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OUR NATIONAL SYSTEM OF EDUCATION.

For some time past little or nothing has appeared in the *Record* on the subject of Education. This, however, has not arisen from any change of opinion on the subject, or want of interest in it, but we have thought it better to allow controversy to be carried on through other periodicals, watching meanwhile with deep interest the turn which things are taking. The time, however, is fast approaching when we may expect action—the time, when, in accordance with the recommendation of Synod, petitions should be prepared for the legislature, and in view of this we wish to state the matter to our readers, in what appear to us its important and practical bearings. When Parliament meets, we may expect the Report of the University Commission to be submitted—perhaps disposed of. Dr. Ryerson has also intimated the probability of another bill being submitted in connection with the common schools, and it will in no way surprise us, should the friends of non-sectarian education, if not on their guard, see another step taken towards the overthrow of our present system. The Canada Presbyterian Church may be regarded as decidedly favourable to our present common school system. Both the Churches, now happily joined together, were quite decided on this point. The Free Church Synod always supported the common school system. In the agitation against King's College, the Free Church took no second place. The minutes of each successive Synod at the time bear witness to the earnestness with which the church sought reform. The kingly endowment was at first held exclusively by the Church of England, and King's College was thoroughly *Episcopalian*; but after much labour it was placed on a catholic basis, and when further amended, King's College, with the endowment belonging to it, became University College and the University of Toronto. All denominational tests were abolished, both as to professors and students, and still a decidedly religious character was maintained. The college has since progressed favourably, and is now thoroughly efficient, embracing a very extensive course of instruction. And, need we say, it is as safe for the purity and morals of the students as any college which is open to all classes in Britain or America. The United Presbyterian Church has ever been equally, if not even more cordial in the support of non-sectarian education both in school and college. Thus, then, we assume that to-day our united Synod will be found, with few exceptions, supporting non-sectarian institutions, which are based on the fundamental principles of Protestantism, in which the