

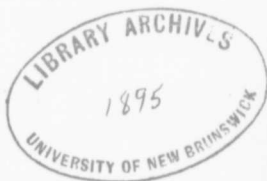
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FIFTY YEARS IN THE
FREDERICTON
METHODIST
CHURCH

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— AND AN —
ACCOUNT IN DETAIL OF
SEMI - CENTENNIAL
JUBILEE EXERCISES
IN DECEMBER, 1902.



FIFTY YEARS IN THE
FREDERICTON
METHODIST
C H U R C H

AND AN

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JUBILEE EXERCISES
IN DECEMBER, 1902.



FIFTY YEARS IN THE FREDERICTON
METHODIST CHURCH.

IN view of the approaching fiftieth anniversary of the dedication of the Fredericton Methodist Church, plans were suggested for the fitting celebration of the auspicious occasion, and a committee was



REV. CHARLES CHURCHILL,
Promoted to higher service.

appointed to obtain data which might prove of interest to the present and to the future generations. Meetings of the united Quarterly

Official and Trustee Boards were lately held when suggested plans for the celebration were submitted by the committee and approved. At a recent meeting of the joint Boards Miss Hogg, daughter of the editor and proprietor of one of the first newspapers published in New Brunswick, was asked to prepare some facts connected with the early days of the church. This request was generously complied with, and we are able to present facts personally familiar to very few in our present congregation. In order to secure a re-union of all former pastors and their wives, invitations were sent to those available to be present and participate in the Jubilee exercises to begin on Sunday, 28th December, 1902.

Including our present esteemed pastor, twenty-one pastors have been in charge of the Fredericton circuit and the congregations worshipping in the present church. Beginning with 1852 the following is the line of succession — those marked with an asterisk have been promoted to higher service :

*CHARLES CHURCHILL, '52,
 *JOHN BREWSTER,
 CHARLES STEWART,
 *JOHN ENGLAND,
 G. O. HEUSTIS,
 *THOS. M. ALBRIGHTON,
 JOHN LATHERN,
 *D. D. CURRIE,
 LEONARD GAETZ,
 *H. MCKEOWN,
 W. W. BREWER,

E. EVANS,
 WM. TIPPETT,
 WM. DOBSON,
 *JOB SHENTON,
 R. W. WEDDALL,
 RALPH BRECKEN,
 J. J. TEASDALE,
 G. M. CAMPBELL,
 D. CHAPMAN,
 JABEZ A. ROGERS, '02.

Our present fair historian writes :

ON the morning after the fire of the 11th November, 1850, a sorrowful little band of Methodists gathered 'round the ruins of their comfortable church. Sorrowful, for there were tears in many eyes, yet not disheartened. True, there was not a really wealthy one among them, but they all were determined to erect another church, which should excel the former in size and appearance. A meeting was soon called, at which Judge Wilmot was the moving spirit, and many plans were discussed. The late Capt. Chestnut was in favor of having the church built of brick, which many in the present day consider a wise suggestion, but the majority decided on one of wood.

The next move was to take up subscriptions, and the people did indeed give to the best of their ability. Very little was contributed by other denomin-

ations, but the Baptists and Presbyterians were very kind, the latter particularly so, for they gave their church for an early service on Sunday mornings, or until arrangements could be made for securing the Temperance Hall to worship in. Services were held there until the basement of the new church was fit to be occupied. Business meetings were frequently held, and suggestions offered.

During the summer of '51, a bazaar was held on the beautiful grounds of Judge Wilmot, which brought in six hundred pounds, and was annually followed by successive bazaars at the same place for many years. The people taking part in those affairs are all dead, with a very few exceptions. The building committee had their troubles. At one time they found it difficult to raise money to carry on the work. There were not so many banks here as at present, so Judge Wilmot and the late S. D. Macpherson proceeded to St. John, and after some difficulty succeeded in raising the money at one of the banks. At one time they were so pressed that Judge Wilmot thought seriously of mortgaging his own beautiful place in order to raise the funds that were so much needed.

There was combined effort on the part of the people, sacrifices were made by many, every one worked with a will, and very happy and thankful they were when they had a house of their own to worship in.

The Rev. Mr. Temple was the pastor here at the time of the fire, and some of us remember with what expression he read that passage in Isaiah the next



REV. JOHN BREWSTER,
Promoted to higher service.

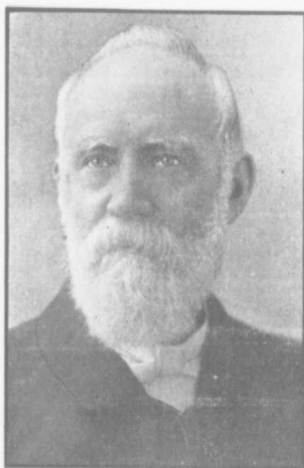
Sunday, "Our holy and beautiful house where our fathers praised thee, is burned with fire, and all our pleasant things are laid waste."

Next to Judge Wilmot, the Rev. Mr. Churchill deserved the greatest credit. He was most indefatigable in his efforts, and on occasions worked with his hands to aid in the completion of the church.

On Monday, the 28th December, 1852, the pews were sold by auction, the late George A. Perley being the auctioneer. Several of them brought one hundred dollars, but of all the men who purchased them, only one is living and occupying the old pew, the present Judge Marsh. Another gentleman, who afterward joined another communion is still enjoying a green old age. Of the wives of these pew holders only three remain, two of them being invalids, and unable to attend the services of the church.

The choir at the opening, as far as recollection serves, was composed of the following persons, some of them being volunteers from other choirs, who gave their services for the occasion: Mrs. Wilmot, Mrs. Fisher, Mrs. Hale, Mrs. H. S. Beek, Mrs. Broderick, Mrs. Geo. Turner, Mrs. Currier, the Misses Miller, Misses Deforest, Misses Schoales, Miss Crewdson, Miss Simpson, Miss

Churchill, Miss Spahn, Miss Macklin, Miss Bailey, Miss Busby, Miss Barrett. The Misses Black and Miss Eliza Hogg, who were mere children at the time, were specially invited by Judge Wilmot, as he wished them to become "little Levites" for the day, though they afterward remained members of the choir. The male singers were Judge Wilmot, A. P. Miller, Geo. Whittaker, Henry Fisher, Edward Fisher, Geo. Pattison, James Hale, Broderick, W. H. Blizard, Fred Gordon, John Stevens, Yerxa White, Richard Payne, Henry Hale. Henry Broderick, C. H. B. Fisher and William Lemont were little boys at the time, but they had good voices, and contributed to the music on that important day. Alfred Lockwood was the organist and Judge Wilmot the musical director.



REV. CHARLES STEWART, D.D.

I omitted to mention, in the proper place, that the Rev. H. Daniel was pastor of the church for the year '51 and part of '52, or until the advent of Rev. Mr. Churchill during the summer of '52.

(Copied from the N. B. Reporter of Aug 29th, 1851.)

The Bazaar which opened yesterday at 11 o'clock was, as we anticipated, doubtless the most splendid affair of the kind ever known in the Provinces, and will, if we are not much mistaken, exceed the most sanguine expectations of its projectors. The day turned out one of those fine warm and cloudless ones, so peculiar to the summer climate of Fredericton; and the beautiful scenery around the residence of Judge Wilmot seemed even to exceed itself in loveliness. It

is impossible for us at the present moment to do anything more than guess at the proceeds thus far realized; but between the entrance money, the bazaar tables, the refreshment tables and the tea at which we suppose about thirteen hundred persons were partakers the amount indeed must be large. The ladies were the foremost in every good word and work throughout the whole arrangement. His Excellency the Lieut. Governor and Lady, Lieut. Col. Lockyer and family, with numbers of others, including most of the clergymen of the city were present during a great part of the day.

A table kept by several very young ladies was the subject of much attraction; and their sales of fancy ware must have been pretty large; while a soda fount introduced on the ground by Mr. Brayley realized nearly £10. The tea tables in the evening were very handsome, and were well patronized.

It is generally conceded that the display of fireworks under the superintendence of S. K. Foster, Esq., of St. John, was the finest ever seen in this part of the Province. The noble band of the 97th, lent for the occasion, with his usual urbanity by Colonel Lockyer, "discoursed sweet music" throughout the greater part of the day and evening, and added greatly to the general festivity.

A box of beautiful Indian work, donated by friends in Ontario, was sold during the day by a prominent lawyer, at the time belonging to St. John. He was dressed as a Turk, and succeeded in disposing of his wares at very good prices. He usually had a crowd around him, whom he amused with his witty speeches, given in broken English.

(Continued from the Reporter of Sept. 5th, 1851)

The gross proceeds of the late bazaar are now known to be over £600, but in consequence of unavoidable drawbacks and expenses, the net amount is about £525, with about £100 worth laid over for a future occasion. We need not say how highly satisfactory is the result, and how much those immediately interested are indebted to their generous friends for their patronage.

The ladies having charge of the bazaar tables were as follows:

MRS. WILMOT,
MRS. H. S. BEEK,
MRS. DANIEL,
MRS. J. S. BEEK,
MRS. SPAHNN,
MRS. BURT,

MRS. H. FISHER,
MRS. S. BARKER,
MRS. W. WATTS, JR.,
MRS. GEO. A. PERLEY,
MRS. JOHNSON.

The young ladies' stalls were attended by—

MISS BLACK,
MISS DANIEL,
MISS COY,
MISS PERLEY,

MISS HOGG,
MISS THORNE,
MISS SCHOALES.

The tea tables were furnished and served by—

Mrs. Wilmot,
Mrs. Treadwell,
Mrs. C. Clark,
Mrs. Edgecombe,
Mrs. T. B. Smith,
Mrs. Burt,
Mrs. Cheney,

Mrs. Thorne,
Mrs. Coburn,
Mrs. G. S. Winter,
Mrs. Coy,
Mrs. G. Turner,
Mrs. H. Wiley,
Mrs. Dunn,

Mrs. Estabrooks,
Mrs. Hale,
Mrs. Hogg,
Mrs. Whittiker,
Mrs. McCausland,
Mrs. Currier,
Mrs. W. A. Clark,

Misses Shelton and Lockwood.

Last week two items of information escaped us. The fireworks so well managed by Mr Foster, were the gift of the Free Masons of Fredericton; further, a handsome sum was realized from the sale of flowers raised by Judge Wilmot on the site of the bazaar.

Indeed the Judge had completely given up his beautiful grounds for the occasion. We learn that some vandal has in return barked one of his fine elm trees. The Judge, however, deserves a better reward—and he will have it.

(Copied from the N. B. Reporter of Dec. 24, 1872.)

On Sunday last the ceremony of dedicating the new Wesleyan Church in this city took place, agreeably to notice. The services of the day commenced at 11 a m., by the Rev. Mr. Knight, Chairman of the New Brunswick District, interlining that beautiful hymn, commencing with "Eternal Power Whose High Abode," which was sung with fine effect by the splendid choir, under the direction of the Hon. Judge Wilmot, whose important services from first to last, in connection with this sacred edifice, can never be over-estimated. After a most solemn and appropriate prayer, the reverend gentleman read the dedicatory chapter, 2nd Chronicles, Chapter 6; during the reading of which the congregation remained standing; and afterward the dedication Anthem was beautifully sung by the choir. Of this we have obtained a copy which we here subjoin, of course without the repetitions, which omission will be understood by our musical readers

"And will the great eternal God
On earth establish his abode?
And will He from His radiant throne
Accept our temples as His own?"

We bring the tribute of our praise,
And sing that condescending grace
Which to our notes will lend an ear
And call us sinful mortals near.

Those walls we to thine honor raise;
Long may they echo with Thy praise,
And Thou, descending, fill the place,
With choicest tokens of thy grace."

Hallelujah! Amen.

The reverend and venerable minister next read his text, being the 14th, 15th, 16th and 17th verses of the 6th Chapter of the Book of Ezra, from which he preached a most appropriate sermon, replete with eloquence, scriptural research, and pure Catholic feeling

The sermon was followed by the anthem

"With full-voiced choir resounding"

A hymn to the tune of *Oliver*, and the benediction. A large congregation enjoyed the service.

In the evening the congregation was exceedingly large, and after the resident minister, Rev. Charles Churchill, ascended the pulpit, people continued to pour in through the several entrances to the Church. The anthem

"Jerusalem my glorious home."

greeted the preacher's entrance; and during the singing of that noble and impressive hymn

"Before Jehovah's awful throne,"

the congregation still continued to increase. After prayer, the reading of the 132nd Psalm, and singing, the preacher took for his text from the 2nd Chapter of the prophecy of Haggai, the 9th verse, promising that it was not his intention to institute any comparison with respect to the past, or future relations which the house destroyed, and that now erected, might bear towards each other. His sole object was to explain the reason why the second Jewish Temple—although much inferior to the first as a building—became nevertheless more glorious than that erected by Solomon; and to draw from the whole subject such practical illustrations as he should deem most useful for the occasion. And well and faithfully did he fulfil his mission; apparently losing sight of every local peculiarity of the occasion in the overwhelming sense of his duty as a

Christian minister, and earnestly pointing out to saints and sinners the only way of salvation.

After the sermon, the great production of *Beethoven*—"Hallelujah to the Father"—was performed by the choir with excellent effect; while the fine organ saved from the fire of 1850, but much improved by Mr. Naish, was performed upon, as on other occasions, in his best style, by Mr. Alfred Lockwood. The collections of the day amounted to something over thirty six pounds.

Then follows an architectural description of the Church which it is not necessary to copy.

The Church was built by Mr. Parvis of St. John, chief contractor. The plans were furnished by Matthew Stead, Esq., of St. John. Mr. McGrath, of this city, executed the mason and plaster work; the painting and glazing was by Mr. W. H. Wetmore of the same place.

THE foregoing very complete record of events connected with the early history of the present church will, no doubt, be prized by the families worshipping in the old sanctuary to day. As it is presumed this little publication will be preserved as a souvenir of the Jubilee celebration it has been suggested that an outline of the incidents connected with the inception of Methodism in this neighborhood, away back prior to the erection of the present church, be incorporated in these pages. Fortunately data for this purpose is supplied in the appendix to the pamphlet in which was published the encouraging sermon preached by Rev. D. D. Currie on Sunday, 23rd December, 1877—twenty-five years ago. His text on that occasion Psalm lxxvii:



REV. THOS. M. ALBRIGHTON,
Promoted to higher service.

and grandparents of the present children were Sunday school scholars, thus affording an opportunity to contrast methods.

We learn from the records that in the year 1791 Rev. Abraham John Bishop visited Fredericton, and remained for a short time. Rev. William Grandin succeeded him. Mr. Grandin, accompanied by Mr. Blair, visited the Nash wauk and held services there. The Church of England minister instituted legal proceedings against Mr. Grandin for preaching contrary to law. Mr. Grandin was held for trial in the Supreme Court

Rev. Duncan McColl, then the stationed minister at St. Stephen, was at that time visiting Sheffield. While there he received, at the close of a Sabbath morning service, a letter from Mr. Grandin, and another from Rev. Wm. Earley,

10-12.—"I will remember the years of the right hand of the Most High. I will remember the works of the Lord: Surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings"

For the benefit of the Sunday school children of to day we must also include here an account of the work conducted when the parents

then at Sussex Vale. Mr. Earley wrote that he was "in danger of his life for preaching at the Pleasant Valley." Mr. McColl went the next day to Fredericton, and found Mr. Grandin and Mr. Blair in great distress, because of the persecution to which Mr. Grandin was subjected. The two Duncans—worthy sons of the heathery hills of Scotland—Duncan McColl and Duncan Blair, called upon the Governor. They pleaded for their altars, for Methodism, for liberty to worship God as their consciences dictated. Mr. McColl was summoned to appear before the Executive Council. The Provincial Secretary pleaded that the Church of England was "by law established," and that Methodist preachers had no rights as such in this Province; and he did not know whereunto Methodism would grow if it were tolerated in the land. The preachers, however, found a friend in the Governor—Sir Thomas Guy Carleton. After Mr. McColl had been permitted to speak for himself, and for his brethren, the Governor decided that those men had done nothing worthy of bonds or imprisonment. The Governor said to Mr. McColl, as he was about to withdraw: "Do as you have done; you have my full liberty." The proceedings instituted by the clergyman against Mr. Grandin in the Supreme Court were dropped. "After this," says Mr. McColl, in his journal, "we met with no other insult than some stones thrown at our places of worship."



REV. G. O. HEUSTIS.

Fredericton appears first in the English minutes of conference, as a circuit, in 1794. William Grandin was the first preacher appointed to Fredericton. There were then twelve Methodist ministers stationed in the Maritime Provinces,—eight of whom were in Nova Scotia, three in New Brunswick, and one in Newfoundland. William Jessop was then stationed in Saint John, and Duncan McColl in Saint Stephen.

After the removal of Mr. Grandin, there was no resident Methodist minister in Fredericton until 1816, except Joseph Alexander, who resided there a short time in 1810; and Richard Armstrong, who resided there one year, from 1813 to 1814. During the twenty two years ending in 1817, Fredericton was visited by several Methodist ministers, namely: James Mann, John Mann, Joshua Marsden, James Knowlan, William Croscombe, and others.

The deed of the land on which the first Methodist church was built in Fredericton—lot 62—was from Duncan Blair and Mary his wife, to the following trustees: Isaac Clarke, James Stewart, Moses Coburn and William Gordon. The deed is dated May 16, 1810. The church was built before the deed was

given. The property was afterwards sold to Thomas Pickard, and by him subsequently to Hugh Wiley.

The first Methodist record of the Fredericton circuit was kept by Duncan Blair. The first entry in this record is that of a baptism by Rev. William Jessop, September 7, 1794. Twenty-one persons received baptism in 1795. Mr Jessop was then stationed at St. John.

In his sermon twenty-five years ago Rev. Mr. Currie said that during the first half century of Methodism in Fredericton the adherents of our church were subjected to invidious political and religious disabilities. The adherents of Baptist and Methodist churches were denied some of the civil and religious rights that were possessed by others. It is doubtful if any Baptist or Methodist, unless under most extraordinary circumstances, was at any time previous to the year 1834, appointed a justice of the peace, or an officer of militia, or to any other position that was deemed respectable, by the dominant powers of that day.

The Legislature of New Brunswick in 1786 passed an Act setting forth that the Church of England is "by law established in this Province," and "for preserving the Church of England." By that Act it was provided that no "dissenter" should "preach any sermon, or lecture," unless he should be first "approved" and "licensed" by the Governor. For every offence, the Act provided that the penalty should be a fine not exceeding one hundred pounds nor less than fifty pounds, and that the preacher



REV. JOHN LATHERN.

the "dissenter," and straightway the officers of the law were upon his track. He was literally hunted like a partridge in the wilderness that then abounded about Sussex Vale. Mr. Earley was arrested in a house that then stood in the immediate vicinity of where the Penobscis railway station now is. He was taken to Sussex, and there held as a prisoner for a time, and when liberated was commanded to leave the country. The constable who arrested Mr. Earley was accompanied by three of the old residents of Sussex Vale. Each of the party rode on horseback, but Mr. Earley was compelled to ride from Penobscis to the residence of the magistrate at Sussex Vale — about seven miles — with his back towards the head of the horse, and was in other ways subjected to insulting usage. As a sequel to this cruel treatment it is recorded that one of those three

should "suffer imprisonment for a space not exceeding six months nor less than three months." William Earley, one of the pioneer Methodist ministers who visited these Provinces in 1792, preached in Sussex, Penobscis, and other places. For this offence one of the magistrates of King's County issued a warrant for the arrest and imprisonment of

men committed suicide. The other two came to their end under circumstances peculiarly distressing and ignoble.

When William Black, sometimes called "the Apostle of Methodism in Eastern British America," first visited Saint John, 1791, the authorities threatened the so-called "dissenter" with imprisonment if he would presume to preach to his co-religionists without the Governor's license.

Previous to the year 1834, no Methodist or Baptist was allowed to solemnize marriage in this Province. Ministers of the Church of England, and some of the justices of the peace, were authorized by law to perform the rite of marriage. Ministers of the Kirk of Scotland, Quakers and Roman Catholics might, under peculiar circumstances, have that privilege. A Mr. Innis, a worthy Baptist minister of that period, yielded to the importunate solicitation of a couple who had been converted under his ministry, and married them. He was made to feel the sting of the obnoxious law. For that deed, the right to perform which should never have been denied him, he was twelve long months kept in prison in one of our common jails.

In the year 1834 an amendment to the Marriage Act was passed, whereby the "dissenters" were permitted to have the right of



REV. LEONARD GAETZ.

the 3rd of Jan., 1835. Their marriage marks the beginning of a new era in which we have escaped from the political and religious thralldom of the past, and are made to be partakers of privileges which are not surpassed by those of any other land. These advantages were not won without many a hard-fought conflict on the platform, in the press, at the polls, and elsewhere. "Other men labored, and we are entered into their labors." Those days have passed away forever. It is well, however, that we should remember the days of old, and what God has done for us; and tell of all his doings.

marriage performed by their own ministers, Samuel D. McPherson, Esq., and Mrs. McPherson, who are present in this congregation this evening, were the first persons married under the new act in this Province by a so-called "dissenting" minister. They were married by Dr. Enoch Wood, then pastor of our church in this town, on

The superintendents of the Fredericton circuit from the year 1817 down to the opening of the present church in 1852, were —

William Burt,
Thomas Payne,
Adam C. Avarl,
William Temple,
John Marshall,
George Jackson,
John B. Strong,
William Smithson,
Sampson Busby,
Enoch Wood,
George Miller,
Henry Daniel,

Frederick Smallwood, }
W. Bannister, } Ast's.
Richard Shepherd,
William M. Leggett, Assistant,
Sampson Busby,
Richard Williams,
Ingham Sutcliffe,
Enoch Wood,
Richard Knight, D.D.,
William Temple,
Henry Daniel.

Mr. Temple was in charge of the circuit at the time of the fire, and was succeeded by Mr. Daniel, who remained in charge until the arrival of Mr. Churchill in 1852.

The following ministers have died in Fredericton, namely :

Joseph Alexander, formerly a Baptist, was appointed to Fredericton in 1810, and died within a few days after his arrival,



REV. W. W. BREWER.

in the thirty-fifth year of his age.

Adam Clarke Avarl died March 15, 1821, in the twenty-seventh year of his age.

John B. Brownell, supernumerary, died March 27, 1864, in the sixty-second year of his age.

William Smithson, supernumerary, died May 15, 1866, in the seventieth year of his age.

Richard Weddall, supernumerary, died in 1876, in the sixty-fourth year of his age.

The remains of those ministers, and of Wm. Murray, who died at Springhill in January, 1840, and Samuel McMasters, who died at Nashwaak in October 1842, wait for the resurrection morn in the burial ground at Fredericton.

The local preachers in 1852 were Alexander McCausland, Thos. Berton Smith, and Duncan Dunbar Currie. They each had appointments under the superintendency of the Rev. Henry Daniel in 1851-52, and under the superintendency of Rev. Charles Churchill in 1852-3, five-sixths of the Sundays of those years. They preached during those years in parts of the country now included in the Marysville, Gibson, Kingsclear and Lincoln, Nashwaak, Stanley, Keswick, and Gagetown circuits.

Alexander McCausland was in the local ministry of our church in connection with the Fredericton circuit during thirty years. He was an able expounder of the Word. He was always acceptable, and his services were greatly appreciated by the congregations to whom he preached. He died in Fredericton December 12, 1868, in the sixty-seventh year of his age.

T. Berton Smith is now in the midst of his years and his labors; and is an able and successful minister of the New England conference of the Methodist Episcopal Church.

The other local preachers on the Fredericton circuit during the first twenty-five years were: John Frame, H. Pickard, D.D., S. D. Rice, D.D., James Williams, Jas. Johnson, George Thompson, George Whittaker, C. S. Lugrin, C. J. Clarke, Adam Annett, James W. Cromwell, Frederick Clarke, Wm. Woods, J. S. Marnie, William Murphy.

The trustees who undertook the erection of the present building were: Thomas Pickard, Robert Chestnut, Joseph Gaynor, James Hale, Lemuel Allan Wilnot, Michael Colter, Samuel Duncan McPherson, John Simpson and Abram T. Coburn, all long since gone to their reward. In addition to these trustees, the names of many other standard-bearers of the

(of choir fame), and Stephen Whittaker, and Thos. B. Smith, and George Hatt (father and son), and John Edgcombe, and George A. Perley, and Dr. Coulthard, most of whom held official positions in the church,



REV. E. EVANS.

church are still fragrant in the memory of many families to day. Included in these let us record the names of Henry Fisher, and James Hogg, and Andrew Richey, and Alexander McCausland, and John S. Coy, and Charles S. Lugrin, and H. J. Thorne, and George Coulthard, and Geo. Thompson, and Alfred Whitehead, and Thomas Logan, and Alex. P. Miller

ABOUT four years ago one of the officers in an address upon interesting things connected with the Fredericton Methodist Sabbath school said that it was never so large as at that day; it never before had so many scholars of mature years in regular attendance; it never before had such large attendance in the infant class during winter and spring as the past season. These are en-

couraging facts and may be applied with all their force to the condition of our school on this Jubilee year of 1902. As a matter of record we will here place a skeleton outline of the history of our school. In the archives of the church it is seen that away back in 1816 the people called Methodists opened a Sunday school in Fredericton, and among the first teachers were Mrs. Taylor, mother of the late Thomas Taylor of Andover, and his sister Agnes. It was evidently not of the "evergreen" class, for all trace of it is lost until 1821. In the latter year it was permanently opened by Miss Catherine Dayton, a day school teacher. This devoted woman soon brought to her aid several assistants, including Robert Fulton, Thomas Pickard, James Taylor, Mr. and Mrs. John Simpson, Mrs. Thos. Taylor and Asa Coy. The scholars at that day have long since passed away, the last survivor being Joseph Mysh-rall. However a daughter and three grand children of Mr. Mysh-rall are members of the school to-day. Joseph Gaynor was the superintendent, and the school was held



REV. JOB SHENTON.

served until 1839. John Humphreys followed until 1842, when James Johnson was appointed. He was succeeded by L. A. Wilmot. John Humphreys was again appointed, and in 1845 George Thompson assumed the duties of the office. The next record shows that in 1851 S. D. McPherson was appointed. In February, 1853, Hon. L. A. Wilmot succeeded to the office and was the model superintendent until he died in May, 1878. At a meeting of the officers and teachers held in the same month Mr. McPherson was again chosen superintendent, and continued in office until he died

in the old Methodist Chapel on King street where Col-well's carriage factory now stands.

Here is the unbroken line of superintendents: Mr. Gaynor held office until 1833, when Robert Chestnut was appointed and

in August, 1884. On the 6th of October in that year Martin Lemont was elected superintendent, and with John J. Weddall as his assistant, served most acceptably and efficiently until about two years ago, when he and Mr. Weddall resigned their respective positions. Dr. Inch was then elected, but finding it impossible to attend to the duties, he was relieved by Mr. W. J. Osborne, who is still presiding over one of the most interesting schools in our conference.

The first secretary of which we have any record is Henry Fisher in 1835, and he probably held office until 1840, for in that year George Thompson was appointed secretary. His successors in the order of appointment were: Geo. W. Gaynor, Chas. S. Lugin, Henry S. Beek, John Hea, assistant, D. D. Currie, and in December, 1851 our late highly esteemed brother Geo. A. Perley was appointed secretary pro tem., and on May 6, 1852, he was appointed secretary and continuously performed his duties until he died in the harness in March, 1887.

Upon the death of Mr. Perley, C. A. Sampson, who for several years was assistant secretary, was ap-



REV. RALPH BRECKEN.

pointed secretary and continued to perform the duties until 1899, when he resigned. Dr. A. M. Scott held the position the following year. He was succeeded by W. K. C. Parlee, who in turn was succeeded by W. B. Coulthard, the present secretary.

Of all the officers of the school when this building was dedicated, the present Chief Justice Tuck is the only one alive to-day; his name appears as assistant secretary.

Of the male teachers of that day all have responded to the final roll call except Colin C. Turner at present of Tracadie.

Of the list of female teachers there still remains—Miss Winter at present of Halifax; Miss Crewdson (now Mrs. Vradenburgh); Miss Hogg; Miss Simpson, now the wife of Rev. Dr. Lathern, a former pastor; and Miss Humphreys, now widow of W. E. Johnston of Douglas.

In old times the social feature of Sunday School work was practised in a marked degree. Every three months a teachers' tea meeting was held at the home of one of the officers or teachers. The pastor was always present, and Mrs. so and so was often complimented upon the good tea she had served.

Along in the *thirties* the children of the Sunday school were given a tea meeting about twice a year. These were held in the vestry of the Wesleyan Chapel and usually opened at 5 o'clock in the afternoon and closed at 7 o'clock when the children went home to bed. When addressing the children at one of these meetings Rev. Mr. Sutcliffe said that the proceedings were characterized by a true religious spirit, and not the slightest mark of levity was discernible.

In order to obtain books for a library a tea meeting was held in 1839 when £10 was netted. This gave the children another feast on the following afternoon. It is presumed no collect-



REV. D. CHAPMAN.

superintendent to name two persons whose duty it should be to observe the deportment of children during prayer, and report any irreverency to the superintendent, who should require the offending child to remain after school for reproof and advice.

Rule 15 said :—The teacher shall see that the children in his class kneel at the time of prayer, and not suffer them to lean their heads on their hands in a sleepy position, but keep their bodies upright and their hands clasped in a position of devotion

Rule 17 shows that corporal punishment was objectionable,

ions were taken up in the school. In order to secure funds a number of friends agreed to contribute annually amounts from 1s. to 5s. Only those children were allowed a library book who regularly repeated a Catechism lesson.

One of the rules required the

for the record says that a teacher shall on no account be permitted to strike a scholar.

Superintendent Humphreys suggested that an order be sent to New York for books, but Mr. Chestnut and Mr. Gaynor strongly opposed this for fear of introducing Republican principles.

With a view of securing proper decorum when school was dismissed, the children were not allowed to leave the pews except by the direction of one of the officers, and the officers were required in turn to stand at the bottom of stairs to prevent confusion.

IN the early days of our church, reverence for the Sanctuary and the Sabbath was more pronounced than in the present day. One of the regulations of the old time read: No brother shall be allowed to look for a hymn while another is praying, as the minds of those who observe him may be disturbed. Also, no sale of books or other articles used in the school shall on any account be suffered to take place on the Lord's day.

It was during the pastorate of Rev. W. W. Brewer that the quarter century bring their tithes into the Lord's storehouse, before the close of the present service as a thank-offering; and thus indicate, in this practical way, their appreciation of the goodness of God, and their attachment to the house of the Lord. Whereupon, amounts were promised as follows:



REV. J. J. TEASDALE.

celebration of the dedication of the church was duly honored, and on that occasion, as previously stated the preacher was Rev. D. D. Currie, and at the close of the sermon he asked those who felt indebted to the Most High for past mercies, to

Atherton, Dr. Alfred B	\$50	Lemont & Sons	\$200
Akerley, Moses A	25	Lemont, H H	25
Anderson, Geo	5	Lugrin, Charles H	25

Barker, Jas. McD	\$25	Logan, Thomas	\$25
Blair, Andrew G	25	Lottimer, A A	10
Blair, Henry F	10	Luce, Thaddeus	10
Brown, Mrs. Thos	5	Miller, A A	30
Barstow, Johnston,	5	Marsh, John L	25
Brown, John	5	Marnie, J S	25
Bebbington, John	10	Miller Bros	10
Colter, Michael	100	Morecraft, Mrs. Robert	5
Coleman, Fred. B	100	Murdock, Miss Helen	5
Campbell, Nelson	25	McPherson, S D	50
Coulthard, Dr. G E	25	McCallum, James	25
Clark, Charles N	25	McKane, Wm	10
Coulthard, George	25	Perley, The Misses	15
Coulthard, W B	25	Peppers, James	15
Cliff, Nelson A	25	Paisley, Thomas	10
Collins, Chas. E	20	Porter, Mrs. Alex	5
Coburn, Dr. H	10	Pine, Miss Sarah	5
Clark, Geo. N	10	Perkins, George	5
Clark, Henry B	10	Porter, Alex	5
Clark, Geo. S	10	Radcliffe, Geo	5
Collins, John	5	Richey, M	25
Collins, Mrs. John	10	Risteen, J C	25
Clark, Mrs. H B	5	Risteen, Miss Annie	5
Carvell, Willard	5	Rowe, Wm.	5
Crewdson, Wm	10	Smith, H. LeBaron	100
Davis, Mrs. C J	25	Simmons, George H	25
Davis, Geo. H	15	Segee & Co	20
Doherty, Joseph	10	Scarr, Joseph	10
Dayton, Samuel	10	Storey, Edwin	10
Dimond, Richard	5	Sampson, C A	10
Dimond, Mrs. Richard	5	Schleyer, Mrs. John	5
Edgecombe, John	100	Storey, Mrs. Edwin	5
Ellis, Dr. J J	50	Scarr, Mrs. Joseph	5
Edgecombe, Fred. B	25	Smith, Miss M J	5
Edgecombe, W J	25	Smith, Robert	5
Eatman, Miss Emma	12	Temple, Sheriff	100
Eatman, Miss Carrie A	5	Thorne, H J	50

{ Fisher, C H B	\$200	Thompson, Fred. P	\$50
{ (In memory of H F)	100	Thompson, George	25
Fisher, G. Fred	125	Tibbitts, Jas. Jr	25
Fisher, Mrs Henry	20	Todd, Geo	25
Flemming, A W	10	Thorne, Miss Ella	10
Gibson, John	25	Tower, George	10
Gregory, Geo. F	5	Taylor, George	5
Gill, J. G. and Wife	50	{ Wilmot, Hon. L A	100
Hatt, Geo. Sr	100	{ (Sabbath School)	100
Hatt, Geo. Jr	50	Wiley, John M	25
Hogg, James W	10	Whittier, S H L	25
Johnston, Geo A	10	Winter, H G	10
Johnston, Miss Louisa	5	Weddall, John J	10
Jacobs, Wm	5	Whitehead, Alfred	10
Jacobs, Mrs. Win	5	Whitehead, Mrs. Alfred	5
King, Charles	10	A Friend,	10

As we have fifty per cent. greater cause for thankfulness than had our fathers in 1877, we looked for practical evidence of the fact at this Jubilee celebration and have not been disappointed as will be seen by the report of Sunday, 28th December, 1902, and the amount of the thankoffering attached. Of the published list of subscribers above given, fifty have already passed over to the other land. It is claimed that greater demands are made upon the people to-day than in old times, and this may be true, but it is equally true that our privileges and advantages are greater and so is our responsibility.

DURING the first eighteen years after the dedication of the Church week-night services were held three times a week with a preaching service on Wednesday evenings. In those days Sunday services were held in most of the City Churches morning and afternoon, and consequently the main floor and galleries were generally crowded on Sunday night. Some persons claim that the general public fail to tread the courts of the Lord's House in as great numbers as formerly, but we can hope this estimate is at fault. The number of places of worship is greater than heretofore and organized Christian effort in Fredericton never assumed the

proportions of to-day. In the early days of the Church several gracious revivals followed the efforts of the different pastors and the Church was greatly strengthened thereby. A few who were born into the Kingdom in the great revival of 1853 are still holding honorable positions in the Church, but the great majority are inheriting the promises.

When the old Church was destroyed and when all assets were gathered the Trustees found, after paying liabilities, that they were still in debt to the amount of four hundred pounds. Under these conditions it required great pluck to face the obligations necessary to undertake the erection of a new building; but the Trustees were equal to the occasion. To show how the work was accomplished I take the liberty of making some extracts from a paper prepared by Mr Wm. Lemont a few years ago. He says the people contributed as liberally as they could, and a commencement was made in the spring of 1851. On the 26th of August in that year a grand bazaar and tea meeting were held in Eve'yn Grove, the beautiful grounds of Lemuel Allen Wilmot. Colonel Lockyer of the 97th Regt., gave the services of the band, and excursions arrived by boat from various places, (no railroads then.) The City was filled with strangers. The day was fine and success crowned their efforts. The bazaar was continued next day and the amount netted was 525 pounds. Again on Thursday, 26th of August, 1852, the second bazaar was held on the same grounds at which the pipers and band of the 72nd Regt. Highlanders in their costumes were present. The weather was fine and this bazaar and tea meeting netted 300 pounds. A bazaar was advertised to be held in the fall of 1854, but an extensive fire which consumed all the block above Phoenix Square occurred on the 17th of July in that year and destroyed much property of the Wesleyans, and the bazaar was then abandoned. On Thursday, 21st August, 1856, another bazaar and tea were held in Evelyn Grove. The band of the 76th Regt. was in attendance. It rained or drizzled part of the day and the event was continued the next day. Again on Wednesday, August 12th, 1857, another bazaar and tea was held on the same grounds to relieve the Trustees because of the attempt of the holder of mortgages to foreclose. At this bazaar the choir sang

(on a raised platform behind the house) the Cantata "The Storm King." The sum of 210 pounds was netted. Rev Thomas M. Albrighton, Rev. Charles Stewart and Rev. James England were the next pastors. The next bazaar was held in August, 1862, when the 15th Regt. band, under the leadership of Sergt. Dixon, furnished music. Four steamers filled with excursionists arrived and the gate receipts amounted to 150 pounds, with admission at one shilling. The genial Rev. Geo. O. Huestis was the next preacher, and he was succeeded by the esteemed Rev. John Lathern. In July, 1868, another bazaar was held, and the writer says it would have been more successful had not the steamboat owners refused to carry less than regular fare. At this bazaar Rev. Morley Punshon was the guest of Judge Wilmot. Rev. D. D. Currie was the next pastor, and he was followed by the Rev. Leonard Gaetz, who inaugurated the infant class in our school with Mrs. William Lemont as teacher. This class is still an interesting and successful feature of the school. The last big bazaar was held in 1875 during the pastorate of Rev. Hezekiah McKeown. It was a success. The receipts amounted to \$1600. N. B. Railway brought excursionists from St. John for \$1.00. Music by 71st Batt. band led by Herbert G. Winter. Seven hundred colored lamps and 200 Chinese lanterns illuminated the grounds.

ABOUT twenty five years ago Mr. John J. Weddall, who is acknowledged to be proverbial for accuracy in Methodist data, wrote a reminiscent paper from which a few extracts are here taken. "Twenty five years ago the leading men in this Church were Judge Wilmot, Michael Colter, John Edgecombe, John S. Cox, George Thompson, Stephen Whittaker, George Coulthard, James Hale, Henry J. Thorne, Alexander McCausland, Chas. S. Lugin, Henry Clarke, Hugh Wiley, George A. Perley, and Richard P. Winter, not one of whom is with us to-day. At that time the following were the Trustees of the Church : Judge Wilmot, James Hale, Samuel D. McPherson, George A. Perley, George Hatt, senior, George Thompson, James Agnew, Michael Colter, Caleb Wetmore.

Eighteen years ago the envelope system was adopted, and of the 110 subscribers, fifty are dead, and as many more removed

from the city. The parsonage was built within that period and was first occupied by Rev. John Lathern. In 1881 the Church was improved by having the end removed and an addition of twenty feet added, affording room for the organ as well as the infant class. The organ is valued at \$3300. In 1887 the Church was thoroughly overhauled at a cost of \$5000. Our Church property is valued at \$30,000. The present Trustees are : Dr. G. E. Coulthard, C. H. B. Fisher, Henry Chestnut, George Hatt, junior, John J. Weddall, William Crewdson, Martin Lemont, Dr. G. H. Coburn and Chas. A. Sampson. Michael Colter, the last surviving Trustee of the old Church died August 22nd, 1890."

DURING the pastorate of Rev. Job Shenton, of sainted memory, several historic papers were prepared and read at a public meeting. These are all preserved. Mr. Shenton, himself, read a concise history of the Fredericton Church down to his day. His daughter (now Mrs. Dr. McAlpine of St. John,) read an excellent paper on "Life at the Epworth Rectory"; Mr. Martin Lemont "A Review of the Life and Work of John Wesley"; Mr. James M. Palmer, "Wesley and Education"; Mr. Chas. A. Sampson, "Historical Record of the Sabbath School from 1817 to 1891." Several other interesting papers were prepared but the authors seem to have been too modest to append their names thereto and at the moment we cannot supply the omission.

During the pastorate of Rev. H. McKeown it was decided to purchase a plot of ground at the west end of the city adjoining the Hermitage, for a cemetery, and it was proposed to form a company with representatives of the city Protestant churches with a capital stock of \$5,000. A circular was addressed to the different churches, and at a subsequent meeting of the trustees Messrs. G. E. Fenety, A. F. Randolph, John Edwards and George F. Atherton met with them. After explaining details these gentlemen declined to enter into the compact, and the purchase was completed by the Methodist church. The lots were laid out by Mr. Alfred Whitehead, and this God's acre is now one of the beauty spots of Fredericton. The first interment in the new cemetery was the body of Rev. Richard Weddall in 1876. At the time of his death Mr.

Weddall was a supernumerary, residing in Fredericton. As is generally known, the deceased was father of Mr. John J. Weddall and Rev. R. W. Weddall, at present of Halifax.

During the incumbency of Rev. E. Evans great improvements and changes were made in the church building. After strenuous opposition of some who deplored modern innovations, the pulpit was removed, the end of the building knocked out, the old organ sold, a new instrument purchased, a pulpit platform erected and elegant furniture provided. As a nucleus to a fund for the purchase of an up-to-date organ the old one was sold to Rev. Father Gagne for the Roman Catholic church in Maria, Quebec. It was placed in the old Church in 1845, and cost \$1000, and was saved from the fire with comparatively little injury. The organ was purchased in England, having been ordered by Rev. Enoch Wood, D. D., and selected by Mrs. Alder, wife of Rev. Dr. Alder. At the close of Rev. Mr. Evans' pastorate, Rev. William Tippett assumed the duties of Superintendent, and during his term other improvements were made, including furnaces and enlarged seating capacity of gallery. Again during the pastorate of Rev. William Dobson extensive repairs were made upon the exterior and interior of the Church, the expenditure amounting to \$7,026.72. The death of Judge Wilmot, whose interest in the Church was always keen and his benefactions most liberal, was a great loss, and upon the subsequent death of Mrs. Wilmot, a bequest of two thousand eight hundred and fifty dollars was left to the Trustees for various specified interests of the Church, the one condition required being that the lot in the cemetery be always kept neat and in good order. Our next pastor was Rev. Job Shenton, and with the Church greatly improved and by his devotion to work he was able to retire by leaving the impress of his labors upon the people of his charge. Rev. R. W. Weddall succeeded Mr. Shenton, and during his pastorate a Woman's Aid Society was formed with the view of liquidating the debt on the Church, and by securing a long list of contributors this effort proved very successful. However, in order to keep abreast of the times, additional expenditures were made for upholstering the pews, for carpets, renovation, etc. Rev. Dr. Brecken was our next

pastor, and it seemed to be a great delight to him to re-enter the active work. Although he was assisted by Rev. William Tippet he soon found it necessary to withdraw. The visit of the well-known Evangelists, Messrs. Hunter and Crossley, to our Church resulted in a great spiritual awakening and many sinners were converted. Closely following this revival Rev. J. J. Teasdale assumed the pastorate and all through his term a grand work was accomplished for the Master. Rev. G. M. Campbell was the next pastor, and during his stay many schemes were projected for the enlargement of the work. It was proposed to secure a site for the establishment of a Mission in the upper section of the City, and

also to purchase property for the enlargement of the cemetery. The Church sustained a great loss at this time in the death of Dr. G. E. Coulthard, an energetic and valuable member of the Trustee Board. Our next pastor was Rev. Dr. Chapman,



REV. G. M. CAMPBELL.

who, although about to assume a supernumerary relation to the Church, after a long and eminently successful pastorate, yielded to the request of the officials and undertook the responsibilities of the Fredericton Church for one year. It was this

year that preliminary arrangements were made for the celebration of our public exercises, and in July, 1902, our present esteemed pastor, Rev. Jabez A. Rogers, came to us by transfer from the Nova Scotia Conference.

After about thirty-five years most faithful service as organist, Mrs. J. M. Hogg resigned her position in June, 1902. The Trustees, by resolution, gave expression to their appreciation of her services and regret at her resignation. Fortunately a skillful successor was available in the person of Mr. L. A. Wilmot Lemont, and he was appointed to the position.

The Committee appointed to arrange for the celebration of the Church's Jubilee was composed of the following :

Rev. J. A. Rogers, pastor, Dr. Inch, John J. Weddall, Chas. A. Sampson, Mrs. J. G. Gill.

Mr. Joseph C. Risteen was appointed in charge of a Committee of young men to prepare the Church for the celebration which began on Sunday, December 28th, 1902.



1852. 1902.

“THE YEAR OF JUBILEE!”

FREDERICTON METHODIST CHURCH.



REV. JABEZ A. ROGERS,
Present Pastor.

IN preparing the historical record, published in the preceding pages, the writer has endeavored to make it concise, comprehensive and correct, and where inaccuracies are discovered by any friends of the Church none will regret their appearance more than he. One most regrettable omission occurs on page four, wherein

hurriedly preparing copy for the publisher, while transcribing the names of all the previous pastors of the Church, the name of Rev. Howard Sprague, D. D., was unfortunately dropped from the list of worthies. As is the custom of the book-keeper the record is presented with the letters E. and O. E.

The inclement season of the year, and the pastoral duties of Christmas week, contributed to the absence of several former pastors, much to the disappointment of Fredericton Methodists. But all were delighted to be favored with the presence and valuable assistance of Rev. G. O. (Father) Huestis, of Lunenburg, N. S., Rev. Wm. Dobson, of Windsor, N. S., Rev. R. W. Weddall, of Halifax, N. S., Rev. Dr. Chapman, of Amherst, N. S. and our own Rev. J. J. Teasdale, supernumerary of this city. We were also honored with the presence and counsel of Rev. J. J. Colter, supernumerary. Rev. Geo. B. Payson our other resident supernumerary, was absent in Nova Scotia. Although we hoped to have the wives of our former pastors with us, none were able to come except Mrs. Weddall, and her presence was much appreciated. An attempt was made to embody in the Record the portrait of all former pastors, but in a few instances we failed.

With the aid of a competent stenographer we are able to present a pretty full account of the jubilee proceedings, and trust that this unpretentious little souvenir may prove acceptable to all interested in the Fredericton Methodist Church, and that a copy of it may find shelter in the Archives at Mt. Allison.

THE LOVE FEAST.

THE jubilee exercises commenced at 9.45 o'clock Sunday morning, December 28th, with a love feast in the lecture room of the Church, conducted by Rev. G. O. Huestis. The other clergymen present were Rev. J. A. Rogers, pastor of the Church, Rev. Dr. Chapman, Rev. J. J. Teasdale, Rev. William Dobson and Rev. J. J. Colter; and a number of the most prominent laymen helped make up the congregation. Miss Albrighton Sampson presided at the piano, and the proceedings opened with the singing of "Nearer My God to Thee," and several verses of the 25th hymn. Rev. Mr.

Huestis invoked God's blessing upon the gathering, and afterwards led in the singing of "Be Present at Our Table Lord." In keeping with the time honored custom the elements of the feast were then served to the congregation by brothers John J. Weddall, W. B. Coulthard, C. A. Sampson and W. A. Gibson. At the conclusion of the feast the congregation joined in the singing of several verses of an appropriate hymn.

Rev. Mr. Huestis then addressed the gathering in his usual earnest manner, his timely words making a marked impression upon his hearers. He said he had reason to be thankful for the many mercies shown him during the 65 years that he had known the Saviour. He explained that his ministerial career had extended over a period of forty-three years, and he had been on the superannuation list twelve years. He had always felt the presence of the faithful Son of God, and wished to acknowledge his manifold blessings. While the Methodists of Fredericton had accomplished much during the past half century, he wished to remind them that the onward movement must be continued or they could not expect to retain the progress that had been made. God is able to save to the uttermost, but how few realize the full salvation. Had he realized it at the beginning of his ministerial career to the same extent that he did now, he believed he would have accomplished more for the salvation of the world. To be filled with the fulness of Christ, to be sanctified in body and soul, to have all sin taken away and no warfare between the flesh and the spirit, was certainly a glorious consummation. He reminded his hearers that the devil was constantly throwing his fiery darts at the world, and it behooved them to be ever watchful and alert. Oh, how thankful he was to God for free deliverance from sin. He had asked the Lord to save him as fully as he could, and He did it. He loved God today for what he had done for him, and he loved him for what the future had in store for him.

At the conclusion of Rev. Mr. Huestis' inspiring and helpful address, the congregation joined heartily in the singing of "Jesus Sought Me When a Stranger"

Rev. Mr. Rogers said he rejoiced with his people over God's goodness during the past fifty years. He had only been connected

with the Fredericton Church a comparatively short time, but had learned sufficient of its history to give him inspiration for his work. He had learned of the noble men and women who had labored within this Church for God, and saw evidence of the influence for good they had left. It was his earnest hope that they would be able to get from the review of the past new arguments for increased confidence in God,

Mr. Joseph Gill had a distinct recollection of Rev. Mr. Huestis' pastorate in Fredericton, and spoke of the flight of time and of the blessings he had derived from his teachings in the early days.

Mr. William Lemont, one of the old guards of Fredericton Methodism, was the next speaker. On March 27th, 1853, he had received from Rev. Mr. Churchill the right hand of fellowship in this Church. As he looked around him at the faces of those present he saw very few indeed who were connected with the Church at that time, and it brought to his mind the fact that there had been many changes. There may be living in the city eight or ten persons who were with him on that memorable occasion, but the number would not exceed that. He joined the Church at the time of a great revival, when night after night for weeks the building was crowded, and as a result of the efforts of Rev. Mr. Churchill, some three hundred persons professed conversion. It was a time of great interest among all the city churches, and the influence of the revival spread all over the province.

Mr. Lemont's vigorous address was followed by the singing of Hymn No. 211, "We Praise Thee, Oh God."

Mr. Charles A. Sampson was inclined to regret that arrangements had not been made to give the older worshippers of the church an opportunity to speak of old times and of God's goodness to them. Like Mr. Lemont he was in a reminiscent mood, and his mind wandered back to bright scenes of the early days. He referred to the great revival and the great fire as the two most important events in the history of the Church. He had not been identified with the church at the time of the revival, but had been almost persuaded, and a little while afterwards God pardoned his

sins. He was glad to be present, as one who had been spared to bear testimony to God's goodness.

Mr. Thomas Harris was glad of an opportunity to tell the people what God had done for him. For twenty-eight years God had kept him within his fold and he rejoiced that he was still there.

Mr. W. A. Gibson was glad to be able to testify to the saving power of Jesus Christ. He had not, like Mr. Lemont, identified himself with the Church in 1853, but had at a more recent date, and was glad of it. He believed that if people could get full enough of God's love there would be no room in their hearts for anything else.

Mr. Andrew Lottimer was pleased to be present to hear the Lord's people tell of His love and kindness to them. Forty-four years ago he had joined the Church and he thanked God for His goodness to him since then. He was glad to see present brother Huestis, whose genial face he well remembered when he was pastor thirty-six years ago. Eighteen years ago he (Bro. Lottimer) received his second blessing, when God entirely sanctified his soul. He rejoiced in the love of God and was glad to see others in the enjoyment of it.

Rev. Dr. Chapman said he arose to express his sense of gratitude towards God. He was glad to be once again with the Fredericton Church, with which he had so recently been identified as pastor. Since becoming a supernumerary, his experience had taught him that some of the support given him when in the ministerial ranks had been withdrawn, and he had been driven to God for more intimate fellowship with Him, and more complete subjection to His pious will. Whatever tendencies might struggle in his heart at times, he was conscious of the thought that his will was subordinated entirely to the will of God. No key had ever fitted more accurately to a lock than Christ to his soul's great need.

Rev. J. J. Teasdale spoke in terms of admiration of Rev. Mr. Huestis, whose acquaintance he had enjoyed for many years. He was glad of an opportunity to add his testimony to what had been said of the goodness of God. During his ministerial career he had been conscious of failure and mistakes on many occasions, but had rejoiced in the support and fellowship of Jesus Christ.

Rev. J. J. Colter made a pleasing reference to Rev. Mr. Huestis, whom he remembered as a man in the prime of life when he (the speaker) entered the ministry. In his own home he had felt the influence of one who had led him in the end to seek Christ, and he never had reason to regret it. He regarded the eradication of vanity as the best evidence of the growth of Christ, and he thought that people should strive after truth in their lives. The Methodist Church, according to the British conference, is still producing saints, and the Fredericton Church had produced them in the past. The Church had his best wishes for future prosperity.

Rev. Mr. Huestis was pleased to recall one incident in connection with the Fredericton Church, and that was the conversion of his two eldest boys, thirty-seven years ago. Although both had wandered somewhat afterwards, they had died happy and had gone home to glory. The reverend gentleman added that although a supernumerary he did not regard himself as such. He declared he felt almost as young and vigorous as he ever did, and as if to furnish proof of his statement, he burst into song, rendering in a strong and clear voice a verse from one of his favorite hymns.

Miss Jessie Hooper, returned missionary from India, testified that she had entered the Methodist Church thirty-six years ago burdened with sin, which the Lord had rolled away. She felt very grateful to God for what He had done for her in that thirty-six years. She was a stranger when she entered the Church thirty-six years ago, but did not feel like one now.

Rev. Mr. Dobson testified to the delight that he experienced at being back in the old Church once more, and at seeing Brother Huestis. One of the earliest sermons that he had recollection of was preached by Brother Huestis, his subject being "The Angel in the Garden." That was many years ago, and it seemed such a marvel that he (Dobson) was here today with a grey head, and Brother Huestis was also here and able to preach about as well as he could then. God has blessed the Fredericton Methodist Church and the noble men and women who have been identified with it have exerted a great influence on the county and province. Though

many of them are dead to us, they still go on unfolding those grand possibilities put into their nature by virtue of being created in the image of God.

Mr. Fred J. Todd had been attending the Methodist Church since childhood, and could remember the burning of the old Church being six years old at the time. The first sermon he ever heard Brother Dobson preach took a firm hold of him, and shortly afterwards he was converted to God.

The meeting lasted a little more than one hour, and was brought to a close with the doxology, followed by the benediction by Rev. Mr. Huestis.

THE JUBILEE SERVICE.

THE jubilee service, which commenced at eleven o'clock, was one of the most interesting of the many interesting services held within the sacred walls of the Methodist Church during the half century it has held aloft the light of christianity in Fredericton and will always be pleasantly remembered by those who made up the large congregation. The interior of the edifice had been prettily decorated for the occasion, under the supervision of Miss Ada Schleyer, the energetic president of the L. A. Wilmot Mission Band. On the surface of the great pipe organ was displayed cards containing the figures 1852-1902, a silent reminder to all that the Church had reached the fiftieth milestone of its honorable and useful career. The pulpit platform was banked with potted plants, such as rubbers, palms, New Zealand flaxes, etc., from Miss Schleyer's conservatory, and made a beautiful appearance.

The service was conducted by the pastor, Rev. J. A. Rogers, and on the platform with him were Revs. G. O. Huestis, William Dobson, J. J. Colter, J. J. Teasdale R. W. Weddall and Dr. Chapman. The choir, which under the gifted leadership of L. A. Wilmot Lemont had reached a high state of efficiency, was reinforced by several former members on this occasion, and the splendid program of appropriate music carried out contributed materially to the success and pleasure of the service.

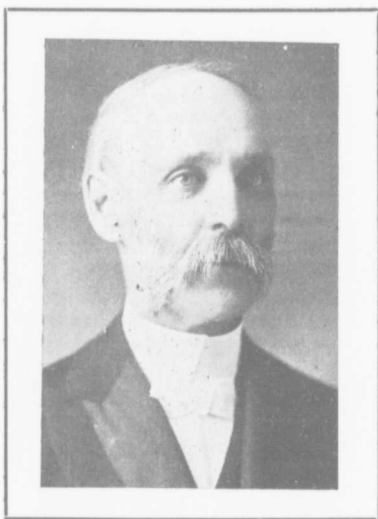
The service began with a carol from the choir, entitled "Good News From the Halls of Judea," which was followed by a short prayer led by Rev. Mr. Dobson. The choir then rendered with splendid effect the old hymn, "Oh, God of Bethel, by Whose Hand Thy People Still are Fed," after which Rev. Dr. Chapman offered prayer, and then came the invocation by the choir, "Lift Your Hearts and Voices." Rev. Mr. Colter read the first lesson, which was from the 115th Psalm, and was followed by the canticle "Ring the bells," by the choir. The second lesson was read by Rev. Mr. Weddall from the second chapter of the Acts of the Apostles.

Pastor Rogers briefly addressed the congregation, making the announcements for the week and extending a hearty welcome to the former pastors of the Church who had journeyed to Fredericton to participate in its jubilee celebration. He hoped that one result of the jubilee exercises would be the freeing of the Church from debt. It was not their intention to urge people to subscribe, but they desired all to contribute whatever amount they felt they could afford. The debt amounted to \$3,000 and already fifteen members of the church had pledged \$100 each, which with other amounts promised brought the subscriptions up to the \$2,500 mark. He hoped before long to be able to make the pleasing announcement that the Church was free from debt.

Rev. R. W. Weddall, pastor of Grafton Street Methodist Church, Halifax, was the preacher, and spoke from Psalm 85-6: "Wilt Thou not revive us again that Thy people may rejoice in Thee?" His sermon in part was as follows:

The year of jubilee was a source of great rejoicing in Israel, when the man who had been sold into slavery regained his liberty; when the man who had become hopelessly involved in debt had his liabilities cancelled; when Jesus of Nazareth proclaimed a jubilee for all who would accept him. The poor man was to have his land, the captive in slavery was to go free, the blind were to look out on the beauties of nature, and liberty was the boon of all. Is it any wonder that they shouted in gladness "The year of jubilee has come?" He could think of no better gospel to apply to the celebration of the jubilee of the Fredericton Church. You who have in your hearts the gift of the Holy Ghost will derive an inspiration from this event that will lead you to do great things for God; to expect great things from God, and to receive according to your faith. The century which has passed has witnessed the work of God's wonderful power, and the

continent has been made to gleam with sunlight. Here in this house you have seen evidence of the Divine power and the blessing of God has rested upon you. There is need of a great and sweeping revival in this world, and indications of it are seen already in Australia and Japan. The organized Church of God is in a better position today than it ever was. We are led by the same all-conquering captain, watched by the same all-seeing eye, and we have but to let the Church remain steady and fill up the ranks of the fallen and the conquest will not long be delayed. "Man's period is God's comma," says Joseph Parker, and we will hear



REV. R. W. WEDDALL.

His answer, and this old world will yet swing out of the darkness into light, and you people who are celebrating will have your share in that glorious consummation. The great revival to come will not be a revival of sentiment or emotion, but a revival of intellect, which will bring a joyful throb to the whole universe. It will be a revival translating into holy living that sermon on the mount—that sermon designed to make men like God and earth like heaven. It will be a revival that will redeem politics from its fallen state and make it no longer possible for men to secure parliamentary honors by bribery and corruption. It will be a

revival that will make the man who sells his vote and the party who buys it such objects of pitiable contempt that they will hesitate before consenting to stultify their manhood or sell their birthright. It will be a revival that will convert the great and grinding monopolies of the countries into God honoring combinations, and men and women purchased by the blood of Christ will be regarded as a sacred trust. It will be a revival that will dethrone the monster intemperance, which is crushing in its fiendish claws every fifth baby boy born in this land of ours. It will be a revival that will bring into requisition the great principles of human stewardship and consecrate to God the business of earth. It will be a revival that will render a settlement of international differences possible without resorting to the awful bloodshed such as is witnessed every few years; a revival that will permit of the bird building its nest in the cannon's mouth. It will be a revival that will throw our Churches with devout worshippers, and thereafter the rich will have no prominence over the poor, and the poor will not look with suspicion upon the rich. It must be remembered that God is no respecter of persons. Jesus Christ, the only person since the world began who had the choice of parentage, chose to be a poor man's son, and remained poor. It will be a revival that will recognize no creed on earth unless that creed agrees with the teachings of Jesus Christ. It will be the grandest revival that the world has ever witnessed—grandest than that of Pentecost in the first century. Nineteen hundred years ago the whole kingdom of Christ floated on the sea of Galilee in a boat that could not live on the Atlantic ocean half an hour, today seven hundred and fifty millions march under the banner of Christ. The world is richer and better by far than it was in those days, and men are more liberal. We have the diamond mines of South Africa, the gold of the Klondike and Kootenay, millions for London's poor, public libraries without number and millions for missions. The first offering laid at Jesus' feet was of gold, and nineteen hundred years later we lay our offerings at His feet and bring forth the golden diadem and crown Him Lord of all. The earlier followers of Jesus Christ depended on oral tradition for the word of God, now we have the Bible circulated in millions, and it can be bought for as low as a penny, and if you have not a penny you can get it for nothing.

The preacher here went on to show that it was the custom of God to begin every great enterprise with man; the truth has never been revealed to an organization or committee; it came to the lonely watcher, to Moses on the mountain side alone with God, to Paul, to Luther, to Wesley, and it will come again in the same way. The question arises here, where is the one, who, without robbing the Christ Divine of the honor which is His alone, is to become the light of the world? Where is the man who is to furnish the world with a sample of true living? He may be yet unborn and that holy alliance of love which is to give birth to the new Saviour may be yet unformed. He may be yet sleeping in his mother's arms. Few saw in the little baby in his mother's arms in Bethlehem, the deliverer of this world, the redeemer of our race; nor did any see in the baby in his cradle on the waters of the Nile the leader of a nation, the commander of an army. This is how God works his wonders, and we know not

but that there is rocking in the cradle to-day one who will save the nation, tame the seas level the mountains and lead the world. When God provides the leader there must be men and women to make up the army. What would have been the use of Roberts and Kitchener without the support of those who acted with them? What could Wesley have done some years ago had he not been able to summon good men and women to follow his leadership? What could Christ have done without the support of the twelve men who sacrificed everything for truth and righteousness? So when God gives the leader there must be men and women who fear nothing but sin to follow him. The world is smaller now than it was in the days of Pentecost, and the descent of the Holy Ghost in London or Fredericton would quickly be known everywhere.

Continuing, the preacher said that half a century had passed since the Methodist Church had been dedicated to the worship of Almighty God, and what a flood of memories crowd into us as we gather for service this morning. Many of you have worshipped here continuously since that time. Many of you have had administered here the solemn ordinance of baptism, and before this altar men and women have pledged their faith in each other until death, and from this sanctuary have been carried forth loved ones to rest at peace with God. There is no Church that had for him the hallowed memories that gather around the Fredericton Methodist Church. His family name had been upon its records for over thirty years, and from this Church his beloved father was carried forth one winter's day—the first interment in your beautiful cemetery on the banks of your beautiful river. Here, twenty-nine years ago, he (the preacher) received at the hands of Godly men his ordination into the Christian ministry. Here, in 1897, the conference of N. B. and P. E. I. with which he was so long happily united, conferred upon him its presidential office. He esteemed it no small honor to be asked to participate in the jubilee services. This had to do with the present, but what of the future? There will be a new congregation, a new choir, others in the pulpit, and a new quarterly board, for we will soon be gathered home. But you will have the same God, the same Redeemer, Christ, the same Holy Ghost that your fathers had. Then let us do our share towards bringing about that better day when glory may dwell in our land; mercy and truth are met together; righteousness and peace have kissed each other; when righteousness shall go before him, and shall set us in the way of His steps.

While the offering was being taken the choir sang with splendid effect, "Oh, Zion that brings Good Tidings," and afterwards Hymn No. 741, "Hark, the Song of Jubilee."

The benediction by Rev. Mr. Huestis brought this most interesting and helpful service to a close.

THE CHILDREN'S SERVICE.

THE mass meeting held in the afternoon, under the auspices of the Sunday School and the Epworth League was largely attended and proved most interesting and instructive. Pastor Rogers occupied the chair and on the platform with him were Rev. Messrs. Huestis, Dobson, Chapman and Weddall, and Mr. W. J. Osborne, Superintendent of the Sabbath School. L. A. Wilmot Lemont presided at the organ, and an enjoyable program of appropriate music was rendered by the choir. The children had assembled in the lecture room and had their opening exercises as usual, and then with their teachers repaired to the church upstairs where seats were reserved for them. Upwards of two hundred and fifty scholars were present besides teachers and other grown people, and all seemed to take the keenest interest in the proceedings. The scene was certainly a most impressive one, and "the lambs of the flock" will have reason to look back upon it in after years with feelings of pleasure.

The proceedings opened with the singing of "All Hail the Power of Jesus' Name," after which Rev. Mr. Weddall led in prayer. This was followed by the singing of Hymn No. 828, the audience joining heartily with the choir. Pastor Rogers was the first speaker, and explained that the afternoon meeting had been arranged in order to give the young people an opportunity to take part in the jubilee exercises. He hoped that memories of the service would always linger in their minds and be the means of binding them more firmly to the church of their fathers.

W. J. Osborne, the Sabbath School Superintendent, was next introduced and delivered a pleasing and convincing address which was attentively listened to. While his remarks were addressed principally to the children, he dropped a few words of advice to parents, which if followed would bring about an increased interest in Sabbath School work. It was his sincere hope that all would manifest a healthy interest in the jubilee services, and thereby assist in making the occasion one long to be remembered. Twenty-five years ago he had given his heart to God, and had he

not done that he would not have been in a position to address the gathering he saw before him. Mr. Osborne then spoke at some length on the work of the Sabbath School and his connection with it since coming to the province. He was just a graft to the province from Ontario and often better fruit was expected from the graft than from the old tree, but be that as it may the old tree must be nourished and looked after. Hence the congregation should look after the work of the church and its branches. Here was a time when all was jubilant and reminiscent, and when we see so many bright and smiling faces around us let us be reminded of our duty to look after them and make them grow up to be followers of Christ. If we have good boys and girls it must follow that we will have a good community. Mr. Osborne in closing expressed the wish that the parents would do more to strengthen the hands of the teachers by seeing to it that children come to the Sabbath School better prepared for their work.

Rev. G. O. Huestis, who was introduced as a former pastor of the church, was the next to address the meeting, and his words of counsel and advice were greatly enjoyed, especially by the children. He referred to children as "Lambs of the Flock," and remarked that he always felt like placing a note of admiration after that sentence. To his mind no class of society was so interesting and lovable as children. God had made man better than the angels in the respect that he gave him little ones. He was a great lover of children and that love first came from the child Jesus, who, when he had grown up to manhood, first took the lambs to His bosom and loved them tenderly. The bright faces and smiles he saw in the audience reminded him of 36 years ago when he had before him little children some of whom he now saw as parents. The children were here to be led into green pastures by the old sheep. In this age of progress children do not stay young as long as when he was a boy. Then they used to be babies until 6 or 7 years of age. Now they are no longer children after four or five. He once asked a four year old girl if she was the baby, and she replied, "No, but I was a while ago."

Oh, the brevity of the youthful period, and so much to be done to establish a character for time and eternity in that period.

Its neglected opportunities never can be recalled and they must be looked after when presented.

"The earlier snowdrop is more lovely than the latest rose.
Summer has no flowers so sweet as those of early spring."

So the children were regarded as the most lovable, and the youthful period was looked upon as the sweetest of life. The idea first originated when the words fell from the lips of Jesus: "Feed my lambs." The lambs were put first and He also told Peter, "Feed my sheep." Mr. Huestis said that the same commission was given to him 56 years ago and he was trying to do it yet. He had not time, however, to give the lambs a feed, he could only give them a lunch. He had come to the conclusion that the children were not as hungry for the Gospel nowadays as they were a hundred years ago, especially if the sour was mixed with the sweet, which must be the case. Many Christians could not understand the meaning of the line of the old hymn, "The wormwood and the gall." The speaker exhorted his young friends not to forget that all the efforts of the parents, pastors and school teachers is to make the best of their life on earth and to secure a happy eternity. Character was nothing else than the moral bent, bias and inclination of the soul, and in order for their characters to be formed strong they must be born again and then moral nature must be made anew. In closing Mr. Huestis said he had given his life to God when he was 16 years of age, and had never sown any wild oats, hence he had no harvest to reap. As a result, although he was about 81 years of age, still he was sound and strong, both mentally and physically, and still capable of carrying on the Master's work.

Rev. Mr. Huestis' address was followed by the singing of Hymn No. 820, "Hossana, to the children's song, to Christ, the children's King."

Rev. Dr. Chapman, whom most of the children remembered as their pastor, was next called upon and spoke in a fatherly manner. He had not anticipated the pleasure and honor of being present at the jubilee and having the privilege of addressing the children, but since circumstances had so planned out he was deeply gratified at being back amongst his old flock. He always took an interest in

the children, both in Sunday School and at their play, and he hoped he would never get outside the fresh, inspiring currents of life generated by the children. Some people were wont to say that the old days were the better, but he was inclined to differ from them. He always liked to look on the bright side of life, and advised the children to do the same. Dr. Chapman exhorted the children to always shun equivocation and double dealings and to always be truthful and frank and let the truth shine right on their young faces. The all important work, than which there is none more important than that among the children, should be done as a work of love, and one so emphatically sanctioned by God let us do with a strong hope and a noble courage, trusting in the Lord for the fruits of their labor which are sure to come in due time. If the children were sorry for a sin and had a desire to do right, that comes from the ever blessed Spirit working in their young lives. The church had exerted a powerful and far reaching influence. Sincerely and truthfully he considered the Methodist Church of Fredericton to be splendidly equipped for earnest and capable work, and thought that God had blessed it wonderfully in that regard. In no Church had he ever found such an intelligently responsive class of co-workers as in the Church of this city. He hoped they would go forward in all hope and faith to a continuance of the good work.

Rev. Mr. Dobson, who was the next speaker, expressed regret at his inability to talk to children, and added that he would give \$1,000 to be able to do so, provided someone would first give it to him. Notwithstanding all Dr. Chapman had said, he believed that most of them who were old and grey would like to be back with the boys again. The Church was fifty years old and that meant there had been fifty Christmasses since it was erected. It also meant that there had been 2,600 Sabbath School meetings. The object of the Sabbath Schools was to train up just such little boys as was born in a manger on that memorable Christmas day. There is an analogy between mind and matter. Take for instance the English rose, the most beautiful of all flowers, it gathers its coloring from its environment. Change its environment and you change the English rose. The same applies to children; they take the coloring for their morals from their surroundings. Then keep your homes pure,

your schools pure and your city pure, if you would have unchanged the coloring of the children of God.

The offering was next taken up and the meeting closed with the singing of "Stand up Stand up, for Jesus," followed by the benediction from Rev. Dr. Chapman.

SUNDAY EVENING SERVICE.

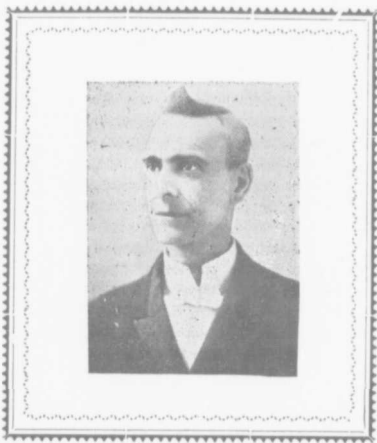
THE great Church on Sunday evening was filled almost to overflowing with a congregation which in addition to members and adherents of the Methodist denomination, included many representatives of other evangelical churches of the city. Those who occupied seats on the platform were: Revs. J. A. Rogers, the pastor, R. W. Weddall, Dr. Chapman, G. O. Huestis, J. J. Teasdale and William Dobson. The service was opened with the singing of that old and familiar hymn, "All Hail the Power of Jesus' Name," which was followed by a short prayer by the pastor. Then came the singing of Hymn No. 115, "Oh, Could I Speak the Matchless Worth," the choir acquitting itself even better than at the morning service. Following this came prayer, led by Rev. Mr. Huestis, and an invocation by the choir entitled, "Come to the Manger in Bethlehem." Rev. Mr. Dobson then read the first lesson from the 6th Chapter of Isaiah, which was followed by "Gloria in Excelsis," chanted by the choir, and the second lesson from Paul's Epistle to the Romans, also read by Rev. Mr. Dobson.

Pastor Rogers, after announcing services for the week, took occasion to return thanks on behalf of the choir for the very liberal attendance at the carol service of the previous Friday evening and intimated that it was the intention of the choir to hold another at Easter time. The singing of Hymn No. 116, "Oh, Thou God, of my Salvation," followed the pastor's announcements.

The sermon was by Rev. Mr. Dobson, and was beyond question one of the most eloquent and carefully thought out pulpit deliverances ever heard in this city.

He chose for his text Romans ix-4: "That the righteousness of the law might be fulfilled in us." At the outset he testified to the pleasure he derived from being present to assist in the jubilee services of the Fredericton Methodist

Church. He was glad to be among old friends once more, and considered it an honor to be allowed to speak to them from the pulpit. Speaking to his text, he said that it would be almost a truism to say that it is well for one when setting out to think for himself, to settle clearly in his own mind that the law of gravitation does not exist because Sir Isaac Newton said so, but that Sir Isaac Newton said so because it was true. Jesus did not exist because the apostles and the Bible said so, but they said so because it was essentially and eternally true. Jesus made no truth, the Bible made no truth, and Moses and the prophets made no truth. The Bible is not a maker of truth but deals in that which was and ever will be. If the Bible had never been written, truth would have been just as it is



REV. WM. DOBSON.

today. If Christ had never come into the world that essential righteousness which lies at the heart of things would have been just the same as it is now; all that Christ and the prophets did was to draw aside the curtains and reveal it. After quoting some remarks made by a celebrated atheist preacher observed that it was possible for a man to have a wide creed and still hold to that essential righteousness which lies at the heart of things. It does not matter, said he, what your theory of right and wrong might be, God deals with you and me with that essential righteousness which lies at the heart of things. What then is the cause of this righteousness which lies at the heart of things? He once heard it called by the late Joseph Cook the essential nature of things which lies back of and gives

righteousness to all that is. After Herbert Spencer had risen step by step to the top of his great philosophical work he saw in the distance an infinite and eternal energy from which all things seemed to originate. Then you will remember that an old German philosopher, who had ransacked heaven and earth for material to build up his philosophy, saw back of all things an absolute thought which makes all things possible, and without which there could be no philosophy nor science. And you will remember that Arnold saw the same thing. That which Spencer thought he saw as an infinite and eternal energy, and which was called by Joseph Cook the essential nature of things, and by the German philosopher the absolute thought, was called by Abraham God Almighty. It was the business of the patriarchal family to work that theory out into abstract civilization. Moses, stood beside the burning bush one night and said, "I am Jehovah," and from that statement there was built a nation. Jewish economy worked into concrete civilization the thought, "Our Father Who Art in Heaven," and Christians today would find that thought at the back of the essential righteousness which lies at the heart of things. John Wesley, in a sermon on law once said, "Law is the emanation of the inimitable nature of the infinite." It is the nature of the eternal God that gives righteousness in system, in mind and matter, and gives us the sun and planets revolving in their spheres, the God energizing everywhere. If, then, it be true that there is only one system in the word of God, there is no moral system for the preacher which does not condition the politician. There is no moral system in the universe which makes the end justify the means, either in South Africa or in Fredericton. What is right in Fredericton is right in Alaska; it was right yesterday, it is right today. It does not matter that you don't profess anything, that essential righteousness which lies at the heart of things is the condition. The preacher did not profess to have a monopoly of history or intellect to interpret it, but he would say that if history had made an impression on him it was this: That when men, women or angels get out of harmony with that essential element which lies at the heart of things they are gone and the nation is gone. There is no other philosophy in the rise and fall of nations. It was Whittier who said, "The mills of the Gods grind slowly, but they grind exceedingly small." You all remember that great eastern city of Babylon, with its beautiful gardens and subterranean waterways, and what the result was when it got out of harmony with the essential righteousness of things. Belshazzar, when under the influence of wine at his feast, was warned by the handwriting on the wall, and soon afterwards the beautiful city was destroyed. It was so ground up in the mills of the Gods that today antiquarians have some doubt as to where the walls of the once famous city stood. The same cause, he declared, had ground Carthage to death, had ground Egypt to death, and he was afraid the grinding was still going on in the world. When a nation gets out of harmony with God it is not a question of great armies and navies or of finance, but once out of harmony with God and sooner or later it becomes a ruined nation. Get out of harmony with God, young man, and you are lost, irretrievably lost. If you are ill doctors will tell you that you are out of harmony with your physical nature. They do not attempt to cure you, but endeavor to bring you back into harmony with the righteousness of your nature.

The trouble may be that decay sets in long before you are aware of its presence ; you laugh it off and treat it as fun, but the grinding is still going on. After quoting from Matthew Arnold's description of the decay of Rome, the preacher went on to say that it was at the heart that decay first set in. A man's mind, said he, may be as good as ever, and he may be strong in bone and muscle, but the grinding is still going on. This grinding is ruinous to men and women and ruinous to a nation, for it is at the heart that a nation begins to decay. In support of this statement he mentioned a visit made by him to the east end of London at the time Jack the Ripper was terrorizing the people of that locality with his foul murders, and described the evidence of decay he saw there in the heart of the Empire. Yet, said he, continuing, some of us go on grinding year after year and laugh at the result. Where there is friction there is degeneration, and where there is degeneration there is eternal loss.

"Politics," says John Stewart Mill, "is the science of government, and the effort of all governments is to bring humanity into harmony with the righteousness of things. The ancient Roman's idea of harmony was to live honestly and pay to every man his due. They thought by doing this they would be enabled to get into harmony with the righteousness of things. For this Rome levied taxes, enlisted soldiers and carried her eagle farther in conquest than any other nation, but was finally herself ground into decay. The English idea of commending what is right and prohibiting what is wrong is the whole genius of British law. Great Britain is trying to work out that problem today by bringing every subject into harmony with righteousness, so that the nation will not be ground into decay. For this you employ policemen, for this you levy taxes, for this an army and navy are kept up, and for this King Edward was crowned the other day. When a man comes to love the Lord with all his heart, friction ceases, degeneration ceases, and he has attained that essential righteousness which lies at the heart of things. It was for this that the sky darkened over Calvary and the ground trembled beneath the cross ; for this the Holy Ghost came into the world, and for this there was an outpouring of the Holy Spirit. If this does not become truth in your experience it is all in vain that God loved the world, it is all in vain that Christ died upon the cross, all in vain what the apostles have laid down. When the judgment becomes a fact of history the grinding will still be going on. None admired British law more than he did, but it could never bring him into harmony with its righteousness if he had not the desire. It could bring him down to his knees, but he could look up and curse the crown. But here is where Christianity triumphs over other systems that have gone before God, as it promises to come into our hearts and change those old rebellious natures, so that we will love the pure and hate the vile. The man who doesn't like Christianity is out of harmony with God ; but when Christ comes into your nature you are enabled to love what God loves. When you come into certain relations with Jesus Christ the friction ceases, and being justified by faith we have peace with God. All things are yours, whether of the world, or death or life, because they are Christ's. All things work together for good for those who love God. Christianity is not a profession, but it is the soul in harmony with

the essential righteousness that lies at the heart of things—a harmony in the general nature of things that will last as long as time. It is not going to set up a system of ethics and run them ; it is not what he and others might think is right and wrong. There is no moral system, as practised by the Jesuits, that justifies the means, and it matters not whether it applies to the burning of farms in South Africa or in Fredericton. There can be no two systems of ethics. The morals held for the men in this congregation were the same as for other men ; the morals held for Roberts were the same as held for him. The preacher closed his able discourse with an earnest plea to his congregation to work for the uplifting of the universe and to seek that which would bring them into harmony with God.

The very successful service concluded with the singing of "Gloria," from the 12th Mass, and also "Rock of Ages." Rev. Mr. Dobson pronounced the benediction.

THE PLATFORM MEETING.

THE mass meeting in the Church on Monday evening was one of the most interesting and successful gatherings in connection with the jubilee celebration. The pastor, Rev. J. A. Rogers, occupied the chair, and the following gentlemen occupied seats on the platform: Dr. W. C. Crocket, Mayor of the city ; Rev. Dr. Chapman, Rev. G. O. Huestis, Rev. J. J. Teasdale, Rev. J. J. Colter, Rev. R. W. Weddall, Rev. J. H. MacDonald, pastor of the Baptist Church ; Rev. F. Clarke Hartley, pastor of the Free Baptist Church ; Rev. Willard Macdonald, pastor of St. Paul's Presbyterian Church ; Rev. Dr. Joseph McLeod, editor of the Religious Intelligencer, organ of the Free Baptist denomination of the Maritime Provinces ; and Charles A. Sampson, secretary to the celebration committee.

The whole choir of the Church was present, with L. A. Wilmot Lemont presiding at the organ, and opened the proceedings by singing the 9th Hymn :

From all that dwell below the skies,
Let the Creator's praise arise ;
Let the Redeemer's name be sung,
Through every land by every tongue.

Rev. Mr. Teasdale then invoked God's blessing upon the gathering, after which a duet entitled "Oh, Divine Redeemer," was

charmingly rendered by Miss Mayme McConnell, of Marysville, and Frank Thomas, of Fredericton, a valued member of the choir.

Pastor Rogers, addressing the meeting, said he was glad to be on the platform as pastor of the Church, and to be surrounded with so many former pastors and distinguished men, but would have preferred that some one else had been chosen as chairman. Fifty years ago this Church was dedicated to the worship of God, which means fifty years of religious work, fifty years of Sabbath schools, and who can estimate what the results have been. He contended that the results were not known to the workers of the Church, nor to the angels, but to God alone, and the fruits from seeds sown here have been gathered in Churches in other lands. He was delighted to have with him several former pastors of the Church, and was sure that their work in Fredericton had not been nor never would be forgotten. He was also sure the former pastors who were unable to be present, had not forgotten the old sanctuary where they had so often sung the praises of God.

C. A. Sampson, secretary of the celebration committee, being called upon by the chairman, explained that invitations to attend the jubilee had been extended to all former pastors of the Church and their wives. He then read letters of regret from several persons who were unable to be present, and from absent pastors :

His Honor Lieut. Governor Snowball in reply to a request to preside at the Monday evening meeting, wrote from Government House, Chatham, that if circumstances would permit he would be pleased to be present at some of the jubilee meetings referred to, and also to preside on Monday, 29th of December, and concluded: "I think you would excuse my going over on the date named expressly for this purpose, which would interfere so much with the Christmas holidays."

Very Rev. Dean Partridge wrote: "I acknowledge with many thanks the receipt of the most kind and courteous invitation to join in the ceremonies attending your anniversary services next week, in which Mrs. Partridge is so thoughtfully included, and to say that the brotherly spirit in which your Church has offered this courtesy is highly appreciated by me. I am sorry, however, that I shall not be able to be present with you."

Rev. G. Goodridge Roberts wrote from the rectory: "I beg to acknowledge, with many thanks, the kind invitation of the Joint Boards of the Methodist Church to Mrs Roberts and myself. I sincerely regret that it is impossible for me to occupy a seat on the platform on Monday evening."

Rev. Thos. W. Street, sub Dean of the Cathedral, wrote: "Had it been practicable I should willingly enter into the religious observances of the occasion, but duties and engagements will not allow of my doing so. I am unable, therefore, to do more than offer you my congratulations on the occasion of this observance, and to express the hope that the good work already accomplished may be yet further blessed of God, to the honor and glory of His great name and to the salvation of souls. With all good wishes for your Church, its pastor and people."

Rev. Dr. Stewart, Sackville, N. B., wrote: "I thank you and the united Boards whom you represent for the invitation extended to me and to Mrs Stewart, to participate in the services connected with the fiftieth anniversary of the dedication of your Church. The very suggestion calls up a vision of forty-two years ago, when it was my great happiness to minister to a group of Methodists, brothers and sisters than whom I have met none more intelligent, more sincere, more loyal to all the interests of Methodism, and to the adorable Saviour, the Lord Jesus Christ. Their kindness to me was beyond all praise. Almost all have gone before, but it is an unspeakable comfort that 'Instead of the fathers' there are 'the children,' worthy to be 'Princes in all the earth.'" The Doctor closed his letter trusting that the occasion would be one of great interest and profit, and with best regards, in which Mrs. Stewart united

Rev. Dr. Lathern, 313 Brunswick Street, Halifax, N. S., wrote: "The fact is that my desire has been to accept. Am better now than for two years past, but after the prostration of the past summer the feeling is that it would not be safe. Thought it might be taken with a visit to Sackville early in January, but in the latter case there would be less exposure in making connections.

December 28, the Sunday after Christmas, the last Sunday of the year, will be the 47th anniversary of my first sermon in Fredericton, just out from England. Rev. Charles Churchill was then in charge. The memory of that Sunday morning service is as vivid as if it had been but yesterday. The Fredericton families of that day—Judge Wilmot, John Simpson, Joseph Gaynor, then near his end, James Hale, Henry Fisher, Thomas Pickard, Thomas Smith, Captain Chestnut, James Hogg, S. D. McPherson, George A. Perley, John S. Coy, Geo. Thompson, George Whittaker, Alex. McCausland, and their families, and many others, including your own, are still engraven on my mind and stand out in vision as the families of no later charge have done; not even in Halifax, where half of my ministerial life has been spent.

As I have said, coming out from England, having been taken out by the British Conference in 1855, Fredericton was reached the last week of the year.

My first Sunday was in Fredericton, the next at Kingsclear, then the only country appointment held by local preachers, the others having been given up. Through much tribulation because of deep snows, a large circuit was opened up, comprising at the end of my two years in addition to Kingsclear what is now Marysville, St. Marys, Gibson, Maugerville, Glasier Schoolhouse, Long's Creek, Prince William, Thompson's Mills, Nashwaaksis, seven miles out, and occasional preaching at Keswick, Bird Settlement and elsewhere. It was a circuit worthy of the heroic days of itinerancy.

Going to St. John after ordination, thence to Halifax, my third appointment was to Fredericton, then a glorious charge, with grand choir, noble Sunday school and a good congregation. Though only a few years ordained, I had charge of Fredericton district as chairman after first year—the district then including all the river appointments and the Miramichi territory up to Dalhousie. From Fredericton in 1868 I went back to St. John. An invitation to Fredericton again, to take effect in 1871, was of the most cordial character, was accepted a few months later, and just before conference the president, Dr. Pickard, made protest against a return so soon, as the brethren were regarding it as a monopoly. Thinking I must be loyal to connexionalism, in my simplicity the invitation to Fredericton was sent back to the official Board, thinking I might go to you later on. But the time has never come. It seems to me now the mistake of my life. I think too of my last service in Fredericton, when the Church was crowded, and the Governor, Mr. Tilley, and his party had to take seats in the aisle." With some personal references the Doctor closed with kind regards to his former charge, in which Mrs. Lathern joined.

WOODLFA COTTAGE, RED DEER, ALBERTA,

December 4th, 1902.

To all our Dear Friends in Fredericton,

"Grace be unto you and Peace from God the Father and our Lord Jesus Christ."

"I esteem it a great honor to be asked to contribute in any way to the interest of your Jubilee Services. I sincerely wish it were possible to be present in person. I have an almost irresistible longing to be with you on such a great historic occasion. No spot on earth is dearer to our hearts; and no field of ministerial labor has left deeper or more delightful memories than dear old Fredericton. Of course the multitudinous duties and cares of more than a quarter century may have slightly dimmed the vision, but I am confident death itself cannot efface it.

The engraving upon that valued memento of your affectionate regard reminds me that twenty-eight years and six months have passed since that memorable evening when as pastor and people we bade each other farewell. This tide of years I know has carried over to the majority many dear friends, with whom you and I took sweet counsel, and walked to the House of God in

company. How vividly they will be present to your mind and heart on such an occasion as this, and doubtless many will

“Sigh for the touch of a vanished hand,
And the sound of a voice that is still.”

But, thank God, not a few of my old friends still remain, and to one and all I beg to offer—for Mrs. Gaetz and myself—the assurance of our undying love and esteem. This delightful Christian friendship was cemented by years of happy work for the Master; and mellowed by the common experiences of the joys and sorrows of life, for I was with many of you at the marriage altar, the baptismal font and the funeral bier. The memory of our precious dead—yours and mine—is on my spirit like a holy spell while I write these lines; and I joyfully cherish with you the blessed Christian hope that

“With the morn those angel faces smile,
Which we have loved long since and lost awhile.”

Pardon a few personal allusions which may be of some little interest to a few at least. After forty years of a strenuous public life, thirty in the pulpit and pastorate, and ten on the frontier line, with the trying experiences of a pioneer in our Great West, I have retired into private life. I could not any longer endure the incessant nervous strain of public service, while I still count it a joy to give occasional help to weak circuits or missions in this rapidly developing country.

I have of course grown much older in years, but, so far as I am conscious, not in spirit; and age, I find, has its blessed compensations also, for the turbulent stream of life runs smoother as it nears the sea.

If we cannot join in your delightful jubilee gatherings, kindly think of us as comfortably domiciled in Woodlea Cottage, on the banks of the beautiful Red Deer River in “Sunny Alberta.”

One of our chief temporal comforts and some compensation for former years of solitude and privation is that our six sons and five daughters live all about us, either in the town of Red Deer or immediate vicinity; and their frequent cheery visits help to make the glory of our sunset sky. In this and a thousand other ways we are infinite debtors to the Providential goodness of our Heavenly Father.

And now, sincerely thanking you again for your kind thought of Mrs. Gaetz and myself, and praying that your jubilee services may be exceedingly rich in spiritual blessings to every worshipper in your beloved Zion, with affectionate regard for all my dear friends and fellow labourers in the kingdom and patience of Jesus Christ,

I am yours as ever,

LEO. GAETZ.

190 LOWTHER AVE., TORONTO,

December 19th, 1902.

Dear Pastor and People of the Fredericton Methodist Church,

As you would anticipate, the distance, as well as the season of the year, prevent my being present to personally participate in the joys of your jubilee celebration and thanksgiving. However, at the request of your official representative, Mr. Sampson, I have much pleasure, as one who was privileged in being a former pastor, to convey greetings by pen and paper.

No more fragrant memories haunt me now than those associated with my brief but happy pastorate in your fair city. It was a bitter disappointment to be compelled to relinquish so inspiring a work for which I found myself physically inadequate. Now my chief inspiration to love life is when I can preach for a brother in need, or lead a class, or visit the distressed.

But the happy days such as lived in labors with you I fear can never return. Such brotherly counsellors as your officials always proved to be; such willing workers, young and old, among the people; such a helpful and attentive congregation, so encouragingly appreciative and responsive to appeals; such readiness in their efforts to do good; such pleasant homes to visit; such kind friends. Favored indeed is the pastor placed by Providence in Fredericton.

It must be gratifying to you to look back upon fifty years of achievement under Divine blessing and guidance. The remembrance of associations once enjoyed with some of God's elect nobility who were pioneers in founding and building up your Church and Sabbath School, are a rich legacy; but you are none the less favored in the men and women still spared to you. "God buries His workmen but carries on His work."

You are to be congratulated for many things that must be a source of peculiar gratification,—a noble structure practically free from debt which, since its late renovation must look doubly attractive. A parsonage, which I may say for pleasantness and adaptation of appointments stands unrivalled in the conference. But above all a living, active, generous church and congregation, maintaining a lively interest in every branch of Christian work, a most excellent Sabbath School, where the Bible classes are well maintained, and sending forth constantly new help and blood into your church and young people's societies.

By these jubilee exercises you raise the memorial stone Ebenezer inscribed "Hitherto the Lord hath helped us." Beneath that large lettered inscription may come the names of all among you who, even to the most trivial source, have been workers together with God.

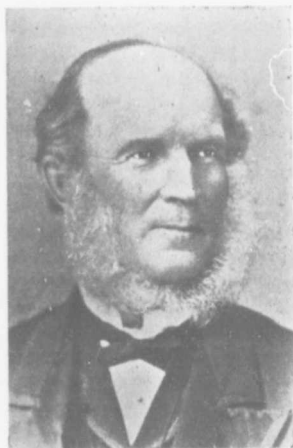
My prayer is that these happy services may increase the faith of every one, and encourage to undertake still greater things because God is with you.

Fraternally yours,

RALPH BRECKEN.

Rev. James Crisp, Gibson, Chairman of the Fredericton District, regretted that official duties prevented his presence at the Monday evening meeting. He hoped the jubilee services would be very successful and profitable.

Rev. Robert S. Crisp, Marysville, expressed thanks to officials for courtesy of invitation, but feared he would be unable to be present. He hoped the celebration would be very successful.



LEMUEL ALLEN WILMOT (Lieut. Governor)
Supt Sabbath School for twenty-five years.

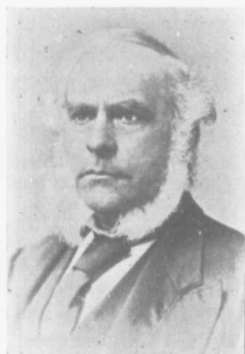
Rev. Waldron W. Brewer, of Elmwood Farm, Penniac, after regretfully giving reasons why he cannot accept the invitation, said :

"Go on, dear brethren, and sing your jubilee song, and pray your prayers to God. My prayer in my home between the hills will be that God's blessing will rest upon you and the people; that great spiritual blessings may attend all your anniversary services; and that in gold and grace you may be greatly the richer with the coming of the New Year."

Rev. Dr. Sprague, of St. John, found it impossible to attend and expressed the desire that the jubilee exercises might be most successful.

Rev. Dr. Evans, of Hampton, was glad to be remembered by those with whom he had labored so harmoniously for several years, and the memories of whom were still very green and fragrant; also for the hearty invitation extended to Mrs. Evans to accompany him on that occasion. He regretted being obliged to decline the invitation.

It was hoped that Rev. Geo. M. Campbell, of St. John, would deliver a lecture one evening during the series of services, but in replying to his invitation he said he appreciated being accorded a place on the programme. He had not time to prepare a suitable lecture and was unable to accept the invitation.



SAMUEL DUNCAN MACPHERSON,
Sup't and Associate for thirty-three years.



GEO. A. PERLEY,
Sec'y Sabbath School for thirty-five
years.

His Worship Mayor Crocket, on being called upon, congratulated the pastor and members of the Church on the great success which had attended their jubilee celebration, and also on the activity they had shown in their Church work. From his own observation he knew the Methodist congregation to be an active one, and they had an energetic pastor. No movement was ever advanced

by apathy ; it was work and energetic effort that would win the day. It was John Wesley who said, "Give life enthusiasm," and he thought this quality was not lacking in pastor Rogers. It must be gratifying to Methodist people to have present some of the former pastors, who thus had an opportunity to witness in the Church of today the result of their successive labors. He trusted that the next celebration would still find the Church strong in effort, rich in promise, and pushing forward towards the great reward.

Rev. G. O. Huestis, after expressing his pleasure at being present to assist in the celebration, treated the gathering to a short account of his pastorate, which terminated thirty-six years ago. He came to Fredericton in 1863 from Sydney, C. B., the most enjoyable part of the trip being the sail up the beautiful St. John river. When he stepped on the wharf at Fredericton his mind began to take in the picturesque loveliness of the city, and he has admired it ever since. He reached here in August and got a warm reception, and when delivering his first sermon he found the reception almost too warm. The first sight of the Church gave him an impulse heavenward, and in all his experience he had never seen a more appropriate and suggestive ornament on a steeple. All the pastors occupying the pulpit prior to his time except one, Brother Stewart, who was a Scotchman, (and they make very good Methodists when soundly converted) were of English origin. He spoke in eloquent terms of the pastors who had preceded him, mentioning Rev. Mr. Churchill, Rev. Mr. Brewster, Rev. Thomas Albrighton, and Dr. Stewart. The last named gentleman, he said, was succeeded by Rev. James England, a very faithful and devoted man of God, who in turn was succeeded by G. O. Huestis, a Nova Scotian of American, Dutch and French Huguenot extraction. Of the eighteen circuits he had occupied in his forty-three years of active work this one was excelsior. His first colleague was Rev. C. Pitblado, a talented and eloquent gospel preacher. The second year he had for a colleague Rev. William Hertz, who was a most congenial brother and an earnest preacher. He (Mr. Huestis) withdrew from the Fredericton circuit at the end of two years and was succeeded by Rev. J. Lathern. The speaker then related an interesting occurrence which took place in Fredericton during his pastorate.

It was nothing more or less than a vegetable monstrosity in the form of two giant cucumbers which grew in the garden of the late Judge Wilmot. They were double the circumference of ordinary cucumbers and one was four and a half feet long and the other seven and a half feet. He had often measured the creatures and therefore was stating the facts with exactness. An account of this natural curiosity was published by Editor Lugin in the Farmer, to which the speaker had appended a few verses of his own composition. The New York Herald copied the article and referred to it



C. W. POND,

President Epworth League Jubilee Year.

as "bosh," which means vain talk. An exhibition building was erected about that time in Fredericton by Mr. Reid, the finest he had ever seen, and the cucumbers were exhibited there in a coffin-shaped box. The speaker's relations with pastors of other Fredericton Churches in his day were of the most cordial nature, and he had numbered Rev. E. McLeod, of the Free Baptist Church, and Rev. Dr. Sterling, of the Presbyterian, among his warmest friends. In those days the pastors of evangelical churches held monthly conferences, a movement that originated with the late Rev. Silas Rand, an earnest missionary and a devoted man of God. His memory recalled the pleasant garden parties given by Judge Wilmot.

and also his connection with York Division, S. of T. He afterwards held the office of Grand Worthy Patriarch for the three maritime provinces in turn, and on completing fifty years in the order, was presented with a gold headed cane. On leaving Fredericton he was presented with two valuable silver tokens by his people, one a silver ice pitcher. In conclusion the reverend gentlemen said: "I greatly rejoice in the continued prosperity of this branch of the Church in Fredericton, and to know that it is now blessed with such a pastor as the Rev. Jabez Rogers, the compeer if not the superior of any before him. I regret to have to part with you dear people once more. It is over thirty years since my last farewell. Preachers are like Tennyson's brook. Men may come and men may go but Christ remains forever. God bless and keep you in the faith until we all join the family above." Rev. Mr. Huestis' most entertaining address was followed by the singing of Hymn No. 606.

Rev. Mr. Dobson was introduced as the next speaker. He said he remembered when in Woodstock, of some young men from that town seeing a sea serpent while on a fishing trip to Skiff Lake. The local paper in referring to the matter, offered an explanation by mentioning where the liquor had been procured. Perhaps some explanation of that kind might be offered to Brother Huestis' cucumbers. (Laughter). He was glad to be back to Fredericton, and after what he had learned during the evening, he was sorry that he had not forty or fifty years ago arranged to have been born here. It was a delightful town and was growing and improving rapidly. It has been said that good, educated men are a large asset to the Commonwealth. Good men stand to the nation's credit and make it possible to carry on business, and there are a number of that class in this Church. When Lot went out of Sodom stocks went down, therefore we ought to appreciate good men. The wealth of Fredericton is not in bank accounts, but in the bone and muscle of its people. No nation ever went down for want of money. Babylon, Carthage and Rome all had money. Burn Fredericton tomorrow, but leave us our bone and muscle, moral manhood and clear headed men and it will rise again, as Chicago and St. John did after the great fires which destroyed those cities.

Take away the moral manhood and the world is gone. He was satisfied that Churches made assets for the Commonwealth and gave the nation credit which enabled it to carry on business. The credit of New Brunswick banks was better because of this Church and New Brunswick politics was better because of its influence. It is not alone piety and religion in the Churches that stand for manhood and good morals. If we only work out our piety and religion in the prayer meetings and afterwards get drunk in the streets and act brutally in the home we are not much of an asset to the nation. We want to help men to come to God, and as Joseph Parker says, "get belted on to the power that runs the universe." There have been fifty long years of this Church and because of that Fredericton has been much improved, and because this Church is here Fredericton is what it is today. It is easy to laugh at Churches and Church going people, but take your Churches away and men will not trust you. Then it behooves us to put our shoulders to the wheel and make the Churches all that God intended them to be.

Rev. R. W. Weddall, who was next called upon responded with a brief but happy speech. Near the spot where he was standing he had spent the happiest hours of his life as well as some of the most miserable, and his brother clergymen would know what that meant. The Jubilee service was very pleasing to him, and he was glad to be present to add his congratulations to the pastor and people on the completion of fifty years of Christian work. He wanted to congratulate the Church on the excellent choir it possessed; it was worth coming all the way from Halifax to listen to. Eight years ago when he was pastor of the Church, members of the choir were little boys and girls in the Sunday School, and he was pleased to learn that many of them were sons and daughters of those who had been singing the praises of God in this Church for years. He believed it would be a good idea to have all the old pastors remain here. Bro. Huestis might be given the seat of honor; Dr Chapman will have a place; Bro. Dobson could preach once a month or so, according to the state of his digestion; and when you want to cram the Church full get Bro. Teasdale. Bro. Rogers would be allowed to draw the largest salary, the others

to have an allowance sufficient to enable them to get along. After alluding pleasantly to the fact that nearly all the clergymen present, including himself, were Nova Scotians, the reverend gentleman extended to the Church his best wishes for future prosperity and resumed his seat.

Rev. J. J. Teasdale congratulated the Church on reaching its fiftieth year of usefulness. He had spent three happy years as pastor and to him the Church was a pleasant memory. He loved the Methodist Church of Fredericton and wanted to see it prosper; he also loved the sister Churches of the city and was glad to see their representatives present. He complimented Messrs. Weddall and Dobson on their sermons of the previous day, but it had taken him so long to digest Mr. Dobson's that he did not get to sleep until three o'clock in the morning. It was certainly a rich repast and he was sure all had enjoyed it. He (Mr. Teasdale) had been sorry to retire from the ministry, as he wanted to die in harness, but God had willed it otherwise. He hoped God would bless the Fredericton Methodist Church.

At this stage of the proceedings the choir rendered in an inspiring manner that beautiful and appropriate hymn, "How Firm a Foundation ye Saints of the Lord."

Rev. Willard Macdonald, pastor of St. Paul's (Presbyterian) Church, was the next speaker. He stated that after receiving his invitation to be present and occupy a seat on the platform he had read in a newspaper that he was to make a speech, and concluded that was a Methodist interpretation of the invitation so kindly sent him. He had been allowed twenty-five minutes for his speech but thought he would be able to get through in much less time. He had not called a meeting of his parishoners to take any formal action, but thought he could safely extend to the Methodist Church their hearty greetings. A large and representative body of Presbyterians had attended the carol service a few evenings ago, and he thought a goodly number attended the service Sunday night, but did not know for sure. Their presence could be accepted as a greeting and was evident that the Church had their best wishes. Fifty years, he thought was a long time in the history of a Church, and he could not remember that far back. It meant fifty years of

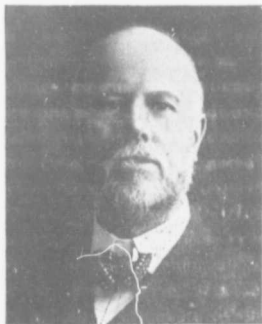
sermons and he was sure that some of the sermons were good ones, for he had preached in the Church himself. (Laughter). It also meant fifty years of Sunday School and Mission work, and he hoped that success had crowned their labors. Those present knew something of what was called the fifty year dead line in the life of a pastor. When that time arrived he was liable to be called upon to step down and out. If he were to say that the work of the Methodist Church was done because it had lived fifty years he would probably be taken to the police station. He did not believe in a dead line for preachers, unless they are dead all their lives. The cure for it according to an Edinburgh clergyman, is to be born again. He noticed by the newspapers that steps were to be taken to wipe out the debt on the Church. He had had some experience collecting Church debts in the last fifteen years, and wanted to tell the people before him not to leave that matter with the pastor. He hoped that when the Jubilee services were over the debt would be a thing of the past. In conclusion he wished the Church every success, and counselled its people to hold fast to God and they would receive His blessing for Christ's sake.

Rev. F. C. Hartley, pastor of the Free Baptist Church, regretted that he was busy on Sunday and could not attend the Jubilee services with the rest of his people. However, he was satisfied that his Church would be benefited and her people would return determined to take hold and work harder than ever. Speaking of Church debts he thought if they could only get hold of that old cucumber and cut it into pieces and sell it, a goodly sum might be realized towards wiping out the indebtedness. What was left over might be given to the ministers who are to occupy saint's rest, spoken of by Mr. Weddall. He could say that during his twelve years pastorate in Fredericton his associations with those in charge of the Methodist Church had been very pleasant, and not one single thing had occurred to jar the harmony that existed between their Church and his, and he hoped that good feeling would continue to exist in the years to come. He wished them God speed and prosperity.

Rev. J. H. MacDonald, pastor of the Baptist Church, who was next called upon, was obliged to excuse himself on account of

indisposition and withdrew from the Church. It was afterwards explained on his behalf that he came to the meeting feeling unwell and did not consider himself equal to the task of addressing the gathering, much as he would like to have done so.

Rev. Dr. Chapman spoke of the pleasure he felt at being able to come back and participate in the Jubilee services of the Church. He referred humorously to his position as a supernumary, and of the difficulty he had experienced in adjusting himself to the change. If he were young again and had his choice there is no place under Heaven where he would rather occupy a pastorate than in Fredericton. He was not exactly a former pastor, as



MR. MARTIN LEMONT,
Sup't Sabbath School for 18 years.

he had only been a connecting link for one year between the late pastor and the present one. He hoped that God would abundantly bless the Methodist Church of Fredericton in the years to come.

Rev. Mr. Colter, in response to a call from the chair, spoke briefly in his usual entertaining manner, and was listened to with pleasure. He was neither a pastor nor an ex-pastor of the Church, and did not think it fitting that he should take up much of their time. He had known the Fredericton Church for many years and could recollect the chief events in its history. The Methodists of

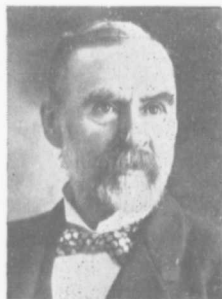
the early days were not all perfect and there used to be considerable friction over the sale of pews. He believed there was room for improvement in some of the Church member's to-day, and none know it better than the members themselves. While he rejoiced to know that the Church was growing, he thought there was room for some improvement.

While the offering was being taken the choir delighted the audience with a rendition of that beautiful anthem, "The Lord is Exalted."

Rev. Mr. Weddall in conveying the greetings of Dr. Lathern of Halifax, a former pastor who was unable to be present, paid an



MR. JOHN J. WEDDALL,
Recording Steward for 22 years



MR. CHAS. A. SAMPSON,
Trustee Steward for 19 years.

eloquent tribute to that reverend gentleman's worth as a beloved and earnest Christian worker.

Rev. Mr. Huestis stated that Dr. Lathern had succeeded him as pastor of the Fredericton Church thirty-six years ago, his services having been secured largely as a result of his (Huestis') efforts.

The very successful meeting was brought to a close by the singing of "Onward Christian Soldiers," followed by the benediction, which Rev. Mr. Huestis pronounced.

THE OLD FASHIONED TEA.

THE good ladies of the Methodist Church and congregation never do things by halves, and when they undertook to get up an old fashioned tea as their contribution towards the Jubilee celebration, it was generally taken for granted that it would be a success. Not only were the most sanguine expectations formed by the male members of the congregation in regard to it fully realized, but they were unanimous in pronouncing it the most enjoyable as well as the most substantial feature of the celebration. The tea was served in the spacious lecture room of the Church from six to eight o'clock, and was free to all members of the Church and congregation, upwards of fourteen years of age. There were six tables running lengthways of the room, each with seating accommodation for forty persons, besides two smaller ones running sideways at the right and left of the platform, that seated about twenty persons each.

The tables were very prettily decorated with roses, carnations, smilax and potted plants from the conservatory of Miss Ada Schleyer, who personally superintended this branch of the work, and the result reflected the greatest credit upon her skill. Another feature which added to the attractiveness of the tables, and also served as a reminder of "ye olden time," was the numerous candleabras all loaded with lighted wax candles, which furnished most of the illumination for the room.

A committee of two ladies had been assigned to each table, and besides superintending the preparations for the meal and pouring the tea and coffee for the guests, they were called upon to act as a sort of chairman and vice chairman for their respective tables. They had the assistance of a competent staff of waiters, which included a good percentage of the attractive girls connected with the Church, and a number of gallant young gentlemen. The personnel of the staff was as follows, the first two in each case being the ladies who had charge :

Table No. 1.—Mrs. John Palmer, Mrs. J. J. Weddall, Mrs. B. H. Torrens, Mrs. C. K. Palmer, and Misses Hatt, Edna Coburn and Daisy Weddall.

Table No. 2.—Mrs. Henry Chestnut, Mrs. W. F. Fowler, Mrs. T. L. Fowler, Mrs H. G. Chestnut and Misses Moore, Florence Wilson, Jean Wilson, Turnbull, (St. John) and Kenneth Chestnut.

Table No. 3.—Mrs. Thomas Knowles, Mrs. A. W. Edgecombe, Mrs A. R. Slipp, and Misses Nellie Whitehead, Kitty Edwards, Annie Segee, Hazel Edgecombe, Albrighton Sampson, Margaret Hanson and Charles Edgecombe, Tannahill Love and Atherton Coburn.

Table No. 4.—Mrs. J. B. Hawthorn, Mrs. T. H. Colter, Mrs. David Hatt, Misses Queenie Edgecombe, Dorcthy Edgecombe,



MRS. WILLIAM LEMONT,

Sup't Primary Dep't of Sabbath School for over 30 years.

Jennie Perkins, Nellie Rogers, Amantha Kilburn, Ella Colter and J. A. Hopgood, E. J. Quirk, R. B. Hanson, and F. P. Hatt.

Table No. 5.—Mrs. F. P. Thompson, Mrs. R. Davies and Misses Edith Davies, Annie Phinney, Nan Thompson, Sadie Thompson, Maggie Thompson and Alex. Thompson

Table No. 6.—Mrs. William Lemont, Mrs. C. H. B. Fisher, Mrs C. F. Chestnut, Mrs. Arthur Johnson, and Misses Emily Fisher, Ray Raymond, Edith Gibson and L. A. Wilmot Lemont, Frank Thomas and J. M. Lemont.

Table No. 7.—Mrs. John Kilburn, Miss Matilda Kilburn, Mrs. W. A. Gibson, Mrs. J. W. Coupe, Mrs. M. S. Hall and Misses Carrie Kilburn, Emma Gardner, Hazel Palmer, Violet Stevenson and Mazie Jamieson.

Table No. 8.—Mrs. Charles N. Clark, Mrs. Edwin Clarke, Mrs. G. Wilbert Currie, and Misses Alfretta and Ella Whitehead.

Supper commenced at six o'clock, Pastor Rogers saying grace and the guests rising and singing the doxology. The bill of fare included roast turkey and chicken, cold boiled ham, mashed potatoes, corn, green peas, jellies, creams, cake, coffee, sandwiches and other gastronomic delights, served in a manner which elicited the highest praise for the efficient staff of waiters. The supper lasted for more than two hours, and it is estimated that between five and six hundred persons partook of the hospitality of the ladies.

Hanlon's famous orchestra, of eight pieces, from a position on the platform, rendered an admirable program during the progress of the meal, contributing not a little to the pleasure of the occasion. Those making up the orchestra were: J. D. Hanlon, 1st violin; Joseph Hanlon, 2nd violin; Miss Kate Hanlon, piano; Fred W. Risteen, trombone; Robert Woolard, 1st clarinet; Elbridge Davey, 2nd clarinet; Richard Gregory, cornet; Wilson London, cornet.

Conspicuously displayed on the table presided over by Mrs. Knowles and Mrs. Edgcombe were two old-fashioned coffee urns of copper which were used at a tea meeting held at the opening of the Church in 1852, and at every similar function held within its walls since that time. They were formerly the property of the late Mrs. John Edgcombe, and at her death passed into the hands of her daughter, Mrs. Knowles.

Two of the candlebras used in connection with the supper have been the property of the Church for a great many years, and were among the few articles of value rescued from the fire which destroyed the old edifice in 1850. They are of solid silver of handsome design, and naturally are prized very highly. One was used on the table presided over by Mrs. Kilburn and Mrs. Weddall, and the other was under the care of Mrs. Lemont and Mrs. Fisher.

THE SPEECHES.

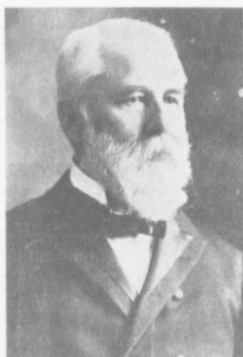
At 8.30 o'clock Pastor Rogers called the gathering to order and in felicitous terms returned thanks to the ladies for their efforts in providing such an elaborate feast. Referring to the Church debt he announced that the committee had \$2,500 pledged of the \$3,000 required, and anticipated very little trouble in collecting the balance. If any of those present had suggestions to make he would be pleased to have them before the meeting dispersed.

Dr. J. R. Inch, Chief Superintendent of Education, was first called upon by the chairman, and responded with an address which was listened to with the closest attention. He felt it was almost a pity to break in upon such a pleasant and inspiring scene, as he was quite sure that a majority of those present would prefer a continuance of the social communication to anything he might be able to say to them. He had no valid claim whatever to the honor of speaking to them on such an auspicious occasion, as he had only been connected with the Church for twelve years. He would be delighted to listen to addresses from the fathers of the Church and congregation, some of whom had been present at the dedication of the Church and had been regular attendants ever since that time. He hoped to hear some reminiscences from those brothers who had borne the burden in the heat of the day and who must now rejoice when comparing the present with the past. He was not too young when the Church was dedicated to have taken a share in the work, had he had the good fortune to have been in Fredericton at the time. He remembered well how the news of the great fire which swept the Fredericton Methodist Church out of existence had thrilled his heart as it had thrilled the hearts of every Methodist in New Brunswick. He remembered, when the present Church was in course of erection, of having stood beside the hand to be used on the steeple and compared its size with his own height. He agreed with Bro. Huestis that the design was a most unique one, and he had never seen it imitated on a church in any part of the world. He remembered attending the church at the time of the great revival inaugurated by the late Rev. Charles Churchill, and also remembered attending a very pleasant garden party held on the grounds of the late Judge Wilmot, with the object of raising

money for the building fund. He had had many opportunities when passing through Fredericton to attend services at the church, and it had been his privilege to hear within its walls some of the most eloquent sermons that ever fell from a pulpit. He had heard in this church the gifted and eloquent Punshon deliver his lecture on Daniel, and remembered that the chair on that occasion was occupied by the late Judge Wilmot, whose earnest countenance and sparkling eye had made a marked impression upon him. It almost seemed as if he could close his eyes and see pass before him in procession the men who had borne the burden in the early days of the Church. In this connection he might mention the names of Joseph Gaynor, Thomas Pickard, James Hale, S. D. Macpherson, Governor Wilmot, Charles Lugin, Robert Chestnut, George A. Perley, Michael Colter, George Coulthard, John L. Marsh, John Edgecombe, and scores of others, if time permitted. Our fathers had sown the seed and we were reaping the harvest. It was to him an inspiring scene to see the work of the Church going on under the enthusiasm of the young people. Men may come and men may go but God's work goes on forever. He congratulated the young men and women on what was before them in the twentieth century, and trusted they would prove themselves worthy descendants of worthy sires, and carry on the work better than ever, that the future of the Church would be more glorious than the past.

Mr. John J. Weddall, who was introduced as the recording steward of the Church, got a very cordial reception as he arose to address the gathering. It gave him great pleasure, he said, to be able to congratulate the Methodists of the City of Fredericton upon the success of the jubilee celebration. For years he had been looking forward to this event with great interest, and he was glad that all had taken hold and assisted in making it an occasion that would always be remembered and looked back upon with feelings of pleasure. The good work that had been accomplished by the Church in the past was an earnest of what was to be done in the future. In building this splendid edifice their fathers had shown considerable energy and pluck in the face of many disappointments. When it was remembered that the fire which destroyed the old church had left them £400 out of pocket, the magnitude

of the task which they set out to perform and did perform can well be imagined. He had much pleasure in extending his congratulations to the congregation upon their efforts to free the church from debt. The sum of \$2,500 had already been collected, and he thought there would be no difficulty in raising the \$500 still needed to liquidate the indebtedness. In conclusion he extended hearty congratulations to the ladies for the excellent tea they had provided, as well as for the opportunity afforded the people of the church for pleasant social intercourse.



DR. J. R. INCH,

Successor to Martin Lemont as Sup't. of
Sabbath School.



W. J. OSBORNE,

Superintendent Sabbath School
Jubilee Year.

Rev. J. J. Teasdale, being called upon, responded with a humorous though brief address, which was greatly appreciated by the audience.

Rev. Dr. Chapman, who was next introduced, strongly urged those present to strike while the iron was hot, and wipe out the remaining \$500 of indebtedness on the Church. None were more familiar with the financial aspect of the case than the esteemed treasurer, Mr. Henry Chestnut, and he was sure all would like to hear a few words from him.

When Dr. Chapman resumed his seat there were loud calls for Mr. Chestnut, but that gentleman modestly declined to take the platform.

Mr. William Lemont spoke of the great fire which had destroyed the old church, an event of which he had a distinct recollection. He was present at the fire and assisted in the removal of the organ and old hymn books. The fire left the Methodists without a church, and with an indebtedness of 400 pounds, but the men of the olden time had plenty of grit and soon had their Church rebuilt. He was able to corroborate with Brother Huestis' story about the cucumbers, as he had seen and measured them himself.

Mr. John Kilburn, as a member of the finance committee, spoke of the success which had attended the efforts of the committee to raise money to wipe out the indebtedness of the church. They already had \$2,500 or thereabouts and needed another \$500. He thought if the ladies took hold and urged their husbands, brotiners and gentlemen friends to subscribe that no difficulty would be experienced in raising the balance. If they could not get the remainder in that way it would be necessary for those who had already subscribed to contribute a little more. The ladies had provided a fine spread, which he, in common with the others present, had enjoyed very much, and he wished to extend his thanks and congratulations to them.

Mr. J. C. Risteen was delighted to be present at such a pleasant function, and was also delighted to know that there was every prospect of the church being freed from debt. It was the members and adherents of the church who had to wipe out the debt and now was the time for them to begin.

Rev. R. W. Weddall, after extending congratulations to the ladies on the excellence of the repast, spoke of the pleasure he had derived from the knowledge that the indebtedness of the church had been almost wiped out. He had had some experience in collecting church debts, but was glad to say that the church with which he was now connected was unincumbered. There were rich men in Fredericton as well as in Halifax, and all they wanted was a little encouragement in order to have their names inscribed higher in the annals of fame. He stated in conclusion that his invitation to

the jubilee services had included Mrs. Weddall, and he could assure them that they had enjoyed every moment of their sojourn in Fredericton.

W. A. Gibson then took the platform and announced amidst applause that he would subscribe an additional \$25 towards wiping out the debt. His example was quickly followed by a number of others and several hundred dollars was subscribed during the evening.

Rev. Mr. Huestis was introduced as the next speaker and treated the gathering to one of his characteristic addresses, which



MRS. T. H. HOGG,

For over thirty years Organist in Fredericton
Methodist Church. Resigned June, '02.

was attentively listened to and greatly enjoyed. After complimenting Dr. Inch on his address and supplementing some of the reminiscences of that gentleman, he went on to say that he had been associated with every pastor the Church had from 1850 down to twenty years ago. When he took charge of the Fredericton circuit in 1863 he had a great deal to learn, and he thought he did learn a great deal during his stay in the city. He found it very beneficial to be associated with such men as Judge Wilmot and to enjoy his

wise counsel and elevating thoughts. He had never in any other two years of his ministry married so many men and women as he had during his pastorate in Fredericton. He had officiated, while here, at the marriage of no less than thirty-eight couples, and he was pleased to learn that all had kept the vow, which showed that the knot was securely tied. The speaker was exceedingly fond of music, and when he assumed the pastorate of the Fredericton church in 1863 he was struck by the splendid choir, then led by L. A. Wilmot; and it seemed remarkable that on his return nearly forty years afterwards he should find the choir under the leadership of L. A. Wilmot Lemont. The reverend gentleman in closing expressed the pleasure he had derived from being privileged to take part in the Jubilee services, and bade the audience an affectionate farewell.

In response to repeated calls Rev. Mr. Huestis rendered in splendid voice an old time melody entitled "The old Trundle-bed," and was very heartily applauded.

Rev. Dr. McLeod, a prominent clergyman of the Free Baptist denomination, who had dropped in while the speech making was going on, was next called upon by the chairman and responded with a happy address. He spoke of the pleasure he derived from seeing Brother Huestis in attendance, and warmly complimented that venerable servant of God on his healthful vigor and appearance, despite the weight of his four score years. He (Dr. McLeod) had probably occupied the pulpit of the Fredericton Methodist Church oftener than any man not identified with that denomination, and had always liked to preach to them whether they had liked to listen to him or not. In his opinion it was wrong to say that the Church is always begging for money. People who don't belong to the Church owe it more than they will ever pay and the community will always be in debt to its Churches. The Sunday School of the Methodist Church had long been famous in the community, and he was certain had been a great help to the Church as well as a great factor for good. He had no doubt that thousands of times out in this big world many a man, on the verge of yielding to sin, has been held back by some gracious truth taught him in this Sabbath School. The speaker then related how, when a boy, he

had ascended to the top of the Methodist Church steeple, and described the sensation he experienced in performing the feat. He regretted very much that Rev. Leonard Gaetz, a former pastor of the Church, was not present at the Jubilee services. He had met the reverend gentleman while on a visit to the Northwest a few years ago, and what a love feast they had together. In closing he returned thanks for the attentive hearing accorded him, and wished the Methodist Church continued prosperity.

On motion of Mr. J. J. Weddall, seconded by Mr W. J. Osborne, a hearty vote of thanks was tendered the orchestra for their services, which had been given gratuitously, and was suitably acknowledged by the leader, Mr. J. D. Hanlon.

The very pleasant gathering broke up at ten o'clock with the singing of the National Anthem

The lecture room also presented an animated scene on Wednesday evening when tea was served to the children of the denomination. Between three and four hundred little ones attended, and partook of an excellent repast, to which, it is needless to say, they did ample justice. The arrangements were precisely the same as for the adults on the previous evening, and the same energetic committee of ladies had charge of the affair. Each of the little guests before leaving the table was treated to candy and fruit.

WATCH NIGHT SERVICE.

THE Jubilee celebration was brought to a close by a very successful watchnight service in the main Church on Wednesday evening. The congregation was a fairly large one, and included many adherents of other Churches. The clergymen who took part were Revs J. A. Rogers, G. O. Huestis, J. J. Teasdale and J. J. Colter. The proceedings commenced with the singing of one verse of the Coronation by the choir, after which Pastor Rogers led in prayer. This was followed by the singing of hymn No. 887, "How Many Pass the Guilty Night," and then Pastor Rogers once more led in prayer, returning thanks for the manifold blessings enjoyed by God's people during the year. When he had concluded the choir rendered several stanzas of hymn No. 840, "Oh, God Our Help in Ages Past." Next came the lesson read by Pastor Rogers

from the 103rd Psalm and second Peter, chapter 3, which was followed by the singing of that old familiar hymn, "Jesus Lover of My Soul."

Then came brief addresses from Rev. Messrs. Huestis, Colter and Teasdale in the order named. All were of a most helpful and appropriate nature, embodying much good advice for the new year, and were listened to with the deepest interest.

At the request of Pastor Rogers the congregation bowed their heads and spent the last two minutes of the old year in silent prayer to God. The singing of hymn No. 892, "Come let us Anew Our Journey Pursue," followed by the benediction from Pastor Rogers, brought the service and the Jubilee exercises to a close.

NO feature of work in connection with our church has been so satisfactory and successful as that of the Sunday School. From its classes missionaries and preachers of the gospel have gone forth winning souls to the Saviour. Its management has been most unique during all these fifty years. When the present edifice was opened S. D. Macpherson was the Superintendent of the Sabbath School, but shortly afterwards Judge Wilmot was elected to the position and Mr. Macpherson acted as assistant, and these two worthies with George A. Perley as secretary, formed a working trio, whose united efforts for many long years, and until each died, were the heart and life and hope of the school, and whose present success is largely due to the good seed sown in the early days of its history. We are pleased to incorporate in our jubilee souvenir a portrait of each of these officers, and also of their successors, Martin Lemont, Dr. Inch and W. J. Osborne, down to the present day. Upon the organization of the Infant Class thirty years ago Mrs. William Lemont was placed in charge as superintendent and still occupies that position. Many graduates of this class, who are today heads of families, will gratefully recognize the portrait of her who so faithfully in song and speech lovingly unfolded to their young hearts the beautiful pictures in God's word.

The officials connected with the church at this date are:

Pastor, REV. JABEZ A. ROGERS.

QUARTERLY OFFICIAL BOARD.

John J. Weddall	J. R. Inch, LL.D.
Martin Lemont	Chas. A. Sampson
Andrew Lottimer	C. H. B. Fisher
W. J. Crewdson	Jos. C. Risteen
George P. Barrett	Charles W. Pond
Dr. A. M. Scott	W. B. Coulthard
A. B. Atherton, M. D.	W. J. Osborne
W. A. Gibson	W. K. C. Parlee
Odbur White	James W. Howe
Mrs. G. E. Coulthard	Mrs. Walter Jackson
Mrs. J. G. Gill	Mrs. F. P. Thompson

TRUSTEES.

C. H. B. Fisher	Alfred G Edgecombe	Henry Chestnut
John J. Weddall	C. H. Thomas	W. J. Crewdson
Martin Lemont	A. B. Atherton, M.D.	Charles A. Sampson
W. B. Coulthard		John Kilburn

Organist, L. A. WILMOT LEMONT

(Successor to Mrs. T. H. Hogg.)

OFFICERS OF SABBATH SCHOOL.

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Dr. A. M. Scott, Assistant Superintendent.	
W. B. Coulthard, Secretary.	
Miss Gertrude Doak, Assistant Secretary.	
W. K. C. Parlee, Treasurer.	
George S. Clarke, Librarian.	
W. H. Golden,	} Assistant Librarians
G. F. Carvell,	
D. V. Storms,	
C. W. Pond,	
Harry A. Carvell,	
Miss Jennie Torrens, Pianist.	

HOME DEPARTMENT.

Miss Ethel Lottimer, Superintendent.
Miss Albrighton Sampson, Secretary.
Miss Florence Inch, Assistant Secretary.

TEACHERS OF SABBATH SCHOOL.

Dr. J. R. Inch	Miss Aramantha Kilburn
Mrs. J. G. Gill	Miss Eleanor Rogers
Mrs. G. E. Coulthard	Miss Emma Todd
Martin Lemont	Miss Katherine Currie
Mrs. Walter Jackson	Miss Margaret M. Kilburn
Prof. W. H. Clawson	Miss Annie Segee
Mrs. W. B. Coulthard	Miss Nellie Jarvis
Mrs. William Lemont	Miss Ina McCatherine
Miss Eleanor Colter	Miss Elizabeth Vradenburg
Miss Gertrude Coulthard	Miss Agnes Doak
William Lemont	Miss Sarah Thompson
W. A. Gibson	Miss Minnie Smith
Mrs. G. F. Carvell	Miss Bertha Rogers
Mrs. F. J. Todd	Miss Joanna Gilmore
Miss Emily Payne	Edwin Ashford

WOMAN'S MISSIONARY SOCIETY.

Mrs. G. E. Coulthard, President. Mrs. Burkhardt, Secretary.

VICTORIA MISSION CIRCLE.

Miss Minnie Smith, President. Mrs. Edwin Clark, Secretary.

L. A. WILMOT MISSION BAND.

Miss Ada M. Schleyer, President. Miss Aggie Doak, Secretary.

X. L. MISSION BAND.

Miss Fannie Vradenburg, President. Miss Clara Orr, Secretary.

EPWORTH LEAGUE.

The Pastor, Honorary President.
 C. W. Pond, President.
 Miss Emma Todd, 1st Vice
 Miss Nellie Jarvis, 2nd Vice.
 Miss Eleanor Rogers, 3rd Vice,
 E. B. Bailey, 4th Vice.
 Miss Annie Blair, Treasurer.
 H. G. Quarterman, Recording Secretary.
 Martin Lemont, Corresponding Secretary.

Sexton, CHARLES KING.

(35 years on duty.)



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