- 5. List of the names of the Deacons of Wesley
- 6. List of the names of the Building Committee the Architect and the Contractors
- 7. Silver and copper coins, and one dollar, two dollars, and twenty-five cents notes of the Dominion of Canada.
- Copies of Montreal daily and weekly papers.
 Photographs of Lord and Lady Dufferin,
 Hon. Alex. Mackenzie, and Sir John A. Macdonald.
- 10. Map of the City of Montreal.

The address presented by the members of the Church to the Rev. Mr. Roy, their beloved paster, May 2, 1877, and subsequently alluded to, is as follows:

"The undersigned, office-bearers and members of the Church, and members of the congregation corshipping in the Sherbrooke Street Methodist Church, having heard that a charge has been laid against you of publishing heretical doctrines, desire to approach you with the assurance of our sympathy with you in the trial to which you are subjected, and to testify to our very high esteem and regard for you as a true and faithful Minister of our Lord Jesus Christ. Having that knowledge of your views of God and of His truth, which has been acquired by our having for nearly two years listened from Sabbath to Sabbath to your most scholarly expositions of the Holy Scriptures, and yet plain, practical, and loving enforcement of God's truth, we are not anxious about the estimate that may be formed of your doctrines and teaching by persons who have not enjoyed the opportunities which we have had of forming an opinion. We venture to hope that those whose province it may be to sit in judgment on your case will come to the conclusion that, although you may differ from others in the phraseology you may employ, and in the lines of thought you pursue, and method you adopt in the study of God's Word and preaching of His truth, the Methodist Church of Canada still retains enough of John Wesley's breadth of view and large Christian spirit to admit of your continuing to exercise your office and ministry within its communion and under its direction. But if it should be otherwise determined, we desire to assure you that, having that confidence in you which is begotten of our observation of your manly, upright character—of your godly life and conversation—of your humble Christian spirit—of the faithful performance of your duties as preacher and pastor—of your zeal for God and fidelity to the religion of our Lord Jesus Christ,—we are prepared to adhere to your fortunes, and share your

A beautiful silver trowel was then presented by Rev. Mr. Roy to Mrs. G. B. Burland, who proceeded to use it in the laying of the cornerstone. In another part of the paper will be seen a sketch of this trowel, which is handsomely inscribed to Mrs. Burland as a tribute and memorial of the esteem in which Mr. Burland is

held by the congregation. Next a very interesting part of the ceremony was performed, under the management of Mr James Popham, by a number of Sabbath-School scholars, each of whom laid a brick in the wall of the Church--an office performed with much enjoyment by the little ones. This pleasing novelty is one which is worthy of future imitation, inasmuch as it associates youth with good works, affording them a pleasant reminder for the rest of th ir days that they contributed their

mite toward the erection of the sacred edifice.

Mr. Thomas Costen then read an account of the origin of Wesley Church, as follows:—
"On the 20th day of May, 1877, by a happy co

incidence of favourable omen and perpetual reminder of the source of Christian power, the very day appointed in the calendar as Whitsunday, or the Sunday commemorative of the sacred scenes of Pentecost, began, in the Academy of Music in the city of Montreal, the first public religious service of a people who came forth from one of the city churches rather than sanction, by remaining in it, what seemed a great wrong Their pastor was about to be driven from his ministry, and from the care of souls whom he had fed and nourished by his preaching of the truth as it is in Jesus, and whose profiting had become his seal of office, by a powerful organization, for no greater offence than that of having contended for a more liberal theology, and a more comprehensive charity, but at the same time combined with a piety which should be neither imperfect nor intermittent.

The immediate occasion of this intention on the part of the authorities of the Methodist Church ral statements, consistent with the purpose inwas first the publication in a local newspaper of volved. The germ of all that has occurred, so an erroneous paragraph professing to be a report of a sermon preached by Mr. Roy, and subsequently the publication under circumstances to be explained hereafter of a pamphlet entitled "Catholicity and Methodism."

The real care of the well-sisted action how-

The real cause of the ecclesiastical action, however, was a desire to suppress, so far as Methodism was concerned, a demand which is growing in all the churches, for a revision of their doctrinal statements, so as to bring them more into harmony with the facts revealed by the observation and reflection of the past century. To accomplish this end the attempt was made to prove Mr. Roy to be a Rationalist and a Socinian.

His people, who had for nearly two years listened from Sabbath to Sabbath to his learned, yet simple expositions of the Scriptures, and whose hearts had often burned within them as he talked to them of Jesus, knew that he was neither the one nor the other, but that his aim was to preserve Wesley's Arminianism from degenerating into Plymouthite Antinomianism,

and to raise men to a conception of Christianity higher than any of its mere party manife stations. They found that, in certain forms of ecclesiastical organization, unity is taken to mean uniformity, and divergence from established forms of words is taken for abandonment of the truth These people, therefore, to the number of 64 though they knew not what might be their own future, determined that, while they could, they would worship together. Their service on week evenings and their Sunday-school were held, first, in the rooms of Bishop's College, on Ontaric street, kindly opened to them, and next in the building on St. Catherine street, known as the Alexandra Rooms. Their Sunday services have been held in the Academy of Music, also kindly put at their disposal.

various difficulties connected with the formation of a new church have been success fully encountered, the current expenses of the first year, as well as the extra-ordinary charges attending the furnishing of the lecture hall and the establishment of a Sunday-School Library have been fully met by the cheerful contributions of the members, and the Church has entered upon its second year free from debt, glad and hopeful, and trusting in God that His blessing may still abide with it.

Their brief history, accompanied as it was by gifts from sympathetic friends, by increasing congregations, and by a membership which rapidly doubled, proved that, in Montreal, there was a demand for churches which should at once be true to evangelical piety and yet should not shrink from the consequences to doctrinal formularies and church rules of an application to these of the knowledge gained

during the last century.

It became evident to the members that their duty lay in the direction of procuring a church building for themselves; and they have been enabled to make such arrangements that they hope in no long time to possess a church, which while neither immense nor unduly costly, will be their own, and in which the individual preacher will be permitted to proclaim the leading truths of the Gospel as they present themselves to his own mind, and without being limited to a conventional phraseology having no higher authority than some mind or minds equally fallible with his own,—a phraseology conceived and adopted in times of less intimate knowledge of the philology of the languages in which the Scriptures were witten, in times of a much cruder development of physical science and a less perfect acquaintance with the history of the earth and the laws of nature than exist

in the present day.

They have adopted a constitution and terms of church membership which, it is hoped, will sacrifice no principle essential to the prosperity of a Christian Church in the development of a truly evangelical piety, and yet will give the largest liberty consistent with such piety. By a perusal of this constitution, it will be seen that the church has not abandoned formularies of doctrine, though it imposes no creed upon such candidates for membership as manifest repentance toward God and faith in Our Lord Jesus Christ. For a continuance in the true spirit of the Gospel, they trust less in the power of formularies than in the promised presence of the Divine Spirit with those who have the disposition to do the will of God, as well as to the moulding influence of the general sentiment of those churches with which they are associated, and whose opinions they respect, to say nothing of the watchfulness of others who will, doubtless, gladly point out any tendencies to depart from "the faith once delivered to the

In faith in Him whose leading we believe we are following, we this day lay the corner stone of the building which we hope may yet be to us and to others a place of His especial presence.

After this, Rev. Mr. Roy, standing upon the orner-stone, announced that he would do that which he was not in the habit of doing, read his

address. He then read the following:
"During the excitement attending the circumstances out of which arose the congregation for whom this church has been commenced, it was thought best by him who serves it as pastor to wait for a time of greater calmness before making any reply to the numerous adverse statements of his former companions in church relationship. The time appears now to have come to furnish such a reply, and to indicate what position this church proposes to assume. The time afforded by such a service as this, must necessarily render a reply very brief, and must confine it to the most genefar as the pastor of this church is concerned, was the attempt, in his early ministry, to solve a problem brought before him in his pastoral work. He became aware, from one prominent instance, of what he has had frequent occasion to notice since, the presence in congregations of persons who have the common faith in Christ as the Saviour of the world and of themselves, who fear God, who cast their influence on the side of what is good, and who are honoured in the business community for uprightness and usefulness, but who make no profession of religion and are com-monly reputed to be "unconverted," as the term is generally understood. These persons sit. to gether with others who are called, and who call themselves "converted," who keep up the dewho keep up the devotional services of the Church, but who are known to be untrustworthy in business relations which give them occasions for advantage. The popular theology in which he had been trained taught him to regard the former as hastening to

ward sense of justice condemned the popular theological conceptions, and he sought in the Bible and in the comments of Benson and Wesley for a solution of a problem which had never come before him in a practical light until then. From Wesley's notes on the case of Cornelius, he learned that acceptance with God depends upon the attitude of the soul and life to Him, and not upon the conceptions about him which may for the time prevail in the mind, that consequently the great work of Christ was to give the truth concerning God in our various relations to Him, and that these principles should be fundamental to all forms and changes of Church government. He had been convinced from the "Notes" of Wesley on the New Testament, from his sermens and miscellaneous writings and from other reading and from personal ac quaintance, that under these great general principles, Unitarians could be both Christians and useful ministers of Christ. He therefore constantly preached what he knew to be facts. and asserted that no doctrinal statements, however sanctioned by age or authority, which con-tradicted a fact, supported alike by observation, the Scriptures, and the standards theology, known as the Legal Standards, could be correct. Nevertheless, his aim was not to defend the doctrines of Unitarianism any more than Calvinism, but to defend the right of the one quite as much as the other to a place in the Christian Church, and to Christian This recognition of the possibility of truly Christian piety in Unitarians, and the impossibility of any views being essential to piety, which logically denied the fact acknow-ledged alike by observation and the "legal" theological standards of his Church, necessarily modified his presentation of Christian doctrines. By those who were not trained to a nice discrimination of thoughts, his charity and candour were construed into heresy, and from his rejection of traditional definitions and explanations, where they contradicted natural justice and observed facts, he soon found him-self charged with Rationalism and Unitarianism. In the sense of one who denies the existence of the supernatural, or of one who regards human reason as sufficient for life, without a divine revelation, the charge of being a Rationalist was simply false. He was no Rationalist, as he beand taught both the existence of a supernatural world and a revelation from it to man of the way of salvation. Neither was he a Socinian. While granting that Unitarianism had done for Christianity a service of which most Christians are ignorant, and that many of its objections to the popular interpretations of Scripture are wellfounded, no phase of Unitarianism he had ever seen, historical or private, could he have accepted as an adequate presentation of Christian and Scriptural truth. To Socinianism he had fatal objections. Its views in some instances seemed to demand a violence to the true and natural sense of Scripture; and in the expression of Socinus, translated "mere man," by whom he designated Christ, there seemed to be involved that very naturalism which seeks to account for all the phenomena of Christ and the world, without the intervention of a personal Deity. Hence, from its deficiencies and its germs of possible and almost certain evil, he was compelled to reject the Socinian presentation of Christianity. On the other hand, the phrase-ology of the churches called "Orthodox and Evangelical," appeared to him even where it would scarcely bear critical scientific analysis, in its not unfrequent poetical exaggeration, to contain and to express to the popular mind truths difficult to define with scientific accuracy, but, nevertheless, absolutely necessary to practical Christian work. On the whole, then, his regard for that practical work, to which every thought and expression should be made to bend, was such that he preferred, for himself, association with the churches most noted for doing it, and these were the churches which he believed unreasonably assumed to themselves alone the title "evangelical." He longed for a more loving "evangelical." He longed for a more loving unity of Christians. He saw the more learned and pious liberals drawing nearer to the orthodox, and the orthodox drawing nearer to the liberals. He expected no unity by the betrayal of one into the hands of the other, but the possibility of Unitarians being Christians seemed the greatest question on which hung the possibility of a united Protestantism. He believed that the Legal Standards of the Methodist Church, whatever might be said by those not known as legal, enabled that Church, with less violence to existing formularies than in the case of almost any other Church, to proclaim such a recognition. He felt that this was a question of public interest, and not of merely personal or denominational importance, and should there-fore be presented to the public. He felt that if it were decided by the public voice, at least of his church, that such a recognition of Unitarians as Christians was not possible, the condemnation of it must rest upon grounds so narrow that they would make his continuance in the Methodist ministry no longer desirable. He privately proposed to the leading authority of the Church in Montreal, when a newspaper paragraph was the occasion of trouble, the issuing of a pamphlet expressing his views on the limits he believed the "legal" standards allowed to a minister, and volunteered the information that if those views should be regarded as untenable, he would quietly withdraw from the Church. This proposal he believed to be accepted. To avoid every possibility of offence, he had his manuscript repeatedly revised by competent gentlemen; and

by insertions, corrections, and an exposition of

guard against misapprehension. Instead, however, of finding a great question met in a states-manlike spirit, he found his purpose misrepresented, his own doctrinal views caricatured, his personal and ministerial life belied, what he had honestly stated for the purpose of guarding against a misapprehension of his own views treated as the scheme of a trickster endeavouring to escape detection, and every practicable device of ecclesiastical ingenuity resorted to, to crush him. The results of faithful research and . careful criticism, honestly pursued for years, and the most apposite quotations from the very theo-logical standards which formed the court of appeal were summarily rejected by those who yielded to them only so far as they supported one phase of theological thought, but who capriciously rejected what the very civil law binds them to respect when it clashed with theories they were determined to enforce, as if they were the very Word of God himself. Criticism from without was ever repelled as an impertinence : all possibility of progress in clearness of conception or expression was to be prevented by crushing all eriticism from within. A course of conduct which even the Free Church of Scotland has hesitated to pursue towards criticism of the Bible itself was eagerly adopted towards criticism of formularies which, however excellent, could never be compared with the writings of Prophets and Apostles. A Protestant sect, professing to respect the rights of private judgment, did its best to want to the world the best to want to best to prove to the world the hollowness of its own professions. Meanwhile the majority of the congregation to which he ministered, foresecing the storm, were making preparations un-known to him to meet it. He was unexpectedly presented, at a week evening service, with an address, a copy of which is deposited in the corner-stone of this new church, assuring him of sympathy and support. When that which purported to be a trial was over, and the condemnation was pronounced, and not till then, did he feel that his own sense of duty allowed him to relinquish a position to which he believed he was entitled by both the spirit and much of the letter of the Legal Standards of the Church he had served so long, and to which he was bound by the presence in it of many who had been brought to God by his labours. He forwarded his resignation as a minister of that church. None knew better than his immediate friends, that even then, his advice to them, in view of the expense, the isolation, the rending asun-der of the most valued ties, the nameless sufferings which they would have to endure if they adhered to him was, "Stick to the old ship and let me drop." They decided otherwise, however, and taking the determination of a dear and generous people as an indication of a providential path, he gave himself into their hands. So far, God's blessing has been with us. Having found under the law relating to Congregational Churches, the freedom, under great general principles, which we could find nowhere else, it is our aim, God helping us by the power of His Holy Spirit, to follow, as closely as earnest hearts can, the Lord Jesus Christ. To those of similar aim we offer our Christian fellowship, demanding of none more obligations than those which are necessary for our common Christian life. To other churches, without distinction of name, we offer our friendship, so far as they coincide with our own aim, to bring men to Christ, and to keep them true to Him. Even for that church from which the majority of us have believed ourselves compelled to withdraw, as we never had any but the kindliest feelings for it, we will not cease to pray, hoping that the time may come when it will learn not to repeat the historic folly so often illustrated in the history of Christianity, of forcibly trying to suppress thought, only to find that the means employed to do it have been fruitful of evil to the Church that has made use of them. Mr. Costen announced the hymn commenc-

"O Lord of Hosts, whose glory fills."

And this concluded, the Rev. Dr. Wilkes delivered one of those hearty, recondite, spiritual addresses, of which he has long had the secret. The address was received with much applause, and this having subsided, the Rev. Mr. Forster delivered a short address, congratulatory of the congregation that they were to have a church for public worship, and not a concert-room or The National Authem place of amusement having been sung with energy and enthusiasm, the benediction brought to a close the public proceedings in connection with laying the conner-stone of the new Wesley (Congregational) Church.

NOTICE TO LADIES.

The undersigned begs respectfully to inform the ladies of the city and country that they will find at his Retail Store. 196 St. Lawrence Main Street, the choicest assortment of Ostrich and Vulture Feathers, of all shades; also, Feathers of all descriptions repaired with the greatest care. Feathers dyed as per sample, or shortest delay. Gloves cleaned and dyed black only. J. H. LEBLANC. Works: 547 Craig St.

Luck and temper rule the world. Choicest assortment of French Cambric, Chorott and Oxford Shirtings in Canada at Treble's, 8 King Street E., Hamilton. Send for samples and price list, and have your Shirts made properly. hell, and the latter as sure of heaven. An in- his purpose in the preface, he endeavoured to Treble's, 8 King Street E., Hamilton.