



# THE LANDMARK.

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

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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

Committee of Synod to consider a petition of Rev. Robert McGill on the subject of certain grievances. In the report, signed "John Cook, Convener," appear these words :

"First.—That ever since the formation of Congregations, and the settlement of ministers in connection with the Church of Scotland, in these Provinces, they have claimed both in virtue of the Treaty of Union between England and Scotland, and the Act thirty-first George Third, commonly called the Constitutional Charter, a communication of all the rights, privileges and advantages, equally with the Church of England, and this claim has been in various ways advocated with the Government, and so far admitted as to render any infringement of it, during its pendency, an actual injustice."

The Synod appointed the Moderator and Mr. John Cook to draft a petition to the King in accordance with the resolutions, the first of which is given above. That petition contained the following clause :

"Your petitioners complain of this Act (the Rectories Act is referred to) because it places them and all the members of their congregations in the same state of disability in respect to the Church of England in this Province, as that in which Dissenters in England are placed in regard to the Established Church there; because they conceive that said Act is a violation of the Treaty of Union, which entitles them in a British Colony to a communication of all rights, &c., equally with the subjects of England, and because the Royal message to the Provincial Legislature in the year 1832, recognized the just claims of the established Church of Scotland, &c."

A pamphlet had been published a few months previous to the meeting of Synod in 1836, by the Rev. Henry Esson, which was brought before the Synod by overture, alleging that it contained opinions inconsistent with the standards of the Church of Scotland, and subversive of all religious establishments. The overture and pamphlet were referred to a Committee, of which Dr. Machar was Convener. The report states:—"That as the principles of this Synod, as a branch of the established Church of Scotland, respecting the duty of Christian rulers to support the true religion, are sufficiently declared in her standards, it is unnecessary to emit any further declarations on this subject," and ending by disapproving of the pamphlet, but with some qualifying phrases. Mr. JOHN COOK moved in amendment that these phrases should be expunged and the following substituted:—"Declare that it is contrary to the standards of this Church to teach that Government is not entitled to make distinctions in favour of particular Churches," and the report thus amended was adopted.

What did Dr. Cook say in 1837? As Moderator of the Presbytery of Quebec (at that time the only Presbytery of our Church in Lower Canada), he signed a letter of instructions from that Presbytery to Dr. Mathieson, regarding his public duties in Scotland. In that letter we find these words:—

"8th Clergy Reserves.—You will endeavour to keep alive, in the Church of Scotland, the interest already expressed in our just claims to a portion of these reserves, as belonging to an Established Church of the British Empire, co-ordinate with the Church of England. You will show the utter inefficiency of the voluntary principle in the circumstances of these Colonies, and make every exertion in your power with the Government to have our claims

“recognized, and a provision made for the Ministers of the Church of Scotland “within the Province.”

The Hon. WILLIAM MORRIS was appointed in April, 1837, to proceed to London to lay before the Imperial Government the claims of the Church of Scotland in Canada. It is unnecessary to quote the report which he furnished to the Synod on his return. He advocated the claims of the Church of Scotland in Canada with great earnestness, not only with reference to the Clergy Reserves, but also with respect to the University. The plea that there never has been any connection between our Church and the Church of Scotland which has been raised by Mr. JOHN L. MORRIS, attorney for the defendants, is a curious commentary on these words, signed by WM. MORRIS, and addressed to Lord Glenelg, in reference to King's College, Toronto:

“Your Lordship will perceive . . . . that a Theological Professor “of the Church of Scotland is recommended to be placed on the foundation “of the University, as soon after the College is put in operation as may be “convenient.”

“I but express the anxious wish of the members of the Church of Scotland, “in both the Provinces of Canada, as well as of their clergy, when I say to “your Lordship that such a provision is considered by them as of very great “importance to the Church. I respectfully suggest to your Lordship, as well “to give a voice in the College Council to the interests of the Scottish Church, “as to soothe the injured feelings of her members in Canada, that a certain “number of the Literary Professors should be appointed by His Majesty, “from the Scots Universities.” The whole correspondence bears out these views as to the connection of the Church here with the Church of Scotland.

In 1840 the Imperial Act was passed, “To provide for the sale of the Clergy Reserves in the Province of Canada, and for the distribution of the proceeds thereof.” The Act provided that the interest and dividends were to be appropriated in the first place to “satisfy all such annual stipends and allowances as have been heretofore assigned and given to the clergy of the Churches of England and Scotland.” The Act, throughout, fully recognizes this claim.

Who, then, were recognized as entitled to regulate the payments? Were these made to individual Ministers applying to the Government and producing their certificates of license from Scotland? If that had been the case there might have been strong ground taken, that although individual Ministers, on the ground of being Licentiates of the Church of Scotland, were entitled to claim, yet the Synod as a whole was not recognized as representing the Church. Fortunately we are not left to conjecture as to this point.

In 1832, Sir John Colborne writes officially that he will consult the Synod on all subjects connected with the appointment of Ministers of the Church of Scotland, and in reply the Synod thank His Excellency, and respectfully request him to receive applications from particular congregations, for a share of the Government allowance only through the Presbytery within whose bounds such congregations are situated.

In 1833 and subsequent years, grants were made by Government to the Synod as representing the Church of Scotland, in aid of building churches. A memorial was that year sent by the Synod to the Lieutenant-Governor, praying that Ministers drawing their allowance should no longer require certificates from their respective Elders, but, instead, certificates from the Presbyteries of the bounds; and instead of requiring that these certificates be received each time that allowances are drawn, that His Excellency would be pleased to consider Ministers once certified to be pastors of certain churches as still continuing to be so until intimation is given to His Excellency, in the same manner, that the connection is dissolved,—the Synod engaging that such occurrence shall immediately on its taking place be notified to His Excellency.

In October, 1834, His Excellency acceded to this and officially communicated the same to the Synod. Other extracts might be given, but it is not necessary to multiply them.

All these, it will be observed, are of dates prior to the passing of the Act of Independence in 1844. That Act, however, even were there no further evidence, would show that no change in the connection was wrought by its declaration. It was a purely declaratory Act. It declares that "This Synod has always, from its first establishment, possessed a perfectly full and supreme jurisdiction over all the congregations and ministers in connection therewith," that is, the unfettered management of its internal affairs, but on account of misrepresentations it was thought desirable to declare exactly the connection with the Church of Scotland. We might rest our case there, but to prevent all cavil we shall show the declarations made subsequent to 1844 so that all doubt may be removed.

In 1851, on the 4th of July, an Overture was presented from the Presbytery of Montreal, respecting the renewal of the agitation against the Clergy Reserves, praying the Synod "with the view of defining our position as a Church, and of defending the rights that we have acquired, to issue such a declaration of the principles we hold touching the obligations of Christian rulers to promote true religion, and the duty that is laid upon ourselves to defend the advantages which have been solemnly granted to us by national treaties and legislation, as shall manifest before the world that, in the course we pursue, we seek no personal or temporary advantage, but the general and permanent good of the people committed to our charge." A committee was appointed to draft a paper in conformity with the Overture, which consisted of Mr. McGill, Dr. Cook, Dr. Mathieson, Dr. Machar, Mr. Urquhart, Mr. Muir (Georgetown), Mr. McKenzie, Mr. Spence and Mr. Macnee. Copies of the report when prepared were put into the hands of each member for consideration before the discussion took place. On the 8th of July the resolutions were considered, "when, after lengthened discussion and various amendments were made, they were adopted." We would willingly publish the whole had we space. The following extracts must suffice :

"It is Resolved and Declared :

"1. That the Church of Scotland of which this Synod is a branch, has

“ always believed and asserted, that it is the duty of the civil magistrate in every Christian land, to employ the influence of his station and office, in maintaining and extending the true faith, according to his ability and within his own sphere; because every civil ruler, whatever be his designation and degree, is under law to Christ, as the Supreme and Sovereign Ruler of nations, and is bound to extend His Gospel, which is the surest bulwark of the order and prosperity of nations, even as it is the source of improvement and spiritual wellbeing to every individual believer.”

“ 4. *That, ever since the formation of this Synod, our ecclesiastical relationship has been acknowledged by the Parent Church in every way conformable to the Constitution and our own ecclesiastical independence; and on this ground our ministers and people have, for the last thirty years, asserted their right to all the benefits of a connection with her as one of the Established Churches of the British Empire.*”

The Resolutions close with these words:—

“ And in this, our Annual Synodical Assembly, we Resolve and Declare, that the duty is laid upon us to appeal to the Legislature for protection, and to exhort and admonish our people to vindicate their rights in this matter, in conformity with the principles which, as a Church, we hold. The present ministers of this Synod have only a very transient personal interest in the question; but it belongs to them to teach and to witness, that the Church of Christ, though a spiritual body, has legal rights and temporal possessions, which she ought to defend, and, as she best may, to transmit, not only undiminished but enlarged to her perpetual posterity.”

Yet we are told by those who have seceded, 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.”

We shall resume the subject in our next, taking up other points at issue.

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THE REV. D. J. MACDONNELL.

In previous numbers we referred to the utterances of the Rev. D. J. Macdonnell on the subject of Eternal Punishment. The question has now been before the Presbytery so largely composed of his new brethren, and apparently, will come up before the General Assembly of the Church with which he has so recently connected himself. We have no intention of entering at length into the merits of this vexed question. The Confession of Faith utters no uncertain sound upon the subject; yet we can scarcely forbear pointing out the extreme rigour with which the examination appears to have been conducted and the determination that existed, so far as may be judged by the reports of the proceedings, to drive Mr. Macdonnell into a corner, to use an expressive colloquial phrase.

The subject is one which must be approached and discussed with all the gravity which its importance deserves and requires. On the one hand, it must be recognized that no attacks can be permitted on the Standards by which the Church has formulated her views of the interpretation to be placed on the revealed will of God. No man has a right, on slight and insufficient

grounds, to attack the doctrines which he has accepted as the standard of his faith, and which he has engaged to teach to the flocks entrusted to his spiritual oversight. Any condition short of this would lead to universal confusion. If a minister of any Church is assailed by doubts, and who has not at some time had doubts thrust upon his mind on topics whose full significance can be grasped only by the Omniscient, is it not clearly his duty to consult with any of his brethren in whom he has confidence, to ponder these doubts in his mind, to carry them to the throne of Grace; but until his mind is fairly made up, to refrain from disturbing the minds of others, and shaking their confidence? If from these doubts he attains a clearer vision of the truth of the doctrines, of whose truth he has been uncertain, with what renewed power he can appeal to the trembling believer, agitated and uncertain as to the grounds of his faith. If his doubts are confirmed, if after having used every means appointed, after having agonized over the questions which have engaged his mind and heart, he is convinced that he is right, then he is bound in conscience to do what seems right to him in the sight of God, no matter what the consequences.

Has Mr. Macdonnell done all he ought to have done? We are constrained to say from his own words that he has not; that he has, without preparation and with a rashness that is inexcusable, rushed into the uncalled-for utterance of what can neither be called views nor convictions, but simply floating doubts, shadowy hopes, springing from good-natured benevolence, but so far as can be seen, not founded on reason and the Testimony of God's Word. But have his co-presbyters acted a brotherly part? The evidence is strongly against such a supposition. Mr. Macdonnell acknowledged his belief in the Confession of Faith, but cherished a hope that it might please God at some future time to extend his mercy to the unredeemed. "I am satisfied," he says, "that it is not a part of the message with which I am entrusted as a minister of the Gospel, to hold out any hope of future pardon to those who have in this life rejected Christ. 'Now is the accepted time;' what God may do hereafter is apparently not among the things revealed, or intended to be known." But the committee to whom was referred the statement, a part of which we have quoted, seems to have been determined to leave Mr. Macdonnell no room for repentance. He was "severely catechised," his answers were to the satisfaction of the committee; then he was "hotly pressed," and like any other high-spirited young man, he appears to have resented the spirit shown by his new brethren and answered in such a way as to put him in their power.

In preparation for his deposition, the leading members of his congregation have, it is stated, taken opinion of Counsel as to their position, and whether they can hold the Church and retain Mr. Macdonnell as their pastor. If the Union Acts are valid and binding, it is difficult to understand the opinion given, which is, "That if the congregation determine to support their clergyman in his course, he can keep the Church, and cannot be removed from the pastor-

ship." Of course if a simple majority can at any time overturn titles, legislation, all the safeguards interposed by law for the preservation of rights and property,—as was held by the passing of these acts—the thing is simple enough. Chaos is come again, and there is no need for legislation, except as a pretext—pretty much the process adopted in respect to Naboth's vineyard. The newly formed Church is simply a rope of sand, liable to be dissolved at any moment; and one of the most ardent advocates for the Union by which the Presbyterian Church in Canada was organized and brought into being, has, Frankenstein-like, been destroyed by the monster of his own creation, against whose existence he attempts to strike the first blow. How long will this fabric last—reared so suddenly, and without foundation—when its own builders thus seek to subvert it? To use the words of De Quincy: "Like the fantastic architecture which winds are ever pursuing in the Arabian desert, it would exhibit phantom arrays of fleeting columns and fluctuating edifices, which, under the very breath which created them, would be forever collapsing into dust."

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#### ST. ANDREW'S CHURCH, MONTREAL.

The report of the Christian Work, congregational collections, and finances of this congregation for 1875, is a highly satisfactory exhibit of the progress made during the year. All the statistics are given clearly and freely, so that the position of affairs may be seen at a glance. The introduction by the Rev. Gavin Lang, in which he reviews the proceedings of the year with its trials and encouragements, is written with good feeling towards those who have withdrawn from the congregation. He expresses the unbounded joy and satisfaction it would give him if the breach so recently made might yet be healed; but adds: "Whether they return or not, I will never cease to cherish the memory of by-gone intercourse, glad and sad alike, with all; and it will afford me true pleasure if I can ever, in the future, be of such service to any of them as I may have been enabled to be in the past." He refers to the continuance of friendly relations with other Churches in the city and elsewhere, as gratifying to the congregation; and to the happiness it gave him to act as Secretary of the Dominion Evangelical Alliance, whose conference was productive of real Christian Union; and acknowledges with deepest gratitude the munificent presentation and affectionate address made to him on the eve of his departure for Scotland. The Pastoral Word closes with the fervent hope for spiritual blessings, and a prayer for the help promised from on high.

The finances show receipts for congregational purposes to have been \$10,028.11; Special collections, \$2,464.10; total, \$12,492.21. The ordinary congregational expenditure was \$8,208.92, and of extraordinary expenditure, which consisted in Hydraulic Engine for Organ, covering the whole cost,

\$212.24, and repairs to pulpit, \$55, makes a total of \$8,476.16, leaving a balance in favour of the congregation of \$1,551.95, after every expenditure had been met in the most liberal manner. The special collections were handed over to the objects collected for, besides, in one instance—that of the Hervey Institute—large gifts of clothing.

The Sabbath School has now 38 teachers, besides the Superintendent, which office is filled by the Minister. A number of teachers had withdrawn in June last, but their places were at once filled up—the number offering being larger than was needed—and the work suffered no interruption. About 150 books were added to the Library this year. The sum of \$238.02 was contributed by the scholars to the support of orphans in India, and other Christian work. The Dorcas Society presents a favourable report, as does the Young Men's Association, by which the East End Mission is supported. The Young Women's Association is a recent organization, and the report shows a large amount of valuable labour in the assistance of missionary and benevolent objects, having raised \$3,122.98, for East End Mission Work, and a total of \$4,325.18, for objects entirely outside of the congregation. The East End Mission has been of great service, and appears to be doing good work. Lastly, the choir comes in for its word of praise, and the singing in church is becoming more universal and hearty. Lists of all the office bearers, the changes from deaths, removals and additions, and a nominal list of all who have died during the year, make up the rest of the report, which presents an evidence of the most gratifying character to the revered pastor of the attachment felt for him by his flock.

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### PERSECUTION PRODUCTIVE OF GOOD.

A correspondent writes us:—The induction, in Bayfield, of a Scotch Minister, roused, as might be expected, the malice of our opponents outside the Church of Scotland, who gnashed upon us with their teeth. The persecution of our worthy minister, and of us all, has defeated its own end. Disgusted at such unchristian conduct, many belonging to the Union body near Bayfield—chiefly Presbyterians from the North of Ireland—have left that body and joined our Kirk of Scotland, in Bayfield and Varna, both of which congregations are now steadily increasing in numbers.

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The continuation of the "Report on Foreign Missions" has been crowded out of this number. We hope to have it in next number.

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