



THE LANDMARK.

Organ of the Presbyterian Church of Canada in Connection with the Church of Scotland.

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MEETING OF SYNOD.

The XLIX. Session of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland will be held in St. Andrew's Church, Montreal, on the second Tuesday of this month, (June). Since the last session closed in November, the friends of the Church have not been idle, and a large amount of work has been done. But there still remains much to be accomplished. It is not only that we are widely scattered and separated from each other by immense distances. There have been other serious impediments in the way, causing hindrances to the work of consolidation and reorganization. So well contrived were the schemes of those who seceded that the whole framework of the Church appeared to have been broken up. It was like a stately tree so shattered that not a hope remained of its ever renewing its life. Yet, like our own national emblem, the Thistle, it was not to be killed; its roots are yet firm and deep; its vitality unimpaired, and the words are as true now as they were, "*Nemo me impune lacessit.*" Or, like the emblem of the Church of Scotland flaunted by those who have reviled and left her, and who have neither art nor part with her,—like the Burning Bush, fiery have been our trials, "*Nec tamen consummatur.*" Under colour of law we have been despoiled, and ridicule has been heaped upon us at our having the presumption to imagine we could oppose the will of the new body, which had secured support in every quarter. Yet, still we live, and those who have despised us will find, to their sorrow, that there is a Nemesis which pursues the evildoer, and that even the weak things of this earth are not so helpless as they may seem. As Frederick Douglass said, speaking on behalf of the slave, then apparently in hopeless case, "One, with God, is a majority."

But there must not only be confidence in this hope; there must be still more

united action to make that hope a reality. It is, therefore, of the utmost importance that all who assemble in Synod, be they few or many, should lay aside every consideration except the sole and simple desire to do all that is possible to suggest such measures as are best calculated to promote the general good; to consider calmly and seriously every plan suggested by others; to put away self entirely, so that each man may throw his whole heart into the work before him, and give every fellow-labourer credit for being actuated by the same motive. And, having resolved upon a particular course, it is necessary to carry out faithfully all the resolutions come to. It is one thing to be stirred up to enthusiasm by passionate appeals, and another thing to carry this enthusiasm into action in the face of discouragements, difficulties, anxieties and the sickness of hope deferred. No man ever succeeded who was not determined to succeed. And what is true of the individual is true of the collective body. Each member must act as if he were indispensable. If placed in a situation of peril on an Alpine height, a man has to brace every nerve to save himself from destruction, what are his chances if the smaller nerves and sinews and tendons were to say, "We can rest! let the large muscles and ligatures do the work." Yet there are in every undertaking, such as that in which we are now involved, many as deeply interested as those engaged in the active struggle, who are satisfied to be spectators. This should not be, and we speak plainly, that all may understand that the struggle is too serious to be idly watched by any who desire that it should be won. The efforts of all are needed. We have no fear of the result, but that confidence is only possible because we know and are assured that there are adherents enough of our Church who will not be terrified, nor tired out, that they will haste not to seek their rights, but likewise that they will rest not until they are obtained and secured.

We trust that as many members as can be present will meet in Montreal at Synod. There are some, it may be, who may find it impossible to come. It is to be hoped these will be few. Vacant congregations should take the proper steps to be legally represented; but, at least, they may send a member of Session or Congregation to lay their case before the Synod. Is it too much to ask that there may be united prayer for guidance at the Synod offered up, privately and publicly, on the Sunday preceding the meeting, that the blessing of God may rest upon its deliberations, that harmony may prevail in its councils, and that success may follow the work resolved upon?

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THE CONNECTION WITH THE CHURCH OF SCOTLAND.

In our last the declarations by the Synod which we quoted on this subject were so clear, that it might almost seem unnecessary to adduce further proof.

We shall, however, very briefly cite other evidence so as to leave no doubt whatever as to the views either of the Mother Church or of those held by the Synod here.

In June, 1831, a preliminary meeting of ministers and elders was held at Kingston, to consider the question of the formation of Presbyteries and a Synod in Canada, when, after mature deliberation, it was moved, seconded and carried unanimously, that they "do now form themselves into a Synod to be called the "Synod of the Presbyterian Church of Canada in connection with the Church "of Scotland, leaving it to the venerable the General Assembly to determine "the particular nature of the connection which shall subsist between this Synod "and the General Assembly of the Church of Scotland." On the 8th of June, 1831, the first meeting of Synod was held, and on the 13th, a memorial to the General Assembly was prepared, embodying the resolution just quoted. In 1833, the deliverance of the Assembly was produced in which it was declared that "no minister should be received as a member of Presbytery or Synod, when first formed, who has not been ordained by a Presbytery of the Church of Scotland, and that in the present state of education in the colonies, it is not expedient to exercise there the power of licensing probationers." It was also decided that all licentiates from Scotland should retain all the rights and privileges of members of the Mother Church, and that members of congregations under their charge should be admitted to church privileges in Scotland. Further, that a standing committee of the General Assembly should be named, to correspond and advise with the colonial churches. "The Synod received the same as part of the constitution of this Church."

In 1837, on overture it was resolved to ask for "a modification of the existing relation between this Synod and the Parent Church." The committee appointed to report on the overture recommended in terms thereof the preparation of a memorial setting forth the need which already exists for a modification of the Declaratory Enactment of 1833, in respect to the education of candidates for the Ministry within the bounds of the Synod, and the licensing of probationers. In 1838, the General Assembly intimated that it agreed to sanction the education of young men for the Ministry in the Colonies, under certain regulations to be prescribed by them (that is, by the General Assembly). There has been no other modification asked for or sanctioned, and the last deliverance of the General Assembly will be noticed in its proper place.

It would be interesting had we space to enter into details of the negotiations for the admission of the United Synod (not United Presbyterians) of Upper Canada, which throw a flood of light upon the connection with the Church of Scotland. To this subject we may, perhaps, direct attention at some future time.

Passing over with merely a reference, the intimation of the General Assembly in 1842, that it would no longer exercise any *direct* interference with the religious wants of the Scotch colonists, but would communicate the benefits to be conferred through the office-bearers of the Synod and Presbyterics here, and also the letter in 1843, from the Moderator of the newly formed Free Church, which plainly solicits the adherence to it of our Church, we come to 1844 when the first secession took place in Canada. By a resolution moved by Dr. Cock and seconded by Dr. George, but afterwards withdrawn, it was proposed "to abstain for the present from any correspondence with the Parent Church," a somewhat significant key to the course subsequently followed by Dr. Cook. The resolution framed by those who seceded, shows pretty clearly the meaning they attached to the designation "in connection with the Church of Scotland." It sets forth that they "are deeply impressed with the obligations under which they are laid from having hitherto stood in a peculiarly close and friendly relation to the "Established Church of Scotland * * * * to dissolve a connection "which would imply that they sanctioned the principles and procedure of the "aforesaid Church." Again: "This Synod feel that by continuing any longer "in this peculiar connection with the aforesaid Church, they would be virtually "giving their sanction to her procedure in the matters which led to her disruption * * * * and they resolve and declare that the peculiar "connection which has hitherto subsisted between them and the aforesaid "Established Church of Scotland, shall from this time forth cease and determine, "and that any peculiar privileges that may have been understood to belong in "virtue of that connection to her ministers and elders seeking admission into "this Church, shall, in like manner be withdrawn." Another part of the resolution was, that the Church should be known as the Presbyterian Church of Canada. Having seceded, the members who supported this resolution, lodged a protest, in which our Church was spoke of in the most offensive terms, and it was declared that until all privileges were withdrawn and the name was altered, they could no longer associate with her members, or recognize her as a branch of Christ's Church. In 1875 these demands were accordingly acceded to, every peculiar privilege was withdrawn from ministers and members of the Church of Scotland, and the offensive designation "in connection with the Church of Scotland" was removed *by those who left us*. Nay, more, with an impudence that was positively sublime, a deputation was sent to ask the General Assembly of the Church of Scotland to sanction and approve of the second secession. The deputation in a cloud of words said in effect, that so long as any pecuniary profit was to be made out of the connection, they had no objection to take the name of the Church of Scotland. By virtue of that name, we urged our claims on the Government for a share of the Clergy Reserves, but since these are all

distributed and that no more is to be obtained in that quarter, we cast aside the name, and withdraw all distinctive privileges from your ministers and elders, although we hope still to get a share of your bounty. We reject you and cast you off, but do not object to draw upon your charity. When the deputation returned to Canada, the statements of the members were of the most contradictory character. Mr. James Croil stated that there never was such enthusiasm as was shown in their reception. Dr. Cook, on the other hand, declared that the deliverance of the General Assembly was a very coldly worded document, and that the Colonial Committee were a number of old men. Those who heard Dr. Cook at the Synod, are aware that a somewhat offensive expression had almost slipped out. The truth is, that every attempt has been made by the seceders to twist the Deliverance of the Assembly to suit their own ends, but there is not one word in it, from beginning to end, that gives either sanction or approval to the secession. The Deliverance simply expresses the hope that the work of the Lord may be prospered by any and every instrumentality. "There is nothing" it says, "in the said terms of union to prevent the Assembly from cordially wishing God speed, in their future labours for the Lord, to brethren who propose to accept basis on that union." That is, in other words, there is no declaration in the basis in favour of Mormonism, or denying the existence of a God, or attacking the foundations of the Christian religion. Nothing to prevent! Surely the seceders were hard pushed when they sought comfort from that expression! That they have left the connection with the Church of Scotland is fully recognized by the Deliverance, and nothing can be clearer than the terms made use of. We shall recognize all old relations with the brethren in Canada. To you who go, we wish God speed, as you have put nothing into the basis that is opposed to Christianity. That is the true reading, and no wonder Dr. Cook acknowledged that it was a coldly worded document. It certainly was, for those who sought to sever the connection.

We have shown that the connection with the Church of Scotland has been recognized from the first establishment of the Synod; that it was recognized not only by the Church but by the State; that the Declaratory Act of 1844 did not change the connection; that those who have seceded in 1875, did so on exactly the same terms as those who left in 1844, and that the Church of Scotland, whilst bearing no ill will to those who have left, recognizes only those as her children who remain by the Presbyterian Church of Canada in connection with the Church of Scotland.

EAST END MISSION, MONTREAL.

In 1862, after the protracted litigation, St. Gabriel Church, Montreal, came again into the possession of the Presbyterian Church of Canada in connection

with the Church of Scotland, from which it had been alienated for twenty years by the action of those who seceded in 1844. Every dilatory plea had been made use of to keep it from its rightful owners, but in these days, as now again in similar circumstances, there were to be found adherents of our Church who could not be deterred by difficulties from prosecuting their just claims. After being employed for a short time as a mission station, it was deemed desirable to establish it as a settled charge. Some delay took place owing to the Presbytery of Quebec deciding not to loose the Rev. Thomas G. Smith from his then charge, he being the first choice of the adherents gathered in St. Gabriel Church, but finally the Rev. Robert Campbell, of Galt, was called and inducted.

Mr. Campbell was well aware, when he accepted the call, of the circumstances by which the charge was open to him. He knew that at the secession of 1844 the minister and congregation then worshipping there had cast in their lot with the seceders ; that it was only by legal measures they had been dispossessed, the payment of a small sum to them to remove without causing further trouble, being made to avoid additional law expenses and continued irritation. He knew that it was only because we were in connection with the Church of Scotland that we could claim possession of the building and retain possession of the manse, and that it was only because he was a minister of our Church that he was eligible to accept the call. He entered upon the work with the perfect knowledge that he was to promote the interests of the Church in connection with the Church of Scotland, and that on that ground alone had he any right, claim or title to be inducted into the charge of St. Gabriel for the benefit of the eastern portion of the city of Montreal.

But there are some very extraordinary things done in the name of religion. Under the circumstances we have mentioned, it might have appeared to be the duty of Mr. Campbell, when his views underwent a change, to have honourably resigned his charge. He was inducted to perform a certain work ; to promote a certain cause ; to labour for the advancement of the Church to which he professed to belong, in a Church building rescued by legal means from those who unjustly had taken possession of it. But he was scarcely warm in his seat till he lent himself as an instrument in the hands of those who had set themselves to complete the schism of 1844, a schism in which they themselves would have participated, but for reasons little creditable to them. Among men of business engaged in the pursuits of every day life, the course to be followed would never for a moment have been doubtful. If they felt that they could no longer carry out their engagements, they would plainly have said so and sought for employment elsewhere, But, we repeat, religion is made the cover for a good many questionable transactions.

In June 1875, the march out from the Synod of our Church took place. At

a very early date thereafter Mr. Campbell allowed his secret thoughts and hopes to become visible, his conduct showing plainly that he had entertained the expectation of being left to rule like a little Bishop over the East End of Montreal, so far as the Presbyterians were concerned. It is sufficiently well known that there is a large population there requiring the services of various religious organizations. St. Andrew's Church has for some years been engaged in missionary operations in that quarter, with the view of erecting in due time another settled charge, Mr. Stuart being the missionary. Whether to oppose this work, or from the belief that there was still room for further effort (we prefer to attribute the latter and better motive) the Rev. John Jones, a minister of the Canada Presbyterian Church was employed in missionary work in the same district. At the first meeting thereafter of the Presbytery of the new body, Mr. Campbell complained bitterly that this step had been taken; that his preserves had been poached upon, and that any one should be allowed to interfere with the district, the spiritual oversight of which he held was exclusively within his province. It was quite evident from the discussion that Mr. Campbell's object was to reserve the field to himself, and to prevent the entrance of all whom he considered rivals; words incidentally let fall showing that he believed when he thrust himself forward in clamouring for Union that one object he would gain would be the removal of all competitors and rivals from his neighbourhood. In other words he wanted no East End Mission by whomsoever supported.

As we have said, St. Andrew's Church, (Rev. Gavin Lang), has had a Mission in the East End of Montreal in operation for several years past. It has been supported, as is shown by the Annual Report of the Congregation, (noticed in our last number), by the Kirk Session and the Young Men's Association, and assisted by the Young Women's Association, the latter having contributed no less a sum than \$3,122.98 as their share of the expenses. The Mission was doing a good work; gathering in many; spreading the knowledge of the Gospel, and being blessed, there is every reason to believe, to the saving of souls. But there were two very serious objections to its continued existence: It was not under the control of the Rev. Robert Campbell, of St. Gabriel Church, and it was connected with St. Andrew's Church, of which the Rev. Gavin Lang is pastor. Either of these considerations would have been sufficient to have warranted its destruction. With both combined the destruction became an imperative duty.

Every effort was, therefore, made to break up the East End Mission; overtures were made to the Missionary to violate his engagement; stories were circulated that St. Andrew's Church had given up the field; petitions were prepared and carried round for signature among the worshippers, to be presented

to the Presbytery of the new body, asking to be taken under their charge, and by a tissue of misrepresentations,—a shorter and more emphatic word might, with every justice, be used—a certain small number of signatures was obtained. A few who had been seduced were instructed to ask the Missionary to call a meeting on trivial excuses, but as he very properly referred these to St. Andrew's Kirk Session, this plan was unsuccessful. But one Lord's Day, the Missionary was absent from the city; his substitute, a young man unaware of the condition of affairs, had an unauthorized notice put into his hands calling a meeting. This he read. A few attended the meeting so called, some of these *members of St. Gabriel Church*, and styling themselves the Congregation of Panet Street Church, they authorised the presentation of the petition to which we have referred. On the strength of this, it was telegraphed all over the country that the Congregation had determined to join the Union, and, armed with this document, further steps were resolved on. The Missionary Services have been conducted in a Methodist Church in Panet street, rented by St. Andrew's Session, the lease having been renewed last winter. To obtain possession of this was the next step, and this was taken by Mr. James Croil, formerly the agent of our Church, but now one of its bitterest enemies. He wrote, on the 20th April last, to the gentleman who acts for the Trustees of the Church, stating that, "The Congregation worshipping in your Panet Street Church, having petitioned the Presbytery of the Presbyterian Church in Canada to be taken under their care, I have been requested to ask you whether they can obtain the use of the Panet Street Church from 1st May." The letter winds up with disclaiming any intention of interfering with Mr. Lang's arrangements, "if he has made any with you for the ensuing year." (in which case, it is evident he could not interfere), and is signed, "My dear sir, yours very truly, JAMES CROIL." Up till that moment, the Kirk Session of St. Andrew's had been in complete ignorance of the plot, so completely had it been concealed from those most interested, and the sending of this letter to Mr. Lang, by the gentleman to whom it was addressed, was the first intimation of the plan. Of course, the answer returned was that the Church could not be had.

But the two gentlemen were not to be disconcerted at their failure to obtain possession of the Church. The Rev. Robert Campbell had another scheme in view, and to relieve the missionary, no doubt, from part of his labours, proposed to him to exchange pulpits on the 30th April. To prepare for his appearance in the evening, the following paper had been circulated at the doors of the Church in the forenoon, and as it would be a pity to deprive him of the credit of so ingenious a production, so economical of truth and yet signed by a professedly Christian Minister, we reprint it in full. We italicise certain words, to which we call particular attention. Panet Street Church had for several years been let

to the Kirk Session of St. Andrew's, there had been no change made in its occupancy, "it had not been let to other parties" and *Mr. Campbell knew this when he penned the words we have emphasized.*

The Panet Street Methodist Church *having been let to other parties*, arrangements are now in progress for procuring necessary accommodation elsewhere for the Presbyterians resident in the District—to which the Sabbath School and Mission will be removed. The people in that quarter of the city may count upon the sympathy and co-operation of the Church at large, which will be a guarantee for the success of the Mission. In all probability, a Church in a suitable central locality will be erected without delay; and meanwhile the friends of the Church are asked to strengthen the cause by remaining united and keeping the Sabbath School together, in such place of meeting as can for the present be obtained, even though it be not very convenient—of which due notice will be given in the papers next week.

ROBERT CAMPBELL,

Convener Presbytery's Home Mission Committee.

Montreal, April 29th, 1876.

What Mr. Campbell would have told the people in the evening, is lost to the world. But it is probably among the things we would willingly let die. With the spirit shown in the above production, with the determination exhibited to stick at nothing, so that his purposes could be effected, we can readily imagine that he would not be rigidly exact in his statements. But the Rev. Gavin Lang himself officiated; told the people what had been discovered, and a mutual and pleasant interchange of sentiment took place after the service. On the 6th of May, Mr. Campbell, writing to the Missionary, makes use of terms of coarse vituperation concerning Mr. Lang, that we will not repeat, and announces that he intends to advertise that the Mission Services and Sabbath School will be removed to other premises. The truth would have been, that another mission in opposition to that at Panet Street was to be inaugurated, and a war of extermination carried on. But truth sometimes is inconvenient. We give the advertisement as it appeared in the Montreal papers, and simply ask our readers to compare it and the facts. The facts are that St. Andrew's Session had maintained a Mission in Panet Street Methodist Church for years, and had no intention either of leaving it or of withdrawing from the field, but a new and avowedly hostile mission was about to be entered upon by Mr. Campbell, which had had no previous existence. Here is the imaginative description of the undertaking:

EAST END PRESBYTERIAN MISSION, Hudon's Hall, corner Wolfe and St. Catherine Sts. Entrance 582 2^d 584 St. Catherine st. *The Sabbath-school and Mission will be removed from the Panet street Methodist Church to-morrow.* Service at 11 a.m., and 7 p.m., conducted by Rev. J. Jones. Sabbath-school at 9.30 a.m.

And a similar advertisement is inserted on Saturdays, with the heading "East End (late Panet Street) Presbyterian Mission, Hudon's Hall," with the

deliberate intention of deceiving and of conveying as true what is absolutely and entirely false. But Mr. Campbell does not hesitate at anything. His attempt to get possession of the harmonium, pulpit, reading desk, chairs, stoves and illuminated cards on the wall, belonging to the Mission is only to be equalled by the doings of Marshal Soult, whose habit of finding articles of value, paintings, works of art, &c., in churches, convents and palaces, was so well known over the continent of Europe. The order, like the commands of all great men, is in words brief, stern and decisive, a brevity, unfortunately, not always characteristic of Mr. Campbell.

The order runs thus, the list of articles being left out.

“ TO MRS. BRUCE,

In charge of the Methodist Church, Panet street.”

(There is no *madam*, or other mark of courtesy, it is too serious a moment for any time to be wasted on politeness, the order rushes on :)

As appointed by the Sabbath-school Association, with two other gentlemen, to look after the property of the Association presently in the Panet street Church, I require you to deliver up to the bearer the following articles, which were removed from the Mission House in Craig street to Panet street.

This will be your authority for delivering up the same.

ROBERT CAMPBELL,

Minister of St. Gabriel Church.

We can picture the reverend gentleman as he despatches the order, and waits for the return of the messenger. It is told of Soult that he used to say of one particular painting that hung on the walls of his palace, that he always looked at it with pride, as it had saved the lives of several worthy monks in Spain, the reason being, as was discovered, that it was only given up by them to save themselves from being shot. Mr. Campbell will not have the opportunity of saying so in presence of the illuminated cards, as he did not get them.

In order to bring the whole matter before the ecclesiastical authorities under whom Mr. Campbell placed himself in June last, the Kirk Session of St. Andrew's have presented a remonstrance to the Presbytery of Montreal, of the Presbyterian Church in Canada. With that reverend Court we have no fault to find. When Mr. Campbell presented the petition he had himself inspired, if not prepared, the Presbytery stipulated that effect should be given to it only if St. Andrew's was relinquishing the mission. The remonstrance will show the Presbytery what use has been made of that conditional resolution, and we trust the facts may be made as public as possible that such creditable conduct may be fully exposed.

We have gone at length into this matter because it is a fair instance of the means resorted to by the unscrupulous men who conducted the crusade against our Church whilst professing to be members, and are continuing it now that they have left us. If our expressions are strong they are more than justified by the acts on which we have to comment. If the conduct we have exposed were

attempted in ordinary life, the men guilty of it would be sen' to Coventry, and we do not believe that men should be judged by two weights and two measures.

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STRENGTH FROM UNION.

We took the liberty of pointing out that the result of the artificial and unnatural junction of members of our Church with the Canada Presbyterian Church would be a great reduction in the pecuniary resources so absolutely necessary to carry on the missionary work. Had the junction been a Union of hearts and souls, brought about by the true desire for Christ's cause, the result would have been very different. Forced on as it was from motives we do not care too plainly to characterise, the members of the Churches will not contribute, feeling that if they do so it will be regarded as testifying approval of a course on which they had never been fairly consulted. The report of the Home Mission Fund of the new body is not encouraging. Out of \$36,000 needed only \$16,000 have been obtained. Of this, the Free Church gave £500 stg., or \$2,430; and several wealthy men gave large sums for this special year. Thus we find that only somewhere about \$10,000 have been subscribed by congregations, a very striking commentary on the spirit with which we are told this Union was entered into. A similar result is plainly admitted to have followed Union in the United States. The Church paper there (*The Presbyterian*), states:—

“There are three facts which can be easily verified by statistics. First, the positive number of Presbyterian and Reformed Churches (leaving out of view our Mission Chapels), is no greater now than it was twenty-five years ago. Secondly, the relative strength of our Churches, as compared with the population, is a hundred per cent. less than it was twenty-five years ago. And thirdly, the most alarming of all, we have been steadily losing our hold upon what are called the middle classes of society,—the plain and respectable people of moderate income.”

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THE SECESSIONS OF 1843 AND 1875.

The similarity between the conduct of many in the secession of 1843 in Scotland, as shown in the recently published *Life of Norman McLeod*, and of many who took part in the Secession of 1875 in Canada is very striking. The gravity of the situation might, it would seem, have sobered those who were doing their best to put an end to a Church which had done so much good in the land of our adoption or birth. Even had the circumstances been different; had Providence clearly directed the procedure; had every step been taken calmly, deliberately, with utmost fairness and forbearance towards those who doubted the propriety of the destruction of our Church, and that all their objections had

been removed, it would still have been a solemn moment when the decision was come to that the Church which we loved, how dearly, how fervently, our God and Redeemer knows! was to be struck from the roll of the instrumentalities made use of by Him to advance His cause. But when every law of the Church was trampled under foot, that the minority might be crushed, those who were the tools in the hands of the few designing men might, from very shame, if from no other cause, have been silent and assumed a gravity of demeanour if they did not feel it. As for us who were left behind, was there ever a truer description of what we had to undergo than that given by the following extract? Yet, the day will come when it will be seen that, whether successful or unsuccessful, we but did our duty, regardless of human applause, and leaving the result in higher and holier keeping than our own, or the fickle breath of popular clamour. The following extract, relating to the secession of 1843, is worth thinking over in connection with the secession of 1875. Dr. Norman McLeod says:—

“Thursday, the 18th, was a beautiful day; but a general sense of oppression was over the town. Among many of the seceding party, upon that and on the successive days of the Assembly, there was an assumed levity of manner—a smiling tone of countenance, which seemed to say, ‘Look what calm, cool, brave martyrs we are?’

“Never did I pass such a fortnight of care and anxiety. Never did men engage in a task with more oppression of spirit than we did, as we tried to preserve this Church for the benefit of our children’s children.

“The Assembly was called upon to perform a work full of difficulty, and to do such unpopular things as restoring the Strathbogie ministers, rescinding the Veto, &c. We were hissed by the mob in the galleries, looked coldly on by many Christians, ridiculed as enemies to the true Church, as lovers of ourselves, seeking the fleece; and yet what was nearest my own heart, and that of my friends, was the wish to preserve this Establishment for the well-being of Britain. While ‘the persecuted martyrs of the covenant’ met amid the huzzas and applauses of the multitude, with thousands of pounds daily pouring in upon them, and nothing to do but what was in the highest degree popular, nothing but self-denial and a desire to sacrifice name and fame, and all but honour, to my country, could have kept me in the Assembly. There was one feature of the Assembly which I shall never forget, and that was the *fever* of the secession, the restless nervous desire to fly to the Free Church. No new truth had come to light, no new event had been developed, but there was a species of frenzy which seized men, and away they went. One man (— of —) said to me, ‘I must go; I am a lover of the Establishment, but last autumn I signed the convocation resolutions. All my people will leave me. I never will take a Church left vacant by my seceding brethren. If I do not, I am a beggar. If I stay I lose all character. I must go;’—and away he went, sick at heart; and many I know have been unconsciously led step by step, by meetings, by pledges, by rash statements, into a position which they sincerely lament but cannot help. There are many unwilling Latimers in that body. This I know right well. *It amuses me, who have been much behind the scenes, to read the lithographed names of some as hollow-hearted fellows as ever ruined a country from love of glory and applause.* But there are also many others there who would do honour to the cause.”

PRESBYTERY OF GLENGARRY.

The Presbytery of Glengarry met at Dalhousie Mills, on the call of the Moderator, on Friday, the 10th of March last. Sederunt—Rev. T. McPherson, M.A., Moderator; Revs. Peter Watson and N. Brodie, *Ministers*, Messrs. F. McCuaig and J. McLeod, *Elders*.

A call and relative documents were laid before the Presbytery from the congregations of Cote St. George and Dalhousie, united *pro. tem.*, to the minister of Lochiel, asking him to take charge of these congregations in conjunction with his own, they agreeing to pay one half of the stipend for half services in the meantime. The consent of the congregation of Lochiel having been laid before the Court, signed by Mr. D. Dewar, Elder, Chairman, the Presbytery concurred and gave effect to the same, from which judgment Mr. Watson dissented *simpliciter*.

Thereupon the Moderator addressed both congregations and spoke of the pleasure it afforded to himself, who had been so long acquainted with them all, to see them under the pastoral care of Mr. Brodie.

Mr. Watson explained his reasons for dissenting, lest any wrong impression should remain on their minds.

The chairman of the Dalhousie congregation, explained that they were willing to relieve Mr. Brodie from the labour of preaching four sermons on those days in which he was in that portion of his charge, by providing that the service should be in English in the one church, and in Gaelic in the other alternately. The call was signed by 338, including elders, members and adherents, being thus unanimous.

The Presbytery agreed to assist these charges as they were doing in the case of Williamstown, now dragged into court by the other body.

The Presbytery was closed by the benediction, the quarterly meeting to be held at Lancaster on the 3rd May.

The quarterly meeting was held at Lancaster on the 3rd May. The Moderator presiding.

The roll was made up and approved, it being certified. The number on the roll is 13. It was transmitted to the Synod Clerk.

A petition was presented from the trustees of St. Andrew's Church, Williamstown, praying for permission to mortgage the Glebe for an amount equal to the debt. After discussion it was agreed on motion of Rev. Mr. Davidson, seconded by Mr. Brodie, that the prayer of the petition be granted, and that the Presbytery sanction the same to an amount not exceeding \$500, but providing that neither the Church nor churchyard was to be included. It was ordered that the congregation be notified of the Presbytery's decision, on the 7th May, certificate of the same to be returned.

Mr. Brodie reported the fulfilment of his appointment to Perth, and gave a very encouraging statement of the numbers and religious earnestness of those who had adhered to the Church of our Fathers.

Mr. Watson reported that he had not yet fulfilled his appointment to Finch, having been recommended by the Moderator and Clerk to defer doing so for a time.

Mr. Davidson was appointed to conduct services at Perth on the 7th May, and to take steps to organize a committee in the congregation for business purposes, and also to constitute the session, so that a representative elder might be appointed.

The other business was of a routine nature. The next quarterly meeting was appointed to be held on the first Wednesday of August, and the Court was then formally closed.

PERTH.—Agreeably to appointment the Rev. John Davidson preached at Perth on the 7th ultimo, services being held there in the morning and evening, and at Balderson's Corners in the afternoon. Although the rain poured heavily all day there was a good attendance at each diet of worship. The session was legally constituted on Sunday morning, and proceeded to elect a representative elder to Presbytery and Synod. On Monday evening, the 8th, according to previous announcement, a meeting of the congregation was held for the transaction of business. At the request of the Chairman, Mr. Davidson opened the proceedings with prayer. The congregation then appointed a large Temporal Committee of Management for the current year, a Secretary and Treasurer, and also a Convenor of the Committee. The greatest earnestness was manifested.

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PRESBYTERY OF MONTREAL.

A meeting of Presbytery was held on the 2nd ult., the Rev. Gavin Lang, Moderator, presiding.

The Rev. Mr. Simpson, Lachine, presented his formal resignation of his charge at Lachine. Rev. Gavin Lang was appointed to preach at Lachine on the 28th inst., and to summon the congregation to appear for their interests at a meeting of the Presbytery to be held on the 8th June instant. After transacting routine business the Presbytery adjourned to meet at Lachine on that day.

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PRESBYTERY OF HAMILTON.

By some inadvertence we have not been furnished with the official report of the proceedings of the Presbytery at its regular meeting. We learn by the papers that there was a good attendance, and that two applications were received from students and one for licence.

On the 17th ult., the Presbytery met at London according to adjournment, for the induction of the Rev. Robert Burnet to that charge. Rev. David Watson was appointed to preach and preside; Rev. Robert Dobie to address the minister, and Rev. John Moffat to address the people.

In accordance with the above arrangement, Mr. Watson met with a large congregation in the evening at the Mechanics' Institute, and preached an excellent sermon from Phillippians, 3rd chapter and 14th verse:—"I press

toward the mark for the prize of the high calling of God in Christ Jesus." He earnestly and eloquently showed why we should make religion the great concern of our lives, because it was profitable under all circumstances in this life, and in the life to come.

After the sermon Mr. Watson put the usual questions to Mr. Burnet, which were answered satisfactorily. Rev. Robert Dobie, the Moderator of the Synod, then addressed the Minister, and the Rev. John Moffat the congregation.

After prayer by the Rev. Mr. Watson, the right hand of fellowship was extended by the Presbytery to Mr. Burnet, after which the congregation welcomed Mr. Burnet by a hearty shake of the hand.

The Presbytery was then closed by the Moderator engaging in prayer.

The Session of the Kirk was then constituted, when Mr. James Wright was appointed a representative elder for the current year.

PRESENTATIONS.

THORAH.—About seven o'clock, on the evening of the 21st April, a large party of ladies and gentlemen,—members and adherents of St. Andrew's Church,—in carriages, convened in front of the Hamilton House, Beaverton, and proceeded in procession, under the direction of Mr. Alexander Hamilton, to the residence of the Rev. D. Watson, M.A., their beloved pastor, to whom they presented a buggy, a set of harness and a whip, accompanied by an address, which was read by Mr. Thomas Glasford. The address expresses the warmest regard for their pastor, who has justly endeared himself to his flock, and after referring to the marked increase in numbers, so that the congregation is one of the largest country congregations in Canada, it speaks in these terms of their ecclesiastical position: "We further rejoice to know, that we, as a congregation, and you our pastor, are still in connection with the beloved Church of our fathers—the Church of Scotland—in connection with that Church which has always proved herself to be the noblest among the champions of civil and religious liberty."

Mr. John Ritchie, Point Mara, presented Mrs. Watson with a handsome purse, containing \$130, and read the following address, which we cannot refrain from inserting in full, although constrained from want of space to leave out the one to Mr. Watson himself:

To Mrs. Watson:

DEAR MADAM,—We, the members and adherents of St. Andrew's Church, Thorah, in connection with the Church of Scotland, respectfully request your acceptance of this purse, as a small token of the love and respect which we entertain towards you. Your kindness of heart, gentleness of disposition and varied accomplishments, have endeared you to all who have the pleasure and honour of your acquaintance. Our prayer is, that God may long spare you in the land of the living—a crown of rejoicing to your husband, and a blessing to your family. When your labour of love is ended, when the golden bowl at the fountain is broken, when the silver cords of life are snapt asunder, may yours be the Crown of never fading glory. (Signed on behalf of the Congregation), JOHN RITCHIE.

Mr. Watson, in a feeling speech, thanked the donors, on behalf of himself and Mrs. Watson, for the handsome gifts, and the kind attachment evinced by the congregation, not only on that occasion, but ever since his induction to the charge, over twenty years ago. He said it was his earnest wish to live and die amongst them. Well filled baskets were produced, and a sumptuous repast spread, to which all did ample justice. Prof. Blackie, who was present by invitation of the visitors, sprang a mine of joyful mirth by his pleasantries.—The Misses Watson presided at the piano, and played Scottish airs, carrying those with silvery locks back to the scenes of their youth, when they danced "Tullochgorum" in the gowany glens of their native land. The buggy presented to Mr. Watson is a beautiful piece of workmanship, and is from the carriage factory of D. Conboy, Uxbridge. The harness was made by J. J. Glover, Beaverton.

BAYFIELD,—On Monday, 3rd ulto., a deputation of the Scotch Church, Bayfield, paid a visit to their minister, the Rev. Mr. Moffat. Miss Wilson, of Stanley, read an address on behalf of the ladies, thanking Mr. Moffat for his defence of the "Church of their Fathers," and his disinterested exertions to promote the welfare of the Scotch congregations of Bayfield and Varna, requesting him to accept an elegantly wrought plaid scarf which they had made for him as a token of their appreciation of his services. Mr. Moffat expressed himself highly gratified by such sentiments of the esteem of the ladies of his congregation, and by the very handsome gift they had presented to him, and assured them that he had no greater pleasure on earth than to defend the "Church of their Fathers," and promote in particular the cause and welfare of the Scotch Churches of Bayfield and Varna.

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We have received a copy of a pamphlet, published at the office of the Huron *Expositor*, Scaforth, Ont., entitled, "Persecution of the Scotch Church." It is written with vigour, occasionally with rather too much, and we would suggest to the author the propriety of refraining from political references, as no Church can ever prosper which allies itself with political parties, or interferes, as a Church, with political or party questions. The most unfair character of the Union Acts is clearly pointed out, and the clause which keeps up perpetual doubt and distraction in congregations which still remain faithful to their Church is very forcibly painted. "It provides for the continual filling up of the Union ranks at the expense of the Kirk, and the continual pulling down of the Kirk without the possibility of restoration. It provides that in all times coming Scotch Church people shall be in dread of its consequences, that if, by any means, fair or foul, Unionism steals into a Scotch congregation, and Union sympathisers at length outnumber the true Scotch members, they can still hand over such Scotch Church to the Union; but no such provision exists in favour of the Kirk, of allowing a Union congregation to vote itself back again to the Church of Scotland." Other clauses are taken up, and the very disgraceful scenes enacted by the seceders are touched upon with severity.

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