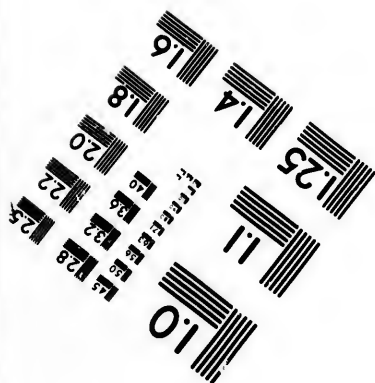
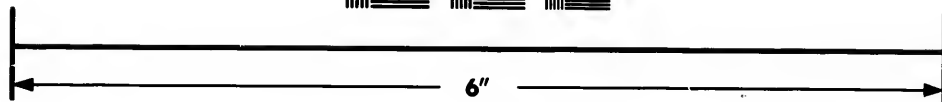
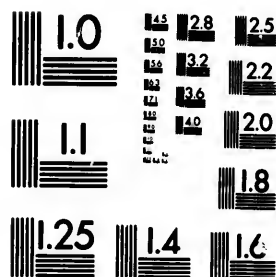


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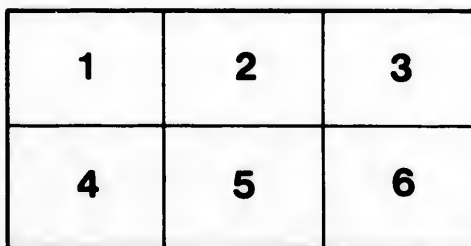
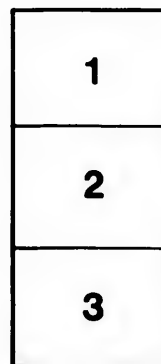
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HISTORICAL SERMON

PREACHED AT THE

SEMI-CENTENNIAL CELEBRATION

OF THE

American Presbyterian Church

OF

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BY THE PASTOR,

REV. GEORGE H. WELLS,

MAY 18, 1873.

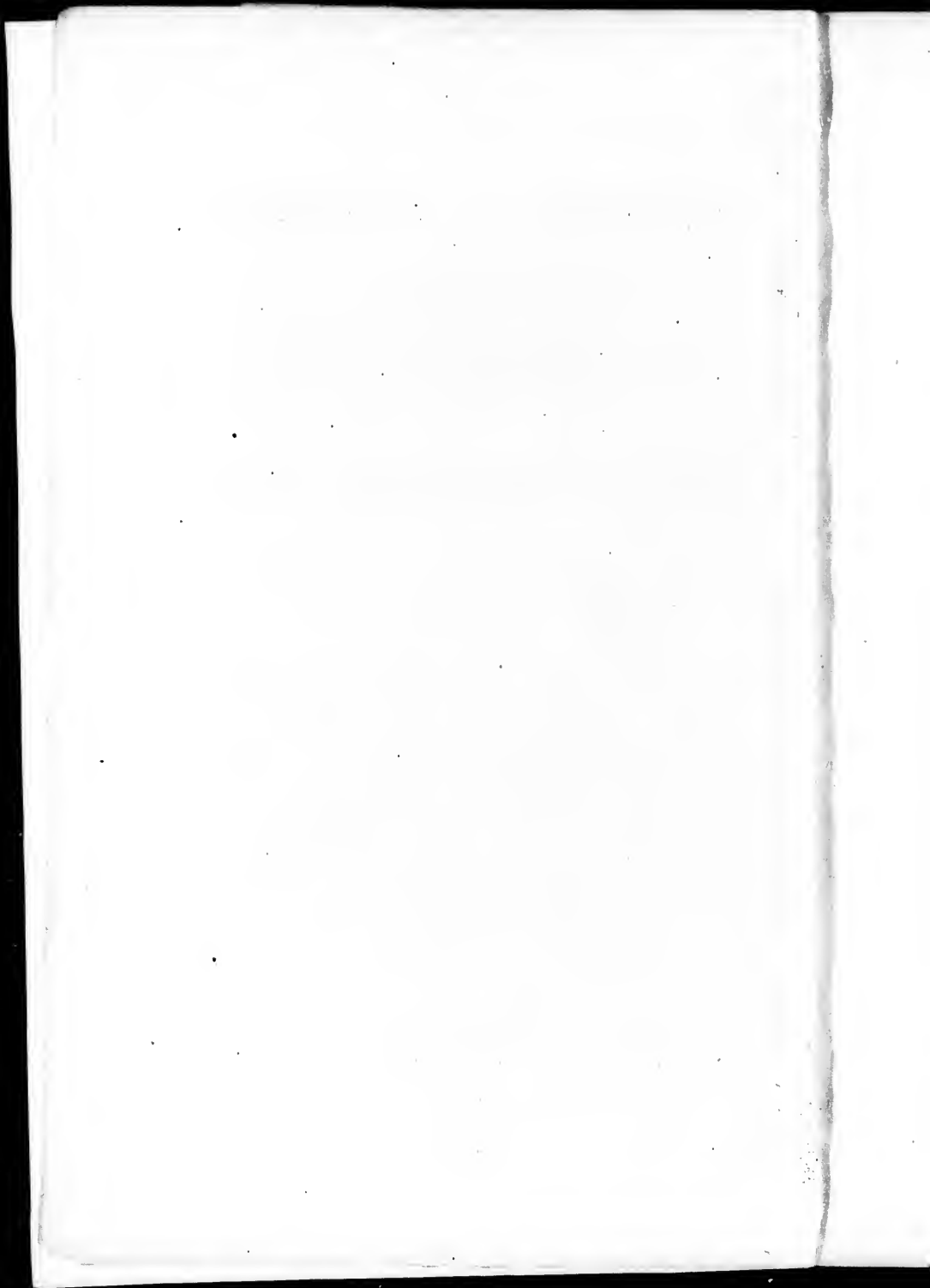
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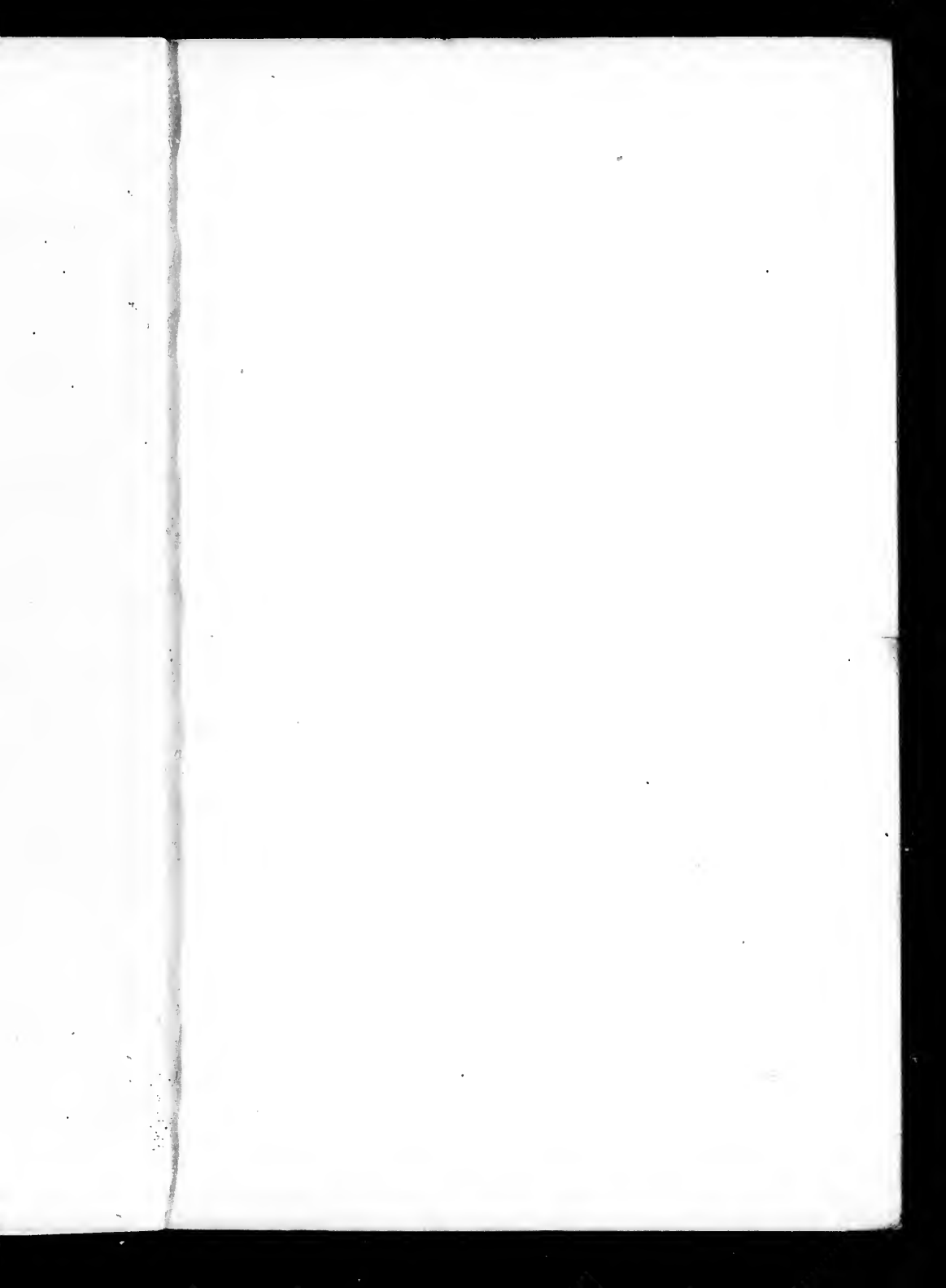
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Montreal:

PRINTED BY JOHN C. BECKET, 180 ST. JAMES STREET.

1873.







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# SERMON.

## PSALM CXXXV—21.

"Blessed be the Lord out of Zion, which dwelleth at Jerusalem. Praise ye the Lord."

These words express the grateful feelings of the Psalmist, awakened by the remembrance of God's gracious dealings toward his ancient people. In the review we take to-day we shall find abundant reason to make them heartily our own.

Although this congregation, which bears the name of the American Presbyterian Society of Montreal, was not organized until 1823, the denomination had been represented here at a much earlier date; for the first Presbyterian Church of this city held its earliest connection with the General Assembly of the United States. That congregation, composed of persons of both American and British birth, and belonging to different branches of the Presbyterian Church, was formed in 1790, and soon secured the pastoral services of Rev. John Young. He, although a native of Scotland, and a licentiate of the Established Church, had emigrated to the United States, and in 1787 had been ordained by the Presbytery of New York as pastor of the churches at Curry's Bush, now Princeton, and Schenectady, in that State. In 1790, when the Presbytery of Albany was organized, he became by his location a member of that body, and soon after came to Canada. In 1791 his new congregation in Montreal petitioned to be taken under the care of the Albany Presbytery, and remained in that connection until June, 1793, when it was dismissed to unite with the new Presbytery of Montreal, the first body of the kind in this country.

We find also that in Upper Canada, or, as we now say, Ontario, Americans were the religious pioneers. So early as

1798, our sister denomination, the (Dutch) Reformed Church, sent a Missionary to labor in that region; and he was followed in a few years by several others, who travelled widely through the frontier settlements, gathering congregations and administering gospel ordinances. Among the churches thus established was the first congregation of York, now Toronto, which was for a while under the care of the Classis of Albany; afterwards became connected with the United Synod, and finally, together with a portion of the St. Andrew's Church of that city, took the name of Knox's Church, and is now one of the strongest charges of the Canada Presbyterian body. The honor therefore of planting the first Presbyterian Church, both in Montreal and in Toronto, the two chief cities of this Dominion, belongs to those kindred bodies, the Presbytery and the Classis of Albany. American churches are not, then; intruders on this soil; but may rightly claim priority of occupation and of work.

These early labors were, however, for the most part temporary and soon ceased. The different denominations of the old country, both established and dissenting, soon began to care for the people of this new land, and the Americans generally left to them the field and turned to their own wide and rapidly extending borders. The churches they had organized gradually united in ecclesiastical connection with others formed around them, losing their distinctive character and name; but some of them in the West continued in a separate body, called the Presbytery of Niagara, until 1845, and a few still retain, in changed relations, their American title; while one, at St Catharines belongs to the Presbytery of Buffalo, and keeps its place in the Church of the United States.

This Church, however, derives its origin from a somewhat different source. Like many other enterprises, of both Church and State, it was born in strife. The separation of its founders from another congregation was occasioned by that common cause of divorces, ecclesiastical, as well as matrimonial—incompatibility of disposition. Its history was this:—Trouble had arisen in the congregation, which, in 1803, separated from the

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mother church in St. Gabriel Street, and built a second house of worship in St. Peter Street. Its minister was Rev. Robert Easton, a member of the Burgher Secession Synod of Scotland; and the congregation claimed connection with that body, though the tie of union seems to have been more nominal than real.

The Americans of the city were generally drawn to this new church by their attachment to the voluntary principle, and they probably formed from the first a considerable portion of the congregation. A goodly share of the funds for the new building, £600 of £1,500, which it cost, was collected in the States, with the understanding that it was to be a Secession church, and to remain in that connection. After the war of 1812, the American population of the city considerably increased, and that element in the congregation was strengthened in proportion. About the year 1820 the question of obtaining a colleague and successor for Mr. Easton began to be discussed, and soon a difference of opinion was developed as to which nationality the new preacher should belong. The American and Scottish members each desired a pastor from their native land; and in order to insure the matter for both the present and all coming time, the latter party proposed to transfer their relations from the Secession to the Established Church, and to secure a minister from that body, *and none else*. The contest soon waxed warm. The blood of Covenanters and Puritans stirred in their descendants, and incited them to renew the ancient strife upon this Western soil. At last the Scotchmen triumphed, and the decisive vote was carried in their favor by a small majority. As a result of this action, the congregation was at once divided. The majority retained the property, took the name of Scotland's patron saint, St. Andrew, and sent to the old country for a minister, as they had wished. The minority withdrew, having no possessions, but with the freedom which they prized more than wealth, named themselves American and gained their wish also in securing a pastor from the United States.

It should be said, however, that the separation did not

exactly follow the national line. Some Americans remained through preference for attachment to the old Church; and some Scotchmen, more devoted to the voluntary system than to patriotic sentiment, went forth with the seceders. The new Society, although distinctively American, was not meant to be so in a narrow and exclusive sense. No rule as to nationality of members or ministers was ever made; and it is in this connection an interesting fact, that the longest pastorate in the history of the church was that of a native Scotchman. In the preamble to the regulations, early adopted by the Society, it is stated that, "although a great portion of its members date their birth in the United States, yet it is by no means intended to exclude any on account of origin; but, on the contrary, all who approve of this our compact, are invited to unite and congregate with us." It is, indeed, probable that national feeling was at first quite strong. The memory of that war between Great Britain and the United States which is still happily called the last, in which Canadians were so deeply interested and engaged, was then fresh, and more recent scenes had tended to intensify the feud. Yet, even then, the feeling was not wholly bitter, and in the half century since elapsed, it has almost completely disappeared. At times, passing events have stirred the fading flame, as during the late civil war; but these seasons have been few and the prevailing state has been that of constant and of growing peace.

When occasion has required, this Society has always proved true to its origin and name. In their country's darkest hour, its members have not shunned to defend her honor and to plead her cause; and while loyal to the institutions under which they live, they have ever joined the interests of their native country with those of their adopted land in their love and prayers. At present, while we keep our first name and maintain the tie that binds us to the Church of the United States, we include among our members persons of almost every nationality, and we know no rivalry or difference between them.

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The movement for the formation of the American Society progressed with energy and zeal. A subscription, pledging an annual sum for two years to its support, was opened and met with prompt and generous response. At the first meeting of subscribers, held on Christmas Eve, 1822, in the long-room of the City Tavern, afterwards known as the Exchange Coffee House, which then stood in the court opening from St. Paul Street, where Evans' and Nelson's buildings have recently been burned, it was reported that one hundred names were already on the list and £340 were pledged. Sixty-six persons were present at that meeting, and earnestness and unanimity marked its proceedings. Jacob DeWitt was chairman, as he continued to be of most meetings of the Society until his death a few years since, and Jacob Bigelow the secretary. A prudential committee of eight members, consisting, in addition to the two already named, of Messrs Hedge, Moore, Dickinson, Seaver, Forbes and Leonard, was appointed for one year, and instructed to attend at once to the securing of a place of worship, the procuring of a minister and all other necessary matters.

It is evident that the failure or success of such an enterprise, would depend much upon its first pastor. A wise, firm hand upon the helm at the beginning starts the ship well upon her way, and promises a safe and prosperous voyage; an indifferent or unskillful pilot will likely wreck her before she leaves the harbor's mouth. This fact was clearly seen by the founders of this church, and they spared no pains to insure the making of a prudent choice. At the second meeting of the Society, held a fortnight later than the first, the Committee reported that they had prepared a letter setting forth their state and needs, and inquiring for the proper man to fill the all important place, and had sent copies of this letter to well informed and influential persons in the States, asking their advice and assistance in the work. Some extracts from this document, as it stands recorded in the minutes of that meeting, will be of interest, as showing that those men had both a large opinion of the field, and a high ideal of the Christian ministry. After stating



the position of affairs, and admitting the difficulty of describing precisely the kind of man they need, they proceed to name some of the qualities which they think it necessary that he should possess. They speak as follows: "It is essential that he should be a man of unblemished character and a scholar of high attainments; his style should be chaste, and his talents brilliant. He should be a popular preacher, and should have that dignity of deportment which results from sound principles and true piety." They further add that, as "Montreal is a place of considerable refinement, it is peculiarly desirable that he should possess that urbanity of manner that might be less needful in a different place;" and in conclusion they repeat and emphasize the statement that "he must be a man eminent for piety and talent."

Really, after reading that catalogue of "essential" qualities, we wonder that they ever found a minister. Such persons were then, as now, hard to find; and those who might approximate that standard were not apt to be in want of places, nor willing to come to such a field as Montreal presented at that time.

However, public worship was at once commenced. The Wesleyan Chapel then recently built at the corner of St. James and St. Francois Xavier Streets, where the Medical Hall now stands, was engaged for one year, for both Sabbath and week day services, at hours when not used by its own congregation, for a rental of £100 and half the expense of door-keeper. Public worship seems to have been held for the first time, February 23, 1823, conducted by Rev. Samuel W. Whelpley,\* of Plattsburg, New York, whose people kindly spared him for a few weeks to labor with the new enterprise, and he continued deeply interested for its success in after years.

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\* Son of Rev. Samuel Whelpley, of Newark and New York, settled first at Plattsburg and afterwards at East Windsor, Conn., and still later taught at Providence, R.I. Died about 1850—*Sprague's Annals*, Vol. II.

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The church was formally organized by him, March 23, 1823, with a membership of twenty-one,—eleven males and ten females.\* At the preparatory lecture, April 10th, Messrs. George Savage, Samuel Hedge, and Elisha Lyman were ordained as the first Elders of the church, and at the communion season, upon the following Sabbath, April 13th, seven additional members were received to church fellowship—four by letter and three upon profession of their faith.

About this time the first candidate for the pastoral office arrived upon the ground. In answer to the high toned letter sent out by the Committee describing the minister desired, and asking where he might be found, Dr. Ely, of Philadelphia, at once replied that he knew the very man, Mr. Joseph Sanford †, at that time a member of the Senior Class in Princeton Seminary. Dr. Nott, of Union College, where Mr. Sanford had graduated three years before, fully confirmed Dr. Ely's flattering report, and efforts were at once begun to induce him to visit Montreal at an early date.

These measures were successful, and after receiving license to preach from the Presbytery of New York in April, he came at once and supplied the pulpit of the infant church for several weeks. His appearance fully justified the high recommendations he had received. The people were delighted with his preaching, and upon the 15th. of May, at a large and enthusiastic meeting of the Society, a call to Mr. Sanford was

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\* Mr. and Mrs. Samuel Hedge, Mr. and Mrs. George Savago, Mr. and Mrs. A. Fessenden, Mr. and Mrs. Elisha Lyman, Messrs. D. Bridge, H. Dickinson, J. Bigelow, F. Crossland, G. Williams, Ayres L. Winchester, Mrs. Cütter, Mrs. Turrell, Mrs. Corse, Mrs. Stoddard, Miss L. Hedge, and Miss Rice.

† Born at Vernon, Vt., February 6, 1797; graduated at Union College 1820; ordained and installed pastor of First Presbyterian Church, Brooklyn, Oct. 16, 1823; installed Second Presbyterian Church, Philadelphia, Jan. 21, 1829; died Christmas day, 1831. Funeral Sermon preached by Dr. McAuley, Dec. 28th—text: Rev. xiv. 13.

unanimously voted, with the offer of what, for the times, and the circumstances of the congregation, was the very liberal salary of £300, or \$1,200, from the date of settlement—to be increased to £400, or \$1,600 as soon as a house of worship should be built, with the provision of a dwelling whenever he should marry. Seldom is a call so heartily and earnestly extended, and high hopes were entertained for its success; but, after mature deliberation, Mr Sanford decided to decline it, and to accept an invitation from the First, and at that time only, Presbyterian Church of Brooklyn, New York. This was a severe disappointment to the new church. After fixing their hearts on such a man it was hard to be satisfied with any other. Successive candidates appeared, but it is to be feared that they were heard with heavy ears, and no one was able to transfer to himself the admiration so freely bestowed on the first favorite. At last, in November, after repeated failures to unite upon some other man, the congregation repeated its call to Mr. Sanford, and pressed it with renewed earnestness and hope. They were, however, again disappointed and refused, and the first year of its history closed upon the church in discouragement and doubt.

During the winter it was found difficult to secure regular and acceptable supplies. Travel was then a slow and tedious process, and a trip from Boston or New York to Montreal by stage was a very different affair from a night's ride in the Pullman car, which it has now become. Sometimes the minister expected, failed, to come, and then one of the lay brethren, conducted service and read a printed sermon from "The National Preacher," after the custom of the New England fathers. Thus a long and gloomy winter wore away.

But when April had again come round and the cold of the external world begun to be relaxed, hope dawned once more upon the church. One year after the coming of Mr. Sanford, another man of kindred genius and spirit appeared upon the scene. This was Joseph Stibbs Christmas \* (also a member

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\* Born at Georgetown, Penn., April 10, 1803; graduated at Washington College, September, 1819.

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of Princeton Seminary, and, like Mr. Sanford, highly commended by the Faculty and other friends, who now came to the field of his future labors and success. In a few weeks he, too, secured the people's confidence and love, and without a dissenting voice they extended to him the call which they had twice urged upon another, making no alteration in it, save the necessary changes of date and name. This time they gained the prize they sought. Mr. Christmas soon signified his acceptance of the call; and having graduated at the Seminary, and united with the Presbytery of New York, with which the church had now become connected, he was by that body, upon Sabbath, the first day of August, 1824, ordained to the work of the Gospel ministry, and installed pastor of the American Church of Montreal. The services were held in the old St. Peter Street Church, to which the Society had now returned, having leased it upon the same terms as they had formerly held the Wesleyan Chapel. The sermon was preached and the ordaining prayer offered by Rev. Dr. McAuley. The charge to the pastor was given by Rev. S. H. Cox, and the address to the people by Rev. Wm. Patton. In addition to these men—who were then all prominent pastors in New York, and two of whom, Drs. Cox and Patton, remain in vigorous old age until the present time,—Dr. Nettleton, the great revivalist, was also present, although too feeble to share actively in the services. Rev. Mr. Henderson, of St. Andrews, P. Q.; Mr. Purkiss, of Laprairie, and Mr. Whelpley, of Plattsburg, who had organized the church, were present and assisted in the laying on of hands. It was a brilliant constellation of piety and worth which shone upon the cradle of the new-born church, giving presage of a bright and prosperous career; and its largest promise was speedily fulfilled, for, despite the difficulties which opposed the enterprise, and which might well have daunted an older and more experienced man, the youthful pastor quickly led it to a position of assured success.

It is difficult at this distance to speak of Mr. Christmas in terms that do justice to the theme and yet seem the words of soberness and truth. His character combined excellencies so numerous and various, that it is hard to believe

them the qualities of one man. In him the gentlest disposition and the most glowing imagination, were so balanced, by the soundest principle and guided by the most sober judgment, that his mind was equally distinguished for its beauty and its strength. His face was almost feminine in its delicacy, and his form and movements were well nigh faultless in their grace ; yet his manner was commanding and his look high and manly. Scarcely more than a boy in years (barely twenty-one when he came to Montreal), and even less mature in looks, he bore himself with such dignity and prudence as let no man despise his youth. Full of æsthetic taste and talent, he had been in earlier years both a poet and a painter—an artist both of the pencil and pen—and had looked forward to a life spent in the pursuit of literature and art, but when he became a Christian, he gave up these plans so completely that they seem never to have returned. Drawn by the constraining love of Christ, he henceforth desired only to become a Gospel preacher. In later years, describing his emotions, he said: "I might with propriety say with Jeremiah that the word of the Lord was in my heart as a burning fire, shut up within my bones, and I was weary with forbearing, and I could not stay." Well trained in the studies of his literary course, and thoroughly grounded by the able Professors at Princeton, in the substantial doctrines of the Calvinistic faith ; his intercourse with Nettleton had added fervor to his creed and fired his gifts and culture with a burning and untiring love.

Does any one suppose that this is extravagant or unmeaning praise? Let him look at the history of that career, and consider the place in which he stood and the difficulties against which he fought. He came to a church of twenty-five members—a congregation neither large nor rich, and moreover somewhat disheartened and alienated from each other, by the experience through which they had passed. The Society not only owned no property : it had no right to do so—possessed not even a legal existence or a name ; and in the condition of the laws at that period, these things were

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not easily acquired and maintained. The courts had then  
 recently decided that no minister save a clergyman of the  
 Romish, or the Established English or Scottish Church, could  
 lawfully perform the rites of baptism, burial or marriage.  
 During the whole pastorate of Mr. Christmas this remained the  
 case, and the course which he pursued helped to illustrate the  
 spirit of the man. Regarding marriage and burial as largely  
 civil rites, he respected the laws upon these points and never  
 consented to officiate responsibly at either. But believing,  
 baptism to be an ordinance of the church; receiving his commis-  
 sion to baptize from the same authority which bade him preach,  
 and rendering to God the things which are God's as carefully as  
 to Caesar Caesar's things, he always baptized both infants and  
 adults when called to do so; and although sometimes threatened  
 with persecution, he was never actually molested\*. Moreover  
 the Society to which he ministered was not favorably  
 regarded by the community at large. They were stigmatised as  
 factious and schismatic, and accused of narrow national preju-  
 dices and aims. Rev. Dr. Wilkes of this city, who personally  
 recalls that time, says: "There was then an absurd prejudice  
 in the minds of English-speaking people, generally, against  
 everything and everybody not of British origin." Such were  
 the difficulties which he met: yet see the work which he performed

In four years of labor, interrupted by journeys to solicit  
 funds in the United States, and broken by repeated illness, he  
 gathered a numerous and prosperous congregation; built a good  
 house of worship on one of the best sites in the city; received  
 to church membership, mainly by profession, almost two hun-  
 dred persons; established a flourishing Home Sabbath School  
 in the centre, and mission efforts at both ends of the city;  
 aided in founding the various societies of benevolent and chris-  
 tian work which still live among us, and at his departure left  
 a memory which has continued fresh and fragrant to the pre-

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\* Other Ministers, however, were less fortunate. One at Quebec was  
 prosecuted by Bishop Mountain and imprisoned six months for violation  
 of this law.

sent time. Nor is this all he did. Besides his regular routine of pastoral work, and the special services which he often held, he found time to help forward every good word and work. He wrote much for the public press upon the passing topics of the times. A published report of the Bible Society; an Essay on the Christian Sabbath; a discussion with a Roman Catholic priest, afterwards continued with a layman, conducted in the papers and reprinted in pamphlet form; an appeal to the inhabitants of Lower Canada upon the disuse of ardent spirits; some tracts published by the American Tract Society; two printed sermons; a thorough course of Biblical study, and a wide range of reading regularly carried on—these are some of the items noted in his journal as among the work accomplished while he lived in Montreal. He probably preached the first temperance discourse, he certainly formed the first temperance society, in Canada, and he was doubtless the pioneer in taking an aggressive attitude toward the Romish Church. Under his pungent, faithful preaching, the earliest religious revival in a Presbyterian Church of this city occurred, and produced no little stir among the people of that day. Ministers gravely remonstrated with him upon what they deemed his excessive and unsafe zeal, and the baser sort scoffed and openly opposed the work. In connection with that revival, there were about one hundred conversions in his own congregation, and its influence pread to other places; so that, at the town of St. Andrews, where he visited and preached, thirty persons were converted and added to the church.

Remembering these things, it is not too much to say, that the cause of earnest, Evangelical religion throughout this Province, received from him a strong impulse, and owes to him a large and lasting debt. Surely the high pastoral ideal which the church at first conceived, was in him completely filled; but, alas! his course was brief as well as bright; his health was never firm, and the rigor of this Northern climate told severely on his strength. Three years after settlement, in August, 1827, he tendered his resignation of the pastoral office; but, upon the partial improvement of his health, and at the earnest request of

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the people, he withdrew it and remained another year. His convalescence, however, was of short duration ; and in August, 1828, he again asked to be dismissed, and severed that connection which had proved so full of happiness and fruit. His farewell letter to the congregation, written from Connecticut, whither he had gone in search of health, is a model of its kind, and deserves to be read entire in this presence, but we can only briefly quote. After referring to his unwillingness at first to go to Canada, and his subsequent yielding to what seemed the plain command of duty, he proceeds to say: "When the peculiar difficulties and immense importance of the station are considered, in connection with the fact that your pastor has been sustained and blessed beyond your expectation or his own, you are forcibly reminded how much more you are indebted to the goodness of Providence, than to the wisdom of your choice; and he is solemnly and affectingly bound to give glory to God for His mercy and truth's sake. If the enlargement and stability of your congregation; the unembarrassed possession of a spacious and convenient house of worship; the enjoyment of what you were once strangers to—unity of heart and harmony of counsel; the shining of your light in darkness, which is beginning to comprehend it; the accession of moral strength to the visible body of Christ, and the renovation of many immortal minds whom the Redeemer shall set as jewels in His mediatorial crown—if these be just causes of thankfulness to Zion's King, we will unite in adoring Him who once made use of the clay for opening the eyes of the blind."

In describing his feelings at parting with his people, he says: "I do it with the reluctance of a missionary who, worn down in some foreign land, is driven from the strongholds he has won to return and breathe his native air—a useless invalid. I do it with the feelings of a soldier whom his General commands from the high places of the field to the ignoble work of guarding the encampment; I do it with all the laceration of affection which takes place in being severed from a people who



have been so kind and indulgent as I can testify that you have been. Notwithstanding the tide of prejudice which in Canada sets strongly and steadily against a man of my country and principles; the civil disabilities which a persecuting law lays upon me as a clergyman; separation from the sympathies of home and kindred, and the great amount of ministerial labor, unrelieved by exchanges, which my solitary position has imposed, I could feel ready to say, with the Moabitess of old: 'Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.'"

Then, after stating that imperative duty leaves him no alternative, he proceeds to plead with Christians, that they adorn their profession and walk worthy of the vocation wherewith they are called; and appeals to those still unconverted, that they at once become reconciled to God. He exhorts his people to liberality in support of the societies in which he had roused their interest, and commends to them especially the cause of temperance, in which he had been the pioneer. Since the parting charge of Paul to the Ephesian Elders, I doubt if a more tender and faithful farewell has been given.

After his dismissal from this church, Mr. Christmas rested from pastoral work, for a time during which he visited New Orleans as Agent for the American Bible Society, and spent some time at Boston, Mass., in the family of his friend, Mr. S. V. S. Wilder, where he preached for the famous 'Hillside Church.' In October, 1829, he was installed pastor of the Bowery Church in New York, and began his ministry with the greatest acceptance and success, taking rank at once among the most attractive preachers of the city. But his health again proved unequal to the task, and he died suddenly, March 14th 1830, just five months after settlement, when not quite twenty-seven years old. His wife and both his children had died within a few months previous, so that the entire family were called away within a single year: "They were lovely and pleasant in their lives, and in their death they were not divided."

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So lived and labored and died the first pastor of this church—a man of rare beauty and nobility of character. Doubtless he had his faults; but after a careful perusal of all that I can find relating to him, I have not been able to discover what they were. We may think he erred in wearing out his strength too soon, and going down to an untimely grave; but not all men are made to work alike. Some trees grow slowly and live long—others bear fruit early and die young; and so it is with men. We do well to cherish his name; and to do it honor, would it not also be well if we should honor ourselves by founding some memorial worthy of his work?—not by the erection of a costly monument or tablet, but by establishing a school or mission chapel, or society for Christian work—in short, something which should illustrate his character and perpetuate his influence, as well as keep alive his name.\*

After the fall of such a leader, it is not surprising that some time passed before his place was filled. The minds of the people now again reverted to the man of their first choice; and at the annual meeting of that year, December 25, 1828, they again unanimously called Mr. Sanford in the same terms as on the two former occasions. It was now fondly hoped that he would accept; but he again disappointed them, for, although he left Brooklyn at about that time, it was to become pastor of the Second Presbyterian Church of Philadelphia, where three years afterward he died. The church then remained a year without a pastor, and it was not until January, 1830, that they recovered sufficiently from the double sorrow of bereavement and defeat to call another man.

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\* Before Mr. Christmas graduated from the Seminary he had become greatly interested in the state of France, and almost decided to devote himself to the work in that country. Disappointed in this plan, one argument which induced him to come to Montreal was, the hope that he might be useful to the French population of this Province. It would seem, therefore, as if some special effort in connection with the French Canadian work, would be particularly appropriate as a tribute to his memory.

This time their choice fell upon Mr. Geo. W. Perkins, a recent graduate of New Haven, where under the instruction of Dr. Taylor, he had learned a different system of Theology from that which Christmas had been taught at Princeton. He had already spent a few months among the people as supply, and by his ability and boldness had won their high esteem. Like his predecessor he was ordained and installed by the Presbytery of New York, May 30, 1830, and it seems that some of the ministers assisted in this service as in the previous one six years before. The name of Dr. Cox appears upon the church records of that time, and it is believed that Dr. Patton was also present, although no sketch of the order of service has been preserved.

Mr. Perkins remained in office a little more than nine years, until June, 1839, when, he too, was compelled by serious ill health, greatly to the regret of both himself and his people to retire from the field. This vigorous climate proved too stimulating to his intensely nervous temperament; and exaggerated ideas of his duty and his powers of endurance, led him to tax his frame beyond its strength.

In one of his letters from Montreal he said: "I am diminishing my sleep, taking now but six hours, and thinking of coming gradually down to five." In the cold mornings of our Canadian winter he would rise long before light, mount his horse, take a canter along the bleak mountain's side, and return to his work in the study before the morning dawned. Almost no man could bear such exposure, and it is no marvel that his health should fail, indeed it seems the only wonder that he should have endured so long. It was quite characteristic of his independent and energetic mind, that he should seek to conquer the climate instead of yielding to it; but even his iron purpose was not equal to the task, and he found at last that although the spirit might be willing, yet the flesh was weak.

His was a faithful and a fruitful pastorate. A very different man from Mr. Christmas—he was by that very contrast, better fitted to succeed him, and to carry on the work which had so well been commenced. He had a strong well balanced mind.

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and beneath it lay a granite foundation of firm principle and sound common sense. Perhaps his chief characteristics were a sturdy understanding, an intense conscientiousness and an unflinching devotion to what he deemed the right. He saw clearly, he felt deeply and he spoke boldly. He had much of the old Puritan sense of duty, and religion spoke to him with the stern, "thou shalt," and "thou shalt not," of the Mosaic code. He was not beautiful, nor imaginative, nor poetic in style, nor aesthetic in taste; but he was earnest and practical and logical, and fearless and true. His discourses were not elegant, but they were always sensible and forcible, and sometimes they were in the best sense eloquent, in the clearness of their statements, the strength of their arguments, and the power of their appeals.

The difficulties which he met were unlike those which had opposed his predecessor. In spite of prejudice and misunderstanding, Mr. Christmas had yet found an open field in which were no other workers like minded with himself. People of evangelical opinions of different denominations, Baptists, Independents, and dissenting Presbyterians, having no congregations of their own, attended his ministry, aided in his support and in some cases had united with the church. In the steady increase of the Protestant population the time had now arrived for founding churches of the various orders, and these movements necessarily tended to deplete and for a time to weaken the American congregation. In the first six years of Mr. Perkins' ministry, six Protestant churches were established \* in the city, and nearly all of them drew from him some of his attendants and well loved friends. This process was a trying test to the young and zealous pastor. There was danger that in this growth of enterprises, there should spring up a feeling of rivalry and competition hostile to the loving spirit of the gospel. The people too

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\*First Baptist and Zion Congregational Churches in 1831; Erskine United Presbyterian and Ottawa St. Wesleyan in 1833; St. Paul's Church of Scotland and Coté St. Free Presbyterian in 1834.

might become discontented at their losses and be disposed to blame the minister for what he could not help, and the pastor might be soured in mind or disheartened in his work.

It is high praise to say of Mr. Perkins' that he bore himself with manly courage and kindness through this trying time and ever showed a christian temper toward those who were around. He even cherished a catholic and liberal spirit and was instrumental in diminishing the exclusiveness which had hitherto prevailed. His church in spite of losses and removals continued to increase. In connection with his ministry there were two hundred and sixty-three (263) additions to the church an annual average of nearly thirty; a ratio only surpassed in Mr. Christmas' time, and which has probably never been equalled since. The records show a remarkable evenness and steadiness of church growth then, which speak volumes for the pastor's faithfulness and skill.

Some events which occurred during his ministry deserve special note. One of these was the first appearance of the cholera in Montreal in 1832, when it struck terror to all hearts and produced fearful ravages among the people. Such an emergency revealed the sterling courage of the man. As soon as the disease appeared he accompanied the physicians on their rounds to learn its nature and its proper treatment, and then gave himself to the care of the sick and dead. He was himself ill and thought that he might die, but never thought of deserting his post, until the plague had spent its force and the danger was completely past.

Another affair, famous at the time, although now almost forgotten, was the case of the celebrated but infamous Maria Monk. This woman professed to be a converted nun and made what she termed "awful disclosures" of the vices practiced in the Romish institutions of this city. Her reports were eagerly believed and circulated by many persons, and immense editions of her work were sold. Mr. Perkins, however, with his usual clearness investigated the affair, and became convinced that she was an imposter and her stories utterly unworthy of belief.

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Having reached this conclusion, he of course, made it known, and appeared in the public prints as a defender of the Romish church against her slanderous attacks. For this action he was in many quarters terribly misrepresented and abused. All manner of foul names were heaped upon him; he was accused of being a traitor to the Protestant cause, and called a Jesuit in disguise. His course was the most honorable from the fact that he had always been outspoken in opposition to the Romish church. But he loved justice and fair play above all other things, and would espouse an unpopular cause in their defense. He was also here in the exciting scenes of the rebellion of 1837, and among his letters is a description of the battle-field at St. Eustache, as it appeared the day after the fight while still strewn with the wounded and dead.

Throughout an eventful and difficult career he proved himself on all occasions, an able and faithful minister and a true and noble man. At last, however, his health broke beneath the strain, and though persuaded by his people, once to delay the resignation which he tendered, and to seek restoration in rest and travel, he found but slight relief, and was dismissed, with his system so reduced, that some time elapsed before he was again able to preach or to perform any mental work.

In 1841 he was settled at Meriden, Conn., where he labored for thirteen years with usual vigor and success. While here his feelings of generosity and his love of justice led him to engage heartily in the anti-slavery cause, then in its early and unpopular stage. He became one of its most prominent and earnest leaders in the State, and drew down upon himself much wrath and scorn. Throughout nearly the whole of his life at Meriden, while greatly beloved by his own flock, he was one of the most unpopular men in the State. To be called an Abolitionist then, was to receive the foulest stigma and to have one's name cast out as evil, but he gloried in the title, and fought for the truth in such a way as to make himself respected if not loved.

In 1854 he became the first pastor of the First Congregational Church of Chicago, which had then been recently established upon distinctive anti-slavery principles, and which found in him a fitting leader. In that congenial and important field he preached for nearly three years with great enjoyment and success; the church grew rapidly in size and strength beneath his labors, and has ever since ranked among the largest and most useful congregations of that city; he died after a brief illness November 13th, 1856. A memorial tablet for him was placed in the church edifice which had been built during his pastorate; but the spiritual house which he had helped in Chicago and elsewhere to rear, is his best and most enduring monument. While men do honor to the sterling qualities which he possessed, his name will not cease to be remembered with affection and respect.

Rev. Caleb Strong, the next pastor of the church, was upon the ground before Mr. Perkins was dismissed, having been secured by him as a supply while he went in a vain search for health. When it was known that Mr. Perkins could not return, the people naturally selected as his successor the man who had so acceptably filled his place; and one week after accepting their former pastor's resignation, they extended to him a hearty and unanimous call.

It was characteristic of the man that, notwithstanding his thorough acquaintance with the people and the field, he should take several weeks to decide upon his course; and, before giving a final answer, should carefully guard one or two minor points not mentioned in the call. The Society cheerfully met his wishes in these matters; whereupon he signified his full consent, and was installed pastor by the Presbytery, Sabbath, September 20th, 1839, having previously been ordained by a Congregational association in Massachusetts. At this service Dr. Patton, the early and constant friend of the church, presided and gave the charge to the pastor; Dr. Hatfield preached the sermon and Mr. McLane addressed the people.

A peculiarly tender interest attaches to the memory of Mr. Strong, from the fact that he is the only pastor of this church

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who has died in office. But there are other valid reasons why his name should be held in fresh and lasting honor. He was pre-eminently a man to be beloved. Less brilliant than Mr. Christmas, and less bold than Mr. Perkins, he was most amiable in spirit and most pleasing and gentle in manner. One who knew him well says of him: "He was a remarkably attractive man, partly from an unusually peaceful and winning presence, and partly from a great frankness and sweetness of temper."

He, perhaps, had very few striking points of character; this however was not due to weakness, but because his whole mind was so fully and harmoniously developed. He probably never soared to any lofty heights of eloquence; he certainly never sank to mediocrity and dullness. The grandson of Governor Strong of Massachusetts—a man equally honored in political and religious life—he was descended from an ancient and noble race Born at Northampton—a town among the most beautiful in natural location, and the richest in historic interest in New England—he enjoyed the best early advantages of scenery and association. Educated at Yale College and trained for a year in each of the theological schools of Andover, Princeton and New Haven, he had the largest opportunities for broad and thorough culture. All these influences made their mark upon him and affected his future character and life. He was a worthy representative of the men whom New England blood and training can produce. Under his ministry the church kept on the even tenor of its way, enjoying a gradual and healthful, but never a rapid or spasmodic growth. His work was done so quietly that the community did not realize how large a place in its regard he filled until he was suddenly removed, and then it appeared how dearly and widely he was loved.

On New Year's day, 1847, he attended the usual festival of Sabbath Schools, held, as was the custom in those days, at the American Church. At that time he was in ordinary health and spirits, receiving and returning the congratulations of the season, and afterward calling upon the families of some ministerial



friends. In the afternoon he felt unwell and lay down upon his couch, from which he never rose. His case was not thought critical till Sabbath morning, January 3rd, when his disease suddenly assumed an alarming and intensely painful form, and he lingered in great agony until two o'clock on Monday morning when he gently fell asleep. During the terrible suffering he was calm and conscious almost to the end, anxious to be relieved, yet willing to abide the Master's will. In reply to a friend who expressed his sorrow at finding him worse, he answered: "Why not say better?" When approached with some enquiries as to his state of mind, he said: "I hold principles and truths that perfectly sustain me." He spoke very humbly of his ministry, and expressed an earnest hope that his death might prove of saving benefit to some whom his preaching had not reached. When asked by Dr. Wilkes, "Is the Master kind to you, my brother, in this hour of distress?" He answered: "Yes more kind to me than to you." His last audible words were "What to choose I wot not"—evidently referring to the Apostle's words: "What I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." His funeral was attended by clergymen of all the Protestant denominations, while in the long procession walked men of all ranks and faiths, even Roman Catholics and Jews. An address was made on the occasion by his friend, Dr. Wilkes, who also preached a more complete memorial discourse, the next Sabbath afternoon, in the American Church. A tablet, beautiful in its own simplicity and in its fitness to the unassuming nature of the man, was placed beside the pulpit where he preached, and at the building of the present house was removed to the position whence it now looks out upon us, and, with no word of eulogy for him, speaks the very message which he would desire it to utter: "Remember the words which I spake unto you, while I was yet with you." His remains sleep in our beautiful mountain cemetery and his name is green in many of our hearts and homes.

Dear friends, let us listen to the voice that comes to us to-day, not from that tablet sacred to the memory of Strong,

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alone, but from the graves of Christmas and of Perkins, too, "for being dead they yet speak!" Recall their lives and labors—so brief, but so eventful in their acting, and so rich in their results. Not often does a congregation secure such a line of pastors, so gifted in themselves and so well fitted to succeed each other. Their united terms of service cover almost exactly the first half of the existence of the church.

It is pleasant to look back upon these peaceful, prosperous days. Throughout that period no serious root of bitterness had sprung up to trouble and divide the church. The people had never become discontented and dismissed their pastor, and the pastor had never deserted his people for a more attractive or remunerative field. The hand of Providence alone had cut the cords that bound those pastors to the church. In loving, grateful recognition of their work, and in strong and comforting assurance of their glorified estate, we apply to all of them to-day the text from which the funeral discourse of one of them was preached, and say: "Blessed are the dead which die in the Lord; from henceforth yea saith the spirit, that they may rest from their labors, and their works do follow them."

Of the three remaining pastors of the church it is not meet that I should speak in lengthened terms to-day. Concerning the two who have gone to other fields of labor, I am almost equally restrained from utterance on this occasion, by the presence of the one and the absence of the other. They were personally known to, and are remembered by, many of this congregation, and there is no need that any one should tell you aught regarding them. The time for writing the full, impartial record of this period—its painful portions, in the troubles which led to the withdrawal of the late pastor, as well as its pleasant features—will sometime come, but has not yet arrived. Meanwhile the materials for it should be carefully collected and laid by for future use. Facts, like timber, should be well seasoned before they are wrought into permanent form.

Rev. John McLeod was installed pastor in, November, 1847, and relieved from his charge, April, 1857, to seek a more

congenial climate, and for a time to rest from pastoral work. For many years he served as District Secretary of the American Board of Foreign Missions in Philadelphia, and has also for some time had charge of a congregation in that city. In both these positions he has been happy, useful and beloved, as he was while here.

His pastorate was marked by some important changes in both the house and forms of worship. At his recommendation and request the Society voted at its Annual Meeting, December, 1847, to substitute for Watts and Select Hymns, the Church Psalmist, which continued to hold its place in the service of praise until in turn it was superseded, upon the first Sabbath of this year, by the Church Hymn Book. The basement story of the church, which had hitherto been rented as a store for packing pork, was in 1850 fitted up for purposes more congenial to the place, and the scene of business became indeed the house of prayer. Here was held henceforth the morning Sabbath School, for many years one of the foremost religious institutions of the city, and also the scarcely less famous Sabbath evening meeting for conference and prayer. Many persons who worshipped in other churches were accustomed to attend these services, and still speak of them with hearty interest. After this improvement had been made, the small debt still remaining on the house, amounting to \$3,200, next received attention, and the Society records state that by a special and united effort it was entirely removed.

After Mr. McLeod's dismissal, because of continued and serious ill-health, in 1857, Rev. James B. Bonar was in the following July installed pastor, and closed his labors in February, 1869, having filled the longest pastorate in the history of the church. He is now happily settled over an important Congregational Church in Connecticut. During his ministry, in 1863, Rev. E. P. Hammond held a series of meetings in the church, and a larger number of persons made a profession of religion than in any previous year.

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About this time it began to be felt that a new church edifice, in a more convenient and quiet locality, was needed by the congregation; and in February, 1864, a committee was appointed and authorized to purchase the present site and to proceed to the erection of a new house. The Lafayette Avenue Church, of Brooklyn, was selected as the model of the building;—the work was pushed steadily forward, and upon June 24th, 1866, the completed sanctuary was opened for worship and dedicated to the Triune God. Sermons were preached on the occasion by Pres. Fisher, of Hamilton College; Rev. T. R. Smith, D.D., of New York City, and Rev. Dr. Cuyler, of Brooklyn.

The old property was sold for business purposes, and the house, hallowed by almost forty years of service, and which had been not only the home of its own congregation, but a religious gathering place and centre for the city, was pulled down. Many of the older members left it with regret, and some of them never felt so much at home elsewhere. In the interval between the sale of the old building and the completion of the new, the congregation met for more than a year in the hall of the Normal School in Belmont Street.

It was not singular that so great a change in the site and appearance of the church should for a while unsettle and disturb the people, nor strange that they gathered somewhat slowly to the new house, so that it seemed almost too large and costly for its use. But, with the increase and movement of the population the location has rapidly improved, and is now among the best. Other congregations have followed our example, or are preparing to do so, and testify both to the excellence of our site and our good qualities as neighbors, by settling as near us as they can. At present, while our building is not full, and we can still say, in terms of scriptural invitation, that there still is room, it no longer wears an empty look, and does not seem larger than our near prospective needs.

Subsequent to the resignation of Mr. Bonar, there occurred a long and painful vacancy in the pastoral office. At length his successor was obtained and began his work January 1st, 1871,

although not formally installed as pastor until the next November. The history of his connection is not made, and therefore cannot yet be told. Suffice it to express the hope, that it may prove worthy of the pastorates which have preceded it, and that the mantle of those who have gone before in this office may rest upon him who now fills it.

We have thus glanced hastily at the field and the laborers; it is now time that we should inquire for the fruit. The results of this church in its life and work cannot be expressed in figures and words. They will not be fully known, until declared in the great day of accounts. We can however give some facts which help us to estimate the influence and power of the church.

From the beginning there have been connected with it 1104 persons, 345 of whom are still enrolled upon its books. Of the remainder some have gone to do us honor, and to strengthen the Redeemer's cause, in other places, and many have passed from the scenes of earthly gathering to join the general assembly and church of the first born which are written in heaven.

We have said that this church has had six pastors: it has also reared six ministers. The earliest of these was Rev. Dr. Wilkes, of whom no one needs to speak in Montreal. He was converted under the ministry of Mr. Christmas, and by him was induced to give up flattering business prospects to become a gospel preacher. After completing his course of study in Scotland, he was for a while settled in Edinburgh; then became pastor of the new Zion Church of this city, which under his faithful labors, continued for nearly thirty-five years, grew into commanding size and strength; and although he has now retired from the active pastorate, his bow abides in strength, and as professor in the Theological College, he is imparting to others the stores of his rich and full experience. In all this work the influence of our first pastor still lives, and we regard it both with interest and pride. Dr. Wilkes has always retained his early friendship for the church; and as the years have gone by, and his position has been changed from one of its youngest to one of its oldest living

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members, he has ever manifested a filial, fraternal, fatherly affection toward it. It is alike a grief to him and us that pressing and long planned engagements prevent his being with us at this time.

Upon the same day that Dr. Wilkes was admitted to the church, more than twenty others made a profession of their Christian faith. Among them was another who became a minister Rev. P. G. Cooke of Buffalo, who has done good service for the church and world as teacher, pastor, chaplain—first of the New-York State Penitentiary at Auburn, and afterward of a regiment in the late war—and is now a zealous and successful missionary in the city where he lives. Mr. Cooke is here to-day, and we shall hear from him, of his own work and the memories of the past before these Jubilee services are closed.

James D. Moore was encouraged and aided in his studies by our second Pastor Mr. Perkins, and preached for many years in Connecticut, where he died not long since. David Dobie went out from this church to graduate at Middlebury and New Haven, and labored successively at Huntingdon in this province, in an enterprize planted by this church, afterward at Plattsburg, N. Y., and died, just as he was to enter the pastorate, at St. Albans, Vt.

Rev. J. T. Dickinson, another of Mr. Perkins' young men, was for a time a pastor in the States, then a missionary to China, and is still living, retired from the ministry, in Connecticut.

The youngest ministerial son of the church is Rev. Wm. Addy, pastor of the Presbyterian Church at Marietta, Ohio, who has come from his distant Western home to share in the reminiscences and rejoicings of to-day.

Through these laborers sent forth, the church has touched almost every department of Christian work. In home and foreign fields—from the Pulpit, the Professor's chair, and the Instructor's desk: through the prison cells and courts, and upon the high places of the bloody field—she has lifted up, through them, her voice to speak the word of truth. "Blessed are they that sow beside all waters," and our church seems entitled to

share in that benediction. This is good and honorable fruit; would that we had much more of it to show! Alas that so many years have passed since any of these clusters have been borne upon our vine! Where are those who will follow in these ranks? Let the church pray, like Hannah, for sons that shall take away our reproach of barrenness, and who shall become the ministers and priests of God.

This Society has always borne a good repute for Christian enterprise and liberality. In the work of Foreign missions, it has been interested from the first. Among its founders were some acquainted with the American Board at its inception, and who contributed annually and generously to its work. How much has been given to this cause cannot now be ascertained; but probably an estimate of an annual average of \$1000, for the entire time, would not be too great; while at present it is much higher, amounting last year to nearly or quite \$2500. In the Home Missionary work of this city and province, the church has borne an active part. As early as 1826, within three years of its own formation it established the first mission Sunday School of this region, below the city limits, at the neighborhood known as the "Cross," and a little while after one at the opposite end of the town, in the Tanneries Village. These schools have ever since been sustained, and, for a large portion of the time, have been the only means of Protestant instruction which the children of these districts have enjoyed. Owing to their position they have never become large; but, though comparatively humble, they have done a useful and important work. Other mission enterprises have been established by the church in different quarters, and continued until the special call for their existence ceased. A school for colored children, and one in the St. Lawrence Suburbs, were among these efforts. In 1861 an enterprise was commenced by some of its members near Chaboillez Square, in what was at that time one of the most neglected sections of the city. An experienced missionary was employed to conduct the work, a flourishing Sunday School was formed, a branch of the church

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was organized, and the ordinances administered at the mission building. The old accommodations soon proved too small and in 1870 the present commodious and substantial stone chapel in Inspector Street, was erected at an expense of more than \$12,000. A congregation respectable in size and appearance now worship stately within its walls, and all the services usual to an independent church are in successful operation.

The religious destitution of the surrounding country attracted the attention of our fathers, and enlisted their hearty efforts at an early day. In 1827, an organization called the Canada Education and Home Missionary Society, was formed mainly or wholly by persons connected with this congregation though some of them belonged to other denominations not represented in the city at that time. The object of this Society was declared by its constitution to be the promulgation of the gospel, in Canada, and in accomplishing this end, it sought to educate pious young men for the ministry, to assist feeble congregations, and to send the preaching of the truth to the destitute in both Provinces.

It was hoped that a Christian Collegiate and Theological Institution might be founded, and some progress in the work was made. Instruction was given to young men, aided from the funds of the Society for some years, by Rev. J. Smith, of Kingston, and several hundred volumes of books given by friends in England, among whom were Rowland Hill, Pye Smith and other famous men, were at the close of Mr. Smith's labors transferred to this city, where the work was, for a while continued by Messrs Wilkes and Carruthers, and formed the germ out of which the present library of the Congregational College of British North America grew. The Evangelistic work of the Society was prosecuted with vigor and success, Presbyterians of the dissenting bodies, Baptists and Congregationalists were all assisted by it, help was received from the American Home Missionary Society, and men and means were obtained both from Great Britain and the States. Many of the churches since grown prosperous and strong, owe their planting to its fostering care, and



many of the laborers who have been most widely successful in this Province were brought to Canada through its agency.

The French Canadian Missionary Society for work among our Roman Catholic countrymen was formed at a meeting held in the old American church and has always reckoned its ministers and members among its heartiest supporters. All religious and charitable institutions have looked to this church for encouragement and aid, and they have never looked in vain. Our influence has also been pronounced and steady in favor of morality. We have always stood for temperance, and the civil rights of all men before the laws. In ecclesiastical matters we have been less bound by precedent and rule than many of our neighbours and in many respects they have approved our course by following in our steps. Other results which this church has secured might easily be named, but enough has been told to indicate something of its spirit and success.

There is sufficient to make us grateful and humble in the retrospect. For God's abounding and unfailling goodness we give thanks ; for the weakness and remissness of our fathers and ourselves, we make penitent confession and seek forgiveness at the throne of grace.

These fifty years have been crowded with wonderful events in the history of church and state. The world has greatly changed since this Society held its first meeting at the tavern in St. Paul Street. The field which now surrounds it is widely different from that on which our fathers looked. Then Montreal was a quaint and quiet town, of something more than 20,000 souls, which had but recently thrown down its walls and began to spread beyond their narrow bounds. Its few confined streets, then erept along the river brink, and all these upper plains, on which we meet, were farmer's fields, and the slopes above covered by the unbroken forest. Our noble river was then unspanned by bridge, and its current was unvexed, save by a few small craft, that dropped their anchors in the stream and discharged their cargoes in scows along the muddy shore. Then the English speaking element was small, and divided by rivalry and jealousy among themselves. How complete the contrast now !

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Montreal contains 125,000 people, her factories and warehouses mainly occupy the lower grounds, and her residences and churches spread along the higher level, and stretch far up the mountain slopes. The river though unchanged in volume has been doubled in depth of channel and carrying capacity, and now bears some of the finest shipping of the world to our long and solid wharves.

Our city is enlarging her channels of water communication toward the West, and reaching out with iron fingers toward the great central plains and onward to the rich Pacific coast. Beautiful for situation, possessing advantages already great, and constantly increasing, for both commercial and productive enterprise, Montreal is steadily advancing to a higher position among the cities of the Western world. Its religious progress has more than kept pace with its maternal prosperity. When this church was founded there were four Protestant congregations in the city. There are forty or more places where services are regularly conducted now, and if mission stations of which there were at that time none, are included, fifty may easily be counted. While therefore the population has increased five-fold, the churches have become ten times as numerous and strong! The bands of prejudice and caste have been relaxed. All men are now free to worship God according to their principles and tastes, and all hold equal rights before the law. The field around us is promising and large; we have abundant scope for effort, and of that which prophesies the best results.

This church holds a high and hopeful place to day. The time of its infancy and feebleness is past, and the season of its vigor and full maturity has come. It has borne the trials of obloquy, and adversity and strife, now it must meet the harder tests of popularity and prosperity.

With a fine and well placed property; with its debt, under the inspiration of this jubilee occasion, more than fully met; with the favor of the community at large, and in the enjoyment of manifest tokens of the Divine presence: let us dear brethren not be dazzled or dizzied by our present good position. In these

solemn sacred scenes, while the touch of vanished hands seems laid upon us, and the sound of voices that are still, whispers in our ears, grateful for the past and trustful for the coming years, let us rear our monument of praise, and go rejoicing on our way.

“Therefore seeing that we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.”

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