

ever since the Chapel has been opened, the service has been disturbed by "an assemblage of riotous and ill-disposed persons." Such conduct is most intolerant, uncharitable, and unchristian."

MEETING OF SYNOD.

The annual meeting of the Synod of our Church will be held in St. Andrew's Church, Toronto, on Wednesday the 3d instant at seven o'clock in the evening, when we trust there will be a goodly assemblage of both ministers and elders. In making this announcement, we warmly recommend to our readers the prayerful perusal of the article in our present number from the *Edinburgh Christian Magazine*, headed, "United Prayer for the Church of Scotland and its General Assembly." The article is written in a truly excellent spirit, and minutely exhibits the parties that should be embraced in the prayers of every earnest well-wisher for the extension of the Messiah's Kingdom. We are persuaded that many, who may peruse the article in a right frame, will be induced to lift up, not only their hearts, but their voices in prayer to the Giver of all Grace for His abundant blessing on the ministers and elders, members and hearers of that portion of the Christian family in this Province, to which, as a Church, we belong.

CHURCH IN SCOTLAND.

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

This venerable body assembled as usual in Edinburgh on the 23d of May last. Dr. Graham, of Killearn, was unanimously elected Moderator. We intend preparing for an early number a resumé of the leading matters that came under the attention of the Assembly.

PRESBYTERY OF ST. ANDREWS.

PAROCHIAL SCHOOLS.

At a meeting of the Presbytery of St. Andrews, held on the 20th inst., the following resolutions were moved by Dr. Cook, and unanimously agreed to:—

The Presbytery, having had their attention called to measures which have lately been proposed in Parliament and elsewhere in regard to the Parochial Schools and the means of education in Scotland, deem it incumbent upon them to declare—

1. That they adhere to the declaration on this subject emitted by the last General Assembly, and in particular that they will strenuously oppose the passing of any measure which would remove the Parochial Schools from the Superintendence of the Church of Scotland.

2. That the Parochial Schools form a great National Institution, which the Church originated, and after many persevering efforts was successful in establishing:—That these Schools have proved eminently useful in promoting the best interests, both temporal and spiritual, of the people of Scotland:—That their connection with the National Church gives a security, which could not otherwise be obtained by the State, for the religious character of the education imparted in them; and that the connection of the Parochial Schools with the

Church of Scotland, having existed from their commencement, and forming part of the rights and privileges of the Church, was declared by the Act of Security passed prior to the Union of England and Scotland, and incorporated in the Treaty of Union, to be unalterable in all time coming.

3. That the Church of Scotland has shown her earnest desire to maintain the efficiency of the Parochial Schools by every means within her power, —has maintained a regular system of superintendence and examination of the Schools,—and has frequently endeavoured to have the status of the teachers and the emoluments of their office rendered suitable to the important and honourable nature of that office, and that under her superintendence, the instruction communicated in these Schools has been of a general and useful, as well as religious nature, and has been communicated with the religious opinions of other denominations, whose children accordingly have always been in the practice of attending them.

4. That the present parochial teachers of Scotland, as a body of men, are worthy of the situation in which they are placed, and efficient in the discharge of their duty: that cases of disability among them, from age, infirmity, or other causes, might be provided for by legislative enactment; and that the parochial teachers have been and are willing to concur with the Church in adopting from time to time such measures as may promote the efficiency of the parochial schools, adapt them to the varying exigencies of the country, and render them instruments of more extensive usefulness not only to the members of their own communion, but to all the inhabitants of Scotland.

5. That the Church of Scotland has often lamented and complained of the deficiencies in the means of education that exist in various districts, and in order to remove these deficiencies, has often made application to have the Parochial Schools, which had been found so beneficial, more numerously planted. That she has made, and is still making great efforts to compensate for this deficiency by the erection of schools maintained by the contributions of her own members, and at the same time willingly acknowledges the efforts that have been made in the cause of education by various other parties, both of her own and of a different communion; and that the Church of Scotland is desirous to co-operate with her Majesty's Government or the Legislature, in carrying out any measures, consistent with the principles that have declared, which, in their wisdom, they may adopt, for extending more completely among all classes of the people of Scotland the blessing of sound religious education.

6. That petitions, in accordance with these resolutions, be sent from this Presbytery to both Houses of Parliament.

The following debates afford gratifying evidence of the estimation in which the Parochial School System is held in the highest quarters in Britain. It should be borne in mind, that the Marquis of Lansdowne is a member of the English Cabinet.

HOUSE OF LORDS.

FRIDAY, March 22.

Lord LANGDALE took his seat on the woolsack as Speaker at 5 o'clock.

The Duke of ARGYLE, after presenting various petitions against any fundamental change in the present system of Scottish Parish Schools, said he wished shortly to draw their Lordships' attention to the state of National Education in Scotland. The affairs of that country received, he would not say an inadequate but certainly, a very small share of the attention of Parliament; but he was willing to look upon the circumstance as a complimentary acknowledgement that Scotsmen might be very safely left to manage their own affairs, and the spirit of the people was in harmony with the principles of their ancient

laws. The subject of National Education was everywhere beset with difficulties; but there was one circumstance peculiar to Scotland in respect to it—the fact, namely, that there was already existing in that country a system of Education, National in its origin and its object, and National, too in its character and its effects. A party, had, however, been formed in Scotland, who urged that that ancient system ought to be upset altogether. The prayer of the petition, which he had presented, was that no steps would be taken by the Legislature implying a radical and fundamental change in the management of the schools now placed under the management of the Established Church. The parochial system now sought to be upset was of great antiquity, having been established by statute in 1646, and he need not remind their Lordships of the excellent effects universally and justly attributed to the system. He wished now, however, to consider the subject with reference to the increase of population and the progress of dissent. At various times in the history of the Church of Scotland sections of its members had withdrawn themselves from its communion, and formed themselves into separate ecclesiastical communities. But there was one special feature marking dissent in Scotland; between the Established Church and the bodies differing most widely from it there was no difference as compared with the diversities of opinion which existed in the widely spreading embrace of the Episcopal Church of England. The difference, in fact, in Scotland related neither to doctrine nor to discipline, but to certain abstract questions touching the degree in which it was lawful for the Church to be connected with the State. Therefore when dissenters sent their children to parochial schools, they found the same standards of belief, and the same system of religious teaching in operation, as they would in their own schools. One of the most remarkable circumstances, however, connected with the parochial schools, was that, by a resolution of the General Assembly, in those districts in which the mass of the population was Roman Catholic the children were admitted, even in the Assembly's own schools, to the benefit of secular education without any attempt at theological instruction to which either their parents or the Priest could object. Such, then, being the liberal and comprehensive spirit in which the parochial schools of Scotland were conducted, he held that the agitation now going on for their overthrow sprung in the main from those feelings with which dissenters were apt to regard establishments which they had lately quitted. It was urged that schools, which were supported by all, should be open to all. But, in the first place the Parochial Schools were not supported by all, but by the landed proprietors; and in the next place, from what he had said, their Lordships would see that the schools were, in fact, practically open to all. There was a great difference between allowing the parent to object to any particular religious teaching of his children, and leaving it to the parent to give or withhold religious instruction; he believed that it should be made part of an educational system, and that the onus of objection should be laid upon the parents. One objection to the present parochial system was, that the schools were inadequate to the extent of the population. That objection he admitted. But then it was likewise held that the parochial schools were engrossing all the education of the country. These two arguments could not exist together. It was the first which he believed to be true, and so believing, he held that the grand point was this—that, although it might be necessary greatly to extend the means of education in Scotland, it was not necessary and not expedient to upset the constitution of the schools already established. (Hear, hear.) He warned their Lordships that, if they did adopt this course, they would not thereby gain their object. If they did overturn the parochial system on the ground that no teacher ought necessarily to belong to a particular Church, they would still be leaving the schools founded by the Independents existing in close and