

She certainly enjoys the greatest amount of peace and harmony. The Church of England is distracted by disputes about doctrine and the prevalence of heterodoxy among her clergy. The Free Church is on the eve of a great internal agitation about what she calls her "dearly-bought liberty"; nay, is already plunged into difficulties by the presbyteriancy and inconsistency of those who undertook to lead her victorious through the contest involved in the Cardross case. The United Presbyterian Church looks with dismay on the prospect, which every day becomes more alarming, of a severe winter and a terribly reduced exchequer. Episcopacy is in the agony of creed conflicts, and Voluntaryism is under a regimen of bitters, but the old Church of Scotland is pursuing the "even tenor of its way," with its clergy sound in the faith, "its bread given it and its water sure." She is undoubtedly gaining fast on the affections of the people. It is a very rare thing to hear of falling off in any of her congregations, and an every day occurrence to be told of increase of strength. She is rapidly becoming in reality what she has always been in name, "The National Church." Squabbles recently threatened about Patronage have passed away, leaving no trace behind. The outcry about the separation of the Parish Schools from the Church has ceased to be heard save in faint and miserable growlings from weakminded and narrow people. In short, at no period of her existence was she less troubled and more promising than at this time.

The effect of the new Parochial and Burgh Schools Act is being tested most severely during this and last month. Everywhere the result is favorable to the Church, even in places where dissenting influence might be brought to bear. The Church is more indebted than she has ever acknowledged to the Duke of Buccleuch for his successful effort to continue the power of electing teachers and fixing their salaries in the hands of the large heritors who are almost to a man either members of or friendly to the Parish Church. The Free Church was most anxious to invest such privileges in the *whole* body of heritors in the hope that, in the scramble, many of *their* men might get into the National Schools. Indeed rumour has it that that body are so exasperated at the total failure of their exertions to wrest the prerogatives of the Church that they are trying now to bully the Lord Advocate Moncreiff into introducing another and entirely revolutionary Education Bill next session. Some have even declared that such a measure is already prepared. If so, the old Church will find more friends even in the House of Commons than she has ever had, and should her enemies triumph there, she will still have a sure and certain hope left and have deeper cause than at any former time to "thank God that there is a House of Lords." But, after all, this report may be

nonsense. For the credit of the heroes of 1843, it is to be hoped that it is!

A very excellent movement is begun throughout the several Presbyteries of the Church for the purpose of raising better collections for the Schemes. The clergy have at last roused themselves in this most important matter. The plan generally adopted is, to issue cards to each household connected with the Parish Church, on which every inmate states the amount which he or she intends giving to each scheme. A collector lifts these cards and calls every two months for the amount promised to the scheme, whose collection falls due at that time. In this way the six missions are supported more generally and generously. As far as it has gone, the plan has wrought wonderfully. In Ayr, for instance, it is reported that the contribution to one of the schemes rose almost immediately from £15 to £50, and had not even then reached its legitimate standard. The fact is, the energies of the Church of Scotland have never been drawn out as they might. She is at once the most influential and most wealthy of all the Scotch Churches, and yet, notwithstanding, she has no Sustentation or Manse Funds, she is far behind even Dissenters in her missionary efforts and zeal. Better days, however, are yet to dawn upon her. Calculations will be very much at fault if, within three years, she does not take her true position in this as she has done in other respects.

A curious case is about to be tried, in which the Presbytery of Irvine are to be the defendants, and the Rev. Dr. Lang, M. P. of Australia, pursuer. This clergyman, it seems, acted a very strange part in 1843, roquetting between the Church party in the colony and the Free Church deserters. It was understood that he had seceded and accordingly he was deposed both abroad and by the Irvine Presbytery at home, who had given him license and ordination. In May last he appeared at the bar of the Assembly in Edinburgh, and demanded the removal of his disabilities, declaring that he had never left the Church. The Supreme Court justly wondering why the Rev. gentlemen had lain so long in silence under their ban, rejected the petition, and now an action is raised in the Court of Session by Dr. Lang, to force a restoration of his rights. How the matter may end is not very clear, but many legal authorities think that Dr. Lang will gain his point, in which case the pecuniary burden of the action will fall on the surviving members of the Presbytery of Irvine who took part in the transaction complained of. It is said—with what truth I cannot tell—that if Dr. Lang succeeds in establishing his claim he will advance his position, and secure some very desirable advantages in Australia.

Scotland has sustained an almost inconceivable loss in the death of the Earl of Eglington, who was rightly esteemed as one of the noblest of her sons. No pen can describe