

through whose instrumentality 197 new parishes have been added to the Church. Then followed Dr. Cook's Report on Education, which shows that the minds of the people of the Church of Scotland have not become secularized. They are watchful that religious instruction shall be continued in the schools of the land. There is every likelihood of a co-operation between the Education Committees of the Established and Free Churches on this all-important subject. Reports from Dr. Charteris on Christian Life and Work, and from Mr. J. A. Campbell on Christian Liberality, were given in and discussed.

Tuesday was, however, the day of the session; for on that day came up for discussion the Patronage Bill of the Duke of Richmond, referred to in last RECORD. It required only a glance to convince an observer that a day of days was that Tuesday. The hall was crowded in every part to suffocation. The Report of the Patronage Committee was given in by Dr. Pirie. The motion approving of the principle of the Duke of Richmond's Bill, was seconded by Lord Burleigh, whose family name every reader of the history of the Church of Scotland recognizes as that of a friend. But the feeling of the Assembly did not run entirely in favour of the Duke of Richmond and the Government. Dr. Cook of Haddington moved an amendment. It seems his speech was the ablest of the debate. The change proposed in the Duke's Bill, he designated a resolution with merits, few or none, and faults legion. It was wrong, he said, to saddle Patronage with all the secessions from the Church. Erskine, he said, left the Church on account of his own firm bigotry, and because he could not induce the Church Courts to sanction any further the burning of witches. After a long speech, he moved an amendment directly antagonistic to the motion of Dr. Pirie—that the principle of the Bill be not sustained. The amendment was seconded by the Earl of Selkirk. Doctors of Divinity and noblemen entered the lists, and the debate was animated and able. At the last, however, Dr. Cook's amendment was withdrawn, though it was minuted, together with his dissent, and the original motion carried. The clauses of the Bill were then brought

forward for discussion. The clause defining "communicants" became the occasion of considerable discussion. Sir Robert Anstruther tabled an amendment, which would extend the election to female as well as to male communicants. There is every prospect of a speedy termination to the vexed and vexing question of Patronage in the Church of Scotland.

On Wednesday the Report was read by the Home Mission Committee. Dr. Phin, the Convener, gave in the same. This is a Committee whose work is entirely different from that of the Endowment Committee already alluded to. Although Endowment is necessarily Home Mission work, the latter is not necessarily Endowment. The object of this Committee is to maintain from year to year the ordinances of religion in the poor and sparsely peopled localities throughout the land. The Report shows gratifying results. It shows a revenue of £1152 greater than last year's. It shows that the field is widening. It also, as a consequence, asks for more money next year, and we are sure the Convener will not be disappointed. Being the Church of the nation, Home Mission work is hers by the special conditions of her existence; and her friends and children, year by year, rejoice to find her faithful to her trust, and year by year proving her efficiency by the most convincing facts.

THE PATRONAGE BILL.

We are glad to see that the Glasgow Presbytery of United Original Seceders unanimously agreed to petition Parliament in support of the Bill. They state very significantly in their petition that they regard patronage "as one of the chief cause of the divisions of the Church, and a serious barrier in the way of union among Presbyterians."

The words of the Rev. Dr. Fraser, of the Free Middle Church, Paisley, furnish the best reply to those who within the F. C. are opposing this reform in the Church of Scotland:—

"If patronage," he says, "can be abolished, why should they (the Free Church) object? It is a step in the right direction. It is a reform for which