



[Charles J. Ingles journals](#)

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CHRISTMAS DAY



CHRIST

CHURCH

CORNER
FOURTH AND
FRANKLIN
STREETS

Rev. Chas. D. Andrews, Rector.

CHORAL SERVICE. 11 A. M.

Choral Service * * * *

11 A. M.

PROCESSIONAL HYMN—17

"Hark, the Herald Angels Sing" - - - Mendelssohn

VERSICLES AND RESPONSES - - - - - Tallis

VENITE - - - - - Crotch

PROPER PSALMS 19 45 85 - - - - -

TE DEUM - - - - - Geo. B. Allen, in F

JUBILATE DEO - - - - - Geo. B. Allen, in F

CREED AND VERSICLES - - - - - Tallis

ANTHEM—Selection from Sacred Cantata

"The Holy City" - - - A. R. Gaul

No. 1. Introduction (Organ)

No. 2. Chorus—No Shadows Yonder!

Solo, Treble—No Weeping Yonder!

Quartette (unaccompanied)—No Partings Yonder!

Chorus—None Wanting Yonder!

"Bonar"

Treble—MASTER GEO. NICHOLS

Alto—MASTER CARL HEINE

Tenor—MR. T. WILLIAMS

Bass—MR. W. H. SPRINGER

No. 3. Air—Tenor "My Soul is athirst for God" Ps XLII-2-3

MR. W. T. VAN YORK

No. 4. Chorus "They that sow in tears" Ps CXXVI-6-7

"For God so loved the world that he gave" St. John III-16 17

"God is love" I John IV-8

KYRIE - - - - - Stainer, E flat

GLORIA TIBI - - - - - Stainer, E flat

HYMN "O come all ye faithful" Novello

ASCRPTION GLORIA - - - - - Ebdon, in C

OFFERTORY ANTHEM—Selection from Sacred Cantata

"The Holy City" A. R. Gaul

No. 5. Trio (unaccompanied)—"It shall come to pass that at eventide it shall be light" Zech. XIV-7

1st Treble—MASTER GEO. NICHOLS.

2nd Treble—MASTER ERNEST NELSON

Alto—MASTER CARL HEINE

No. 6. Treble and Alto Voices—"For Thee, O Dear, Dear Country"

Tenor and Bass—"O One, O Only Mansion"

Full Choir—"With Jasper Glow Thy Bulwarks"

No. 7. Chorus "Thine is the Kingdom Forever and Ever" Matt. VI-13

"I have looked for Thee, that I might behold

Thy Power and Glory" Ps LXIII-3

SEVENFOLD AMEN - - - - - Dr. J. A. Stainer

INTROIT ORGAN PRELUDE - - - - - Bach

Communion Service.

SANCTUS - - - - - Wesley, in C

GLORIA IN EXCELCIS - - - - - Wesley, in C

HYMN - - - - - 507

NUNC DIMITTIS - - - - - Marchant, in E flat

RECESSIONAL HYMN—"Angels from the Realms of Glory" H. Smart

Christ Church Choir.

Mr. James Blaikie, Choirmaster, Mr. E. E. Tarbox, Organist,
Mr. A. R. Kite, Librarian, Mrs. A. E. Senkler, Choir Mother.

Trebles 30.

Bertie Batchelder, Harry Gmehle, Ernest Nelson,
Frank Snyder, Robt. Wood, George Rugg, Hugh Heberhart,
 Hugh Arey, Willie Rutzen, Willie Johnson,
Steve Dogherty, Geo. Nichols, Eddie Sloan, Roy Good,
 Harvey Carr, Sidney Warner, Edward Saunders.
Eugene Warner, Arthur Hoppin, Harry Dongalow, Robbie Daw,
 Arthur Lambert, Henry Sahr, Ernest Cullen,
Frankie Cullen, Harold Dyer, Albert Norstrum, Charlie Ford,
 Geo. McCarthy, Jno. Proctor.

Altos.

Carl Heine, James Graham, Frank Kluckhohn,
Russel Gilfillan, Carl Dreher, James Wilmot.

Tenors.

Mr. Arthur Lufsky, Mr. I. Williams, Mr. Robt. Wood, Mr. I. H. Lowe,
Mr. Harry George, Mr. Channing Moore, Mr. W. Crothers,
 Mr. C. D. Wood, Mr. F. Maley,

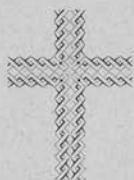
Bassos.

Mr. W. B. Parsons, Mr. W. H. Springer, Mr. I. F. Wilson,
Mr. Wm. Jones, Mr. F. A. Hill, Mr. A. J. Davis, Mr. Jno. McKean,
Mr. L. A. Appleton, Mr. J. C. Wall, Mr. W. B. Kolb,
Mr. E. B. Barton, Mr. W. H. Mingaye

Christ Church Vested Choir, Fifty Voices.

In addition to the regular choir of Christ Church, there is a preparatory choir which has rehearsals at the Guild Room on Saturday mornings at 9 A. M. Rehearsals of the regular choir are held as follows: Trebles, Monday, 4 P. M.; Trebles and Altos, Tuesdays, at 7:15 P. M.; Bassos and Tenors, Tuesdays at 8:15 P. M.; full choir, Fridays, at 7:30 P. M. Desirable voices are always welcome. Names will be placed on file, and applicants admitted to membership as vacancies occur. Application for membership in either choir may be made to the Choirmaster at rehearsals, or at the close of any service.

Children's Carol Service, Sunday Evening at 7 P. M.; assisted by
Choir, Orchestra and Organ.



Choral Festival Evensong.

BY THE

United Vested Choirs of

Red Wing, Gethsemane Church, Minneapolis,

Church of Good Shepherd, St. Paul;

TO BE HELD IN

CHRIST CHURCH, ST. PAUL,

COR. FOURTH AND FRANKLIN STS.,

Saturday, Oct. 1st, 1887, at 8 P. M.



✠ Order of Service. ✠



Processional—Hymn 497.

JERUSALEM! high tower thy glorious
Would God I were in thee! [walls!
Desire of thee my longing heart en-
Desire at home to be: [thralls,
Wide from the world outleaping,
O'er hill and vale and plain,
My soul's strong wing is sweeping,
Thy portals to attain.

2 O glad some day, and yet more glad-
some hour!
When shall that hour have come,
When my rejoicing soul its own free
May use in going home? [power
Itself to Jesus giving,
In trust to his own hand,
To dwell among the living,
In that blest Fatherland.

3 Great fastness thou of honour! thee
Throw wide thy gracious gate, [I greet!
An entrance free to give these longing
At last released, though late, [feet;
From wretchedness and sinning,
And life's long, weary way;
And now, of God's gift, winning
Eternity's bright day.

4 What throng is this, what noble troop,
that pours,
Arrayed in buteous guise,
Out through the glorious city's open
To greet my wondering eyes? [doors,
The hosts of Christ's elected,
The jewels that He bears
In His own crown, selected
To wipe away my tears.

5 One more at last arrived they wel-
To beauteous Paradise, [come there,
Where sense can scarce its full fruition
Or tongue for praise suffice: [bear,
Glad alleluias ringing
With rapturous rebound,
And rich hosannas singing
Eternity's long round.

6 Unnumbered choirs before the
Lamb's high throne
There shout the jubilee,
With loud resounding peal and sweetest
In blissful ecstasy: [tone,
A hundred thousand voices
Take up the wondrous song;
Eternity rejoices
God's praises to prolong.

Confession, Absolution, Lord's Prayer, Versicles and Responses.

PSALMS.—Tenth Selection.

From Psalm xvi. *Cantate Domino.*
O SING unto the Lord a new—
song: sing unto the Lord, | all the |
whole— | earth.

Sing unto the Lord, and | praise:
his | Name: be telling of his salvation
| from— | day: to | day.

Declare his honour un | to the | hea-
then: and his wonders | un-to | all—
| people.

For the Lord is great, and cannot
worthily be | prais— | ed: he is more
to be feared | than— | all— | gods.

Psalm cxlviii. *Laudate Dominum.*

O PRAISE the | Lord: of | heaven:
praise | him.— | in: the | height.

Praise him all ye angels | of— | his:
praise | him.— | all his | hosts.

Praise him, | sun: and | moon: praise
him, | all ye | stars: and | light.

Praise him, | all ye | heavens: and
ye waters that | are: a- | bove: the |
heavens.

Let them praise the Name | of the |
Lord: for he spake the word and they
were made: he commanded, and they
| were: cre- | ated.

He hath made them fast for ever
and ever: he hath given them a law
| which shall | not: be | broken.

Praise the Lord up | on— | earth:
ye | dra- gons: and all | deeps:

Fire and hail, | snow: and | vapours:
wind: and storm, | ful | fill- ing | his—
word:

Mountains | and— | all | hills: fruitful
trees | and— | all— | cedars.

Beasts | and— | all | cattle: | worms |
and— | feather- ed | fowls:

Kings of the earth | and all | people:
princes and all | judg- es | of the |
world:

Young men and maidens, old men
and children, praise the Name | of the
| Lord: for his Name only is excellent,
and his praise a- | bove— | heaven:
and | earth.

He shall exalt the horn of his peo-
ple: all his saints shall | praise— |
him: even the children of Israel, even
the people that— | serv- eth | him.

From Psalm cxlix. *Cantate Domino.*

O SING unto the Lord a new—
song: let the congregation of | saints—
| praise— | him.

Let Israel rejoice in him that | made
—him: and let the children of Sion be
| joy- ful | in: their | King.

Let them praise his Name | in the—
dance: let them sing praises unto him
with | ta- bret | and— | harp.

For the Lord hath pleasure | in: his

| people: and | help- eth | the: meek-
| hearted.

Psalm cl. *Laudate Dominum.*

O PRAISE God in his | ho- li- | ness:
praise him in the | firmament | of his
| power.

Praise him in his | no- ble | acts:
praise him according | to his | excel-
lent | greatness.

Praise him in the sound | of the |
trumpet: praise him up- | on the |
lute: and | harp.

Praise him in the cymbals | and—
| dances: praise him up- | on the |
strings: and | pipe.

Praise him upon the | well- tuned |
cymbals: praise him up- | on the |
loud— | cymbals.

Let every thing | that: hath |
breath: praise | — | —the | Lord.

First Lesson.

Cantate Domino (Psalm cxviii.)

O SING unto the Lord a new—
song: for he | hath done | marvel-
lous | things.

With his own right hand, and with
his | ho- ly | arm: hath he gotten him-
| self the | vic- to- | ry.

The Lord declared | his sal- | va-
tion: his righteousness hath he openly
show- ed | in the | sight of the | hea-
then.

He hath remembered his mercy and
truth toward the house of | Is- ra- | el:
and all the ends of the world have seen
the sal | va- tion | of our | God.

Show yourselves joyful unto the
Lord, | all ye | lands: sing, re | joice—
and | give— | thanks.

Praise the Lord up- | on the | harp:
sing to the harp with a | psalm of |
thanks— | giving.

With trumpets also | and shawms:
O show yourselves joyful be- | fore the
| Lord: the | King.

Let the sea make a noise, and all
that | there- in | is: the round world,
and | they: that | dwell there- | in.

Let the floods clap their hands, and
let the hills be joyful together be-
fore the | Lord: for he | com- eth to |
judge the | earth.

With righteousness shall he | judge
the world: and the | peo- ple | with—
| equity.

Second Lesson.

Benedic, anima mea (Psalm ciii.)

PRAISE the Lord, | O my | soul:
and all that is within me | praise his |
ho- ly | Name.

Praise the Lord, | O my soul: and
forget not | all his | ben- e- | fits:

Who forgiveth | all thy | sin: and
healeth all | thine in- | firmi- | ties.

Who saveth thy life | from destruc-
tion: and crowneth thee with mercy
and | lov- ing- | kind— | ness.

O praise the Lord ye Angels of his,
ye that ex- | cel- in | strength: ye that
fulfil his commandment, and hearken
unto the | voice of | his— | word.

O praise the Lord, all ye | his |
hosts: ye servants of his | that— | do
his | pleasure.

O speak good of the Lord, all ye
works of his, in all places of | his do-
minion: praise thou the Lord, | O—
my— | soul.

Apostles Creed, Versicles and Prayers.

Hymn 397.

A MOUNTAIN Fastness is our God,
On which our souls are planted;
And though the fierce foe rage abroad,
Our hearts are nothing daunted.

What though he beset,
With weapon and net,
Array'd in death-strife?
In God are help and life:
He is our Sword and Armour.

2 By our own might we naught can do;
To trust it were sure losing;
For us must fight the Right and True,
The man of God's own choosing.
Dost ask for His Name?
Christ Jesus we claim;
The Lord God of hosts:
The only God: vain boasts
Of others fall before Him.

3 What though the troops of Satan fill'd
The world with hostile forces?
E'en then our fears should all be still'd:
In God are our resources.

The world and its King
No terrors can bring:
Their threats are no worth:
Their doom is now gone forth:
A single word can quell them.

4 To FATHER, SON and HOLY GHOST,
Forever be outpouring,
One chorus from the heavenly host
And Saints on earth adoring!
That chorus resound,
To earth's utmost bound,
And spread from shore to shore;
Like stormy ocean's roar,
Through endless ages rolling.

Sermon; Gloria Patri; Offertory.

Offertory Anthem—I CHRON. XXIX, v. 2.

"Thine, O LORD, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty; for all that is in the heaven and the earth are Thine. Thine is the kingdom, O Lord, and Thou art exalted as head over all."

Benediction.

Recessional—Hymn 36.

Rise, crown'd with light, imperial Salem,
rise;
Exalt thy towering head and lift thine
eyes:
See heaven its sparkling portals wide
display,
And break upon thee in a flood of day.

2 See a long race thy spacious courts
adorn;
See future sons, and daughters yet un-
born,
In crowding ranks on every side arise,
Demanding life, impatient for the skies.

3 See barbarous nations at thy gates
attend,
Walk in thy light, and in thy temple
bend:
See thy bright altars throng'd with pros-
trate kings,
While every land its joyous tribute
brings.

4 The seas shall waste, the skies to
smoke decay,
Rocks fall to dust, and mountains melt
away;
But fix'd His word, His saving power
remains.
Thy realm shall last, thy own Messiah
reigns.

*On Sunday, October 2d, the Red Wing Choir will assist at
the Services at the Church of the Good Shepherd, St. Paul.*

Holy Communion, at 11 A. M.

Evensong, 7.30 P. M.

Fifth Concert.



Eighteen Hundred
Ninety.

Peoples Church,

THURSDAY EVENING, APRIL SEVENTEENTH,
AT EIGHT O'CLOCK.

MR. JAMES BLAIKIE, DIRECTOR.

MR. HENRY PRIESTLY, ORGANIST.

Church ~:~ Choir

△ CHORAL ~ CLUB △

ASSISTED BY

Master Otto Hegner,

UNDER THE DIRECTION OF

MR. HENRY WOLFSOHN.

SIXTH CONCERT AT FIRST BAPTIST CHURCH,
MINNEAPOLIS,
Friday Evening, April Eighteenth, at Eight o'clock.

OFFICIAL PROGRAMME

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FIFTH CONCERT

OF THE

Church · Choir · Choral · Club ·

Assisted by

· MASTER OTTO HEGNER ·



PEOPLE'S · CHURCH

THURSDAY, APRIL 17TH.

Programme.

1. ANTHEM—"Sing, O Heavens," - - - *Caleb Simper.*
TREBLE SOLO—MASTER CHARLIE HEBERHART
AND CHURCH CHOIR CHORAL CLUB.

2. PIANO SOLO—Sonata op. 53, - - - *Beethoven.*
MASTER OTTO HEGNER.

3. ORATORIO—"Messiah," - - - *Handel.*
RECIT TREBLE—Isaiah LIII, 8. "He was cut off out
of the land of the living."

ARIA—Psalm XVI, 10, "But thou did'st not leave his
soul."

TREBLE RECIT—Isaiah XXXV, 56, "Then shall the
eyes of the blind be opened."

MASTER PERCY CREELMAN.

ARIA—Isaiah XL, 11, "He shall feed his flock like a
shepherd."

MASTER CHARLIE HEBERHART AND MASTER
PERCY CREELMAN.

CHORUS—Hallelujah.

CHURCH CHOIR CHORAL CLUB.

4. PIANO SOLO—Grande Polonaise op. 22, - - - *Chopin.*
MASTER OTTO HEGNER.

5. ANTHEM—"Come ye faithful," - - - *E. V. Hall.*

TREBLE SOLO—MASTER CHARLIE HEBERHART.

BASS SOLO—MR. J. C. WALL.

QUARTETTE—Treble, MASTER CHARLIE HEBERHART,
Alto, MR. G. T. MARTIN,
Tenor, ARTHUR LUFISKY,
Basso, MR. J. C. WALL,

AND CHURCH CHOIR CHORAL CLUB.

6. SOPRANO SOLO—"Angels ever bright and fair," *Handel.*
(By request.)

MASTER PERCY CREELMAN.

7. PIANO SOLO.

a. Rondo Capriccioso op. 14, - - - *Mendelssohn.*

b. Spinnerlied ("Flying Dutchman,") - *Wagner-Liszt.*

c. Valse Caprice, - - - *Rubinstein.*

MASTER OTTO HEGNER.

8. ANTHEM—"They have taken away my Lord," *John Stainer.*

TREBLE SOLO—MASTER PERCY CREELMAN

AND CHURCH CHOIR CHORAL CLUB.

9. Improvisations from themes selected by any musician in
the audience.

MASTER OTTO HEGNER.

The two boys, Masters Creelman and Heberhart, who take the solo parts in this concert, are both pupils of
Mr. James Blaikie. Master Percy Creelman has been under his training since Christmas time, and Master
Charlie Heberhart since about March 15th, 1890.

Steinway Pianos used at all Hegner Concerts, W. J. Dyer & Bro., Sole Agents, St.
Paul and Minneapolis.

CHURCH CHOIR CHORAL CLUB.

OFFICERS:

JAMES BLAIKIE, Director.
P. H. SIMPSON, President. **J. C. WALL, Vice President.**
E. B. BARTON, Treasurer. **WHITNEY WALL, Sec'y and Manager.**

EXECUTIVE COMMITTEE.

A. LUSKY, **M. T. BALDY,** **F. MALEY,**
And Officers of Club.

TREBLES.

BERTIE BATCHELDER,
 FRANK BURDICK,
 JOHN COSTELLO,
 PERCY CREELMAN,
 CHARLIE DORION,
 STEPHEN DOUGHERTY,
 CARL DREHER,
 WALTER ERSKINE,
 PAUL FLOYD,
 CHARLIE FORD,

RUSSELL GILFILLAN,
 HARRY GMEHLE,
 ROY GOOD,
 JAMES GRAHAM,
 CHAS. HARDING,
 CHAS. HEBERHART,
 WILLIE JOHNSON,
 LARUE MEAD,
 MURRAY MOULTON,
 ERNEST NELSON,

GEO. NICHOLS,
 CLARENCE PENNELL,
 ED. SAUNDERS,
 EDDIE SELBY,
 EDDIE SLOAN,
 FRANK SNYDER,
 FRED STOUT,
 ROBT. TEMPLE,
 MERTON WELLES,
 ROBT. WOOD.

ALTOS.

ERNEST BELDAN,
 FRED BRADBURY,
 HARRY GEORGE,
 CARL HEINE,

G. T. MARTIN,
 FRANK RELPH,
 WILL TEMPLE,

BEN WALKER,
 JAMES WILMONT,
 ROBT. WOOD.

TENORS.

S. A. APPLETON,
 M. L. BALDY,
 R. BARKER,
 WM. CRUTCHETT,

CHAS. E. DANNEBERG,
 F. E. KNIGHT,
 L. L. LOCKWOOD,
 A. LUSKY,

F. MALEY,
 W. E. RUMBLE,
 T. WILLIAMS,
 JAS. WILSON.

BASSES.

E. B. BARTON,
 W. W. BRADBURY,
 A. J. DAVIES,
 F. A. DONAHOWER, JR.,
 J. M. HAWKS,
 THOS. HENDRIE,
 F. A. HILL,

J. S. HOFFECKER,
 WM. JONES,
 R. R. LANGRELL,
 J. MCKEAN,
 W. B. PARSONS,
 ROBT. PILBEAM,

R. P. RENDLER,
 F. L. SEIXAS,
 P. H. SIMPSON,
 J. C. WALL,
 WHITNEY WALL,
 G. A. WEBSTER.

SUMMARY:—Trebles, 30; Altos, 10; Tenors, 12; Bases, 19; Total, 71.

The Church Choir Choral Club is composed of male voices only (men and boys), and includes all the members of the vested choir of Christ Church. Rehearsals of both organizations are held as follows: Trebles, Monday at 4 P. M.; Trebles and Altos, Tuesday at 7:15 P. M.; Bases and Tenors, Monday at 7:30 P. M.; and full choir rehearsals on Friday at 7:30 P. M. Desirable voices are always welcomed. Names will be placed on file and applicants admitted to membership as vacancies occur. Applications for membership in either organization may be made at any of the above rehearsals, or in writing to Mr. James Blaikie, choir master of Christ Church. In addition, there is a preparatory choir for boys, which rehearses at the Christ Church Guild House on Saturdays at 9 A. M.

Frank W. Pinski.

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LENT.



· 1892 ·

CHRIST.

CHURCH.

ST. PAUL, MINN.

REV. CHAS. D. ANDREWS, - - - RECTOR.
REV. HOWARD T. CLAPP, - - - ASSOCIATE.

Order of Services.



ASH WEDNESDAY, 11:00 o'clock
" " 7:30 "
DAILY (Ex. Wed.) 10:00 a. m., 5:00 p. m.
WEDNESDAY, " " 7:30 p. m.



HOLY COMMUNION.

SUNDAYS, 8:00 a. m.
" (1st in month) . . . 8:00 a. m. and 11:00 a. m.
EVERY THURSDAY (Ex. Holy Week), . . . 10:00 a. m.
25th MARCH, (A. B. V. M.) . . . , 10:00 a. m.



HOLY WEEK.

DAILY, A. M., 11:00 o'clock.
" P. M., 7:30 "
MAUNDAY—THURSDAY, Holy Communion, 7:30 p. m.
GOOD FRIDAY—3 hours service, . . . at 12:00 to 3:00

Easter-Day, 1892.



HOLY COMMUNION, 7, 8 and 11 a. m.
MORNING PRAYER, 11 "
CHILDREN'S EASTER SERVICE, 7 p. m.

Parish meeting for annual election of Vestry—Easter
Monday, April 18th, 7:30 p. m.

Annual meeting of the Ladies Association, Easter Tues-
day, April 19th, 2:00 p. m.

OFFERINGS.

ASH WEDNESDAY, Special.
MAUNDAY—THURSDAY, Church Decorations.
GOOD FRIDAY, Seabury Divinity Hall.
EASTER, For Guild Hall Fund.

Special Announcements.



The Bishop will visit our Parish for Confirmation on Palm Sunday Evening, April 10th.

.

The Associate Priest, the REV. MR. CLAPP, will deliver a series of "church instructions" on the Wednesday Evenings in Lent.

.

The confirmation class, taught by the Rector, will meet every Wednesday and Friday at 4 p. m., in the Young Men's Parlor in Guild Hall.

.

Gentlemen, and other adults, who cannot attend the regular classes for confirmation can meet the Rector on Wednesday evening, after service, or at any other time most convenient to themselves, due notice being given.



Curtis Printing Company
St. Paul, Minn.



Christ Church
Saint Paul
1892



Easter Morning, April 17th, 1892.

Christ Church

Corner Fourth and Franklin Sts.

REV. CHAS. D. ANDREWS, Rector.
MR. JAMES BLAIKIE, Choir Master.

THE REV. HOWARD S. CLAPP, Asst. Priest
MR. E. E. TARBOX, Organist.

Choral Service, 11 a. m.

Processional Hymn, (No. 566.)

Oh, the golden glowing morning,
All the waiting earth adorning
For this Easter Day!
To the King in all His splendor,
Lord of life and death, we render
Highest lauds this day.
Let the banners float before us,
While we raise th' exulting chorus
Christ is risen! He is risen!
This is Easter Day!

Hark! the highest heavens ringing.
Hark! the quivering angels singing
"This is Easter Day!"
No more grieving! no more sighing!
No more weeping! no more dying!
Christ is King this day!
With the blessed ones before us,
We will swell the heavenly chorus—
Christ is risen! He is risen!
This is Easter Day!

Shout aloud the wondrous story,
For the King in all His glory
Draweth nigh this day!
Vernal benedictions giving—
Christ the Life—the Ever-living!

LEJEUNE
On this Easter Day!
Let the banners float before us
Send along the angel chorus—
Christ is risen! He is risen!
This is Easter Day!

On the Festal Altar glowing
Lo! the Paschal Emblems—showing
Forth this Easter Day!
Come with garlands, come with treasure
Come with anthems' raptest measure
For this Easter Day!
How the bells are chiming o'er us
While we join the heavenly chorus!
Christ is risen! He is risen!
This is Easter Day!

Oh, that longed-for day of union,
When Thine own, in Thy communion,
Lord of Easter Day—
Into life eternal waking.
Celebrate—Thy love partaking—
Endless Easter Day!
For the joy that waits before us,
We will swell the angel chorus
Christ is risen! He is risen!
This is Easter Day. AMEN.

Versicles and Responses, - - - - - TALLIS.

Easter Anthem—"Christ our Passover," - - - - - CHAPPLE.

1 Cor. v. 7: Christ, our Passover, is sacrificed for us; therefore, let us keep the feast; not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Rom. vi. 9: Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye, also, yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

1 Cor. xv. 20: Christ is risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

Treble - MASTER HARRY GMEHLE.
Tenor - - - MR. J. W. LOWE.

Contralto Solo

Alto - MASTER CARL HEINE.
Bass - - MR. W. B. PARSONS.
ERNEST NELSON.

Proper Psalms, (II), (LVII), (CXI).

Gloria Patri, (in G) - - - - - W. A. C. CRUICKSHANK.

Te Deum, (in B flat) - - - - - DR. JOHN STAINER.

Jubilate Deo, (in F) - - - - - BERTHOLD TOURS.

Aicene Creed, (in F) - - - - - BERTHOLD TOURS.

Anthem, "As it began to dawn." - - - - - CHARLES VINCENT.

St. Math. xxviii. 1. 2. 5. 6. As it began to dawn towards the first day of the week came Mary Magdalene and the other Mary, to see the sepulchre where the Lord lay.

The angel of the Lord descended from Heaven and said "Fear not ye, for I know that ye seek Jesus. He is not here for He has risen—

Litany
Ps. Lxviii—32

Hallelujah—Sing unto God O ye kingdoms of the earth
By thy Glorious Resurrection good Lord deliver us—
Hallelujah O Sing praises unto the Lord. Hallelujah
AMEN.

Treble Solo—MASTER GEORGE NICHOLS.

Anthem, "Selection from the "Holy City" - - - - - A. R. GAUL.

QUARTETTE AND CHORUS.

1st Treble - MASTER GEO. NICHOLS,
2nd Treble - ERNEST NELSON.
1st Contralto - JAMES GRAHAM,
2nd Contralto - CARL HEINE.

List! the Cherubic host, in thousand choirs,
Touch their immortal harps of golden wires,
With those just spirits who wear victorious palms
Singing everlastingly devout and holy psalms.
Milton.

SOLO.—Bass. MR. BEN STILWELL—And I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne; and no man could learn that song but they which were redeemed. Rev. xiv. 2, 3.

CHORUS. Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints! Rev. xv. 3.

To Thee all angels cry aloud, the Heavens and all the Powers therein. To Thee Cherubim and Seraphim continually do cry, Holy, holy, holy is the Lord of Hosts!

Te Deum.

Before the mountains were brought forth, or the earth and the world were made, Thou art from everlasting.
Alleluia! Amen. Ps. xc. 2.

Kyries, - - - - - JAMES BLAIKIE.

Gloria Tibi, - - - - - DR. J. STAINER.

Hymn, (No. 99)—"He is not here; He is risen!" - - - - - NOVELLO.

Jesus Christ is risen to-day, Alleluia!
Our triumphant holy day, Alleluia!
Who did once upon the cross, Alleluia!
Suffer to redeem our loss. Alleluia!

Hymns of praise then let us sing, Alleluia!
Unto Christ, our heavenly King, Alleluia!
Who endured the Cross and grave, Alleluia!
Sinners to redeem and save. Alleluia!

But the pains which He endured, Alleluia!
Our salvation have procured; Alleluia!
Now above the sky He's King, Alleluia!
Where the Angels ever sing, Alleluia!

AMEN.

Ascription Gloria Patri, (in G) - - - - - CRUICKSHANK.

Fourfold Amen. - - - - - JAMES BLAIKIE.

Communion Service

Sanctus,	ELVEY.
Hymn, (205) My God and is Thy table spread.	
Gloria in Excelsis, (plain chant).	
Nunc Dimittis, (E flat)	SIMPER.
Recessional Hymn, (105).	

Choral Evensong *and* Children's Carol Service

AT 7 P. M.

Assisted by the Choir, accompanied by Organ and Orchestra of fifteen pieces.

All are cordially invited.

Seats always free on Sunday nights.

Processional Hymn, (566)	
Versicles and Responses, (in G)	TALLIS.
Glorias,	CHAPPLE.
Magnificat, (in G)	CRUIKSHANK.
Nunc Dimittis, (in G)	CRUIKSHANK.
Children's Easter Carols,	JAMES BLAICKIE.
Awarding of Medals to Choir Boys	
Offertory Anthem. (As it began to dawn.)	VINCENT.
Recessional Hymn, (572)	
Concluding Voluntary, (Organ)	BACH.

CHRIST CHURCH VESTED CHOIR, FIFTY VOICES.

In addition to the regular choir of Christ Church, there is a preparatory choir which has rehearsals at the Guild Room on Saturday mornings at 9 A. M. Rehearsals of the regular choir are held as follows: Trebles, Monday, 4 P. M.; Trebles and Altos, Tuesdays, at 7:15 P. M.; Basses and Tenors, Tuesdays at 8:15 P. M.; full choir, Fridays, at 7:30 P. M. Desirable voices are always welcomed. Names will be placed on file, and applicants admitted to membership as vacancies occur. Applications for membership in either choir may be made to the Choirmaster at rehearsals, or at the close of any service.

THE
SERVICE OF THOUGHT.

SERMON

PREACHED AT CHRIST CHURCH, ST. PAUL, MINN.,
SEPTEMBER 30TH, 1894,

BY THE
REV. CHARLES D. ANDREWS, RECTOR.



*Published at the request
of a Special Committee
of the Vestry. . . .*



"And be renewed in the spirit of your mind."

EPH. IV., 23d.

In a recent article in one of the Quarterly Reviews, a very able writer, not of our own faith, has attempted to analyze the attitude of religion in our modern modes of worship, as it stands related to the spiritual needs of the human soul. He says: "There seems to be an uncommon interest in many quarters in changing and improving the forms of Church Service . . . the non-liturgical churches, inheriting the Puritan tradition, seem all to be moving towards the use of more liturgical forms. There is a common complaint among them that their mode of service is bare and cold.

"At Andover Seminary, where a few years ago not even Christmas was observed, there is now in common use a Service Book. We hear of one prominent Congregational minister who calls himself a high-church congregationalist, and meanwhile the Unitarians are contemplating the use of their new Service Book. Indeed there may be said to be a fashion of dissatisfaction with any sort of plain, old-fashioned service." Proceeding, he says: "There should be no prejudice to prevent our adopting whatever may approve itself as the best method, for we have a conviction that whatever form of service is really, on the whole, the most beautiful and helpful will also be found to be based in truth and reality."

But the writer, after this confession, is keenly critical in his analysis of what constitutes worship and the part which *thought* takes in the expression of worship. He invites the reader to contemplate the service of worship and the service of thought, as they make up "the two great and distinctive ideas which underlie all the differing forms of Church Service." He says: "The service of worship is not intended to provide thought or to raise questions. Its object is not the creating of new life, so much as the deepening and the perpetuating of old and established modes of religious feelings. It is for the sake of feeling rather than that of thought. It does not therefore lend itself readily to any kind of reform, whether of creed or of morals. It is not used for the sake of change or of growth. It conceives of men as children—not as children to be educated and developed, but as children to be kept under authority, and whose characteristic motto has therefore been, 'As it was in the beginning, is now and ever shall be, world without end. Amen.'" This writer more fully describes his meaning when he further says of the service of worship, that "no one with any poetry in his soul could fail to enjoy a grand Cathedral service, but that it is like any other great pageant, one enjoys it as he enjoys a beautiful sunset or a great waterfall, that one's feelings about it need not be distinctly religious, that it depends upon the man and upon the man's moods; that there is imminent danger after the service is over, not only that the man's conduct will be no better for it, but also that the feeling of the worshiper may not be permanent, more devout or reverent, least of all more brotherly; but the service of thought is its utter devotion to truth and duty, of generous love and filial trust and fearlessness"; in a word, to turn the idea of worshiping God in respect of pleasing

him, into the grander idea of honoring man by trying to make him better.

I have quoted so much of this author because, while he does not fully comprehend the meaning of our Churchly life, he yet touches a very vital principle in the whole economy of divine worship. The service of thought ought ever to be the very life of the service of worship, and that is why I should interpret the tendency of other Christian bodies to get back to the liturgical form of service to mean that such a service is by far the more edifying means of developing thought, and of expanding that thought into far more intelligent uses. Yet the gravity of the charge, that the very grandeur of the service of worship tends to stultify thought is not without its most serious truth. That it is in danger of crystallizing into a pleasant monotony is alarmingly true, and the real reasons why we worship God at all, in too many instances, want clearness of definition in minds which have become inured to the form of pleasing words. Is our author right when he defines the service of worship to mean primarily the performance of certain observances and ceremonies with which to satisfy or honor God? He appeals to the ancient, time-honored ritual service of the Temple and the Jewish priesthood, the splendid vestments, the pageantry of the solemn festivals, and says of that, "Behold the service of worship," and then turns to the "historic moment" when Christ appears unattended by the pomp of ritual, with neither music or symbol, with neither Church or blazing altar, and then exclaims, "Behold the service of thought!" He draws the picture of a High Mass in the stately worship of some grand Cathedral and then contrasts it with the moving power of one of Phillips Brooks' impassioned discourses, and in the one he sees the service of worship resolving itself

into a function of religious formalism, rendered in homage of a God who must be satisfied and whose wrath must be appeased, while in the liberty of the service of thought the one forceful and moving idea is to make the Church "the center of all moral impulse, of large and friendly effort, of high civic virtue, the like of which one will not find elsewhere in human history."

There is, in due proportion, an underlying truth here which we cannot ignore. Men unaccustomed to ritual forms of worship cannot realize indeed the sacred associations which cluster about the worship of our Prayer Book service, how thought of the highest character is awakened and sustained by habits of devotion steadily formed in the mind and life of the true Churchman through the constant use of the sacred Liturgy of the Church. It is impossible for people who have not been educated in the genius and spirit of the Prayer Book all their lives long, much less those who know little or nothing of the history of its use, to appreciate the influence in "the service of thought" which the Church's worship exerts upon the Church's children who have never known any other form of worship. But when this has been recognized, there is yet much to be said about that other view of the service of worship which seems to see a neglect of the service of thought in the use and veneration of the Liturgy. If it is the fault of our Liturgical forms of worship that our religion is not a thinking religion, that men can go to church and go away again content with a formal rendering of religious worship, without some keen sense of their higher duty to God and to man, then the fault charged upon our Prayer Book service is a very grievous one. But if the result of our glorious Liturgical service is to inspire men with a reverential sense of the majesty of God and the need and sinfulness

of man, if it sets him to thinking that God is in His Holy Temple and he is there to forgive the transgressions of them who have done those things which they ought not, and who have left undone those things which they ought to have done, if there they seek the absolution of their sins confessed, and pay their sacred vows of obedience, their baptismal vows of renunciation of the world, the flesh, and the devil, they have indeed risen to a high "service of thought," so far as it goes, and the grand old Liturgy is made effective.

But beyond all this we are urged to search for an intenser service of thought. We are urged to search for thought which is productive of grander results than those which merely concern ourselves.

Is the service of thought so grand and so sincere that it grows out of our worship and leads men to reach out a helping hand to any of those grand reforms which try to reduce drunkenness, adultery, divorce and profanity? Does it set Churchmen to thinking how they may make their Church helpful to the poor and the wretched of a common humanity who are at their very doors? Does it set Churchmen to thinking how they may bring Christ into the lives of the *street Arabs* of our city, or make a Christian home for the friendless girls who come to town from their homes in the country, seeking work? Aye, does this "service of thought" bring out of our "service of worship" the best manhood and the best womanhood of thinking, praying, helping Christians, alert for the extension of Christ's Kingdom and ready to make sacrifices in order that that Kingdom may be enlarged? If it does not do that, then the "service of worship" is without the "service of thought," and the Liturgy is a dead service. What does it matter if we have ever so beautiful music, ever such eloquent discourse, ever so uplifting

praise and the church is in needless debt, and the sacred precincts are sadly out of repair, and the doors are fast closed for six days in the week, and very little thinking is going on for the best way to reach the masses for whom the Church exists, if it exists at all?

The Church is not a parish to support a rector to read the beautiful Liturgy there; it is not an institution for the preservation of æsthetic ceremonial. It is the Body of Christ to heal the sorrows of a disconsolate world. It is the Bride of Christ to mother the children of orphanage in a world of sin. It is the Arms of Christ to embrace the wants of every human being who is needy for love and sympathy. And I tell you the Church which is thinking of these things is the Church which is going to revive our future Christianity, to put the "service of thought" in its right relation to the "service of worship," and men will appreciate a Liturgical form of worship in proportion to the good it does in stirring up the thoughtful interest of the worshiper.

We cannot go on carving out new parishes and building up new edifices only to read the service in them on Sundays. It is far too expensive and wasteful of energy to tie up large investments of capital in such non-productive enterprises, and to give time and labor in adorning the place where we meet together so infrequently. If a Church is good for anything it must be the center of large practical thinking and working. Everybody who puts money into it ought also to put a great deal of thought into it, or else it will soon become useless through its idleness. To put a pastor at its head and ask him to do all the thinking and all the doing is too much like building a factory and employing one man to run all the machinery and attend to all the business himself. A Church which requires money and men to do a grand

religious work for Christ must be the center of much thought, many minds, hearty coöperation and a deal of hard study. The Liturgy of worship must start us from our knees to put in tremendous motion the machinery of religious thought and life. If it fails to do that it has no activity behind it, it becomes only a very meaningless function, very expensive, and very inadequate to what modern thought demands.

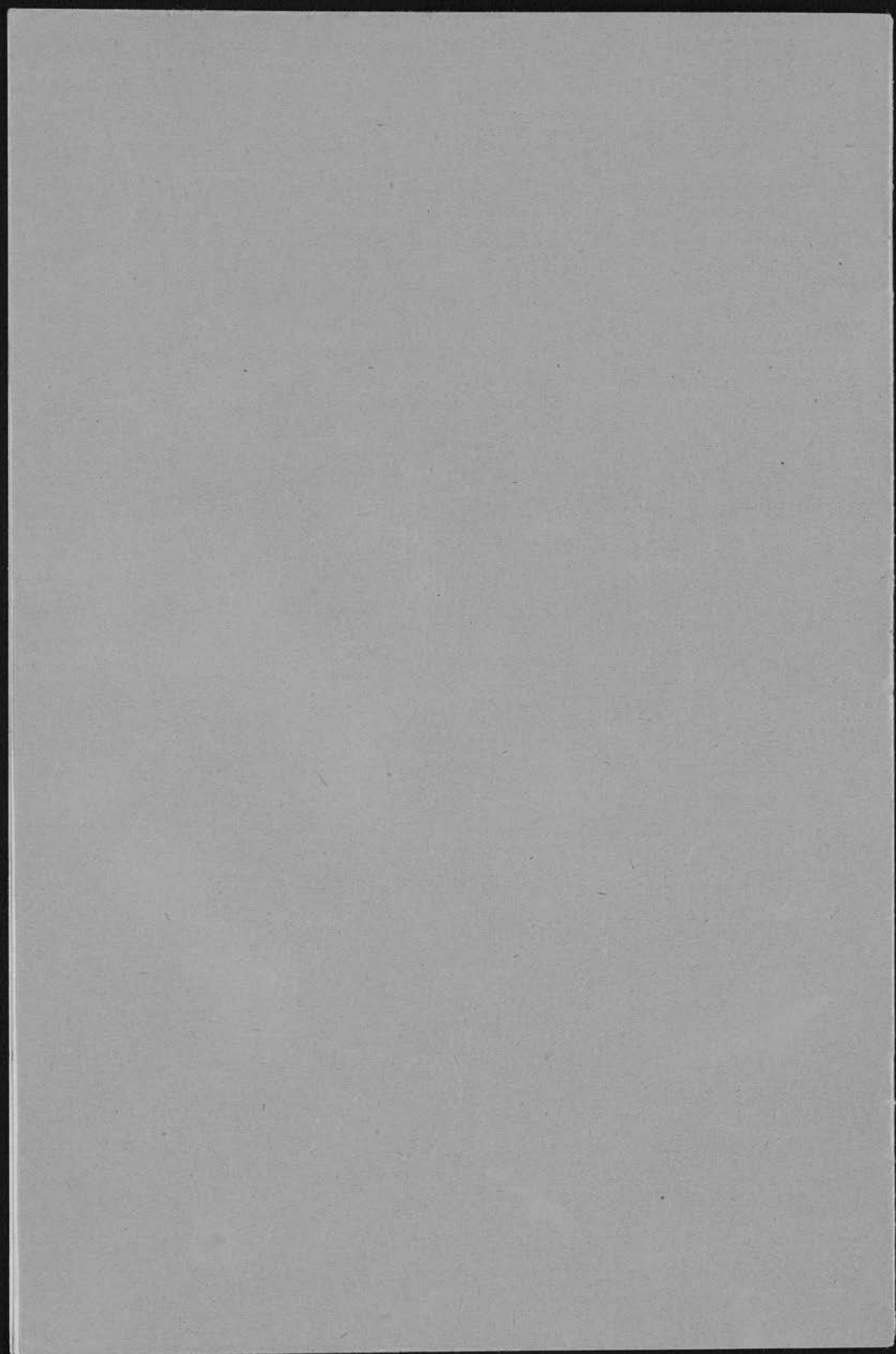
But when men are giving much thought to the organic work of the parish, its Brotherhoods, its Guilds, its Bible Classes, its Sunday Schools and all its hard, steady work for the city in which it stands as the agency of religion, reform and righteousness, then it commands respect and people will flock to it. It has turned its dry streams of worship into the clear, sweet springs of living thought, and that church and parish becomes a fountain of living water for thirsty souls. Without such thought the stagnant waters of indifference in such a church will become noxious.

Now have we such thinking among us? Have our men and women been thinking of the work, not that we might do, but that we must do to revive and strengthen the church where we are accustomed to offer the "service of worship," with or without the "service of thought"? Have we been thinking of our church, how to make it effective as a means of help and salvation to our fellow men? Have we been thinking of its pews, how we can best fill them up and keep them filled, not merely for the revenue that is in it, but for the souls that can be reached? Have we been thinking of its societies, how we can best make them strong and active? Have we been thinking of its work, how we can stimulate it with our own personal exertions? Have we been thinking how much good

we can be to our city by becoming a moral power in it, and by coming in touch with its busy life?

Thinking, good honest, Christian thinking on our part, would so transform our spirit by renewing our minds, that nothing could withstand the glowing energy of our zeal.

If Christ church is to do any grand work in the future we must all set about the "service of thought." Give thought to our plans, give thought to our prayers, "renew our minds" by hard thinking, and out of such thinking shall shortly come the fruits of the spirit, the best that we have for Christ.



1893.

GOOD FRIDAY.

CHRIST CHURCH,

SAINT PAUL, MINN.

(7:30 P. M.)

THE REV. CHARLES D. ANDREWS,

Rector.

J. LEWIS BROWNE,

Organist and Choir Master.

L. P. DE SALE, - - SOLO TENOR.

F. H. GARLAND, - - SOLO BASSO.

THE VESTED CHOIR OF FIFTY VOICES.

THE CRUCIFIXION.

A MEDITATION

OF THE

SACRED PASSION OF THE HOLY REDEEMER.

THE WORDS SELECTED AND WRITTEN BY

REV. W. J. SPARROW-SIMPSON, M. A.

THE MUSIC BY J. STAINER.

(The Congregation is requested to join in singing the Hymns.)

No. 1. RECITATIVE—Tenor.

And they came to a place named Gethsemane: and Jesus saith to His disciples, Sit ye here, while I shall pray.—ST. MARK XIV. 32.

No. 2—THE AGONY—Solo—Bass.

Could ye not watch with Me one brief hour?
Could ye not pity My sorest need?
Ah! If ye sleep while the tempests lower,
Surely, My friends, I am lone indeed!

CHORUS.

Jesus, Lord Jesus, bowed in bitter anguish,
And bearing all the evil we have done,
Oh, teach us how to love Thee for Thy love;
Help us to pray, and watch, and mourn with Thee.

SOLO.

Could ye not watch with Me one brief hour?
Did ye not say upon Kedron's slope,
Ye would not fall in the Tempter's power?
Did ye not murmur great words of hope?
Could ye not watch with Me? even so:—
Willing in heart, but the flesh is vain.
Back to Mine agony I must go,
Lonely to pray in bitterest pain.

RECITATIVE—Tenor and Bass.

And they laid their hands on Him, and took Him,
And led Him away to the High Priest.
And the High Priest asked Him, and said unto Him,
Art Thou the Christ, the Son of the Blessed? Jesus said,
I am: and ye shall see the Son of man sitting on the
right hand of power, and coming in the clouds of heaven.
Then the High Priest rent his clothes, and saith, What
need we any further witnesses? Ye have heard the blas-
phemy. And they all condemned Him to be guilty of
death.

And they bound Jesus, and carried Him away, and de-
livered Him to Pilate.

And Pilate, willing to content the people, released Bar-
abbas unto them, and delivered Jesus, when he had
scourged Him, to be crucified. And the soldiers led Him
away. ST. MARK XIV. 46, 53, 61-64; XV. 1, 15.

No. 3. PROCESSIONAL TO CALVARY.

CHORUS.

Fling wide the gates, for the Savior waits
To tread in His royal way;
He has come from above, in His power and love,
To die on this Passion Day.

His Cross is the sign of a love divine.
His Crown is the thorn-wreath of woe;
He bears His load on the sorrowful road,
And bends 'neath His burden low.

SOLO—Tenor.

How sweet is the grace of His sacred face,
And lovely beyond compare;
Tho' weary and worn with the merciless scorn
Of a world he has come to spare.

The burden of wrong that earth bears along,
Past evil, and evil to be,—
All sins of man since the world began,
They are laid, dear Lord, on Thee.

CHORUS.

Then on to the end, my God and my Friend,
With Thy banner lifted high!
Thou art come from above in Thy power and love,
To endure and suffer and die.

No. 4—RECITATIVE.

Bass.

And when they were come to the place, called Calvary,
there they crucified Him, and the malefactors, one on the
right hand, and the other on the left.—ST. LUKE XXIII. 33.

No. 5. THE MYSTERY OF THE DIVINE HUMILIATION.

Cross of Jesus, Cross of Sorrow,
Where the blood of Christ was shed,
Perfect man on thee was tortured,
Perfect God on thee has bled!

Here the King of all the ages,
Throned in light ere worlds could be
Robed in mortal flesh is dying,
Crucified by sin for me.

O mysterious condescending!
O abandonment sublime!
Very God Himself is bearing
All the sufferings of time!

Evermore for human failure
By His Passion we can plead;
God has borne all mortal anguish,
Surely He will know our need.

This—all human thought surpassing—
This is earth's most awful hour,
God has taken mortal weakness!
God has laid aside His Power.

Once the Lord of brilliant seraphs,
Winged with Love to do His Will,
Now the scorn of all His creatures,
And the aim of every ill.

Up in Heaven, sublimest glory
Circled round him from the first;
But the earth finds none to serve Him,
None to quench His raging thirst.

Who shall fathom that descending?
From the rainbow-circled throne,
Down to earth's most base profaning
Dying desolate alone.

From the "Holy, Holy, Holy,"
We adore Thee, O most High,
Down to earth's blaspheming voices
And the shout of "Crucify!"

Cross of Jesus, Cross of Sorrow,
Where the blood of Christ was shed;
Perfect man on thee was tortured,
Perfect God on thee has bled!

No. 6—RECITATIVE—Bass.

He made Himself of no reputation, and took upon Him
the form of a servant, and was made in the likeness of
men:

And being found in fashion as a man, He humbled Him-
self, and became obedient unto death, even the death
of the cross. PHILIPPIANS II. 7, 8.

No. 7—THE MAJESTY OF THE DIVINE HUMILIATION.

SOLO—Tenor.

King ever glorious!
The dews of death are gathering round Thee;
Upon the Cross Thy foes have bound Thee—
Thy strength is gone.

Not in Thy Majesty,
Robed in Heaven's supremest splendor;
But in weakness and surrender,
Thou hangest here.

Who can be like Thee?
Pilate high in Zion dwelling,
Rome with arms the world compelling,
Proud tho' they be?

Thou art sublime:
Far more awful in Thy weakness,
More than kingly in Thy meekness,
Thou Son of God.

Glory and honor:
Let the world divide and take them;
Crown its monarchs and unmake them;
But Thou wilt reign.

Here in abasement;
Crownless, poor, disrobed, and bleeding:
There, in glory interceding,
Thou art the King!

PHILIPPIANS II. 7, 8; ST. JOHN I. 20.

No. 8. RECITATIVE—Bass.

And as Moses lifted up the serpent in the wilderness,
even so must the Son of man be lifted up; that whoso-
ever believeth in Him should not perish, but have ever-
lasting life. ST. JOHN III. 14, 15.

No. 9. QUARTET OR CHORUS.

God so loved the world, that He gave His only begot-
ten Son, that whoso believeth in Him, should not perish,
but have everlasting life. For God has sent not His Son
into the world to condemn the world; but that the world
through Him might be saved. ST. JOHN III. 16, 17.

No. 10. LITANY OF THE PASSION.

Holy Jesus, by Thy Passion,
By the woes which none can share,
Borne in more than kingly fashion,
By Thy love beyond compare:
Crucified, I turn to Thee,
Son of Mary, plead for me.

By the treachery and trial,
By the blows and sore distress,
By desertion and denial,
By Thine awful loneliness:
Crucified, I turn to Thee,
Son of Mary, plead for me.

By thy look so sweet and lowly,
While they smote Thee on the Face,
By Thy patience, calm and holy,
In the midst of keen disgrace:
Crucified, I turn to Thee,
Son of Mary, plead for me.

By the hour of condemnation,
By the blood which trickled down,
When, for us and our salvation,
Thou didst wear the robe and crown:
Crucified, I turn to Thee,
Son of Mary, plead for me.

By the path of sorrows dreary,
By the Cross, Thy dreadful load,
By the pain, when, faint and weary,
Thou didst sink upon the road:
Crucified, I turn to thee,
Son of Mary, plead for me.

By the Spirit which could render
Love for hate and good for ill,
By the mercy, sweet and tender,
Poured upon Thy murderers still:
Crucified, I turn to Thee,
Son of Mary, plead for me.

ST. JOHN III. 14-17

No. 11. RECITATIVE—Tenor and Chorus.

Then said Jesus: Father, forgive them; for they know
not what they do. ST. LUKE XXIII. 34.

No. 12. DUET—Tenor and Bass.

So Thou liftest Thy divine petition,
Pierced with cruel anguish thro' and thro';
So Thou grieve'st o'er our lost condition,
Pleading, "Ah! they know not what they do."

Oh! 'twas love, in love's divinest feature,
Passing o'er that dark and murderous blot;
Finding, e'en for each low-fallen creature,
Tho' they slay Thee—one redeeming spot.

Yes! and still Thy patient Heart is yearning,
With a love that mortal scarce can bear;
Thou in Pity, deep, divine, and burning,
Liftest e'en for me Thy mighty prayer.

So Thou pleadest, e'en for my transgressions,
Bidding me look up and trust and live;
So Thou murmurest Thine intercession,
Yea, he knew not—for My sake, forgive.

No. 13. THE MYSTERY OF INTER- CESSION.

Jesus, the Crucified, pleads for me,
While he is nailed to the shameful tree,
Scorned and forsaken, derided and curst,
See how his enemies do their worst!
Yet, in the midst of the torture and shame,
Jesus, the Crucified, breathes my name!
Wonder of wonders, oh! how can it be?
Jesus, the Crucified, pleads for me!

Lord, I have left Thee, I have denied,
Followed the world in my selfish pride;
Lord, I have joined in the hateful cry,
Slay Him, away with Him, crucify!
Lord, I have done it, oh! ask me not how;
Woven the thorns for Thy tortured brow;
Yet in His pity so boundless and free,
Jesus, the Crucified, pleads for me!

Though thou hast left Me and wandered away,
Chosen the darkness instead of the day;
Though thou art covered with many a stain,
Though thou has wounded Me, oft and again;
Though thou hast followed thy wayward will,
Yet, in My pity, I love thee still,
Wonder of wonders it ever must be!
Jesus, the Crucified, pleads for me.

Jesus is dying, in agony sore,
Jesus is suffering more and more,
Jesus is bowed with the weight of His woe,
Jesus is faint with each bitter throe.
Jesus is bearing it all in my stead,
Pity Incarnate for me has bled;
Wonder of wonders it ever must be!
Jesus the Crucified, pleads for me!

No. 14. RECITATIVE.

Tenor, Bass and Chorus.

And one of the malefactors which were hanged, railed on Him, saying, If Thou be Christ, save Thyself and us. But the other, answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with Me in Paradise. ST. LUKE xxiii. 39-43.

No. 15. THE ADORATION OF THE CRUCIFIED.

I adore Thee, I adore Thee!
Glorious ere the world began;
Yet more wonderfully Thou shinest,
Though divine, yet still divinest
In Thy dying love for me.

I adore Thee, I adore Thee!
Thankful at Thy feet to be;
I have heard Thy accent thrilling,
Lo! I come, for Thou art willing
Me to pardon, even me.

I adore Thee, I adore Thee!
Born of woman yet Divine,
Stained with sins I kneel before Thee,
Sweetest Jesus, I implore Thee,
Make me ever only Thine.

ST. LUKE xxiii. 39-43.

No. 16. RECITATIVE.

Tenor, Bass and Chorus.

When Jesus therefore saw His mother, and the disciple standing by, whom he loved, He saith unto His mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother!

There was darkness over all the land.
And at the ninth hour Jesus cried with a loud voice, saying, My God, My God, why hast Thou forsaken Me?
—ST. JOHN xix. 26, 27; ST. MATTHEW xxvii. 45; ST. MARK xv. 34.

No. 17. RECITATIVE—Bass.

Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger. LAMENTATIONS i. 12.

No. 18. THE APPEAL OF THE CRUCIFIED.

Chorus.

From the Throne of His Cross, the King of grief
Cries out to the world of unbelief:
Oh! men and women afar and nigh,
Is it nothing to you, all ye that pass by?

I laid My eternal power aside,
I came from the Home of the Glorified,
A babe, in a lowly cave to lie;
Is it nothing to you, all ye that pass by?

I wept for the sorrows and pains of men,
I healed them, and helped them, and loved them—but then
They shouted against Me—Crucify!
Is it nothing to you, all ye that pass by?

Behold me and see: pierced thro' and thro'
With countless sorrows—and all is for you;
For you I suffer, for you I die,
Is it nothing to you, all ye that pass by?

Oh! men and women, your deeds of shame,
Your sins without reason and number and name;
I bear them here on the Cross on high;
Is it nothing to you, all ye that pass by?

Is it nothing to you that I bow My Head?
And nothing to you that My Blood is shed?
O perishing souls to you I cry,
Is it nothing to you, all ye that pass by?

O come unto Me—by the woes I have borne,
By the dreadful scourge, and the crown of thorn,
By these, I implore you to hear My cry,
Is it nothing to you, all ye that pass by?

O come unto Me—this awful price
Redemption's tremendous sacrifice—
Is paid for you—Oh why will ye die?
Is it nothing to you, all ye that pass by?

No. 19. RECITATIVE—Tenor and Chorus.

After this, Jesus knowing all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

When Jesus therefore had received the vinegar, He said, It is finished.

Father, into Thy hands I commend My spirit.

And He bowed His head, and gave up the ghost.

ST. JOHN xix. 28-30; ST. LUKE xxiii. 46.

No. 20. FOR THE LOVE OF JESUS.

All for Jesus—all for Jesus
This our song shall ever be;
For we have no hope, nor Savior,
If we have not hope in Thee.

All for Jesus—Thou wilt give us
Strength to serve Thee, hour by hour,
None can move us from Thy presence,
While we trust Thy love and power.

All for Jesus—at Thine altar
Thou wilt give us sweet content;
There, dear Lord, we shall receive Thee
In the solemn sacrament.

All for Jesus—Thou hast loved us;
All for Jesus—Thou hast died;
All for Jesus—Thou art with us;
All for Jesus Crucified.

All for Jesus—all for Jesus—
This the Church's song must be;
Till, at last, her sons are gathered
One in love and one in Thee. [AMEN.]

ST. JOHN xix. 28, 30.

[THE END.]

Easter, 1896.



Christ Church

ST. PAUL, MINN.



REV. C. D. ANDREWS, Rector.

Order of Morning Service.



1. Processional Hymn 110—"Come Ye Faithful."
2. Christ our Passover, in E Flat, - - - *Wiegand*
3. Te Deum, in D, - - - - - *Waud*
4. Jubilate Deo, in C, - - - - - *Schilling*
5. Credo, in F, - - - - - *Tours*
6. Versicles and Responses, in G, - - - *Tallis*
7. Anthem—"They have taken away my Lord," *Stainer*
8. Hymn 116—"Angels, roll the rock away."
9. Kyrie Eleison, in A, - - - - - *Elvey*
10. Gloria Tibi, in G, - - - - - *Paxton*
11. Hymn 112—"Jesus Christ is risen today."
12. Offertory Anthem—"Now is Christ risen," - *Danks*
13. Sanctus, in F, - - - - - *Wesley*
14. Communion Hymn 220—"Draw nigh and take
the body of the Lord."
15. Gloria in Excelsis—Old Chant.
16. Recessional Hymn 117—"He is Risen."

MR. E. P. FOOTE, Organist and Director.

Confirmation Hymn 345.



NAMES OF CANDIDATES.

MRS. IRVEN.
MRS. A. S. VAN KIRK.
MISS ETHEL LOUISE PLIMPTON.
MISS MARION McCRAW.
MISS MARIE THERESA DREHER.
MISS MARY YEASTON.
MISS EDYTH CHEWETTE MURTON.
MISS MARY GUEST SMITH.
MISS HARRIET LOUISE ARMSTRONG.
MISS NANCY HOWE WOOD.
MISS CONSTANCE D. MACKAY.
MISS MARY HEWES MacMICHAEL.
MISS MARY PROAL SAUNDERS.
MISS MINNIE DEBER.
JAMES ALEXANDER GRAHAM.
HARVEY CHANDLER CARR.
EDWARD WILLIAM SLOAN.
FRANK CULLEN.
EDWARD SCHAUER.
SYDNEY HARLEY.
HAROLD HARLEY.
ARTHUR LAMBERT.
WALTER BARNACLE.
GUY MONTGOMERY BENEDICT.

Parish Bulletin.



MONDAY.

10:00 A.M.—Service and Holy Communion.

2:30 P.M.—Meeting of the Missions Class, in charge of the ladies of St. Peter's church, for this day. A large attendance requested.

8:00 P.M.—Annual meeting of the whole Parish to hear the Report of the Treasurer, and other reports of the Parish Societies; also for the Election of Wardens and Vestrymen for the ensuing year. A large attendance of all interested parishioners is requested for this meeting, as matters of importance will be introduced and discussed.

TUESDAY.

10:00 A.M.—Service and Holy Communion.

2:30 P.M.—The annual meeting of the Ladies' Association for reorganization and reports. All the ladies of the Parish are expected to be present.

WEDNESDAY and FRIDAY.

10:00 A.M.—Litany.



Christmas, 1896...



Christ Church

Saint Paul, Minnesota



Rev. Charles D. Andrews, Rector

S. C. Blodgett, Organist and Choirmaster

Order of Services



Processional—"Sing, O sing this blessed morn." . . . *Hymn 57*

Venite *Chant*

Proper Psalms—XIX. XLV. LXXXV.

Te Deum *Knox in C*

Jubilate *Danks in A*

Introit—"O come, all ye faithful." *Novello*

Kyrie *Woodward in E Flat*

Gloria Tibi *Plain Song*

Credo *Woodward in E Flat*

Hymn—"O little town of Bethlehem." *Hymn 58*

Offertory—Christmas Hymn. *Loudon G. Charlton*
(Composed for and dedicated to Christ Church Choir.)

O heart of mine, lift up thine eyes
And see who in yon manger lies;
Of perfect form of face divine,
It is the Christ Child, heart of mine.

Oh dearest, holiest Christ Child spread
Within this heart of mine, Thy bed,
Then shall my breast forever be,
A chamber consecrate to Thee.

Beat high today, Oh heart of mine
And tell, Oh lips, what joys are thine,
For with your help shall I prolong
Old Bethlehem's sweetest cradle song.

Glory to God, Whom this dear Child
Hath by His coming reconciled,
And Whose redeeming love again,
Brings peace on earth, good will to men.

Order of Services—Continued.



Sanctus *Woodward in E Flat*

Benedictus " "

Agnus Dei " "

Communion Hymn—"Draw nigh and take the body of the
Lord." *Hymn 220*

Gloria In Excelsis *Woodward in E Flat*

Aunc Dimittis *Nevin in E Flat*

Recessional—"Hark, the Herald Angels sing." . . . *Hymn 51*



Christ Church Choir



F. C. BLODGETT,	- - -	Organist and Choirmaster
T. B. NEUHAUSEN,	- - -	Assistant Choirmaster
ERNEST NELSON,	- - - -	Crucifer

Quartette.

FRED. DAW, <i>Soprano</i>	HARRY DORGELOH, <i>Alto</i>
R. C. WOOD, <i>Tenor</i>	J. F. WILSON, <i>Bass</i>

Sopranos

Leon Boyd,	Luke Ferguson,	Arthur Spangenburg,
Robb Brown,	Leslie Groff,	Edward Schauer,
Clyde Cannell,	Rowland Hinsch,	Emil Sanders,
Harry Canning,	Gilbert Halloway,	Thomas Swem,
Fred Daw,	Charles Miller,	Alec Temple,
Percy Dunbar,	Frank Mantefel,	Ringrose Tully,
Armon Dreher,	Ross McMichael,	Elmer Weisel,
Harry Dorgeloh,	Sander Nelson,	Raymond Weisel,
Joe Dawes,	Alfred Obest,	Alfred Yoerg.
Joseph Dorgeloh,	Benjamin Peterson,	



Altos

Frank Cullen,	Robert Daw,	Sidney Harley,
Walter Chase,	Walter DeLano,	Arthur Lambert.
	James Graham,	



Tenors

Harvey Carr,	H. W. Gmehle,	H. Saunders,
Ernest Cullen,	J. M. Johnson,	W. Trowbridge,
Karl Dreher,	E. R. Salter,	R. C. Wood.
G. E. Fosbroke,		



Basses.

B. P. Edey,	Ernest Nelson,	W. H. Springer,
Geo. McCarthy,	T. B. Neuhausen,	J. M. Thurston,
C. H. Loomis,	B. P. Sinclair,	J. F. Wilson.

Fourth Annual Meeting

OF THE

Saint Paul High School

ALUMNI ASSOCIATION,

JUNE 25, 1887.

PROGRAM.

1. High School Orchestra
2. President's Address
3. Banjo Duet
Messrs. Price and Wright.
4. Business
5. Song
Mr. C. M. Griggs.
6. Address by Mr. Taylor
7. High School Orchestra
8. Address by Judge Mahoney

SUPPER.

Reception of the Class of '87.

TOASTS.

SONG.

AIR,—"OLD KENTUCKY HOME".

1. When the heart is light and old friends unite;
Be it hot or cold, or stormy weather,
Smiles and words and song will all come along,
While the wheels of mem'ry flash on together.

CHORUS:—Here's then to the past—the merry old past.
(the only thing that's sure to last) OMIT.
For we use up the present and draw on the future,
But we add to the merry old past.

2. Then let us take a run thro' the years that are done,
With a jump o'er all those since graduation;
Recall all we please with more or less ease,
And then fill in with imagination.

CHORUS:

and the streets are dirty, so I am
told. I have not been "to town" since
I was taken ill last July.

To fervently hope you and
your dear ones are well and
that you all are enjoying life
your usual way.

Best wishes and kindest
regards to you, and I hope you
may write me again.

Sincerely,

Walter.

Walter C. Dwyer

ARS SACRA

HERBERT DUBLER, INC., NEW YORK

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5 E 552



April 7, 1946.

Dear Mrs. Wood:

Today is the anniversary of Uncle Harry Ingle's birth.

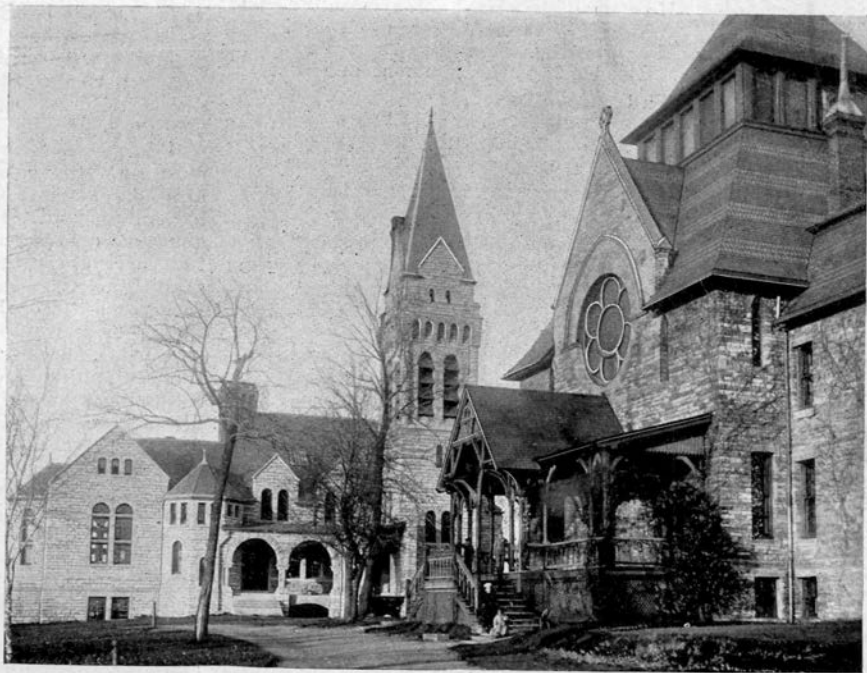
It was very nice of you to write this short in, who is decidedly stronger but unable to venture out alone. Perhaps when the weather is warmer, I will be stronger and able to go out alone.

The letters of Charles Ingle I found interesting, and

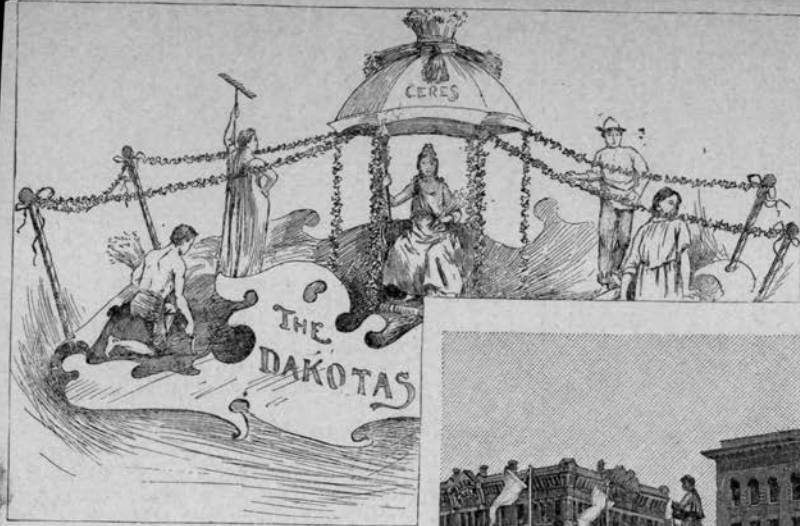
I thank you for them. The letters sound typical of him. The poor soul has been gone over two years and I hope he is happier than we are.

I have not seen Florence or Clark since they moved to Berkeley, but I will. They were lucky to find a place to live in as all kinds of places are hard to secure. Florence is a very fine girl, and will make her way in this world.

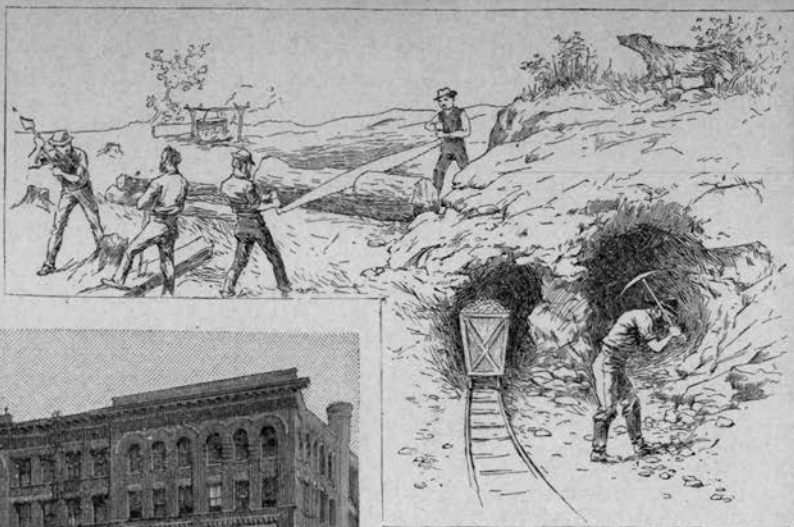
San Francisco is not the same as of yore. The people are different.



SEABURY DIVINITY SCHOOL, FARIBAULT, MINN.



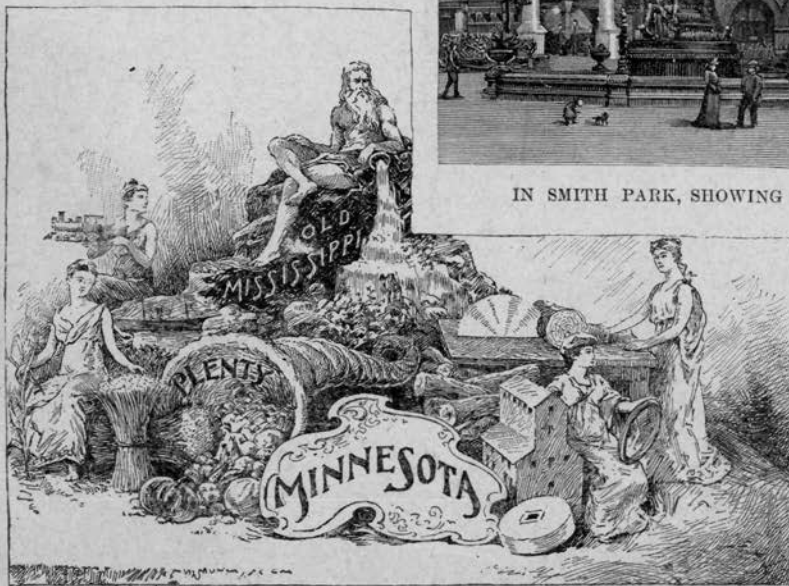
FLOAT—THE DAKOTAS.



FLOAT—WISCONSIN.



IN SMITH PARK, SHOWING THE COLUMNS AND COLONNADE.



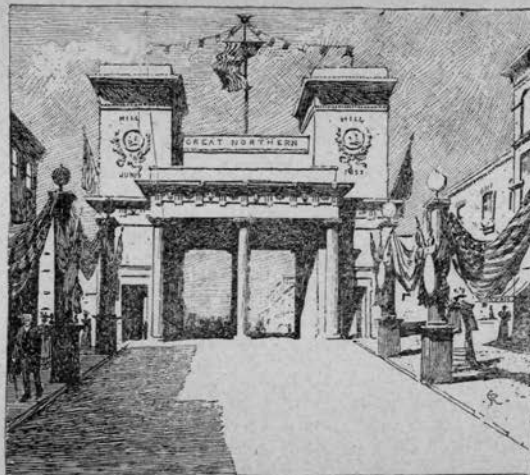
FLOAT—MINNESOTA.



FLOAT—WASHINGTON.

COMPLETION OF THE GREAT NORTHERN RAILROAD—CELEBRATION OF THE EVENT IN ST. PAUL, MINNESOTA.

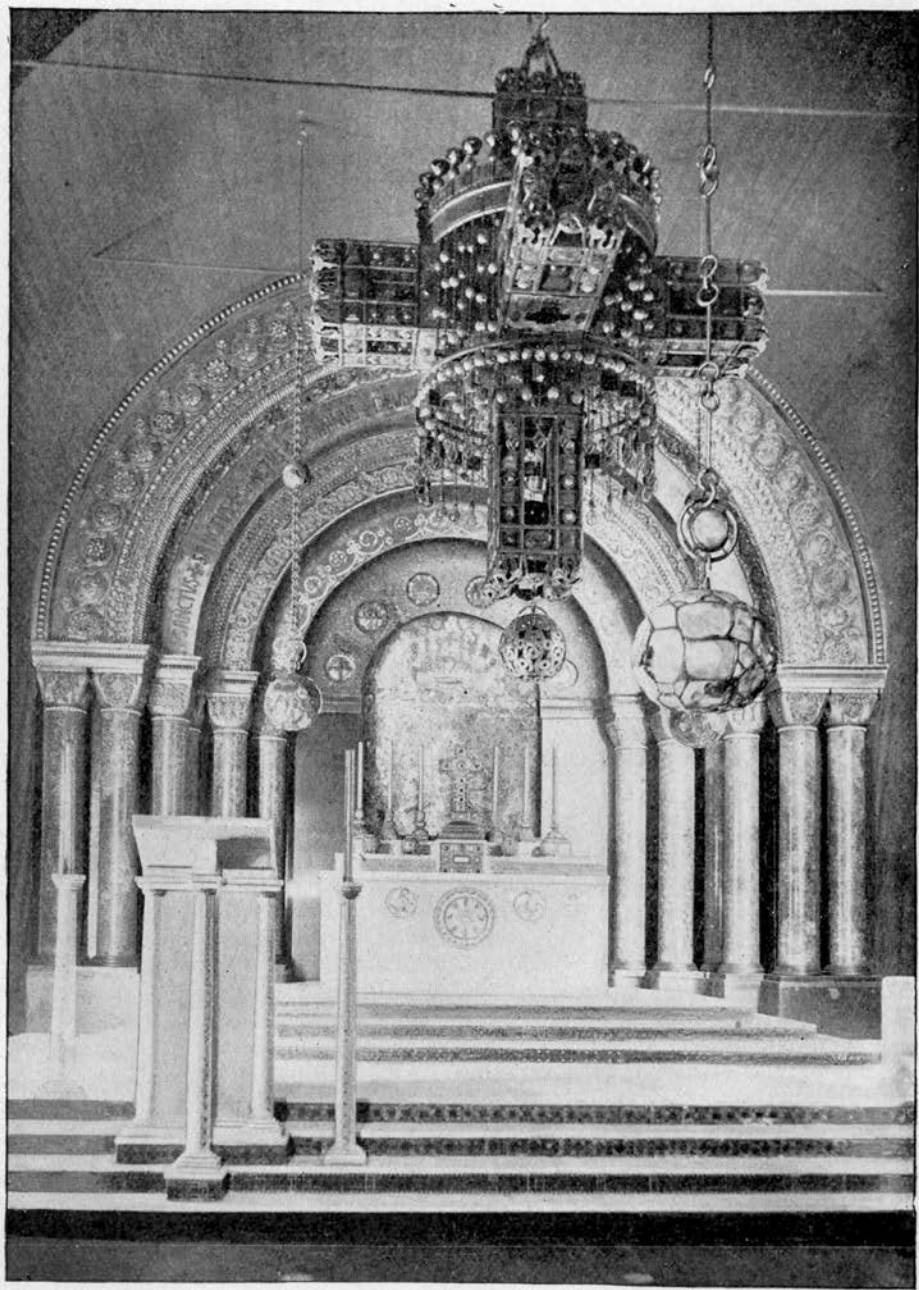
From the Architects' Designs—Sketches by W. L. Banning, Jun., and from Photographs.—[See Page 531.]



SOME OF THE ARCHES.



THE REV. WILLIAM R. HUNTINGTON, D.D.,
Rector of Grace Church.



A MOSAIC ALTAR AND REREDOS IN THE TIFFANY CHAPEL.

Designed by Louis C. Tiffany.



A VIEW OF THE ROOKWOOD POTTERY

FOUNDED BY A WOMAN

By Maude Haywood



HILTON, HUGHES & CO., SUCCESSORS OF A. T. STEWART & CO., AMERICA'S GRANDEST RETAIL ESTABLISHMENT.
OCCUPYING ENTIRE SQUARE, BROADWAY, FOURTH AVENUE, 9TH AND 10TH STREETS.



St. Luke's 483 Hudson St.

FIVE
PROTESTANT
EPISCOPAL
CHURCHES



St. Michael's
Amsterdam Ave
and 99th St.



ST. THOMAS' CHURCH 5TH AVE



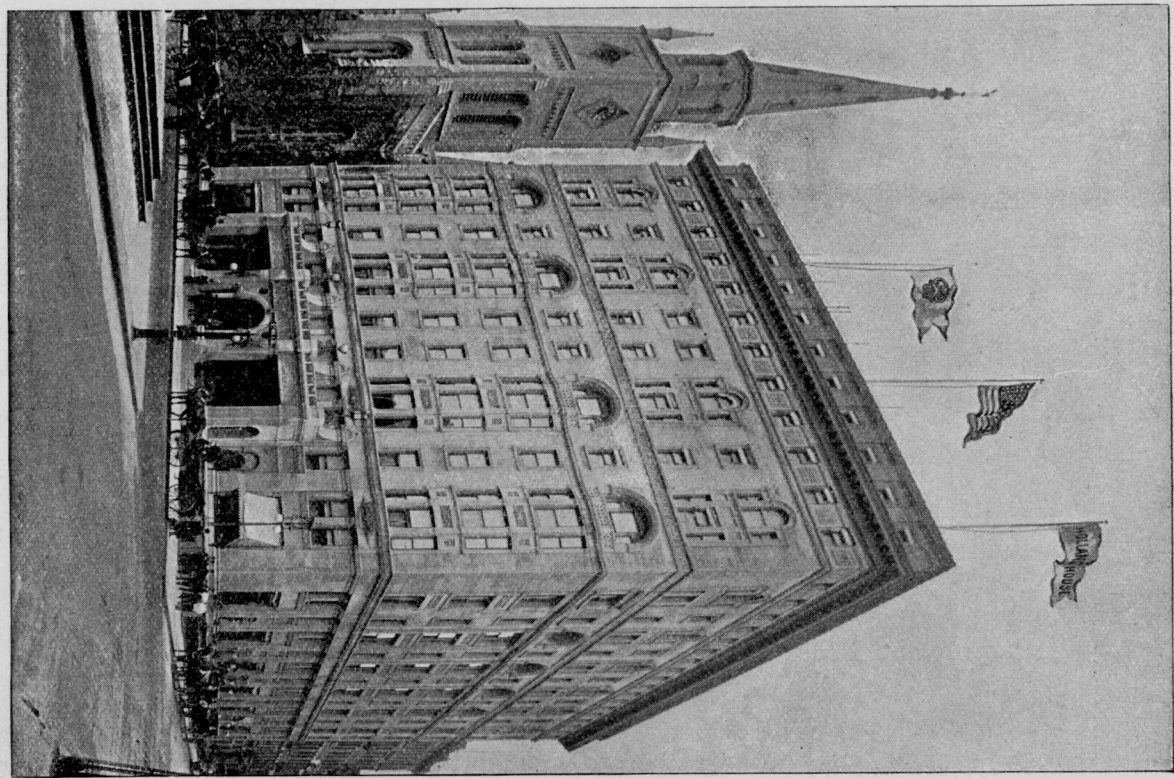
Zion & St. Timothy 352 West 57th St.



St. Mary the Virgin 228 West 45th St.

PROTESTANT EPISCOPAL CHURCH EDIFICES.

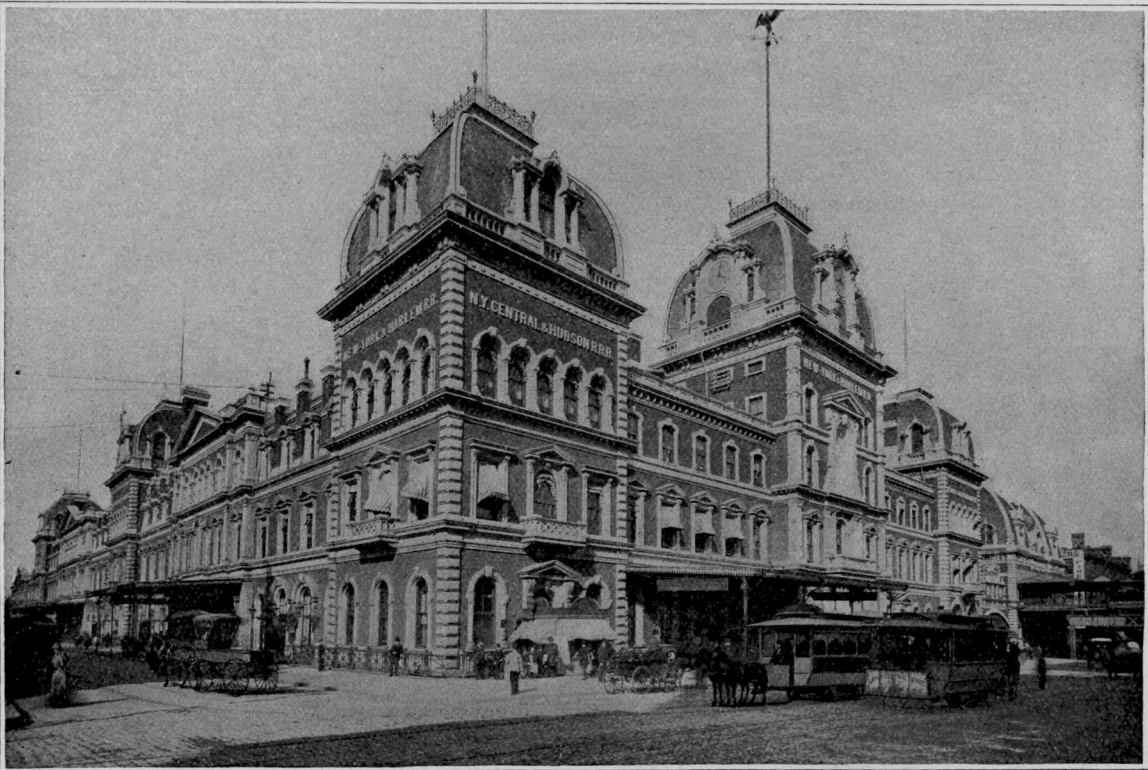
ST. LUKE'S. ZION AND ST. TIMOTHY. ST. THOMAS'. ST. MICHAEL'S. ST. MARY THE VIRGIN.



MARBLE COLLEGIATE CHURCH.

HOLLAND HOUSE, ON FIFTH AVENUE.
FIFTH AVENUE, SOUTHWEST CORNER OF 30TH STREET.

GEO. EDW. HARDING & GOODY, ARCHTS.

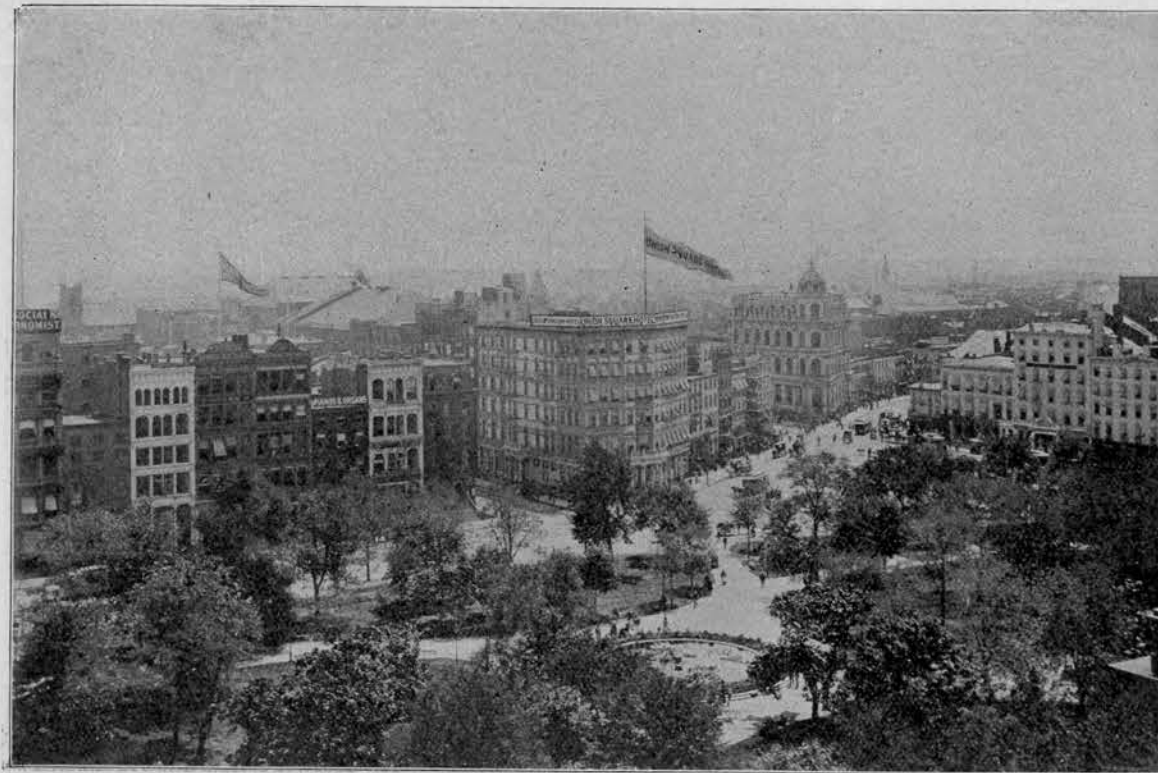


GRAND CENTRAL STATION, FORTY-SECOND STREET AND FOURTH AVENUE.
METROPOLITAN TERMINUS OF THE NEW YORK CENTRAL & HUDSON RIVER RAILROAD, AMERICA'S GREAT FOUR-TRACK RAILROAD.



BROADWAY. DECKER BLDG. "THE CENTURY." EVERETT HOUSE. FOURTH AVE.

UNION SQUARE AND WASHINGTON EQUESTRIAN STATUE.
VIEW SHOWING NORTHWEST PART OF UNION SQUARE AND BROADWAY FROM 15TH TO 17TH STREET.



FOURTH AVE.

UNION SQUARE HOTEL.

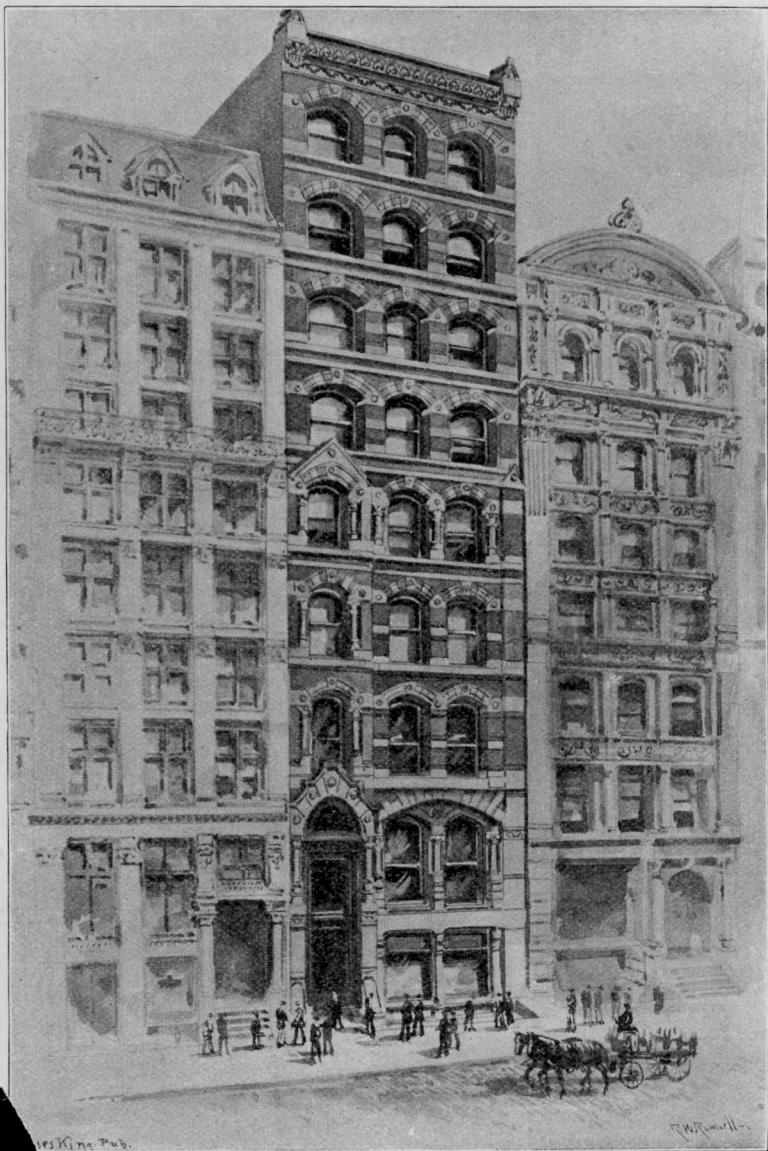
KEITH'S. MORTON HOUSE.

UNION SQUARE, UNION SQUARE HOTEL, MORTON HOUSE, AND KEITH'S THEATRE.
VIEW SHOWING SOUTHEAST PART OF UNION SQUARE AND FOURTH AVENUE FROM 14TH TO 16TH STREET.

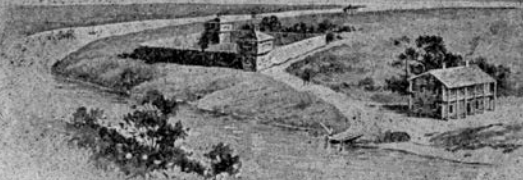


HEINS & LA FARGE, ARCHTS.

CATHEDRAL OF ST. JOHN THE DIVINE—PROTESTANT EPISCOPAL
MORNINGSIDE PARK, MORNINGSIDE HEIGHTS.



FORT DEARBORN



Chicago, 1833.

World's Columbian Exposition

Expressly For

CHICAGO

DAY

D

OCT. 9TH

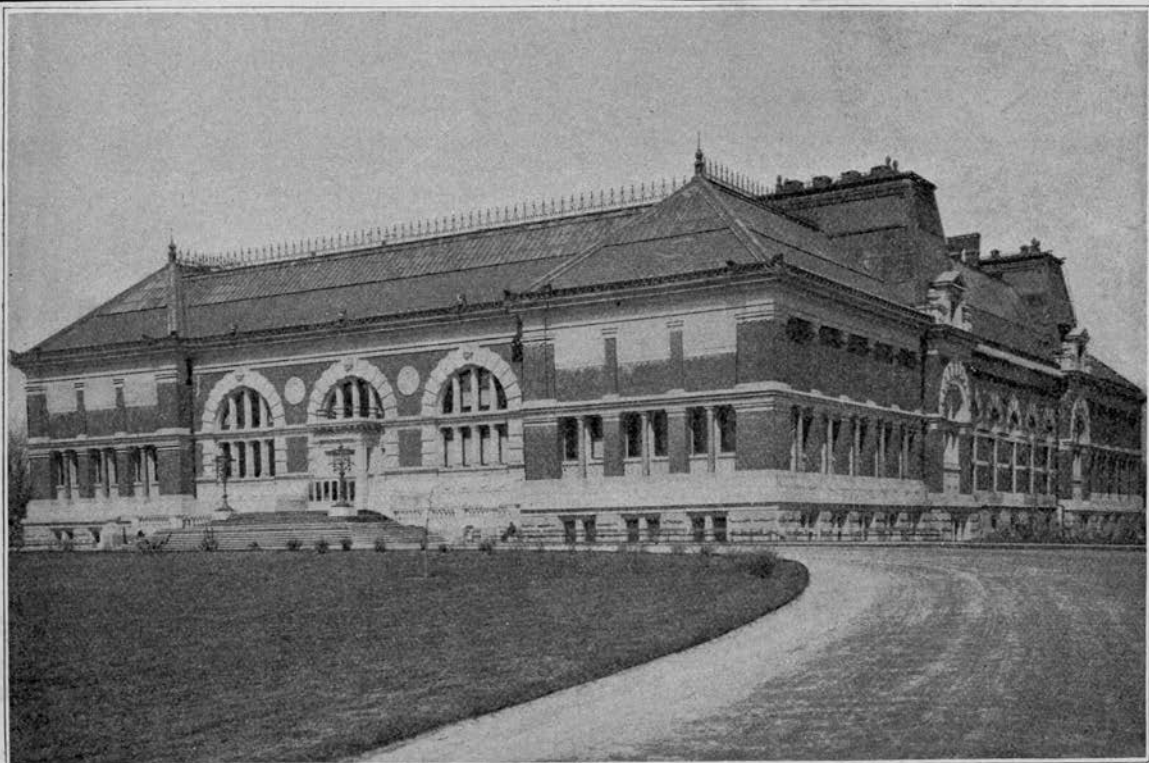
1893.

53517



W. K. Higgins
President.



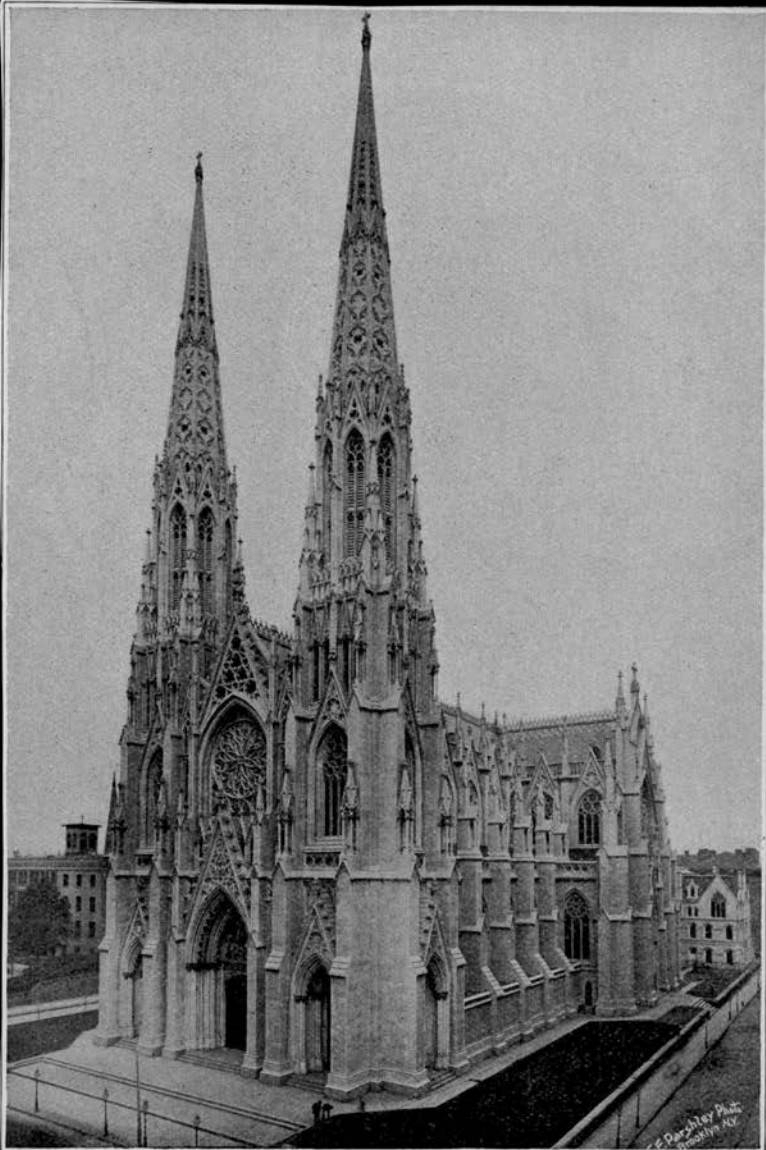


METROPOLITAN MUSEUM OF ART.

CENTRAL PARK, NEAR FIFTH AVENUE AND 82D STREET.



LORD & TAYLOR'S DRY GOODS ESTABLISHMENT.

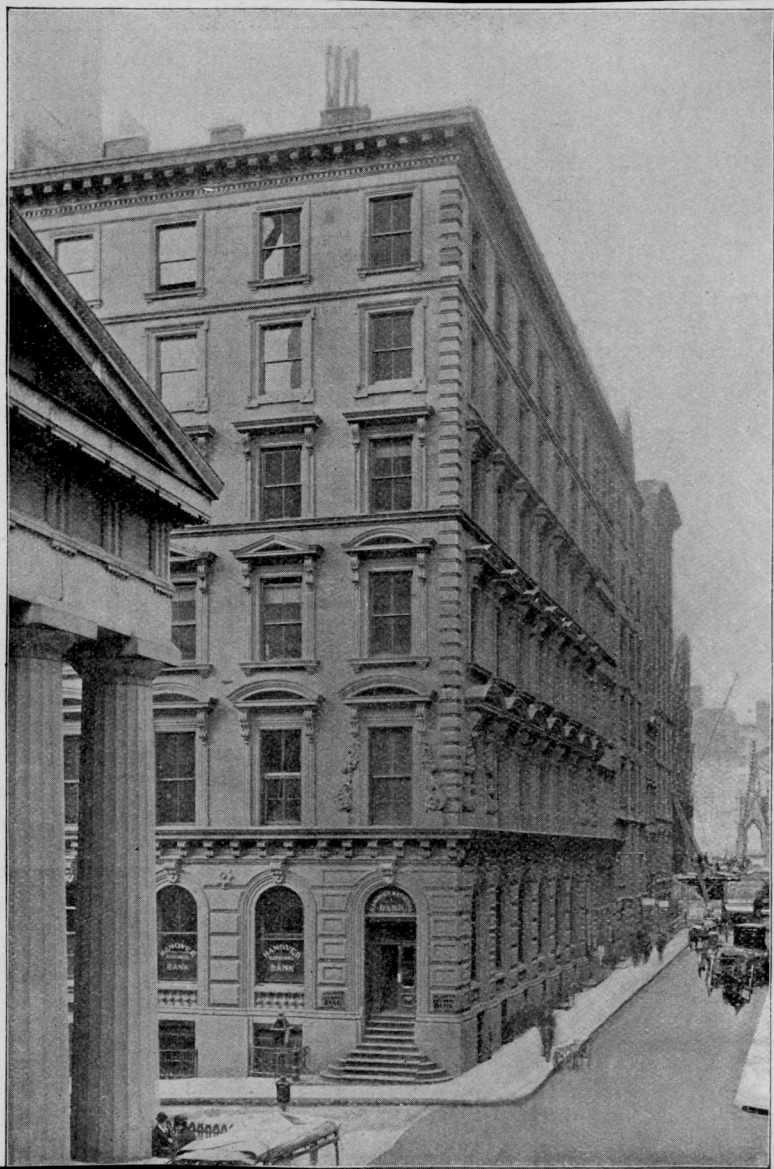


ORPHAN ASYLUM.

ST. PATRICK'S CATHEDRAL—ROMAN CATHOLIC.

CARDINAL'S RESIDENCE.

FIFTH AVENUE, EAST SIDE, FROM 50TH TO 51ST STREET.





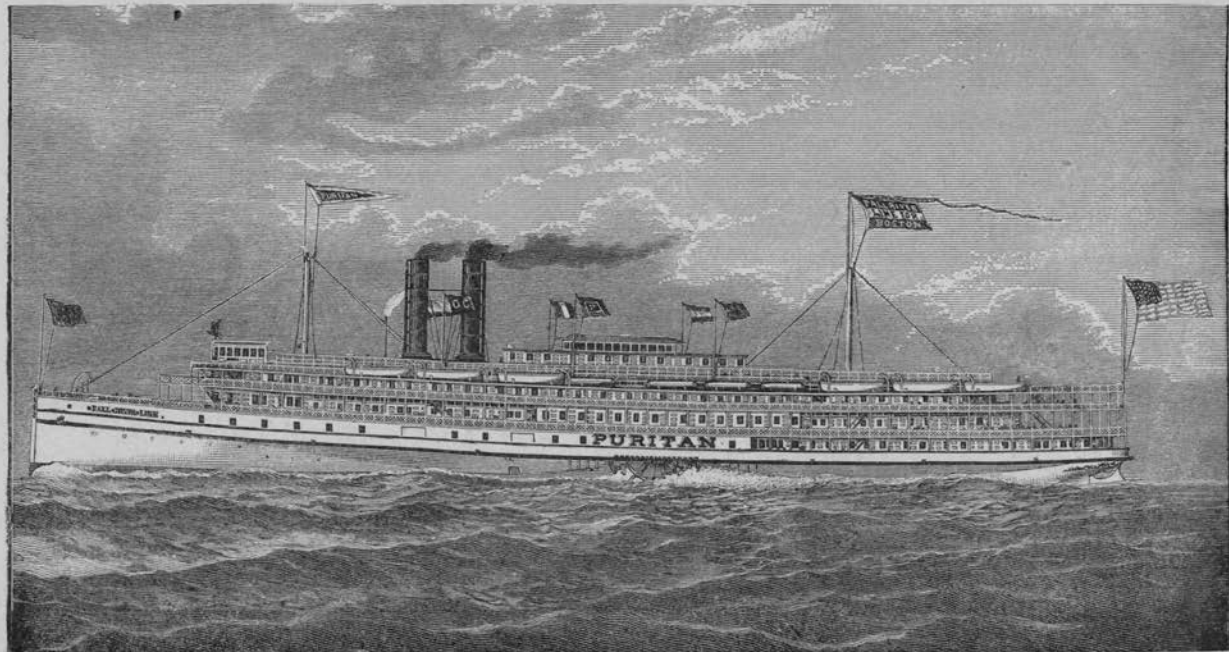
PORTAL TELEGRAPH. HOME LIFE.

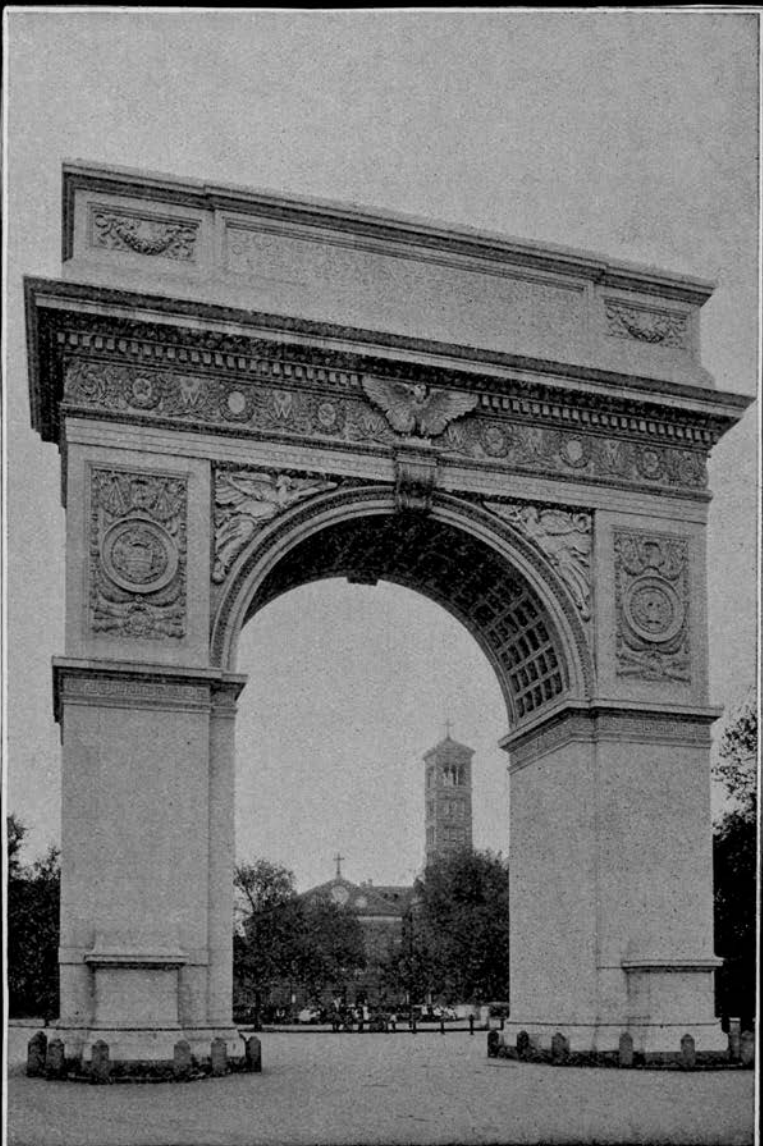
SHOE & LEATHER BANK.

CITY HALL.

CITY HALL, CITY HALL PARK AND BROADWAY.

VIEW TAKEN FROM THE "TIMES" BUILDING.

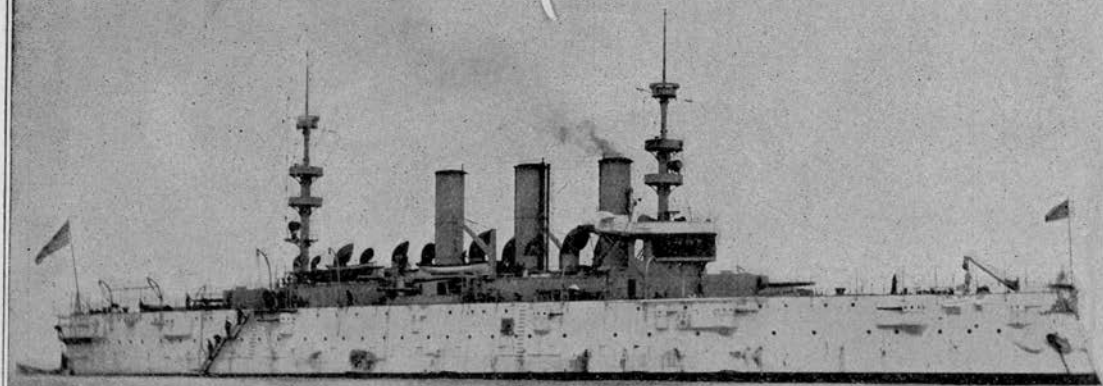




M'KIM, MEAD & WHITE, ARCHTS.

WASHINGTON MEMORIAL ARCH.

WASHINGTON SQUARE, BEGINNING OF FIFTH AVENUE. JUDSON MEMORIAL CHURCH SHOWS THROUGH THE ARCH.



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POSTAL TEL.

HOME LIFE.

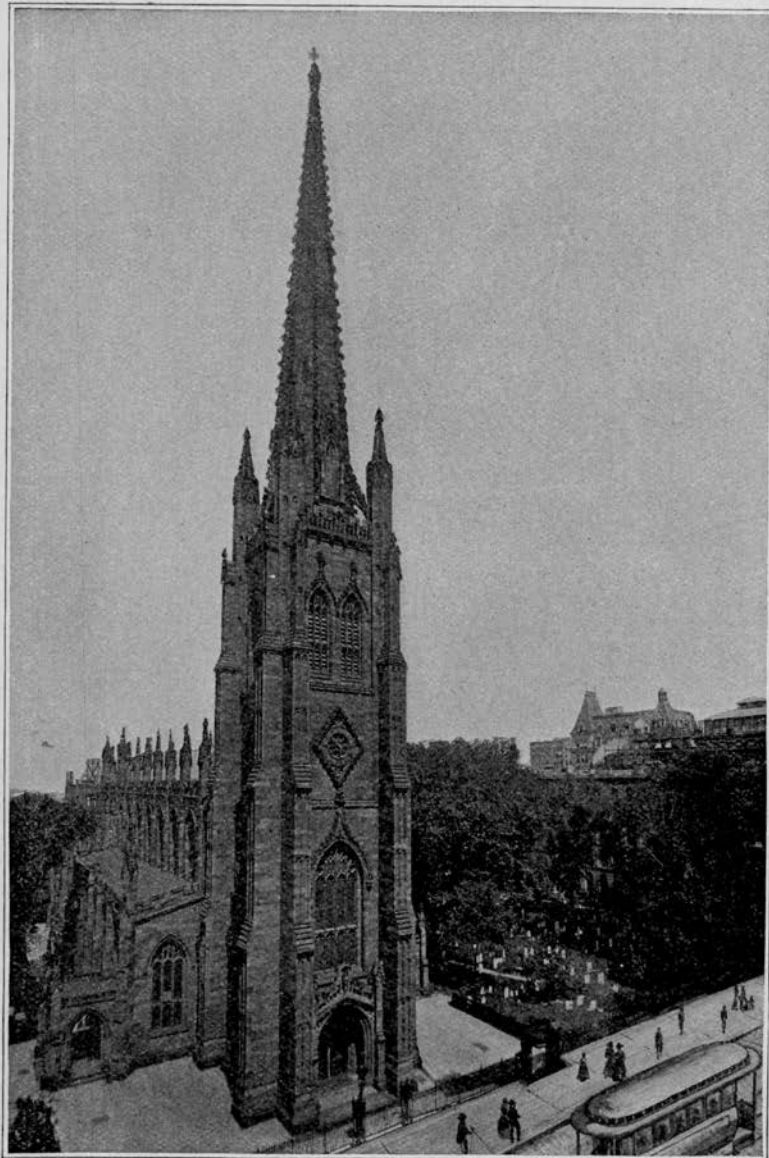
SHOE AND LEATHER BANK.

STEWART BLDG.

NEW YORK LIFE.

COURT HOUSE.

CITY HALL.



TRINITY CHURCH PROTESTANT EPISCOPAL.

BROADWAY, BETWEEN RECTOR AND THAMES STREETS, AT THE HEAD OF WALL STREET.

HOTEL LAFAYETTE FROM DECK OF THE STEAMER "BELLE OF MINNETONKA."



"Shall I not take mine ease in mine inn?"

BEYOND MINNETONKA.

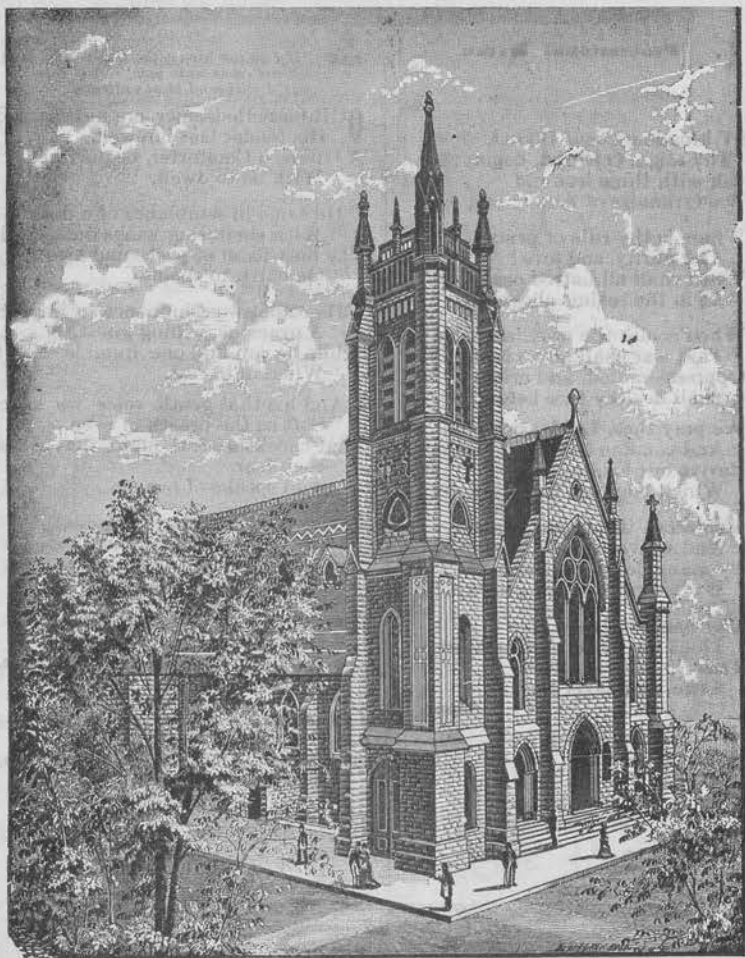
From Minnetonka's shore one can plunge right into the most extensive hardwood forest in America, the "Big Woods of Minnesota," the forest primeval, in which are hidden away a thousand sylvan lakes and clear running streams. West and northwest for more than two hundred miles there is a constant intermingling of lakes, forests and prairies. The lakes of Minnesota are remarkable for number, character and picturesqueness. In no other part of the world is there such a fine storage system for the waters needed by rivers and streams, and affording such eligible water power. It is the summit of the central valley of the continent, the birthplace of rivers running north, east and south. The lakes and rivers are as fine for fishing as any that ever wet a line, while, in season, wild fowl come in numbers beyond computation. On the prairies, rabbits and birds, and in the woods, larger animals, give hunters plenty to do. The more venturesome sportsman who wishes to try his skill on big game, or fish in mountain streams and lakes, can extend his trip into North Dakota and Montana and find bear, elk, moose, deer and feathered tribes in countless numbers.

A list of the Services in this Church will be found on the last page, and you are cordially invited to attend them.

TAKE THIS HOME WITH YOU.

ST. JAMES' CHURCH.

CHICAGO.



Cor. Cass and Huron Streets.

The Rev. Floyd W. Tomkins, Jr., *Rector.*

The Rev. John Henry Hopkins, *Assistant.*

The Rev. Irving Spencer, *Assistant.*

Addresses—Parish House, 275 Huron Street



Processional Hymn.

THY kingdom come, O God,
Thy reign, O Christ, begin;
Break with thine iron rod
The tyrannies of sin.

Where is thy rule of peace,
And purity, and love?
When shall all hatred cease,
As in the realms above?

When comes the promised time
That war shall be no more,
Oppression, lust, and crime
Shall flee thy face before?

We pray thee, Lord, arise,
And come in thy great might;
Revive our longing eyes,
Which languish for thy sight.

Men scorn thy sacred name,
And wolves devour thy fold;
By many deeds of shame
We learn that love grows cold.

O'er heathen lands afar
Thick darkness broodeth yet;
Arise, O morning Star,
Arise, and never set.

—Amen.

68.

132 "If I go not away, the Comforter P.M.
will not come unto you; but if I de-
part, I will send Him unto you."

OUR blest Redeemer, ere he breathed
His tender last farewell,
A Guide, a Comforter, bequeathed
With us to dwell.

2 He came in semblance of a dove
With sheltering wings outspread,
The holy balm of peace and love
On earth to shed.

3 He came sweet influence to impart,
A gracious, willing guest,
While he can find one humble heart
Wherein to rest.

4 And his that gentle voice we hear,
Soft as the breath of even,
That checks each thought, that calms
each fear,
And speaks of heaven.

5 And every virtue we possess,
And every victory won,
And every thought of holiness
Are his alone.

6 Spirit of purity and grace,
Our weakness, pitying, see:
O make our hearts thy dwelling-place,
And meet for thee.

7 O praise the Father; praise the Son;
Blest Spirit, praise to thee;
All praise to God, the Three in One,
The One in Three.

—Amen.



THE EVENING PRAYER

THIRTEENTH SUNDAY AFTER TRINITY, SEPT. 11, 1892. 5 P. M.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St Luke xv. 18, 19.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John i. 8, 9.*

Let us humbly confess our sins
unto Almighty God.

A General Confession.

All Kneeling. Almighty and most merciful Father;
We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

The Declaration of Absolution, or Remission of sins.

To be made by the Priest alone, standing; the People still kneeling.

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do at this present, and

that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. Amen.

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

O Lord, open thou our lips.

Answer. And our mouth shall show forth thy praise.

Glory be to the Father, and to the Son, and to the Holy Ghost; All Stand ing.

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

The Psalter.

Eleventh Day. Evening Prayer.

Psalm lix. *Eripe me de inimicis.*

Deliver me from mine enemies O God; defend me from them that rise up against me.

2 O deliver me from the wicked doers, and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul; the mighty men are gathered

against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault; arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen, and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening, they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips; for who doth hear?

8 But thou, O Lord, shalt have them in derision, and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee; for thou art the God of my refuge.

10 God showeth me his goodness plenteously; and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it; but scatter them abroad among the people, and put them down, O Lord our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish; and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return, grin like a dog, and will go about the city.

15 They will run here and there for meat, and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning; for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing; for thou, O God, art my refuge, and my merciful God.

Glory be to the Father, etc.
As it was in the beginning, etc.

Psalm lx. *Deus, repulisti nos.*

O God, thou hast cast us out, and scattered us abroad; thou hast also been displeased: O turn thee unto us again.

2 Thou hast moved the land and divided it: heal the sores thereof, for it shaketh.

3 Thou hast showed thy people heavy things; thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee, that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness: I will rejoice, and divide Sichem, and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine; Ephraim also is the strength of my head; Judah is my lawgiver;

8 Moab is my wash-pot; over Edom will I cast out my shoe; Philistia, be thou glad of me.

9 Who will lead me into the strong city? who will bring me into Edom?

10 Hast not thou cast us out, O God? wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble; for vain is the help of man.

12 Through God will we do great acts; for it is he that shall tread down our enemies.

Glory be to the Father, etc.
As it was in the beginning, etc.

Psalm lxi. *Exaudi, Deus.*

Hear my crying, O God, give ear unto my prayer.

2 From the ends of the earth will I call upon thee, when my heart is in heaviness.

3 O set me up upon the rock that is higher than I; for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever, and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires, and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life, that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name, that I may daily perform my vows.

Glory be to the Father, etc.
As it was in the beginning, etc.

Then shall be read the first lesson

Magnificat. St. Luke i.

My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

His main filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, etc.
As it was in the beginning, etc.

Then a lesson of the New Testament.

Nunc dimittis. St. Luke ii: 29.

Lord, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation.

Which thou hast prepared: before the face of all people:

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, etc.

As it was in the beginning, etc.

Then shall be said the Apostles' Creed.

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

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead and buried: He descended into hell, The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

O Lord, show thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

THE COLLECT.

Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

A Collect for Peace.

O God, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ, our Saviour. *Amen.*

A Collect for Aid against Perils.

Lighter, our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

In places where it may be convenient here followeth the Anthem.

The Minister may here end the Evening Prayer with such Prayer or Prayers, taken out of the Prayer Book, as he shall think fit.

A Prayer for the President of the United States and all in Civil Authority.

Almighty God, whose kingdom is everlasting and power infinite, Have mercy upon this whole land; and so rule the hearts of thy servants, THE PRESIDENT OF THE UNITED STATES, the Governor of this State, and all others in authority, that they knowing whose ministers they are, may above all things seek thine honour and glory; and that we and all the People duly considering whose authority they bear, may faithfully and obediently honour them, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth ever one God, world without end. *Amen.*

A Prayer for the Clergy and People.

Almighty and everlasting God, from whom cometh every good and perfect gift; Send down upon our Bishops and other Clergy, and upon the congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer for all Conditions of Men.

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be ple.

make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body or estate (especially those for whom our prayers are desired); that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

A General Thanksgiving.

Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

A Prayer of St. Chrysostom.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Offertory

Schachner

Sound the loud timbrel o'er Egypt's dark sea,
Jehovah has triumphed, His people are free.
Sing, for the pride of the tyrant is broken,
His chariots, his horsemen, all splendid and brave,
How vain was their boast, for the Lord has but spoken,
And chariots and horsemen are sunk in the wave.

Praise to the Conqueror, praise to the Lord,
His word was our arrow, His Breath was our sword.
Who shall return to tell Egypt the story
Of those she sent forth in the hour of her pride?
For the Lord hath looked out from his pillar of glory,
And all her brave thousands are dashed in the tide.

PRESENTATION OF ALMS.

All Stand-
ing. All things come of Thee, O Lord, and
of thine own have we given Thee.
Amen.

COLLECTS.

BENEDICTION.

All Kneel-
ing. The peace of God, which passeth all
understanding, keep your hearts and
minds in the knowledge and love of God,
and of His Son, Jesus Christ our Lord:
And the blessing of God Almighty, the
Father, the Son, and the Holy Ghost, be
amongst you, and remain with you al-
ways. *Amen.*

Recessional Hymn.

P. M.
485 "The night is far spent, the day is at
hand."

HARK! hark, my soul! Angelic songs
are swelling
O'er earth's green fields and ocean's
wave-beat shore;
How sweet the truth those blessed
strains are telling
Of that new life when sin shall be
no more!

Angels of Jesus,
Angels of light,
Singing to welcome
The pilgrims of the night.

Onward we go, for still we hear them
singing,
"Come, weary souls, for Jesus bids
you come;"
And through the dark, its echoes
sweetly ringing,
The music of the Gospel leads us
home.

Angels of Jesus, &c.

Far, far away, like bells at evening
pealing,
The voice of Jesus sounds o'er land
and sea,
And laden souls by thousands meekly
stealing,
Kind Shepherd turn their weary
steps to thee:

Angels of Jesus, &c.

Rest comes at length, though life be
long and dreary,
The day must dawn, and darksome
night be past;
All journeys end in welcome to the
weary,
And heaven, the heart's true home,
will come at last.

Angels of Jesus, &c.

Angels, sing on! your faithful watches
keeping,
Sing us sweet fragments of the
songs above;

Till morning's joy shall end the night
of weeping,
And life's long shadows break in
cloudless love.

Angels of Jesus, &c.—*Amen.*

ST. JAMES' CHURCH,

Corner Cass and Huron Streets.

THE REV. FLOYD W. TOMKINS, JR., *Rector. Parish House, 275
Huron Street. Office Hours, 12 to 1 upon week days.*

You are Cordially Invited to attend the Services named below.

SUNDAY SERVICES:

Holy Communion every Sunday, 8:00 A. M. and 10:00 A. M. First Sunday in the month also at 10:45 A. M.

Morning Service, 9:30 and 10:45 A. M.

Evening Service June to October, 5 P. M. October to June, 4:15 P. M.

Sunday School, June to October, 3:45 P. M. October to June, 3 P. M.

Mission Service, 8 P. M.

WEEK DAYS:

Daily, 9:00 A. M. and 5:00 P. M.

ALL SEATS ARE FREE AT THESE SERVICES.

Except at the 10:45 A. M. Service, at which the Ushers will gladly provide seats for all visitors.

Church open every week day for Private Devotions.

The Rector requests attendants upon the Services to send him their names and addresses that he may call upon them. He will also be glad to receive them at his residence 310 Superior street.

The Clergy are ready at all times to respond to any call for ministerial services.

This Invitation is extended by the Rector and Congregation

THROUGH THE

ST. JAMES' CHAPTER

—) OF THE (—

BROTHERHOOD **X** OF ST. ANDREW.

An Organization of Young Men "For the Spread of Christ's Kingdom Among Young Men." Which meets at the PARISH HOUSE, 275 Huron street.

Men's Bible Class, every Sunday afternoon at 3 o'clock, in Guild Room of the Church. (Entrance through the Tower Door on Huron street.)

Meeting of the Chapter, every Tuesday evening at 8 o'clock, at 275 Huron street, Parish House.

You are cordially invited to attend the Meetings and Classes. The undersigned will be glad to meet any men who are interested in Church work, or who desire further information, after the Service.

Mr. LYNDEN EVANS, Chairman of Committee of Ushers.

St. Ignatius' Church.

56 WEST 40th STREET,

NEW YORK CITY.

SERVICES:

SUNDAYS:

Mass, for Communicants, - 7, 7.45, 8.30 A. M.	*
Matins, - - - - -	10.20 A. M.
Solemn Mass, with Sermon, -	11.00 A. M.
Vespers and Adoration, - - -	4.30 P. M.
*Compline, with Sermon, - - -	8.00 P. M.

WEEK DAYS:

Mass, daily, - - - - -	7.00 A. M.
*Matins, daily, - - - - -	9.30 A. M.
*Vespers, daily, - - - - -	5.00 P. M.
2nd Mass, Fridays and Holy Days,	10.00 A. M.

** Except in July and August.*

NOTICES.

HOLY BAPTISM administered on any Sunday at 3 P. M.; at other times by special appointment.

CONFESSIONS heard on Saturdays from 3 to 5, and from 7.30 to 9 P. M.

SUNDAY SCHOOL, 3.30 P. M.

(OVER)

The clergy expect to be notified of cases of sickness and trouble, and will gladly minister to them.

No one will be considered a member of the parish who does not contribute regularly through the envelopes to its support.

The sittings in the church, except the few closed by a bar, are open to all who are willing to move up to the vacant place farthest from the entrance of the pew, thereby making it easy for later comers to find places; and who give something, according to their means, when the collection is taken.

All who attend the church are urged to refrain from loud talking after Service, and at other times, for it not only is unbecoming in the House of God, but also often seriously interferes with the devotions of other people.

A red light burning in the Sanctuary Lamp signifies that the Blessed Sacrament is reserved in the tabernacle on the altar.

The Rector's hours for talking with people upon Church matters are from 3 to 5 and from 7:30 to 9 P. M. on Saturdays. Those who wish to see him at any other time should not try to detain him after Service, when he often has important engagements to meet, but should write for an appointment.

(OVER.)

Communion Service, in C, - - - - - *King-Hall*

Hymn 498 (2)

Offertory, - - - - - Psalm viii, verse 1, - - - - - *Handel*

How excellent Thy name, O Lord,
In all the world is known !
Above all heavens, O King adored,
How hast Thou set Thy glorious throne.

Recessional, Hymn 400 (2)

EVENING 4.00

Processional, Hymn 491.

Magnificat and Nunc dimittis, in E, - - - - - *Roberts*

Anthem, - - - - - Hymn 18. - - - - - *Gounod*

"Glory to Thee, my God, this night."

Hymn 679 (2)

Recessional, Hymn 16.

Fourteenth Sunday after Trinity. SEPTEMBER 15. 10.30 A. M.

Processional, Hymn 399 (2)

Te Deum, in B \flat , - - - - - *Stainer*

Introit, - - - - - Psalm xliii, verse 4, - - - - - *Reay*

I will go to the altar of God, even unto the God of my joy and gladness : and I will give thanks unto Thee O God, my God.

Communion Service, in E \flat , - - - - - *Haynes*

Hymn 335.

Offertory, - - - - - Psalm lxxxiv, verses 4, 5, 6, 7, - - - - - *Tours*

Blessed are they that dwell in thy house : they will be always praising Thee. Blessed is the man whose strength is in Thee, in whose heart are Thy ways : who, going through the vale of misery, use it for a well ; and the pools are filled with water. They will go from strength to strength ; and unto the God of gods appeareth every one of them in Sion.

Eucharistic Hymn 228.

Recessional, Hymn 407.

EVENING 4.00

Processional, Hymn 408.

Magnificat and Nunc dimittis, in E \flat , - - - - - *Cobb*

Anthem - - - - - Isaiah xl, verse 19, - - - - - *Woodward*

The sun shall be no more thy light by day : neither for brightness the moon, by night ; but the Lord thy God shall be thine everlasting light, and thy God thy glory.

Thine eyes shall see the King in His beauty ; they shall behold the land which is very far off.

"O God of saints to Thee we cry
O Saviour plead for us on high ;
O Holy Ghost our Guide and Friend,
Grant us Thy grace till life shall end :
That with all saints our rest may be
In that bright paradise with Thee." Amen.

Hymn 18.

Recessional, Hymn 282.

St. Matthew. SEPTEMBER 21. 11 A. M.

Processional, Hymn 169.

Introit, - - - - - Psalm xcix, verses 2, 9, - - - - - *Best*

The Lord is great in Sion, and high above all people. O magnify the Lord our God, and worship Him upon His holy hill ; for the Lord our God is holy.

Communion Service, in G, - - - - - *Calkin*

Offertory, - - - - - Deuteronomy xxxii, verse 2. - - - - - *Armes*

Their doctrine shall drop as the rain, their speech shall distil as the dew ; as the small rain upon the tender herb, and as the showers upon the grass.

Recessional, Hymn 176.

Fifteenth Sunday after Trinity. SEPTEMBER 22. 10.30 A. M.

Processional, Hymn 506.

Te Deum, in F, - - - - - *Smart*

Introit, - - - - - Psalm xxxvi, verse 5, - - - - - *Barnby*

Thy mercy, O Lord, reacheth unto the heavens, and Thy faithfulness unto the clouds.

Communion Service, in G, - - - - - *Hiles*

Hymn 475.

Offertory, - - - - - Isaiah xxvi, verse 3, - - - - - *Elvey*

Thou wilt keep him in perfect peace, whose mind is stayed on Thee.

Recessional, Hymn 432.

EVENING 4.00

Processional, Hymn 572.

Magnificat and Nunc dimittis, in F, - - - - - *Tours*

Anthem, - - - - - Psalm xlii, verses 1, 15, - - - - - *Mendelssohn*

As the hart pants after the water-brooks, so panteth my soul for thee, O God.

Why, my soul, art thou so vexed, and why art thou cast down in me ? Trust thou in God, for I will yet give Him great thanks for the help of His good countenance.

Hymn 17 (2)

Recessional, Hymn 394.

The Twelfth Sunday after Trinity.

INTROIT. *Deus, in adjutorium.*

Haste Thee, O God, to deliver me, make haste to help me, O Lord: let mine enemies be ashamed and confounded that seek after my soul. *Ps. xx. 1.*

PSALM. Let them be turned backward and put to confusion: that wish me evil. *v. 2.*

V. Glory be. INTROIT. Haste Thee.

GRADUAL. I will always give thanks unto the Lord: His praise shall ever be in my mouth. V. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

Alleluia, alleluia. V. O come let us sing unto the Lord: let us heartily rejoice in the strength of our salvation. Alleluia. *Ps. xxxiv.*

OFFERTORY. Moses besought the Lord his God, and said: Why, O Lord, doth thy wrath wax hot against Thy people? turn from Thy fierce wrath: remember Abraham, Isaac and Jacob, to whom Thou swarest to give a land flowing with milk and honey: and the Lord repented of the evil which He thought to do unto His people. *Ex. xxxii.*

COMMUNION. The earth, O Lord, is filled with the fruits of Thy works: that Thou mayest bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a cheerful countenance: and bread to strengthen man's heart. *Ps. civ.*

The Thirteenth Sunday after Trinity.

INTROIT. *Respice, Domine.*

Look upon Thy covenant, O Lord: and forget not the congregation of the poor for ever: arise, O God, maintain Thine own cause, and forget not the voice of them that seek Thee. *Ps. lxxiv. 20.*

PSALM. O God, wherefore art thou absent from us so long: why is Thy wrath so hot against the sheep of Thy pasture. *v. 1.*

V. Glory be. INTROIT. Look upon.

GRADUAL. Look upon Thy covenant, O Lord: and forget not the congregation of the poor for ever. V. Arise, O Lord, maintain Thine own cause: remember how the foolish man blasphemeth Thee daily.

Alleluia, alleluia. V. For the Lord is a great God: and a great King over all the earth. Alleluia. *Ps. lxxiv.*

OFFERTORY. My hope has been in Thee, O Lord: I have said, Thou art my God, my time is in Thy hand. *Ps. xxxi.*

COMMUNION. Thou hast given us Bread from heaven, O Lord: having every delight, and every taste of sweetness. *Wisd. xvi.*

Church of the Ascension,

CHICAGO.



Solemn Mass.

The service begins with

THE PROCESSIONAL HYMN,
which is announced on the Hymn-Board.

THE INTROIT
follows, for which see page 4 of this leaflet. The choir then sing, the people kneeling,

Kyrie Eleison.	<i>Lord have mercy.</i>
Christe Eleison.	<i>Christ have mercy.</i>
Kyrie Eleison.	<i>Lord have mercy.</i>

After which is sung (except in Advent, and from Septuagesima until Easter), all rising,

GLORIA IN EXCELSIS.

Glory be to God on high, and in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Priest having said the

OUR FATHER

quietly, sings the Collect for Purity, and the Collect or Collects for the day, which are followed by the Epistle and Gospel, to be found in the Prayer Book.

After the Epistle, while preparation is being made for the singing of the Gospel, the choir will chant (see page 4)

THE GRADUAL

Before the Gospel, all standing, the choir and people sing,

Glory be to Thee, O Lord.

After the Gospel,

Praise be to Thee, O Christ.

Then follows

THE NICENE CREED.

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father; By Whom all things were made; Who for us men, and for our salvation came down from heaven. *AND WAS INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY, AND WAS MADE MAN, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord, and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

Here follows the Sermon, if there be one, after which the Priest returning to the altar, says:

The Lord be with you,

The choir and people answering,

And with thy Spirit.

The choir then sing (see page 4)

THE OFFERTORY.

After the alms are placed on the altar, the Priest says:

Let us pray for the whole state of Christ's Church Militant, for which the people kneel. For this prayer and what follows see the Prayer Book.

The Priest then turns to the people and says:

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Priest. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying:

*At these words all kneel, out of reverence for the Mystery of the Incarnation.

Then the choir sing

THE SANCTUS.

Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord Most High. Amen.

And

THE BENEDICTUS.

Blessed is He that cometh in the Name of the Lord. Hosanna in the Highest.

The Priest then proceeds to say the

PRAYER OF CONSECRATION.

This ended, the choir sing

AGNUS DEI.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, grant us Thy peace.

After this is sung (see page 4)

THE COMMUNION,

The Priest then says the

OUR FATHER,

in which the people join, and after the Post-Communion Collect the Priest gives the Blessing.

During the ablutions the choir and people sing:

O Saving Victim opening wide
The gate of Heaven to man below;
Our foes press on from every side,
Thine aid supply, Thy strength bestow.

All praise and thanks to Thee ascend
Forevermore, Blest One in Three,
O grant us life that shall not end,
In our true native land with Thee. Amen.

The service ends with

THE HYMN,

as announced on the Hymn-Board.

PROGRAMME

OF THE

— DEDICATION —

OF THE

Sons of Jacob

SYNAGOGUE,

Sundag, September 2nd, 1888,

AT TWO O'CLOCK P. M., SHARP

Programme.

For now I have chosen and sanctified this House that my name
may be there forever.

II CHRONICLES, vii: 16.

Coronation March, By Meyerbeer.
PROF. FRED WILL'S ORCHESTRA.

Handing over of the Key,
I. ABRAHAMSON, PRESIDENT.

Opening of the Synagogue,
MAYOR ROBERT A. SMITH.

Entering with the Scrolls of the Law:
"Blessed be he who cometh in the the name of the Eternal."
CHOIR AND ORCHESTRA.

Prayer,
BY RABBI B. COHN.

Psalm CXVI. Unto thee I will offer a sacrifice of thanksgiving.
CHOIR AND ORCHESTRA.

Coronation March, Kreleshmer.
Circuit with the Scrolls.

Recitation, "And When the Ark Rested He Said."
BY REV. A. GRODSKY.

Lighting the Perpetual Light, Andante.

Dedication Sermon,
BY RABBI E. L. HESS.

Overture—Fest, By Leutner.
THE ORCHESTRA.

Consecration Sermon,
RABBI B. COHN,
Of the Bnei Sholom Temple, of Chicago.

Overture—From William Tell, By Rossini.
THE ORCHESTRA.

Sermon Subject, "Moses and Jethro."
REV. A. GRODSKY.

Violin Solo—Cavatina Raff.
PROF. FRED WILL.

Address
THE HON. W. P. MURRAY, ESQ.

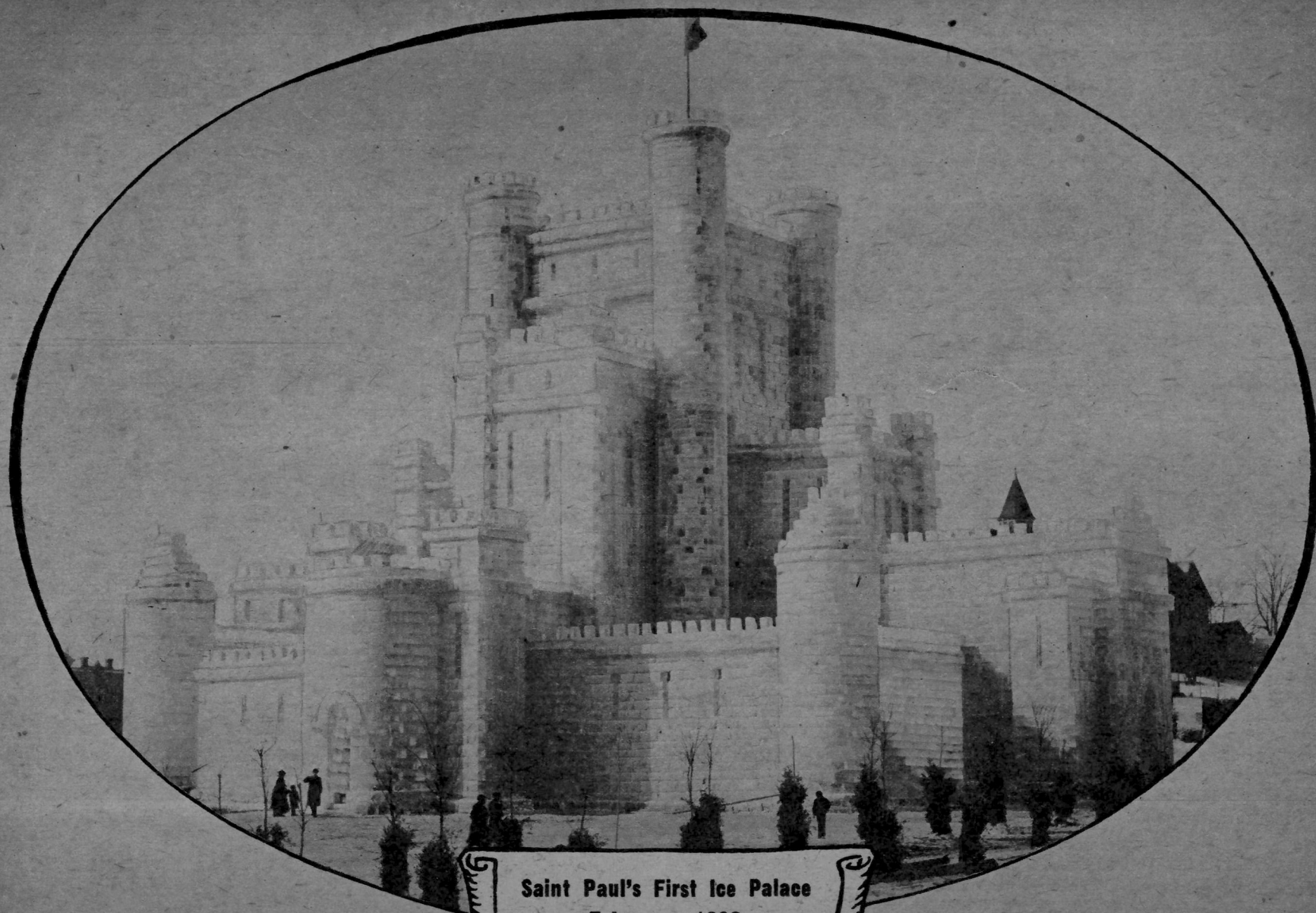
Address
H. L. WILLIAMS, ESQ.

Past History of the Congregation
HENRY J. STRAUSE, ESQ., CHAIRMAN.

Andante
ORCHESTRA.

Benediction

Final March



Saint Paul's First Ice Palace
February, 1886

BATONS OF THE MAJORETTES STARTED LIFE AS WINE STICKS

So you're going to raise your daughter to be a drum majorette! It will be a lot of fun, but there will be a few heartaches and a good deal of training necessary before she hits the top.

Take it from Leonard Seamer, perennial chairman of the St. Paul Winter Carnival drum major-



Dolores Bissacca, left, of Caspar, Wyo., and Gay Lee Harder of Omaha, charming entrants in 1951 contest.

ette contest, and Don Sartell of Janesville, Wis., one of the judges of the National Baton Twirling association's nationwide contest held here annually in connection with the festival.

This drum majorette business came into vogue in the late 1930s and by 1941, when Seamer conceived the idea for a baton twirling contest, there were thousands of girls getting into the act.



The art is an American invention, according to Sartell who has done considerable research on the subject. Its beginnings are rooted in the crinoline days when the boys who "carried the stick" with the parading bands served an entirely different purpose. True, they were "pepper-uppers," just as the majorettes are today, but the "pep" came from the wine in the bottom or jug end of the stick, which had a long stem protruding from the top.

The wine went along with each marching band in community celebrations to give the music makers a lift whenever the walking got tiring. Soon these wine boys began moving the jug stick in rhythm to the music and before long their maneuvers became an attraction in themselves, so they were moved to the front of the parading unit.



The wine jug was discarded eventually and a stick with a long shaft put into the hands of these majordomos who began to rival each other in efforts to devise new and intricate ways of swinging their batons. The new spins and turns brought the development of the present twirling sticks.



Naomi Zarbock of Wheaton, Ill., 1951 senior champion.

It wasn't until the late 1920's that the girls "took to the stick." Today there are 175,000 majorettes in America.

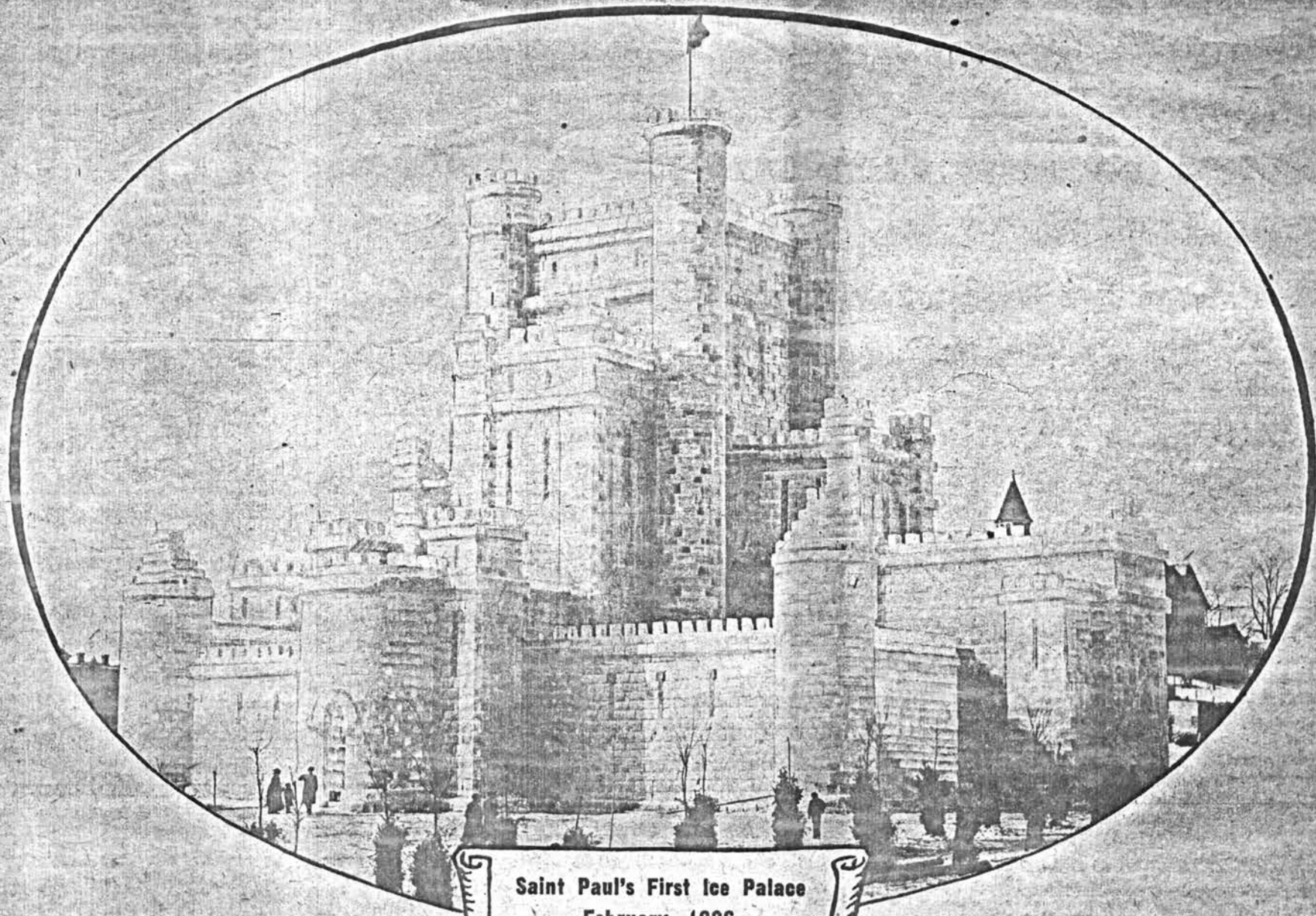
Baton twirling schools have started up all over the country, and the majorettes begin their training early, some as young as 3 years.

Good drum majorettes are much in demand, Seamer said. Many winners of the St. Paul competitions have been sought out and given college and university scholarships by institutions which want the baton twirlers for their school bands.



cooperation





Saint Paul's First Ice Palace
February, 1886

BLANKET TOSSING

1887



their blanket, the rollicking lads of the

BLANKET TOSSING

1887



their blanket, the rollicking lads of the



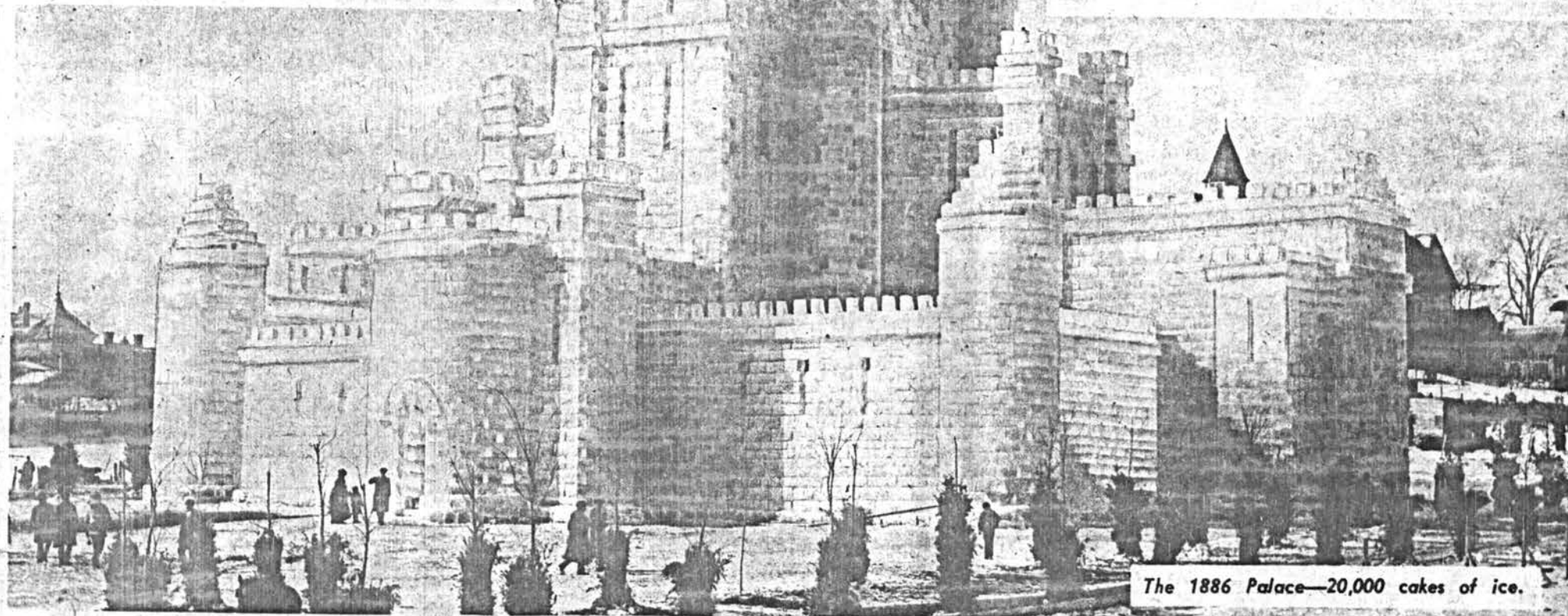
King Borealis of 1886 and The Queen, from sketches in the St. Paul Globe. William Hamm Sr. was Borealis, and his future mother-in-law, Mrs. Albert Scheffer, was his consort.

ice palace and with James Brodie built it, sent in his bill for \$8,633.20 plus \$350 for an ice gateway, and asked also that the \$200 bonus promised him

its name when his proposal of St. Paul Ice Palace & Winter Carnival association was adopted. He played a major role in the festival and his wife was picked as the first queen. William Hamm Sr., who some years later was to become Mr. Scheffer's son-in-law, was named the first ice king.

Final report on the first carnival was made by Mr. Scheffer Aug. 12, 1886, at a stockholders meeting in the Ryan hotel. The total income of \$42,597.65 included \$14,630 for stock bought and paid for; \$18,811.71 gate receipts; \$2,776.72 from the program; \$3,865.92 from booth rentals and sale of lanterns; \$1,845.80 from bonus contributions and \$667.50 from prize collections. Expenses were \$33,904.01, leaving a balance of \$8,693.64.

The association's advertising brochure, which proclaimed Minnesota's winter weather "so dry, so pure, so clear, so bright, that it is a privilege to live in it," and set forth that it "builds health, hearty men and women; it develops the gentler traits and expands the heart and intellect," sold even the directors. With a cash balance after their first venture the stockholders at their August, 1886, meeting approved the motion by George Benz that there be another ice palace and carnival in 1887. The minutes read: "Carried, heartily."



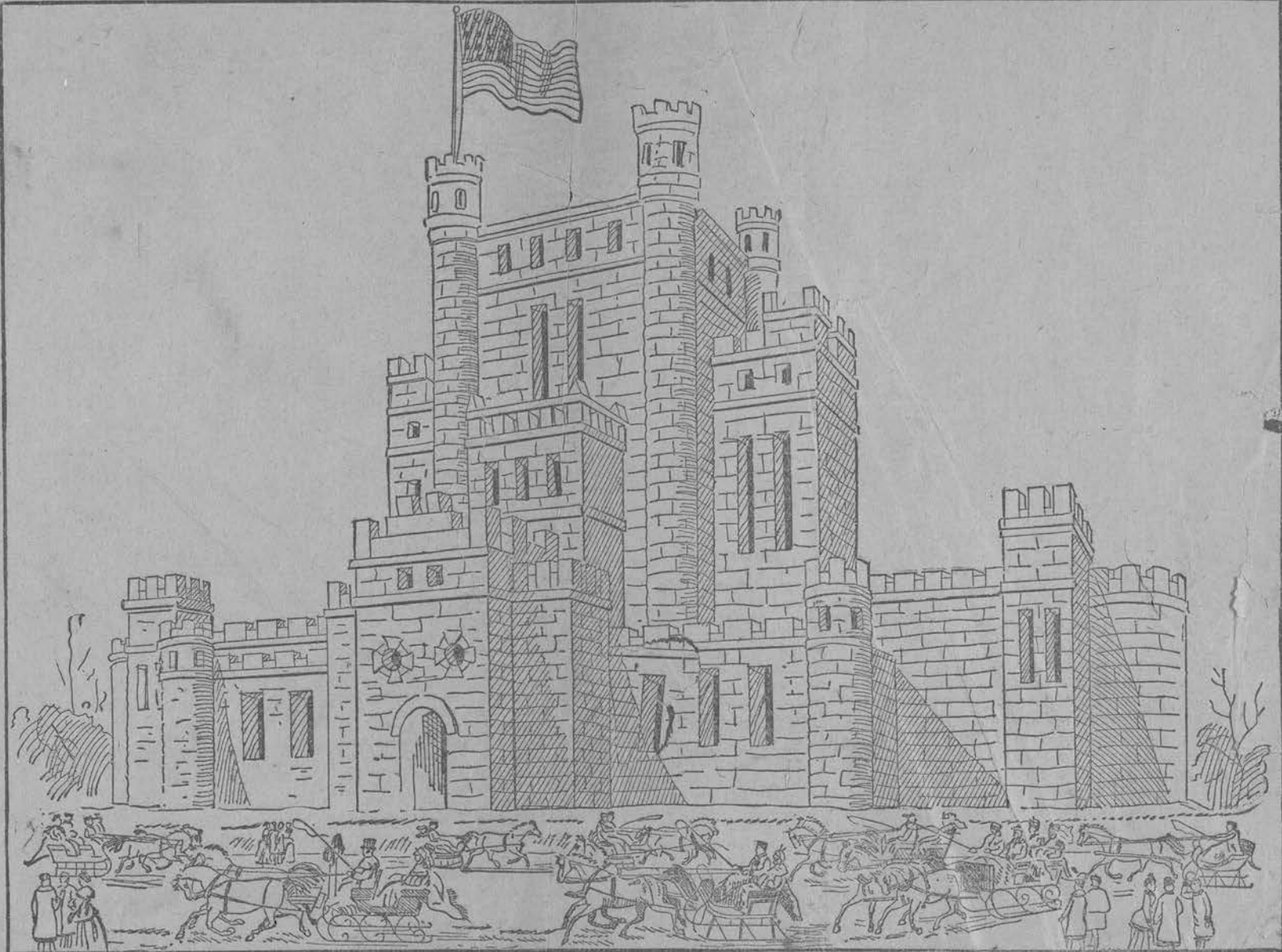
The 1886 Palace—20,000 cakes of ice.

...the red, white and blue blanket suits

...The firemen in double file came next, about thirty of them, followed by the postoffice employees to the number of fifty. For the accommodation of the ladies of the postoffice and himself, Dr. Day had secured a good big sleigh, on either side of

...region were not very successful, as the walls were filled with reckless sightseers who paid no attention to the commands of the officers, but busied themselves in getting the best places possible on the elevations. The crowd numbered 8,000 long before the procession appeared in sight. They grew anxious as the bell from a neighboring tower tolled off the half hour after 8 o'clock. They

again by the...
Mr. President of the Ice Palace Association, Ladies and Citizens: The proposition to erect an ice palace has met with the universal and enthusiastic support of our citizens. Youth, beauty and wealth, maid and matron, unite to make it a success. Young men and middle age, engrossed in business, merchant, mechanic and laborer, come promptly to its aid, and old age



THE SAINT PAUL ICE PALACE.

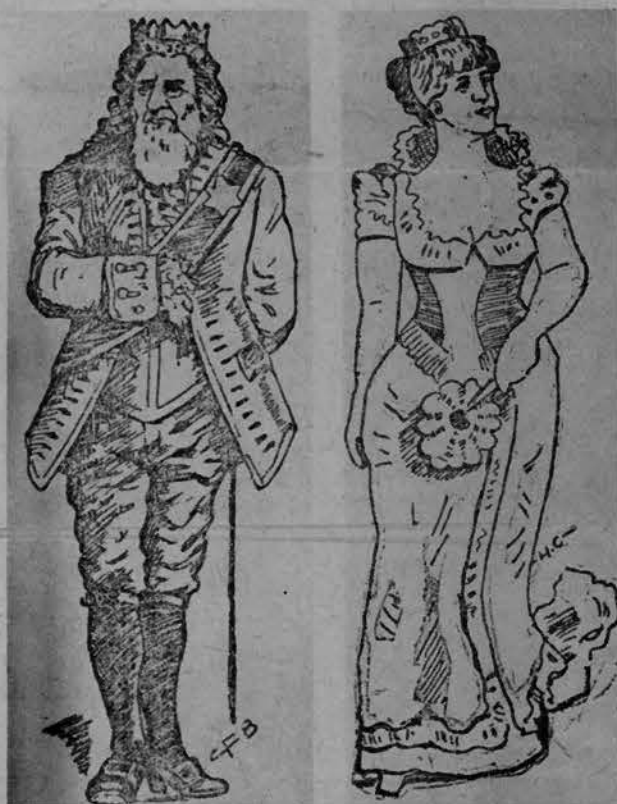
...about the streets, the point of which, true to his booming instincts, the doctor had... looked at the palace and the electric lights until they grew tired, and then they turned their eyes in the direction of the state capitol building, as the red fire exploded straightens up as yet still more pronounced in its favor; and I am glad, too, to say that the St. Paul ideals commend it. It involves no question of sex, creed or politics; nor of wide-open or closed up policy of municipal government.

Secretary's journal of winter frolic founders reports feminine participation as early concern

One of the directors got permission for his firm to put up, along the fence enclosing carnival park, billboards carrying advertising, but had to agree there would be "no objectionable advertising" displayed. He paid the association \$700 for the privilege.

Originally the carnival park fence was to be five and a half feet high, but apparently youngsters were scaling it and getting in for free, so the association voted to raise the fence by two feet and top it with barbed wire to keep the youthful poachers out.

The directors hired orchestras and bands, but



King Borealis of 1886 and The Queen, from sketches in the St. Paul Globe. William Hamm Sr. was Borealis, and his future mother-in-law, Mrs. Albert Scheffer, was his consort.

limited payment to \$100 a day. Home owners and boarding house keepers were asked to advise the association of accommodations available for out-of-town visitors. Business firms and home owners along the parade routes were urged to decorate and illuminate their places.

A minister whose church was near carnival park complained that on warm days some of the ice melted, and water flowed into the church basement. The association wrote him that if there was any further trouble of that sort it would help him obtain new sewer connections in the spring.

The question of opening carnival park and the palace on Sundays came up several times but was always voted down. Mr. Thompson, who was a vice president and director of the association, worried the board in the midst of the carnival when he decided to quit both jobs. The board first refused to read his letter, then reconsidered, read it and promptly declined to accept his resignation.

J. H. Hutchinson of Montreal, who designed the ice palace and with James Brodie built it, sent in his bill for \$8,633.20 plus \$350 for an ice gateway, and asked also that the \$200 bonus promised him

5

for completing the job by Jan. 30, 1886, be paid. But John Summers, in charge of the ice palace construction for the association, pointed out that the job had not been finished on time, so the bonus payment was refused.

Other problems were how many slides to build on the Cedar hill for tobogganing purposes, where to establish skating rinks for public use, how to cut current expense and instructing the general manager, W. A. Van Slyke, to reduce them to the "lowest point possible."

Clubs were instructed to provide their own torches but advised that the association had them for sale at 15 cents each.

The assistant secretary was paid \$100 a month for four months. Stock in the corporation, capitalized at \$15,000, first was sold at \$25 a share, then cut to \$10. Later contributions were accepted.

An informal meeting concerning the carnival was held Oct. 31, 1885 in the then-new Ryan hotel and the first official session was conducted in the Chamber of Commerce building on Nov. 2. George R. Finch was elected president; George Thompson first vice president; W. A. Van Slyke second vice president; J. W. McClung secretary; Albert Scheffer treasurer. A. S. Tallmadge later was named secretary when Mr. McClung quit.

Mr. Scheffer, incidentally, gave the organization its name when his proposal of St. Paul Ice Palace & Winter Carnival association was adopted. He played a major role in the festival and his wife was picked as the first queen. William Hamm Sr., who some years later was to become Mr. Scheffer's son-in-law, was named the first ice king.

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The 1886 Palace—20,000 cakes of ice.

occasions of public display, were
 atly admired. The spectators along the
 line of march thronged upon either curb of
 every street, and evidently viewed the pro-
 cession with unmixed delight, judging by
 the comments they made as each division
 passed by. It was yet early in the evening
 when the red, white and blue blanket suits

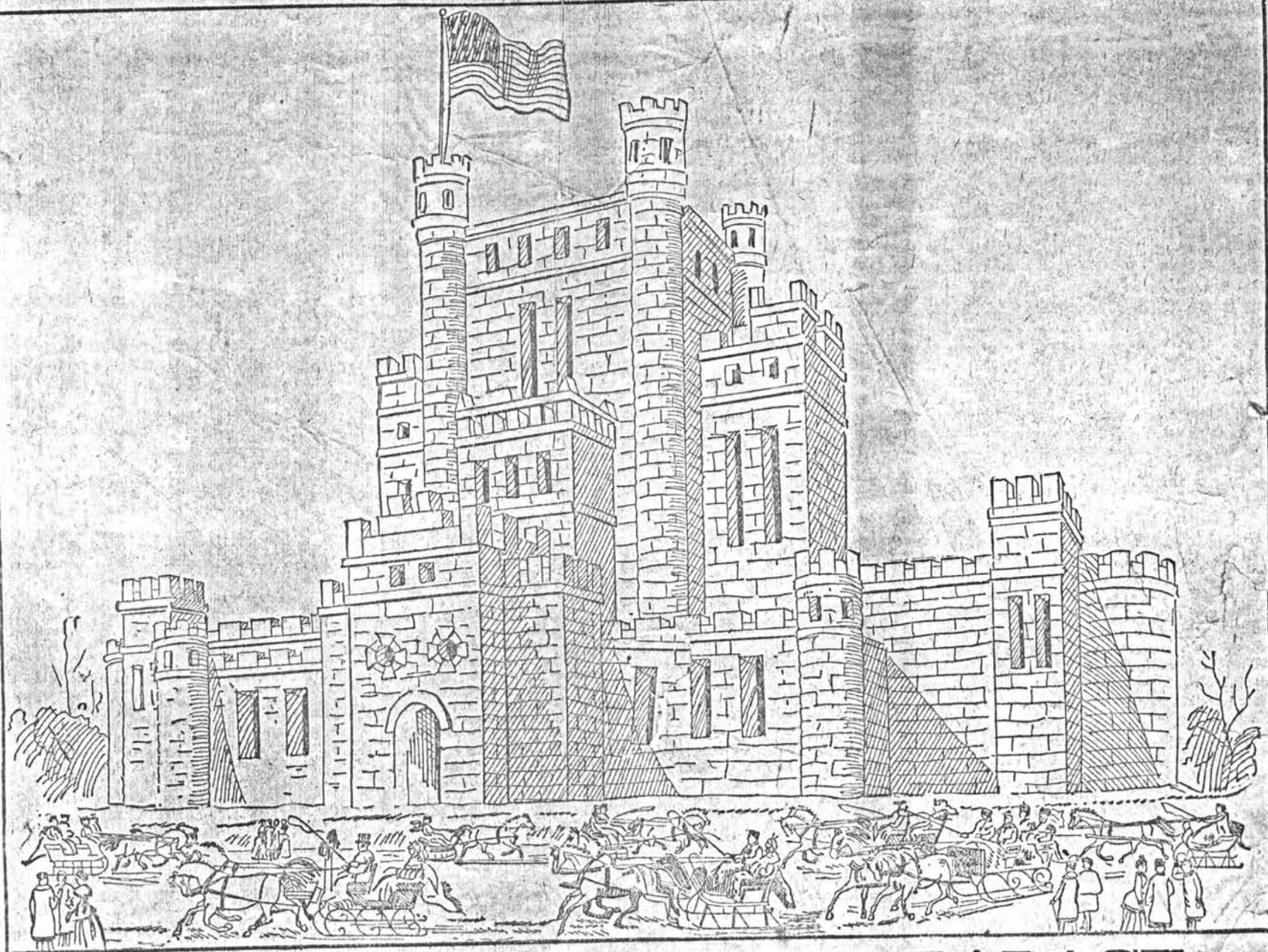
Thomas Cochran, Jr., Secretary Phelps, J.
 W. McClung, Lewis Baker, W. P. Murray
 and C. H. Leman, who were among its oc-
 cupants. The firemen in double file came
 next, about thirty of them, followed by the
 postoffice employees to the number of fifty.
 For the accommodation of the ladies of the
 postoffice and himself, Dr. Day had secured
 a good big sleigh, on either side of

walls, but the procession was not very successful, as the
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 an ice palace has met with the universal and en-
 thusiastic support of our citizens. Youth,
 beauty and wealth, maid and matron, unite to
 make it a success. Young men and middle age,
 engrossed in business, merchant, mechanic and
 laborer, come promptly to its aid, and old age

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THE SAINT PAUL ICE PALACE.

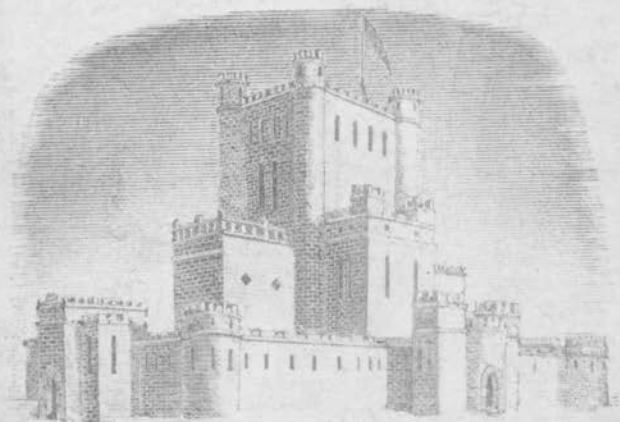
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 Pean hotel. At

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 cracked-up policy of municipal governments

SOUVENIR.



ST. PAUL ICE PALACE.

1886.

THE PALACE

Is 144 feet in length, 120 feet in width. The height of the central tower is 100 feet. The outer walls are 20 inches thick; the walls of the tower 40 inches. Over 20,000 blocks of ice were required in its construction. Architects, Messrs. Hutchinson, of Montreal.

(S. W. Rice, Printers' Agent, 19 West Third street, St. Paul, Minn.)