

"We regard this decision, with astonishment, not unmingled with alarm; and both our surprise and our apprehension are increased by a consideration of the grounds assigned by their Lordships for their judgment. There is no reason why we should not say distinctly that the question was not discussed in a broad, and statesmanlike, but rather in a narrow and merely technical manner. We appeal to any one who has dipped into the law literature of the Disruption controversy, whether the tone and compass of the speeches delivered yesterday, do not contrast with the tone and compass of those spoken from the Scottish Bench, on whatever side of the argument, sixteen years ago. There is a grand difference between a statesman sitting as judge, and a pleader elevated to the Bench. The one looks beyond the circle of mere professional words and interests, recognizes the various wants of human society, is alive to the facts of history; the other is blind to everything of the sort, and knows only the words and things he has learned in practice. Not one of their Lordships who spoke yesterday indicated any adequate appreciation of the nature and meaning of spiritual jurisdiction, as claimed by the Non-conformist Churches of Great Britain. They can recognize no power competent to institute a Church but the State. The non-established Churches of the island are to them so many mutual instruction societies, or Christian associations. They should at least have indicated a knowledge of the fact, that the Churches in question claim to exercise authority by the same right as that which has appointed the ordinance of the civil power; and not only claim this right, but to be bound most sacredly to maintain it. They virtually make out that there is no Church of Christ in the land, The Established Church they regard as the creature of the State, and the non established churches as voluntary societies.

In another article the *Witness* says:—

"Every Presbyterian Church in Scotland, nay, every Christian denomination calling itself a Church in Scotland, is concerned in opposing this flagrant invasion of the rights conferred by Christ upon his Church. We cannot believe that the Scottish Establishment is prepared to accept the place and part assigned it by the Court of Session. While not hesitating to maintain that the Disruption controversy found it unfaithful to the Crown rights of the Redeemer, we own that there were certain circumstances fitted at that period to throw dust in the eyes of pious men, and that a large proportion of those who continued their connection with the State did not consciously adopt Erastianism. They believed that the State could do no more than acknowledge as already existing the divinely appointed jurisdiction of the Church,—that the civil courts neither created nor conferred it, but merely formed an alliance with it. They argued that the Church had not exhibited a sufficiently cautious or pacific spirit in the maintenance of this alliance, and that this circumstance, irritating and agitating the civil authorities, led them for a time to overstep the limits of their sphere, and to encroach upon spiritual jurisdiction. Peace, they concluded, having been restored between the Church and the Court, the ancient alliance was renewed on the old conditions; the Church had once more a real spiritual jurisdiction; and the authorities regarded it as co-ordinate with the civil power, emanating from the common King of Church and State. We ask them, with solemn and most friendly earnestness, whether they can maintain this theory any longer. We ask them whether it is impossible for any divine in Christendom to doubt that the Established Church of Scotland has publicly and

consciously ceased to maintain the great Bible doctrine of the headship of Christ."

The next step in this case will be looked for with intense interest. We trust that wisdom and grace may be given to those called upon to guide at this important juncture the counsels of the Church, and that the result may be made subservient to the advancement of His own cause, by Him who maketh all things to work together for good to his people and Church. A special meeting of Commission was to take place on 18th ult. In the meantime, it is one comfort to know that the non-established churches are at one with the Free Church in this matter. The Rev. Dr. Alexander, of Edinburgh, one of the ablest of the Congregational Body, has expressed himself most decidedly on the matter in question.

EDUCATIONAL REPORT.

We have not had time to examine very fully the report lately received from the Superintendent of Education for Canada West. We have, however, looked into it, and rejoice to find that, notwithstanding the general stagnation of business which has prevailed throughout the country, and affected every part of the public and social system, the progress of our Common Schools has not been sensibly retarded. It is true, there is a comparatively slight decrease in the gross amount raised for common schools, the decrease being mainly in relation to moneys raised for sites and buildings, but then there is an increase in the number of schools open, and an increase of 21,046 in the attendance of pupils, the aggregate number being 293,683,—160,633 boys, and 133,050 girls, the number of Schools open being 3,866. It appears too that there is progress in regard to the qualifications of teachers employed, there being a decrease in the number of female teachers employed, and an increase in the number of first and second class teachers. There is also an increase in the number of free schools, and of those partly free. It is gratifying too, to find that in 1708 schools the daily exercises are opened and closed with prayer, being an increase of 159, and that in 2510 the Bible or Testament is read, being an increase of 95. The number of Roman Catholic Separate Schools is 94, being a decrease of 6. The number of Grammar Schools is 75 with 4,159 pupils, the total receipts for Grammar Schools being \$75,617, \$7,839 being for rents, repairs. Since its institution in 1817, the Normal School has had under training 2,464 students. It is stated that the Normal and Model Schools

were never more efficient than at present. The Model Grammar School promises to be most useful and influential in raising the standard of education.

On the whole then there is ground for satisfaction with reference to the state of educational matters. We have not seen the report for Canada East, and do not know what progress is being made there. One thing there has created much dissatisfaction, viz., the constitution of the Council of Public Instruction. There are fifteen members of Council, only four being Protestants. Of these four Protestant members, three are Episcopalians, viz. Dr. Fulford, Bishop of Montreal, Messrs. Terrill and Dunkin, Members of Parliament, the remaining member of Council being Dr. Cook of Quebec. We do not wonder that there is dissatisfaction with the constitution of this Board, since, not to speak of the very great preponderance of Roman Catholics, several influential churches are entirely ignored.

We are not quite sure that there is no room for improvement in the constitution of the Council of Public Instruction for Canada West. At least our own church has no representative in the Council, and, without any thing like selfishness, we think we are entitled to have at least one member. We are aware that in the Report one is stated as belonging to the Presbyterian Church of Canada, but in point of fact our church is altogether unrepresented. Of the ten members of Council four are Episcopalians, two are connected with the Church of Scotland, while the U. P. the Congregational, the Wesleyan and the Roman Catholic Churches have each one representative. As the principle of recognizing the several churches is professedly adopted in Upper Canada, it should be carried out as impartially as possible.

Before closing we cannot but express our dissent from the course pursued by the Wesleyans in regard to University College. We do not say that either our common school system, or our university system is what we would abstractly desire as the best. But all that we can reasonably expect is the best in the circumstances of the country. And we certainly should regard one well equipped college as superior to a dozen inferior institutions. Besides, if denominational Colleges are necessary, denominational schools should be still more necessary. Indeed if the demands of the Wesleyans should be granted, and the endowment of University College divided among a number of denominational institutions, we should regard our common school system as already doomed. We trust however the present agitation will fail of its intended effect.