CHURCH OF ENGLAND JUBILEE.

Services Commemorative of the Enthronization of the First Bishop of Fredericton.

AN ABLE REVIEW OF THE PAST FIFTY YEARS BY REV. DEAN PARTRIDGE.

Meeting at the City Hall and Social Entertainments.

Fifty years ago yesterday, the late Right Rev. John Medley was enthroned in the old parish church here as the first bishop of Fredericton, and the fiftieth anniversary of the event was fittingly celebrated on Monday evening by a public meeting in the City hall and by two interesting and impressive services at the Cathedral yesterday.

At the City hall, Monday evening, Bishop Kingdon presided, and those on the platform included Governor Fraser, Sir Leonard Tilley, Bishop Courtney of Halifax, Rev. Dean Partridge, Rev. Canon Deveber, Rev. Archdeacon Brigstock, Judge Hanington and Hurd Peters of St. John.

After prayers led by Bishop Kingdon, His Lordship delivered a spirited address reviewing the arrival consecration and life work of Bishop Medley, and the advance of the Church of England in this province under his leadership. During the first thirty years of Bishop Medley's incumbency the average yearly confirmations were 307, and during the last twenty years the number rose to 612. In the past three years it was 655. The communicants in 1854 numbered 2,000; in 1872, 2,900; in 1882, 5,323; in 1892, 6,528, and in 1894, 7,273. In this Bishop Kingdon recognized the good hand of God.

Governor Fraser gave some recollections of the late Bishop, who had taken the greatest interest in all that pertained to the welfare of this city and province. The erection of the splendid Cathedral was one of his grand works, and introduced a new style of church architecture in this province, which had been largely copied by all denominations. No better memorial than the Cathedral could be erected to perpetuate the memory of the great and pious man.

Sir Leonard Tilley said he was present at the reception tendered Bishop Medley in St. John in 1845, had the honor of knowing the dead prelate for forty-eight years; sat under his preaching for twenty years; and the longer he knew him the better he loved him. We can look back on his life with pleasure and satisfaction. His kindly sympathetic nature, his purity of life, was a continual sermon. Let us take him as an example copy his simplicty of life. Not to speak of his great charity, the Bishop left enough to stimulate churchmen in their lives.

Bishop Courtney followed in an eloquent address in which he paid a high tribute to the many eminent qualities of the late Bishop. He also paid a very high compliment to the ability and earnestness of Rev. Dean Partridge, whom this diocese had kindly loaned to Nova Scotia for thirteen years.

A paper prepared by Rev. Canon Ketchum, of St. Andrews, was read by Rev. Canon Deveber sketching the career of Bishop Medley from its inception here, Canon Ketchum, having been the first person ordained as deacon by the late Bishop.

Hurd Peters, of St. John, spoke of his early recollections of the Bishop and the old church and its worshippers. He also gave some interesting reminisences of Fredericton as he remembered it in the early days of Bishop Medley.

Rev. H. Montgomery, of Kingsclear, read a lot of statistics regarding the work of the Diocesan church society founded by the late Bishop. The contributions to the society in the past 50 years, amounted to over $600,000 or more than $12,000 annually.

Addresses were also given by Judge Hanington and Archdeacon Brigstock, and the entire meeting was interesting and instructive.

Services at the Cathedral.

The Cathedral was filled to the doors at 11 a.m., yesterday when a memorial service was held in honor of the late Bishop. The pulpit, reading desk, lectern and gasaliers were beautifully decorated with flowers, and rows of potted plants including many beautiful species of ferns, lined the aisles on both sides. The congregation joined in singing "Onward Christian Soldiers," and as they commenced the second verse the procession of clergy headed by a surpliced choir from St. John and Fredericton, entered the main door and sang as they proceeded up the centre aisle. Following the clergy were: Archdeacons Brigstock and Neales, Rev. Dean Partridge, and headed by Rev. Mr. Whally, Bishop's Kingdon's chaplain, bearing his staff of office, came Bishops Kingdon and Courtney. The formal installation of the Rev. Dean Partridge and the two Archdeacons was then proceeded with, and the regular service opened. It was full choral and was led by Rev. J. M. Davenport, of St. John. Rev. Dean Partridge announced the hymns, Archdeacon Brigstock and Bishop Courtney read the lessons, and in the beautiful anthem: "How lovely are thy Messengers," the duet was taken by Revs. Messrs. Davenport and Dicker. The music throughout the service was simply grand.

Rev. Dean Partridge was the preacher of the occasion and his sermon from Daniel 10th, verses 18 and 19, was as follows:

Fifty years ago yesterday, a boat was making its way up the noble river upon which this city is built in the usual pursuit of its business. The master and his sailors performed their duties with their accustomed diligence, and as the hours went by their journey drew to an end. On board that vessel was a company of men whose hearts beat high with expectation and with hope. They were coming to make their home in a new land, charged with a mission that carried with it momentous interests. At their head was a man of strong, clear brain, of indomitable courage, of well-equipped and cultured mind, of powerful will, and with a soul that truly "waited upon God." The future that lay before him here was unknown and untried. The difficulties which might arise in his path could only be conjectured. The helpers he might find were yet to be discovered. But the work which he had come to do was his Master's and not his own; and with noble fortitude and steady purpose he had set forth to spend and be spent in his Master's cause.

The Right Reverend John Medley had been consecrated in Lambeth Palace on May 4th, 1845, first Bishop of the Diocese of Fredericton, and by his letters patent Fredericton had been constituted his see city. Already well known as a ripe scholar and elegant preacher, the friend and companion of men whose names were household words in the motherland, with a reputation for wise and successful pastoral ministration in his earlier charges, he had been nominated by those who knew his worth, in the full vigor of his physical and mental powers, to a post in the church of God which would call forth every energy, and demand the devotion of the whole man. Unsought as the office was, he had not hesitated to accept it, and in reliance on the Lord who hitherto had helped him, he had lost no time in reaching his distant destination.

On the shore awaiting his arrival were the principal men of the government and city, assembled to do honor to their Bishop. Mingled feelings of curiosity, interest, and strong and intense anxiety animated them. He was coming to them by their own desire. He was to supply a want which they represented. His gifts were in public knowledge; what would his personality be?

And so they welcomed him with the thoroughness of their English nationality and with the warmth characteristic of this country. Members of the community still living relate how he was received with a military escort by the governor and staff, and how all ranks and callings united to do him honor. Within three or four days of his landing, he received an address signed by one thousand people, including three hundred Roman Catholics, and all the ministers in the city.

The crowning event however of his coming, was his taking possession on St. Barnabas Day, fifty years ago this morning, of his chief church, assuming his official seat, and thereby constituting it his cathedral. The service that day was of absorbing interest and concern. A procession was formed of the clergy, who were joined at the Court House by the Governor, Sir Wm. Colebrooke, and chief personages of the colony. The first duty was to read the letters patent, creating the see, and conveying jurisdiction to the Bishop, and at the same time making Fredericton a city. The service of the church was then proceeded with, and the Bishop preached, taking his text from the epistle for the day. The offertory amounted to £15, and more than one hundred partook with their chief pastor of the Holy Communion.

We look back with unspeakable sympathy across the dividing fifty years to that memorable scene. The old parish church, already grown old in the service of God and the people, filled with eager and attentive worshippers, scanning and weighing the appearance and first message of him who was to guide and govern the diocese committed to his care. They hoped yet feared. The situation was new to them. Hitherto they had had infrequent visits from their diocesan, the Bishop of Nova Scotia, whose unwieldy diocese had now been reduced to its present dimensions, and the influence which he had been able to exercise had been principally exerted through his subordinates. They were now to have the personal supervision of a vigorous and strong minded man, full of zeal for his Master, whose policy was already partly revealed, and whose intention of beginning by the erection of a Cathedral was already in process of fulfilment by the collection of a large sum of money which the Bishop had gathered for that purpose in England before leaving. It was a time of great unrest. Questions of highest moment to the church of England at large and the individual consciences of her members were being agitated and discussed with the most acute scrutiny. Men who had taken part in what is known as the Oxford movement were observed and criticized with the closest study. But recently one of the greatest intellects of the 19th century had been persecuted and harrassed out of the church of England, and a few smaller men followed him.

Men's minds, especially in a colony, before the days of the telegraph, when communication was slow, and newspapers less ubiquitous than now, were disturbed more by rumors than by ascertained fact; and to many it seemed as though the church of their fathers was being shaken to its foundation. Who was to be trusted? The elder men, who had known something of the evangelical movement, from the fervour and spirituality of which the church had gained so much, now beheld with dismay the rise as they thought of an opposing power, antagonstic to the principles of the reformation, and subversive of what they held to be the true tenets of the Church of England. We know now, that the one movement was but the complement of the other; that both were of God; the personal piety and spiritual intensity of the earlier agency, in which the external was entirely subordinated to the internal, needed the balancing play of the later force to maintain the solidity of the body, and even to keep the church from partial absorption into the various surrounding Christian sects and denominations.

We can gaze upon the evolution of the Church of England, till we view her as she stands today, stronger than at any period since the Reformation; quickened to her inmost core by the searching introspection of the evangelical revival of the beginning of the century, and stirred to her profoundest intellectual and spiritual depths by the varied influences of the Oxford recall to first principles. By the union of both, she has recovered her youth, put forth her strength, sent out her apostolic bishops into every quarter of the world, struck her roots deep into into all the colonies and possession of the Empire; consolidated herself wherever she has gone, made herself respected among her contemporaries, developed unexpected powers of administration, and become, as never before, a factor in Christian thinking and living, which yearly grows in power and influence, because it is based on evangelic truth and apostolic order.

But we can hardly wonder that the members of the Church of England in New Brunswick, receiving their first bishop from the very centre of the ecclesiastical convulsions of the day, felt very deeply the possibilities that lay in the future, the decisive part that would certainly be taken by a man of so much force of character, in the shaping of the future destinies of the church in their midst, and were apphrehensive of changes that might be made, which might be subversive of their comfort, and destructive of all supineness and coldness. They listened to his words of eloquence and persuasiveness with the attention which the occasion enforced, and many a thought passed quickly through their minds as the ceremonies of that eventful morning progressed.

And if such were the feelings of the faithful who were assembled, what must have been the emotions of him who was the centre of interest, and the principal actor in the scenes of the day. He was not thinking, as we may think now his labors are ended, of the sacrifices he had made in accepting the call, of the dear friends and congenial companions left behind for ever, of the certainty of promotion in his profession which awaited him, had he remained in England, and the severing of ecclesiastical ties between himself and his superiors, who loved him and knew his value. Doubtless he thought of the awful burdens he now assumed; of the oversight of souls entrusted to him, of the organizations into which he would be expected to project all his spiritual energy, of the undoubted demand that would be made upon his time and physical strength, upon his self command and patience, upon his foresight and wisdom. And as he bowed himself before God, calm amid the excitement, who can doubt but that he again devoted himself to his master's service, cried "Here am I, for thou didst call me," and implored from on High the sanctification of his thoughts and toils to the good of his people? It is a scene in which we, fifty years afterwards, can join in spirit and feel that the passage of time affects not the union of souls, that we believe in the communion of saints, and that devotion to God's service is the same, now as then; will bring the same blessing, create within us the same joy, and be followed by the same reward.

Nor was the work to which the Bishop had consecrated his life a light or easy one. A vast territory was under his jurisdiction, to be laboriously travelled over, when travelling was not a pleasure. Parishes were to be organized, churches to be set apart, funds to be raised, clergy to be trained, and, dearest project to his own head, a cathedral to be built, which should be at once a pattern and a stimulus to the diocese, and a centre for diocesan work. Progress had been made in the fifty years or so, preceding Bishop Medley's appointmet. In 1783 there were only two Church of England clergy ministering in the province, Rev. John Beardsley at St. John, and Rev. John Sayre at Maugerville. In 1786 there were six clergy and one schoolmaster. In 1815, the last year of the life of Bishop C. Inglis of Nova Scotia, there were nine, and in 1829, under the vigorous rule of Bishop John Inglis, there were twenty-six. When Bish-Medley came in 1845, the clergy numbered thirty-two. Thus in sixty-two years, the number of the clergy had increased by thirty. But there was much to be done, and the spirit in which the beginning was made, may be inferred from the results announced by the Bishop in the charge delivered at his second visitation held in 1850. He says: "The young persons who have renewed their communion with the church during that period (that is, since he became bishop) are 2214, the deacons ordained 20, the priests 19. New churches consecrated, 19; of which the seats in fourteen are entirely free, and many free in the other churches. Burial grounds consecrated 9. The total number of new clergy admitted into the diocese is 23, of new missions 13. On looking over the map of the province, I think it will be found, that the church of England has either a consecrated building or a station at almost every place of importance in the province, where there are any members of our communion to be found." "It is also a gratifying fact that, in a time of acknowledged pressure, our church society has had above £1,000 placed at its disposal this year, which exceeds the income of any former year, and is a proof that, on the whole, confidence is felt in the disposal of the fund, and in the general management of the society." Such was the advance made in five years. A great deal may be said of the personal opposition which the Bishop encountered from influential persons, the consequence of causes already outlined. But it must be evident that the Bishop, by his calm unflinching devotion to duty, his wise moderation, and his fatherly and judicious guidance, was gradually converting foes into friends, cold and unsympathetic critics into warm supporters, and was constantly conciliating those who stood aloof into outspoken admiration and energetic work. The charge from which I have quoted is a model of powerful and spiritual advice to both clergy and laity. His priests are to be men of moderation in their appetites and in their expenses; of punctuality in their appointments, of single-minded and exclusive devotion to their sacred office; peacemakers; persevering visitors; and above all, men of prayer. His exposition and defence of christian doctrine is masterly; wholly worthy of his reputation as scholar and divine, while his conception of the progress which should be expected and pursued is broadminded, liberal and just. Under such leadership, what portion of the church could fail to advance and prosper?

The charge of 1853, delivered at his third triennial visitation, is also full of sound and vigorous counsel. After congratulating the diocese on the completion of the Cathedral, he goes on to speak of methods of work and principles of action. Particularly he specifies some of the adjuncts of divine worship. After stating his intention that the cathedral "should present to the minds of reverent and earnest churchmen, a type (humble indeed in its pretensions) of the glory and beauty of our common and spiritual mother in the cathedrals at home," he deplores "that no means are placed at my disposal for the daily celebration of that majestic choral service which was arranged by Marbeck under the express direction of Archbishop Cranmer, as one of the first-fruits of our Reformation, and has ever since remained in daily use, with more or less of beauty and carefulness, in our English cathedrals. There is no doubt a considerable objection to its performance in the minds of many persons, but having carefully considered them, I am satisfied that such prejudices are frequently traceable to a very defective education, or to an entire destitution of musical power, or to a strong, though often unconscious dislike of the ritual of the prayer book. It is remarkable how every part of scripture supports a choral service; we have immemorial Protestant use in its favor, as well as ancient use. But this is not all. Sir John Hawkins in his elaborate history of church music, records that Pope John XXII (no very illustrious pattern to the world) expressly forbade the use of choral service and endeavored wholly to abolish it, tho' he did not succeed. Here we have Archbishop Cranmer the advocate, and Pope John XXII, the adversary, of choral service. We may safely side with the Protestant advocate."

Thus, though not recommending the general use of a musical service "where there is no musical skill, and no previous training," does the bishop warmly defend the reasonableness and scripturalness thereof, and in connection with this subject, I may state that there is one present in this congregation to-day, who was among a number of boys who were under training for some considerable time, and who actually sang in choir at the opening of the cathedral. Finally, in deference to the wishes of the people, the bishop yielded his own in this respect.

But in the mind of the great, simple minded man who had been sent to preside over the development of the church in this diocese, there were other pregnant thoughts and desires. That the life of God should be quickened in the soul of man, was the object which filled his own soul, and for which he labored to find the hallowed means. The better training of his clergy, and their increasing fitness for this mighty task by their more perfect equipment for their work, is enforced and illustrated in his earlier charges, and in his outward efforts for its accomplishment. The diligence with which they should cultivate their knowledge of the Holy Scriptures, that they might read them intelligently and forcefully in their public ministrations, is continually set before them. That they should diligently, conscientiously and prayerfully prepare their sermons is frequently and strongly inculcated. "No knowledge of Latin and Greek, no general orthodoxy, no conscientious visiting from house to house, can entirely compensate for slovenly and ill-delivered discourses in public." His advice to them that they should study the best thought and expression of the great preachers and writers of the English Church, and the perseverance with which he gradually collected the cathedral library for their use, shows how constantly he kept this in view. From these they might learn invaluable lessons on the exegesis of Scripture, the right method of handling a text, and the forcible and experimental application of it to the conscience of their hearers. Nor is the firm and faithful adherence to the great distinctive principles of the church of their fathers, of which they were the avowed and sworn ministers and defenders, overlooked. That "we gain nothing in the estimation of those who differ from us, by a surrender of our proper claims as stewards of God's heritage, provided we make them without arrogance, and with no desire for personal aggrandisement," is frequently urged on his children in the faith. He taught them that "if we despise the injunctions of our prayer book, Protestants who do not belong to our own communion do not value us the more, and Romanists laugh us to scorn. In the eye of the one we are unintelligible, to the other we appear contemptible."

Another object for wich he toiled for many a year before it came to fruition, was the establishment of a synod. The peculiar circumstances of the colonial church, day by day becoming more and more separated, in organization and legislative connection, from the mother church, forced upon the bishops of colonial sees the necessity of obtaining powers and providing machinery for its own self-government. I well remember the throes of the birth of the synod, as it at present exists, in 1871, and the first session of the provincial synod to which our representatives were admitted in 1874, when side by side with those of the diocese of Nova Scotia, we took our places in that august assembly for mutual counsel and wise legislation. And the statesmanship and foresight of those two great leaders fighting the same battle, Bishop Medley and Bishop Binney, were justified, not only in the strong and churchly influences at once exercised in the affairs of the church in Canada, but in the effect upon the life and vigor of their respective dioceses. The logical consequences of these momentous events found its issue in the formation of the General Synod of all Canada, so happily brought to pass in 1893.

Above all, his most persistent and most touching endeavors were made in the direction of internal unity. Those who were privileged to know and hear him during many years, will understand how true an estimate this is of his character and teaching. He plainly saw, and lost no opportunity of saying, how any attempts, at any time, to sever the bonds of unity between clergy and laity, and "to render the actions and motives of their brethren suspected, must cast a general stigma upon the whole body of the clergy," and must, sooner or later, recoil with terrible effect upon those who do it; and that "the least that we can as Christians expect others to do, is not to impute unworthy motives to persons whose life shows that they are not less in earnest than themselves." It disheartens the honest hearty laborer in the good cause of the church of England, it makes people look, not lovingly, but suspiciously at each other, and serves no purpose whatever but that of the enemy of all righteousness, whose motto is Divide and Conquer."

And may I speak a moment of the pattern his life exhibited of what he strove to impress on others. With its faults, and even its weaknesses. What mortal man is without them? But in the strength and vigor of his long career, a life sturdy, resolute, undeterred by obstacles, brushing aside mere annoyances, taking ever the shortest allowable path to his ends, unmindful of detraction, fearless and yet cautious, unsparing of himself, yet tender of others, weighed down with the cares and anxieties of a scattered diocese, yet ministering with love and power to the humblest and poorest; standing in Lambeth conference telling unpalatable truths with unyielding fidelity, though he might stand alone, and yet in the quiet of his own chamber, praying daily by name for his clergy and his people, and bringing all the resources of his spiritual power to bear upon the sinning, the wayward and the wilful. Kind and encouraging to his younger clergy, appreciative to the utmost of service rendered to Christ and the church by all, a poor hater, more than ready to meet those who may have offended him, an unfailing friend, a true churchman, a thorough scholar, an indefatigable overseer. This was the man who fifty years ago today took his seat in the church to which he had been appointed, and for whose work we are here to thank the goodness of Almighty God.

It may be doubted whether we are far enough away from the man and his work to justly estimate them. A small object close to the eye, will hide a whole landscape. A hundred or two hundred years hence, men will gauge our acts and influence, far more equitably than our contemporaries can. Personal feeling, either for or against us, individual prejudice, tenacious self opinion, and other things, tend to distort the mental vision, and produce a one-sided judgment. But there are certain results which may be noted because they speak for themselves. On an occasion like this we are bound to weigh them, both for our warning and our comfort. We will pass them in rapid review.

What has been the result of the building of the cathedral in which we worship God today in the "beauty of holiness?" Many obstacles arose to its construction, but "if nothing is ever to be attempted in a new country, which surpasses its first rude and simple, though well-meant efforts, or if nothing is ever to be begun till funds are in hand for its immediate completion, there is an end at once to all progress in human affairs, and we must be everlastingly consigned to a dull and stagnant mediocrity." Is it too much to say that by its silent witness to the principles of the beautiful and suitable in church architecture, it has been multiplied again and again, in this diocese and out of it, and has testified to the Christian sense of the whole province the desirability and possibility of giving to God of our best, in return for the best that he has given to us? And though an outward adornment of our churches is not by itself a guarantee of holiness of life, yet that sincerity and truth in divine worship is promoted and encouraged by the perfection of the places of which God hath said "My name shall be there!" None will ever know the difficulties with which its builder had to contend; but the cathedral has been a centre of unity, a meeting ground on which the good will and cooperation of those separated from our communion has been largely expended, a pride to the citizens and visitors of the city, an object of high regard to our own people, a fitting receptacle for the bishop's seat of authority, and to a very great extent the saviour of the city of Fredericton at a time when it was sought to deprive it of its metropolitical and governmental position. Surely we all may well remember today with gratitude the immovable resolution and indomitable will, which, at great personal self sacrifice, placed it here.

Do we survey the rendering of our church services in every corner of the diocese, and even in those which are our near neighbors? It can hardly be doubted that they have been marvellously improved. From the crude attempts, acceptable as the piety of our fathers made them, when they were the best they could offer, to the more elaborate and finished music of the present day, the persevering and earnest representations and example of the Bishop and his Cathedral have raised them.

From the services and ministrations of the church to those who perform them the transition is easy. The number of clergy has increased from 32, when the Bishop was enthroned, to 86, at the close of the fifty years we celebrate. As a class of men wholly given up to their sacred calling, most persons will admit that they are not to be surpassed by any similar body any where. I believe that our clergy are, as a rule, self-denying, patient, persevering, devoted to their duty, spiritual minded, and thus that they exercise a power in the community which is not to be estimated by line or measure. For steadfast adherence to the principles of religion as interpreted and maintained by the Church of England; for attainments which in all are respectable, in many commendable, and in some marked; for ideals of the Christian life, both for themselves, and their people, which are truly Christlike; for general culture and information, which bring them respect and cause their counsel to be received with comfort and satisfaction; for moderation and good sense, conciliatory manners towards others, combined with strict regard to our own standards, the clergy of this diocese may be justly considered as fulfilling the functions which belong to them with dignity, efficiency, sincerity and zeal. This is a sober judgment, from which an undue partiality and a cheap enthusiasm has been carefully excluded, and in which most thinking people will be disposed to agree. It was not for nothing that for close on fifty years, John Medley moulded the character of his clergy, till a large majority of his parishes were filled by men ordained by himself, and many of whom were more or less trained under his own supervision.

The advantage and blessings of the synod, who can duly estimate? As a common ground for the expression of widely diverging opinions, as a safety valve for ill-disciplined ardor, or ill regulated desire, no less than as the authority for legislation, which has with many safeguards passed through the furnace of grave discussion, the synod well serves its high purpose. It has been the anxious aspiration of its members from the first to live down all mere party spirit, all mutual intolerance, all uncharitableness, all undue assumption of personal infallibility. This has been to a great extent accomplished, and if from time to time this ideal is lost sight of, and feelings are wounded, and unworthy motives imputed by whatever school of thought, these things are but ripples on the surface; the church's deep essential unity is undisturbed by what is alien to the gospel of Christ, and no such ephemeral taints and weaknesses can stay the mighty billows of the church's onward progress.

I am conscious of trying your patience, but this is a great occasion, and I must ask you to bear with me a moment longer, while I ask in conclusion: What has been the effect on the lives and characters, not merely of members of the Church of England in this diocese, but upon the general mass of our people? For surely these fifty years have not been useless to them, nor unfruitful in the great torrent of the nation's life. There can be none who have not been more or less influenced by fifty years' work and witness of a great church. Some would repudiate them; but they would do so thoughtlessly. The standard of the religious life produced by the principles of the English church is a lofty one, which none can ignore; it is at the same time without display. Its current runs deep. It seeks no undue excitement. It is reverent without superstition, self-contained without pomposity, quiet without shallowness. It is stern to self, tender to others. Its roots are struck into the hoary past, of which it has preserved all that is justified by the doctrine and practice of the purest ages. And if there be any virtue in an unswerving allegiance to God's holy word, in the practice of daily public and private prayer, in the constant and devout use of sacramental grace, in a careful and orderly transmission of the holy ministry, in patriotic obedience to law and the powers that be, in the honest integrity that makes a man's word as good as his bond, then such a power, working steadily, though unostentiously, in men's midst, must be like leaven, whose life is ever extending, and whose helpful action could not be withdrawn without serious loss to the people at large. An effect, and an effect all the more tremendous because so noiseless, the church thus constituted and thus operating, must have, for it is of God, and none can let it!

If all this be true, and I have striven not to exaggerate, we may well thank God and take courage. Under the leadership of a Bishop of many gifts, selected by the late Bishop, of exact and profound learning, and of great powers of organization, and whose assistance during the last eleven years of the Metropolitan's life, enabled him to retain his office until the close of his career; with a band of faithful clergy, vieing with each other only in their eagerness to do their master's work; every trace of party spirit gone, all worldiness burnt out; all strife and vain glory, love of the praise of men, forgetfulness of the praise of God forever passed away; "may the prayers here offered in Godly union and concord descend in rich abundance of blessing. May the mass of ignorance, heathenism and crime which surrounds us, fall before the victorious banner of the cross! May the blessed truths recovered at the reformation penetrate every bosom, and reach to other shores and other churches! May our Liturgy, preserved through many fiery trials, form a link for communion with the churches of the East and of Northern Europe! Through the several branches of this body may a full primitive communion be henceforth established, to the advancement of all the objects of social and religious life, and the beating down of the strongholds of sin!" * And may we hear, like the Prophet of old, and like our dear Leader, who is gone to his rest, the words of God 'O man, greatly beloved, fear not; peace to thee; Be strong, yea, be strong.'

* Bishop Medley's first charge.

Bishop Kingdon pronounced the benediction and the splendid service was at an end, the clergy, however, remaining to take communion.

Concluding Service.

The services at the Cathedral last night were most attractive and impressive. Every seat was filled long before 8 o'clock, the hour for opening, and the immense congregation included representatives of all denominations in the city. The services opened with the hymn "Holy, holy, holy," and as it was being sung the procession of clergy entered the church and moved up the main aisle as in the morning. The lessons were read by Archdeacon Neales and Bishop Kingdon, Rev. Dean Partridge announced the hymns, and Rev. J. M. Davenport led the choral service.

Bishop Courtney was the preacher, and taking his text from the Acts of the Apostles, he discussed in a most eloquent manner the duties of a Bishop: [1] to preach the gospel [2] to confirm the souls of the Disciples [3] and to exhort them to continue in the faith. The sermon was a simple yet forcible presentation of the gospel, and incidentally one bearing witness to the faithfulness and piety of the late Bishop Medley, Bishop Courtney's appeal for Christian unity was one of the most effective and eloquent pieces of oratory it has ever been our pleasure to hear, and it had a visible effect on his audience. "Every Christian denomination," said he, "has something to learn from the others; the Church of England could take lessons from Rome on the one hand and from the non-conforming Protestants on the other, and none were too great in wisdom to despise the lessons to be learned." Bishop Courtney has a striking personality, standing over six feet in height, with a massive and dignified frame, a powerful and melodious voice, graceful gestures and an eloquence stirring in its grandeur, he is, without doubt, one of the strongest and best preachers in Canada.

The services throughout were earnest and impressive, the music was excellent, and our Church of England friends have every reason to feel gratified at the success of the jubilee.

The sermon delivered by Rev. Dean Partridge, and which we have much pleasure in publishing verbatim, was one of the ablest efforts heard in the cathedral for many a day. The Rev. Dean is an earnest and eloquent preacher, and already commands the respect and esteem of his people.

Yesterday afternoon, from 4 to 6, Bishop and Mrs. Kingdon held an At Home for the visiting clergy and their church friends in this city. Nearly 200 ladies and gentlemen paid their respects to His Lordship and his popular lady, and as usual the hospitality of Botreaux house was dispensed with a lavish hand. The guests were also presented to Bishop Courtney, whose charm of manner impressed all who were brought in contact with him.

WE WISH

To respectfully remind you that we pay particular attention to Dispensing Physician's Prescriptions, and claim especial merit for neatness, cleanliness, and exceptional purity of materials used.

C. FRED. CHESTNUT,
APOTHECARY,
2 DOORS ABOVE PARKER HOUSE,
Queen St., Fredericton.

Mar. 16th, 1895.

SUMMER GOODS

Have arrived and are arriving almost constantly at

LOTTIMER'S SHOE STORE,

Including a large variety of Tan Goods in

Ladies and Gents, Boys and Youths, Misses and Childrens.

OVER 100 PAIRS GENTS LEATHER SLIPPERS
At 25c a pair, half price.

A. LOTTIMER.

Queen St. Fredericton.

NOTICE.

THE Central Fire Insurance Company of New Brunswick have this day declared a dividend on amount of capital paid in, of Three Per Cent, for half year ending March 20th, 1895, payable to the Stockholders at the Company's Office on or after the 20th day of June next.

By order of the Board.

A. D. MACPHERSON, Secretary.

Fredericton, May 28, 1895.

Patent Carpet Lining.

Just Received:

A LOT of patent folded paper Carpet Lining in rolls. It is economical because it lasts longer and saves the carpet.

R. CHESTNUT & SONS.

Rigby Cloth

—FOR—

SPRING WEAR,

—AT—

JOHN J. WEDDALL'S.

THE BEST

Place in the City to buy Clothing for Men or Boys if you want

GOOD GOODS,

At Low Prices is at....

OAK HALL.

See our BLUE SERGE SUITS, All Wool, Only $5.00

OAK HALL.

Dever Brothers'

CORSET DEPARTMENT.

Read our list of different makes of Corsets:

Natisi, Et 300, Coraline, The 400, Magnetic, Lorinda, French Model, Ada, Aberdeen, Blanche, 888, Natisi Long Waist, and the Celebrated Watchspring Corsets.

Also Children's Corsets and Waists at

DEVER BROS.

DO YOU SLEEP WELL?

A NICE LOT OF...

Mattresses,
Lounges,
Easy Chairs

And all Kinds of Furniture Selling Low.

JOHN G. ADAMS,

Undertaker and Furniture Dealer, next above Queen Hotel.

Fine Job Printing.

WEDDING INVITATIONS

NEATLY PRINTED.

Orders From the Country, Promptly Attended to.

Don't be Bashful; Send it Along to the

HERALD OFFICE, CORNER QUEEN AND REGENT STREETS.

Featherbone Skirt Bone.

For Giving STYLE and SHAPE To Ladies Dresses.

A light, pliable, elastic bone, made from quills. It is soft and yielding, conforming readily to folds, yet giving proper shape to Skirt or Dress.

The only Skirt Bone that may be wet without injury.

The celebrated *Featherbone Corsets* are corded with this material.

For Sale by leading Dry Goods Dealers.

HAND FORCE PUMPS.

JUST received from the manufacturers 5 dozen of the Cheapest and Best Force Pumps we ever had, everybody who keeps house or has a store can have no excuse now. They are simplicity, efficiency and durability combined. They are double acting, throwing a continuous stream, being provided with two chambers, one working within the other. They are a protection against fire on the first start, throwing a small but continuous stream from a pail of water which would subdue the fire. They are useful to farmers, laborers, mechanics, professional men, merchants and thrifty housewives, in brief they will prove a great favorite. You can shower trees, plants, shrubbery; water your garden, wash wagons, wash windows, do most any thing but pull teeth. Grand for potato bugs. Made of brass and tin, no wood about them and low in price.

Farmer and Intelligencer copy.

R. CHESTNUT & SONS.

TO LOAN.

1,700 DOLLARS at 6 per cent

WM. WILSON, Registrar U. N.B.

April 13, 1895.

Leather Belting.

Just Received:

1850 FEET Pure Oak Tanned Leather Belting. 1150 feet Hemlock Tanned Leather Belting, and for sale at bottom rates.

R. CHESTNUT & SONS.

SCOTCH FIRE BRICK AND CLAY.

Just Received from Glasgow:

TWO car loads Square Side and End Arch Brick, 4 tons Clay.

JAMES S. NEILL.

Money to Loan.

$25,000 TO LOAN on approved security, at lowest rates of interest. Apply to

WESLEY VANWART,

Fredericton, April 21, '94. Barrister

Jewett's Refrigerators.

WE have sold the above Refrigerators for several years and we know from observation as well as experience they possess improvements that others do not. Many years of experience of the manufacturers warrant us in saying they are superior to any now offered in this or any other market. The cold, dry air circulation is perfect. We have several sizes in stock, together with some Canadian manufacture. Call in and look them over.

R. CHESTNUT & SONS.