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

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## CONNECTION WITH THE CHURCH OF SCOTLAND.

One of the pleas set up by the seceders from our Church, and which has repeatedly been made use of is, that there never has been any real connection between our Church and the Church of Scotland; that it has been a merely fanciful title meaning nothing, and that the words *in connection with the Church of Scotland*, might as well have been out of the name of our Church as not, for any good they did, or for any meaning they had. The same argument has now been made use of in a formal plea of law, in the case raised by the Rev. Gavin Lang against the Temporalities' Board, the defendants believing that to be a sufficient reason for resisting the claims of those who still maintain the existence of the Presbyterian Church of Canada in connection with the Church of Scotland.

Let it be admitted that the plea is valid; that we have never had any connection with the Church of Scotland, but that the whole thing is a sham and a pretence. What follows? Are those who take this ground prepared to descend into the depths of infamy which the acknowledgment implies? Are they prepared to admit that for years they trumped up claims on the Clergy Reserves that were fraudulent, and that with a lie in their right hands they applied to the Legislatures for grants, on grounds which they now declare to have been utterly false and unfounded? It is for these gentlemen to say so, not for us. We have all along maintained that there has been, and that there still exists, a substantial connection between the Mother Church in Scotland, and the daughter in the Colonies. We may have been mistaken. But if so we are guiltless. They may be right. But if so what words can describe the infamy of their conduct.

In the present article we have only room to touch the fringe of the question. We shall probably enter more fully into it hereafter. We, however, give a few facts directly bearing on this question.

In 1839, at the meeting of the General Assembly of the Church of Scotland, held on the 23rd May, Principal Macfarlan read the Report of the Colonial Committee, the finding of the Assembly on which contained these words: "The Committee embrace every proper opportunity for asserting and maintaining the rights of members of the *Church of Scotland*, resident in the British Colonies, to all the privileges and emoluments secured by the Treaty of Union to the *Established Churches of the United Kingdom*. The finding closes with these words: "The General Assembly record their heartfelt acknowledgments for the great services rendered by Her Majesty's Government . . . for the practical recognition of the rights of this Church to participate in the proceeds of the Clergy Reserves in Canada . . . . . and the satisfactory assurance given to the representations . . . . . with reference to the claims of the *Church of Scotland* thereon." We have merely left out verbiage and sentences referring to other colonial churches. The report speaks of the Church here in the same terms as are embodied in the finding, and an Appendix is added with some correspondence. In a letter from Sir George Grey to Principal Macfarlan, of 4th January 1839, we find it stated that, "Your letter of the 20th November on the subject of the memorial of the Rev. Dr. John Cook, relative to the grant to the *Church of Scotland in Lower Canada*, out of the Clergy Reserve Fund, was received, etc." In a report of the Colonial Committee dated 5th March 1839, are these words: (still speaking of the Clergy Reserves in Canada), "They conceive that a memorial should be prepared to be laid before Her Majesty's Government respecting the legal claims of the *Church of Scotland*; a recognition should be sought from Government as to the rights of the *Church of Scotland* to be considered as an essential part of the Protestant established religion in Canada; and suitable endowments for the churches in connection with that Church already in existence, with provision for the support of new erections, etc. The meeting further agreed to the recommendation of the acting Committee, that a deputation should be sent to London to present memorial and urge the claims of the *Church of Scotland in Canada* on the consideration of Her Majesty's Government." We could quote more fully, but in the meantime the few sentences we have given are, probably, sufficient. It must be distinctly remembered that the name of the Church was then, what it is now, the Presbyterian Church of Canada in connection with the Church of Scotland. We shall in our next show the reason alleged for what is called the Act of Independence, a purely declaratory act, the discussions preceding it, in which this was clearly brought out, and the claims made on the Clergy Reserves after it had passed, and which were exactly similar to those made before the Act of Independence. That Act states distinctly the fact of the supreme jurisdiction, but gives no ground for the assertion that the connection was severed. The preamble sets forth that "This Synod has always, *from its first establishment*, possessed a perfectly free and supreme jurisdiction

over all the congregations and ministers in connection therewith." The attempt to effect such a severance was defeated in 1844 and the dissentients withdrew because of the failure. The Church here is now what she was from the beginning of her existence in Canada "in connection with the Church of Scotland," and those who have seceded cannot deprive us who remain of that privilege, even at the expense of their own character.

Although not coming in strictly chronological order, the proceedings respecting the address to the Prince of Wales in 1860, may fairly be given here. Without entering into tedious details it is enough to say that the Synod of our Church held that the connection between the Church here and the Church of Scotland was so close (after the passing of the Act of Independence, as it is called) that her representatives were entitled to present the Address to His Royal Highness on the same footing as the representatives of the Church of England. It had been determined by the advisers of His Royal Highness that the address from the Church of England was to be read in presence of the Prince of Wales, but that the address from our Church was merely to be handed in, and answered with all the other addresses, in a lump. The Moderator at once told the Secretary that "under these circumstances that from the *Church of Scotland* could not be presented." By Church of Scotland here is meant the Presbyterian Church of Canada in connection with the Church of Scotland. The committee, consisting of Rev. Dr. Mathieson, Moderator, *Dr. Cook*, Dr. Barclay, *Dr. Snodgrass*, Messrs. John Greenshields and Alexander Morris, then prepared the following letter, which was signed by the Moderator and transmitted to the Duke of Newcastle. The italics are ours.

MONTREAL, 27th August, 1860.

"MY LORD DUKE,—

"I have dutifully to acknowledge the receipt, through the Governor General's Secretary, of the notification, that it is His Royal Highness' pleasure to receive the address of the *Church of Scotland* from myself as the bearer of it. but not to be read or replied to at the time. Having been informed that a different course is to be followed in the reception of the address from the sister Church of England, I beg very respectfully to represent to your Grace that, as a *branch of the established Churches of the Empire, the Church of Scotland in Canada*, is, in the eye of the law, constitutionally on a footing of equality with the Church of England in this Province, and that whatever privileges are possessed by the one Church belong of right to the other.

"Of course, as individuals, the members of the deputation are proud of the opportunity of expressing, in any way that may be pointed out to them, their loyalty to the Crown and their respect for His Royal Highness, but as representing *the Church of Scotland in Canada*, their consenting to occupy a position of inferiority to that accorded to the sister Church of England, on so interesting an occasion as the present, would be received with extreme suspicion by the large and respectable body on whose behalf they have been appointed to act.

"Respectfully requesting a consideration of the statements of this letter I have, &c.,

ALEXANDER MATHIESON, D.D.,  
MODERATOR."

It will be observed that this letter is the official declaration of the Synod as to its standing; that it was agreed to by the committee; that that committee consisted, among others, of *Dr. Cook*, who takes now the same ground as that set forth in the pleas at law, and that the assertion of the close connection between the Churches here and in Scotland was undoubted and unmistakable. The result may be told in a few words. At Montreal the Moderator declined to present the address unless it was received like that of the Church of England. The Duke of Newcastle apologised for the blunder that had been committed, and a special audience was given to the deputation from the Synod of our Church, at which the address was read to the Prince of Wales and replied to formally on the spot, on the sole ground that the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland was the true and lawful representative of the Church of Scotland and *as such* entitled to precedence. The grounds were set forth in a second Synodical letter to the Duke of Newcastle, who acknowledged their force and gave them effect.

“Twenty years ago the question of the relative rights of the two Churches was understood to have been finally set at rest, in accordance with the claims of the Church of Scotland which were based upon the Act of Union between England and Scotland; the decision of the twelve Judges of England having affirmed the equality of the Church of Scotland in Canada with the Church of England. The revival of a question so long disposed of is deeply to be deplored, &c.”

Comment on these official claims of our Synod is unnecessary; no proof could be clearer.

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#### HOW REPORTS OF PROGRESS ARE MADE.

A peculiarly easy way of showing the rapid progress of the late secession and allies has been adopted by their organs. They calculate with shrewd worldly wisdom, that by making their strength appear to be great, it will become great. It is following the example of gentlemen who conduct circuses and exhibitions of a similar kind, whose huge, flaming posters embellish the dead walls of our large towns for days before the arrival of the show, exhorting people to be in time or they will not be able to secure even standing room. We learn from the veracious organs of the United Presbyterian body that since the Union, new Churches have been built, new congregations organized, new charges entered upon. As a matter of fact, many of the new Churches spoken of were built, not because of, but in spite of, the agitation for Union, and we know of several cases, we have heard of others, in which the probability is, that the Churches will be shut up for want of funds, having been built by money contributed, to a large extent, by members of our Church, who refuse to contribute, now that the use of these buildings has been transferred to another body, and they themselves looked upon as aliens.

We have before us a report of a congregation, whose minister is one of the most popular of the late seceders. It is written in a very cheerful strain, a tone certainly not justified by the statistics furnished, which, however, we must do congregations the justice to say they seldom ever examine. Yet these are precisely the facts which ought to be considered, if people desire to know the real state of affairs. 'All the accounts, and the operations of the congregations are split up into half a dozen, show a deficiency. Some of them are so arranged, it is true, that the balance appears to be at the credit, instead of at the debit, requiring a little examination by one having some knowledge of the method of stating accounts before the true condition of affairs can be discovered. We have no intention of going into these accounts, nor of saying to what particular congregation we refer, although, if challenged, we are perfectly prepared with proofs. Our main object, in the meantime, is to show, what is being clearly proved every day, that the attempt to drive congregations into a position which they did not desire, has been attended with the most serious consequences, which are deeply to be lamented by all who have the true work of the Christian Church at heart. The great bulk of the congregation we refer to was, and is, opposed to the Union that has been forced on them, although in the return to the Remit they were reported as unanimously in its favour, and they are showing their feeling by cutting off the supplies.

In this report the session record their gratitude to God for the Union, and state as one of its beneficial effects the opening of two new congregations in the neighbourhood. Goldsmith has recorded a similar succession of events in his "Elegy on the Glory of her Sex, Mrs. Mary Blaize."

" Her love was sought, I do aver,  
By twenty beaux and more ;  
The King himself has followed her—  
When she has walked before."

The two congregations referred to were in existence, and would have been organized more than a year before the Union took place, but for the delays purposely interposed to prevent that being done, and the Union had as much to do with them being brought into existence, as the presence of the late lamented Madam Blaize had to do with the royal appearance on the streets. Yet, at every opening of a new Church, it is telegraphed all over the country as another wonderful effect of Union. Do the leaders of this secession and their allies really think that the public is so gullible as to believe all their stories?

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### THE CHURCH OF ENGLAND.

Under this title we have no intention of entering upon the vexed questions raised within the bosom of the Church of England, at home or in the colonies. Nor do we intend to complain of the action taken by some of the members of

that Church at Montreal in sending a message of congratulation on what appeared to be the downfall of the sister church in Canada. We are not at present called on to comment on the differences of opinion or practice, but we wish to direct attention to the faithfulness with which all within that Church have declared their close and intimate connection with the mother church, a connection exactly similar to that which we hold with the Church of Scotland.

We have heard over and over again from those who sought to sever the connection between our Church in Canada and the Mother Church in Scotland, that the title "in connection with the Church of Scotland," was too narrow; that there were Presbyterians from the North of Ireland in large numbers who should be induced to join us by the simple process of our acknowledging ourselves ashamed of our origin and connection; that the young and rising generation in Canada sought to throw off the fetters imposed by our intimate alliance with the venerable establishment. There was a depth of moral cowardice about this which is not easy to fathom, and at the same time a moral obliquity which it is difficult to understand. They appeared to be ashamed of the connection, yet not above craving pecuniary assistance. Here they said, we are *not* a branch of the Church of Scotland; you who have denounced her and who would approve of her destruction and help in the work may enter without fear of pollution. To the Colonial Committee they appealed on the ground that we were a branch of the Church of Scotland, and on that plea begged for assistance in money. Such men tainted the whole body. They destroyed its usefulness and impeded its progress, and having done their best to destroy the Church to which they belonged, and used every exertion they could to build up another body, they then set up the cry that until the name of the Church of Scotland was removed from us, and our connection openly ended, we could never succeed, but must fail. Instance after instance occurs to us of the extraordinary means resorted to by these pretended members of our Church, who used every effort to have their prophecies fulfilled. The real members of the Church know full well that so far from the name "Church of Scotland" being a barrier to our advancement, it was the very reverse. But they also felt that by some secret means their efforts were rendered useless and their labours proved abortive.

How different it is with the branch of the Church of England here. It is spreading in all directions, increasing the number of its charges everywhere. Yet against the name "Church of England" the same objections apply. There are Episcopalians from Ireland, from Scotland, from the United States, who were as likely to object to that name as Presbyterians would do to "Church of Scotland." But there is this essential difference: They believe in themselves, and their leaders have been sincere in their profession. They have not brought contempt on their own Church by undervaluing its worth and appearing to be ashamed of it. Struggling with difficulties as the faithful

adherents of our Church are, they have no apology to make for their name ; rather they glory in it, and rising once more from a root which to the world may seem almost dead, they will yet, we trust, bring forth fruit unto righteousness.

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### THE UNIONISTS OF ST. ANDREW'S.

Weekly, in the advertisements of religious services in the Montreal papers, the above heading has appeared, announcing that the small body of members who left St. Andrew's, Montreal, met for worship in the Natural History Society's rooms, from which circumstance they were dubbed in Montreal "the Menagerie." Gradually the more sensible among them, or those who had not too deeply committed themselves, have been returning to the Church they feel they should not have left. The effect of this is becoming apparent in the lowering of their aspirations for a dwelling place. At first, nothing would satisfy them but a magnificent edifice in the most fashionable part of the city. That, we were told, had been fully determined on ; but, after the lapse of a few months, the world was informed officially that that was a mistake, and that they intended to erect a new Church in conjunction with a congregation which felt constrained to move to a more fashionable part of the city from that which it occupies. That plan also appears to have been abandoned, and now we learn that they propose to have a gallery added to St. Paul's Church (Dr. Jenkins'), so that they may be properly accommodated. In the meantime, and pending the completion of the gallery, they might very well sit with the ordinary congregation without unduly crowding the pews ; but, unfortunately, in that case they would not be known as the Unionists of St. Andrew's, which would be a pity.

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### FOREIGN MISSIONS.

In our present circumstances, the subject of Home Missions presses most forcibly upon our attention. In the Providence of God, we are called to concentrate our efforts, for the most part, upon the building up of our own Zion. But, it is well to keep in remembrance the duty which is laid upon us, as upon all Christendom, to "go and teach all nations." The field is wider than Canada—"the field is the world." By-and-bye, when she is again consolidated, our Church must take her part, as the Mother Church in Scotland so worthily does, in the work of sending the Gospel to heathen and distant lands. Meanwhile, living as we are on this continent, it will be interesting to our readers to know something of what a recent article in one of the religious monthlies,

entitled "The Birthplace of American Foreign Missions," tells us of the rise of Foreign Missions across the lines. In it we read as follows:—

At Williamstown, Berkshire County, Massachusetts, in the lovely valley of the Hoosac, on a green slope surrounded by maple and fir trees, stands a white marble monument. That sacred spot, with the beautifully-situated grounds which surround it, has been purchased by the authorities of Williams College, and is now designated "The Mission Park." The design of the monument is a square shaft, broader at the base than at the cope, and surmounted with a globe three feet in diameter, traced with map outlines of the great divisions of the earth. On the eastern face, and immediately below the globe, are inscribed these words: "The Field is the World." Then there is a niche containing the representation of a haystack, sculptured in bold relief, resting on crossed sticks, and encircled with the words, "The Birthplace of American Foreign Missions, 1806." Beneath this are recorded the names of five young students: Samuel J. Mills, James Richards, Harvey Loomis, Francis Le Barron Robbins, and Byram Green."

This singularly interesting monument was erected in the year 1867 by the Hon. Harvey Rice, of Cleveland, Ohio, a near relative of the Rev. William Harvey, a holy and devoted missionary, who gave his life to the cause in India at the early age of thirty-three, and is also the first and only one we have ever heard of as erected to commemorate a prayer-meeting.

On this very spot, sixty-eight years ago, the five students whose names stand inscribed on the marble, were praying in the shelter of a haystack during a thunder-storm which had driven them from the neighbouring maple grove, where they were wont to meet. Here these young men personally dedicated themselves to the work of foreign missions, asking God's blessing and guidance on the great cause to which they had given their hearts. One of these students—Byram Green—who identified the spot, has written his recollections of that memorable scene. "The afternoon," he says, "was oppressively warm, which probably detained all those from the east college that usually attended, and some from the west. We first went to the grove, expecting to hold our prayer-meeting there; but a dark cloud was rising in the west, and it soon began to thunder and lighten, and we left the grove, and went under the haystack to protect us from the approaching storm, which was soon realized. The subject of conversation under the stack, before and during the shower, was the moral darkness of Asia. Mills proposed to send the gospel to that dark and heathen land, and said we could do it if we would. We were all agreed, and delighted with the idea, except Loomis, who contended that it was premature; that if missionaries should be sent to Asia they would be murdered; that Christian armies must subdue the country before the gospel could be sent to the Turks and Arabs." The discussion went on till at length Mills exclaimed, "Come, let us make it a subject of prayer, under this haystack, while the dark clouds are going and the clear sky is coming."

*(To be continued.)*

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