

3. That Mr. Paradis' salary be at the rate of \$700 per annum, and that all money paid to Mr. Paradis by any of the people at Grand Falls should be placed to the credit of the Committee.

4. That Mr. Rivard be paid at the same rate as that same class of workers in the Canada Presbyterian Church.

All which is respectfully submitted.

W. STUART, *Convener.*

On motion of Judge Stevens the report was adopted and the diligence of the Committee commended. Rev. Thos. Cumming gave a brief account of the work of Mr. Pelletier at Pictou—very satisfactory. He has 70 families under his care, and his audiences are large.

Temperance.

The Report on Temperance was submitted by Rev. John Macleod. It was received and its recommendations adopted.

PUBLIC EDUCATION.

Rev. C. B. Pitblado submitted the following Report which was unanimously adopted :

Your Committee, in presenting their report, cannot refrain from giving expression to their feelings in view of the significant occasion on which we are now convened for the last time as the Synod of the Presbyterian Church of the Lower Provinces. We are met here in Montreal, the commercial capital of the Province of Quebec, the place in the Dominion to which the enemies of our free unsectarian educational institutions point us as the perfect model, according to which they would fashion the educational systems of the Lower Provinces. We are on the eve of forming a union with three other churches, two of which we may suppose are more influential than our own, and within whose territories the separate school system has long been in existence. We have no doubt reach a turning point in our ecclesiastical history, and perhaps also a new era in our educational policy as a church. As a church we have had the honour of setting a good example to all the bodies with which we now ally ourselves, on the subject of Presbyterian union, we may not be presuming too much in hoping that our example and influence may be felt upon the united body in reference to the important subject of public education. May we not reasonably entertain the hope that by the united efforts of the Presbyterians and other Protestant bodies of this Dominion in resisting the aggressions of Roman Catholic ecclesiastics the system of free unsectarian schools may not only be

maintained as a right to the Lower Provinces, but it may also become the heritage of the whole Dominion?

IMPORTANCE OF SUBJECT.

The educational question is the great problem of this Dominion. On the legislative and executive treatment of this subject by our public men, the future destiny of our country will largely depend. Indeed education in some form or other has become the battle ground on which Roman Catholicism is now fighting for the supremacy in almost every country throughout Christendom, and the success of Romanism would no doubt, be the overthrow of Christian civilization. The spirit of ultramontaniam is in direct antagonism to the rights of private judgment, the freedom of conscience, the liberty of the press, true representative government, and in fact all the social and religious principles which secure the progress of society. Romanism would, if could, turn back the wheels of progress and bury society in the grave of mediæval darkness and stagnation. In resisting the arrogant demands of this system we struggle not merely for civil rights, but for religious life and freedom.

OUR POSITION AS A CHURCH.

We may here be allowed to state some reasons why, as a church, we feel constrained to speak out in unmistakable terms on the subject of unsectarian education at the present time.

1. Our rights are invaded by the demands of the Roman Catholics as a religious body. In this Dominion all denominations of Christians ought to stand on a perfect equality. But when enactments are made which secure special privileges to Roman Catholics as such, that moment our religious equality ceases to exist. The Roman Catholics are attempting so to use their political influence that they may obtain precedence of us and all other denominations in educational matters. Against this attempt we, as a church, on the ground of maintaining perfect religious equality, desire most emphatically to protest.

2. Public funds that are applied for unsectarian purposes are misappropriated. As a church it is our duty to protest against the appropriation of public money taken from us and other citizens for the propagation of what we believe to be soul-destroying and not treasonable sentiments among the people.

3. Granting separate Roman Catholic schools is virtually endowing and establishing the Romish Church in the Dominion. We would protest against the establishment of any church by the government of this country, much more must we protest against the establishment of the Church of Rome.