

PRESBYTERIAN PRINTING AND PUBLISHING COMPANY (LIMITED.)

NOTICE IS HEREBY GIVEN, that the parties whose names and places of residence are mentioned below, and who are all British subjects, intend to apply, after the expiration of one month from the first publication hereof in the Ontario Gazette, to His Excellency the Lieutenant Governor in Council for a Charter of Incorporation by Letters Patent, under the provisions of the Act passed by the Parliament of the late Province of Canada, in the 27th and 28th year of Her Majesty's reign, chapter 23, and intitled "An Act to authorize the granting of charters of incorporation to Manufacturing, Mining, and other Companies."

- 1. The names in full of the Applicants and their places of residence are as follows:—C. BLACKBURN, Robinson, of the City of Toronto, in the County of York, and Province of Ontario, Publisher; HUGH MILLER, of the same place, Druggist; THOMAS WARDLAW TAYLOR, of the same place, Master in Chancery; JOHN K. MACDONALD, of the same place, County Treasurer; WILLIAM J. HANCOCK, of the same place, Barrister; and ALEXANDER MURPHY, of the City of Ottawa, in the County of Carleton, and Province of Ontario, Merchant.
2. The proposed corporate name of the Company is "The Presbyterian Printing and Publishing Company, of Toronto."
3. The object for which incorporation is sought is to print, publish and circulate a newspaper, and to do any other kinds of printing and publishing.
4. The operations of the Company are to be carried on at the City of Toronto, Ontario.
5. The nominal capital of the Company is \$20,000.
6. The number of shares one thousand, and the amount of each share twenty dollars.
7. The amount of stock subscribed is \$7,000.
8. The amount to be paid in before the Charter is granted is at least \$1,000.
J. E. S. McMURICH, Solicitors for Applicants.
Dated this 2nd May, 1873.

NOTES TO CORRESPONDENTS.

R. S. Received. History of "Mary Dhu" is not at all suited for the PRESBYTERIAN, nor, to be frank, for any other publication. The composition is very juvenile, the incidents improbable, and the whole of a rather feeble sensational character. We shall be only too pleased to receive and pay for a good story, and would be far from discouraging R. S. But he must "try again." The MSS can be had by applying at this office, or by sending an envelope with the requisite number of postage stamps.

British American Presbyterian

FRIDAY, MAY 30, 1873.

TOPICS OF THE WEEK.

Politics, thanks to the warm weather and the adjournment of Parliament, are less prominent than they have been for some time. We may hope for a short time to be free from the everlasting talk about "scandals," and the continued pot and kettle combat that has raged for months past. There is one comfort. We have surely reached the lowest depths. At least it would be difficult to think of the discussion of public affairs being more degraded and vulgarized than they have been.

The Committee on the Huntington charges against the Ministry sits in July, and every one, whether particular or not, must look forward with extraordinary interest to the issue. There seems no possibility of a middle course in the case. One or other of the parties involved must be irretrievably ruined by the revelations made, or by the failure to substantiate the charges brought forward with so much confidence and persistency.

The overthrow of the authority of President Thiers, and the election of Marshal McMahon as his successor, has not as yet issued in any breach of the public peace, but it is not expected that the arrangement can be permanent.

THE CANADA PRESBYTERIAN ASSEMBLY.

Our readers scarcely need to be reminded that the General Assembly of the Canada Presbyterian Church meets in this city next week. The meeting promises to be one of peculiar interest and importance, and we have no doubt the attendance will be large. As on former occasions we have no doubt the good friends in Toronto will do their duty fully, in dispensing with liberal hand their hospitalities to all the delegates, and making them feel comfortable and at home during their sojourn in our fair city.

THE NEW BRUNSWICK SCHOOL ACT.

Our readers are generally aware that a considerable amount of agitation has been going on in New Brunswick over the School Act which the Legislature passed a year or two ago, and that the Roman Catholics of the Province, under the instigation of their priests, have made violent complaints against it, as unconstitutional as well as tyrannical. Last year an attempt was made by the Roman Catholics in the Federal Parliament to have the whole of the legislation complained of set aside by the veto of the Governor General. The history of the way in which both political parties at Ottawa turned on the question need not be gone over, sufficient to remark that it was difficult to say whether the Ministerialists or the Opposition tried hardest to make political capital out of the difficulty by appearing to favor the pretensions of the Roman hierarchy, while not wishing to alienate their Protestant supporters. It was allowed on all hands that Education came constitutionally under the care of the Local Legislature, though some of the wilder Ultramontanists, in their zeal for the supremacy of their arch, were almost ready to deny a fact so obvious. At last it was agreed to refer the matter to the Judicial

Committee of the Imperial Privy Council. Substantially the finding of that body has been in favor of the constitutionality of the whole of the legislation complained of; for although there has not been a formal decision rendered, yet the opinion of the law officers of the Crown has been given, and that is entirely in the direction we have indicated. But the Roman Catholic Prelates of Lower Canada are not satisfied with this and so, as every one knows, they put forward Mr. Costigan to move the following resolution:—

"That doubt having arisen as to the sufficiency of Section 93 of the British North America Act of 1867, to protect the rights, privileges and advantages which the Catholic minority of New Brunswick enjoyed as to their schools under the school system in operation when the said act came into force, the House of Commons of Canada, on the 30th of May, 1872, did resolve, 'That this House regrets that the School Act recently passed in the New Brunswick Legislature is unsatisfactory to a portion of the inhabitants of that province, and hopes that it may be so modified during the next session of the Legislature of New Brunswick as to remove any just grounds of discontent that now exist; and this House deems it expedient that the opinion of the law officers of the Crown in England, and if possible the opinion of the Judicial Committee of the Privy Council, should be obtained as to the right of the New Brunswick Legislature to make such changes in the School Law as deprive the Roman Catholics of the privileges they enjoyed at the time of the Union, in respect of religious education in Common Schools, with the view of ascertaining whether the case comes within the terms of the fourth subsection of the ninety third clause of the British North America Act, 1867, which authorizes the Parliament of Canada to enact remedial laws for the due execution of the provisions respecting education in the said Act; that the law officers of the Crown in England having now, in conformity with the said resolution, given their opinion, and the Judicial Committee of the Privy Council, through the Lord President of the Council, having declined to interfere unless the matter was judicially brought before them, it is the opinion of this House that the parties aggrieved should have an opportunity of bringing the matter judicially before the Privy Council, and that in the meantime it is the duty of the Government to advise His Excellency the Governor General to disallow the several Acts passed during the last session of the New Brunswick Legislature to legalize assessments made under the Common School Act of New Brunswick, and an amendment of the said Common School Act."

That this was at the dictation of the Bishops is acknowledged and gloried in by their organ, the Nouveau Monde, for it tells how, when every one despaired of rendering any further effective opposition, the Bishops interfered, and by using their sacerdotal influence, secured the support of the whole opposition from Quebec, as well as all the Ministerialists of that Province but four. The consequence was that Costigan's motion was carried against the ministry by a majority of 86, Mr. Alexander Mackenzie and most of the Opposition from simply political considerations supporting it, and thus voting to interfere with local legislation and over-ride the deliberately expressed will of the majority of the people of New Brunswick.

The fact is the Jesuits seem determined to rule in Canada, and the exigencies of political parties give them a fair opportunity for doing so. Let Roman Catholic fellow subjects have fair play, but let them have nothing more, and if we have a constitution let us keep it or cast it to the winds. We are not surprised that the success of the Costigan motion has caused an immense degree of excitement in the Lower Provinces. Had it not been for outside pressure and political complications that motion would never have passed, and now the question to be determined is simply whether the Roman Catholic hierarchy or the constitution is to be supreme in Canada. That hierarchy will support either political party that will do its bidding; it will support none that will object to its dictation. We have in this the beginning of a contest which before its close may imperil if not destroy our Canadian Union.

Our New Brunswick cotemporary, the Presbyterian Advocate, speaking of the matter, says—

"This was a clear violation of the Constitution, and though the Governor General will not disallow the Act, but refer it to the Privy Council, a grave crisis in our political history has occurred. The question is, are we to be governed by the Roman Catholic Bishops of Canada and their political allies or by the Constitution? If the former is to be the case the Union cannot stand, and before we know what our destiny is to be, a severe struggle will be forced upon us."

The Halifax Witness is even still more pronounced, while the sub-Committee on Education for the New Brunswick part of the Presbyterian Church of the Lower Provinces has issued an appeal to the members and adherents of that church, in which it asks them to resist such unconstitutional interference to the uttermost.

We believe it is a fact that, far from the New Brunswick School Act being so offensive to Roman Catholics as represented, there are more Roman Catholics engaged in teaching under it than any other denomination in the Province, and that had it not been for the interference of the Bishops of Quebec there would have been no objection raised. Be that as it may, it is clearly a matter to be settled by the people of New

Brunswick alone, and every one that wishes well to Canada must regret that our Federal Parliament interfered in the matter as they did.

We are quite sure that the Protestants of New Brunswick wish to deal in the fairest and most considerate manner with their fellow citizens of the Roman Catholic Church, and are quite convinced that the whole of this movement, of which Mr. Costigan has been the professed leader, is part of the general Ultra-montane crusade against free thought and free speech all over the world—in Prussia, in Ireland, in the United States, &c., and that Protestants will have to buckle themselves manfully for the contest. Let it be so. It is quite as well that the "inevitable contest" should come, and come now and in its present shape, as that it should be delayed for some time, and take us all at somewhat of a disadvantage.

MUSKOKA.

We call the especial attention of our readers to the letter in this day's issue from one of the C. P. missionaries in Muskoka. It is just such a letter as we should like to receive from the different parts of the mission fields, as it gives facts, mentions needs, and asks funds to help in some particular work and way. That in the hard yet necessary work of the pioneer there is a great danger of the workers themselves and their families becoming so far heathenized is beyond all doubt. Many have this day to lament that in seeking the temporal good of their children they have jeopardized, if not totally ruined both their manners and their n. v. s. Far removed from religious influences and educational advantages, many of the children of backwoodsman have grown up a coarse, rude and somewhat ignorant race, in spite of all their parents can do or say.

As our correspondent observes, there are always floating about the outskirts of civilization those who may be called pioneers by professing persons, who have got into restless and unsettled habits, and manage to live on a farm during the time it is being cleared up, but cannot farm it after the clearing is so far over. In a great many cases these persons are continually selling out their improvements and moving farther back, carrying with them their restless, careless, godless habits, to contaminate other neighborhoods just as they have done those they have left. To talk of keeping clear of the society of such is entirely foolish, and only shows the ignorance of those who speak in this way. The dwellers in a new settlement are specially bound to be on friendly familiar terms with all. They stand too much in need of each other's help to be very exclusive and select in their acquaintance, and anything like shunning intercourse with neighbors would be looked upon as a grievous insult, and would be resented, it may be, in a very disagreeable and practical manner. The young people especially cannot but be thrown very much into each other's company, and the injurious consequences are just what our correspondent describes. Do we urge all this as a reason why people should not go to the backwoods to hew out for themselves homes, and make the Canadian wilderness blossom as the rose? The very reverse. It is the duty and the privilege of the men of the present age to "subdue the earth," and no healthier or surer way to an honest independence is to be found in our country than of clearing and settling new land. We say all this to point Christian men in more prosperous circumstances to their manifest duty of following these hardy pioneers with the blessings of the gospel, and that for their own sakes, and for that of the country, as well as of those who are more immediately to be benefited. It certainly is the duty of Christians to send the word by which they themselves have been blessed to the heathens who have never heard of a Saviour; but it is, if possible, still more their duty to take all possible measures for preventing their fellow-countrymen, by whom Canada will be made either stronger or weaker, from lapsing into a barbarous and heathenish condition, which in some respects is more hopeless and more disastrous than that of the people in far off lands.

Muskoka promises to be a favorite resort for summer tourists, and for those who are seeking rest and refreshment from the labors and toils of city life. Could a good deal not be accomplished by such in helping forward the good cause in the places of their summer sojourn, and in seeking in quiet ways to encourage and assist poor and struggling beginners to help themselves in the establishment of Sabbath Schools, in the erection of places of worship, and in the permanent maintenance of gospel ordinances? We believe many are anxious to help such work if they knew how to set about it. We have no doubt but that a good many of our missionaries will be able to tell them both how and where.

The Missionary meeting in connection with the U. P. Synod was held on the evening of Wednesday the 14th inst. As usual there was a large attendance. Speeches were delivered by Lord Ardmillan, Rev. Dr. Alexander Robb, of Old Calder; the Rev. John Ross, of Hackney, London; and by Signor Gavazzi, on Rome and Italy.

Ecclesiastical Intelligence.

There is a rumour that the Rev. Walter Smith, of Glasgow, is to be libelled for his expressed sympathy with the views of the Rev. Mr. Knight, of Dundee, on prayer.

The Rev. Mr. Knight, who has been libelled for heresy by his Presbytery is so ill that his physicians have given that for months he will not be able to draw any attention to the preparation of his defence. The case is accordingly delayed, and Mr. Knight has received three months leave of absence in order to recruit his health.

From a report on the education of the Ministry, presented to the General Assembly at Baltimore, it appears that during last year 287 Theological students have been, more or less assisted pecuniarily. The number in all the Theological institutions of the body, who have finished their studies and are ready for graduation, is 67. In twelve seminaries the total number of Theological students has been 282. The others are not reckoned. There are 34 German and 68 coloured candidates. A great falling off in the number of young men coming forward to the ministry is noticed and lamented.

The Presbyterian Assembly has not, till this year, met in Baltimore since 1848. On that occasion it was composed of 198 Commissioners from 17 Presbyteries, and a Church Communion of 190,000 members. The present Assembly is made up of 600 Commissioners, representing 166 Presbyteries, and 500,000 communicants. In 1848 2,400 churches were reported; 1,800 ministers, and \$386,000 contributions to benevolent objects. This year there will be reported at least 4,700 churches; 4,500 ministers, and benevolent contributions of over ten millions of dollars. This tells of respectable progress, even though there was a secession of the Southern churches in 1861.

The Presbyterian General Assembly of the United States chose for its Moderator the Rev. Dr. Howard Crosby, of New York, who in his official capacity occupies a chair that was at the Synod of Dort, in 1618. A Dutch family that emigrated from Holland in 1650 brought the chair to Albany, New York. It was handed down from generation to generation, till at last it was bequeathed to the Rev. Dr. Chester, of Albany, and from him was transferred to the present owner, a Presbyterian gentleman in Baltimore. It is a rather handsome straight-back chair made of English cherry, and has been somewhat refurbished to do duty as Moderator's chair in 1873.

The United Presbyterian Synod of Scotland met on the 12th of May, and elected the Rev. Dr. Joseph Brown Moderator. It was agreed to remit to Presbyteries and Sessions an overture in favour of a General Assembly, with instructions to report to a Committee before next March, so as that a scheme might be matured before next Assembly. The following finding was come to unanimously in reference to Union with other churches:—"That the Synod receives the report, records its conviction that the agreement between the negotiating Churches, so fully brought out, lays an adequate foundation in principle for their incorporating Union, and furnishes, with the circumstances in Providence, a strong call to it, and declares anew its readiness to enter into Union on the ground of the standard as at present accepted by the Churches, and its unaltered desire of such Union. That the Synod learns with deep regret, that, owing to the opposition from a section of one of the negotiating Churches, the joint-committee have come to apprehend, that so far at least as one of the Churches is concerned, the negotiations in which they have been for nearly ten years engaged may be suspended, but the Synod, at the same time, rejoices in the good which these negotiations have accomplished, and in the fraternal courtesy and kindness by which, from first to last, the meetings of the joint-committee have been distinguished, and cherishes hope that the suspension of negotiations may be but temporary, and that God may soon open a way for the healing of the breaches of His Church in our land. That the Synod re-appoints its Union Committee to superintend the carrying out of the different measures of co-operation which have already been adopted by this Synod and those contained in the report of this year, as recommended by the Joint Committee, to confer also with the Reformed Presbyterian Church, should that Church see its way to continued conference as to incorporating union; and generally to further in every way practicable the cause of Scripture union among the Churches. That the Synod, taking into consideration the solemn circumstances in which, by the present issue of these negotiations, the Churches concerned in them have been placed, enjoins upon all under its care the duty of abounding in prayer, that all misunderstandings may be cleared, all prejudices overcome, all hindrances taken out of the way, and all present troubles and agitations overruled for the furtherance of the cause of Christian union, for the edifying of the body of Christ.

Contributors and Correspondents.

UNION.—No. 7.

A SUSTENTATION FUND A GREAT HELP TO THE PROGRESS OF THE CHURCH.

Some augur ill of the future of Presbyterianism in Canada, because the principle of the strong helping the weak is not more extensively applied in the case of settled congregations. They point to the comparatively large salaries of a few city ministers, while a great many of the pastors can scarcely maintain a respectable position, and ask why should there be such disparity in the circumstances of the ministry of the same church, with nearly equal education? Better, some say, the plan of removing ministers every few years, and permitting all to share the advantages as well as the privations. While I do not agree with those views, and hold that it is not possible to devise a plan by which all can be placed precisely on an equal footing, and that none of the salaries are too large, \$2,000 being no more in a city than a proper provision, and that the right method is to level up, not down, yet I admit that it is highly important that the Scriptural principle above enunciated should be brought into extensive operation. It has not been sufficiently or satisfactorily applied by the small amount of aid given to weak congregations having pastors. That I conceive can be best done by means of a Sustentation Fund. This would obviate the appearance of what some deem the indifference of those placed in happier circumstances, as well as what is far worse, the sense of semi-paupers which aid-receiving at present inflicts upon the ministers of such weak congregations. The older and wealthier Presbyterian churches in Montreal have set a noble example to other places in the truly generous and Christian spirit in which they have built several churches for new and weak congregations, and handed them over to them free of debt, or assumed the responsibility in the matter, thus enabling them to meet current expenses, without the discouragement of a heavy debt hindering their growth and success.

Let some scheme be devised that would meet the wants of the church and secure a certain amount of independence on the part of the ministers in the discharge of their duties. If this latter be not done some sensitive and refined minds will be injured or driven out of the ministry, and others of the most desirable class be prevented from entering upon a work in which they are exposed to such painful trials. If we are to secure a sufficient number of properly qualified and efficient men for the Presbyterian ministry in Canada, we must also see that the salaries are brought up to such a standard as will free ministers from pressing anxieties about the support of their families, and enable them to give their children an education suited to their position in society. Many a devoted Christian might be willing to endure privations himself, but would not be satisfied to allow his family to suffer; and the fear of such a contingency, I doubt not, deters many excellent young men from entering the ministry. Christians may talk as they please about the duty of making sacrifices for Christ, but while they show that they are willing that others should make all the sacrifices while they are exempt, their opinion will have very little weight. The Master has laid the duty of converting the world, and carrying on his work, upon all his people; and he does not require that the chief burden should be borne only by a few. Nay, he requires that the burden be distributed, and that all should do a part of the work—should build the portion of wall opposite their own door.

The Presbyterians of the Dominion number about 550,000, and if united in one church, and proper machinery put in operation to lead our people to contribute according to the Scriptural plan of stated and regular weekly givings, 120,000 to 150,000 contributors might raise \$1,000,000 to \$1,500,000 per annum by generally giving from \$2 to \$200 per annum to the various schemes of the Church. All should be taught the duty and privileges of giving a stated portion of their worldly substance to the Lord. Children should be early trained to it, and thus have the habit formed of taking an interest in the cause of God. All the members of a family should be taught to cast their offering into the treasury of the Lord as an act of worship, just as all are taught to take part in singing the divine praise, and not confine the giving to parents and adults.

The following scheme, in round numbers, may illustrate our idea:

Table with columns: Contrs., per wk., per month, per an., \$10,000, \$20,000, \$30,000, \$40,000, \$50,000, \$60,000, \$70,000, \$80,000, \$90,000, \$100,000, \$150,000, \$200,000, \$250,000, \$300,000, \$400,000, \$500,000.

150,000 Contributors. Amount raised—\$1,755,000