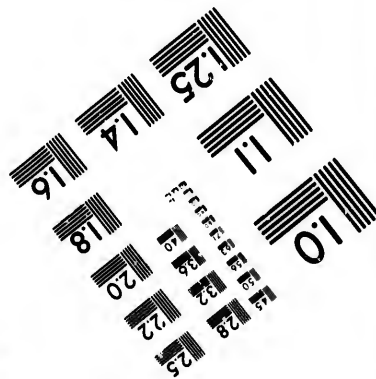
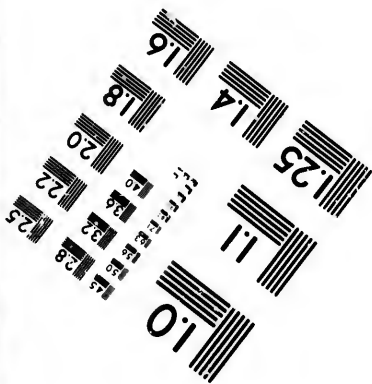
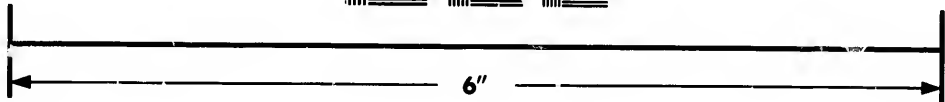
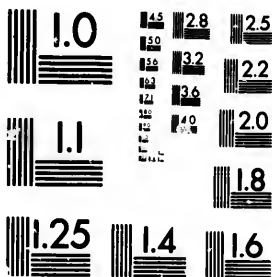


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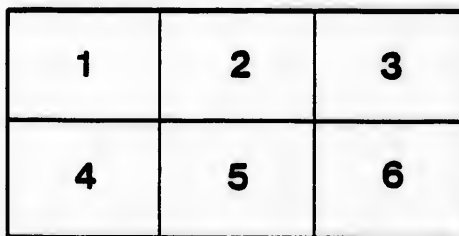
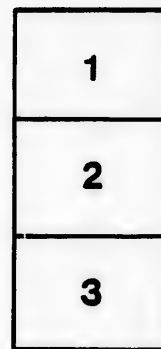
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# Memorial

OF THE LATE

## HON. SENATOR FERRIER

Of Montreal

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### A SERMON

Preached in St. James Street Methodist Church, on

SUNDAY, JUNE 3<sup>rd</sup>, 1888

BY THE

REV. HUGH JOHNSTON, M.A., B.D.

With an account of the Funeral

AND

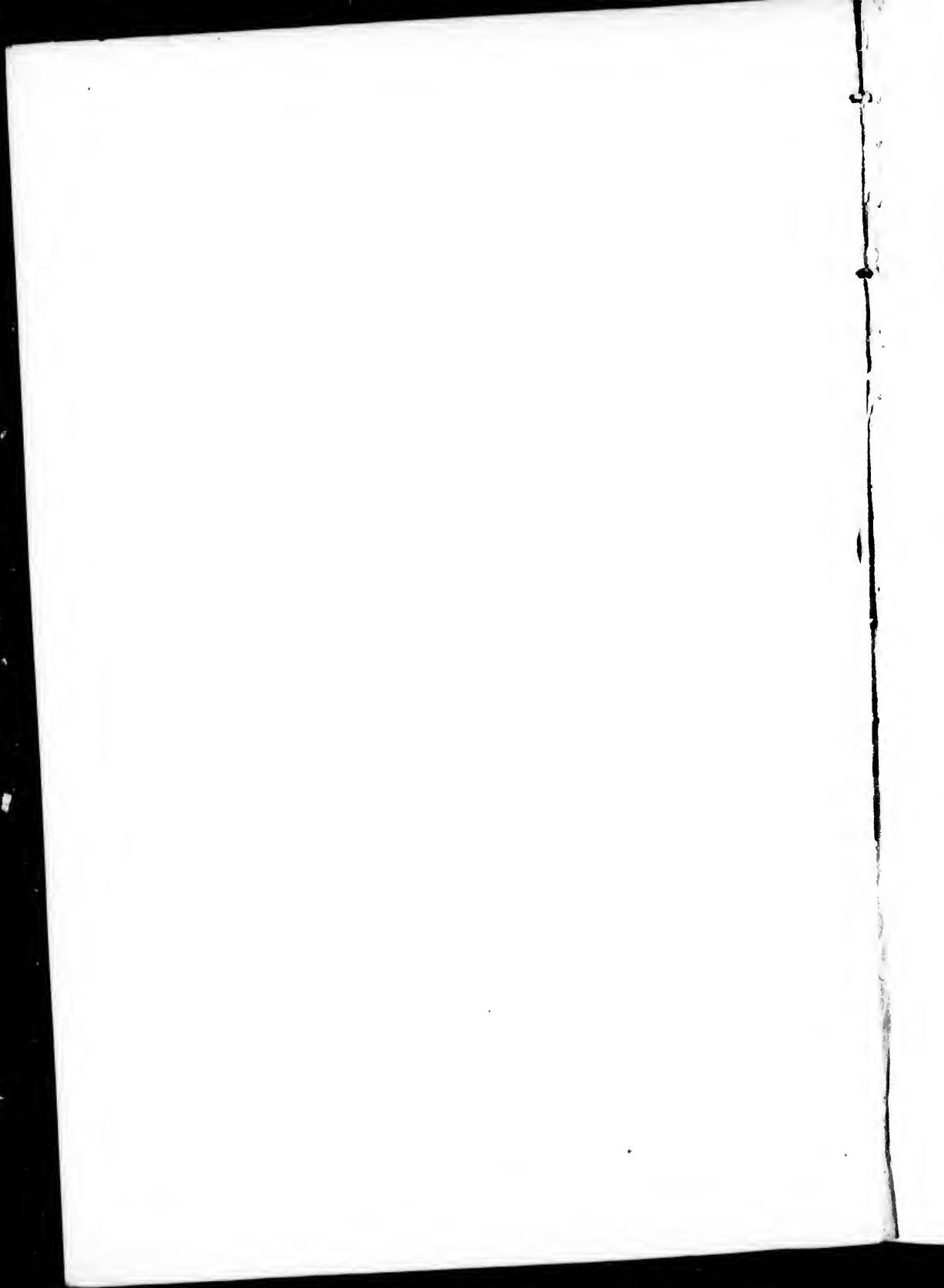
### AN ADDRESS

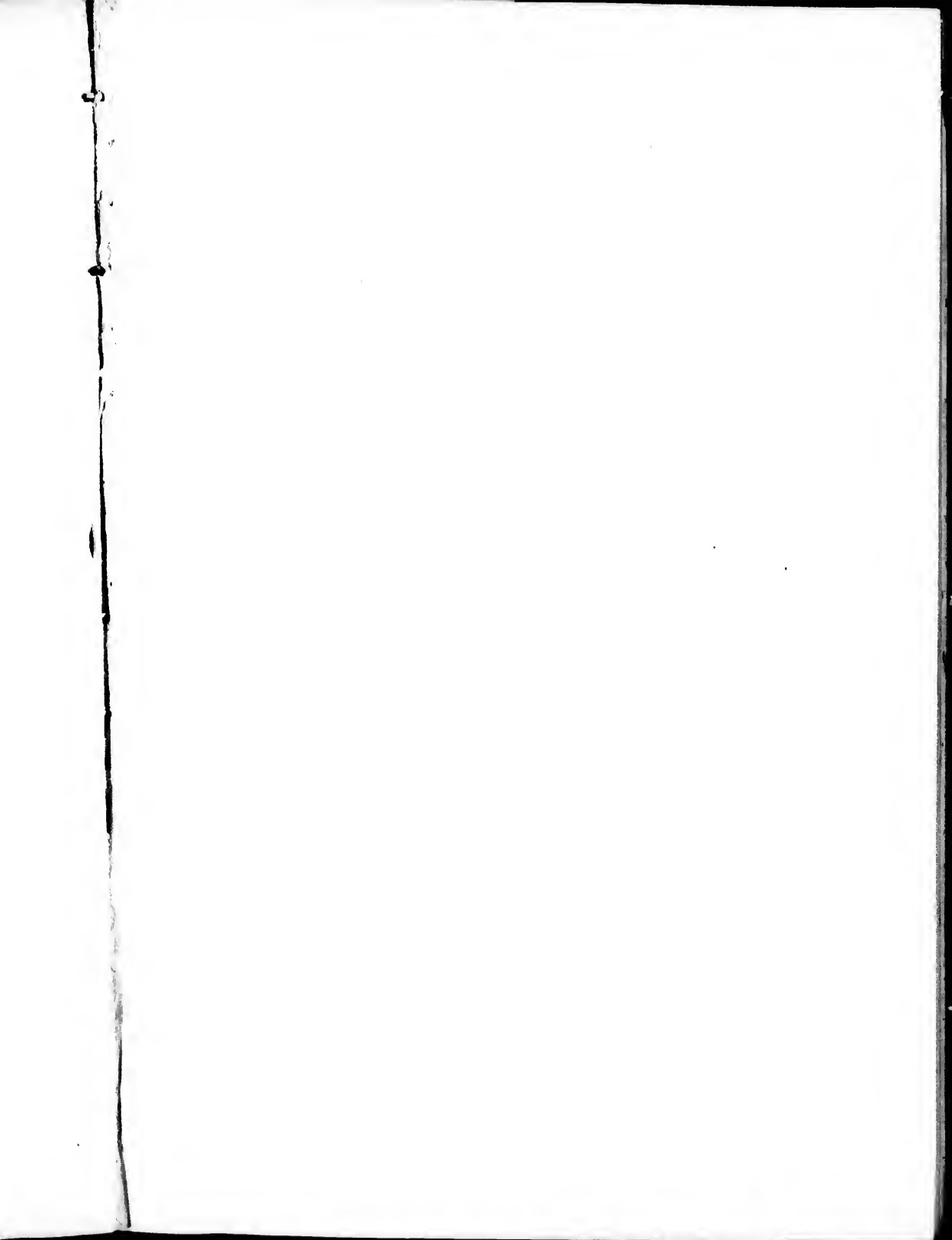
BY THE

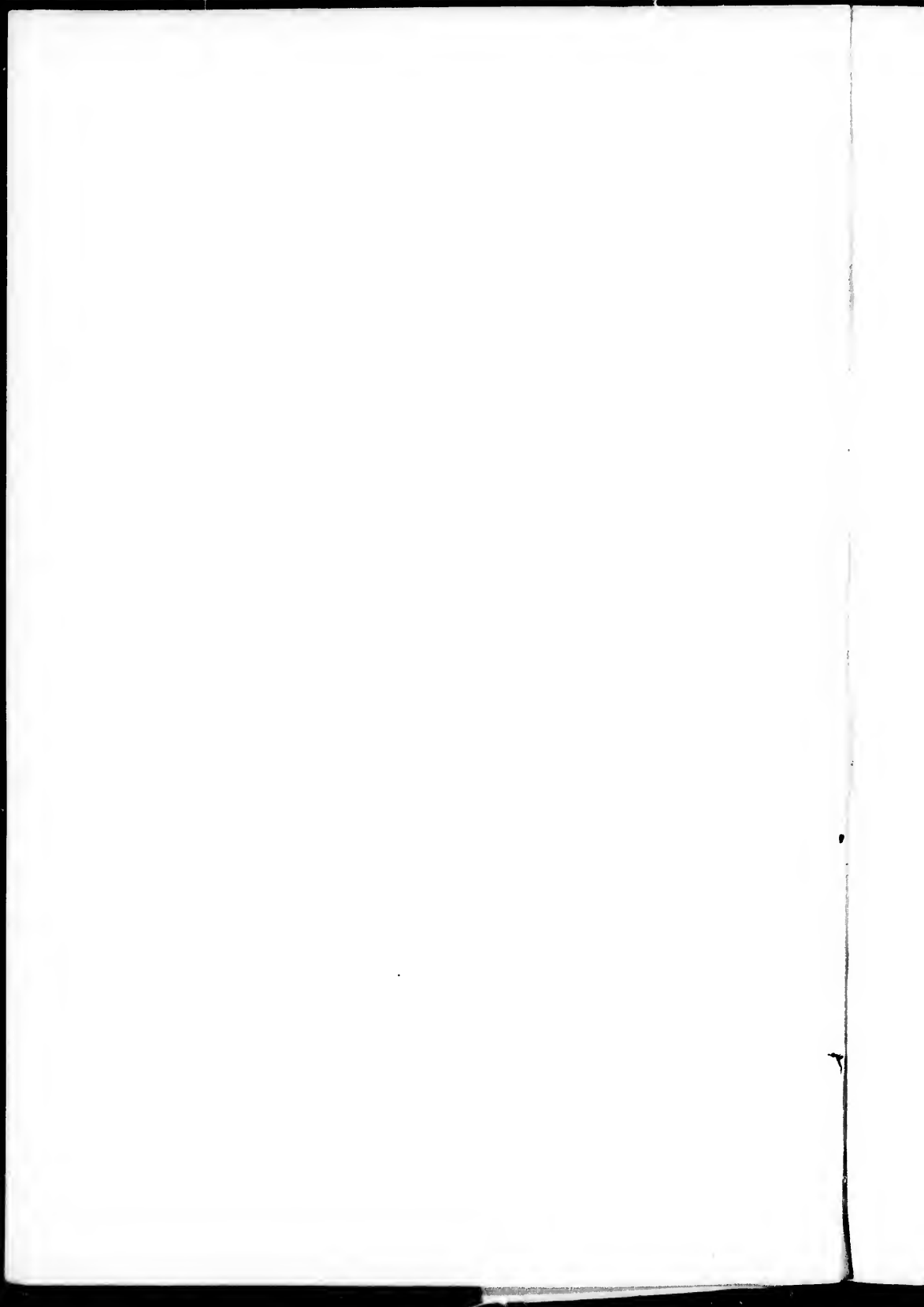
REV. JOHN POTTS, D.D.

AND

• Memorial • Resolutions •









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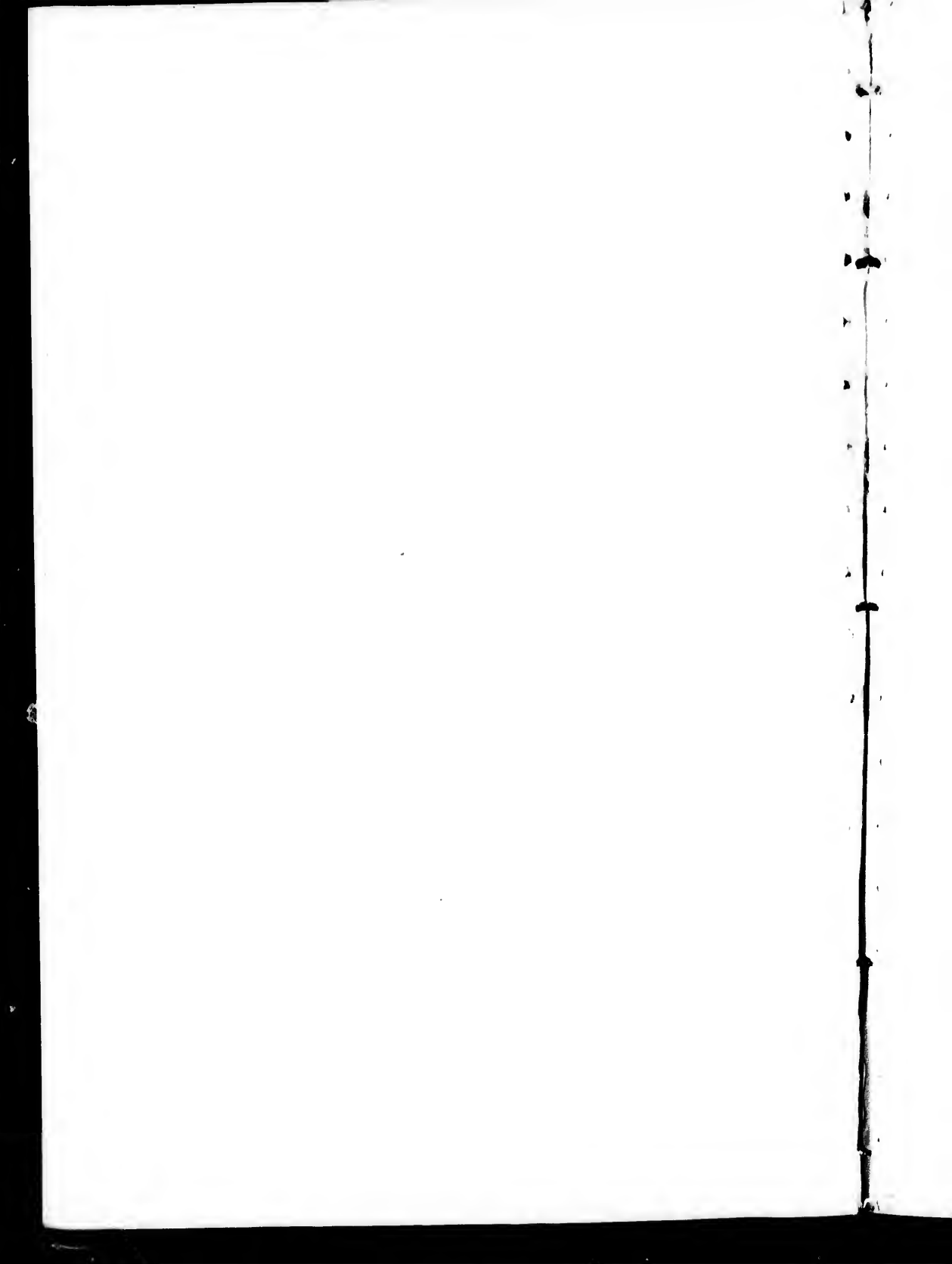
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## Memorial Service.

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"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. xv. 58.

THIS chapter is the climax of this noble epistle, and our text is the crowning climax of the chapter. The fifteenth chapter of first Corinthians, which contains the sublimest description of the resurrection to be found in all the Bible, is so constantly used for funeral services that we forget its general drift, and think it a requiem to be chanted over our dead, rather than an urgent and impressive call to the living. But while it is so appropriate to this occasion, when we mourn the loss of one most dear to all who worship in this house of God—our revered father and friend, of mellowed wisdom, untiring energy, ripe experience, and true devotion, whom God in His goodness gave, for more than three-score years, to be a pillar and ornament of His Church in this city and centre of influence—it is also suited to this congregation of Christian workers, leaving their place of worship, hallowed by ten thousand associations, fragrant with ten thousand tender memories, to go forth to a yet larger and statelier edifice, and form a yet mightier centre of religious influence in this great commercial metropolis.

How touchingly pathetic the thought, that in the closing services of this time-honored sanctuary—this City Road Chapel, nay, this Westminster Abbey of Canadian Methodism, this monument of the faith and love and devotion of the people—we pay the tribute of respect, and shed the tears of affection over the great man and prince in our Israel, whose name will be forever associated with St. James Street Methodist Church, and inseparably linked with the history of Methodism in this city and land.

With the closing of the portals of this house of God has closed the mortal existence and activity of its most munificent supporter, the Hon. Senator Ferrer. But, brethren, though the standard-bearers fall, and church walls crumble; though the crown of honor, the conspicuous personality of this church, is gone, and our loss is irreparable, yet this is the solace of our hearts, the Master still cares for His Church, and will provide for its need. The trusted worker is gone, yet the work will live, and the beautiful church in yonder square, that is lifting its towers and minarets to the skies, will proclaim to future generations the zeal, liberality and loyalty of the old St. James Street congregation, and perpetuate the name of the venerable man who, a year ago, amid impressive ceremonies, and in the name of the Father, Son, and Holy Ghost, laid its corner-stone, striking it with the same mallet which he had used forty-three years before, when he laid the corner-stone of this church, after the structure built in 1821 was found to be inadequate to the wants of the worshippers of that day.

The human forces of the Church of God are its living men of zeal and wisdom, force and piety; and

while its treasures are the blessed and holy memory of those who have been removed to the Church triumphant in heaven, they also constitute the motives "to be steadfast, unmoveable, always abounding in the work of the Lord."

The call which the apostle here urges is full of affection. "My beloved brethren." How touching the expression! I do not think St. Paul uses it anywhere else in his epistles. James uses it once or twice. As, "Do not err, my beloved brethren;" "Hearken, my beloved brethren." But where else does Paul say, "My beloved brethren?" Occasionally he says, "Brethren;" once or twice, "My brethren." But here, carried away by the grandeur of the subject he is considering, carried away by the force of his affection for these Corinthian believers, he uses the most tender language he can possibly employ to constrain them to steadfastness and unmovableness in the service of the Lord. So, this morning, in the spirit of gentleness and Christian conviction, we would endeavor to re-echo this counsel, dictated by the Holy Spirit through the great apostle, and would constrain you by all the affection that has subsisted between us as pastor and people—by all the endearing seasons we have had together; by all your kindness, all your love; by all the tender memories which throng about this dear old church, that has been to many of us indeed a Bethel, "the house of God, and the gate of heaven;" by all that is inspiring in the memory of him whose face and form are photographed upon our hearts, and whose strong and noble and precious life has just been closed—"My beloved brethren, be sted-

fast, unmoveable, always abounding in the work of the Lord."

As, with calm and reverent minds, we ponder the text, notice: I. The Argument, "Therefore." II. The Duty, "Be stedfast," etc. III. The Encouragement, "Forasmuch as ye know that your labor is not in vain in the Lord."

I. The argument, "Therefore;" or, as the New Version has it, "Wherefore," "So, then." The apostle refers to the great argument which has gone before, the epitome of the Gospel. All Christian activity flows from fully-believed Christian doctrine.

1. The argument begins with the third verse, "For I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the Scriptures."

This truth of Christ dying for us is wrought into the very substance of the Word of God. "He was delivered for our offences." "He gave Himself a ransom for us all." "He," His own self, "bare our sins in His own body on the tree." "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." His death is the reason and ground of our acceptance with God. We cannot penetrate the mystery which surrounds His Cross, but we know "that we have redemption through His blood, the forgiveness of sins according to the riches of His grace." The atonement alone makes us one with God. Repentance will not repair the wrong our sins have wrought; reformation will not avail; but in our distress and anguish we see One hanging on the tree for our sins, and it is as the smile of a Father reconciled. We extend our hands as upon his

Cross; we feel anguish like His; His death becomes our life, and He renews us in the image of God. Therefore, because of this redemptive work, be steadfast. "Ye are not your own; ye are bought with a price; therefore glorify God in your bodies, and your spirits which are His."

2. The second basal truth presented is the resurrection, verse 4, "And that He was buried, and that He rose again the third day according to the Scriptures." This was the chief topic of apostolic preaching. "With great power" they bore witness to His rising. Can you conceive what your own religious faith and life would have been had our Lord's history closed with His death and burial? Take this doctrine out of the creed and Christianity collapses, just as the arch tumbles when the keystone is removed. Deny it, and in the place of the Conqueror of death and the Redeemer of souls, you have a deceiver; the grave is dark, sin abides, and death is an eternal sleep.

But this truth stands as the mountain of God, and because He brake away from death, vanquished and destroyed the powers of the grave, seized the tyrant king of terrors, took away his crown, demolished his throne and empire; and, laden with the spoils and trophies of the tomb, came forth all glorious as the representative of His risen people, therefore, because of your hope of resurrection and eternal life in Him, and through Him, etc., be steadfast. You are serving not a dead Christ, but the living One, who holds the keys of death and hell, who has rolled back the stone from the door of every sepulchre of buried hopes, and become the first fruits of

them that sleep. "Therefore," because you know Him, and the power of His resurrection—that new power which has entered human life, opening the eyes of men to the vast prospects that await them in the endless future—that tremendous power which invigorates the will, purifies the affections, and elevates the whole aim and purpose of life—know the real meaning of your destiny, and "be steadfast."

3. There is not only the resurrection, but the ascension, and glorification of Christ. This chapter presents Christ as ascended and reigning; and in verse 25 it is said, "He must reign till He hath put all enemies under His feet." He has been lifted to the highest pinnacle and throne of universal love, honor and worship. When the daughter of Jairus was brought back to life she returned to the same life that she had lived before; she was a child again in her father's house; she may have grown to womanhood, may have married, passed through the cares, sorrows and joys of maternity, and at length she died again, and was buried. So with the young man of Nain. He went home with his widowed mother, took his place again in the common ranks of men, and lived and died like others. So with Lazarus. He took up the broken threads of life just where he had dropped them, and dwelt with his sisters in the cottage-home at Bethany. But when our Jesus returned to life, He re-ascended to the infinite heights of authority and glory, and now the Lord of all is He that was crucified, and not another; the Ruler of earth and skies is He that was born in Bethlehem, that agonized in the garden and hung upon Calvary.



O, if we would escape the sorrows, sins and temptations of our present condition, and be lifted to the very heights of God, let us look up to Jesus Christ, on the Father's throne, reigning in Heaven, reigning over His Church, reigning in human hearts. What victory He has achieved for you and me, and every believer; for His people are so closely joined to Him that their resurrection follows from His, that they share in all His triumphs, and partake of His victories. These triumphs are over all our enemies. The first great enemy is sin; and this He hath put away by the sacrifice of Himself, for "His blood cleanseth from all sin." The next enemy is death, the consequence of sin; for "sin entered into the world, and death by sin." But our Immanuel is the conqueror of death, and He cries out, "O, death, I will be thy plagues!" and so is brought to pass the saying that is written, "Death is swallowed up in victory." The third great enemy is the grave, which dissolves the fair fabric of flesh, and leaves it the prey of worms. But "in all these things we are more than conquerors through Him that loved us." "O, death, where is thy sting? O, grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." "Therefore," seeing that the victory is sure, and the bliss and the glory, the honor and immortality are before you in all the golden ages of the boundless future, "be stedfast, unmoveable, always abounding in the work of the Lord."

This brings us, II., to the Duty enjoined.

"Be stedfast, unmoveable, always abounding in the

work of the Lord." We need no divisions here; the words of the text provides it.

1. In the first instance, we are directed to be steadfast, that is, firm, positive, unshaken. "Be not moved away from the hope of the Gospel." Never doubt the blessed truth of Christ dying for your sins, rising for your justification, and glorified at the right hand of God. Be steadfast in obedience, in duty, and in suffering. How it transmutes our sorrows into joys, and our tears into smiles; how every pang, and peril, every decay of the outward but strengthens and renews the inward and immortal life; when the chambers of the soul are crystalline to let in the full light of God, and there is the fixed adherence to the truth of Christ standing for us, conquering for us, living for us, and sharing His glory with us. O, to look away to the unseen Saviour, and realize that He sends His angels to encamp round about them that fear Him, nay, is Himself a pavilion where He hides His people until the storm be overpast, Himself a rock and fortress more solid than any visible rock, and more enduring than any earthly tower.

"Be stedfast." What an example of this steadfastness we have in the life of Senator Ferrier. Born in Scotland, October 22, 1800, at the beginning of this century, at the age of twenty-one, he came out to Canada, when the colony was largely a *terra incognita*, and it required a spirit of determination and self-reliance to face the difficulties and hardships of a new country. But he was a son of the hills, dowered with strength, and ready to labor and endure. Starting with very moderate means, by diligence and enterprise, combined with the strictest integrity, with clear

intellect, a well-balanced judgment, a prompt and untiring energy, this many-sided business man achieved such amazing success, that in twelve years he had amassed a competent fortune. A stranger in the city, he was invited by that regal man, the late John Torrance, to his pew in the old St. James Street Church, and the services of Methodism so won upon him that he cast in his lot with this people of God. He gave his young heart fully to God and His work, and steadfast in his adherence to the truth, firm and unswerving in his religious convictions, by his pure, true, earnest life, his zeal, liberality, his high honor and faithful service, he has done more to build up and strengthen the Church in her Educational, Missionary, and Church-extension movements than perhaps any other layman that God has given to Canadian Methodism. My beloved brethren, let us be thus steadfastly devoted to God's cause.

2. "Unmovable," unshaken in faith, and stable in Christian character. That word suggests forces tending to carry us away. Who has not felt the boiling, seething, roaring surge, ready, like a desolating flood, to lift our faith from its foundations, wrench it into fragments, and sweep it mercilessly down the stream? Who has not so felt the power of depravity from within, and of evil example and harming associations from without, that, but for a pierced Hand which we grasp, and, grasping, are held, we could not keep our footing in the rush and swirl of that fierce tide?

This was another element in the Christian character of our distinguished friend, whose busy hands are now folded, whose brain sleeps, and whose active feet are now still.

His will was iron ; while his heart had a mother's tenderness, his purpose was rooted like the oak.

“Rocks have been shaken from their solid base,  
But what can move a firm and dauntless mind?”

How upright and downright he was—an honest man—and that is

“The noblest work of God.”

His life was not built on shifting sands, but founded on the Rock of Righteousness. He had deep convictions, firm Christian principles, and he shaped his life by them. As a young man working his way upwards—as an active merchant, a senator and law-maker, in every position, from the humblest to the highest, in every duty, in every responsibility—he trod the path of rectitude. He could not be moved to do a dishonorable thing. His honor, his Christian consistency he would not barter for place nor gold ; and an upright, spotless, untarnished name was the ornament of his old age, and is now the priceless heritage of his children and children's children. Having yielded himself to God, he could not go back. He was a good citizen because he was a good Christian, and unswerving faith in the Lord Jesus Christ was the deepest source of his strength, the sure pillar of his integrity, the fountain of his benefactions, and the comfort of his declining years.

3. Still further. “Always abounding in the work of the Lord.” Every believer is called to work ; and we may say of the work of the Lord as of the land of Havilah, “The gold of that land is good,” for most precious is this work of faith and labor of love. If you

are not a believer, but a stranger to Christ, and ask, as did the Jews of old, "What shall we do that we might work the works of God?" we give the Master's answer: "This is the work of God, that ye believe on Him whom God hath sent." The first lesson is not work, but faith; unless faith first, no work; but having the true, saving faith, you will find it an active principle. The faith leads on to work, nay, produces all the Christian working of the world—the works of all saints, the deeds of all martyrs, the toil of suffering, bleeding hearts; not only the conspicuous deeds, but the obscure fidelities and unobtrusive services in all the hidden examples of true Christian activity.

"Always abounding." God has given us our powers of mind and body, and He means that we should use them for His glory. Some Christians appear to do nothing; others do a little; others abound, are at it, and always at it. How many are the professed followers in the Church that do not do any work, but simply make work! Such was not the character of him whom we commemorate to-day. He was a member of the Church, not in name only, but in deed and truth, and was ready to devote every moment of his time, every faculty of his being, every particle of his influence, and every dollar of his money to the glory of his Master. Some do very little. They can find fault with other people's working so well, and are so good at grumbling and criticising that they think they must be excused from personal activity. Or they would work if they could do what others do. "If I only had a ready tongue." Well, use the tongue you have. Ring the bells that hang in your own steeple. "If I only had the gift of prayer." Well, use the gift you

have. "If I only had Mr. So-and-So's fortune, I would give." Use the means you have for God. If you are not ready to give when you have but little, you would not give plenteously were you affluent. If you will not work where God has put you, and with what you have, you would shirk anywhere.

Some know not where to bestow their wonderful talents. They are *Great Easterns*, afraid of running aground in ordinary channels. They would do works of honor, but will not do works of drudgery. They would let their light shine from a golden candlestick, but not from a glass lamp-stand. They would shepherd a flock, but will not feed a lamb; and would superintend a Sabbath-school, but will not teach a class of half-a-dozen little children. They would speak to a crowd, but will not lead a helpless, tempted one to Christ. They forget that life is made up not of great occasions, but of a multitude of small things. One Niagara thunders for a continent, while it takes ten thousand silver streams to water the meadows and gardens and woodlands. O, to abound in the work of the Lord and to be always abounding, whether it is popular or unpopular, fashionable or unfashionable, agreeable or disagreeable, whether it pleases or displeases. It is easy enough to do work by fits and starts, to make it half-work and half-play, just as men often take up amateur gardening or amateur farming, just for the sake of recreation; but true service for God is no child's play; it means taking pains, it means self-denial and offering sacrifices; it means downright, uninterrupted, real, hard, though blessed labor.

What is meant by the work of the Lord? Well, it

is work that He enjoins, work that will glorify Him, work that we do for His sake, with our eye fixed upon Him, and our heart saying, "O, Lord Jesus, I do this for Thee." It is, in short, the Christian life, with its active and passive duties and graces. It is the work in us to bring out what is purest, best, and most Christ-like.

You cannot get pears from a crab-tree, or ripe clusters of grapes from the thorn-tree; so the fruits of the Spirit come only from the renewed life and cultured heart. How much work we have to do upon ourselves! How marred and faulty the marble which we are trying to shape into nobleness and beauty! One finds it hard to be just, another to be generous, another to be patient, another to be pure. We must fight to win victories. The Christ-life should mean victory, constant victory over self and sin; too often it consists of hard-fought battles, with occasional victory, but frequent defeats.

There is the work of endurance, "for they also serve who only stand and wait." Afflictions are not good in themselves, and do us no good of themselves; but when they are used aright they become a great purifying, productive power. The regnant qualities of the soul are ennobled by sorrow just as gold is developed by the hammer and the fire. Beloved brethren, do we not know how the cup of suffering may be turned into a chalice of joy? Suffer a personal reference. While I was pastor of this church, a precious child was born to us at a time when failing health threw its dark shadow over me—a time when this true, warm, and loyal friend, whose memory we honor to-day, showed to me and mine

a tenderness and sympathy for which I will thank him when I meet him in the palace of the King, amid the ineffable glories of the heavenly world. We called our child James Ferrier, and we loved him for himself and for his name. But at the age of five our pet lamb, the fairest of the household, was taken from us, and he went down with all his sweet and winning ways into the grave, the dull earth falling between us and our darling. My heart was well-nigh broken; but Jesus came to whisper comfort, the invisible world gathered about me, and lifting up my eyes to say, "Father, Thy will be done," I saw the celestial landscapes, I saw the shore untouched by sorrow, and unwet with tears; and there, amongst the white-robed, crowned and radiant, I beheld my angel-boy, and my heart said, "Father, I thank Thee." What a work in me that sorrow wrought. And so to many before me, the unseen land is not dark, but flames with light. Our friends are there; our loved ones are there, and white hands stretched out are beckoning us away! Sometimes we can almost see their bright forms, can almost hear their well-known voices chanting their high praises before the throne. Thus by afflictions we are strengthened and invigorated, every virtue is quickened and ripened, and every grace flowers out into celestial beauty.

Then there is the work of the Lord not only in us, but about us. It takes on a hundred different forms of service. Anything in our most ordinary walks of life that we can do in His spirit, with a view to extend His kingdom, is the work of the Lord.

Here is a mother, whose work lies right in the sphere of home, and if true to her household, conse-



crating her life to the work of making her husband's home happy and holy, and winning her children to Christ, she is doing truer work for the Lord than if she were to neglect her home for some outside mission service. Here is a man who says, "I cannot take delight in the prayer-meeting and in Church work. I love to study, to cultivate literature and arts, and improve my mind." All right is this self-culture. But as a Christian you are bound to ask, to what end? for what purpose? Is it for the sake of self, or to become something to others and something for God?

Another says, "My business is secular, behind the counter, in the office, at the wharf." All right. You can carry heaven down into your shops and offices, and I believe that many of you do. Go, buy and sell, bargain and write, carrying on the business of this mighty metropolis, in the right spirit, in the religious spirit, and you will make every warehouse and place of mart a centre for God to bless, and a place for doing the work of the Lord!

Was ever this tireless energy and activity more completely embodied in any servant of the Master than in him whose record is now on high? His name has stood conspicuously for three-score years and ten associated with the growth and development of this city, and with the social, educational, commercial and political life of Canada: a director of the Bank of British North America, and for six years president of the Mutual Assurance Company, a lieutenant-colonel in the militia of 1837, a mayor of the city, and a municipal officer of integrity and purity and sound judgment. Called by royal *mandamus* to a seat in the Legislative Council, he has for nearly

fifty years taken an active part in the legislation of the Province of Quebec and of the country at large.

Engaged in many of the leading enterprises of this commercial capital, he was the projector and president of the first Canadian railroad, and has been for years the chairman of the Canadian Board of the Grand Trunk Railway. Interested in the advancement of learning, he was the Chancellor of the growing University of McGill—an institution that is becoming world-known—and a member of the Board of Regents of Victoria University. Identified with all philanthropic movements, he has been for a generation the President of the Bible Society. Why, when we sum up the achievements of his life, we are amazed that one man could accomplish so much. Yet, did any or all of these things hinder his activity in the work of God, or dampen a zeal which sacrificed everything upon the altar of the Church? Never. As soon as he took his place among the disciples of the Lord Jesus, he endeavored in all things to approve himself a faithful member of the Church, seeking her honor and usefulness. Small in body, he was yet wiry and strong, for that frame was dominated by a master-spirit, a vigorous and unconquerable will; and he entered forcefully into all the activities of the Church, and made his presence and influence felt in all her councils.

He could not bear indolence, laziness, or inactivity. And with his heart set on doing good, and all his energies quickened, what his hand found to do he did with all his might.

From 1823 he was a trustee of the Church. In 1837 we find the record of his fitting up a building

in Quebec suburbs at his own expense for the public worship of God, and keeping it free of expense until 1846, when the present Lagauchetiere Street church was erected. He has given largely towards the erection and the liquidation of the debts of the Methodist churches of the city. Fitted to be a leader among men, he has filled every office in the gift of the Church—steward, class-leader, delegate to the Annual and General Conferences, and Superintendent of the Sabbath-school. The oldest Sunday-school superintendent in the world, he demonstrated that the weight of over four-score years does not incapacitate for efficient labors among the young. Aged men before me were children in his school, for in 1827 Mr. Dangerfield was a child attending the school in which he taught, and in 1830 Mr. Masterman was a little boy under his care.

He identified himself with the Educational movements of the Church, and as long as one stone stands upon another will the name of Hon. Senator Ferrier be associated with the Wesleyan Theological College, and Dr. Douglas, the learned Principal, whose eloquent words should have been heard this morning in place of my feeble utterances, had he not been shaken with emotions too tumultuous for speech, has lost his wisest counsellor, his most noble, unselfish, strong and trusted friend. His gifts and his labors were not confined to his own Church. He was the helper of every good cause, and threw all the weight of his fortune and his influence on the side of Christianity. He was the living representative of energy, force, undaunted will-power, and unprecedented activity in the Master's service; and now that the long day's work is done.

his is a well-earned repose. Therefore, my beloved brethren, by the memory of his life and labors, which will continue to be a benediction to this Church, "Be ye steadfast, unmovable, always abounding in the work of the Lord."

And this brings us, III., and briefly to the Encouragement, "Forasmuch as ye know that your labor is not in vain in the Lord." "Your labor." Not the work which you pick and choose, but which the Lord assigns you. Not what you get done by proxy, but what you personally do—your labor. It will not be "in vain" as far as your own character is concerned. You can tell from a man's gait on the street whether he has a purpose, or is wandering aimlessly; so work for the Lord steadies character and inspires to noble living.

It will not be "in vain" in view of the reward. Already our translated friend has received a portion of that reward. See him as he treads the golden streets, his first Sabbath in heaven; see ten thousand hands stretched out to greet him; see, shining beyond the stars, twice ten thousand eyes brightening at his coming; see, swelling in ten thousand bosoms, hearts throbbing his welcome; see him recognized by one and another, who stop him and say to him, "Do you remember, down on earth, when you took me by the hand to help me, when you gave of your means to relieve my distress, when, in the Sabbath-school, you led me to Jesus? When I think of my Saviour, and praise Him for His salvation, I think of you." The reward of turning "many to righteousness." O, to hear Him say, "Well done, good and faithful servant."

Dear friends, the work of this Church has not been in vain.

“All else may die, and be forgot;  
Work done for God, that dieth not.”

The very memories of this sanctuary are as joy-bells. I remember when we were sailing up the sluggish river to Antwerp how anxious we were to reach the city before noon, that we might hear the cathedral bells; and all the while that we remained, every hour the weird, delicious music rang out from those fifty or sixty bells, filling the air with sweetness.

So the songs and prayers and sermons of this historic sanctuary echo like the ringing of cathedral bells in the soul, and the precious associations will hallow this spot of ground forever. But the old must continually give place to the new. No doubt, with similar feelings, the church of 1821 was abandoned for the grander enterprise of this Zion which now you leave to prepare to enter another, which, in location, style of architecture and appointments promises to be one of the finest ecclesiastical edifices in the Protestant world.

What a day was that opening day, the 27th of July 1845. “The Lord was in his holy temple.” The Governor-General, Lord Metcalfe, attended in state; the eloquent Dr. Richey preached a sermon full of majesty of thought, beauty of diction and spiritual unction and the cloud of glory descended and rested upon the place. Since then what a galaxy of pastors this church has had—a Jenkins, a DeWolf, a Lachlan Taylor, a William Squires, a saintly Bishop, an Elliott, a Douglas, a Briggs, a Sutherland, a John Potts, and

a Leonard Gaetz, who, under the shadow of the Rocky Mountains, in broken health, turns his thoughts to us to-day, even as we think of him and his fervid ministry. What throned kings have, from time to time, occupied this pulpit! A William Morley Punshon, the Apollos of Methodism; and a Henry Ward Beecher, a Dixon, a Thornton, a William Arthur, a Gervase Smith, a Coley and a Bishop Taylor; a Newman and a Bishop Janes; a Butler, a Tiffany, a Newman Hall and a James Caughey, who won hundreds to the Saviour, that shall be his crown of rejoicing. How these walls have echoed the songs of salvation from new-born souls, and the shouts of redeemed hosts. This church has spent in its own legitimate work not less than half a million of dollars, while it has contributed to the cause of missions alone, during the past thirty years, \$111,000. And when we think of the young that have been guided into the right way, the wayward that have been reclaimed, the sorrowing cheered; when we think of the noble lives that have been inspired, and the thousands of deaths that have been made triumphant, surely our hearts should be jubilant with the thought. What a roll of honored laymen associated with this house of the Lord—Daniel Fisher, John and David Torrance, John and Samuel Mathewson, Thomas Kay, William Lunn, Robert Campbell, Richard Latham, John Hilton, William McBride, and a host of worthies whose names are written in heaven.

I was in Washington, the Paris of this continent, a few weeks ago, and went out to the Soldiers' Cemetery at Arlington, on the wooded heights of the beautiful Potomac. And while I read the names of thousands upon the headstones, what touched me most was the

monument to the unknown heroes who died for their country. Their names were not recorded, but they were not forgotten. So there are a great cloud of witnesses, their names, perhaps, unrecorded here, who have gone up to the company of the glorified.

But standing out from all others is the name of him upon whose face we but yesterday looked for the last time, and whose mortal remains we have laid away in Mount Royal Cemetery. A genuine sorrow has sought to find expression for the loss of one of the most honest, active, and useful citizens that Montreal has ever had. Love prepared those obsequies, love wreathed those floral mementoes, and it is love that dictates the tribute which we pay to his upright memory. To have been the centre of so many influences—to have awakened throughout so large a circle sentiments of affection and esteem, to have borne testimony for three-quarters of a century to the reality and power of religion, to have been a friend of the poor and weak, the succorer of many, as well as a public benefactor and a friend of all the Churches, and then die amid the general and unaffected sorrow of a great community—is not to have lived in vain!

The closing scene was a brief one. His illness was not long, but severe. Watched with tender solicitude by children and grandchildren, his life was ebbing away. There he lay, in the fulness of years, and with his spirit ripening for the heavenly harvest. How appropriate the language of Scripture, "They have come to the grave in a full age, as a shock of corn cometh in in his season." Prayers were offered, and hymns were sung. The dying patriarch said to his son, "I feel that Jesus is precious; He is all my trust and stay," when

suddenly and silently came the last messenger; the heavy breathing ceased, the heart stopped, the sufferings were over, and his freed spirit passed upward into life.

"Jesus is precious" were among his last words. O, how precious to the dying saint.

"Jesus can make the dying bed  
 Feel soft as downy pinions are,  
 While on His breast I lay my head,  
 And breathe my life out sweetly there."

Infinitely beyond everything else, more precious than all that he had earned of wealth or honor was his trust in the Lord Jesus Christ.

This alone remained in death, and this abides, making his name great in heaven.

The other day, in Toronto, a grandchild of Rev. Mr. Hetherington, one of your own early ministers, passed away. Her death was a rapture. As the heavens opened she said to her sister, a young widow, "O, Emily, I see Alick coming down to meet me; and there is sister Lizzie just behind; and there is Jesus, precious Jesus. Come, Lord Jesus; come quickly," and she was gone. Oh, think of Mr. Ferrier's friends that came trooping down to the river shore to meet him; the members of his family, who had passed through the gates into the city, his Mary and George and Robert, and the angel-faced companion of his pilgrimage, his precious wife. How distinctly I remember them, as they used to tread together the courts of the Lord's house—his kind, strong hand supporting her, their faces irradiated with the heavenly light of pure affection, as they sat there in that vacant pew, after more



than half a century of wedded love. How tender his devotion to her; finding the hymns and the lessons, adjusting her seat; so anxious that she should hear every word of the discourse. Now they meet again. It is better far than their golden wedding day. Dearer and fonder their hands clasp as of old, and they are "forever with the Lord."

Dear friends, I call upon you to forget in him all that was of earth, earthy—all that he had of human infirmities—and reach forward in his character to all that is "immortal." What a loss this church has sustained. It is as when a standard-bearer falleth. We cry after him as Elisha after Elijah, with an almost despairing cry: "My father, my father; the chariots of Israel, and the horsemen thereof." Who, who will take his place? There is so much to be done, and the workers are so few. Lord, send down a double portion of Thy spirit upon us who are left behind!

Into the sacred sorrow of the household we must not intrude. God comfort the sorrowing, especially the daughter, whose hands have been busy, her feet active, and her whole life given, for many years, in unselfish devotion to her parents. Blessed the children who have parents here; thrice blessed they who have a glorified ancestry in parents passed into the skies.

"God of our fathers, be the God  
Of their succeeding race."

May the children and children's children, down to the fourth generation, be blessed to-day; and may they, like their grandsire, give God and His Church the highest place in their affections.

Of our translated friend we say, "Farewell, dear father; honored in life, peaceful in death, blessed in eternity." The monument we raise to his memory is no broken column, sad emblem of failure and incompleteness, but a finished column, strong, complete, and lifted high!

"Servant of God, well done;  
Thy glorious warfare's past;  
The battle's fought, the victory won,  
And thou art crowned at last."

And robing ourselves in the garments of the holy departed, we would follow him even as he followed Christ, and "Be steadfast, unmovable, always abounding in the work of the Lord."

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## The Funeral

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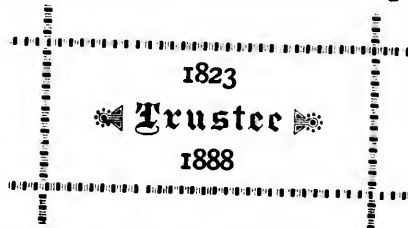
The funeral of the late Senator Ferrier took place on Saturday afternoon, June 2, 1888, from his late residence, 100 St. Alexander Street, and was attended by a very large number of prominent citizens, who were present to pay their last tribute of respect to the memory of that gentleman. It was particularly appropriate, too, that the funeral service should be held in the historic old St. James Street Methodist church, with which he had been so long connected—having been a trustee since 1823—and in which was yesterday held the farewell services, prior to the congregation finding another place of worship until such time as the magnificent new edifice on St. Catharine Street is ready for occupation. A short service was held at the house, at which Rev. J. Philp and Rev. Hugh Johnston officiated, after which the funeral cortege formed and proceeded to the church. The pall-bearers were: Mr. Joseph Hickson, Mr. L. J. Seargeant, Sir William Dawson, Sir A. T. Galt, Mr. S. Finley, Mr. T. D. Hood, Mr. J. H. R. Molson and Rev. Dr. Cornish.

The chief mourners were Messrs. James Ferrier, jun., John Torrance, John Torrance, jun., J. F. Torrance, H. Ferrier, G. Ferrier, R. F. M. Macfarlane, J. F. M. Macfarlane, and W. Oliver. Among the large number who followed were—His Lordship Bishop Bond, Rev. Dr. Williams, Rev. Dr. Potts, Rev. Dr. Antliff, Rev. Dr. Norton, Rev. Canon Ellegood, Rev. Canon Henderson, Rev. Dr. Shaw,

Rev. A. B. Mackay, Bishop Ussher, Rev. Mr. Botterel, Rev. Hugh Johnston, Rev. W. Jackson, Rev. Geo. H. Wells, Rev. Wm. Hall, Rev. James Patterson, Rev. James Fleck, Rev. Prof. Coussirat, Rev. Mr. Scanlon, Rev. Wm. Hansford, Rev. L. N. Tucker, Rev. S. Massey, Rev. Wesley Guard, Rev. A. B. Chambers, Rev. John Nichols, Rev. Dr. Campbell, Rev. J. W. Sparling (Kingston), Hon. J. J. C. Abbott, Mayor of Montreal; Hon. D. A. McDonald, Hon. Henry Starnes, Hon. Senator Ogilvie, Hon. Senator Alexander, Hon. James McShane, Mr. Justice Church, Mr. Justice Doherty, Hon. W. W. Lynch, Messrs. W. C. McDonald, W. J. Buchanan, Andrew Allan, Andrew Robertson, S. H. Ewing, A. S. Ewing, F. W. Thomas, Wm. Wainwright, E. P. Hannaford, James Stephenson, Geo. Macrae, Q.C., Charles Garth, Prof. Alexander Johnson, Prof. Bovey, Prof. Darey, Ald. White, Ald. Clendinneng, Ald. McBride, Ald. Archibald, Ald. Grenier, Ald. Griffin, James Crathern, Lieut.-Col. Fraser, James O'Brien, George Young, Wm. Weir, George Hague, R. R. Grindly, S. Carsley, Wm. Ramsay, J. E. Robidoux, M.P.P., John S. Hall, M.P.P., J. J. Curran, M.P., Dr. George Ross, N. W. Trenholme, L. H. Davidson, D. Sinclair, Thomas Workman, Dr. Robins, Dr. Reed, J. Fred. Walker, Ald. Stevenson, Hugh Graham, D. Bentley, John Lovell, M. P. Ryin, E. Rawlings, W. E. Dickson, J. C. Hatton, Q.C., J. A. Matthewson, Edward Murphy, Dugald Graham, John L. Morris, E. B. Greenshields, Col. Hart, Captain Howard, W. D. Stroud, A. Desjardins, M.P., James Shearer, Robert Mackay, J. R. Dougall, A. T. Drummond, Dr. R. P. Howard, ex-Ald. Holland, J. Sleep Honey, R. Roy, Q.C., G. Lamothe, Hugh McLennan, Dr. Stewart, Dr. Wyatt Johnson, Robert Miller, Robert Reford, S.

Davis, Dr. Fulton, W. G. Francis, John Barry, John Taylor, H. Wallis, W. Edgar, Joseph Richards, H. W. R. Walker, P. J. Evans, George Irving, W. F. Light-hall, James W. Brakenridge, C. R. Black, J. H. Carson, Robert Irwin, Charles Alexander, J. H. Burland, Dr. J. Alexander, A. B. Stewart, Robert Kerry, Alex. Robertson, John Lewis, George Cruikshank, P. E. Noman-din, Wm. Tees, ex-Alderman Masterman, ex-Alderman Desmarteau, A. F. Dunlop, A. M. Featherstone, D. Mc-Millan, George Vipond, Stanley Bagg, George Bishop, J. Murray Smith, James Stewart, W. M. D. Marler, Dr. J. Baker Edwards, Dr. McConnell, W. R. Salter, E. Hollis, Robert Graham, Joseph Duhamel, Q.C., J. Van-neck, R. Muir, C. Cushing, J. B. Learmont, J. McDon-nough, Thomas Chambers, W. S. Gentle, R. T. Gibb, H. Dunne, E. Lusher, and many others. Messrs. Desaul-niers, M.P., and Duplessis, M.P.P., attended as a depu-tation from St. Maurice. The members of the Method-ist Sunday-school Association were also present in a body.

The floral offerings were very numerous, and most beautiful. The Wesleyan Theological College sent an open Bible made of flowers, with the word "Jesus" across the open pages; the trustees of the church sent a magnificent floral tribute, with the design



in purple letters; the Grand Trunk Railway another

with the words, "At Rest;" the afternoon Sunday-school in connection with the St. James Street Church, a pillow with the word "Superintendent," and the employes of the Dominion Steamship Company an anchor, cross and chains in one. The morning Sunday-school, Mrs Bragg, Mrs. Finley, Mr. Hodgson, Mr. Hickson and others also sent handsome floral tributes,

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### Services at the Church.

The church was draped in mourning, and the service commenced by the Rev. J. Philp giving out the hymn, "Asleep in Jesus," after which the Rev. Dr. Williams, General Superintendent of the Methodist Church in Canada, offered prayer. The Rev. Dr. Shaw then read a portion of 1 Corinthians xv., beginning at the 35th verse. The Rev. Dr. Potts then delivered the following

#### FUNERAL ORATION.

Senator Ferrier, whose death we mourn, and whose memory we lovingly revere to-day, was one of the most conspicuous public men of this country. As such he was a man of sterling integrity. Through a lengthened period of public service, his was a reputation of unsullied honor. Mr. Ferrier was a sincere man, and sincerity is a crowning glory in any man.

His vote and advocacy of any subject were the profound expression of his deep conviction. Mr. Ferrier was a successful man viewed from every standpoint. He achieved success in a remarkably short period of business life. He carried with him into every enterprise the constituent elements of success—foresight, will-power, energy and patience. The place made vacant by his death shall be hard to fill. Has your great University in this city ever had a more enthusiastic friend than Chancellor Ferrier? Has its distinguished Principal ever had a more sympathetic supporter in all those developments which have made McGill College eminently worthy of its more than continental reputation? Montrealers are noted for their pride in and love of this great city of the St. Lawrence. None excelled our departed friend in genuine admiration of Montreal. And yet to-day, while Mr. Ferrier shall be missed in this city as one who helped to build up its commercial greatness—while he shall be missed in the Legislative Council of this Province as one of the few English-speaking members of it; while he shall be both missed and mourned in the Senate of the Dominion, for upon both sides of the Speaker's chair Mr. Ferrier was respected, esteemed and beloved—I may venture to say to-day that outside of his own family Methodism shall miss him most of all. From the Quarterly Official Meeting of this grand old historic church, up to the General Conference—the Supreme Court of our Canadian Methodism—Mr. Ferrier was in the front rank of the most influential of our laity. His form was familiar, his voice was welcomed, and his judgment was respected above many. His interest in missions was

based upon Christian principle, and nourished by supreme love to Christ. His interest in the educational work of the Church, especially that of the University, finds a liberal expression in his oft-repeated gifts to our Wesleyan Theological College in this city. But to-day our comfort is not that Mr. Ferrier was a conspicuous public man, not that he was a chief magistrate of this city, not that he was a legislative councillor of Quebec, not that he sat for many years in the Senate of the Dominion, not that he was President of the Bible Society; our comfort to-day is that James Ferrier was a Christian. He was converted in early life, and became an unfaltering believer in the Lord Jesus Christ. He confessed Christ before man. He meditated on the Word of God by day and by night. He loved the house of God, and delighted in all the services of the sanctuary. He lived a genuine Christian life, and died in the faith and hope of the glorious Gospel of the blessed God. Within two hours of his death he said to his son James Ferrier, "Jesus is precious; Jesus is all my trust." I rejoice to-day that this is a Christian funeral. The light of revelation shines upon us to-day. The inspiration of faith throbs in every heart in this vast assembly. My friends, we find our submission voiced in the words of Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." John of Patmos memory furnishes our ground of Christian hope: "I heard a voice from heaven saying unto me, 'Write, 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.'" Could he speak to this gath-



ering of assembled citizens to-day he would say, "Live for Christ," "Prepare to meet thy God," "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor desire, nor knowledge, nor wisdom in the grave whither thou goest." Citizens of Montreal, there is nothing great but Christianity; citizens of Montreal, there is nothing good but Christianity; the memory of the just is blessed, and we shall bury the mortal remains of our distinguished friends in the sure and certain hope of a glorious resurrection.

The hymn, "Forever with the Lord," was then sung, and the service concluded with the Rev. Mr. Philp pronouncing the benediction.

The funeral cortege then re-formed and proceeded to Mount Royal Cemetery, where the remains were consigned to their last earthly resting place.

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## Memorial Resolutions.

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GRAND TRUNK RAILWAY OF CANADA,

*General Manager's Office.*

At a meeting of the officers of the Grand Trunk Railway Company of Canada, held in the offices at Point St. Charles, Saturday, 2nd June, 1888, Mr. Joseph Hickson in the chair, it was resolved :

“ That the executive of the Grand Trunk Railway Company in Canada desire to record their deep sense of the loss which they and the company have sustained by the death of the Honorable James Ferrier, who has for upwards of thirty years been a director of the railway, taking an active interest in all its affairs, and to convey to his family in their bereavement the sympathy and condolence of the staff of the company.

“ By those officers whose duties have brought them into close personal relations with Mr. Ferrier, his memory will be cherished and associated with the geniality, kindness, energy, loyalty, and earnest sense of duty which characterized his long and useful life.

“(Signed)      J. HICKSON, *Chairman.*”

McGILL COLLEGE, 8th June, 1888.

*James Ferrier, Esq.:*

DEAR SIR,—I have the honor to inform you that at a special meeting of the Royal Institution for the Advancement of Learning, Governors of McGill University, held on the 5th instant, the official announcement of the decease of the late Honorable James Ferrier having been made, it was

*Resolved*,—That in the removal by death of the late Honorable Senator Ferrier, President of the Board of Governors and Chancellor of this University, we not only mourn the loss of our official head, but of one who, during the long period of his connection with the University, as a member of the Board of Royal Institution, and of the Board of Governors, and in later years Chancellor and President of the Board, took a leading part in its organization, in its early struggles, and in its later progress.

In the midst of many cares and public duties he was always ready, with an unselfish spirit of devotion to the interests of the University, and to the cause of education in general, to contribute of his pecuniary means, and of his time, thought and influence to the furtherance of these great interests, and has thereby earned the title to the lasting gratitude of his country.

That the members of this Board desire to express their deep sympathy with the surviving friends of their late colleague, whose memory will be gratefully cherished by all who knew him.

That a copy of this resolution be communicated to

James Ferrier, Esq., and to Mr. and Mrs. Torrance,  
and the other surviving relatives.

I have the honor to be, dear sir,

Your obedient servant,

J. W. BRAKENRIDGE,

*Acting-Secretary Royal Institution.*

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PROTESTANT HOUSE OF INDUSTRY AND REFUGE,

MONTREAL, *June 13th*, 1888.

*Resolved*,—That the Board of Management of the Protestant House of Industry and Refuge, at its first meeting subsequent to the death of the venerable and Honorable James Ferrier, a life governor, decided to place on record its deep regret at the sad event, and our sense of the loss sustained by the departure of one who, although amidst the many public duties of his busy life, was unable to take part in its management, yet ever evinced his cordial good will towards our good work of relieving and elevating the necessitous poor of the city.

That a copy of this resolution, with the expression of the deep sympathy of this Board in their bereavement, be sent to the sorrowing family.

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NORMAL SCHOOL.

*Resolved*,—That this committee has learned with sincere regret the removal by death of the late Hon. Senator Ferrier, one of its members. Mr. Ferrier was one of the original promoters of the McGill Normal

School, and bore an important part in all the arrangements for its establishment. He continued as Chancellor of the University and as a member of this committee to cherish a warm interest in its affairs, and to give his time, thought and influence to its maintenance and improvement. For this all interested in education in the Province of Quebec are deeply indebted to him, and this committee feels that it has a right to speak for them, as well as for itself, in expressing regret that he has been removed from this one of the most important of his many offices of usefulness.

That a copy of this resolution, with the assurance of the sincere sympathy of the members of this committee, be conveyed to James Ferrier, Esq., and the other members of the late Hon. Mr. Ferrier's family.

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EVANGELICAL ALLIANCE, MONTREAL BRANCH,

MONTREAL, *June 15, 1888.*

*Resolved*,—That this Alliance has heard with profound regret of the death of the Hon. Senator Ferrier, the revered and honored Vice President. Having observed his long life of labor and usefulness, it gives thanks to God for the grace vouchsafed unto him, and desires to place on record its high appreciation of his many virtues as a Christian gentleman. The Alliance desires to convey to the members of the bereaved family its sympathy with them in their great sorrow, and prays that they may be Divinely sustained and comforted.

And that the Secretary be instructed to send a copy of the above resolution to the bereaved family.

J. W. DAWSON, *President.*

WM. JACKSON, *Secretary.*

#### MONTREAL AUXILIARY BIBLE SOCIETY.

At the regular Monthly Meeting of the General Committee of this Auxiliary Bible Society, held on the fourteenth instant, the death of the Hon. Senator Ferrier, President, which occurred on the thirtieth ult., was formally reported, whereupon the following resolution was unanimously adopted :

*Resolved,*—That this committee, at their first meeting after the decease of the Hon. Senator Ferrier, for upwards of twenty-five years the President of this Society, desire to place on record their deep sense of the loss which this Society, in common with so many other kindred religious, educational and benevolent institutions in this community, has sustained by his removal.

In the capacity of President of this Auxiliary and also of one of the vice-presidents of the honored parent Society, he not only manifested the keenest interest in the great work of disseminating the Word of God throughout this land and the whole world, but he also rendered essential help therein, by the cheerful contribution of his time and thought and means thereto.

And whilst the committee will sorely miss his wise and prompt co-operation with them in the conduct of the varied business with which they are charged, they yet rejoice that he was spared so long beyond the age

usually allotted to men to engage in this and other good works for the benefit of his fellow-men, and that all through his long life he was enabled, by his consistency of character and conduct, to adorn the doctrine of his God and Saviour, and so to be prepared to receive the welcome and reward of the good and faithful servant.

*Ordered*,—That a copy of this resolution be sent to the family of the deceased President, with the respectful and sincere sympathy and condolence of this committee in their bereavement and sorrow; and also to the committee of the parent Society, in whose progress and prosperity he so greatly rejoiced.

GEORGE CORNISH, LL.D.,

*Corresponding Secretary M.A.B.S.*

MONTREAL, *June 14th*, 1888.

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DEPARTMENT OF PUBLIC INSTRUCTION,

QUEBEC, *3rd July*, 1888.

*James Ferrier, Esq.*,

*144 Metcalf Street, Montreal.*

SIR,—I have the honor to inform you that at a meeting of the Protestant Committee, held on the 22nd June last, the following resolution was adopted in reference to the decease of the late Honorable James Ferrier:

*Resolved*,—“That the Committee have heard with profound sorrow of the decease of their late honored colleague, Mr. Ferrier, and they hasten to place on record their high appreciation of the excellence of his

character as a Christian gentleman, and of the great value of his services to the cause of education, as a member of this committee as well as in other high positions which for a period, unusually long in the life-time of man, he occupied with an ability, regularity, and attention so conspicuous and exemplary as to render it a difficult matter to fill the place his decease has made void."

I have the honor to be, Sir,

Your obedient servant,

ELVAR J. REXFORD,

*Secretary Protestant Committee.*

TRUSTEE BOARD, ST. JAMES STREET METHODIST  
CHURCH.

*Resolved*,—"That we, the Members of the Trustee Board of the St. James Street Methodist Church, desire to record our profound sorrow at the removal by death of the senior member of the Board, the Hon. James Ferrier. His great attributes of character, his unrivalled executive power, the unsullied integrity, which for two generations made his name the synonym of confidence; the entire consecration of his personal and social influence, with the prestige of his public career, for the advancement of Methodism in general and this Church in particular, his untiring zeal, which no age extreme could abate, and exalted piety, which through grace made him faithful unto the end, all combine to deepen our impression of the irreparable loss which we and the Church in general have sustained by his translation to the Heavenly state.



"As the last and most eminent of the honored men who constituted the original Trust, we will cherish the legacy of his great example as an inspiration for all our future.

"To the family who bear the inheritance of his honored name, we tender our sincerest sympathy, and pray that grace may be given to sustain amid the severities of the bereavement and animate with high resolve to join him, at last, in the beatific rest."

JOHN PHILP,

*Chairman.*

JOHN TORRANCE,

*Sec.-Treasurer.*

RESOLUTION OF THE QUARTERLY BOARD OF THE  
ST. JAMES STREET METHODIST CHURCH,  
MONTREAL.

Moved by J. A. Mathewson, seconded by G. E. Jaques, jun., and

*Resolved*,—"That this Board cannot allow the demise of the late Senator Ferrier to pass without placing on record its high appreciation of his work and worth as a Christian and fellow-laborer in Christ; also its sense of the great loss which the Church sustains by this dispensation of Divine Providence.

"For over sixty years our departed brother sustained an official connection with this Church, and in the various capacities of class-leader, Sunday-school superintendent, as well as that of trustee, his energy, wonderful force of character and attachment to the church, continued to the last hour of his life to be the admiration of all.

"Among the surviving members of his class his

memory lingers like a benediction inciting to greater zeal and fidelity. His kind attentions to the poorest and feeblest of his class members, both as regards their temporal and spiritual wants, are held to-day in grateful and affectionate remembrance. The Sunday-school had ever a place near his heart. His great love and loyalty to its various interests form some of the most notable features of his life.

"The Missionary Society has lost in him a true friend. One of the most conspicuous names that have appeared for years in the list of its largest contributors has been suddenly struck out by the hand of death. Let us hope that others catching the contagion of his liberal example will fill up the blank thus created.

"In the matter of Christian liberality, his heart and home were ever open. None of our ministers or others engaged in the work of God and humanity ever appealed to this servant of God in vain, while his home and hospitality were by his generosity as well as that of his now sainted wife placed at the disposal of all whom he felt had claims on his sympathy.

"He has passed away into the unseen, but he though being dead yet speaketh. Our sympathy is cordially extended to his bereaved family, and our prayer is that, while they inherit the legacy of his spotless reputation and good name, they may be enabled to imitate his example of love for God and humanity, devotion to the Church and the salvation of souls, and at last hear with him the welcome plaudit: 'Well done, good and faithful servant.'"

Signed on behalf of the Board,  
Montreal, July, 1888,

JOHN TORRANCE,  
*Rec.-Steward.*

JAMES HENDERSON, *Pastor.*

