

have not been already made, on the third day of April next, and to be transmitted without delay to the Secretary to the Temporalities Board, Mr. John W. Cook, Quebec, and request the Secretary to forward to each Minister a printed copy of this resolution, accompanied with a statement of the position of the Temporalities Fund, in sufficient time for it to be used in giving intimation of the collection hereby appointed.

Extracted from the minutes of the Commission of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, by

(Signed) W. SNODGRASS,
Clk. Comm."

In submitting this Resolution to the members of your Congregation, and requesting them to contribute for the object specified, it may be advantageous to make the following statement:—

The monies received by the Ministers of the Church in commutation of the annual stipend secured to them for life from the Clergy Reserves, and by them made over to the Church to form a Fund for the support of the Ministry, have been invested, and are under the management of a Body Corporate, the members of which are chosen by the Synod, and which is entitled "The Board for the Management of the Temporalities of the Presbyterian Church of Canada in connection with the Church of Scotland." From the interest of the capital so obtained and invested, according to the conditions of the original gift to the Church, the Board pay First, the sum of £112 10s. Cy. to each of the Ministers who commuted, and Secondly £100 a year to each of ten Ministers, who, though on the Roll of the Synod at the time of the Secularization of the Clergy Reserves, were deprived of the stipends which they had previously enjoyed by the Legislature of the Province. In consequence of the death of a considerable number of Ministers who commuted, the Board have also been able hitherto to give £50 a year to every Minister who had been placed upon the Roll of the Synod since the Commutation.

It has been a matter of deep regret to the Board that this allowance is so small. It is the earnest desire of the Board, acting under the instructions of the Synod, that the Fund under their control should be so increased, either by donations to be invested at interest, or by annual subscriptions and Congregational Collections, to be distributed with the income of the invested capital, as that they would be able to give £100 a year to each Minister on the Roll. To attain this is an object which the Board keep steadily in view. They believe that it may be and will be attained—counting with confidence on a liberality in the Laity corresponding to that which there is such just reason to acknowledge in the Ministers of the Church, and they have only delayed the effort to obtain it, in the belief that at a future period it would prove more effectual.

In the meantime, however, they have to state that, owing to the increasing number of Ministers coming from Scotland or educated at Queen's College, their Funds will be inadequate in July to allow £50 to each Minister, and they will be still more so in January, before which time, it is expected, that a considerable number of Ministers will be added to the present Roll. As a temporary expedient therefore, and till a great and united and, as they trust, successful effort shall have been made in this matter when more favourable times arrive, the Board suggested and the Commission of Synod have enjoined a Congregational Collection throughout the Church and it is earnestly hoped that

no Minister will neglect to give his people an opportunity of contributing to this object, and that no Congregation will fail, according to its ability, to respond with liberality to the call made on it. It would be peculiarly gratifying to the Board if they were enabled not only to continue the allowance of £50 but to increase it.

I am, Reverend Sir,
Your obedient servant,

J. W. COOK,
Secretary to the Temporalities Board.

P. S.—I have to request that remittances be sent to me, at furthest, by the second week of May, that the accounts may be laid before the Board and the Synod at their next meeting.

Quebec, 2nd March, 1859.

THE PRESBYTERIAN HISTORICAL ALMANAC AND ANNUAL REMEMBRANCE OF THE CHURCH, for 1858-1859. JOSEPH M. WILSON, Philadelphia.

We have examined a copy of this valuable publication, and are disposed, notwithstanding a defect we are compelled to notice subsequently, to welcome it as an important accession to our Presbyterian literature. A goodly tome of 316 pages, with 14 portraits of Presbyterian Moderators and 12 engravings of Churches, it is a marvel of cheapness at one dollar per copy. It is a work *sui generis*, and supplies a want that was much felt. It was a good idea to bring together in one view information respecting all the sections of the great Presbyterian family in Britain and America. It brings out clearly the fact that, in the words of the preface, "Differing as they (*i. e.* the Presbyterian bodies) do from each other, still the golden vein of Calvinism pervades each organization, and, though distinct as the billows, they are one as the sea."

This book contains the time and places of the next meetings of the different Presbyterian bodies in 1859, and also an account, more or less at large, of the last meetings of their various Church Courts of Supreme Jurisdiction, with, in some cases, a sketch of the Moderators' sermons. It also contains a list of the Ministers of all the Presbyterian Churches in Britain, the United States and British North America, and Statistics relating to some of these bodies.

The plan of the work is a comprehensive one, and, as we have said, we cordially welcome the appearance of such a work, a copy of which has accidentally come under our notice. But we must, nevertheless, take exception to the blemish we alluded to at the outset of our remarks. Such a work should be free from party views, and should not place any of the larger sections of the Presbyterian family in a subordinate position, or admit into its pages, from whatever source emanating, one-sided and partial views of recent events. It is natural that men, who have

hardly put off their armour after an ecclesiastical conflict, should be always ready to rush into the mêlée and assail the shadow of a past warfare, but the historian on this side of the water should take a larger and more dispassionate view, and should not lend himself to a studied exclusion from its proper position of the parent Presbyterian Church—the old and yet happily vigorous Church of Scotland, which is anew rising in her strength, and preparing for fresh and widely extended usefulness. Such a raking-up of the embers of a past conflict too, as that contained in some portions of the article on the Presbyterian Church in England, and the narrative of the defeated attempt of the Free Church party in Manchester to substitute a new deed of the Grosvenor Square Church there for the original trust deed, would have been better omitted. It could and can do no good to revive it. We complain then, (and, in doing so, we attribute the blame most to those who supplied the information and who unduly magnified their own body,) of a uniform slighting of the Church of Scotland in this work. In fact application does not seem to have been made to any member of that body for information. But (to explain what we allude to, and to select a minor feature, inasmuch as straws show how the wind blows), the portraits of the Moderators of the Free Church in Scotland, Canada, and England, grace the columns of this periodical with their intelligent thoughtful countenances, but why was the Moderator of the Church of Scotland not there also? Surely he, worthy man, is as good-looking as his comrade of the Free Kirk. We have no quarrel with the Moderator of the Free Church in Canada, and only remark that, as the Moderator of the branch of the Church of Scotland in Canada was, this year, the first licentiate of the Presbyterian Church in Canada, his portrait would have had a fitness in these pages. But, as to more serious matter, then again 14 pages and 2 engravings are devoted to the Free Church in Canada, and but 2 pages containing the meagrest information are assigned to the account of our equally energetic and progressive Church in Canada—by no means a fair proportion. Again the Church of Scotland in Nova Scotia is disposed of in half a page with the important information that various questions were brought before the Synod, and after debate disposed of. We regret to have thus to comment on so marked a blemish in so really valuable a work, and only do so in the belief that, when the attention of its publisher is called to it, the edition of next year will be free from such defects and acceptable as a whole to the great Presbyterian community. The book can be ordered of D. McLellan, Hamilton, or J. Durie, Ottawa, and is well worth purchase, as a valuable addition to any Library.