

the education of the young belongs exclusively to the parent and the Church.

“3 That a system of national instruction, to be sound and efficient, should be supported more or less by local assessment, and placed under the management of local boards, chosen by a civil constituency, according to some uniform, impartial and non-sectarian qualification.”

“4 That instant and vigorous measures should be adopted by this Synod for obtaining the withdrawal of the Government scheme of education,—recently introduced, and for effecting the thorough reformation of the Parochial Schools in Scotland, and that a Committee be appointed to watch over this matter, and to carry the foregoing resolutions into effect.”

Against these resolutions, however, several Ministers, for different reasons, entered their dissent. This was chiefly on the ground of the Synod having, as was supposed by them, expressed their opinion on a question purely secular, and thus at variance with their ecclesiastical organization; to which the Synod replied that the question of education was of a mixed character, embracing instruction in religious, as well as in general knowledge, and that the design of the Synod was not to give deliverance on a secular matter, but simply to show their opposition to the cognizance and superintendence of Government in religious instruction; whilst, of what was purely secular education they objected not that Government should take the charge.

At the meeting of the Synod in October, 1847, the Committee on Common School Education, reported that they had forwarded a Memorial to Government on this subject of which they read and laid on the table a copy. This Memorial commenced with the resolutions of Synod just quoted, and proceeded to state that if these were disregarded, those connected with the United Presbyterian Church, and many others would accept of no aid offered by Government for Common Schools, and as the plan proposed sanctioned the interference of the State with religion, and tended to perpetuate and increase sectarian distinctions, they would be constrained to oppose it, and every other by which their principles were violated; and they took the liberty of suggesting some arrangements which would be satisfactory to them and equitable to all classes. The Synod received the report, approved of the diligence of their Committee, and directed them to take such further steps as might be found necessary to secure a righteous settlement of this question.

It was found expedient, in connection with this question, to send a Deputation to London in 1849, for the purpose of using their influence with Her Majesty's Government for effecting a reformation of the Parochial Schools in Scotland, and Drs. Harper and Johnston were appointed for this purpose.

It appeared by consulting with the Synod's legal advisers, that the superintendence of these Parochial Schools belonged by law to Ministers of the Established Church, and that all Teachers must subscribe the Confession of Faith, and be of the Established Communion; and that, through the Establishment Presbyteries alone they could be installed in office, and draw the emoluments,—all which and other principles being in direct opposition to civil and religious liberty, called loudly for direct and thorough reformation,