Clement C. Campbell, 1904-11; John H. Albert, in the summer of 1912; merged later in 1912 with PARK CHURCH, then renamed PLYMOUTH CHURCH, in the pastorate of Parley P. Womer, which extended from 1907 to 1914; Harry Blunt since 1914; membership of 445 in 1919. Four times the annual meetings of the State Conference have been held with this church, in 1860, 1873, 1882, and 1893.

"Plymouth Church of St. Paul, 1858-1898: Celebration of its Fortieth Anniversary, June 12-19, 1898," in 48 pages, has portraits of the first and second pastors; the lists of pastors and superintendents of the Sunday School; a Historical Paper, by Deacon James D. Humphrey; Recollections of a Charter Member, by Catherine W. Nichols; History of Plymouth Sunday School, by Carrie S. Pond; an Anniversary Poem, by Miss Nichols; and a Hymn, written by

Whittier for the dedication of the church building in 1873, which was again sung in this celebration. The first chapel of this church, on Temperance street, was dedicated November 4, 1858. After worship there nearly fourteen years, the corner stone of the new church, on the northwest corner of Wabasha street and Summit avenue, was laid June 27, 1872, and the church was dedicated June 19, 1873. This continued in use until 1912, when the large majority of the members united with the former Park Church, transferring to it their historic church name.

During nearly twenty-four years Plymouth was the only Congregational church in our capital city. The later churches here, mostly founded in part by previous Plymouth members, are noted in the chronologic order of their organization.

ST. PAUL, PACIFIC CHURCH, org. January 31, 1882; first pastor, Charles A. Conant, 1882-4; Einion C. Evans, 1884-9; Arthur J. Benedict, 1889-92; Edward A. Steiner, 1892-6; J. Alexander Jenkins, 1896-9; William J. Gray, 1899-1904; Alfred A. Secord, 1905-7; Nirum P. Olmsted, 1908-10; Elmer H. Myers, 1911-14; Andrew Hilmer Norum, since 1916, with 182 members in 1919. The Sunday School war service flag had 52 stars, one being of gold.

ST. PAUL, ATLANTIC CHURCH, org. February 6, 1883; first pastor, Elihu H. Votaw, 1882-4; George R. Dickinson, 1885-7; Samuel Shepherd, 1889-91; William L. Bray, 1891; Samuel W. Dickinson, 1892-6; William W. Lewis, a Presbyterian minister, 1896-1901; George N. Makely, 1901; W. A. Vrooman, 1902; Matt Evans, 1903-7; William J. Robb, 1908-16; George W. Davis, 1916; J. Robert Hargreaves, 1917-18; Richford D. Orton, 1918-20; Ira E. Moody, October, 1920; membership of 118 in 1919.

ST. PAUL, PARK CHURCH, org. April 1, 1883; pastor, John H. Morley, 1883-4; Norman Seaver, 1885-9; Wallace Nutting, 1889-90; Edward P. Ingersoll, 1891-6; Alexander McGregor, 1897-1907; Parley P. Womer, 1907-14. This church received a large increase when Plymouth Church, bringing the majority of its members, was united with it in 1912-13, the name of Park Church being then changed to Plymouth, under which the further record has been presented. Previous to this union, the State Conference was held twice with the Park Church, in 1889 and 1903.

ST. PAUL, ST. ANTHONY PARK CHURCH, org. July 6, 1886, largely as a result from preaching services since the preceding October by Herbert W. Gleason, minister of the Como Church in Minneapolis; first pastor, Joseph H. Chandler, 1886-93; George W. Shaw, 1893-5;

Edwin S. Pressey, 1896-1909; George W. Davis, Presbyterian, a professor in Macalester College, 1909-15; E. Lee Howard, 1915-18; Arthur S. Henderson, since 1918, with a membership of 318 in 1919. About twenty-five are members of the State Farm School faculty and their families.

The twenty-fifth anniversary of this church was celebrated June 25 and 26, 1911. Its history was presented in a very interesting paper by Mrs. Mary M. Flagg, one of the charter members. Rev. Joseph H. Chandler, then of Chicago, the early pastor here, took an active part in the celebration, and, together with a letter from Dr. Pressey, then of East Orange, Mass., recalled many incidents dear to the memories of the older members. Dr. Cyrus Northrop, president emeritus of the University of Minnesota, who had participated in many of the historical events of the church, closed the services with characteristic remarks. Former residents of the Park gathered from many distant places, and old acquaintances were renewed.

In 1912 Plymouth Church of this city, uniting with Park Church as before noted, sold its church property, donating to this church \$11,500 on condition that this society build a new church in the vicinity of the Agricultural College. Having accepted the donation, the church purchased a site at the corner of Commonwealth avenue and Chelmsford street, and the present building was erected there at a cost of \$35,000, including the pipe organ. The corner stone of the new church was laid September 6, 1914, and it was dedicated on Sunday, February 7, 1915, followed by a series of meetings during the dedication week. The members of the old Plymouth Church, whose gift made the new church possible, were given special honor at these services.

At the end of the World War, in November, 1918, this St. Anthony Park Church and its Sunday School had a service flag of 44 stars, including three for the sons of the pastor, Dr. Henderson, and one star of gold, for Joseph Erwin.

**ST. PAUL, BETHANY CHURCH**, org. November 6, 1887; first pastor, James B. Drew, 1887-9; Wallace W. Willard, 1890-1; Watson B. Millard, 1892-4; Samuel G. Arnett, 1895-6; William W. Newell, 1896-8; William A. Gerrie, 1899-1901; John H. B. Smith, 1902-4; David T. Jenkins, 1904-5; Maurice B. Morris, 1906-9; Joseph H. Pearson, 1912; not listed since 1914.

**ST. PAUL, OLIVET CHURCH**, Merriam Park, org. January 15, 1888; first pastor, Herbert Macy, 1888-91; Henry Ketcham, 1891-3; Charles J. Sage, 1893; Henry Arthur Risser, 1894-8; John H. Sammis, 1898-

1904; William J. Gray, 1905-9; Everett Leshner, 1909-13; George Mahlon Miller, since 1913, excepting a year of absence for Y. M. C. A. service of the World War in France, when Clyde S. Shepard ministered to the church as a stated supply; membership of 603 in 1919, and a war service flag of 57 stars. On Easter Sunday of 1920 fifty-seven new members were received.

ST. PAUL, PEOPLE'S CHURCH, org. 1888, first enrolled in this Conference in 1893; pastor, Samuel George Smith, from 1888 until his death, March 25, 1915; James Robert Smith, 1915-19; Howard Y. Williams, since 1919; membership of 210 in 1919. Associate pastors, successively aiding Dr. Samuel G. Smith, were Joseph H. Chandler, Joseph M. Hanson, Henry C. Wright, Walter A. Snow in 1905-6, Charles H. Curtis in 1908-10, Thomas A. Dungan, and G. R. Gilruth Fisher.

The audience room of this church, seating eighteen hundred people, is unique in its admirable adornment of historic and emblematic mural paintings, and its sixty-seven historic and memorial windows are reputed to have a wealth of suggestion unequaled by any other church in the world. "In 1914 a perpetual endowment fund of more than one hundred thousand dollars was contributed and placed in the hands of trustees under an agreement whereby the income is used in the work of the church."

ST. PAUL, SOUTH PARK CHURCH, org. October 12, 1888; pastor, James B. Drew, 1888-97; William W. Newell, 1898; Henry A. Risser, 1899-1901; John H. B. Smith, 1902-4; Clement C. Campbell, 1905-7; Maurice B. Morris, 1907-16; Carl O. Loken, 1917-18; Robert J. Watson, since 1918; membership of 81 in 1919.

ST. PAUL, STRANGERS' CHURCH, org. December 20, 1888; pastor, William D. Roberts, 1888-90; not listed after 1891.

ST. PAUL, UNIVERSITY AVENUE CHURCH, org. 1894; first pastor, James B. Drew, 1894-6; Henry W. Parsons, 1897-1901; Robert Moore, 1901; W. A. Vrooman, 1902; Alexander D. Smith, 1904-5; Orville C. Clark, 1907-15; Harley M. Racer, 1915-19; Horatio C. Payne, since 1919; membership of 105 in 1918.

ST. PAUL, PEOPLE'S GERMAN CHURCH, org. 1895; first pastor, William Oehler, 1895-1901; George E. Lohr, 1901-3; John H. Strohecker, 1903; Cornelius Richert, 1904-7; William Loos, 1908-9; James P. Holden, 1910; Emil L. F. Warkentien, since 1911; membership of 173 in 1919.

ST. PAUL, HAZEL PARK CHURCH, org. 1896; pastor, Tell A. Turner, 1896-7; Henry A. Risser, 1898-9; L. A. Sahlstrom, 1903; Alexander

D. Smith, 1905-11; G. R. G. Fisher, 1915; Charles Schaufuss, 1916; Rowland S. Cross, 1917; Elmer H. Johnson, 1918; Andrew H. Norum, since 1919, with 43 members.

ST. PAUL, CYRIL CHURCH, Bohemian, founded as a mission of Plymouth Church, called Cyril Chapel, August 9, 1893, org. as a church in 1906; pastor, Charles J. Trcka, since 1896, with membership of 59 in 1919.

ST. PAUL, FOREST STREET CHURCH, org. 1908; pastor, William Loos, 1908-9; Alexander D. Smith, 1911; not listed since 1915.

ST. PAUL, BELL CHAPEL, org. 1910, with Homer W. Borst as pastor for that year; not listed since 1912.

ST. PAUL, IMMANUEL CHURCH, org. 1913, with Wilbur N. Payne continuously its pastor, having 225 members in 1919.

ST. PAUL, GRACE CHURCH, in Groveland Park, org. in 1920-21, with its Sunday School beginning October 17, 1920.

ST. PAUL PARK, a community church, org. November 11, 1920, with 70 members.

ST. VINCENT, org. May 17, 1881; pastor, William Ewing, 1881-2; not listed afterward.

SALEM CHURCH, see CAMBRIA.

SANDSTONE, UNION CHURCH, org. 1917; pastor, Arthur L. Golder, 1917-19; K. R. McFayden, 1919; Wilbur M. Evans, since the autumn of that year; membership of 102 in 1919.

SANDSTONE, Swedish, org. 1889, reported in this Conference in 1892; pastor, Andrew G. Nelson, 1895-8; Emil A. Anderson, 1902-10; John Gjertsen, since 1916, with five members in 1918.

SARATOGA, org. July 25, 1856; pastor, G. K. Clark, Presbyterian, 1855-66; George H. Miles, 1866-71; Francis L. Fuller, 1871-3; H. L. Craven, Presbyterian, 1875-9; not listed, 1883-9; Francis Wrigley, 1890, but not listed afterward.

SAUK CENTER, org. January 20, 1867; first pastor, Almond K. Fox, 1866-8; Alpheus J. Pike, 1868-76; Isaac L. Cory, 1879-82; James B. Drew, 1884-7; Rowland S. Cross, 1886-8; Charles E. Blodgett, 1889-91; Josiah A. Wood, 1892-4; G. Ernest Smith, 1895-1901; Frederick H. Oehler, 1904-11; Horace S. Wiley, 1911; William J. Brown, 1911-15; Cecil S. Sparks, since 1916; membership of 135 in 1919.

SAUK RAPIDS, org. February 28, 1855; pastor, Sherman Hall, 1854-79, as previously noted in Chapter II; Nathan C. Chapin, 1880; David Henderson, 1881-3; Nathaniel H. Pierce, 1884-5; Jacob S. Hull, 1885; Pliny S. Smith, 1886-8; William Coburn, 1889; C. E. Walker, 1890; Ernest E. Day, 1891; William D. Stevens, 1892; Carl J. Swain, 1895;

Hiram H. Appelman, 1896-7; William E. Griffith, 1899-1900; Carl J. Swain, a second pastorate, 1901-4; Wilbur N. Payne, 1905-8; Rufus P. Upton, 1909-10; Fred. Grey, 1912-13; William H. Gimblett, 1913-16; Francis B. Marks, a Presbyterian minister, since 1916; 50 members in 1919.

SAUK RAPIDS, Swedish Church; see St. Cloud.

SCAMBLER, org. June 23, 1876, with Nelson Young as pastor; George Johnson, 1877-83; H. W. Gleason, 1884; David T. Jenkins, 1889; not listed after 1891.

SEAFORTH, org. 1903; pastor, George R. Searles, 1903-5; Thomas McMillan, 1907; not listed after 1914.

SEBEKA, org. 1899, but with no stated pastor; not listed after 1901.

SELMA, Comfrey, org. 1891; first pastor, H. W. Parsons, for that year; Francis Wrigley, 1893-4; George J. Buck, 1895; Guy H. Rice, 1896-7; Eli C. Lyons, 1898-1900; John V. Plunkett, 1903; Rufus P. Upton, 1905-7; Francis M. Scully, 1908; William J. Conard, 1910; William R. McLane, 1911; O. M. Snyder, 1912-14; W. Herbert Nye, 1914-15; William C. Haire, 1916-20, with 26 members in 1919.

SHERBURN, org. March 16, 1879; first pastor, Sidney K. Perkins, 1880-1; John H. Nason, 1882-5; Elijah Carter, 1885-6; Riley L. D. Preston, 1888-9; W. W. McArthur, 1891-3; Cornelius E. Walker, 1895-7; Robert McCune, 1897-8; J. Edward Ingham, 1898-1901; W. B. Hubbard, 1902-7; Brooks A. Warren, 1907-10; W. James Hoare, 1912-14; Caleb L. Rotch, 1915; W. Herbert Nye, 1916; Ira E. Moody, 1917-20; membership of 125 in 1919.

SHERBURN, Swedish, org. 1891, with no stated pastor; not listed after 1893.

SHEVLIN, org. 1899; pastor, Charles F. Bloomquist, 1901-4; Avery G. Parks, 1904-6; Pascal Parks, 1906-11; George F. Morton, since 1915, with eight members in 1919.

SILVER LAKE, Bohemian, org. 1891, reported by this Conference in 1898; pastor, Philip Reiting, 1898-1903; Vaclav Prucha, 1903-6; Edmund Wrbitzky, since 1908; membership of 140 in 1919.

SLEEPY EYE, UNION CHURCH, org. May 25, 1873; first pastor, Edwin H. Alden, 1873, with aid through the summer by John W. Starr, a student home missionary; Oliver P. Champlin, 1874-8; Victor E. Loba, 1879; William A. Lyman, 1880-3; Charles P. Watson, 1884-6; Samuel M. MacNeil, 1886-8; Alexander Striemer, 1889-90; William Blackwell, 1891-9; Thomas W. Barbour, 1901-2; M. S. Hartwell, 1904-5; John S. Rood, 1906-8; John H. Hjetland, 1910; Cecil S.

Sparks, 1911-16; John A. Hughes, since 1916, with 148 members in 1919.

SMITHFIELD, org. March 5, 1868; pastor, Henry Willard, 1868-72; not listed after 1874.

SOMERSET, org. November 18, 1866; pastor, J. B. Ladd, 1868-9; not listed after 1871.

SOUTH BEND, Welsh, org. in 1859, first listed by the Conference in 1876; pastor, T. G. Jones, 1876-8; L. W. Chaney, 1879-80; William Powell, 1881-3; no stated pastor later, and not listed after 1901.

SOUTH PARK, see St. Paul.

SOUTH STILLWATER, org. 1916; pastor, Charles Schaufuss, 1916-17; Gilbert L. Wilson, Presbyterian, 1918-20, with 18 members in 1918.

SPENCER BROOK, Swedish, org. 1888; pastor, Alfred P. Engstrom, 1893-9; Carl F. Olson, 1904-7; H. Martin Olson, 1909-15; O. F. Johnson, 1915-17; J. H. Pohlhammer, 1917-19; F. O. Anderson, 1920; membership of 36 in 1918.

SPRING VALLEY, org. May 24, 1856; first pastor, Ira Tracy, 1856-61; S. M. Elliott, 1861; Leverett S. Griggs, 1863-5; V. M. Hardy, 1867; Palmer Litts, 1870-1; F. L. Fuller, 1873-4; Charles W. Merrill, 1875-8; J. B. Fairbank, 1879-81; Elijah W. Merrill, 1882; William G. Roberts, 1882-3; William A. Lyman, 1883-6; Spencer R. Bonnell, 1887-9; David C. Reid, 1889-93; Peter M. Harmon, 1894-7; Willis A. Warren, 1897-1901; William A. Gerrie, 1902; Everett Leshner, 1902-6; Ernest E. Day, 1906; Horace S. Wiley, 1907-8; Alexander E. Cutler, 1910-11; John Hayes Barnett, 1912-14; Arthur G. Young, 1915-17; John Chalmers, 1918; C. E. Waudby, since 1919; membership of 194 in 1919.

SPRINGFIELD, UNION CHURCH, org. July 14, 1876; pastor, Josiah Kidder, 1881-6; A. L. Brown, 1887; J. H. Minter, 1888-9; R. L. D. Preston, 1890-1; Francis Wrigley, 1893-4; George J. Buck, 1895; Guy H. Rice, 1896-7; Eli C. Lyons, 1898; Arthur H. Heathcote, 1899; J. V. Plunkett, 1903; Rufus P. Upton, 1905-7; Francis M. Scully, 1908; L. A. Sahlstrom, 1910; Owen M. Snyder, 1912-14; H. N. Hanson, 1914-15; Archibald Conde, 1917-1920; James Bradley, July, 1920; 37 members in 1918.

STANLEY, org. May 16, 1876; pastor, John B. Fairbank, 1882; not listed after 1883.

STAPLES, org. 1890, with T. M. Price as pastor for that year; Charles J. Sage, 1891-2; William C. McAllister, 1893; Delbert W. Cram, 1895-7; Ernest C. Chevis, 1898; George L. Hunt, 1899-1901; Frank N. Smith, 1902; Delbert W. Cram, a second pastorate, 1903;



T. W. Spanswick, 1904; Corwin D. Vincent, 1906-7; J. C. Shelland, 1908; Rufus P. Upton, 1911; David T. Jenkins, 1912-14; John T. Steele, 1916; Horatio H. Symons, 1917; A. O. Smith, 1917-18; William H. Johnson, since 1919; membership of 118 in 1919. Twenty-four new members were received on Easter Sunday, 1920.

STAR LAKE, org. 1893, with no stated pastor; not listed after 1894.

STARBUCK, org. 1903; pastor, Edward N. Ruddock, 1905; not listed since 1907.

STEPHEN, org. July 22, 1883; first pastor, William Steele, 1887; A. G. Washington, 1889; Sidney H. Barteau, 1890-92; not listed after 1893.

STERLING, org. in August, 1857, but first listed by the Conference in 1862; pastor, Nehemiah A. Hunt, 1864-9; Rev. Pratt, Presbyterian, 1870; Duncan McDermid, 1871; N. A. Hunt, a second pastorate, 1873-4; George Johnson, 1875-6; again N. A. Hunt, 1877; Adam Simpson, 1879; A. T. Sherwin, 1880; O. O. Rundell, 1882; Elijah Cash, 1883; Thomas R. Quayle, 1885; Leonard H. Moses, 1886-7; John S. Hayward, 1889-90; Edwin E. Webber, 1892; James W. Danford, 1893; Jules A. Derome, 1895; merged with the Mapleton church in 1896.

STEWART, org. July 6, 1887; first pastor, Charles N. Thomas, 1887-90; E. J. Malcolm, 1891; James Earl, 1892; James W. Danford, 1894-8; James Oakey, 1901-3; James Earl, a second pastorate, 1904-7; Thomas A. Hawkes, 1909-11; Mrs. W. T. Dawson, 1912-14; W. T. Dawson, 1915; F. Osten-Sacken, 1917-18; W. A. Wilkinson, since 1919; membership of 20 in 1918.

STEWARTVILLE, org. March 24, 1880; first pastor, Edward P. Crane, 1880-82; W. J. Parmelee, 1884; Henry J. Colwell, 1885-6; no stated pastor during the next four years; George A. Cable, 1891-2; Michael H. Galer, 1893-5; Robert G. Jones, 1895-6; William Lodwick, 1897-8; again Robert G. Jones, 1899-1903; John V. Plunkett, 1904; John E. Henderson, 1905-7; James L. Jones, 1907-8; John J. Hales, 1910-14; Claude E. Sayre, 1914-15; H. J. Taylor, 1917; Timothy G. Paddon, since 1918, having 95 members in 1919.

STILLWATER, org. September 14, 1883; pastor, George S. Ricker, 1883-5; John H. Albert, 1886-98; Hiram H. Appelman, 1898-9; Louis H. Johnston, 1901-2; George Ernest Smith, 1903; John W. Dickson, 1904-5; Wilbur M. Evans, 1907-8; no stated pastor during the next seven years; Charles Schaufuss, 1916-18; membership of 34 in 1918; disbanded in 1920, with donation to aid in founding Grace Church, Groveland Park, St. Paul.

SUNRISE, org. August 18, 1889, Edward A. Wood being pastor for that year; Albert A. Davis, 1891-2; Pliny H. Fisk, 1893-6; Owen W.

Roberts, 1901; James W. Danford, 1902-04; Thomas W. Spanswick, 1905; Orville A. Barnes, 1906-8; A. A. Wood, 1915-16; E. Z. Evans, since 1916, with twelve members in 1918.

SWANVILLE, org. 1891; first pastor, Daniel E. Smith, 1891-2; John F. Okerstein, 1894; Wilfred B. Frost, 1895; Edward H. Cox, 1899; Isaac N. English, 1901; Elmer E. Cram, 1902; John Peters, 1903; Eli C. Lyons, 1904; A. G. Washington, 1905-6; Avery G. Parks, 1907; Herman T. Krousey, 1908-15; A. Alexander Thom, 1915; N. P. Grose, 1917-18; A. S. Newcomb, since 1919; membership of 36 in 1919.

SWANVILLE, Swedish, org. 1900, had 13 members in 1916, but no stated pastor; not listed later in this Conference.

TAOPI, org. May 25, 1890, W. H. Atchison being pastor for that year; R. W. Harlow, 1891-2; Frank J. Brown, 1893-5; David Donaldson, 1897; J. Russell Jones, 1898-1903; James B. Thompson, 1906-15; P. J. Bockoven, 1916; W. L. Sutherland, of Medford, 1918, with only three members.

TINTAH, org. 1891; first pastor, James A. Hulett, for that year; Arthur Metcalf, 1892-4; Robert F. Paxton, 1896-7; Francis Wrigley, 1898-9; Jacob K. Shultz, 1899-1900; William F. Trussell, 1902; Frank N. Smith, 1903; D. Otis Bean, 1904-5; George P. Keeling, 1906-7; Arthur G. Young, 1908-11; William R. McLane, 1912-13; Alexander Thom, 1914-15; James B. Thompson, since 1916, with 33 members in 1919.

TIVOLI, org. January 16, 1860, with E. O. Burnham as pastor for that year; no stated pastor later, and not listed after 1864.

THREE LAKES, org. June 12, 1885, with no pastor; not listed after 1887.

TRACY, BETHEL CHURCH, org. January 21, 1872; pastor, Philip K. Peregrine, 1872-9; no pastor during the next ten years, and not listed in 1885-8; Francis Wrigley, 1889; James Davies, 1890; not listed after 1891.

TRIUMPH, org. August 16, 1885; pastor, Elijah Carter, 1885-6; Riley L. D. Preston, 1888-9; W. W. McArthur, 1891-3; J. Edward Ingham, 1901; W. B. Hubbard, 1902-3; not listed afterward.

TURTLE RIVER, org. 1905, but having no pastor, and not listed after 1914.

TWO RIVERS, org. May 2, 1875; pastor, T. C. Kinne, 1875-80; no stated pastor later, and not listed after 1882.

TYLER, org. May 16, 1875, first reported by the Conference in 1880; pastor, William Wilson, 1879; Andrew J. Drake, 1880-1; J. L. Mc-

Collum, 1882; Frederic L. Stevens, 1883; David D. Kidd, 1885; Frederic C. Emerson, 1887; John L. Martin, 1891; Evan P. Hughes, 1892; William Lodwick, 1895-6; Robert G. Jones, 1897-8; William H. Klose, 1899; John H. Hjetland, 1901-4; Squire L. Beatty, 1906-7; David T. Jenkins, 1907-11; William J. Conard, 1914-15; Edwin E. Lindsley, since 1916, with 23 members in 1919.

ULEN, org. 1903; Hans C. Juell, pastor, 1903-4; Horatio Henry Symons, 1905; A. L. Dunton, 1908; Walter Rothwell, 1909-11; H. H. Symons, a second pastorate, 1915-16; no stated pastor later; 14 members in 1919.

UNDERWOOD, org. June 16, 1876; pastor, Henry C. Simmons, 1876-8; Samuel J. Rogers, 1879; not listed later.

UNION, org. in March, 1859; pastor, J. E. Burbank, 1859-61; not listed later.

UNION GROVE, org. May 30, 1876; pastor, T. R. Wilkinson, 1876-8; no stated pastor later, and not listed after 1882.

UNION LAKE, Hudson, org. 1903, with Eli C. Lyons as pastor for that year; not listed after 1904.

UPSALA, Swedish, org. January 9, 1888, with Andrew G. Nelson as pastor; Emanuel J. Palm, 1889-91; Andrew G. Peterson, 1892-6; Nels J. Bolin, 1897-1901; Anton Olson, 1902-5; M. K. Wikholm, 1906-13; not listed afterward.

VAWTER, in Morrison county, org. November 25, 1920; pastor D. M. Brown, with eight charter members. [Cong. Minnesota, January, 1921, p. 10.]

VERDI, org. May 1, 1889; pastor, Henry W. Parsons, for that year; no stated pastor later, and not listed since 1894.

VERNDALE, org. December 3, 1880; first pastor, Josiah Kidder, 1880-1; W. H. Forbes, 1882; Edward P. Crane, 1882-4; Charles B. Fellows, 1885-9; Elmer E. Cram, 1889; Thomas M. Price, 1890-1; Alexander McAllister, 1895; Reuben W. Harlow, 1896-7; Charles M. Smythe, 1899; E. E. Lindsley, 1903, no stated pastor later, and not listed since 1907.

VERNON CENTER, org. October 23, 1864; pastor, Nehemiah A. Hunt, 1864-71; not listed after 1873.

VILLARD, org. July 1, 1883; first pastor, Charles A. Ruddock, 1884-6; Edward N. Ruddock, 1887-9; Leonard H. Moses, 1891-2; Aurelian L. Brown, 1893-4; George R. Searles, 1895; Edward N. Ruddock, a second pastorate, 1897-8; Benjamin Samuels, 1898-9; William J.

Brown, 1901-2; Eli C. Lyons, 1903; Walter V. Finch, a Presbyterian minister, 1906-7; George H. Mack, Presbyterian, 1909-10; no pastor later, and not listed since 1917.

WABASHA, org. February 14, 1857; first pastor, S. L. Hillier, 1857-8; David Andrews, 1858-60; H. Doane, 1860; L. N. Woodruff, 1862-4; E. Hildreth, 1865-6; H. Loomis, Jr., 1867-8; S. A. Van Dyke, 1869; W. E. Honeyman, 1871-2; E. G. Wicks, 1874; J. D. Todd, 1876; J. W. Ray, 1877-81; Charles P. Watson, 1882-3; Newton T. Blakeslee, 1884-8; William H. Medlar, 1889-97; Reuben L. Breed, 1898-1901; William B. Pinkerton, 1902-6; William H. Short, 1907; Wilbur M. Evans, 1909; Henry Ketcham, 1910-12; W. A. Pringel, 1916; Elmer D. Gallagher, since 1917, with 66 members in 1919.

WADENA, org. October 29, 1874; pastor, P. Fay, 1876; George S. Pelton, 1877; Charles Skuse, 1878; William Denley, 1879; Josiah Kidder, 1880-1; W. H. Forbes, 1882; Edward P. Crane, 1882-4; Charles B. Fellows, 1885-9; T. Merrill Edmands, 1889-91; Empson Cory, 1892-5; John H. B. Smith, 1895-8; Frederick H. Oehler, 1899-1904; William A. Bockoven, 1904-10; Bertram A. G. Willoughby, 1912-14; James E. Ball, 1915-20; E. C. Ford, since September, 1920; membership of 193 in 1919.

WALKER, org. 1896; pastor, Frank A. Bown, 1896-9; George Michael, 1901-8; Avery G. Parks, 1909-11; George Michael, a second pastorate, 1911-18; Lucien J. Marsh, 1919-20; B. W. Maxwell, since May, 1920; membership of 36 in 1919.

WALNUT GROVE, org. August 23, 1874, having E. H. Alden as pastor for that year; Leonard H. Moses, 1875-8; Henry C. Simmons, 1879-81; Josiah Kidder, 1886; George H. Smith, 1887; Francis Wrigley, 1889; no stated pastor during the next ten years; James W. Danford, 1901; Charles H. Moxie, 1904-5; Francis Wrigley, a second pastorate, 1906; F. S. Atwood, 1907-8; William J. Conard, 1910-11; W. B. Godsall, 1912-14; H. N. Hanson, a Baptist minister, 1914-15; Archibald Conde, since 1917, with 79 members in 1919.

WARREN, in Winona county, org. June 10, 1863; pastor, William Porteus, 1863-6; not listed after 1867.

WASECA, org. January 16, 1868; first pastor, E. H. Alden, 1868-9; T. A. Wadsworth, 1870; E. C. Starr, 1871-4; Levi Loring, 1875-8; Charles W. Merrill, 1879-80; Lucian W. Chaney, 1881-5; John A. Stemen, 1886-7; James E. Smith, 1888-90; John W. Frizzelle, 1891-3; Stephen G. Updike, 1894-6; Fernando E. Carter, 1897; John A. Fakin, 1898-1902; John Lloyd, 1903-4; Allison D. Adams, 1905-7; Edwin

Ewell, 1908-10; Robert E. Roberts, 1911-12; William E. Griffith, 1914-18; Stewart H. Smith, 1919; Francis D. White, 1920; membership of 137 in 1919.

WASIOJA, org. in June, 1858; pastor, Charles Shedd, 1858-73; not listed after 1874.

WASTEDO, org. August 1, 1857; pastor, J. R. Barnes, 1858-60; not listed afterward.

WATERFORD, org. April 9, 1860; pastor, Joseph S. Rounce, 1860-61; not listed after 1863.

WATERVILLE, org. March 23, 1879; William L. Sutherland, pastor for that year; Charles W. Bird, 1880-1; Enoch E. Rogers, 1882-3; John S. Hayward, 1885-6; Francis Wrigley, 1887-8; James M. Smith, 1889; James W. Hayward, 1891; Eli C. Lyons, 1892-3; Willis A. Warren, 1894-6; Calvin W. Duncan, 1897; Victor H. Ruring, 1898; Charles Culver, 1901; Frank R. Snowdon, 1902; H. L. Forbes, 1903; James D. Mason, 1905-7; Herbert E. Chapman, 1908-14; Timothy G. Paddon, 1915; Walter B. Beach, 1916-18; membership of 34 in 1919.

WAUBUN, org. September 4, 1910; pastor, Anders O. Kvaas, 1913-17; William S. Osborn, 1918-19; having 44 members in 1919. The history of the founding of this church is told by Mrs. Gertrude Miller Davis in Cong. Minnesota, May, 1914, pages 7-8.

WAVERLY, org. April 9, 1871; pastor, Oliver P. Champlin, 1871-2; not listed afterward.

WAYLAND, org. August 30, 1859; William W. Snell being pastor for that year; William Porteus, 1860-4; not listed afterward.

WAYZATA, org. May 18, 1881, with Frank N. Walcott as pastor for that year; Richard H. Battey, 1882-3; Charles A. Conant, 1884-5; Sidney Stone, 1886; Thomas M. Price, 1888-9; Sidney Stone, a second pastorate, 1890; John S. Hayward, 1891-3; Alice Ruth Palmer, 1895-9; Daniel E. Wilson, 1901-3; William A. Black, 1904-6; David T. Black, 1907; Wilbur N. Payne, 1908-13; Peter A. Cool, 1913-15; John P. Miller, 1916-17; William H. Medlar, since 1918, having membership of 208 in 1919.

WELCH, org. 1895, had no stated pastor; not listed after 1904.

WEST DORA, org. September 7, 1887; pastor, John L. Martin, 1887-9; Durand E. Armitage, 1891; Lawrence J. Williamson, 1894; Edward P. Crane, 1895; Sheldon Slater, 1897; Ira B. Pinney, 1898; not listed after 1901.

WEST UNION, org. April 11, 1882; pastor, Isaac L. Cory, for that year, but no stated pastor during the next five years; Rowland S.

Cross, 1888; Charles E. Blodgett, 1889; J. W. Frost, 1890; not listed after 1897.

WESTBROOK, Swedish, org. 1892, with no stated pastor; not listed after 1896.

WESTFORD, org. April 9, 1871, but first listed by the Conference in 1875; pastor, E. N. Raymond, 1875; Adam Simpson, 1876-7; Dudley B. Eells, 1878-9; Sidney K. Perkins, 1880-1; John H. Nason, 1884; not listed afterward.

WHITEWATER FALLS, org. September 1, 1858; pastor, Jonathan Cochran, 1858-61; no stated pastor later, and not listed after 1866.

WILLIAMS, org. 1915; pastor for that year, Walter B. Beach; since 1917, A. W. Griggs, with 16 members in 1919.

WILTON, org. March 9, 1859; pastor, E. O. Burnham, 1859-60; not listed after 1862.

WINNEBAGO AGENCY, org. June 6, 1875, with Wallace Bruce as pastor for that year; Robert S. Armstrong, 1876-8; not listed later.

WINNEBAGO CITY, org. May 28, 1859; pastor, J. E. Conrad, Presbyterian, 1859-65; Elijah W. Merrill, 1866-7; J. B. Ladd, 1867-8; J. D. Todd, 1869-70; Duncan McDermid, 1872; not listed afterward.

WINONA, FIRST CHURCH, org. December 10, 1854; first pastor, Hiram S. Hamilton, 1854-6; Thomas T. Waterman, 1856-7; David Burt, 1858-66; Joseph F. Dudley, 1866-9; Henry H. Tenney, 1870-5; John H. Morley, 1876-83; John H. Crum, 1883-9; Lester L. West, 1890-1901; Percy E. Thomas, 1901-8; Theophilus S. Devitt, 1909-18; William E. Dudley, since 1918; membership of 475 in 1919. The State Conference has held four annual meetings here, in 1859, 1874, 1885, and 1905.

At the twenty-fifth anniversary of this church, December 10, 1879, a historical paper by William F. Phelps was read, which was again used and continued by Allison W. Laird at the semi-centennial celebration in 1904, as published in the Winona Daily Republican and Herald for December 12. The first minister, Hiram S. Hamilton, "had come to Winona in 1852 to make this place his home. . . . He preached rather regularly for about two years prior to the organization, and continued for two years after to minister to the people," until August, 1856. "On the first of May, 1858, Rev. David Burt was chosen as minister . . . and he remained until the 23rd of August, 1866, filling the longest pastorate of the church during its first quarter century. During the eight years of his pastorate 128 were added to the membership."

The first house of worship was dedicated December 21, 1856, on the southeast corner of Second and Franklin streets. The corner stone of the present church, at the corner of Broadway and Johnson street, was laid August 19, 1880; and the completed building was dedicated October 8, 1882. The chairman of the committee which superintended its construction was Henry Stevens, who came to Winona in 1862. He was a member and chairman of the board of trustees from 1864 until his death in January, 1900; and for more than twenty-five years he served also as a deacon. In the series of superintendents of the Sunday School, the longest term of service, from 1878 to 1893, was by Irwin Shepard, president of the State Normal School.

WINONA, SECOND CHURCH, org. 1887; pastor, Henry M. Herrick, 1887-9; Henry A. Risser, 1890-3; Hammond L. Marsh, 1894; Henry H. Stutson, 1897-9; William F. Trussell, 1899-1900; E. Winthrop Jenney, 1901-4; Brandon Greenaway, 1905-6; S. N. Smith, 1909; not listed later.

WINONA, Scandinavian, org. 1895, named LAKESIDE CHURCH in 1908; pastor, Emil A. Anderson, 1895; Hans F. Josephson, 1897-1901; Bernhard B. Sather, 1902-4; Severt M. Andrewson, 1904-6; Ole Thompson, 1908-11; C. Kjeldgaard, 1912-15; Ole Thompson, a second pastorate, since 1916; membership of 55 in 1919.

WINTHROP, UNION CHURCH, org. February 24, 1889; pastor, Carl Weiler, for that year; Hiram B. Harrison, 1890; James Earl, 1891; William W. Newell, 1891-2; Charles A. Ruddock, 1894-7; Rowland S. Cross, 1898-1900; George A. Wickwire, 1901-2; E. Cullom Grimshaw, 1904-5; John H. Hjetland, 1905-7; Orville A. Barnes, 1908-20; James L. Jones, from May, 1920; Charles Schofield, from November, 1920; membership of 149 in 1919.

WISCOY, org. April 2, 1884; first pastor, Reuben W. Harlow, 1886; Charles F. Dykeman, 1889-95; no stated pastor later, and not listed since 1904.

WITOKA, org. May 20, 1880, with Hiram Elmer as pastor for that year; Henry A. Bushnell, 1882-3; Frank B. Moulton, 1887; Charles F. Dykeman, 1888-9; not listed later.

WOLVERTON, org. 1913, but having no stated pastor; not listed after 1916.

WONDEL BROOK, in Mille Lacs county, Scandinavian, org. 1905; pastor, Nels J. Bolin, 1905-09; Samuel Arnquist, 1910-15; A. Alfred Lionstone, 1916-17; only eleven members in 1919.

WOODLAND MILLS, org. July 7, 1867; pastor, J. B. Ladd, 1867-8; J. D. Todd, 1869-70; not listed after 1871.

WORTHINGTON, org. May 18, 1873; first pastor, C. C. Foote, 1874; Harmon B. Tuttle, 1874-9; Charles W. Hanna, 1879-80; Hastings H. Hart, 1880-3; M. S. Crosswell, 1883; David Henderson, 1884-8; Franklin L. Fisk, 1888-91; Robert McCune, 1891-7; Charles W. Merrill, 1897; Josiah P. Dickerman, 1898-9; Charles H. Curtis, 1901-3; Charles H. McIntosh, 1904; John E. Evans, 1906; William Fletcher, 1907-8; Langdon L. Sowles, 1909-11; Andrew W. Ross, 1912-15; William J. Pasko, 1916-18; Alvin O. Smith, 1919; F. P. Blakemore, 1920; membership of 141 in 1919. "A History of the Union Congregational Church of Worthington," 16 pages, published after the celebration of its twenty-fifth anniversary, in 1898, supplies the earlier part of this list of pastors.

YUCATAN, org. May 19, 1878; pastor, William W. Snell, 1878-9; not listed afterward.

ZUMBRO FALLS, org. November 5, 1890; pastor, Alfred L. Struthers, 1891-2; Quintus C. Todd, 1893-5; J. Edward Ingham, 1895-7; W. Howard Moore, 1898; Jairus L. Nott, 1899; Frank P. Ferguson, 1902; S. T. Beatty, 1905; Charles H. Moxie, 1906; John Hayes Barnett, 1911; A. B. Gould, a Methodist minister, since 1913; only eight members in 1919.

ZUMBROTA, org. June 28, 1857, under the pastorate of Charles Shedd from April to October in that year; David Andrews, 1857-8; Henry Willard, 1859-63; Edward Brown, 1864-6; Benjamin A. Dean, 1866; Charles Seccombe, 1867-8; Joseph S. Cogswell, 1868-9; Sidney H. Barteau, 1870-7; Augustus A. Joss, 1877-9; Charles H. Rogers, 1879-83; William C. Rice, 1884-9; John W. Hargrave, 1889-93; James Oakey, 1893-8; Samuel W. Dickinson, 1898; S. Edward Lynd, 1899-1902; Charles H. McIntosh, 1903; Frank G. Wilcox, 1904-5; Henry C. Todd, 1906-7; John Hayes Barnett, 1908-11; Jacobus L. Countermine, 1913-14; Irvin L. Seager, a Methodist minister, 1916-19; William Wooley, Methodist, 1920; membership of 37 in 1919. "The Fortieth Anniversary of the Organization of the First Congregational Church of Zumbrota," June 27 and 28, 1897, in 24 pages, was compiled by J. B. Locke, deacon and superintendent of the Sunday School. It has hymns written by him for the Twenty-fifth and Fortieth anniversaries, and a historical sermon by the pastor, James Oakey.



## THE CONFERENCE AND ASSOCIATIONS.

During twenty-five years, in 1856 to 1880, these churches, in their annual meetings and reports, were collectively called the General Congregational Conference of Minnesota. From 1881 to 1912, through thirty-two years, the name was changed to be the General Congregational Association; but later it has been renamed, as at first, the General Congregational Conference, except that since 1915 it is more simply the Congregational Conference.

In 1858 to 1867 the churches of this state conference were grouped as Central and Southern Associations, and in 1868 a Northern Association was formed. In 1876 the general conference comprised five district associations, each called a conference, as follows: Anoka conference, having 31 churches; Northern Pacific conference, 13 churches; Owatonna conference, 32 churches; Western conference, 14 churches; and the Winona conference, 18 churches. In 1881 the local conferences were increased to seven, with readjustment of boundaries, namely, Anoka conference, including 38 churches; Mankato conference, 23 churches; Minnesota Valley conference, 9 churches; Northern Pacific conference, 22 churches; Owatonna conference, 20 churches; Western conference, 14 churches; and Winona conference, 19 churches. Thirty years after the founding of the first Congregational church in Minnesota, at St. Anthony in 1851, the number was thus 145 churches, having 7,055 members.

The year 1882 added a Central conference, with changes of boundaries of the former conferences adjoining it, extending from Alexandria and Osakis east to Sauk Rapids and Princeton, including 19 churches. Fifteen years later, in 1897, the Duluth conference was added, having ten churches. In 1906 the St. Paul conference, taken mostly from the very large Anoka conference, was organized with 25 churches; and

in the same year a majority of the churches in the previous Owatonna and Winona conferences, to the number of 24, were united to form instead a new Southeastern conference. A year later, in 1907, the Anoka conference, yet retaining 40 churches, was renamed the Minneapolis conference.

This grouping under nine district conferences, of which seven gradually came to be termed associations, continued without further changes to 1912, being then as follows: the Central association, of 22 churches; the Duluth conference, 10 churches; Mankato association, 21 churches; Minneapolis association, 42 churches; Minnesota Valley association, 19 churches; Northern Pacific association, 35 churches; St. Paul association, of 28 churches; the Southeastern association, 23 churches; and the Western conference, 16 churches. The Year Book of 1913, giving statistics for 1912 and including several churches not yet listed in these associations, reported 232 Minnesota churches, having a membership of 22,530.

Latest in the list of district associations now making up the state conference, the Rainy River association, of only five churches at its beginning, was organized August 13, 1913. It comprised the Birchdale church and the church of Cedar Spur and Graceton, both founded in 1908 by Rev. Thomas W. Howard, the churches of Baudette and International Falls, organized in 1905, and a Swedish church at Birchdale. Within the next seven years, to 1920, this association has grown to the number of thirteen churches, ranging from 5 to 36 in their separate memberships, with a total enrollment of 250.

In the year 1920 the former Mankato and Western associations were united and named the Southwestern association. Thus the number of the associations, having been ten since 1913, is again nine, as previous to the Rainy River district organization.

## ANNUAL CONFERENCE MEETINGS AND SERMONS.

The churches customarily hold their annual meetings, for reports of the year's work, election of officers, and other business, near the end of the year. Dates for the annual meetings of the several associations in quite recent years have ranged from the late summer through the autumn; and for the state conference, occupying three or four days, in the early or later part of May.

Sixty-five annual meetings of the Conference, beginning at St. Anthony in 1856, are listed in the report of its meeting for the Tercentenary Year 1920, noting for each year the place, the moderator, the preacher, and the text for his sermon. It will be of considerable historic interest to cite some of these texts and themes, showing phases of religious life and thought along the course of our denominational progress in Minnesota.

The first Conference sermon, by Rev. William R. Stevens, was on the text of John 1:4: "In Him was life; and the life was the light of men." In the fourth annual Conference, at Winona in 1859, Rev. Lauren Armsby preached from the Revelation 3:8: "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." For the year 1864, during the travail and sorrows of the Civil War, Rev. Charles Seccombe in the meeting at Rochester chose the text in Proverbs 14:10: "The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy." At Northfield in 1870, where Carleton College had been planted only two or three years earlier, Rev. W. B. Dada spoke from Mark 4:28: "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

In 1877 at Faribault, Rev. Charles W. Merrill took the injunction of Paul in his second letter to Timothy, 4:2: "Preach

the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Rev. Malcolm McG. Dana, at the Lake City meeting in 1883, preached on the words of Isaiah 50:4: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." Rev. Samuel G. Smith at Alexandria in 1895 used a text of the Lord's prayer, "Give us this day our daily bread." At Fergus Falls in 1902, Rev. Herman P. Fisher preached from the Acts 13:2: "As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." At New Ulm in 1907 the sermon by Rev. Charles E. Burton was on the first letter of John 1:3: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his son Jesus Christ." Rev. Charles N. Thorp at Wadena in 1914 spoke from Matthew 5:17: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." In 1919, at the fourth Rochester meeting of the Conference, Rev. George P. Sheridan strengthened our faith and hope from the assertion of Jesus in the gospel of John 12:32: "And I, if I be lifted up from the earth, will draw all men unto me."

At the Jubilee Meeting of the Conference, held in 1906 with the Plymouth and First Churches of Minneapolis, Dr. James W. Strong, president emeritus of Carleton College, preached the annual sermon, "The Law of Love the Law of a Noble Life," from the text of Luke 12:15. The special Jubilee services, in the afternoon and evening of October 3, including this sermon, were in the First Church, the successor of the original building where the Conference was organized on October 23 and 24, 1856. A series of addresses, presented in these services and published in the minutes of this annual

meeting, comprises a "Historical Sketch," by Rev. S. V. S. Fisher; "The Pioneers," by Rev. Edwin Sidney Williams; "The Congregational Women of Minnesota," by Margaret Evans; and "Our Institutions," by Rev. George R. Merrill.

In the Tercentenary meeting, held May 24 to 27, 1920, with Plymouth Church, Minneapolis, the annual Conference sermon was by Rev. Harry Blunt, "The Message of the Prophet of Patmos for Today." Among the great addresses of this meeting were "Political and Religious Currents in the Far East," by Rev. Cornelius H. Patton, of the American Board for Foreign Missions; "Our Pilgrim Heritage," by Rev. Nehemiah Boynton; and "The Pilgrim Spirit and the Task Ahead," by Rev. Hubert C. Herring.

#### STATISTICS OF THE YEAR 1919.

The Congregational Year Book containing statistics for 1919, published in 1920, has 224 churches in Minnesota, with a total enrollment of 24,337 members. This exceeds the membership of any previous time in the history of our State Conference, being 326 more than in 1918.

At the same time the number of pupils in our Sunday Schools, 26,117, shows a gain of 870 above the preceding year.

In all the United States this Year Book reports 5,959 Congregational churches in 1919, with an aggregate membership of 808,266, while the national enrollment in Congregational Sunday Schools is 728,619. Commenting on the statistics of Minnesota, Superintendent Leshner wrote in the Conference Report of 1920, "There is splendid hope for any church or denomination whose Sunday School enrollment exceeds the membership of the churches."

## CHAPTER XVIII.

### THE MINNESOTA CONGREGATIONAL CLUB.

BY HARLAN P. ROBERTS.

On November 25, 1878, at the residence of R. J. Baldwin in Minneapolis, about twenty or twenty-five ministers and laymen convened to hear an address by Rev. M. McG. Dana, D. D., of St. Paul, on the Purpose and Scope of Congregational Clubs. Dr. Dana's paper created such interest and enthusiasm that the gentlemen present organized themselves immediately into the Minnesota Congregational Club, appointed necessary committees to draft a constitution and by-laws, and perfected their organization speedily and commenced to hold regular meetings. The Club thus organized was the first Congregational club west of the city of Cleveland, and was claimed to be, and probably was, the eighth Congregational club organized in the United States.

This being somewhat in the nature of a historical article, it seems proper to record the names of the gentlemen who organized this club. They were R. J. Baldwin, Rev. H. A. Stimson, Rev. L. H. Cobb, Rev. E. S. Williams, Rev. O. M. Humphrey, Prof. G. Campbell, Hon. A. H. Young, George B. Shepherd, D. C. Bell, O. J. Griffith, George R. Lyman, I. C. Seely, and J. N. Cross, of Minneapolis; Rev. M. McG. Dana, Prof. S. S. Taylor, R. M. Newport, C. W. Hackett, William F. Fisher, M. D., L. H. Hemenway, W. J. Dyer, and Henry Hutchinson, of St. Paul; James W. Strong of Carleton College, Rev. D. L. Leonard, Prof. J. B. Clark, and W. S. Pattee, of Northfield, Minn.

The Club thus organized was soon strengthened by the addition of a number of other members from the Twin Cities,

and some from Northfield and other points in Minnesota; and during all the time since that date the club has had regular meetings, generally as many as six every year, and has exercised a strong and healthful influence upon the development of Congregationalism in Minnesota.

The first president of the Club was Col. R. M. Newport of St. Paul, and the first secretary was W. J. Dyer, also of St. Paul. Mr. Dyer is still living.

The succeeding presidents of the Club for the first twenty-five years of its existence were Judge A. H. Young, W. S. Pattee, Prof. S. S. Taylor, D. C. Bell, C. W. Hackett, Rev. R. G. Hutchins, D. D., Rev. M. McG. Dana, D. D., Cyrus Northrop, LL.D., Prof. C. B. Gilbert, Hon. Charles H. Woods, Russell R. Dorr, Rev. George R. Merrill, D. D., Rev. A. H. Heath, D. D., Rev. Smith Baker, D. D., Rev. E. P. Ingersoll, D. D., Rev. George H. Wells, D. D., Rev. H. H. Hart, Judge Robert D. Russell, Rev. S. G. Smith, D. D., Harlan P. Roberts, Rev. Alexander McGregor, Ph. D., Rev. L. H. Hallock, Rev. A. C. Anderson, Walter N. Carroll, and Charles J. Hunt.

The presidents during the succeeding years up to the present time have been men of equal ability and standing. The other officers of the Club have been selected from the membership of the Congregational churches, and have brought to their respective offices ability and faithfulness.

Upon the office of secretary has devolved a great deal of responsibility. George H. Watson of St. Paul has the distinction of having held this office seven years in succession, and having been secretary in all eight years.

The meetings of the Club have been held with great regularity, the number yearly having been somewhat reduced since the commencement of the Club. An attempt was made two or three times to hold meetings at a hotel or public café, but the members preferred to meet in one of the churches, and the hotel scheme never lasted more than one or two meetings at

a time. It has been found that the attendance is better and the church fellowship more easily cultivated in connection with a church supper than in the meetings at the hotel or café. Many of the sessions have been closed with resolutions thanking the women of the church which entertained the Club for their bounteous repast; and the experience has been that the women of the entertaining church have always taken a great pride in furnishing to the Club, at a nominal figure, a meal worth two or three times its cost.

The scope of discussions has been very wide, but there has always pervaded the meetings a strictly religious spirit, and a goodly portion of the meetings have taken up some subject specially interesting to the Congregational people.

Forefathers' Day has usually been the occasion for the largest and most interesting meeting. Men of the highest ability have been sought to discuss some phase of the Pilgrim or Puritan character, and the various influences that have emanated from the Pilgrims have been dwelt upon and placed before our people. The announcement of the meeting for Forefathers' Day has usually met with a very hearty response in the way of attendance and interest, indicating that the Congregational body is still deeply interested in the history and the principles of our Pilgrim Fathers.

The one hundredth meeting of the Club was a notable meeting presided over by Charles H. Woods, held December 21, 1888. A number of speakers, including President Northrop, Judge Young, Miss Margaret Evans of Northfield, A. M. Keith of Minneapolis, and Dr. Norman Seaver of St. Paul, discussed various phases of the Pilgrim idea; and during the meeting the following resolution was adopted:

"Resolved, That the Congregational Club of Minnesota, now numbering 234 members, assembled according to its annual custom, to honor the memory of the Pilgrim Fathers of 1620, would also record its grateful esteem for the Pilgrim Fathers of 1878, the twenty-five original members of this Club, and its appreciation of the services rendered by them to us, their successors, and to the Congregationalism of this State."



This resolution shows the enthusiasm with which the Club at that time was carrying on its affairs. Other denominations who do not understand the Congregational polity have looked upon this Club, sometimes, as a sort of governing body for all of the churches of the denomination in this locality. On one occasion a Lutheran minister appealed to the Club to censure a Congregational publication, called "The Pilgrim," for certain views which were expressed in that paper upon the doctrine of conversion. The Club, after having appointed a committee to consider the complaint, upon the recommendation of the committee, made a report and recited the passage of the following resolutions:

"Resolved, 1st, That the Congregationalists as a body are not responsible for what may be published in the Pilgrim, that paper being under private control;

"2nd, That the statement respecting the views of the Lutherans regarding Conversion, made to the Congregational Club by Rev. Mr. Gjertson, was entirely satisfactory to the Club, and we rejoice to know that a large part at least of the Lutheran Church hold views upon this important subject in entire harmony with our own;

3rd, That from other evidence presented to us we are entirely satisfied that the teachings of a large part of the Lutheran churches, through their instruction in the Catechism and in their Theological Seminaries, are entirely orthodox;

4th, That for whatever departure from the orthodox view of Conversion may have been made by any portion of the Lutheran churches, we would not hold the orthodox churches in that communion responsible, just as we would not hold ourselves responsible for Congregational churches that may have adopted views different from those we cherish;

"And 5th, We desire to express to our Lutheran brethren our sincere regard and fraternal feelings, and to assure them that the very pleasant relations which have existed between them and ourselves have been most satisfactory to us, and we trust that nothing will occur in the future to disturb these relations."

One of the most impressive meetings which the Club ever held was an occasion when Dr. John Henry Barrows, the president of Oberlin College, addressed the Club upon the "Outlook for the Kingdom of God." This address was most inspiring and created great enthusiasm. Upon the occasion of Dr. Barrows' death, in the spring immediately following,

the Club adopted, at its next meeting, the following resolution:

"The members of the Club who listened to Pres. John Henry Barrows of Oberlin College at our January meeting, as he spoke to us of the outcome for the Kingdom of God, will not soon forget the deep, strong, tender words which helped us to see that God is very near to us, and that his Kingdom is surely coming. The news of President Barrows' death comes to us all with a sense of irreparable loss. We feel that one of the sanest, safest, broadest and most earnest leaders in all that makes for good in the Kingdom of Christ, and more especially in the work of Congregational education, has been taken from the field of earthly service. Even more strongly, if possible, there comes a feeling of great personal loss, for President Barrows always found a way to the hearts of men, and was ever the genial, loving, appreciative friend.

"Moved by our intense feeling of grief, we extend to Mrs. Barrows and the son and daughters, and to Oberlin College, our most earnest and prayerful sympathy, trusting that the Heavenly Father's love and strength may be very near to them in these days of sorrow."

The Minnesota Congregational Club has felt a somewhat special interest in Carleton College, and has frequently, directly and indirectly, brought its influence to bear to strengthen and support this institution. At the meeting of the Club held in April, 1879, Rev. Dr. Dana introduced the following resolution:

"Resolved, That this Club commend to the friends of education residing in the East and to the patrons of Carleton College, Northfield, Minn., the special claims of this institution for liberal and immediate aid. The history and attainments of this young college have been exceptionally creditable. The field it occupies is a growing and important one and its needs at the present moment very urgent. Assistance rendered, therefore, at this juncture in its affairs will prove of immense moment, and for this reason we earnestly bespeak for it the kindly consideration and generous aid we deem it to merit."

From that time forward the interests of this college have been upon the hearts of the members of the Congregational Club, and its claims have been presented at various times by those who are fitted to speak for the Club. The subjects which have been discussed at the meetings of this club in the course of its history have naturally been most varied, but they have as a rule had some direct connection with the Congregational work in Minnesota or throughout the world.

The membership of this Club has always included, since its commencement, a large portion of the more active members of the Congregational churches in the Twin Cities, with a few from outside, specially from Northfield, and has varied in number from two hundred to three hundred. Unaccountable conditions and circumstances have caused occasional years to seem less successful than others, but there has always been a revival of interest, and the Club has steadily pursued its object as stated in its constitution:

"The objects of this Club shall be to promote the spiritual culture of its members; to encourage a more friendly and intimate acquaintance among the members of our Congregational Church; to secure concert of action and promote the general interest of the cause of the Club, as represented by these Churches."

And on the whole it has been remarkably successful in attaining these ends.

The writer came to Minneapolis in the middle of November, 1884; on the 24th of November he attended, at the invitation of Rev. H. H. Hart, D. D., a meeting of the Congregational Club in Plymouth Church, St. Paul, and recalls with great pleasure the interest and enthusiasm on that occasion. At or about that time he decided to remain in Minneapolis, and applied for membership in the Club at the next meeting; was duly received in January, 1885; and has been a member, attending with more or less faithfulness, ever since.

His personal recollections lead him to say that the Club has a most important mission to fulfill in the State of Minnesota. Nothing could take its place. It affords a medium for reaching the entire Church body of the Twin Cities, and, through them, of the State. It brings them together and furnishes the only means of a general acquaintance among the members of the various churches, and in many other ways contributes to the binding together of the churches of our body in one common bond.

The Club should be supported by the members of the churches, who have always found that in supporting it and attending its meetings they have received lasting benefit and found intense interest.

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NOTES OF SOME OF THE MEETINGS OF THIS CLUB DURING THE LAST  
TWELVE YEARS, WITH THEIR SPEAKERS AND THEMES.

Nov. 22, 1909; Pres. Ozora S. Davis, Chicago Theol. Seminary, "The Militant Church in the Modern City."

Dec. 20, 1909; Pres. Donald J. Cowling, Carleton College, "Our Forefathers and Education."

April 25, 1910; Prof. Edward A. Steiner, Grinnell College, "Democracy and Immigration."

Dec. 19, 1910; Pres. Cyrus Northrop, "Congregationalists in the Past and in the Present."

Dec. 22, 1911; Rev. Reginald J. Campbell, City Temple, London.

Feb. 9, 1914; Prof. William J. Hutchins, Oberlin College, "Abraham Lincoln, the Preacher's Teacher."

Jan. 25, 1915; Dr. S. Parkes Cadman, Central Church, Brooklyn, "The Pilgrim in Two Worlds."

March 1, 1915; Gov. Winfield Scott Hammond.

May 3, 1915; Dr. Hubert C. Herring, Sec. of the National Council, "Fifty Years of Congregationalism."

Nov. 1, 1915; Rev. Herbert W. Gleason, "Our Great National Parks."

Feb. 21, 1916; Rev. Harry Deiman, "The Responsibilities and Opportunities of the United States in the Present World Crisis."

Dec. 18, 1916; Rev. Joseph Fort Newton, Minister-elect of the City Temple, London, "The Pilgrim Church."

Feb. 12, 1917; Dr. Hubert C. Herring, "A Pilgrim Patriot."

April 15, 1918; Dr. William Horace Day, Bridgeport, Conn., Moderator of the National Council.

Feb. 7, 1919; Mrs. Ernest W. Shurtleff, "My Four Years in France."

Nov. 1, 1920; Prof. Ambrose W. Vernon, Carleton College, "The Church at the Crisis."

Dec. 14, 1920; Dr. Charles F. Aked, Kansas City, Mo., "Pilgrim Faith and Pilgrim Men: The English Story of the Men of the Mayflower."

W. U.

CHAPTER XIX.  
PUBLISHED SERMONS, HYMNS, AND OTHER  
WRITINGS.  
BY WARREN UPHAM.

This chapter, noting publications written by Minnesota Congregationalists, may well begin with an appreciative tribute to the Mayflower Pilgrims, of whose landing on Plymouth Rock the twenty-first day of December in this year 1920 is the Tercentenary Anniversary.

An address entitled "The Pilgrim and Puritan in History," by President Cyrus Northrop, read at a meeting of the Minnesota Congregational Club on Forefathers' Day, December 21, 1888, is published in the next two numbers of the Northwestern Congregationalist, for December 28 and January 4, from which the following parts are quoted:

The spirit of the Puritan was largely that of the Old Testament; the spirit of the Pilgrim that of the New Testament. The Puritan when he was honest was like the old prophets who "cried aloud and spared not"; the Pilgrim was more like our blessed Lord. The Puritan was an advanced Protestant; the Pilgrim was an advanced Christian. The Puritan represented what he conceived to be orthodoxy; the Pilgrim what he believed to be spiritual Christianity. The Puritan believed in liberty for those who thought as he did; the Pilgrim believed in liberty for all. The Puritan was intolerant and persecuting; the Pilgrim was charitable and never persecuted. The England of modern times is largely the product of Puritanism; America with her free institutions and her perfect religious liberty, and the Congregational churches with their broad views of truth and their eminently Catholic spirit, are the legacy of the Pilgrims. The Puritans were reformed Episcopalians, as the Episcopalians were reformed Roman Catholics. The Pilgrims were reformed Puritans.

No man contributed more to make the Pilgrims what they were than the sainted pastor of the church at Leyden, John Robinson. He was a Master of Arts in the University of Cambridge, who had received deacon's orders in the Church of England, and as a minister of that church had performed some work in the city

of Norwich and elsewhere in the county of Norfolk, who had afterwards become a separatist and had been teacher of the little church at Scrooby and ultimately became pastor of the church at Leyden. "A man of a learned, polished and modest spirit, pious and studious of the truth, largely accomplished with suitable gifts and qualifications. A man moreover whom persecution did not embitter, but whose soul was more and more filled with the gentle charity of Jesus, as he advanced in life. Notice his broad-mindedness and catholicity as he talks to the Pilgrims when about to leave Holland for America." He was very confident, he said, "that the Lord had more truth and light to break forth out of his holy word."

The history of the world contains many accounts of memorable religious movements, whose influence the world has felt for long years after. But it contains no account of a movement more unique in its simplicity, its freedom from any alloy of ambition, worldly or ecclesiastical, and its perfect reflection of the spirit of Jesus, than this by which a little company of farmers in England became the intellectual and religious fathers of New England, and in a varied sense the authors of the democratic liberty and constitutionally regulated institutions which we as a people enjoy. For those forty-one men,

"Who in the Mayflower's cabin signed

The first New England charter,"

were not less the fathers of American liberty than they were the fathers of Congregationalism.

"Addresses, Educational and Patriotic," is the title of a book by President Northrop, 533 pages, published in 1910. Among its themes are included tributes to Washington, Franklin, Lincoln, Roosevelt, and McKinley. Its memorial in honor of Governor Pillsbury is quoted in the next chapter.

In the Semi-Centennial Celebration of Plymouth Church, Minneapolis, April 28, 1907, its pastor, Rev. Leavitt H. Hallock, presented a historical sermon, in part as follows, with Psalm 78:6, "That the generation to come might know."

Fifty years ago today, eighteen pioneer disciples of our Lord gathered on the west bank of the river opposite St. Anthony Falls and organized Plymouth Church.

In this act they doubtless "builed better than they knew;" for none could have then foreseen the results of five decades in this new domain, or have dreamed to what extent the deep murmur of the Falls would lure settlers from far-away Maine and the Middle West; or unto what a wonderful out-put these mills would grow; or what harvests from the limitless wheatfields of the Northwest would pour through their hoppers to feed the Orient as well as the Occident with the best flour of the world! . . .

The changes of fifty years are vastly significant. Some of them seem to leave us poorer: some very precious experiences of a struggling, pioneer church can never be repeated in a later and more prosperous age. Once you were homogeneous,—a unit in purpose,—and all knew each other well: a common interest, and common sacrifices created a community of feeling quite impossible to the mixed multitude which today makes up our membership of a thousand modern city folk.

Once you all slumbered to the murmur of St. Anthony Falls: all looked down the great river, as your thoroughfare to the East whence you migrated: all peered outward toward the Indian teepees, wondering how far to trust the red men,—all dreaming of the future of this Western metropolis: some had come here in the spirit of adventure: some in search of health: more to make a home in this new land, here to mould society and help to create a grand and dominant Christian civilization. You dared: you suffered: you struggled together, and built up a city and a church for the honor of God and the glory of posterity. You brought a New England type of character and life, and laid foundations deep and well. Time has justified your ambitions and confirmed the wisdom of your doings.

You who come into this strong, historic church today: young people, with life yet to be lived; I give you this ringing word: BE LOYAL unto God and to the holy traditions of this dear old church! Let its interests never suffer at your hands, its activities never diminish at your door! Let never prosperity dim the lustre of sacrifice, or wealth cause you to neglect the call of the unsaved! Ever better, more devoted, more holy be your ideals, and when the full century shall strike twelve and your age shall be reckoned in the sixties and seventies instead of the teens, may the tale of the fifty coming years be rich in the annals of service, luminous with divine radiance, so that you shall make it possible then truthfully to say, "What they of the first half century hoped for, we of the last half have fully realized!"

Another sermon in the evening of the same day with the foregoing, by Rev. Henry A. Stimson, published also in the book of the Semi-Centennial proceedings of Plymouth Church, Minneapolis, has for its text the seventh verse of the seventh chapter of Amos.

"Thus the Lord showed me, and behold, the Lord stood beside a wall made by a plumbline, with a plumbline in his hand.

"And the Lord said unto me, 'Amos, what seest thou?' And I said, 'A plumbline.' Then said the Lord, 'Behold, I will set a plumbline in the midst of my children Israel.'"

All men, and nearly all women, know what a plumbline is. It is the simplest of tools, a pointed piece of heavy lead attached to a string, which the mason or the carpenter holds against every wall or pillar he erects to see whether it is perpendicular and

true. Singularly, it is one of the oldest tools man has used; and it has never been changed in form from the earliest days, when it was used on the banks of the Euphrates and the Nile. Every other form of tool has been changed, so that the carpenter of those early days would find it difficult to use the tools of the modern workman. His hammer, his plane, his saw, his axe, have gone through such improvement that they have become quite different articles. The plumbline never has been changed, and we today have it in its early simplicity. If you will watch a carpenter when he is erecting a building, you will note that he will step back and hold the plumbline against the structure, and the little plummet at the bottom tells him the story he needs to know. The very fact that the simple instrument has remained sufficient and entirely adequate through all the long centuries of human history gives it a peculiar character and makes it worth thinking about.

Now, manifestly the test which the Lord applies to the church with the plumbline calls us continually to measure all our work with relation to one center, and that is God himself as revealed in Jesus Christ his Son, our Saviour.

Does our work stand that test? Is it true to that center? The very first thought that comes to me, then, when I think of such a test applied to what we are and what we do, is the adequacy of Jesus Christ himself. Do we believe that? Has all the work that we have done, have all the plans we have formulated for the future, been true to the plumbline that has been held up against them? Has Jesus Christ in his sufficiency been always in our thought?

Th's plumbline with Jesus Christ as a center is a summons to everyone of us to test ourselves. It is not sufficient to think well of ourselves; it is not sufficient to think we are better perhaps than someone else, or that we are doing better than some other people, but we must ask, Do we love, do we serve, do we exalt Jesus Christ? Do we make cheerful sacrifice for Him? Or, are we satisfied with the world as though there were no mission for us to fulfill?

The great cry of the world today is for redemption. Men do not believe it. We are living in an age of culture, of refinement, of prosperity. The world is offering culture in place of character, improvement in place of a new heart, refinement in place of reformation. Dr. Forsyth, one of the ablest of our English Congregationalists, speaking in New York upon the theme, "The Preacher and his Age," said, "I believe that the world has never seen a time when the testimony was so universal among men of all classes, when you once get through the crust and get at what they are really thinking about, that the one great burden on the human soul today is the burden of conscious guilt." It does not appear on the surface. It is easy to keep up appearances, but it is hard to do right before God. It is easy to justify wrong doing today because of the things that are done by others who seem far better than ourselves, and yet every man in his heart knows he is doing wrong.



For ourselves let us keep the plumbline to test our own hearts, and our own lives, as we pass out to the duties of tomorrow.

From three sermons of Dr. Hobart K. Painter the following quotations are taken, the first being in a Thanksgiving Sermon, "The Making of America," November 28, 1889.

It will not be denied by any careful student of history, that Plymouth Rock is the cornerstone of the nation. The men who first set foot upon it were men who, above everything else, were inspired by a loyalty to God and love of his truth. The religious sentiment was the one dominant and constructive principle that entered into all their thoughts and customs and institutions. They came to seek religious liberty; they established civil liberty as well. It is true that they did not rightly understand the legitimate scope of their own principles; but the principles were there and only needed the corrective influences of time and development. The blessings they found, they conferred, centering every act, every ordinance, every polity, in a profound sense of responsibility to God. And what was the result? They founded a Christian nation, whose entire history to this hour has been marked by the controlling power of religious principles, whose institutions have been moulded by them, and whose civilization is the highest index of the enlightening, uplifting, transforming power of Christianity in the world.

In a sermon or address on Memorial Day, 1890:

The issue of that great conflict was a supreme demonstration to all the world of the sufficiency of republican institutions. It was claimed by the Old World that our institutions had not been fully tested; that constitutional government was still an experiment. Macaulay was a prophet of disaster; Carlyle was never tired of sneering at democracy. The titled lordlings of the thrones could see nothing but instability and ultimate failure in a government of the people. When the cloud of war burst upon us in '61, it found us with a standing army of but 16,000 men; with a treasury wholly inadequate to the necessary scale of expenditure; with a crippled and inefficient navy; and with an almost entire lack of munitions of war. But when the government, with an amazing rapidity, responded to these emergencies, suppressed the most gigantic rebellion of history, and within a quarter of a century led all the nations of the earth in an unexampled prosperity, it established for all time the fact, that free institutions, based upon popular intelligence and virtue, constitute the most safe and equitable form of government on earth.

In a sermon of December 13, 1891, "The Dignity and Worth of Man":

Is not the dignity of man exalted by the very narrowness of that stage on which he moves? The universe is impressive by rea-

son of the vastness upon which it is projected; but man, hemmed in to a minute sphere, is yet capable of piercing the universe with his knowledge, of thinking God's thoughts after him, is under obligation to the same moral law, finds his knowledge conditioned upon the same necessary truths, is able to comprehend, in some measure, the Infinite Being with all His absolute perfections, and, like Him, to know the meaning of love and joy and holiness and eternal life.

Among the published sermons of Rev. Dr. John P. Miller, we quote as follows from one on "City Evangelism," October 20, 1901:

Luke 24:47, "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

The history of the world is substantially the history of great cities. Not only have cities played a conspicuous part in the political affairs of nations, but they have also largely determined the social, intellectual, moral, and spiritual destinies of the peoples that have dwelt upon the earth. Blot out the record of a dozen ancient cities, and but little remains of ancient history. . . . London today dominates Great Britain, India, and Oceanica, while New York, Chicago, Boston, St. Louis, Philadelphia, New Orleans, San Francisco, and other great cities of our land, are fast becoming themselves forces and agencies for either good or evil; indeed, they are largely the dominant force in the government, and in the moral, social, and religious life of one hundred millions of human souls spread out over this vast national domain. . . .

People in our cities are wandering away from God through carelessness, and a pressure of worldly affairs, and among them many from our own Christian homes. "Where is Abel, thy brother?" is a question that might be asked of many a Christian man. . . . Brethren, we cannot shirk our duty to God and to our fellow-man, nor escape from the great responsibility that rests upon us for the condition of those around us. I am fully convinced that city house-to-house personal work is our grand opportunity to do a wonderful work for God and our beloved Church during these autumn and oncoming winter months. Many doors are open to us, but in many places Satan has already entered. Shall we pass by and leave them to the mercy of one who will make them paupers, drunkards, and criminals in this world, and destroy their hope for eternity? Whosoever shall engage in this work, "let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

A sermon by Rev. George Phillip Sheridan, February 7, 1915, on "Lincoln, the Ideal American," is in part as follows:

Text, "Whosoever will be great among you, let him be your minister; whosoever will be chief, let him be your servant."

. . . . Ideal! because of what he was. After all it is this that counts in life; Lincoln did, because he was. The task was so great that it called for a character tried by experience, charred in the fires of human toil, a great stalwart being; and the Angels of God grasped this homely ill-cut man, and he responded to the call with a readiness at which all the world wonders. The thing that makes us revere the memory of Lincoln is the Lincoln spirit, what he was.

He was a man of the Word. He was a Bible-built man, he was familiar with it, he quoted it, he studied it, he believed its promises to be more powerful than all the onslaughts of evil. He lived in the light and the power of right; he figured that,

"Since Right is Right and God is God,  
And Truth the day must win,  
To doubt would be disloyalty,  
To falter would be sin."

. . . . In Newark, N. J., there is a statue of Lincoln that to my mind is ideal and most lifelike. He is seated on a bench at one end, there is room for another, and many a weary pilgrim in life is sustained, many a child inspired, by sitting next to America's national savior. . . .

Pharaohs, Caesars, Emperors, Kings, and Czars, all of earth's celebrities, great as you all may be, stand aside, and let me look upon the face of America's ideal man, and once again, before "God's Man," I bow and pray:

"O God, to us may grace be given to follow in his train."

President James W. Strong, of Carleton College, wrote as follows in his Baccalaureate Discourse at the Quarter-Centennial Anniversary of the founding of the College, June 9, 1895:

John 4:6, "Now Jacob's well was there."

For nearly two thousand years Jacob had been dead, but his work remained. His well had not only blessed himself and his children, their flocks and their herds, but also all the generations following, before Jesus "being wearied with his journey sat thus on the well."

Here is the symbol of an institution of learning. Such an abiding source of blessing, ever extending its power for good, is the Christian college. But such a college is vastly more than a well, hedged about, cribbed or cabined. It is a fountain of life-giving waters. As Solomon says, "The well-spring of wisdom is as a flowing brook." The streams of such a fountain are ever flowing, not merely for man's physical need, or the world's material want, but for intellectual quickening and spiritual enrichment. They develop and strengthen the individual; they purify and elevate human society, and in the realization of the divine ideal of character, they bless the whole world. Less than a generation ago, such a fountain was opened here. How brief the period! Yet streams from this fountain have already flowed around the globe. Not in America alone,

but in Japan, in China, in India, in Turkey, and in the islands of the sea, they have quickened spiritual verdure and enriched spiritual life.

Gratefully may we call to mind these things today, and rejoice that thus Carleton has already become in the world a vital and vitalizing force. To watch the processes of mental unfolding, to see the spiritual horizon of the mind broadening until it embraces the whole world, as has been our privilege during these past twenty-five years, has been a constant delight. Why does Millais' great picture, "The Angelus," have such wonderful power over us? Because it depicts so simply and so beautifully the three great elements of life, love, work, and worship. These are precisely the elements which a Christian college ever stimulates and guides and deepens. How interesting the process! The average youth comes to college without any very clear apprehensions of himself, his needs, his adaptations or his purposes. He is apt to be self-centered in his ambitions and in his plans. But gradually his vision becomes clearer and broader. The world is larger than he thought, he sees that the noblest souls do not live unto themselves, life takes on a richer meaning, it has a nobler object and he seeks higher ideals. New loves are developed, love of knowledge, love of truth, love of humanity, love of God. When brought into harmony with the personal will of his divine Lord, he is at once impelled toward the highest and best service of his fellowmen. Henceforth, wherever his lot may be cast, he chooses a life consecrated to the best things. In realizing this result the Christian college is fulfilling its grand mission. . . .

It is to you, members of the graduating class, that our thoughts turn with special and tender interest. Our children are our glory. In them we rejoice. In them we trust. Upon them we lay the large privilege of proving that not in vain were the gifts and toils of those godly men who founded Carleton College and made possible their education here; that Christian education meets, as no other can, the world's need of mental and spiritual uplifting; that such colleges as ours mould the characters of those who are to touch the very springs of national life, and give shape to American civilization; yea, that such colleges are the needed tonic, the iron in the blood of the nation and of the nations.

With martial words, yet breathing an ardent spirit of Christian devotion, peace and good will, the following hymn, written in 1888 by Rev. Ernest W. Shurtleff, who ten to seventeen years afterward was pastor of the First Church in Minneapolis, is found in "The Pilgrim Hymnal" and other collections, and is very frequently and helpfully used in services of church worship.

## BEFORE ACTION.

Lead on, O King Eternal,  
 The day of march has come;  
 Henceforth in fields of conquest  
 Thy tents shall be our home:  
 Through days of preparation  
 Thy grace has made us strong,  
 And now, O King Eternal,  
 We lift our battle song.

Lead on, O King Eternal,  
 Till sin's fierce war shall cease,  
 And holiness shall whisper  
 The sweet Amen of peace;  
 For not with swords, loud clashing,  
 Nor roll of stirring drums,  
 But deeds of love and mercy,  
 The heavenly kingdom comes.

Lead on, O King Eternal,  
 We follow, not with fears,  
 For gladness breaks like morning  
 Where'er thy face appears:  
 Thy cross is lifted o'er us;  
 We journey in its light;  
 The crown awaits the conquest;  
 Lead on, O God of might.

Other published hymns and poems by Ernest Shurtleff, mostly written in his youth or early manhood, previous to his Minnesota pastorate, include the following in the form of booklets and brochures: *Poems*, 1883; *Easter Gleams*, 1885; *The New Year's Peace*, 1886; *When I Was a Child*, 1886; *The Song of Hope*, 1886; three sermons in verse, written in the years of his pastorate at Plymouth, Mass., 1891-8; *Easter in Heaven*, 1893; *The Shadow of the Angel*, 1895; and *The Lord of Life*, published by the University Press, Minneapolis, 1899. "Besides I have hundreds of poems, cut from magazines and newspapers, but all dating from before his going to Minneapolis." [Letter of his sister, Miss G. H. Shurtleff, Boston, Mass., February 25, 1921.]

John Greenleaf Whittier wrote, by invitation of Rev. C. M. Terry, a hymn for the dedication of Plymouth Church, St.

Paul, June 19, 1873, which again was sung on the Fortieth Anniversary of that church, June 17, 1898.

All things are Thine; no gift have we,  
Lord of all gifts, to offer Thee;  
And hence with grateful hearts today  
Thine own before Thy feet, we lay.

Thy will was in the builders' thought;  
Thy hand unseen amidst us wrought;  
Through mortal motive, scheme, and plan,  
Thy wise, eternal purpose ran.

No lack Thy perfect fullness knew;  
For human hands and longings grew  
This house of prayer, this home of rest,  
In the fair garden of the West.

In weakness, and in want we call  
On Thee, for whom the heavens are small;  
Thy glory is Thy children's good,  
Thy joy Thy tender Fatherhood.

O Father! Deign these walls to bless,  
Fill with Thy love their emptiness;  
And let their door a gateway be  
To lead us from ourselves to Thee.

The published volume of the celebration by this church in 1898 has also an excellent "Anniversary Poem," by Catherine Wheeler Nichols, recalling its organization in 1858, and saying of its founders,

They were men like the Pilgrims of old,  
As staunch and as stern as they;  
They revered the awe of the Holy Law,  
And they taught their children to pray.

May we stand as our fathers stood,  
For the risen Christ, divine;  
May our hearts accord with His Holy Word,  
And our Christian graces shine.

May we shine with the light of our Lord,  
Whose presence our temple shall fill;  
And till death do us part, may we say in each heart,  
We will loyally do His will.

Rev. John H. Sammis, pastor of Olivet Church, St. Paul, 1898 to 1904, had earlier written numerous hymns and short

devotional poems, one of which, entitled "Trust and Obey," with a tune composed by D. B. Towner in 1897, was during many years a very favorite song in meetings of Young People's Societies of Christian Endeavor and of the Y. M. and Y. W. C. A. About half a year before his death, this hymn and a collection of his other religious and miscellaneous poems were compiled and published by his friend, T. C. Horton of Los Angeles, Cal., in a little volume of 81 pages, with his portrait. In the foreword or preface, the compiler wrote:

"Mr. Sammis has been for forty years and more a faithful preacher and teacher of the blessed Gospel of the Son of God; loyal to his heart's core to every truth in the Bible; a blessed example of a strong, sweet, forceful Christian life. Many of his verses, set to music, have brought comfort and inspiration to tens of thousands of people, in many countries. Eternity alone will reveal all that they have meant to the children of men."

#### TRUST AND OBEY.

When we walk with the Lord  
 In the light of His word,  
 What a glory He sheds on our way!  
 While we do His good will,  
 He abides with us still  
 And with all who trust and obey.

Refrain: Trust and obey,  
 For there's no other way  
 To be happy in Jesus,  
 But to trust and obey.

Not a shadow can rise,  
 Not a cloud in the skies,  
 But His smile quickly drives it away;  
 Not a doubt nor a fear,  
 Not a sigh nor a tear,  
 Can abide while we trust and obey.

Not a burden we bear  
 Not a sorrow we share,  
 But our toil He doth richly repay;  
 Not a grief nor a loss,  
 Not a frown nor a cross  
 But is blest if we trust and obey.

But we never can prove  
 The delights of His love,

Until all on the altar we lay;  
 For the favor He shows,  
 And the joy He bestows,  
 Are for those who will trust and obey.

Then in fellowship sweet,  
 We will sit at His feet,  
 Or we'll walk by His side in the way;  
 What He says we will do,  
 Where He sends we will go,  
 Never fear, only trust and obey.

Rev. John Clark Huntington, who was a pastor and later a superintendent of Sunday School work in this state twelve years, 1888-1900, near the end of his life was author of the following poem, which he privately printed for distribution to kindred and friends. It is in ten pages, without note of its place or date, from photogravure plates of the beautifully pen-drafted words, interspersed with miniature pictures of flowers and foliage, mountains, rivers, woodland, farm scenes, children playing, birds, bees, butterflies, and, on the last page, a cross laid upon a grave, a radiant crown, and angels.

“HE GIVETH HIS BELOVED SLEEP.”

By Rev. J. C. Huntington.

(Original printed and illustrated with pen and ink by the author.)

The burdened hours of labor o'er,  
 Drew near the hours of rest.  
 Like pilgrim old, the weary sun,  
 His daily journey almost done,  
 Leaned on the mountain's crest.

He had blessed the earnest worker's toil,  
 And watched the child at play,  
 And over the river and over the land  
 Had sowed broadcast, with lavish hand,  
 The precious light of day.

His scattered beams were garnered in  
 From stubble field and meadow rills;  
 But here and there, amid the green,  
 An ungleaned handful of gold was seen  
 Upon the highest hills.



And ghostly shadows climbed the slope,  
 Silently, weird and slow,  
 And crept from the forest behind the town,  
 Spreading the night's soft covering down  
 O'er nodding fields below.

'Neath a cottage roof, where woodbines clung  
 And clustering roses smiled,  
 With reverent mien and robe of white,  
 In the passing sunset's lingering light,  
 There kneeled a little child.

The folded hands seemed a tropical flower,  
 With petals half unrolled;  
 And the sweet young face like a rose bud fair,  
 Which the clustering rings of shining hair  
 Clasped like a calyx of gold.

And a voice as sweet as a bluebird's note  
 Broke soft on the perfumed air,  
 While the rose bent low from the sheltering eaves,  
 And the woodbine hushed its whispering leaves,  
 As he breathed his evening prayer—

"Now I lay me down to sleep,  
 May I be kept and blessed;  
 If I should die before I wake,  
 I pray thee, Lord, my soul to take  
 Into—Thy—perfect—rest."

Slowly drooped the heavy lids;  
 Closer the shades drew nigh;  
 Sleep, like a tender mother, pressed  
 The weary head upon her breast,  
 And sung her lullaby.

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Swiftly the seasons have come and gone,  
 Till four score years are told.  
 Again the lingering sun looks down  
 O'er stubble field and orchard brown  
 And the gnarled oaks, bearded and old,

While over the mountains that proudly rise,  
 Like castle with turrets high,  
 The clouds, like banners, with billowy fold,  
 Shaded with crimson and wrought with gold,  
 Are floating across the sky.

In a shaded room, where casement low  
 Looks out on the western skies,

Where woodbines cling to the moss-grown eaves,  
And the sunlight creeps through sheltering leaves,  
An aged man wearily lies.

Scattered and thin, from the pallid brow,  
Fall locks of silvery white.  
The blue-veined fingers nerveless lie,  
And the light is dim in the faded eye  
That watches the sunset bright.

Unseen are the friends who gather round,  
With voices hushed and low.  
Forgotten the present, unheeded his pain,  
In fancy a child he roves again  
Through scenes of the long ago.

He hears the honey-bee's drowsy hum,  
And watches the swallow's flight;  
Laughing aloud in his childish glee,  
When, floating down from the laden tree,  
Fall feathery blossoms white.

Like a weary child, the worn old man  
Lays down his weight of care;  
And softly, as in days of yore,  
With reverent mien repeats once more  
His childhood's evening prayer—

"Now I lay me down to sleep,  
May I be kept and blessed;  
If I should die"—the voice sinks low,  
For the soul, still green 'neath winter's snow,  
Has found the wished-for rest.

The eyelids droop on the pallid cheek,  
As closes the eye of day;  
But the last beam touches the forehead cold,  
And the silver is turned again into gold  
By the lingering sunset ray.

Two wasted hands, blue-veined and white,  
Meet on the peaceful breast;  
As childhood and age, in his wonderful dream,  
Have met on the bank of that mystical stream,  
Whose waves touch the land of the blest.

Low sinks the sun, but in other skies  
He is climbing with cloudless ray,  
And the sunset of life, with its shadow of night,  
Is the sunrise of heaven, where God is the light  
Of eternity's glorious day.

This beautiful poem may be quite truly said to have been thought out and written not solely by its author. His powers of thought and imagery, as with every person, came in large measure by inheritance from ancestry. His father was a clergyman and physician in Connecticut; his paternal grandfather was a colonel and brigadier general in the Revolutionary War; and the great-grandfather, Jabez Huntington (b. 1719, d. 1786), became a rich merchant in the West India trade, but lost heavily in the War, for which he served as major general of the Connecticut state militia. Each of these ancestors received a college education. Their social standing, patriotic devotion, moral ideals, and religious culture, coming to culmination from three generations, doubtless found expression, to a considerable degree, in the genius of John Clark Huntington, and of his older brother and sister, Prof. George Huntington, and Mrs. Emily Clark (Huntington) Miller. These came to settle in Minnesota, respectively, in 1888, 1879, and 1878, because their nephew and niece, Prof. John Bates Clark, of Carleton College, and his sister, Mrs. Frederick W. Lyman, of Minneapolis, had preceded them, coming respectively in 1877 and 1876.

Among the many admirable books of fiction and history written by George Huntington, Litt. D., professor of logic and rhetoric in Carleton College, 1879-1906, and among his many nobly inspiring poems, space in this chapter permits only a few to be definitely mentioned and in part quoted. In an appreciative review of his character and his educational and literary work, published in *Congregational Minnesota* for February, 1916, Rev. Edward M. Williams wrote: "It is yet too early to estimate the final value of Prof. Huntington's writings. They are varied, scholarly, of historic worth and literary skill combined with rare imagination and lofty ideals. Probably his latest prose work, 'The Charms of the Old Book,'

is the one which is to live longest and extend his name. Yet it may be that hereafter it will be his poetry which will most endear him to the hearts of the common people."

One of Professor Huntington's poems, probably the most widely known, is the following "International Hymn," having reference to the United States and England, with the far extended British possessions. It is written to be sung with the tune of "America," or, in Great Britain, of "God Save the King;" and it was first publicly sung in the Congregational Church of Northfield. Andrew Carnegie, a few years before his death, "impressed with its sentiment and worth, distributed thousands of copies both in this country and Great Britain."

## INTERNATIONAL HYMN.

Two empires by the sea,  
Two nations, great and free,  
One anthem raise.  
One race of ancient fame  
One tongue, one faith, we claim,  
One God whose glorious name  
We love and praise.

What deeds our fathers wrought,  
What battles we have fought,  
Let fame record.  
Now, vengeful passion, cease.  
Come, victories of peace;  
Nor hate nor pride's caprice  
Unsheathe the sword.

Though deep the sea and wide  
'Twi'xt realm and realm, its tide  
Binds strand to strand.  
So be the gulf between  
Gray coasts and islands green,  
With bonds of peace serene  
And friendship spanned.

Now, may the God above  
Guard the dear lands we love,  
Both East and West.  
Let love more fervent glow,  
As peaceful ages go,  
And strength yet stronger grow,  
Blessing and blest.

Another poem, having similar beauty and pathos as that by his brother on preceding pages, may also here be printed entire.

WHEN I AM OLD.

Is there a realm called Age, within the realm of Time?  
 And by what sign, in summer bloom or winter rime,  
     May its fixed boundaries be told?  
 How may I know the landmark set beside the way?  
 What warder standeth, when I cross the line, to say,  
     "Now art thou old?"

I note the passing shadows of the flying years,  
 The flashing and the fading of revolving spheres,  
     The chimes in starry belfries tolled,  
 But in my heart I feel no withering, no decay.  
 Hope is undimmed and joy unquenched. Then who may say  
     That I am old?

Yet, far behind, the backward-stretching path I trace;  
 And close before, the hills whose sunset glow I face,  
     Where evening spreads her couch of gold.  
 How long-so-e'er old age its coming may delay,  
 I know, barring death only, sometime I must say,  
     "Now am I old."

'Tis well. After the summer flush, the autumn glow.  
 After the autumn, winter's pure, transfiguring snow,  
     Albeit his friendly touch be cold.  
 After youth's restless, breathless quests, a peaceful day,  
 To bow the white head o'er the staff, and grateful say,  
     "Now am I old."

Then, as I turn to scan the fields that I have sown,  
 May no thorn-harvest there, of wrongs or follies grown  
     To curses dire, my eyes behold,  
 But gardens, gladdening him who follows in the way,  
 And the well-ripened sheaf, that men may bless my day,  
     Though I am old.

And thou, my heart, let not time's frosts thy pulses chill.  
 Keep thou thy youth; thy warm affections warmer still,  
     Thy ripeness riper in the cold.  
 Frown not, mine eyes; we must go smiling on our way,  
 Tongue, speak thy best good cheer, that none in scorn may say,  
     "Ah, he is old!"

And if, at eventime, life's hours of labor spent,  
 Age, useless, helpless age, decrepit, senile, bent,  
     My powers would shrivel, Heaven withhold

The melancholy blight, the mouldering, slow decay,  
And call me in my strength, while yet 'tis joy to say  
That I am old.

Into no valley's shadow go the weary feet,  
But up the radiant heights, where light serenely sweet  
Shines clear, and visions fair unfold,  
There is the bound of Age, the landmark by the way,  
There stands the warder, as I cross the line, to say,  
"Here none is old."

A prize book by George Huntington, published in 1909 by the American Sunday-School Union, entitled "The Charms of the Old Book, or a Study of the Attractions of the Bible," has 313 pages, in twenty-six chapters, fifteen treating of the Old Testament, and ten of the New Testament. We will quote only a single paragraph, though with earnest hope that many will obtain, peruse, and prize this volume for its illumination of the "wonderful Words of Life."

The Bible is unique in the hold it has on the minds and lives of men. The dominant nations of the earth live under governments founded upon its teachings. Millions are engaged in its systematic study. Hundreds of millions have accepted it as their rule of faith and practice. The sun never sets upon its domain. Round and round the earth stretches the great host of those who love it, who live by it, and who would willingly die for it, if need required.

One of the last writings of Mrs. Emily Huntington Miller is "The Little Lad of Bethlehem Town," 16 pages with two photo-engraving scenes, published in 1911.

"The Story of Jesus as told by Grandfather John," written by Mrs. Alice Hamilton Rich, was published in 1900, having 264 pages. This story is told as if from reminiscences of the "beloved disciple." Mrs. Rich through her long life has been active in the work of the First Congregational Church in Winona.

Anstice Abbott, during many years a teacher in Minneapolis and later for seventeen years a missionary in India, is the author of "Indian Idylls," 160 pages, 1911. The introduction, by Dr. George Smith, says:

The writer reveals, as only an expert could do, the life of the Marathi women of Western India. With delicate tact, but realistic effect, she draws back the curtain that conceals the Zenana. We see and we hear the women and the children of all castes, and of no caste, in their daily life and talk and environment. Then into the midst of that hidden life, there come the great natural calamities of famine or plague, or death and widowhood, and we realize the failure of Hinduism to help, to comfort, to inspire hope.

But the Missionary of Jesus Christ, from the far West of Europe and America, with the native Bible-woman by her side, is seen on her daily round of love and mercy, in the caste-bound home, the hospital and the school, winning the despairing women and widows of India to Him, till these form Christian homes or become missionaries in their turn.

Rev. Alden Hyde Clark, another missionary from Minnesota in India, has written three chapters (pages 51-113) in a memorial volume, "The Life of Theodore Storrs Lee," his associate in the foreign work, who was born in 1873 and died in 1911.

David Morris Evans, brother of the writer of Chapter IV in the present volume, is author of a religious work bearing this very comprehensive title: "God, Reason, and Science; or, The Landmarks of Truth. Being a Defense of Christian Ethics against all Popular Objections, Scientific, Philosophical and Exegetical, together with a concise view of All the Religions of the World, their Creeds, Doctrines, and Ceremonies, forming a Complete Defensive Manual" (493 pages, 1872). Since 1893 this author has been a resident of Minneapolis, being an official of the city post office and a member of Plymouth Church.

William H. Sallmon, formerly president of Carleton College, wrote the following books, for Bible Classes and personal use, published by the International Committee of the Y. M. C. A.: "Studies in the Life of Paul" (1896, 130 pages); "Studies in the Life of Jesus" (1897, 155 pages); "Studies in the Parables of Jesus" (1897, 71 pages); "Studies in the Miracles of Jesus recorded by Matthew" (1899, 109 pages).

Rev. Delavan L. Leonard was during many years, from 1893, editor of the *Missionary Review of the World*, and was author of "The History of Carleton College" (1904, 421 pages).

Rev. Parley P. Womer, former pastor of Park (now Plymouth) Church, St. Paul, and since 1915 president of Washburn College, Topeka, Kansas, is the author of these books: *The Relation of Healing to Law*, 1908; *A Valid Religion for the Times*, 1909; *The Coming Creed*, 1911; *The Church and the Labor Conflict*, 1913.

Rev. Edgar L. Heermance, who aided much for the present work by compilation of records of churches organized in the decade of 1881-90, is author of *Democracy in the Church*, 1906; *The Christ Child*, 1907; and *The Unfolding Universe*, 1915.

Thomas Hughes, of Mankato, member of the State Conference Committee for this volume, is author of *History of the Welsh in Minnesota*, 1895; *History of Blue Earth County*, 1909; and is the compiler and in part author of *Mankato, its First Fifty Years*, 1903.

Alice E. Andrews, a member of Plymouth Church, St. Paul, is an author and compiler, with others, of "Twelve Centuries of English Poetry and Prose" (1910, 756 pages), and "Three Centuries of American Poetry and Prose" (1917, 876 pages).

Rev. William E. Dudley, of Winona, is author of a poem, "The Prophet," May 16, 1920; "An Autumn Prayer," October 17, 1920; and numerous public addresses.

Rev. Albert D. Stauffacher, of Northfield, formerly in missionary service in Japan, wrote several magazine articles on the extension of Christian education there.

Other well known Congregational authors formerly resident in Minnesota include Pres. David N. Beach, Prof. John Bates Clark, Rev. Herbert W. Gleason, Prof. Eugene W. Lyman,



Rev. Dr. Cornelius H. Patton, Prof. Lyman B. Sperry, Prof. Edward A. Steiner, Rev. Dr. Henry A. Stimson, Pres. Charles F. Thwing, and Prof. Luther A. Weigle.

David C. Bell, formerly of Minneapolis, who removed about fifteen years ago to Saratoga, California, previously printed a leaflet for distribution to friends, from which the following suggestions for pastors are quoted.

"Restore the Bible to its rightful place as the Word of God divinely inspired and supremely authoritative. . . . Remember your calling; it is not to exploit shifting philosophies and passing fads; sociology, evolution, or even higher criticism; but to declare the gospel of the grace of God. . . ."

"Joseph Parker, of London, on the fortieth anniversary of his pastorate of the City Temple, said: 'Looking back upon all the checkered way, I have to say that the only preaching that has done me good is the preaching of a Saviour who bore my sins in his own body on the tree; and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Saviour, not as a sublime example, but as the Lamb of God that taketh away the sin of the world.'"

From Rev. Joseph Hayes Chandler, who in 1886-93 was the first pastor of St. Anthony Park Church, a card of Christmas greeting for 1920, mailed at his present home in Northampton, Mass., brings these kind words:

The Year is old,  
The days are cold,  
Beneath the snow the grass is sere;  
But hearts will grow  
To warmer glow,  
As Christmas comes to crown our year.  
Wintry our times!  
But Christmas chimes  
Once more will ring out, glad and clear,  
To tell again  
To living men:—  
The Lord of Life dwells with us here."

From a recent pastor of this church, the latest whose ministry was in the original church building on Raymond avenue, we have a published sermon, "The Law of Work," preached by Rev. George W. Davis, Ph. D., at the Harvest Home Festival, Sabbath morning, November 23, 1913.

Rev. Arthur S. Henderson, the present pastor, in an Easter sermon, March 31, 1918, at his former pastorate in Topeka, Kansas, wrote:

"Jesus Christ is alive. He has taken the leading role in the age-long human drama. No other single personality in the world is so powerful. Even now in the midst of the horrible discord of this war, with the roar of the world's most awful battle reverberating to the ends of the world, it is not only conceivable but believable that the purpose for which he died, and which is his purpose still, will carry the day and win the support of the human race. Sometimes we are asked for arguments to prove the resurrection of our Lord. It needs no arguments. Our faith does not rest upon proving what happened that Easter morning, but upon what has happened since. It roots itself in the consciousness of the disciples that he was alive, and in the same consciousness which has been a part of Christian experience ever since."

Returning to Minnesota hymns, this chapter may close with their benediction, received from the earliest one of our hymn writers, so far as the editor has been able to learn, and from two of the latest, belonging in this Tercentenary Year.

Rev. Norman McLeod, the first pastor of Plymouth Church, Minneapolis, in 1857-59, then wrote the short hymn already partly printed under his name in Chapter XVI.

Rev. William L. Sutherland, of Medford, author of Chapter IX, in the printed calendar announcement for the communion service of January, 1920, wrote:

"Did not our heart burn within us while He talked with us by the way?"—Luke 24:13-35.

From the feasts of earthly good,  
To Thy table, Lord, we turn,  
We would taste the heavenly food,  
While our hearts within us burn.

In the breaking of the bread,  
Thy dear presence we discern.  
By Thy word our souls are fed,  
And our hearts within us burn.

Tarry with us, Lord, each day,  
Open unto us Thy word,  
Talk with us along life's way,  
While our hearts within us burn.

Again he wrote for the communion in July:

"Greater love hath no man than this, that a man lay down his life for his friends."—John 15:13.

Thy name we praise, Our Father God,  
Through Christ, our Lord, for thy great love.  
Grant us forgiveness through his blood,  
And fit us for the feast above.

His broken body, through this bread,  
Assures us of the feast above.  
We thank Thee for this table spread  
With tokens of His dying love.

For us His precious blood was shed,  
That we redeemed, might see His face.  
We thank Thee for this table spread  
With tokens of His matchless grace.

Congregational Minnesota for February, 1920, has this poem of adoration, trust, and love.

### SECURITY.

By EVERETT LESHER.

O God of Wisdom, Power and Love,  
Infinite Thou art, incomprehensible.  
We view in awe and wholesome fear  
Thy mighty wonders from afar;  
The heavens above, which Thou hast builded,  
World upon world, systems and constellations,  
Until our feeble minds are dizzy in their contemplation.  
We faint at thought of space unending,  
O'erwhelmed at thought of Thee:  
For Thou above the Universe dost move,  
Maker and Governor over all.  
Who art Thou? O, Thou Infinite Majesty,  
Resistless, Restless, Creative Energy?  
Thou weariest not, nor slumberest,  
For Thou art Limitless.  
Thy Spirit everywhere is clothed with garments  
Thou hast woven.  
Darkened clod and blazing sun, the palpitating ether—  
Do these Thy Form compose, articulate, functioning  
at Thy Will?  
In them Thou dwell'st as Soul in body.  
And we in Thee do live and move and have our being.  
And are we, then, a part of Thee, and dost Thou  
Give us liberty?  
Wondrous man whom Thou hast formed

And imaged after Thee!  
 Thus we ourselves are of the infinite mystery,  
 And yet so feeble, so earth-destined do we seem.  
 A few brief suns shall rise and set,  
 And our swift day on earth is ended.  
 What then? What next shall be in order?  
 We know not, but we trust in Thee,  
 Thou God of Wisdom, Power and Love.

We toil and sleep, we sin and fret;  
 Affliction, grief and disappointment,  
 Now fill our cup, though not unmixed  
 With joy and blessing in fair measure.  
 We cry to Thee, dost Thou not hear?  
 And in Thy heart of Love are we remembered?  
 Infinite art Thou. Bewildering thought!  
 And yet our hearts rejoice  
 That so Thou art; for if Thou art,  
 Assured are we that every care  
 Or pain or heart's despairing sorrow  
 Is cherished in Thy brooding Parent love.  
 As Thou art in the world and flaming sun,  
 So Thou art in the atom.  
 The Infinite must compass all, both great and small.  
 So less than Infinite must Thou be,  
 Should any human heart  
 Break unobserved and uncompassioned by Thy Love.  
 We, therefore, rest in Thee,  
 Thou God of Wisdom, Power and Love;  
 And know full well, though Thou art  
 Past our comprehension,  
 That, in this universe which Thou hast fashioned,  
 With times and seasons and all destiny  
 Within Thy keeping,  
 All things must work for good to those  
 Who humbly seek Thyself to know;  
 Who strive to keep Thy law  
 In nature and in Sacred Writ revealed.  
 And so in sense of full security  
 We trust in Thee,  
 O, God of Wisdom, Power and Love.

## CHAPTER XX.

### LEADERS IN STATE HISTORY.

BY WARREN UPHAM.

William Windom, one of the most honored members of our Winona church, was born in Belmont county, Ohio, May 10, 1827; and died in New York City, January 29, 1891. He received an academic education, and studied law; came to Winona, Minn., in 1855; was a representative in Congress, 1859-69, and U. S. Senator, 1871-81; was a member of the cabinet of President Garfield, in 1881, as secretary of the treasury, but retired on the accession of President Arthur; was again U. S. senator, 1881-83. On the inauguration of President Harrison, in 1889, he was again appointed secretary of the treasury, and held the office till his death. He died very suddenly, from heart failure, just after making an address at a banquet of the New York Board of Trade. A volume entitled "Memorial Tributes to the Character and Public Services of William Windom, together with his Last Address," 161 pages, was privately printed in 1891.

From a pamphlet of 31 pages, published in 1903, by Dr. Robert P. Herrick, president of the Board of Trustees of Windom Institute (later renamed as a college) entitled "Windom, the Man and the School," we take the following notes:

His English ancestors, both paternal and maternal, were Quakers, who, coming first to Virginia, settled in Ohio two generations before Windom's birth. The language and customs of the Quakers and their deeply religious spirit marked the pioneer home where William Windom was born on the "10th day of the 5th month," in 1827. . . . in 1850, at the age of twenty-three, he was admitted to the bar. The summers of the years of preparation were spent in the rugged work of the farm, and at least

one of the winters found William Windom behind the school-teacher's desk. No farmer's child toils harder for an academy education today . . . and of this early toil and difficulty the mature statesman was never ashamed. . . .

Three years after his arrival in Winona the attorney, now in his thirty-second year, was nominated and elected to Congress, thus leaving practically for all the future the professional for the public career. Four times he was re-elected to this honorable and responsible position, thus completing a continuous service of ten years, covering the most crucial period in our country's history.

His eminent service in the House led naturally to promotion to the United States Senate. This came originally through his appointment in 1869 to fill an unexpired term; but the honor was confirmed by the Minnesota legislature through his election in 1871 and his re-election in 1877. During this term Senator Windom had the honor of having his name presented as candidate for the Presidency to the National Republican Convention (1880), where for twenty-eight ballots it was kept to the front. This doubtless led to his entering the Cabinet as Secretary of the Treasury (1881) through the invitation of President Garfield. . . .

Coming into Congress (1859) at a time when North and South were preparing for the grapple of the Civil War, Mr. Windom had exceptional opportunity of serving his country in the legislative side of this crucial experience. He was a trusted friend and adviser of President Lincoln. His committee positions involved the highest responsibilities, and he was notable in the debates of those stirring days of war and reconstruction. In the Senate Mr. Windom occupied the places of influence. He was at one time chairman of the Committee on Appropriations, and later chairman of the Committee on Foreign Relations. When the Senate appointed a special committee on Transportation Routes to the Seaboard, Senator Windom was made chairman. There were, practically, only local lines of railroad from the interior and no improvements at Sault Ste. Marie. Upon this great problem Mr. Windom spent months of investigation and study. The report has become one of our great historical documents, and has been a large factor in the establishing of our present great systems of transportation by sea and land. Senator Hoar in referring to this report on the floor of the Senate said, "I think Senators who have attended to the subject will agree generally that the most valuable state paper of modern times published by this country is the report made by the late Senator and Secretary of the Treasury." . . .

Mr. Windom's notable achievements in the Secretaryship will give his name lasting prominence with those of Hamilton, Gallatin and Chase in their administration of the Treasury. During his last administration, he came to the aid of the nation on the verge of a panic by putting some \$75,000,000 suddenly into circulation. Amid the financial uncertainties of the nation about the year 1890 his administration of the Treasury steadied our whole financial system. The refunding of the national debt during Garfield's administration is perhaps the broadest foundation for his lasting fame. . . .

It remains only to bear witness to the lofty Christian character of the man. Making public profession of Christ as a young man, Mr. Windom, with modesty, bore consistent testimony to his sincere and deep religious convictions throughout his life. Whether in his home church at Winona, or in the public life in Washington, he was always the humble servant of the Great Master as well as the broad-minded Christian statesman. In the cause of the Anti-Saloon Republican convention he was an important factor. In his careful observance of the Sabbath he was noteworthy. In his interest in all that promoted the Kingdom of Christ he has left an example to all of us who honor his name and memory.

John Sargent Pillsbury, the eighth governor of the state of Minnesota, was born in Sutton, N. H., July 29, 1827; and died in Minneapolis, October 18, 1901. He came to Minnesota in 1855, settling in St. Anthony, now the east part of Minneapolis; engaged in the hardware business until 1875, and afterward in lumbering and flour milling; was a state senator, 1864-8, and 1871-5; and was governor in 1876-82. He was greatly interested in upbuilding the state university; one of its chief buildings was donated by him, and is named in his honor; and he was a member of the Board of Regents from 1863 until his death, being president of the board after 1891.

Though not coming into church membership, probably on account of dissent from some articles of the commonly accepted creed, Governor Pillsbury was through all his long residence here a constant attendant and generous supporter of the First Congregational Church, in which his wife and family became members. It is very noteworthy that he also was always an attendant in an adult class of the Sunday School, greatly enjoying its Bible studies and its social conferences on themes of right living and the whole range of Christian duties.

Mrs. Mahala Fisk Pillsbury was born in Springfield, N. H., May 7, 1832; and died in Minneapolis, June 23, 1910. She was educated at Hopkinton Academy and Sanbornton Seminary, in New Hampshire; was employed as a teacher until 1856, when she married John S. Pillsbury and came to Minneapolis; was prominent in church and benevolent work; was

the originator, and most active organizer, of the Home for Children and Aged Women, in Minneapolis.

The general story of Governor Pillsbury's life, business interests, and very distinguished public services, is ably told by Gen. James H. Baker in the Minnesota Historical Society Collections (vol. XIII, 1908, pages 225-250), with extracts from his official messages to the legislature, and from an address in Sutton, N. H., July 13, 1892, at the dedication of the Pillsbury Memorial Town Hall, the gift of the governor and his wife.

His very great care for the University of Minnesota is best reviewed, in part as follows, by President Northrop, in a memorial address presented on commencement day, June 5, 1902.

He had never received a collegiate training himself, yet no man placed a higher value upon such training, and no member of the Board of Regents had higher ideals of what the educational standard of the University ought to be.

The first time I ever saw Governor Pillsbury was in 1884, when, with three other members of the Board of Regents, he called at my house in New Haven to invite me to take the presidency of the University of Minnesota. In reply to his statement of the wishes of the Regents, I said at once, "I do not think I am the man you want." I can see now as plainly as I saw eighteen years ago the gentle smile on his face, as he listened to my remark, the same kind of smile that rested on his face in the last interview that I ever had with him. I could not then interpret it. By the light of these years of experience with him I can now interpret it. I had not the slightest intention to accept the offer, and not the slightest idea that I could be induced to accept. His smile meant, "We will see. Perhaps you will change your mind." And I did. That I ever came to Minnesota is due solely to his persistent determination that I should come, to his careful arrangement of all things to attract me, to his patient removal of obstacles, one after another, with a faith in the future of the University that was beautiful to see, and with a faith in me for which I can never be too grateful, a faith that so far as I know was never diminished, and which I can sincerely say I have done my best to justify. And from the moment of my acceptance of the office till he was shut in by his last illness, there was never a question relating to the University on which we were divided in opinion, and never a measure for the advancement of the University, for which we were not ready to work as with one mind and heart.

As chairman of the Executive Committee he practically decided all requisitions, and approved of all bills. The details of land



grants; the state legislation affecting these grants; the location of the lands selected; the contracts made for sale of land or timber; the purchase of a farm for the agricultural department; the subsequent sale of this farm as city lots; and the purchase of the present admirable farm at St. Anthony Park; the management of the revenues from Salt Spring Lands, and the payment therewith of the expenses of the Geological Survey; the purchase of coal; the putting down of walks and sidewalks; the planting of trees; the covering of the sandy campus with loam; the defense before the legislature of the unity of the University, holding all parts of the institution together; the securing of appropriations to meet the current expenses of the University; and still more the securing of appropriations from the legislature for the many buildings made necessary by a most unexpected rapid growth; the erection of one noble building at his own expense when the state failed to grant the needed appropriation; the oversight of building contracts, and contracts for heating and lighting, and for equipment of every kind; the appointment of professors and instructors, and janitors, and firemen, to which he gave as careful attention as if he were hiring for himself—these are some of the things which this great man attended to, while at the same time he was carrying on the greatest interests in the Northwest. Loaded down as he thus was always with cares and duties and responsibilities, and during some part of the time with the most painful anxieties and sorrows, there was never a time when his interest and attention were not responsive to any call I might make for the consideration of matters affecting the welfare of the University. Such devotion to a public interest so unflinchingly responsive, so absolutely unselfish, so uniformly intelligent and unvaryingly beneficent in its results, I have never known in any other man connected with any institution, whether as member of the Board of Trustees or of the faculty.

His greatest monument is the University of Minnesota, which was so dear to his heart, and for which he gave so generously of his time and strength and means; and his memory as a noble benefactor and friend will be cherished, outside of his family circle, longest by the students and graduates and faculty of the University, which owes its existence and prosperity in large measure to him. I cannot close these services more fitly or more in harmony with your feelings than by saying to our departed friend: Dear Governor Pillsbury, kind-hearted, great-souled father of the University, farewell!

Maria Louise Sanford, previously mentioned with grateful commemoration in Chapter IV, was born in Saybrook, Conn., December 19, 1836; and died in the city of Washington, April 21, 1920. She was graduated at a Connecticut normal school; engaged in teaching, being a professor for nine years at Swarthmore College, near Philadelphia; came to Minneapolis in 1880,

and was professor of rhetoric and elocution in the University of Minnesota, 1881-1909; later was a lecturer on literature, the history of art, and many other themes of public interest, social betterment, and world welfare; was a member of the Como Congregational Church. Again we have recourse to President Northrop, for parts of his biographic eulogy, at a convocation of the University in her honor, June 10, 1920.

Perhaps the impression which Miss Sanford made on her students cannot be better told than in the words of one of her pupils, a prominent alumnus of the University. He says: "Minnesota mourns today the death of one of its best known, best loved, and most illustrious citizens. For forty years she has been identified with the university and the state, but it is not the woman in public life the alumni will miss and mourn, but the teacher and friend. We loved her because she was lovable and we shall mourn her because she was so dear to us; so full of the joy of life, so vigorous, so intense, so interested in everything, it is hard to think that we shall see her no more, nor hear her voice again. Miss Sanford has left an indelible impress upon the lives of every one of the thousands who have enjoyed the inspiration of her teaching and her friendship."

Miss Sanford retired from the university in 1909. But that was not the end. How long she was to live she did not know. But work was her life. She said so. She had no intention to end life before it was necessary, and therefore she had no thought of stopping work. And useful as her life thus far had been, I do not hesitate to say that the last eleven years of her life were more glorious than anything in her previous career.

Her ideal of life was service, even as the Son of Man came not to be ministered to but to minister to others. Her days to the very last were filled with duties nobly and unselfishly done. Her patriotism even was not narrow and selfish, but she pleaded most eloquently for the brotherhood of all men, and she appreciated the good in other nations as well as in her own country. No one can measure her contribution to human welfare—to temperance, to woman's suffrage, to better education, to more sanitary homes, to cleaner streets, and to the general alleviation of poverty and suffering.

When the great war came, she threw herself into the front rank of those who were seeking to stir American patriotism into new life. She pleaded for the Red Cross, for hospitals, for the Christian Association, for temperance, for the government loans, for suffrage, for improvement leagues, for Hooverized self-denial, for national patriotism and confidence. She loved the United States of America. The flag symbolized for her liberty, peace, fraternity, unity, happiness. And in all her life, in public and in private, she was sincere. She was sympathetic. She was unselfish; she was tender hearted; she was patriotic; she was Christian.

And when eighty years of age, she sets out on her journey to the Pacific Coast, and speaks to enthusiastic throngs in North Dakota, Montana, Oregon, California, Washington, and I know not how many other states. No wonder she gained a reputation as an eloquent orator, such as no other woman in the country has gained in recent years. How could she do it? She could do it because, though eighty years of age, her brain was clear as in her best days, and her heart was as warm as in her girlhood.— nay, much warmer, because the sorrows of humanity had warmed it. She could do it because she was in earnest. . . .

The year 1920 comes,—who shall be called into the eternal world in 1920 nobody knows. Miss Sanford does not know. She keeps at her work. She responds to innumerable calls. She says she wishes to die in the harness. She goes to Washington as a guest of Minnesota women, Daughters of the American Revolution, who are proud of her. She gives a wonderful apostrophe to the flag in Washington, and is given an ovation in return for her inspiring and eloquent patriotism. She is given a public dinner by the women of Minnesota in Washington, and she goes from the dinner to the home of Senator Nelson, where she was entertained. She passes the evening in pleasant conversation with the family. She speaks often and joyously of the honors received in Washington and of her visit as the climax of her life. And it was. She did not know it. She had no premonition that the end was so near. She retired for the night soon after eight o'clock. In the morning when they went to her room to call her, they found that some one had been there before. The Angel of Death had visited her in the silence of the night and claimed her. She lay there on her right side, in perfectly natural position, with no sign of pain or past suffering. Apparently she lay there with placid face, but in reality it was only her deserted tenement. She was not there, for God had taken her.

Isabel A. Davis, born in Vermont, April 24, 1849, was a school teacher in that state; came to Minnesota in 1870, and was principal of the Jackson School in Minneapolis; was married to Dr. Chester Goss Higbee in 1876, and later resided in St. Paul, being a member of the Plymouth Church there; was prominent in club activities and philanthropic work, as already noted in Chapter IV. She died in the state capitol, March 4, 1915, from an attack of heart failure while she was pleading, before a committee of the legislature, in behalf of the bill to provide a state reformatory for women. The bill was passed, and this reformatory has been erected at Shakopee. Its administration building, named Isabel Higbee Hall, was dedicated November 10, 1920, with the unveiling of a bronze tablet,

which notes that the building is "named in grateful appreciation of the life and labors of Mrs. Isabel Higbee, . . . erected by the State Board of Control."

Lyndon Ambrose Smith, a member of the church in Montevideo through his life in this state, was born in Bocawen, N. H., July 15, 1854; was graduated at Dartmouth College, 1880, and in law at Georgetown University, D. C., 1884; came to Minnesota in 1885, settling at Montevideo; was county attorney of Chippewa county, 1889-90, and 1903-09; lieutenant governor of Minnesota, 1899-1903; assistant attorney general, 1909-11, and attorney general from 1912 until his death. His assistant and later successor in office, Clifford L. Hilton, wrote of him in the Legislative Manual of Minnesota for 1919:

His application, his untiring research, his painstaking care and patient labor, were known to all who had dealings with him. He was cautious, but once the path of duty became clear he followed it to the end. The gentleness of his nature, the charm of his personality, the readiness of his sympathy, each was such that to know him was to love him. Unswerving fidelity to duty had led him into the habit of overwork, and his over exertion gradually sapped his vitality until the end came suddenly on March 5, 1918. Though frequently warned by his physicians that but one end would result unless he conserved his energies, yet no change was made by him. By his death the people lost a public servant of unusual ability, and the bar of the state one of its most respected and esteemed members.

An address by Rev. Dr. Dewey at the funeral of Attorney General Smith, in Plymouth Church, St. Paul, published in Congregational Minnesota for April, 1918, is in part as follows:

He was a man of genuine faith. He was fond of the New Testament, and especially of the Psalms. He said that he felt sure that the author of some of the Psalms, whether David or another writer, was a man in public life, for there were so many passages that threw light upon political situations. It was an up-to-date, intimate, personal faith of this kind that was rod and staff to this man of studious brain, of high integrity, of affectionate sympathy and kindness, who filled life so full of achieving, useful toil, as he went up the Captitol steps in the morning and returned over them when the long day was done; it was meat and drink to him, in the strength of which he did the arduous business of his office; it calmed and inspired and comforted him.

For the following list of Congregationalists who have greatly aided in the upbuilding of Minnesota, contributing long and wisely to the development of our history, biographic notes of nearly all are given in the Minnesota Historical Society Collections (volume XIV, 1912, "Minnesota Biographies"), which the reader may conveniently consult in all large public libraries throughout the state. Therefore, although many of these deserve extended commemoration, they are here merely catalogued, with very brief mention of their life and service.

To James W. Strong, during thirty-three years president of Carleton College, Minnesota owes more than this volume can tell, not only for his own work and noble influence in the field of the higher and Christian education, but also for the thousands of students whose good work for the state has been in a large degree the fruitage of his seed sowing through the formative four years of their college course. Nearly ten years after his retirement, to be later the president emeritus, he died in Northfield, February 24, 1913. Foregoing chapters have noted the high esteem and gratitude with which he is remembered.

William H. Laird, of Winona, was the donor of the Public Library building in that city, and for many years was president of the trustees of Carleton College.

Anna T. Lincoln, matron of this college thirty years, was gratefully known by all who roomed in Gridley Hall.

Miron W. Skinner, merchant and banker in Northfield during half a century, was prominent in upbuilding the city, was its mayor four years, and was a trustee of Carleton College continuously through forty years, from its founding until his death. His widow is the donor of the beautiful Skinner Memorial Chapel, with its grand memorial organ.

Christopher W. Hall, school principal in Owatonna, reader of sermons for the church there through half a year between two settled pastorates, was afterward for thirty-three years

professor of geology and mineralogy in the State University, being also the author of *Geography of Minnesota* (299 pages, 1903) and numerous scientific papers.

Arthur E. Haynes was a professor of the State University in the department of mathematics from 1893 until his death, March 12, 1915. To him the University is largely indebted for the compilation of its records of military service by alumni and students in the Spanish-American War of 1898.

William S. Pattee, dean of the College of Law, University of Minnesota, from 1888 until his death in 1911, was author of several books on law.

William M. Liggett was dean of the School of Agriculture, University of Minnesota, and director of the State Experiment Stations, 1895-1907.

Samuel B. Green, of St. Anthony Park, St. Paul, was professor of horticulture and forestry, University of Minnesota, from 1888 until he died, by sudden heart failure, at the Itasca State Park, July 11, 1910. He was author of *Forestry in Minnesota* (311 pages, 1898), *Principles of American Forestry* (334 pages, 1903), other text books, and numerous papers.

Catherine W. Nichols, of Plymouth Church, St. Paul, in the early years of the city was a teacher in the Baldwin School; was for seventeen years, 1890 to 1907, president of the Minnesota Woman's Home Missionary Union.

Rodney A. Mott, of Faribault, publisher of its first newspaper, was one of the founders of its state schools for the deaf, the blind, and the feeble-minded. His wife was during more than forty years a member and teacher in the Congregational Sunday School there, organized May 3, 1856, for which she wrote a reminiscent paper at its fortieth anniversary in 1896.

These have been promoted to their reward in heaven, but the others who complete this list remain to toil further and to wait for the welcome there, "Well done, good and faithful

servant, enter into the joy of thy Lord." For a good number, already beyond the allotted span of three score years and ten, the summons cannot be far away, as counted by years; but for others we may expect many additional years of service in this world, with its mingled sorrows and joys.

Joseph Alfred Arner Burnquist, governor of Minnesota since the last days of December, 1915, and his wife, a daughter of a revered Minnesota pastor, were students together in Carleton College, where they were graduated respectively in 1902 and 1903. In his and her appointed ways, they have served well through the difficult and heavy duties, dangers, self-denials, and triumphs of the World War. In many emergencies and days of anxiety and toil, as when forest fires destroyed the village of Moose Lake and took a toll in that vicinity of about five hundred lives, on October 12 and 13, 1918, Governor and Mrs. Burnquist gave their best efforts, with many others, to relieve the suffering. They have been faithful and worthy exemplars of unselfish and earnest devotion to the home, the community, the church, and the state.

Calvin Luther Brown, chief justice of the Supreme Court of Minnesota, is a member of the First Congregational Church in Minneapolis.

Hastings Hornell Hart was the pastor in Worthington, 1880-83, and during the next fifteen years was secretary and administrative officer for the State Board of Corrections and Charities. He is now, since 1908, director of the department for child-helping of the Russell Sage Foundation, doing a great service of philanthropy for the City of New York and through many parts of the United States.

William J. Mayo, of the Congregational church in Rochester, is the senior surgeon and physician of the Mayo brothers, who, with a large number of very skillful assistants, conduct the world-renowned St. Mary's Hospital, founded by their father in 1889.

Christopher Columbus Andrews, brevet major general of the Civil War, is the author of a long series of annual reports on the forestry of Minnesota, and editor of a History of the City of St. Paul (603 and 224 pages, 1890). He was minister of the United States to Sweden and Norway in 1869-77, and consul general to Brazil in 1882-85.

David C. Bell, formerly a merchant in Minneapolis, was leader of a young men's Bible Class in Plymouth Church of that city from 1865 to 1905, including many who are now prominent business men there, or judges and others in professional life, doing good service for their church and the city and state. From his home, since 1905 in Saratoga, California, Mr. Bell has aided much for the present book.

James J. Dow, of Faribault, of the class first graduated at Carleton College, in 1874, has been superintendent of the State School for the Blind during forty-four years, from 1875 to 1919. The only other member of that Carleton class was his wife.

President Cyrus Northrop, at the head of the State University twenty-seven years, from 1884 to 1911, is one of the greatest and most persuasive advocates for the Christian life, and for efficiency of Christian service in the Congregational way. Throughout his long residence in this state, he has been a member of the First Church, Minneapolis, and a member of the Minnesota Congregational Club. He has been ready and glad, by voice from the pulpit and by wise counsel, to aid our Congregational churches in the Twin Cities, often preaching when pastors have been absent or for pastorless churches. His grand endowment of mind and heart is seen by extended quotations in the early part of this chapter and in the preceding chapter.

Among the surviving early teachers and officers of Carleton College, its thousands of graduates and other former students remember with love and profound gratitude the friendly



and sympathetic teaching, guidance, and noble example, of Margaret Evans Huntington, Charles H. Cooper, Horace Goodhue, Harlan W. Page, William W. Payne, Herbert C. Wilson, Lyman B. Sperry, and others, for each of whom a long record of beneficent service might be inspiringly recited.

Among newer leaders in this college, President Cowling's very efficient work and powerful example and incitement for Christian lives cannot be too gratefully recognized and praised. He is a most earnest and resourceful leader in all Congregational work for our state and nation.

The present successor of Mrs. Huntington, as dean of women in Carleton College, is Mary Lathrop Benton, born of missionary parents beside Mount Lebanon in Syria, former professor during seventeen years in Smith College, the largest college for women in America. Her Christian earnestness, sympathy, and diligence in all good works, are not less noteworthy than her qualifications from education by books and travel.

President Marion LeRoy Burton was for three years principal of Windom Institute; was for a year a pastor in Brooklyn, N. Y.; later during seven years, 1910-17, was president of Smith College; next was president of our State University, 1917-20; and in the summer of 1920 became president of the University of Michigan. He is author of several books on religious and educational subjects.

His older brother, Charles Emerson Burton, through ten years the pastor of Lyndale Church in Minneapolis, 1899 to 1909, has been since 1914 the general secretary and administrator for our national Home Missionary Society, Church Building Society, and Sunday School Extension Society.

Rev. Dr. Harry P. Dewey, since 1907 the honored pastor of Plymouth Church in Minneapolis, the largest of our denomination in this state, is a member of the National Congregational Council; and one of his parishioners, David Percy Jones,

is the vice-president of the American Board of Commissioners for Foreign Missions.

Charles Wesley Headley, born near Ashtabula, Ohio, September 20, 1848, a graduate of Ripon College in 1877, later a student at Yale Theological Seminary in 1879-81, came to Minnesota and was a teacher in Fairmont; was principal of Windom Institute ten years, from 1889 to 1899; later has been a merchant in Winnebago, being president of the Winnebago Implement Company. He is affectionately remembered by the hundreds of his former students.

Henry T. Eddy, professor in the University of Cincinnati, 1874-90, president of Rose Polytechnic Institute, at Terre Haute, Ind., 1891-94, has been since 1894, to 1912, professor of engineering and mechanics in the University of Minnesota.

Charles H. Cooper, who was a professor in Carleton College, 1883-98, has since been president of the State Normal School at Mankato. His coming to Minnesota was one of the causes leading the author of Chapter XXII in this book to pastorates in the West.

In the present faculty of our College of Agriculture, a branch of the State University, are Professors Andrew Boss and Myron H. Reynolds, each having thus served more than twenty-five years, and Dean Roscoe W. Thatcher, seven years in this college, these being members of the St. Anthony Park Congregational Church, in St. Paul.

More than one, indeed, probably many of the librarians of Minnesota are Congregationalists, but we may refer with much satisfaction to Gratia A. Countryman, born in Hastings, Minn., in 1866, a graduate of the University of Minnesota in 1889, who was an assistant in the public library of Minneapolis, the largest of this state, from 1889 to 1904, and has since been its librarian. She is a member of the Lynnhurst Church.

It is not given to all to occupy places of widely recognized leadership, but in the approval of the Master, who assigns to

every one his work, we may confidently believe that He holds dear and beloved every teacher and every librarian, and every parent, who tries to lead young children, and the grown up children, to know and walk in His footsteps, who said, "I am the Way, the Truth, and the Life." Thus we may rightly conclude that whoever puts his or her heart and soul into life's work, to be good and to do good for others, is in a real and true sense a leader in or for state history. Jesus is represented as speaking words of somewhat similar import to Sir Launfal:

"The Holy Supper is kept, indeed,  
In whatso we share with another's need;  
Not what we give, but what we share,  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three,  
Himself, his hungering neighbor, and me."

All pastors and teachers in Sunday Schools, and likewise all teachers in the public schools, if fulfilling their duty heartily and conscientiously, are indeed workers with God, who, according to the words of the Shepherd Psalm, "leadeth me in the paths of righteousness for His name's sake." By keeping this thought in mind, every toiler in Christ's vineyard daily finds humble work ennobled and transfigured with the halo of His presence and leading.

"He leadeth me: O blessed thought!  
O words with heavenly comfort fraught!  
Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me."

## CHAPTER XXI.

### MISSIONARY AND EXTENSION WORK IN THE TWIN CITIES.

BY REV. JOHN P. MILLER, D. D.

Congregational missionary and extension work in the Twin Cities had its beginning in 1851, when Rev. Charles Seccombe, a home missionary, under the auspices of the American Home Missionary Society, came to St. Anthony, now East Minneapolis, and organized, with twelve members, what is now the First Congregational Church of Minneapolis. This was seven years before the state of Minnesota was admitted into the Union. The church received aid from the American Home Missionary Society during its first fifteen years.

An earnest spirit of genuine missionary propaganda was manifested in the churches first organized in Minneapolis and St. Paul; and city extension work was carried forward for nearly fifty years under the inspiration and direction of individual churches, with such aid and supervision as the State and National Home Missionary Societies could give.

#### MINNEAPOLIS.

Plymouth Church, which was organized in 1857, with eighteen members, early in its history took up city extension work in a very definite way, and has grown in numbers and financial strength, until she has become a potent missionary force in Minneapolis, not only in projecting and fostering Congregational missions, but in the extension of civic and social betterment throughout the city, by co-operating with inter-denominational and local agencies. It has indeed been fortunate for Congregationalism in Minneapolis that Plymouth pastors and people have always been of the true missionary type.

Under the leadership of Rev. Charles C. Salter, Plymouth's first installed pastor, a genuine missionary, who believed in expansion, a lot was bought in 1866, on the corner of Fourth street South and Vine street, now Fifteenth avenue South. A chapel was soon erected, and children of the neighborhood were gathered and a Sunday School organized. A year later a church of twenty members, most of them from Plymouth Church, was organized and named Vine Street Church. Thus, at the end of her first decade, Plymouth sent forth her first colony, which grew so rapidly that soon the chapel was too small and measures for enlargement had to be taken. Two lots at Eighth street and Thirteenth avenue South were secured, and the work of building was pushed so rapidly that the basement of the new home was soon occupied, and the name was changed to "Second Congregational Church." The building was dedicated in 1879. But the location was again adjudged unfavorable, and a new church building at the corner of Park avenue and Franklin was dedicated in 1889, and the name "Park Avenue Church" was adopted.

In 1863, near the beginning of Rev. Salter's pastorate of Plymouth Church, a Sunday School was organized in an old store building at the corner of Twentieth avenue North and Second street, by John E. Bell and others from Plymouth Church. Six pupils were present the first Sunday. The number multiplied, and in 1867 a chapel was erected at Washington avenue North and Fourteenth avenue. For a period of ten years the superintendent and teachers were furnished by Plymouth Church. It was a consecrated band, whom no winter storm or summer heat could keep from duty. Pilgrim Church, organized in 1873, is the outgrowth of this school. Twenty of the twenty-two charter members came from Plymouth Church. During the summer of 1884 the present edifice, at the corner of Lyndale and Fourteenth avenues, was erected.

In 1870 a Sunday afternoon preaching service was established in the school house at St. Louis Park by Rev. H. A. Stimson, then pastor of Plymouth Church. A Sunday School was later organized under the auspices of Plymouth Church, the teachers with few exceptions being members of that church. In the spring of 1878 a chapel was built. The church was not organized until 1883. Of the seventeen charter members eight came by letter from Plymouth Church.

Sometime in the latter "seventies" the young people of the First Church opened a mission Sunday School on Marshall street Northeast, the teachers being mostly from First Church. After some months of successful work it was deemed advisable to change the location of the church to the corner of Adams street and Thirteenth avenue Northeast. Mr. P. D. McMillan, a member of First Church, donated the ground, and in 1884 the First Church erected the building for the new organization, which was named "Open Door Church." During the earlier years of its existence, the greater part of the pastor's salary was paid by First Church. During 1888 the church became self-sustaining. In 1915, owing to the shifting of population, the property of the church was in danger of being lost to the denomination, when the transfer of the property and corporate name of "Open Door Church" was made to the new location at Tenth avenue and Thirty-ninth street South, being merged with Hartwell Chapel.

In the fall of 1890, Plymouth Church gave forty-three of its members to organize Lowry Hill Church, with a charter membership of sixty-four. Some of Plymouth's people thought they could not well spare so many of their members just then; others thought it was the opportune time. And as usual, the self-denying and generous spirit of Plymouth prevailed. From the outset, Lowry Hill Church was self-sustaining.

In the latter "seventies" and early "eighties," Plymouth Church organized five mission Sunday Schools in other needy and neglected sections of the city. After a time three of these were discontinued for sufficient reasons, and two developed into settlement centers, known as "Pillsbury House" and "Drummond Hall."

Pillsbury House began in 1879 as a Sunday School at the corner of Second street and Third avenue South. There were added to the Sunday School the first free kindergarten in Minneapolis and a Mother's Industrial Class, both in charge of a committee of Plymouth Church ladies. In 1883 the location was changed to Seventh street and Sixteenth avenue South, where a building was erected on a lot donated by Judge Jones. The "Plymouth Kindergarten and Industrial Association," composed of ladies of the church, was organized to take charge of all the work at the new center, excepting the Sunday School. A day nursery and sewing school were soon added, and other branches of work as need and opportunity developed. In 1904 agitation for a new building was begun, and John S. and Charles S. Pillsbury promptly offered \$40,000 for the erection of such a building as a memorial to their parents, on condition that at least \$20,000 more should be raised as an endowment to assure the maintenance of the plant. This sum was soon provided by Plymouth Church, and the well equipped building at the corner of Sixteenth avenue and Fourth street South was erected.

For a number of years Plymouth Church has had the co-operation, in this enterprise, of First and Park Avenue Congregational churches, which have contributed funds, for the current expenses and for assistants in the work, and have been represented on the board of directors.

Drummond Hall was started in a small building erected in 1890 on leased ground at the corner of Thirteenth avenue

and Second street Northeast, when a Sunday School that had been organized about ten years before in the brewery district of Northeast Minneapolis changed to this location. The school had been carried on by the Plymouth Young People's Society of Christian Endeavor. A kindergarten was soon established, and various forms of neighborhood work for young and older people were begun. Money was soon accumulated to buy ground for a new and larger building, and, with a generous gift from Mr. and Mrs. W. S. Benton, sufficient funds were soon raised for an attractive building at Fifteenth avenue and Second street Northeast. The plant is in daily use throughout the greater portion of the year. A kindergarten is still maintained. An excellent industrial school, a mothers' club, boys' clubs, and classes in gymnastics, are among the other week-day activities. The name has been changed to Northeast Neighborhood House, and the work is chiefly sustained by the community.

In 1882 Park Avenue Church projected a mission at Lake street and Twentieth avenue South, which may properly be recognized as the granddaughter of Plymouth. The church wrought with a fair degree of strength and with good results at that place for twenty-eight years, as "Vine Church." In 1911 the location was changed to Twenty-second avenue South and Thirty-third street, where she has an enlarged field.

In 1902 the Minneapolis Congregational Union was organized, representing all the Congregational churches of Minneapolis, and city missionary and extension work has since been carried forward by this organization. The object of the Union is declared by its constitution, "to promote religion and morality in Minneapolis and vicinity by affording an avenue for the united effort of the Congregational churches of the city. For such purpose it shall have power to receive and hold, purchase, lease, construct and manage such grounds, buildings,



rooms, or other property, as shall be useful or necessary in the carrying on of its work." The Union is incorporated under the laws of the State of Minnesota.

The membership of the incorporation consists of the incorporators, the pastors of the Congregational churches of Minneapolis, the resident representatives of the national Congregational benevolent societies, and the annual members from the churches, two being elected from each church.

The administration of the Union is vested in a Board of fifteen directors, who are elected by the Union at its annual meeting, and who choose from their own number the usual officers.

In the eighteen years of its history, the Union has aided twelve different churches, purchased sites for four, helped in the erection of six buildings, and paid approximately \$25,000 for new churches.

#### ST. PAUL.

St. Paul became an incorporated city in 1854. While Congregationalists from the New England states were numerous among those who came here to settle during the first four years of the city's incorporation, they very generally identified themselves with Presbyterian churches, because no Congregational church had yet been organized. Indeed, St. Paul had early become a Presbyterian town. Three churches of that denomination were organized before 1856, and a goodly number of Congregational families were scattered among their membership. It was expected that they would rally with enthusiasm to a call for volunteers for a Congregational church, but that expectation was disappointed. When the original Plymouth Church was organized in 1858, only two families came out of the Presbyterian fold to be numbered with the fifteen charter members who constituted the organization. St. Paul had a population between eight and ten thousand when Ply-

mouth Church was organized, and not more than six churches of all denominations. There were then twenty-three Congregational churches in Minnesota.

Plymouth Church entered upon its mission of establishing Congregationalism in St. Paul with a heroic spirit. For twenty-four years it was, however, the only church of our faith and order in St. Paul. In 1882 Pacific Church was organized, eighteen of its charter members coming from Plymouth Church. In 1883 both the Atlantic and Park (now the new Plymouth) churches were organized, Atlantic receiving eight of its charter members from Plymouth and Park thirty. Notwithstanding this heavy drain upon its membership, Plymouth Church the next year, in 1884, enlarged its building, on the corner of Summit avenue and Wabasha street, at an expense of \$5,000. The benevolence of the church at the same time increased, and lots were purchased upon which to erect new churches, among them the site of Olivet Church, Merriam Park. To this church Plymouth contributed some of its most valuable members, when it was organized.

In 1887 the St. Paul Congregational Union was organized and chartered under the laws of Minnesota. It unites all the Congregational churches of St. Paul in city missionary and extension work, on the same basis as the Minneapolis Union. The work is administered by a Board of nine directors. In the first year of its organization Plymouth Church gave over \$7,000 of its benevolence, through the Union, to build and foster new churches in St. Paul. The city had more than tripled its population in ten years. It was regarded an opportune time for city missionary work, and Plymouth Church felt the responsibility laid upon her by Providence to furnish men and material to meet the call of the hour. In 1898 there were eighteen Congregational churches reported in St. Paul, with a combined membership of 1,878. In the Year Book of

1919, issued in this year, 1920, twelve Congregational churches are reported, with a combined membership of 2,562, an increase of 684 in twenty-two years, a period in which the city has doubled its population. Have the Congregational churches of St. Paul lost the missionary fervor that possessed old Plymouth?

The latest venture by the St. Paul Union is the new mission at the corner of Princeton and Prior avenues, Groveland Park. Two lots were purchased early in 1920, and a chapel has been erected, costing nearly \$8,000. The chapel was dedicated October 10th, and a Sunday School was organized the following Sunday.

By an amendment to the State Conference, adopted two years ago, all the missionary and church extension work in the Twin Cities is administered by the two city Unions. Up to that time the missionary work was administered by the State Board, and the church extension work by the Unions of the two cities. Under the new order the cities have "home rule," yet in the closest co-operation with the State Board.

The home missionary offerings of the churches of the Twin Cities, with the exception of gifts that may be specially designated for city work, are paid to the state treasurer. The city Unions indicate to the State Board the amount of money which, in their judgment, is needed for the work in the Twin Cities, and, if approved by the State Board, it is paid monthly to the treasurers of the city Unions. Applications for pastoral aid within the Twin Cities is then made to the Unions. The Twin City superintendent has full direction of the work in the two cities, but consults and advises with the state superintendent upon all matters of importance.

#### THE OUTLOOK.

The Twin Cities, with a population of almost two-thirds of a million, and growing at the rate of about ten thousand per

year, with thirty-seven Congregational centers, offer one of the most inviting fields for city missionary and extension work in our denomination. Now is the time for Congregationalism of the Twin Cities to plan with a wide vision for the future. The fields are white for the harvest, but the workers are few and the money is lacking. Moreover, we are facing the city problem each year with growing acuteness. Strong churches of but several decades ago are becoming weaker, and must either change their locations or receive adequate missionary aid to enable them to minister to their new constituencies. The opportunity then, offered to the Congregational churches of the Twin Cities, is nothing less than an opportunity to put the Christian stamp upon the Great Northwest, which centers in these cities. Christian statesmanship demands that we consider our responsibility and duty. Sites for future churches should be secured in new and growing suburbs of the cities before property values advance to prohibitive prices. We should now lay new foundations for a larger denominational future in the rapidly growing residential districts of these cities.

Some good Congregationalists question whether the denomination should be zealous in city extension work. "Is it not more Christian," they say, "is it not more consistent with our traditional liberality, to yield such opportunities to other denominations, and recommend our members who move to the newer sections of the cities to find church homes in other communions?" And when a new church is about to be organized, even though Congregationalists happen to be in the majority, is it not more Christian and more Congregational to yield to the preference of the minority, and organize a church of another denomination?

Such questions are more indicative of a good-natured but short-sighted generosity than of an all-around Christian states-

manship. Our denomination would seem to be cursed with as little sectarianism as any; but is that a sufficient reason why it should die the death? We hear it sometimes stated that Congregationalists were elected to be dispersed among the various denominations, in order to prepare the soil for the seed of Christian union,—a sort of martyr denomination. Not so. Congregationalism was not born to die for the glory of God and the advantage of other denominations. Besides, the rich heritage from the past has some debt to the future, which we are here to hand down. In these days, when the principles of democracy in State and Church, for which our forefathers lived and died, are so rapidly developing, it is no time for Congregationalism to surrender its standards. If ever Congregational churches had a distinct mission in America and to the world, that time is now. If church unity is ever realized, it will be upon the basis of Congregational principles. Wherefore, by setting high our standards in the community we are not retarding church unity, but we are advancing it and do our part to bring in the Kingdom of God.

Statistics in census reports, noted below, exhibit growth in population of this state and its three great cities.

	1890	1900	1910	1920
MINNESOTA .....	1,310,283	1,751,394	2,075,708	2,386,371
MINNEAPOLIS .....	164,738	202,718	301,408	380,582
ST. PAUL .....	133,156	163,065	214,744	234,595
DULUTH .....	33,115	52,969	78,466	98,917

The Twin Cities in 1920 have together about 615,000 people, and their rates of increase will probably carry this combined metropolis of the Northwest above the 1,000,000 mark within the next thirty years.

W. U.

## CHAPTER XXII.

### SOUTHERN MINNESOTA.

BY REV. EDWARD F. WHEELER.

The religious influences of this rich commonwealth are not predominantly Congregational. Catholics and Lutherans, often with foreign prejudices, are in a great majority. We rank tenth among the denominations numerically. Certain it is that the Pilgrim ideals are the best hope of the world, and we can be thankful that many thousands who do not assume our name are helping us realize these ideals. Men continually ask, How can autocracy live in the Church, when it has almost become a corpse in the State? If only we could have had fifty more young men fifty years ago to plant and nurture churches, men of conviction unapologising, of patience and love never failing, of education broad and practical, and endowed with money enough for their actual needs,—just a little more than the average income of the men of the communities in which they worked,—I believe every county in southern Minnesota would today have several strong Congregational churches, furnishing leaders for every beneficent enterprise, and as inviting as the statue of Liberty Enlightening the World to the hosts whose souls are narrowed and cramped by effete religious systems, or, worse yet, by paganism.

The part assigned to me for this chapter is required to include a sketch of my own experiences as itinerant missionary and pastor in southern Minnesota. While attending Dartmouth College, I was persuaded by my pastor, Rev. Charles Anderson, a son-in-law of Dr. Cyrus Hamlin, to aim for the ministry; and after graduating in 1883 from Bowdoin College, where my brother, John H. Wheeler, had invited me to make my

home with him during his professorship there, I cast about for some means of saving money. In the winter of 1884 I taught in the evening school at Woburn, Mass., and during the following summer worked for my brother-in-law, John Carter, a civil engineer, as general handy man, receiving wages of fifty cents a day and much useful experience. While I was driving a load of wood, a letter was handed me from Home Missionary Superintendent Hood of Minneapolis, who acted, I think, for Superintendent Montgomery during the visit of the latter to Norway and Sweden, and who had been induced to write the letter by my cousin, Rev. R. P. Herrick, then pastor at Montevideo. This letter was a masterpiece of persuasiveness, painting Minnesota life in rosy colors, and urging me to go to Montevideo and place myself under the direction of Mr. Herrick for missionary work, and to trust in Providence for my support. Appleton and Lac Qui Parle were then without pastors, and it seemed likely that they would welcome even my raw services. Minnesota and Alaska were almost equally mysterious and romantic to me then, and were generally regarded in the East as equally cold.

I quickly decided to make the adventure, and keenly enjoyed the journey and a few hours visit in Chicago. A crowded train, in which I stood for several hours after leaving Prairie Du Chien, landed me in Northfield, where my sister and her husband, Prof. C. H. Cooper, were then living. I was greatly surprised at the beauty and maturity of the college plant. After a brief, delightful visit there, I proceeded to Montevideo, where a hearty welcome was given me, and Mr. Herrick and I were soon driving over the boundless prairie behind two spirited horses loaned us by Mr. P. L. Norman. A horse and vehicle were my first necessity. A rather old open buggy was soon secured for \$40, and the horse I wanted was priced at \$100. But Mr. Strong, an excellent judge of horses, said the owner ought to let me have her for \$75; and,

after instructing me to offer that much in cash, he kindly loaned me one of his horses to drive up and down the street past the other man's place of business. The scheme worked, for when I seemed to be considering another purchase, the man came running out, my offer of cash was quickly accepted, and Puss, as I called her, began an arduous career with me, from which, I am happy to say, she survived in good flesh and spirits and was sold to Mr. Hastings, the church treasurer at Appleton, upon my leaving for Hartford Seminary, for \$150, including buggy, robe, and whip.

It was arranged at first that I should supply Appleton and Lac Qui Parle on alternate Sundays, which I did for several weeks. But this was only a preliminary flourish. With the help of Mr. Herrick, I secured invitations to preach and sustain Sunday Schools at schoolhouses in Havelock and Rosewood, east of Montevideo, and at Dawson and Madison just starting on the new line of the M. and St. L. railroad. The Minnesota Valley Conference, meeting at Benson, licensed me to preach. My first sermon was composed in a six by eight room at the Lac Qui Parle hotel. I remained bishop of all these places until August 16, 1886, driving Puss about 5,000 miles. Appleton was headquarters, where I boarded with the Leonards, next for a little while at the hotel, and later at the charming home on a hill of the Severances. Spending a Sunday and most of each alternate week at Appleton, I sallied forth on other weeks to the other five parishes. The hospitality of humble homes was given me at Havelock and Rosewood, but in the other three communities I usually paid my way at hotels, though often with some kindly shaving of the price. Income averaged \$300 per year, of which the Home Missionary Society paid a small part and the people the rest. I seemed to be breaking even financially, when a bequest of \$50 and the sale of my outfit to Mr. Hastings landed me at Hartford Seminary, with a fortune of nearly \$100. Rev. W. W.



Willard and Rev. C. H. Curtis helped for a short time along the course of the new railroad, Mr. Curtis specially caring for Marietta and Revillo.

My itinerary, with many variations, was 25 miles from Appleton to Montevideo; 4 miles from Montevideo to Rosewood, with services there in the morning; 6 miles from Rosewood to Havelock and services there just before dinner; 10 miles back to Montevideo; and, after a brief rest, 10 miles to Lac Qui Parle and services there in the evening. On the next trip the course would be 18 miles from Appleton to Lac Qui Parle on Saturday, with Sunday School and preaching there Sunday morning; 9 miles to Dawson, preaching there in the afternoon; 10 miles to Madison, where I held services in the evening; then early in the week back home to Appleton, 34 miles by way of Lac Qui Parle. The country was so rough that I could not take a shorter cut. After getting acquainted, I often went to Havelock and Rosewood on Saturday, spending the night there and making the Sunday travel easier. Appleton and Lac Qui Parle already had small organized churches and Sunday Schools. At the other points Sunday Schools were soon organized, and liberal grants of supplies were secured by Mr. Herrick.

Lac Qui Parle had been the county seat, and a lively rivalry existed between Madison and Dawson, who both felt entitled to it. Madison men partly settled the matter by putting the court house on wheels one night and hauling it to Madison, where the voters finally allowed it to stay. Many small homes and places of business were also rolled over to the new towns, and it seemed rather sad to see the passing of so much of the young life from so beautiful a place, the scene of both foreign and home missionary effort. In 1835 Drs. Williamson and Riggs were sent there by the A. B. C. F. M., to minister to both Indians and settlers; and fifty years later home missionary aid was extended to a patient, faithful flock, who must

soon see the privileges of village life melt away through the call of the commercial advantages in railroad towns.

Some of the farmers in the townships of my circuits were rapidly becoming well-to-do, but, constantly wanting more good stock and more machinery, felt poor. Others were beginning with little enough of the necessities of life. I was frequently entertained in January and February where the only fuel was hay. Hay stoves were on the market then, but were not much of a comfort.

There is often a black and blue soul within the home missionary. The cold was often severe, especially in 1885. Puss would often stop and rub the icicles off from her nose upon her front legs, so she could breathe. On smooth roads, I could keep tucked up in the robe and be fairly comfortable; but if the wheels struck a rough place, Puss had a habit of leaping, and the resulting jolt would toss me up, let the cold in to stay, and make me so numb that I dared not enter a warm room after arrival, until the blood was quickened by my jumping up and down in a barn or shed. Crossing the Lac Qui Parle river in the early winter and spring was often an anxious experience. The ice would bear part way, then horse and vehicle would crash through and pitch madly to shore and up the opposite bank. How Puss always managed to avoid cutting herself, I could not understand. My rather flimsy sleigh or pung broke at this ford once, and we crawled to Dawson by using part of the harness for temporary repair. When we arrived, Mr. Murray pretended to find \$5 he didn't know he had and gave it to me, so that I could pay the blacksmith to restore my travelling ability. I was often lost in snow storms and waited beside some haystack, wondering whether the storm would develop into a blizzard. It always subsided so that I dared to venture forth and find eventually the right track. There were long, cold drives to funerals, and usually no payment to cover wear and tear. On one memor-

able occasion a Chinook wind melted good sleighing soon after Puss and I left Appleton, and we walked 18 miles to Montevideo, the empty pung being all she could pull on the bare ground. An insane woman gave me hair-raising adventures and all night vigils, to prevent her injuring herself and others. In some hospitable homes, bugs and rats, and sealed windows, made me long for morning. One Christmas I was called to what we supposed was the death bed of my friend, Mr. Leonard. Next day he surprised the doctor by recovering. One Thanksgiving quinsy sore throat doomed me to eat a little gruel with great difficulty, while the rest of the household ate turkey with all the fixings. It was hard to witness the lapse into poverty of my friend, Mr. Severance, because corporations were slow to adopt his fine inventions of automatic car-coupler and nail machine. It was more sad to learn of the moral lapse of another friend and the suicide of still another.

But of the bright side of a home missionary's life I had my full share. The thanksgiving list is, as always, the longer one. There was always the consciousness of giving cheer and the best of thoughts to lonely lives. Montevideo always glorified my work, and devised pleasant recreation during my many stops there. Best of all, Montevideo gave me a wife of greater ability than mine, the mother of children who seem to be making a success of life. The birds and wild flowers, especially meadow larks, gulls, plover, red-wing and yellow-headed black-birds, robins, crocuses shooting up through coal-black, burned-over prairie, and sometimes gorgeous acres of wild roses, wonderfully relieved the monotony of long drives. The prairie fires were a brilliant sight in October evenings, and were usually harmless as they crept along the short grass or flamed crackling through the sloughs. Music and games, especially chess and checkers, made a pleasant method of increasing friendships in the necessary intervals between trips. The few

books taken in my trunk,—DeQuincy and Macaulay,—often killed a lonesome feeling and were frequently read aloud to others. Fishing at Appleton was good in the spring and fall. I could quickly catch enough pickerel for breakfast in the Pomme de Terre, which flowed past the Leonards' back yard. My largest pickerel, seven pounds and a half, was caught in the Minnesota river near the Appleton bridge one morning, when Mr. Severance and I renewed our boyhood. It got off the hook near the bank, and I jumped in and kicked it ashore. (As this is probably the only fish story in the book, I hope the editor will let it slip through.)

There were charming socials, where the girls seemed like angels. Once I exhibited Mrs. Jarley's Wax Works, increasing the church revenue. Delightful events were the State Association which I attended at Winona, the Benson Conference, and the organization of the Madison church, the public celebration of which was held in Miller and Parsons' store, March 14, 1886. The Council of Recognition was composed of Supt. J. H. Morley, Rev. R. P. Herrick and Lyndon A. Smith, of Montevideo, Rev. J. B. Fairbank, Ortonville, C. D. Hastings, Appleton, and Brothers Chaney, Morton and myself. Superintendent Morley preached the sermon, which seemed to me the best ever. Mr. Hastings and Mr. Smith went on to Dawson with me, and we served on the evening of March 15 to organize a church there, for eight came to join, and I was asked to pray, read Scripture, and give the right hand of fellowship. When Rev. H. W. Parsons, my successor there, became pastor, this group was increased to nine who were counted as charter members, no record having been kept by the church of the earlier action. At Lac Qui Parle the climax of my happiness was reached one night, when an old lady, Mrs. Nash, put her arms around my neck and kissed me just before she died. It seemed incredible that anyone at the dividing line should prize my poor services with

such apparent gratitude, and I went out and looked up at the stars.

In those days Appleton alone enjoyed a worthy church building. Lac Qui Parle had a combined church and school building. Havelock and Rosewood used comfortable school buildings. Madison's services were usually held in Miller and Parsons' store. At Dawson we met first in Halvorson's store, using planks on nail-kegs for seats, and enjoyed a small orchestra composed of several young men. Later meetings there were held in the Clossy Hotel, where I was made very welcome, and last of all in a large rink. Lac Qui Parle kept an average attendance of 40. Dawson rose to 90 a few times, with an average of 60. Madison was harder to persuade. I think from what I heard, some of the men there thought my description of their sins compared them unfavorably with Dawson; but exactly the same sermons were used at both places. I am tempted to use one of them next month before the new Southwestern Association, meeting at Mankato. Appleton showed gratifying results. Audiences swelled to 100 several times. Quite often I would drive Puss about and take people to church. (The owners of cars today could do a great deal of good the same way.) It was not uncommon for one or two to unite with the church, and on May 27, 1886, Mr. and Mrs. Leonard, Miss Lizzie Leonard, Mrs. Robinson, Mr. and Mrs. Severance, Mrs. Grout, and Mrs. Reinsmith, joined. We were all happy because we felt that the church at last had a constituency which insured steady growth in the future.

Since my day the Madison church has erected two houses of worship, and has had fifteen pastors. They now enjoy an attractive brick building, number 100 members, and are going forward under the leadership of Rev. Harry R. Harris.

The Dawson church also had fifteen pastors after I left, secured a commodious house of worship in 1905, and reached

high mark, according to the Year Book, in 1910, having 142 members, with 112 in Sunday School. The Methodists pushed a church into Dawson with characteristic persistence, and the resulting division of resources kept both churches so weak that it was voted in November, 1915, to surrender both denominational names and merge into the Presbyterian church of which Rev. Stanley B. Roberts, Jr., is now pastor (1920).

The Appleton church since 1886 has luxuriated in nineteen pastors, no one of whom has remained three years. The building I remember was sold to the school board, and now forms part of a residence. The new church building was dedicated in 1891. The present cozy parsonage was built in 1904. The property is in excellent repair and has no encumbrances. The present membership is 60, and the Sunday School enrollment over 100. Rev. O. A. Barnes, my former neighbor at Winthrop, is now settled at Appleton.

Lac Qui Parle has left the Year Book; Havelock has not yet reached it. Rosewood organized as a Scandinavian Congregational Church in 1910, and is reported in the Year Book; but I feel sure the church there would grow faster, if they used the American tongue.

Montevideo started Windom Institute in 1885, Mr. Strong contributing \$1,000. Rev. F. N. Walcott was secured as financial agent, and, before starting east, he helped me greatly by canvassing Dawson, Madison, and Lac Qui Parle, in behalf of my support. The men of each railroad town generously gave \$150, in addition to collections at services, and Lac Qui Parle nearly \$100, although the church there had repeatedly given me small sums which meant sacrifice to them, through their treasurer.

I have, perhaps, dwelt too long upon these beginnings and endings, but it is under the conviction that the best place to find ministers is in the colleges with Congregational connection or surroundings. The odd geniuses who have drifted into

many of our pulpits from other denominations have not, as a rule, built solidly. Practical home missionary work, previous to a seminary course, is sure to increase the pleasure and profit of study; and many hopeful fields must be utterly neglected, unless many young men of the right spirit can be found to work in them with very little financial support at first. After such discipline, with theological training and careful ordination, such men should be ready to minister to churches who can and ought to pay a minimum salary of \$2,000, raising the ministry to the social plane of skilled mechanics, clerks, and salesmen, and ending the havoc to the churches caused by short pastorates. Self-respecting business firms fix their salaries as liberally as possible before they engage their high grade men, and never dream of getting good men cheap or allowing cheap men to fill responsible positions, even if they are willing to work for little or nothing; neither do they wait any longer until they lose good men, before they increase salaries.

I have returned to Minnesota four times, the last time, I hope, to stay. In the spring of 1887, when Dr. Herrick had resigned the pastorate, thus giving more time to Windom Institute, afterward assuming the duties of State Sunday School Superintendent, the Montevideo church wrote to me at Hartford an invitation to supply the pulpit for them during my vacation, which invitation I gladly accepted, preaching and doing pastoral work in Montevideo from May 15 to Sept. 4. The church then numbered about 60 members. The Moyers, Barbours, Strongs, Smiths, Dunbracks, Clarks, Beedes, Starrs, P. L. Norman, Miss Annie Colp, and quite a number of others, were very helpful. There was no parsonage then, and Hon. Lyndon A. Smith and wife made me at home with them, charging only a nominal price for room and board. Now the Montevideo church has a commodious parsonage, and a membership of 116; and Montevideo would have a flourishing Windom College, if Congregationalists of this state had the ambi-

tion, coherence, and foresight of some other Christian bodies, or of the Congregationalists of old New England in the 17th century. My happiest work that summer was organizing and sustaining a flourishing Junior Christian Endeavor Society. They were the best behaved children I ever knew.

My next return to Minnesota was in May, 1889. After my graduation from Hartford Seminary in the class of '89, there were so many opportunities to supply vacant pulpits in that part of New England that I decided to take advantage of a fourth year of study at the Seminary, the expenses would be so light and my share of the boundless realm of thought seemed so small. This plan secured another summer vacation. The Congregational church at Ada, Minn., the county seat of Norman county, surprised me with an invitation to supply for them during that summer, which I gladly did from May 26 to September 15, stopping, you may be sure, at Montevideo both going and coming. At Ada I enjoyed for the first time the novelty of reading the newspaper by daylight at ten o'clock in the evening, and seeing the mirage of the Red River Valley, which will sometimes show you far distant towns mysteriously raised to the sky. The families of Andrews, Farmer, Hampson, and Dawley, were my best helpers there, and wonderful friends and workers they were. I gathered another good Junior Society there, and raised money, with some help from friends in the East, for a belfry and bell which now rings on the new church building. A pleasant memory of Ada is a trip by two carriage loads of us to the famous Dalrymple farm in North Dakota. I agreed to return to Ada after completing studies, but instead sent them Rev. George M. Morrison, whose throat troubled him in the New England climate, and who agreed to go to Ada, if I would supply the church in North Wilbraham, Mass., to which he had been called. The exchange worked out happily. He was very successful at Ada, and later at Marshall and in St. Paul; and the North Wilbraham people built a pretty



parsonage, in which Mrs. Wheeler and I spent our first three happy years of married life.

From there I was called to five years of hard work in the Church of the Redeemer, St. Louis. The glamour of a large city fascinated me, and I studied and explored the area and enterprises of the city as if I owned it. Here the friendships were heavenly, the ministerial fellowship delightful, and the honors without remuneration plentiful. I served three years as State Secretary and Treasurer of the Missouri churches. Our beautiful baby Clara died there, and our two living children were born there. The church grew steadily and we had one of the largest Sunday Schools in the city, with an enrollment of over 300. But! the salary was too small for the requirements, and after Mrs. Wheeler had begun to suffer from malarial fever, and Dr. M. Burnham of Pilgrim Church, without my knowledge, had written to the church at Austin, Minn., a thrilling description of my powers, I returned to Minnesota for the third time, several hundred dollars in debt, accepting a call to Austin which seemed like a beautiful park after life in the crowded city.

This was in 1898, at the close of Dr. Wright's patient and fruitful ministry at Austin of nearly twenty-five years. The people had been led to feel that I was a very unusual saint and orator, but felt unwilling to pay more than \$1,300 salary, \$200 less than they had been paying. There was no parsonage, and we rented, after long search for a suitable home, a commodious house partly furnished and with beautiful surroundings; then, after two years, to save expenses we were glad to find a humbler home in the center of another group of church members. We shall always be grateful for the neighborly relationships we enjoyed in both of these homes. I urged the election of Dr. Wright as pastor emeritus. He would have been very helpful, though his voice had failed. He accepted a government position in the Census Bureau.

During the four years at Austin we made lifelong friends, as most ministers' families do; the church grew steadily in membership, an indebtedness which had long been carried by the church was paid off, and we had many happy experiences; but the financial struggle was bitter, and, as I gradually came to realize the large income of the men of the church, I felt deeply grieved and decided, from the general spirit, that I was a far less wonderful bargain than the church had been led to expect. Anyway they were strong, with a beautiful building, abundant means, and very prosperous surrounding country, and I felt the Kingdom would not suffer if I disappeared, making room for one of the brilliant men I felt sure would apply. Too much varnish spoils a narrative for future usefulness, so I am trying to write with perfect frankness.

Much of the best life of the Twin Cities was trained in youth in the Austin church. The Decker and McBride families grew up there, and all show an eager desire to keep useful in religious work. The Shaws, Banfields, Cooks, Poolers, Mandevilles, Adamses, Cranes, Frenches, Averys, Drosts, Birketts, Coles, Thomases, Basfords, Lewises, Daigneaus, Mrs. E. M. Morse, and many more, helped in my time. The Austin church was organized July 6, 1857, with fifteen members, in what was known as the Headquarters Building. For seven years they worshipped on the upper floor of this building, which was used during the week for a public school. In 1864 they arranged to use the new Baptist church half of the time, and later for quite a time they used the brick school-house until their own building was completed in 1868. The present modern brick building was erected in 1892. In the early day it required rugged Christian character to leave the farm beginnings to sustain a church. Quite a number of the families came from New England, and they brought their religion with them. Two foreign missionaries came from the Austin church. Arthur McBride was ordained and commissioned by the American

Board, May 14, 1908, and went with his wife to the Marathi Mission in India, from where he sends intensely interesting letters to the churches. When at home on furlough a few years ago, he gave most helpful lectures in several of the Minnesota parishes, including New Ulm. It was with a full heart that I held the funeral services of his honored father last January, and felt how father and son must have longed to see each other.

Miss Olive Vaughan, also a member of the Austin church, was commissioned to Turkey, and during the terrors of the recent war stayed alone at Hadjin. She has safely returned to America, and many will be inspired by her report. In October, 1907, the Austin church celebrated its fiftieth anniversary.

Resolving in the summer of 1902 to accept the first call which offered, and which proved to be from Newell, Iowa, I went to that charming saints' rest, where our family enjoyed a pleasant parsonage and the thrill of helping build a beautiful new house of worship. I must not dwell upon interesting experiences there, because southern Minnesota is circumscribed to keep my pen within due bounds.

Mr. Ernest T. Critchett, a Dartmouth graduate, served in New Ulm for fourteen years as superintendent of schools. One day in the spring of 1905, I received at Newell a letter from him, asking me to visit New Ulm. Although hardly recovered from my only sickness since ordination, I slipped up there, combining a visit to President Cooper's family at Mankato. The city of New Ulm was so interesting, and the people so cordial, and the church in such need of a settled pastor, that when a call to the pastorate came I felt keen enjoyment in transferring our home there, much as we regretted leaving the friends in Newell, and I remember remarking to the committee that, should I prove worthy and well qualified, I would stay with the enterprise at least five years. Now that several

months more than fifteen years have passed since then, I feel considerably younger than when I first arrived.

New Ulm is one of the most beautiful towns in beautiful Minnesota. It is situated in the broadest part of the Minnesota River Valley, 26 miles northwest of Mankato, and now has a population of about 6,000 people, mostly of German descent. The milling industry furnishes support to more families than any other business here, and the Eagle roller mill is one of the largest in Minnesota. The New Ulm roller mill also has quite a large output. The first settlers of New Ulm arrived in 1854, and in 1855 a branch of the Chicago Land Association was formed, and the new town was formally named New Ulm. There were 32 people in this first settlement, and 20 of them came originally from the vicinity of Ulm in Wurttemberg, Germany. It was not until March 21, 1876, that the city received its charter. The brave defense against the Sioux Indians in 1862, and the sufferings during the awful experiences of the massacre, created a widespread interest in New Ulm. A detailed account of the Indian onslaught, as it affected this part of the state, together with a convincing statement of the causes leading up to it, will be found in the History of Brown County, published in 1916.

The list of Congregational pastors in New Ulm is as follows: George E. Albrecht (afterward missionary in Japan and pastor in Minneapolis), 1881-82; Christian Mowery, 1882-87; Lewis B. Nobis, 1888-91; F. L. Meske, 1891-93; John P. Campbell, 1893-96; H. W. Johnson, 1896-1900; Stephen G. Updike, 1901-03; D. O. Bean, 1904; E. F. Wheeler, since 1905. After my immediate predecessor had taken abrupt leave, Rev. M. B. Morris of St. Paul supplied the church several months, and did excellent service in putting new heart into a somewhat discouraged group of members. The church then numbered 49, with several absent. Among many possible commendations of the New Ulm church, I take pleasure in giving

one which rarely applies even to quite strong churches. They have never kept their pastor waiting a day for his salary, but have often borrowed money at the bank rather than compel him to do so, and they have increased his support three times voluntarily. The present membership numbers a little over 100. During the recent war there was no variation in the patriotic sentiment of the active membership of this church, and its Honor Roll shows 26 names in army and navy service during the war period. Since the meeting of our State Conference in New Ulm, in 1907, a basement has been placed under the entire building, including an ample dining-room with open fireplace, kitchen, toilet rooms, and furnace room; and Mr. H. L. Beecher's class of young men have finished in oak a very attractive class-room in the southeast corner of this basement. About 275 persons have been on the church roll. Many of them are now in the Twin Cities, and I suppose many more will be, and quite a few are in California. Dr. and Mrs. Newhart, Mrs. Ross, E. T. Critchett and family, the Hubbards, and others, give cheer by occasional visits to their old church home.

This sketch of a small part of the Congregational work of southern Minnesota may seem to many too personal, but, in the brief time which other duties allowed me, it was impossible to find and edit records of other churches, doubtless equally interesting; and in a mental photograph of how a good deal of church activity actually occurs, personal reminiscences seem unavoidable.

As registrar of the Western Association since 1911, I have seen the death struggle of several once promising churches. This has been partly due to emigration, and partly to immigration; partly to short pastorates, from which ministers' families were starved out, where farmers and bankers and storekeepers grew rich; and partly to a succession of poorly trained ministers, whom other denominations were probably glad to

pass on to us. But most of all, I believe, disaster has come through lack of the old time kindly and regular visitation by some of the ablest leaders of the denomination, with frank words about giving and Christian living, and presenting visions of the larger work. The annual visits of superintendents and secretaries, such as Dr. Taintor, Dr. Ross, Dr. Dunning, Dr. Strong, our able Home Missionary and Sunday School superintendents, city pastors who fathered the whole state, and returned missionaries who entered every church, all gave new life to weak churches and to their pastors, even when they dreaded the appeals for money. They showed advanced Christian character in the flesh, and gave the churches a sense of belonging to a great force under inspiring leadership.

From these considerations, I earnestly believe our denomination in this great state, with a noble past through the efforts of the sons of Pilgrims, should now have at least six district superintendents, in addition to the general superintendent, men taken from conspicuously successful pastorates.

Let us be thankful for the past, but take counsel from it to lay better foundations for the future.

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REPRESENTATIVE CHURCHES OF SOUTHERN MINNESOTA

	Year org.	Members	S. S.	Benevs.	Home Exps.
WINONA, FIRST CH. ....	1854	475	259	\$1,892	\$23,046
SPRING VALLEY .....	1856	194	202	432	2,518
AUSTIN .....	1857	322	181	517	2,500
FREEBORN .....	1873	98	115	105	1,350
MANKATO, FIRST CH. ....	1870	122	120	143	2,498
NEW ULM .....	1883	112	178	251	2,677
SLEEPY EYE .....	1873	148	238	70	3,082
FAIRMONT .....	1868	267	318	524	2,973
SHERBURN .....	1879	125	625	174	2,890
WORTHINGTON .....	1873	141	135	237	2,450

W. U.

## CHAPTER XXIII.

### DULUTH, IRON ORE RANGES, AND RAINY AND RED RIVERS.

BY WARREN UPHAM.

After going with much attention and care through the foregoing chapters, the editor comes to this chapter for northern Minnesota like one who takes a refreshing walk, for thankful meditation and reflection, in the cool evening of a long and busy summer day. Perhaps more fittingly, however, we should compare it to a morning walk, giving vigor to begin another day of toil and care. In this north country, industries of mining and manufacturing are growing up; and many agricultural settlers are coming in, opening farms where before were the original forests or the flowery wild prairies. Fields for needful church work, now being, as we may say, in the process of ploughing and sowing, will in the near future beckon more and more insistently for reapers of the harvest.

Our earliest church in the northern half of Minnesota is the Pilgrim Church of Duluth, organized January 18, 1871; and next are the churches founded along the line of the Northern Pacific railroad shortly after its first construction, at Glyndon, at Hawley and in Detroit, and the First Church of Brainerd, organized respectively on August 11, 12, and 13, 1872. The Wadena church began October 29, 1874; the church of Lake Park, August 9, 1877; the Crookston church, April 24, 1878; at Perham in 1879, and Verndale in 1880; the church of Ada in 1882, of Aitkin in 1883, West Dora in 1887, the Oneota or West Duluth church in 1888, and the church at Staples in 1890.

Early Congregational mission work in Becker and Otter Tail counties has been narrated in Chapter VIII; and our

first Sunday Schools and missions along the Mesabi Iron Range are noted in Chapter IX. The Biwabik church, on this most productive and almost incalculably valuable belt of iron ore deposits, was founded in 1892.

A series of ten articles by Superintendent Leshar, entitled "Congregational Pioneering in Northern Minnesota," relating especially to the early missionary work from Rainy lake and river westward, with the founding of the churches now comprised together as the Rainy River Association, is in Congregational Minnesota from December, 1918, through 1919. Among the numerous faithful home missionaries and pastors who have labored in that district, no other has had so long a continuous term of service as Rev. Thomas W. Howard, who came there in 1902 and aided in founding the churches of International Falls, Birchdale, Baudette, Cedar Spur (with Graceton), and others. Revs. William R. McLane, Edgar L. Heermance, Francis D. White, and Walter B. Beach, also commemorated in this very interesting series of historical sketches, will long be remembered in that northern region for their share in the founding of this association of churches, which was organized at its first general yearly meeting, August 13 and 14, 1913. From the third paper (in Congl. Minnesota, February, 1919, pages 7-9), we quote the narration of an adventurous experience by Rev. and Mrs. Howard, "Lost in a Muskeg."

In the winter of 1904 and 1905 Mr. Howard established a mission station at Indus and a little later at Loman. With the help of Sunday Schools and an occasional preaching service, interest was kept up at several places throughout the entire field. This was especially true in the neighborhood of the missionary's home. Within a few months after coming to the homestead, Mrs. Howard organized a Sunday School that from the very first held its sessions every Sunday in the year, and from this grew a desire for more permanent church work. . . . A name was not given the organization until about a year later, when the post office was established and the name Birchdale adopted.

Simultaneous with the development of this work, Mr. Howard made frequent trips into the Black river country, some ten or a dozen miles from Birchdale. Settlers had been coming in more



rapidly, though as yet there were no roads, with the exception of a few logging roads that led back into the forest. Indistinct trails led from one cabin to another and the danger of getting lost in the forest was ever present. Mrs. Howard frequently accompanied Mr. Howard on these excursions to the Black river district. It was a long tramp and a difficult one, for it necessitated crossing a muskeg two miles in extent and wading in water most of the distance. These hardships and discomforts were endured cheerfully, and the missionary felt repaid in meeting a congregation of twenty or thirty souls at his journey's end.

"I always wore rubber boots on these journeys if made in any season but winter," said Mrs. Howard, "for I knew there would be water to go through. More than once in wading through swamps I have got stuck in the mud, and I would have to pull my feet out of my boots and then having rescued my boots would wade out, pull my boots on again and go on. I have never caught cold, though my skirts have often been wet nearly to my waist."

On one of these trips to the Black river country about Christmas time, when Mrs. Howard accompanied her husband, they got lost in the muskeg and wandered about all day. In going to his appointment they followed a logging road, a winding round-about way. When ready for the homeward trip Monday morning, the school teacher told them of a short cut through the forest, which, though but a blazed trail, would save them many weary steps. This they purposed to take. They followed it for some distance, when by mistake they branched off into a deer trail that led them into the muskeg. They had gone so far before the mistake was discovered that they did not care to retrace their steps, and, feeling confident that they could find the way, they struck out boldly for the north, knowing that in that direction lay the home and the river. By this time the deer trail had run out. To make matters worse a hard snow storm set in, so that blinded as they were by the storm it was impossible to see but a few rods in advance.

They walked on and on, all sense of direction lost. The muskeg seemed interminable. Noon came. There was nothing to eat, though they were weary from anxiety and fatigue. Slowly the afternoon dragged away. Making progress through a muskeg under the most favorable conditions of season and weather is an exceedingly difficult and disagreeable task. Late in the autumn or early winter, before the mass of moss and fibrous roots, saturated with water, is frozen solid, it is one of the most exhausting sections of the country to traverse. One constantly breaks through the crust of frozen moss, as he steps from hummock to hummock with which the muskeg is covered, often sinking to his knees, extricating himself only to sink again at the next step. When frozen solid it is bad enough but not so difficult, unless the falling snow has filled the holes and leveled all to the appearance of a smooth surface. Then one is constantly stepping into these holes, receiving many a jolt and fall as a result.

It was such difficulty that the Howards now experienced. The falling snow made it impossible to tell the more solid hummocks from the treacherous holes that surrounded them. After several hours of such tramping, Mrs. Howard was nearly exhausted. Slowly and only with the greatest exertion could she make her way at all. "Again and again I would hear her groan," said Mr. Howard, who slowly led the way, "and turning around I would see her with great effort pulling her foot out of the hole into which she had unconsciously stepped. I knew not what to do. Night was coming on. The storm had not abated. Soon we came to a spruce swamp on the edge of the muskeg. It was almost impenetrable. I chipped off some gum from a spruce tree, thinking that we might get a little nourishment in chewing it. I knew that we were lost, and I told Mrs. Howard that we would have to stay there for the night."

It was a distressing outlook. A fire was necessary to keep them from freezing. Having matches in his pocket, he gathered some wood and near a clump of spruce trees whose thick branches offered some protection from the wind he arranged to make a fire. While they were standing near an old birch tree, in the act of pulling off some bark with which to kindle the fire, Mrs. Howard said, "Dear, if we are lost, should we not ask God to keep us through the night and to help us find the way home?" Then they both leaned against the old birch while the missionary raised his voice in prayer.

"And the Lord heard and answered that prayer," said Mrs. Howard as she recounted the incident, "for even before the prayer was finished, the whistle of the train pulling into Emo on the Canadian side three miles away reached our ears."

Weary and faint as they were, they did not stay in the forest that winter's night. With their location now determined and with fresh hope and courage, they started in the direction from whence the whistle sounded. Hours afterwards, as it seemed to them, they reached Emo, having crossed the river on the ice. That night they spent in the hotel. The next morning they took the train to Stratton, and walked the remaining distance of four miles to their cabin.

"How blissful it seemed to rest after I finally reached home," said Mrs. Howard. Was rest ever sweeter, or so well earned as that which comes in unselfish service? in labors abundant and in perils oft?

You who read these words of this brave, uncomplaining woman, you who are far removed from the actual hazard of the missionary frontier, enjoying the advantages and comfort of modern homes, of well appointed religious services, of conveyance in luxurious limousine or electric cars, dare you measure your sacrifice by that of these devoted missionaries? Can you count your duty done until there is revealed in your life something of such sacrifice, something of such weariness in Christian service? Oh! for such labor in the world's redemptive task as brings the blissful rest, the soothing of weary bodies, the peace of a quiet heart.

Mrs. Howard died March 24, 1920, at their Birchdale home. Of their mission work Rev. Andrew K. Voss, our northern district superintendent, wrote as follows in *Congregational Minnesota* for April, 1920.

"It is nearly eighteen years since the Howards came . . . to settle on their homestead at Birchdale and to blaze a trail for the Gospel in the north woods. The influence of Mr. and Mrs. Howard during all these years cannot be estimated. Through their faithful and self-sacrificing labors the whole Rainy River Valley from International Falls to Williams has been opened up for our work, and they are loved and honored by everyone in that great territory. On the day of the funeral people came from far and near to pay their respects to the memory of one who had been mother, sister, and friend to them all."

Another picture of conditions in northern Minnesota is given by Superintendent Leshar in *Congregational Minnesota* for October, 1920, with narration of the founding of our newest church there, in the far northeast corner of the state.

On the Portage Indian Reservation is Mineral Center. This little hamlet is about three-fourths of a mile from that great inland sea, Lake Superior, 170 miles from Duluth and 33 miles from the nearest Congregational church at Grand Marais. Here at this place is a large community of quiet, industrious folk combining the occupations of farmer, fisherman, and lumberjack. They are a mixture of many nationalities, including American, Irish, French, Scotch, with Scandinavian predominating. Theologically they are of all shades of belief.

Many of these people have lived for years in this locality denied of all religious privileges and most of the comforts of civilization. This was the condition in which Superintendent Voss found this community in one of his prospecting trips for needy souls. He was invited to hold religious services and made a second visit to Mineral Center in company with the missionary at Grand Marais, Rev. H. B. Pilcher. The people received them gladly, for many of the older ones were hungry for the Bread of Life. Services were held in the dance hall and everyone came. They manifested a keen interest in the services, and when it was suggested that they organize a church and build a meeting house the people responded with eagerness. Superintendent Voss urged them to immediate action and the meeting house was planned and commenced, and the date was set for the organization of a church and the dedication of the house of worship.

Word was immediately sent to me to be ready to preach the dedicatory sermon on the Sunday of Sept. 12th. It is a long way to Mineral Center from Minneapolis, and the means of transportation part of the way are somewhat uncertain. On the evening

of Sept. 10th I started from home, reaching Duluth in the morning. Then a hasty breakfast and just time to board the Duluth and Iron Range railroad for Two Harbors, where I took the stage for Grand Marais, 100 miles farther down the coast. This was a large covered automobile bus, capable of carrying eight or ten passengers besides a dozen sacks of mail. . . .

At Tofte we picked up another passenger, a young French bride with her baby. She was a bright and interesting young woman, and in her two years of married life to one of our soldier boys had acquired an excellent use of our English language. She was a Paris girl and when asked how she liked Minnesota, in comparison with Paris, could only smile and say that the contrast was like the ends of the earth. From Paris to the wildness of forests, hills and rocks of northeastern Minnesota, with its impressive solitudes, was immensely further than the distance in miles would indicate. She also was bound for Grand Marais to meet her husband, and, as I did not know at that time, to receive for herself and baby the ordinance of baptism at the hands of Superintendent Voss. She had been reared a Catholic, but now wished to become with her husband a Protestant. We arrived at Grand Marais at 7 p. m., two hours later than schedule time. There I met Mr. Voss and the minister, Mr. Pilcher. After establishing ourselves in the hotel for the night, Mr. Voss proceeded to the home where our war bride was entertained and administered the rite of baptism to herself and baby. The next day was Sunday. Mr. Voss was to preach in Hovland, seventeen miles from Grand Marais, in the morning, and I was to preach at Grand Marais. In the afternoon we all were to meet at Mineral Center 33 miles farther on, for the dedication. After luncheon, in company with two automobile loads of people, we left for Mineral Center.

When we arrived about 3 p. m., the Sunday School was in progress, but promptly at 3:30 p. m. the dedication services commenced. The building, capable of comfortably seating 125 people, was filled to capacity, with people standing in the rear. The building had not yet been completed, but sufficient progress had been made to warrant its dedication. There were no chairs or pews, but seats were made of blocks of wood and planks. The roof had not yet been shingled, nor were the windows in place. Fortunately we were favored with a perfect autumn day. People had come for miles to attend this service and they came in wagon loads, children seated on hay in wagon boxes or on boards laid across the boxes for seats. Did they enjoy the service? I can still hear their happy voices ringing in song as they sang with all their hearts the old familiar hymns. . . . Mr. Voss received forty-five into charter membership of the United Congregational Church of Mineral Center. . . .

So another page in home missionary history in Minnesota is written. What an appealing field it is along the north shore of Lake Superior. What an opportunity has the missionary at Grand Marais who will henceforth have charge of Mineral Center and other needy places. It is impossible to fully estimate the impor-

tance or significance of this great work to the people back in the quiet and remoteness of the mighty hills. It marks the coming of that which has enriched and blessed civilization with its choicest gifts. It means an open and visible highway over which weary feet may travel on toward heaven. It means a sanctuary of rest and worship where sorrow-stricken and sin-tormented souls may meet God as He comes down to bless, to comfort and to save.

By way of an intended short stroll with the reader, as mentioned at the beginning of this chapter, it may end with a few notes on the origin and meaning of geographic names, culled from my Volume XVII of the Minnesota Historical Society Collections, published in May of 1920.

The city of Duluth was named for Daniel Greysolon Du Luth, soldier and explorer, who visited the large village of the Sioux at Mille Lacs in 1679 and planted the French flag there. The next year he rescued Father Hennepin from captivity among these Sioux. Judge John R. Carey, of Duluth, summed up his estimation of this early explorer of north-eastern Minnesota as follows: "Suffice it to say that he was a leader of men, a man of unblemished moral character and undaunted courage, a hater of the whiskey traffic among the Indians, a resolute and true soldier, and a fearless supporter and vindicator of law and order."

The names of our three rich belts of iron ore have interesting origins. Most northern and earliest mined is the Vermilion Iron Range, deriving this name from Vermilion lake, which is translated from its Ojibway name. Like the aboriginal name of the great Red lake, similarly a translation, it refers to the red and vermilion hues of the lake surface on calm evenings, reflecting the glory of the sunset sky. The Mesabi Iron Range, far richer than the other two, bears the Ojibway name of hills on this belt, meaning a giant. For the more recently opened Cuyuna Iron Range, this unique name was given by its discover, Cuyler Adams, using the first syllable of his own first name, coupled with that of his dog

Una, his companion on many lonesome prospecting trips while locating this ore belt and tracing its course.

Rainy lake has its name by translation from the Cree language, noting the mist and plentiful raindrops from its rapids and falls called Koochiching by the Crees, at the present city of International Falls. From the lake and these falls came the name of the outflowing Rainy river, which forms a large part of our Canadian boundary.

Similarly from the Indian name of Red lake, received in translation as before noted, we have the Red Lake river and county, its county seat of Red Lake Falls, and the long Red river of the North, so designated by Nicollet in distinction from the southern Red river of Louisiana.

In the broad Red River Valley, lying on its east side in Minnesota and on the west in North Dakota, a very fertile prairie country, remarkably contrasted with the forests of all northern Minnesota east from that valley, we have the bed of a vast glacial lake, which was held by the barrier of the waning and departing ice-sheet. The beaches and deltas of this ancient lake were first in part recognized and mapped by the present writer in the summer of 1879, while exploring tracts of western Minnesota for the State Geological and Natural History Survey. It is named the Glacial Lake Agassiz, in honor of Louis Agassiz, the first prominent advocate of the theory that the drift deposits of Europe and North America were formed by immense sheets of land ice, such as now cover the Antarctic region and the interior of Greenland.

Thus we have strolled from Lake Superior through the great northern woods to the prairie grasses, flowers, and wheatfields of this Valley. All this region of northern Minnesota awaits far more dense settlement than it has today, and here is a most inviting present and future field of extension in Christian service, having more than half as great area as that of all the six New England states.

CHAPTER XXIV.  
CHANGES IN RELIGIOUS THOUGHT AND  
PRACTICE AND THE PRESENT OUTLOOK.  
BY REV. EVERETT LESHER.

The history of Congregationalism from the Mayflower Pilgrims to the present is a record of progress and achievement full of inspiration and instruction. Nor can it be justly said that one period of that history is more vital than another. Each generation has had its own struggles and problems, and each generation has faced its problems in a spirit willing to make whatever sacrifice was necessary to their solution. For the establishment of religious liberty the Pilgrim Fathers and their immediate successors endured hardship, persecution, and even martyrdom. The vision of a world to be christianized that came to the great missionary pioneers who followed them, was epoch-making in its far reaching influence. It gave birth to the American Board of Commissioners for Foreign Missions, and the American Home Missionary Society, which later became the Congregational Home Missionary Society, and other missionary organizations. It is a wonderful story to read. No more thrilling or romantic chapter can be found in the history of religion, than that which exploits the brave and self-denying deeds of these missionary pioneers. But none the less thrilling to those who love the truth, is the record of those pioneers of religious thought who sought to interpret religion in harmony with reality and reason, to direct the human mind away from the dogmatic and traditional to the authentic and rational as the only sure and permanent basis for eternal hope. Such pioneers are not called to face the severity of wintry seas, the perils of a wild and rock-

bound coast, or the constant fear of the lurking savage. They are not called to make bold and hazardous adventure on the frontiers, as pioneer missionaries of the homeland have ever done. But how often have these courageous souls, seeking in all fidelity to the truth the establishment of the Kingdom of God here on earth, been called upon to face religious narrowness, fanaticism and bigotry; how often have they met intense opposition, suffered ecclesiastical excommunication, and even, in times past, have been burned at the stake.

The three hundred years of Congregational history embrace three such periods: first, the pioneer period when Congregationalism was obtaining a foothold and thoroughly establishing itself on the North Atlantic seaboard; second, the period of growth and missionary awakening and enterprise, when Congregationalism gave birth to the first home and foreign missionary societies; and, third, the period characterized by great changes in religious thought and by the awakening of a denominational consciousness, which found expression in a compact and unified organization.

Congregational history in Minnesota, while only covering approximately three-quarters of a century, illustrates in a briefer space of time many phases of these three more comprehensive periods. The first two periods have been reviewed in preceding chapters of this volume. To the third period our thought is now directed.

The changes in religious thought within the Tercentenary period have taken place almost wholly during the history of Congregationalism in Minnesota. The last half century, from 1870 to 1920, has been a time of unprecedented research, discovery, invention, criticism, and examination of the sources of knowledge. The initial impulse to this movement was given by science. It was Francis Bacon, one of the most gifted philosophers of the sixteenth and seventeenth centuries, who



popularized in his *Novum Organum* the theory that the approach to knowledge should be by the inductive method. The only way for man to learn is through the spirit of teachableness, to sit reverently at the feet of Nature and learn its secrets. Under this theory man discovered his true place in the universe. He is not the center of all things, nor does the universe revolve around the little planet upon which he makes his earthly home, and in whose bosom he digs his grave. Unbounded space with countless stellar worlds, comprising not merely one universe, but, as it were, universe beyond universe, as revealed and confirmed by the Copernican theory, has transformed the thought and consciousness of the age. It has seized the mind and imagination of man and overwhelmed him with the thought of the illimitable distances of the universe, and of the incomprehensible greatness of the Infinite Being who creates and controls it all.

Modern geology also made its impressive contribution. As Copernicus postulated space for the universe, so Lyell and his co-workers postulated time in the building of this and all other planets. The geological ages, as revealed in the formation of this earth, cover enormous periods of time,—not six thousand years, as the theologians had said, but many millions of years. This was a revelation to man which at first staggered and confused, but later completely changed his thinking about himself.

Then, at the beginning of the nineteenth century renaissance, came the Darwinian theory of life, not of space and time but of life itself, wonderful in its power and amazing in its persistence and in its exhaustless capacity for growth, adaptability, and variation. No theory was ever more revolutionary, or more intensely opposed and denounced as contrary to all Biblical and preconceived religious opinion. And while in ultra-orthodox circles it is opposed still, it has been generally

accepted by thoughtful people as the most satisfactory and scientifically accurate theory yet propounded to explain the processes of life on this planet.

These three great concepts of space, of time, and of life, gave the initial impulse to the modern human mind, and started it off in a thousand other directions in quest of truth. Nowhere has this spirit been more active and tireless than in the realm of religion. Modern science has made a vast contribution to knowledge. It has given to us a new revelation of God, not so much as to His character as it has to His infinite greatness and the method by which He works. Science lays no claim to absolute knowledge in any direction, for the field it investigates is boundless. Yet, with this limitation, it is accepted today as the only qualified witness for interpreting the facts of nature. The conclusions of science, when they are legitimate, must therefore be accepted by theology with the reverence which it owes to truth from any source. That obligation is admitted, and there has been an honest effort on the part of modern theologians to harmonize theology with the facts of science. In this process religion has gained much, and science has become more reverent. Both have sought the solid foundation of fact. In both empiricism has superseded dogma. We do not accept a statement of faith because it is certified by tradition. We test it by our moral judgment and by experience. This is no less a religious attitude than it is scientific. Neither science nor religion can be bound by the traditions or the achievements of yesterday. Their cry is "Onward." Their look is forward. There is progress in science, because science does not know all of the truth. There is progress in religion, because no one knows all of the truth about God and man. To our fathers the truth was once for all delivered unto the saints and then the books were closed.

There was nothing more to be added. God had nothing more to say. Modern religious thinkers accept the statement of Jesus for its face value, when He said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." These words apply to his disciples in all ages. The Spirit of truth is still revealing, and will eternally be revealing, to those whose minds and hearts are fitted to receive new revelations. And these revelations will come through science as well as through religious experience. Science, therefore, must ever be a great aid to religion in furnishing a rational interpretation of the universe, from the infinite to the infinitesimal, and in revealing the method which the All-wise Creator employs in all its inconceivably great and intricate workings.

Under the impulse of this new scientific spirit, the Bible has passed under the most searching tests. As a result of historical criticism, conducted by men of unquestioned scholarship and piety, the Bible has indeed become a new book, and not simply a book, but a literature of religion covering centuries of history, differing widely in ideals and conditions of culture. To the modern mind it is a book containing the highest religious experience of the race, priceless in its treasury of thought and of revelation. It is an inspired book, but not in the sense in which our fathers conceived it. We hold that men were inspired, not the medium through which they expressed their thoughts. The old plenary theory of exact verbal inspiration has been discarded. We do not, as did the fathers, accept, for example, the literal accuracy of the Book of Genesis. We value this book for its religious teaching, and not because it may or may not be scientifically or chronologically accurate. Even though the Bible bears the marks of human error and

limitation, even though it is not uniform in spiritual value from cover to cover, even though it was written by men varying greatly in their clearness of spiritual discernment, yet it is to us the Book of Books, unique in that it gives to us the clearest and most satisfying revelation of God the Father, and the inspiring portrait of Jesus Christ his Son. We do not hold that prophets and apostles were the mysterious agents of an inspiration peculiar to their generation, but that devout souls today may drink deeply of the great spiritual fountains from which their souls were refreshed and strengthened. We turn to this Book as to the guiding star of our faith. The oracles of the prophets, the epistles of the Apostles, and the eternal wisdom and tenderness of the words of Jesus, constitute the norm by which the inspiration of our lives is to be tested and the clearness of our vision is to be determined. Under the searchings of historical criticism, this Book has become more human and intelligible and speaks to experience and life as never before.

With this change in attitude toward the Bible, has also come a change with regard to the source of authority. Seventy-five years ago, and even later, the Bible was regarded as itself the word of God, and its literal interpretation was considered final authority in all matters of conscience and life. A text of Scripture was conclusive as to doctrine. A precept of Scripture was equivalent to a command. Today we believe that the authority of the Bible is not textual but vital. We do not search for proof texts, we look for spirit and principle. Authority is not in the medium of words through which prophet, saint, and apostle, expressed their ideas, but in the Voice which spake to prophet, saint, and apostle. The revelation of God which we find in the Bible was not made in the Bible, but in the events which the Bible records and in the life

which the Bible portrays. God spake or wrought out his moral purpose in a clear and unmistakable manner in the life of men, and the record of events was written down afterward. That record inspires in us the assurance that God is still working as in past ages, still revealing, still speaking with the authoritative voice of truth to our inmost hearts. That Voice speaks today in the spirit of prophets, saints, and apostles, as revealed to us in the written record of their lives and words; but it also speaks, as in past ages, in the stillness of man's inner consciousness. We look for final authority, therefore, to the Voice within. Whatever authority we recognize today in either the Bible or the church, is due to our recognition of the truth they utter, to that to which our souls make glad response, to that to which an enlightened conscience assents. The preacher has lost much of his former ecclesiastical power and authority. No one accepts his dictum simply because of his ministerial character or standing. His power is recognized only as he is able to evoke a deep response from the souls of his congregation, only as he is able to awaken in his hearers an authoritative Voice, only as he presents truth in such clearness as to be recognized and accepted. Truth is authoritative. It does not depend upon external certification.

This attitude presupposes a personal experience with God. It makes religion vital. It brings God, the indwelling, ever-present, ever-revealing God, into life today, and gives us a new understanding of His nature and a new conception of the dignity and value of the human soul. Our fathers thought of God as a Supreme Being transcendent over his creation. Our thought of him is a Supreme Being immanent in creation, in human history, and in the individual soul. They thought of him as an Infinite Being exalted high above a world separate from him, and yet whose every movement and destiny he

arbitrarily controls, who revealed himself in miracle and theophany to a few favored souls in ages long past, but who grants no such audience to men today. We think of him as in and of his world, in no sense apart from it, but in a true sense its life, working through uniform laws in both what we call the natural and supernatural realms, revealing his infinite greatness through the universe which he has created, and his moral purposes through man, who is of his own image, and above all in Jesus Christ, who is the highest and holiest of all the sons of men.

An immanent but not a transcendent God, a God seeking self-expression through humanity and the universe which he has created, the enlargement of our thought of the natural so as to include what has been termed the supernatural, have brought about no less significant changes in traditional conceptions of the Person of Christ. The Person of Christ, together with various theories as to the merit and nature of his death, has been the subject of endless controversy. Without going into detail as to either side of this controversy, it is sufficient for our purpose to note the change that has taken place. The early Congregational church in Minnesota, like the Congregational churches elsewhere, was profoundly influenced by the religious convictions of New England orthodoxy, which, while insisting on Christ's true humanity, so emphasized the divine nature in him as to practically lose sight of his humanity. In the new theology of our day, Christ is seen to be not perfect God mysteriously joined with perfect man, but the perfect revelation of God in one in whose life was found the highest manifestation of those moral attributes through which God only can reveal his moral nature and purpose. In Jesus Christ as man, humanity finds its ideal. As the ideal man, God finds in him the medium through whom he could reveal

himself to the world as he could not in any other. In seeing him we see both what God is like and what man may become. We think of God's character only in terms of the revelation which Jesus has made. And when we think of what we would like to be, we picture Jesus Christ the man. If we do not theorize about the atonement, if we do not speculate about the mystery of the divine and human office of Jesus, as did our fathers, we feel, nevertheless, that his character is none the less exalted, and the saving influence of his life in no degree diminished, because we see in him not perfect God, but God revealing himself to the world through a perfect human life. A God who in moral nature is like Jesus, with every attribute carried up to the Infinite, meets every requirement and need of the human heart and mind.

With the changes in thought of the nature of God and the person of Christ, have come also profound changes in man's thought about himself. The older Calvinistic view of man, as wholly depraved and alienated from God, prevailed among our Pilgrim Fathers, and even down to and including our early Minnesota fathers. They were staunch advocates of the doctrine of original sin, the fall of Adam, and the eternal destruction of the unrepentant in a lake molten with fire and brimstone. Many accepted the view of Jonathan Edwards, that "wicked men are useful in their destruction only." Then came the modern leaders in religious thought. Channing insisted on the worth and dignity of human nature. Robertson showed with persuasive power that "all men are sons of the Father;" while Bushnell, whose gracious influence is still felt in the world, proclaimed Christian nurture as the logical and normal entrance into the Kingdom of God. Under the influence of these and other great minds, religion lost much of its austerity and severity. It became more tender and winsome. God

became, as he always was, the loving Father of all men,—not an elect few, but all, the heathen included. If he is our Father, then we are his children partaking of his own Divine nature, not always obedient and loving children, sometimes prodigal and rebellious, but nevertheless his children. If any stay forever outside the Father's house, it must be because of their resistance to his love, not because the Father desires it, not because he has decreed that they shall be passed by, nor because his love or efforts for their redemption are limited to the space of a few brief years on earth.

This change in man's thought of himself naturally produced changes with regard to the question of his salvation, and not so much as to what he must do to be saved, but more in particular as to who were going to be saved. While the traditional view of the Person of Christ has changed within the last fifty years, the conviction that he is the World's Saviour was never more firmly grounded in the consciousness of man than it is today. He is still, and ever will be the Way, the Truth, and the Life. Our fathers believed that the world was lost and without hope. Their efforts were, therefore, centered on saving as many out of the world as possible, and they wrought with great and commendable zeal in this matter. It was the individualistic conception of salvation. After the great final assize of the Judgment Day and when the sheep had been separated from the goats, the select few who were to be saved would be gathered in heaven, the new Jerusalem pictured by St. John as a great walled city, with jewelled gates and golden streets, and here they would live forever in happiness and peace, while without the city's gates the infinitely greater number of lost souls were doomed to wander in darkness, pain and torment, forever. Sinners were therefore warned to flee from the wrath to come, to escape the doom of the impenitent.



Salvation was a sort of insurance. Men accepted the conditions prescribed, so as to be happy in eternity.

While the salvation of the individual is just as important as ever, modern thought has broadened so as to include the salvation of society as well. The world itself is the object of redemption. The mission of the Gospel is not simply to prepare some men for heaven, but it is to bring heaven on earth, to make this world the Kingdom of God, even as our Saviour taught us to pray.

Many of the hymns our fathers sang with much feeling are wellnigh obsolete today. Our hymnology has substituted, for "The Sweet Bye and Bye,"

"O Master, let me walk with Thee  
In lowly paths of service free."

All Christians want the blessedness of heaven, but there has come to this generation a tremendous conviction of the obligation of service. The church today is emphasizing her social mission. Her task is to christianize the social order. It is her duty to furnish right motives, ideals, and incentives, by which the character of men and institutions shall become definitely Christian. It is her mission to make the highly organized life of the state righteous, just, and merciful, to purify its ideals, to adjust its relationships in the spirit of Christian brotherliness, to train its citizens in honor and Christian tolerance, and to provide a wholesome environment in which each child may grow up into useful Christian character. We are, therefore, less interested today in discussions about heaven and hell, purgatory and future probation, and more interested in eliminating evil conditions, in correcting the abuses of child labor, of tenement house life, in banishing civic corruption, in the adjustment of capital and labor, in feeding the hungry and clothing the destitute, and in working to bring about condi-

tions so just, equitable, and brotherly, that such evils cannot thrive. We look upon life less as a preparatory school for a future state of blessedness, than as an opportunity for service. If we seem less intense in revival efforts than were our fathers, we are more interested in religious education and more active in moral and civic reform. If there is less excitement and emotionalism in the expression of religious life today, there is more of the ethical quality and more of practical service.

The changes in religious thought here indicated are those of major importance. They have come rapidly, with much controversy over both the old and new interpretations. But with Congregationalists, who have been among the foremost leaders in these discussions, has ever been manifested a spirit of tolerance and brotherly kindness. No one has been excommunicated because of his beliefs. There has been no desire to promote strife or create dissension. No one has sought to force the issue by eloquent speech or by caustic pen, but only as seekers after truth have liberal and conservative faithfully worked for an interpretation of religion most consistent with reality, and which could be most effectively used in establishing on earth the reign of righteousness, peace, and joy in the Holy Ghost. There is still a conservative element of earnest souls who cling to the older interpretations, but the changes in religious thought here stated have been generally accepted by thinking people. The spirit of Congregationalism is broad enough to include both liberal and conservative, for it still adheres to the fundamental Pilgrim principle of intellectual and spiritual freedom for all. It does not dictate nor dogmatize. There is much yet to learn concerning all these great religious ideas. The final word has not been spoken. Indeed, there is no finality in questions involving the infinite and universal. The most that can be said is that the trend of

modern thought runs unmistakably in the direction here indicated.

Out of the past, therefore, has come a church with broad, sympathetic, constructive program, earnestly seeking to interpret religion in helpful ministry illustrative of the spirit of Jesus, catholic in spirit and mind, loyal to its ideals, eager to know the truth and ready, when occasion demands, to gird itself for new tasks or to sail forth on unexplored seas of advancing knowledge. It differs in many respects in message and method from the church of the Pilgrim Fathers, and indeed from that robust Congregationalism which established itself in Minnesota in pioneer days, but its primary task remains the same. It adheres with true religious passion to the historic function of the Christian church to minister fundamentally to the spiritual and moral life of man. It insists on the importance of Christian discipleship, loyalty to Jesus Christ, filial love to God, brotherly kindness to all, and justice, mercy, and honest dealing, in all relations of life. In fact, when the whole argument for the new theology and the old theology is summed up, the conviction gradually forms, that nothing of essential or vital value has been affected or disturbed. Religion has simply become more winsome, more rational, and more practical. Theoretically the church maintains an open mind and still holds to the historic Pilgrim principle of the right of private judgment, the right to think for oneself, and the right to worship God according to the dictates of one's own conscience. Modern Congregationalism knows no ecclesiastical dictator. For a church without a bishop and a state without a king we stand today, as did our heroic forebears, ready to sacrifice our all.

With the increasing demands and obligations of the passing years, Congregationalism in polity has drawn closer together.

We stand not as isolated churches, repudiating responsibility for each other, but rather our motto today is "Each for all and all for each." In union there is strength, and for the sake of the larger work which can be done in co-operation modern Congregationalism has created a denominational organization, the strength, efficiency and power of which have already revealed themselves in the extensive program of work carried on by the various state and national boards. In our own state important changes have been made in organization and method, particularly in the creation of a State Conference whose program of work includes all that was formerly attempted by the Congregational Home Missionary Society and the Sunday School and Publishing Society. At the same time earnest effort is continually made to meet our full obligation to the Foreign Mission Boards, and to do our part in world evangelization. As the agency of a self-supporting state, co-operating with the National Congregational Boards, it directs its own affairs, raises and disburses its benevolences, and otherwise seeks to carry on a carefully prepared and well organized program of work.

We prize the splendid heritage that has come down to us from the past. We prize the principles and ideals of the Pilgrim Fathers. We prize the heroic sacrifices and steadfast purposes of our Minnesota pioneers. We prize our churches and colleges, with all their physical, moral, and intellectual valuation. We prize, as a part of our denominational contribution to the world, the free institutions of America. We prize most highly the genius and spirit of Congregationalism, that intangible, immaterial possession, which cannot be measured or tabulated, but which makes for character and fashions men and institutions after its own ideal. Under that spirit the Congregational church has increased and exerted an influence out

of all proportion to its numerical strength. It is a great church, not as great in numbers as some others, but in character, spirit and genius, in ideals and aims, it is great indeed. In strength and stability, in freedom and democracy, in intellectual power and poise, in splendid vision and attainment, there is none greater.

Today this church confronts a future of unprecedented opportunity and service. If the trend of world life and thought today is an indication of the future, it is easy to believe that the church of the Pilgrim Fathers is destined to exert a power unrivaled for adaptability, catholicity, and Christian union. The changes and modifications in theological interpretation during the last fifty years have worked powerfully in bringing the various denominations into a spirit of comradeship and co-operation. Sectarian barriers have been weakened. Duplication of work is looked upon as unbrotherly and unwarranted. The relatively non-essential value of much that was once considered important is now generally recognized. Congregationalists have had a significant part in all these changes, and in establishing a deeper consciousness of Christian brotherhood. Today there is a cry for unity. For four hundred years the church has been divided, and has suffered much in loss of efficiency because of its unhappy divisions. In thousands of communities two or three, and sometimes more, denominational churches exist side by side, struggling, exhausting their feeble resources, and accomplishing little result. Men have supposed that, if they differed from one another in opinion or metaphysical analysis or theological interpretation, they could not stand together and work together for common spiritual ends. Too often these differences have meant antagonisms. The church of the Pilgrim Fathers believes that the whole family of God may work harmoniously together for

the common spiritual good of men, that they may keep the unity of the spirit in the bond of peace, while there is accorded to every one liberty of thought, liberty of conscience, and liberty of deed under the great simple contract of personal loyalty to Jesus Christ. This principle they propose as a basis for Christian union.

It is not easy to overcome the tendency to denominational segregation. Denominations have taken their rise out of peculiar human conditions. They have their roots in human nature, a difference in temperament or intellectual equipment or social condition. But in the interests of economy in administration, efficiency in service, and character-building as the primary objective, the necessity for mobilizing resources and forces is upon the church today. The good sense of the people has begun to triumph in this cause, and everywhere there is a demand for co-operation and affiliation. Instances of church federation in local communities are increasing. Where a closer union than a federation is desired, and these instances are also multiplying in Minnesota, the churches of the given community unite in a single organization under the auspices and in affiliation with a denomination not represented in the original group. Congregationalism has here an opportunity for real service. In a majority of cases these churches, which have been close rivals and competitors for years, desire a type of organization in sympathy with the community idea. The community church, which in the true sense of the word is an independent democratic organization in affiliation with other churches of like character and ideals, is essentially a church organized on Congregational lines. Already in several instances the Congregational church has been asked to serve such community interests, and invariably great spiritual and economic gains have been the result. As this new catholic move-

ment gains momentum, as this deep undercurrent of intelligent and tolerant co-operation gathers force, the church founded by the Pilgrim Fathers will more and more be called upon thus to act as a sectarian solvent, as a unifier and solidifier of the Christian life and activity of a divided protestantism.

This tendency of growing together, of co-operating in a work of common objective, means a new day for an extensive missionary program. The frequent instances of co-operation on an extensive scale by some of the great foreign missionary boards demonstrate the wisdom of united effort. That same spirit must be exemplified in home missions. While the time has not come for denominational mergers on an extensive scale, there should be such co-operation as to bring to every needy community a vital and practical program of Christian service. Without duplication of effort or multiplication of organizations, each denomination seeking in the spirit of Christ to christianize this great state, has abundant opportunity for service. Minnesota Congregationalism stands ever ready for such united effort, as always for doing its part in meeting the religious needs of men everywhere.

This task of christianizing the state is very great and difficult, and it still calls for an extensive missionary program. The cities are increasing in population and growing in importance and offer a most commanding challenge to the missionary spirit of the churches. In the older sections of the state is found another type of missionary work made necessary because of the constant shifting of population, while in the northern part of the state, where development is slow because of the great labor involved in clearing away the forests, are hundreds of embryonic communities and small villages, many of which are as yet unreached by Christian missions in any regular and dependable way. This part of the state includes

the iron ranges in the northeastern and northern central counties, the lumber interests in the central, northern, and northeastern counties, the new and fast developing paper mill industry centered at International Falls and Brainerd, the vast resources of peat and timber for fuel purposes found in all this region, the rich agricultural district of the Red River Valley and the no less fertile Rainy River Valley, besides millions of acres of rich available lands in all the cut-over districts, and the beautiful park regions with thousands of charming lakes and streams found everywhere in this section. All these natural resources fill this northland with possibilities of every kind. Such conditions invite alike the adventurer, the industrious, and the avaricious, the man who wants the wild, free life of the border town, the man who wants a home, and the man who wants a fortune. And they have come from wellnigh every land. On the iron ranges and in the lumber camps is found a polyglot and polycustomed population, eighty per cent of whom are foreign-born or foreign-speaking. Many of these become desirable citizens, entering heartily and as rapidly as they are able into the program of American life. Others remain clannish and are hard to reach, while still others, a minority to be sure, boldly fly the red flag of an anarchistic type of socialism, as they cry, "Government is an enemy to the working man. The church is in sympathy with the government. Therefore down with both government and church."

Who can measure the importance of impressing at once the distinctively American ideals of civil and religious democracy upon this empire in the making? To neglect this work is to hazard our free institutions. It is both a patriotic and Christian duty that confronts the church. As undeveloped physical wealth challenges the home-maker and the fortune-hunter, so this vast wealth of human life challenges the church. While



recognizing the essential unity of evangelical denominations in this great task, Congregationalism is particularly well fitted to spiritualize democracy, to champion religious freedom, and to bring to men the simple message of the saving power of Jesus.

Never has any church in any age faced a brighter outlook, or a greater task and opportunity, than that which confronts this church today. It is a task world-wide in its scope. It reaches to every tribe and kindred and people and tongue, to the lands that have been torn and mangled by war, the lands that have long been enshrouded in pagan darkness, and the islands of the sea. To all must come the saving and transforming power of the Gospel of Jesus Christ. It is the power of God unto the salvation of America as well. Infinitely more than anything else, it is the one thing needful if America is to fulfill her mission to the world. It is the responsible duty of the church to lead in this mighty task. Vast social forces are remaking our homes, our industries, and our ideals, and these must be christianized. The forces of immigrant life, the forces of industrial, economic and social life, challenge the church today to a supreme effort in co-operation, that, working with and for these forces, it may perpetuate the fruits of Christian democracy. It must furnish the leadership to guide these forces and train its young people who are to make the new social order. It is to inspire our statesmen with lofty Christian sentiment and purpose. It is to make the soul of America gloriously Christian. It must be the fashioner of character, for character is our greatest national asset. The distinct mission of the Congregational church in Minnesota is here outlined. It exists for the purpose of making the people of this commonwealth good Christian people, true to Jesus Christ, and loyal to the country whose laws defend them and whose institutions are the charter of their liberty.

## INDEX

**ABBREVIATIONS:** a., author; b., biographic; c., church; ev., evangelist, conducting revivals; f. m., foreign missionary; h. m., home missionary; I. m., missionary to Indians; ml., biographic memorial; p., pastor; por., portrait; Pres., President; Prof., Professor; q., quotation; S. S., Sunday School; sec., secretary; supt., superintendent; t., teacher; tr., treasurer.

Records of pastors in the alphabetic catalogue of Chapter XVI, and of churches in Chapter XVII, likewise in alphabetic order, are designed to be there conveniently consulted for information of any Minnesota Congregational pastor or church. Accordingly this Index does not include references to many names of those extensive lists, unless they require indexing for other parts of this volume.

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