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CONNECTION WITH THE CHURCH OF SCOTLAND.

In our last we touched upon this subject, and have since had enquiries whether it is really true that such a plea has been raised, as that there never has been any connection between our Church and the Church of Scotland. We can forgive the doubt upon our veracity implied in the question, as it must appear, to all honest minds, that the raising of such a plea by those who have left our Church must originate either from unscrupulousness or ignorance. It may be well, therefore, to give the words of the pleas, so far as these are necessary. In the case of *Lang vs. The Board for the Management of the Temporalities' Fund of the Presbyterian Church of Canada in connection with the Church of Scotland*, the plea sets forth that :

“Said plaintiff in said petition suppressed the facts, by making it appear that the said Church, called the Presbyterian Church of Canada in connection with the Church of Scotland, had some substantial connection with the “Church of Scotland.” Then follows a reference to the Declaratory Act of 1844. In the case of *Simpson vs. The Widows' Fund Board*, the defendants go further and plead in these terms :

“The defendants say that no substantive or material connection, or any connection involving property rights or jurisdiction, has ever existed between said Church and the Church of Scotland.”

These pleas are positive and emphatic ; there is no doubt expressed in the words of our opponents. We, therefore, propose to call some of ourselves into the witness box to prove that we have always had, and that the Synod of our Church has now, a clear connection with the Church of Scotland, which the seceders have lost by withdrawing from our Communion.

First, then, as to the Clergy Reserves, a right to participate in which was claimed solely on the ground of our Church being a branch of the Church of Scotland.

What did Dr. Cook say in 1836? In that year he was Convener of a