

the new church. The picture in this issue showing the old church that has just been vacated, shows the parsonage in the rear while in the extreme background can be seen the roof of the rear of the new church.

The project of building a new church was first discussed early in the spring of 1902, and at first there was some talk of improving the old building, but several were in favor of building a new edifice and the promise of substantial donations by many if a new church was built, induced the people of the M. E. church society to construct a new edifice.

Plans were submitted a year ago by Omeyer & Thori of St. Paul, and finally accepted. The lot was bought of S. M. Byers for \$600, and bids were advertised for. The highest was \$11,000, and the lowest \$8,683, but the society decided to do a little paring here and there and go on with the work by day labor. The building committee was made up of the following persons: W. H. Townsend, A. W. Woodcock, E. M. Farnham, N. E. Jesmer and J. D. Tann, and in conjunction with the pastor they worked faithfully and harmoniously from start to finish.

The first ground on the site of the new church was broken August 30th, 1902, Roy Farnham turning the first shovel of earth. Will Hatch was given charge of the construction of the work, while Henry Heitman, jr., was master mason. The fact that all the brick needed to build the church were donated by Woodcock & Oakes, E. M. Farnham, Harry and Chester Farnham, and James and Horace Farnham made it possible to commence work immediately and by winter the work had progressed so that the walls were up above the floor.

Work was resumed early last spring and the corner stone was laid on Sunday, April 5th, 1903, by Rev. Robert Forbes, who was presiding elder at that time.

The building as it stands to-day is unfinished in the basement, and there is some inside finish yet to be done, but now that subscriptions have been so generous, the church can be practically completed in all details.

The brick used in the construction of the church were specially selected, and it would be hard to find an imperfect brick in the whole building. It is said to be the best piece of common brick work in the State.

The auditorium is 32x45 feet with a twenty-three foot ceiling, and with a pew-seating capacity of 225. The pulpit occupies a space 9x16 feet, and to the left of the pulpit is the pastor's study 15x15, while to the right of the pulpit is the choir recess 14x15. In the rear of the auditorium is the lecture room 15x32 and it will seat seventy-five persons. It is separated from the main auditorium by three rolling partitions, and can be thrown open as a part of the auditorium when needed. Over the lecture room is a gallery 15x32 that will seat seventy-five people. The seating capacity of the entire church can be made to accommodate over 500 people as was the case at the dedication.

There is a vestibule 10x10 feet, which opens into the auditorium and the lecture room, and from which there are stairs leading to the gallery and to the basement. The basement extends under the entire church and contains the furnace and fuel room, and when finished will be provided with a Sunday school room, kitchen, pantry, reading room, etc.

On the north and south side of the auditorium are handsome art-glass windows. On the north window at the top are the letters A. O. in monogram, representing Alpha and Omega. On one side of the window is the figure of a rose and on the other the lily. At the top of the south window are the figures representing a cross and crown, while on the left side of the window are the letters "I. H. S." meaning in Latin, "Jesus the Savior of Man." On the other side is the Bible with the words "Holy Bible" in colored letters. In the gallery is a large and handsome rose window, with a maltese cross and cross in center, and the letter E on the left and L on the right, standing for Epworth League. The window also bears the League motto "Look Up, Lift Up." There are four gothic windows on the west side of the building in the lecture room, and in the study there are two colored windows, on one of which is the figure of a student's lamp. There are two windows in the choir recess while there is a circular window back of the pulpit and between the study and choir recess. There are also two circular windows in the tower.

The interior decorations of the church are very neat and tasty. The frescoing was done by S. H. Palmer, and for the money spent on the work the walls and ceilings show off to good advantage. The walls are tinted a tan color with old rose trimmings, while the ceiling is a cream tint with blue and red trimmings, and in the center of the ceiling is a large panel of sky blue with cloud effects.

The church is seated with circular pews with heavy oak ends, and the floor of the auditorium slants toward the pulpit, giving all a good view of the pulpit and speakers.

The pulpit furniture consists of a fine heavy oak pulpit, with three oak, leather-upholstered chairs, besides a

flower stand and a communion table. The Ladies' Aid society bought the pulpit furniture.

The church financial statement is as follows: The sum of \$2,789.60 was collected in cash before dedication. Out of this \$600 was paid for the lot. The sum of \$3,800 borrowed from bank to pay for labor and material is unpaid. Out of this is deducted \$2,000, the value of the old church property, leaving an indebtedness of \$1,800. The brick used in the church cost or were worth \$1,300. This would make the church, less lot, cost to the present time \$7,289.60. It will require about \$1,000 more to complete the building.

CHURCH HISTORY.

A Brief History of the Princeton M. E. Church and the Story of Its Growth.

What is now the northern Minnesota conference of the M. E. church was known as the Rock River conference, or rather was in that conference in 1844 which included all the settlements of the Mississippi river valley above Lake Pepin. In this conference was the St. Croix River mission, and Rev. Joseph Hurlburt was appointed to this mission. But the M. E. church had begun work among the Indians of the upper Mississippi as early as 1835, and Rev. Alfred Brunson was the first one engaged in this work for the M. E. church. It was twelve years after the Rock River conference sent Rev. Hurlburt into his wild field of labor that the first Minnesota conference was held which convened at Red Wing August 7-12, 1856, and Bishop Matthew Simpson presided. Then Princeton was one of the few places that constituted the outre mere of civilization in northern Minnesota, and civilization was of a very rough character in those days. A year after the first Minnesota conference the Monticello district was formed and Rev. S. T. Sterritt was the presiding elder. This district had for its boundaries Minneapolis on the south, Belle Prairie on the north, Princeton on the east, and as far west as the presiding elder could do any work. Today Princeton instead of being the eastern limit of a wide missionary field of Methodism is located in the extreme southern limit of the Duluth district of the Northern Minnesota conference, which contains 197 churches and has 15,000 members and its rapidly growing field includes prosperous cities and villages as far north as the international boundary where the northern Minnesota pioneer is face to face with his Canadian cousins.

Rev. Gratz in his sketch of the Princeton M. E. church which was read at the laying of the corner stone of this church last April says:

"In 1856 we have the first record of an official visit of a presiding elder to Princeton. It is quite probable that Rev. B. Christ visited and preached at Princeton before this as he traveled much over this section of Minnesota, though I have found no record of this fact. The presiding elder writes: 'At Princeton, Brother William Dupham and Brother Thomas Goulding constituted the official board. Brother Dunham was class-leader, steward and exhorter.'

"A letter that I received from Rev. John Hooper who was the first preacher in charge here and who now lives at Minneapolis, fits in just here and is of interest. Under date of November 12th, 1902, he says: 'My own records of that time have been lost; hence what I write will have to be mostly from memory. My appointment to Princeton was in the spring of 1858 and I think this was the first time it stood on the list of appointments. If so I was the first to the appointment—not the first to preach there for others had been there and organized a class, (who I cannot say) as well as I can remember of about twenty members. The appointment was called 'Princeton Mission' with fifty dollars apportionment. There was neither church nor parsonage when I went there. Our services were held in the school house on the east side; but before winter closed in, we had both church and parsonage and that winter assisted by Brother S. O. Adams, we had a glorious revival. In connection with Princeton I had four other preaching places, West Branch at Mr. Perkins' house; Battle Brook, Spencer Brook and Trout Brook. But in Princeton was the only organized society. I was at Princeton two conference years. My presiding elder was S. T. Sterritt the first year and D. Brooks the second year. My successor was G. W. Stevenson.'

The records show that William Dunham and Thomas Goulding were the fathers of the Princeton church. William Dunham built the first church in Princeton and this same building now stands in the rear of Jesmer's department store and is used as a warehouse. A cut of this old church appears in connection with this article. The church was built on Mr. Dunham's own land, at the west end of what is now Dunham's addition to Princeton. The church stood there until 1866 when Rev. Alfred Cressy, who was then pastor, secured the site which the society has just vacated. The site of the new church consisted of lots 4, 5 and 6, block 7 of Princeton townsite. The old church was moved over onto these lots and stood there until 1885 when Rev. J. S. Bouck arrived. He came bringing with him a great record as a church

builder, having assisted in constructing nineteen Methodist churches during his service in the field of Methodism. The Princeton church society felt the needs of a larger meeting house and preparations were made to build a new church. Robert M. Neely, A. W. Woodcock and Benjamin Soule were the building committee and were ably assisted by Rev. Bouck in the work. Mr. Soule promised the pastor all the lumber from his mill that he could carry away, and it is said that the pastor took Mr. Soule at his word in a way that made the donor admit that Rev. Bouck was no green horn when it came to carrying lumber.

The old church was sold to N. E. Jesmer and the new church was erected in its stead. It was 28x48 with a seating capacity of about 180 and cost about \$1,500. The old parsonage that was moved over with the old church was afterwards converted into a barn and is still used for that purpose by William Geckler.

The growth of the Princeton church has not been without its many incidents, but which are common to all new churches in their early struggles. There are very few of the old charter members and organizers of the church now living. Of the little band of a dozen or more who founded the first M. E. society of Princeton but one is now living in Princeton, and this is Mrs. Margaret Henry who resides with her daughter, Mrs. Elmer Bigelow north of town. About all of that little band is now dead and gone. Mrs. Phoebe Soule who came to Princeton with her husband in 1860 says that she well remembers the first Sunday that she and Mr. Soule went to the Princeton meeting house. There were rough pews, a row on each side of the church, and the males sat on one side of the church while the women-folks sat on the other. Mr. and Mrs. Soule and children took a pew together, but they soon discovered that they were violating custom and precedent, though the minister remarked after the sermon that it was about time to make a change and a change was made. Mr. and Mrs. Soule came from St. Anthony to Princeton, and when they presented their letters to the church it made the third time that they had joined a new Methodist church. At Brownsville, Maine, they joined the first M. E. church right after it was built, at St. Anthony they put their letters into the M. E. church right after it was finished and at Princeton they were among the first to join the new church.

Many of those who worshipped at the first meeting house in Princeton in 1860 have passed away. They were in the prime of life then, with faith and hope in the future, and they lived their lives each in their turn realizing some of joy and happiness and sorrow and affliction, and one by one entering the gateway to the Great Hereafter. Among those who in the early days worshipped at "Dunham's church" as it was called were Mr. and Mrs. Thos. Goulding, Mr. and Mrs. Seavey, Mr. and Mrs. Wm. Dunham, Mr. and Mrs. John Allen, and "Grandpa" Allen, Alexander Martin, Mr. and Mrs. Benjamin Soule, Mrs. Margaret Henry, Mr. and Mrs. Leonard Pratt, Mr. and Mrs. Mose Tibbets, Mr. and Mrs. William Townsend, Joseph Townsend, Albert Townsend, Mr. and Mrs. Hugh Brown, Mr. and Mrs. Robert Neely, Horace Curtiss, Mary Curtiss, L. P. Schute, Aileen Veal, Esther Walker, Sarah M. Young, Mary Young, A. Trask, Mrs. Ruth A. Briggs, and many others.

The Princeton church has been ably assisted during most of the time it has been in existence by a "village choir," that dwelt for seventeen long years in harmony and peace and kept together. This choir consisted of E. A. Ross, who was leader, N. A. Ross, who was organist, Mrs. Robert Neely, Miss Mary S. Huse and Mrs. Alice Miller. This old musical bulwark is now scattered and gone. Mr. and Mrs. I. E. Burgan during their residence here for sixteen years were members of the choir most of that time and assisted much in the musical program. The wife of Pastor Sergeant aided the choir during her husband's pastorate. She possessed an unusually sweet soprano voice and sang in England at the Moody and Sankey revivals. During the past year the choir has been composed principally of young people of the church and Prof. Selleck is now drilling the choir, and the young people are making good progress.

Since the organization of the church it has had twenty-eight pastors. Rev. Hooper, who is now well along in the eventide of life and resides in Minneapolis, was succeeded by Rev. G. W. Stevenson who remained but a year. He was followed by C. N. Whitney who remained during 1860 and 1861 and the pastorate was supplied during the year 1862, the records during that year being very dim and uncertain. During 1863 Rev. Henry J. Shaffner, a young man who was well liked, had charge of the congregation. It was during Mr. Shaffner's time that Elder Chaffee came to Princeton to stir up the spirit and a few dollars for the minister, and he went to Mrs. Soule and said that something would have to be done to raise some money for the minister and she accordingly set to work to raise the money. A company of U. S. soldiers

was stationed at Princeton at that time and had their barracks in a large building on the north side of the river. Mrs. Soule secured the use of the dining hall and began getting up a church supper and was being assisted by several of the ladies of the church. It was learned a few days before that the soldiers intended to have a dance at the barracks after the supper and this caused some of the ladies to drop the supper, but the matter was explained to the young minister who probably thought that a dance was no worse than starvation and he interposed no objection, as the dance had nothing to do with the supper. The ladies had the supper and the sum of \$25 was realized from the same. In early days the church paid the ministers from \$250 to \$300, but it was a great struggle in those days to make ends meet even at that figure, and this is what most all the ministers thought who filled the field.

Rev. Alfred Cressy succeeded Mr. Shaffner, and he remained but a year. He was succeeded in consecutive order by J. Sherman, A. H. Abbott and J. J. Stanton, Rev. Abbott remaining two years, while the others served but one year. Rev. F. H. Tubbs, who lives in Los Angeles, Cal., came in the year 1870, J. M. Akers, 1873. E. S. Bowdish was pastor 1875-76, C. F. Kingsland, 1876-77. Under Rev. Kingsland the country about Princeton was blessed by a splendid revival. M. B. Smith and H. B. Hunt served one year each. Rev. A. J. Brock had charge of the field in 1879-80, Obadiah Burnett, 1881-82, William Brown, 1883-84.

Rev. J. S. Bouck whose pastorate began in 1885, remained two years and he was succeeded by Rev. L. H. Tower who remained one year. Rev. John Sergeant who had just come over from England, was then placed in charge of the church and he remained until the fall of 1890. He landed at New York at the time the great blizzard raged in that city and in which so many lives were lost. Rev. Sergeant proved a most popular minister and was much loved and respected by all the people of the church. It was during his ministry that the present parsonage was built and the church experienced a glorious revival. The present church records which date back to 1873 show Rev. Sergeant to have been one of the most active and influential ministers who served the church in its early days, and the good work that he did is an enduring monument to his memory.

Rev. Sergeant was followed in 1890, '91, '92 by W. H. Skemp. Rev. W. L. Langrell, '93, '94. F. H. Roberts '95, '96, '97, '98 and '99. Under Brother Roberts the Methodist Episcopal church at Greenbush was built. Brother Roberts was followed in June 1900 by Rev. George E. Satterlee who was re-appointed in the fall of 1900 and remained until in October 1901. He was succeeded by the present pastor, Rev. W. Edward J. Gratz.

Official Church Board.

The official board of the Methodist Episcopal church of Princeton, Minn. is composed as follows: Trustees, A. W. Woodcock, E. M. Farnham, W. H. Townsend, N. E. Jesmer, J. D. Tann, H. H. Farnham, G. A. Townsend, W. P. Chase, F. A. Lowell. Stewards, A. W. Woodcock, W. H. Townsend, B. P. Taylor, M. S. Farnham, J. H. Burke, R. M. Neely, C. W. McFarland, A. Z. Norton and M. C. Barry; F. A. Lowell district steward.

Officers of the Ladies' Aid Society. The present officers of the society are: Mrs. Rose D. Patterson, president; Mrs. A. Z. Norton, first vice president; Mrs. Albert Townsend, second vice president; Mrs. Julia Moore, secretary; Mrs. A. W. Woodcock, financial secretary; Mrs. L. S. Briggs, treasurer.

Church Topics

Sunday and Weekday Announcements.

METHODIST.

Topics for next Sunday: Morning, "The Real Cause for Joy;" evening, the last words of John Wesley, "The Best of All, God Is With Us."

CONGREGATIONAL.

Topics for next Sunday: Morning, "The Disciples Performing Greater Works Than the Master." John 14:12. Evening, "Praying in Christ's Name." John 14:13, 14.

EPISCOPAL.

Next Sunday Rev. Letcher who has been holding services in Maccabee hall all summer, will preach his last sermon before returning to the divinity school at Faribault where he will resume his studies. Services will be continued at Maccabee hall during the winter by a young man who preaches at Willow River.

SCANDINAVIAN LUTHERAN.

Next Sunday Rev. Gronberg will preach at Wendall Brook school at 10 A. M. and at Princeton congregational church at 3 P. M. Sunday school after service.

There will be Sunday school at Berry school house next Sunday at 10:30 A. M.

The confirmation class will meet next Friday at 3 P. M. at the residence of Gust Larson.

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