

REPORT

OF THE

CANADA EDUCATION

AND

HOME MISSIONARY SOCIETY,

FOR

THE EIGHTH YEAR OF ITS OPERATIONS.

MONTREAL:

**PRINTED BY ARIEL BOWMAN, COURANT OFFICE,
ST. FRANCIS XAVIER STREET.**

1835.

The Annual Meeting of the CANADA EDUCATION AND HOME MISSIONARY SOCIETY was held on the 12th of November, in the American Presbyterian Church.

Mr. WM. MOORE, in the Chair.

After hearing the Report of proceedings during the last year; the following Resolutions were passed.

- 1st.—That the Report now read, be accepted, and printed under the direction of the Committee.
- 2nd.—That the want of Protestant Institutions in Canada for training young men for the Ministry; the rapidly increasing population of the Province; and the scattered state of the Protestant inhabitants, present strong and affecting claims upon our exertions to procure a large increase of Missionary Labour.
- 3rd.—That we consider the best interests of the country; its commercial and agricultural prosperity; the health and happiness of its inhabitants; the progress of education; the support of good government; together with the eternal salvation of men, to be connected with the influence of the Gospel, and consequently with the prosperity of Home Missions.
- 4th.—That the Committee be authorised, if they deem it expedient, to conclude an arrangement by which this Society shall become auxiliary to the American Home Missionary Society, at New York.
- 5th.—That the following persons be requested to act as Committee, and Officers for the ensuing year.

Rev. Mr. MILES,
Rev. Mr. TAYLOR,
Rev. Mr. CLARY,
JACOB DEWITT, Esq.
Messrs. J. CHRISTIE,
WM. MOORE,
L. B. WARD,

Messrs. I. GREGORY,
S. F. HOLCOMB,
— VENNOR,
B. BREWSTER,
J. JOHNSTON, Laprairie,
Rev. A. HENDERSON, St. Andrews,
Mr. G. RICHARDS, St. Andrews.

Rev. W. F. CURRY, *General Agent and Corresponding Secretary*,
Rev. G. W. PERKINS, *Recording Secretary*,
Mr. J. CUSHING, *Treasurer*.

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1835

REPORT, &c.

As this Report may be perused by some who have never read the previous annual communications of this Society to the public, it may be proper to repeat a brief preliminary survey of the condition of the Province and the history of this Society.

The Province of Lower Canada was settled originally by emigrants from France, who of course brought with them the religion and language of their father land. Consequently the great mass of the population still profess the Roman Catholic Religion, and speak the French language. Since the year 1763, when this country was ceded to England there has been a slow but constant addition of inhabitants who use the English language and are attached to some form of Protestant faith. The number of the latter class, probably amounts at the present time to one hundred and twenty thousand out of an aggregate population of six hundred and twenty thousand.

These two classes are to some extent intermingled both in the country parishes, and in the large towns. But the mass of the French inhabitants reside on a narrow strip of territory, skirting the great rivers of the Province, and with a very trifling intermixture of persons of a different language and religion. Indeed whole parishes are found in which the population is exclusively of Canadian origin. A considerable portion of the Protestants reside in the Cities of Quebec and Montreal. Another portion are sprinkled over the parishes and townships inhabited principally by the French. A very large number of them are settled in the Eastern Townships, a tract of country lying just north of Vermont, and inhabited by very few of the French population.

Religious Denominations in Lower Canada, Roman Catholic.—The members of this sect constitute the great majority of the inhabitants. Taking the census of 1831, as the basis of our estimate, it is probable that their members at the present time amount to nearly five hundred thousand. Their ecclesiastical establishment according to the Register of 1831, is as follows:

Bishop of Quebec,	Bishop of Telmesse,
Bishop of Fussale,	Vicars General, 8
Curates and Missionaries, 195	Nunneries, 7
Colleges, 7.	

It is impossible here not to advert to one or two facts illustrative of the influence which this system of religion is calculated to exert upon the prosperity and character of a people. It is well known that an immense proportion of the French Catholics are unable to read and of course can receive none but oral instruction. It is equally well known that owing to early prejudices, they will seldom or never listen to religious instruction except from their own priests. They have thus been effectually secured

against any religious influence except that which is *exclusively Catholic*. In this country, then the Catholic religion has had the best possible opportunity for developing its legitimate and uncounteracted tendency. To ascertain that tendency, let the present state of this country, be compared with that which skirts our southern boundary.

Canada was settled nearly at the same time with *New England*, and drew its colonists from a country inferior to none except England, in civilization, arts and enterprise. *Canada* in its mighty rivers and fertile soil, possesses commercial and agricultural capabilities fully equal, if not superior, to those of *New England*. But colonies too were originally under the influence of the clergy. No Protestant country, was ever more swayed by its ecclesiastical members, than was *New England* for the first one hundred and fifty or two hundred years of its existence. In *Canada*, the influence of Catholic priests, has always been extensive and powerful. These two countries grew up side by side. If ever therefore there was a decisive experiment to determine the legitimate, and diverse influences which result from pure Popery and pure Protestantism, here was one.

New England grew and improved; school and colleges sprang up in the forest; its population increased with a rapidity which almost defied calculation. From her bosom she has sent out swarms of industrious settlers to the south and west. It was the spirit of *New England*, infused into the whole nation, which has made America a nation of enterprise, intelligence, and piety. Traverse the cities and towns of *New England*, you find the most prominent and splendid indications of prosperity, industry, and power. In the country villages, the appearance of the fields, the cattle, and the farm houses, manifest a high degree of taste, judicious management and thrift. In every town, even the most obscure, several schools are maintained nearly all the year, and so generally is education diffused, than an adult born and bred in *New England*, who cannot read and write is almost a prodigy. In every nook and corner where a water privilege is found, there springs up a manufactory, built and managed by native artists; creating wealth and beauty in some of the most barren townships.

It was the influence of an *Evangelical Protestant Clergy*, which formed *New England* character, enterprise and knowledge. They founded her colleges, and educated her sons, and used the power which their piety and education gave them, to elevate, to enlighten, and to free.

Canada has advanced but slowly in population, having increased only six hundred thousand, in two hundred years. It must be recollected, that she has never been subject like *New England* to a drain from emigration, but has retained all her sons in her own bosom. She has no manufactures, except a few articles of the most ordinary necessity. Lately, schools are established in the country parishes, under the authority of a recent act of parliament; but at present, in the Catholic portion of the province, they are few in number and miserably low in point of character. Until

recently it was almost true, that there were no schools for the common people of the French Canadians, out of the cities of Montreal and Quebec; and gentlemen of long and extensive acquaintance in Lower Canada, have repeatedly declared, that *not one in ten* of the French Canadians, could read or write.

In the country parts, the state of the farms, the farm houses, and their agricultural instruments and modes of husbandry, all betray a people whose enterprise and skill, whose intelligence, and thrift, have been kept down by some cruel and enormous pressure.

These plain facts are left for the consideration of the reader.

Church of England.—Very soon after the cession of this Country to the English Government, in 1763, and the consequent influx of a Protestant population, efforts were made to introduce the established religion of the parent state. At present, the clergy of the Episcopal Church are more numerous than those of any other Protestant denomination. The two Canadas compose one diocese, under the ecclesiastical jurisdiction of "The Honorable and Right Reverend Charles J. Stuart, D. D. Bishop of Quebec." The number of Episcopal Clergy in the province, is thirty-six, according to the register of 1836.

The Bishop of Quebec is *ex-officio* member of His Majesty's Honorable Executive and Legislative Councils. He is thus called upon to exercise the three functions, of Privy Councillor, Legislator, and Bishop.

The Episcopal Clergy are not elected by the congregation to whom they minister.—When a parish becomes destitute, the Bishop selects and appoints the individual to fill the vacancy. His power is absolute; the congregation have no legal voice in the election. No doubt the Bishop would listen to the representations of the people, if they strongly remonstrated against any nomination to a vacant church, and would give all that weight to the expression of their feelings, which in his opinion was due; still with him lies the ultimate power of appointment,—he may receive or disregard all remonstrances.

The Episcopal Clergy have been supported by Government.—They are nominally missionaries of the "Society for propagating the Gospel in Foreign Parts." But that society has hitherto received an annual grant from the Imperial Parliament, and with the funds thus obtained, has been enabled to extend support to a large number of Episcopal Clergymen in the Canadas. The allowance given to each was Two hundred Pounds sterling, nearly equal to One thousand Dollars.

Methodists.—The number of Wesleyan Clergymen in the province is nine, as appears from a "Report of the Wesleyan Methodist Missionary Society," for the year 1834. They are all missionaries of that society, appointed and supported by that body. The whole number of Methodists "in society," in Lower Canada,

was at the time of that report one thousand nine hundred and fourteen.

Methodist Congregations do not elect their own Pastors.—The Wesleyan Missionary Society sends a certain number of ministers to the Province. The missionaries thus sent out, constitute the Conference of Lower Canada. The Conference assembles annually, and by that body is each clergyman assigned to the congregation, or district where he is to minister. That congregation, or district must receive the minister so appointed, however repugnant to their feelings. When the conference sees fit, they must surrender their pastor, however closely they may be attached to him. The people have no voice whatever in the selection or change of their pastors.

Church of Scotland.—The number of clergymen of this denomination in the Province is fourteen, according to a list published at the session of the Synod, 1834. For a long time it was claimed, that the Church of England, and the Church of Scotland were the only Protestant bodies in the Province, which had any legal existence, or rights. All classes of *Dissenting Clergymen*, as they were called, were forbidden to exercise the most ordinary pastoral functions, except preaching.

It was maintained in a legal decision given by the Honorable Judge Sewell, Chief Justice of Lower Canada, that no clergyman, except those of the Church of England and the Church of Scotland, had any right, even to baptize the members of their own congregation, or to perform the funeral service over the remains of their deceased members. So rigidly was the law interpreted, that until within a few years, no corpse could find admission to a Protestant burial ground, unless accompanied by a clergyman of the Church of England or the Church of Scotland.

By late acts of Parliament, ministers of all denominations who choose to make application, are clothed with equal rights.

Presbyterians not connected with the Church of Scotland and Congregationalists.—There are fifteen Clergymen attached to these denominations.

Baptists.—Only four Clergymen of this denomination are known to the writer.

Some other denominations, have one or two ministers each, but the greater part of the Protestant population of the Province, are not yet gathered into, any regularly organized congregation. A portion of them are thinly scattered through those parts of the province inhabited chiefly by Catholics. Another numerous division are sprinkled through the immense tracts of country, which are but partially rescued from the forest. The roads are so inferior, and the habitations of the Protestant settlers, so distant from each other, that any regular ecclesiastical organization, or any considerable assemblage for public worship, at any given place is nearly impracticable.

Without casting the slightest imputation then, on any denomination of christians, or any class of ministers, we may fearlessly say, that the Protestant population of Lower Canada is destitute of spiritual instruction to a most alarming and melancholy degree.

ORIGIN OF THE SOCIETY.

In view of these facts, the Canada Education and Home Missionary Society was formed in December, 1827. For a considerable time, however, owing to the utter impracticability of procuring missionaries, nothing worthy of report was done. There were no theological seminaries in this country from which they could obtain ministers. The pastors and theological students both, of the United States and of England were needed, and retained at home, or sought other more prominent and attractive fields of labor. So difficult did the committee find it, to procure suitable men for the missionary work, but they did not obtain even *one* until February, 1829. In that year a solitary minister commenced his self-denying labours in the province.

The reader may conceive the difficulties and discouragements which he met, and the need of missionary operations; from an extract from his journal, dated in the Spring of 1829. "I occupy a station sixty-five miles from the nearest minister of our connexion, thirty-five miles from the nearest Episcopal clergyman, and only one Methodist preacher nearer. Remember your feeble missionary, far away in the wilderness, and hope and pray that God through his instrumentality will gather souls to Christ."

In every succeeding year the committee have been embarrassed and crippled by the same difficulties in obtaining a sufficient number of suitable missionaries.

OPERATIONS OF THE LAST YEAR.

In their report for the year ending in October, 1834, the committee strongly urged the necessity of a permanent general agent, whose whole time should be devoted to the promotion of the missionary cause in this province. The necessity of such an appointment, the duties attached to it, and the continued languor of our missionary operations without it, were then urged. The committee at the commencement of the present missionary year, endeavoured to comply with that recommendation. They corresponded with the Rev. A. J. Parker of Shipton, with a view to induce his acceptance of the office of general agent. He was unwilling to leave the church where he had for several years been employed, and to which his affections had become strongly attached, but consented, while continuing his pastoral relation to them, to act for a portion of the time in prosecuting the peculiar design of such an agency. An arrangement to that effect was accordingly made, and in accordance with it, Mr. Parker has twice during the year spent short periods of time, in excursions to the neighbouring states, for the purpose of procuring new missionaries. His exertions have been most unwearied, in this cause, during the brief seasons which obligations to his own pastoral charge allowed him to be absent on this agency.

In the Spring of the present year the REV. W. F. CURRY, who has resided for some time in both provinces, was applied to by your committee, and requested to accept the appointment of general agent, as the Rev. Mr. Parker, for the reason assigned, was able to devote but scanty portions of time to its duties. In compliance with our wishes, Mr. Curry accepted the appointment, and in the month of May last, entered upon its appropriate duties, and has devoted to it the whole of his time and strength.

The following extracts from his report will best describe the nature and result of his exertions.

Laprairie, though not comprising a large Protestant population, was yet deemed an important station, both on account of its vicinity to Montreal, and its influence on the country at large. Accordingly your agent, after having organized a church at the close of a protracted meeting in that place, directed his first efforts toward supplying them with the stated means of grace. The Rev. R. V. Hall is now their minister.

The Congregational Church at *Russeltown* since the departure of the Rev. Mr. Nall, has not enjoyed the regular ministrations of the Gospel. They have consequently been in a low state. The place however was no less important on that account, and your agent on a second visit to that people at the close of a protracted meeting, which was much blessed, received thirty-one into the church on profession of their faith. Mr. Halsey has since gone to labour amongst them as their minister.

Rawdon, also has been visited, and though no Presbyterian Church has been organized in that town, it will no doubt prove an interesting field of missionary labour.

L'Assomption, also claims attention and will call for a portion of the labours of any minister who may be stationed at Rawdon.

At *New Glasgow* your agent was present at the opening of a Congregational Chapel, in which a church meet regularly for worship without having yet succeeded in procuring a minister.

Hull which will be remembered as the field formerly occupied by Mr. Nichols was also visited by your agent. They have a neat stone church, a parsonage house in progress, and have already subscribed more than half the sum necessary to sustain any minister which this society shall send to them. The people would hail the arrival of a missionary amongst them with joy.

The Congregational Church of *Stanstead* is yet without a pastor. The town in its general appearance is uncommonly interesting, and aside from the village where much labour, both by Methodists and Congregationalists has been expended, it presents many facilities for the speedy progress of the truth.

Your agent found at his first visit to that people, a strong desire on the part of the church, to enjoy the labours of a stated pastor.

They have been kindly supplied for two seasons past; three months at a time, by brethren from Massachusetts, who felt interested for the welfare of Canada. But whilst the people acknowledge these labours with gratitude, they feel most keenly the bitterness of bereavement at the departure of each successive minister,

and some of them are ready to sink into a discouragement, which is the natural result of so many, and such sudden changes. A pastor who would preach from house to house amongst this people, might with God's blessing accomplish immense good, not only for the village, but in the surrounding country, which, within the limits of that town alone, comprises not less than five thousand inhabitants; many of whom will always prefer the labours of a Presbyterian or Congregational minister.

On his second visit to that town, your agent spent nearly two weeks in preaching daily in the village, and at the close of these labours received thirteen into the church on profession of their faith.

There are other important places which your agent has visited, where arrangements are in progress for organizing churches, and supplying the people partially with the means of grace. The procuring of missionaries, was another object which your agent had in view.

As it was not deemed expedient in this undertaking to rely for success on negotiations by letter, much time was spent in visiting various sections of New York for the purpose of conferring with ministers who were supposed to be interested in this field of labour. But they were prevented from complying with our invitations, either from engagements not yet fulfilled, or the pressing claims of other destitute places in their immediate vicinity. Early in July, your agent went to the theological seminary, at Auburn, and after laying the subject before the young men who were about to leave the institution, to enter upon their work, he succeeded in securing the services of two, Messrs. Hall and Halsey, whose names have been already mentioned as missionaries, at Laprairie and Russelltown. Others, also, would have responded to the call, had they not been already pledged to go to other places.

Collection of funds.—The prosecution of this object has been necessarily made subservient to others, which your agent had in view, so that none of his time has been devoted exclusively to this work. In presenting this subject, it was generally found that the friends of Canada had already contributed to the funds of the American Home Missionary Society, with the understanding that they would promptly furnish aid to missionaries in both the provinces. And a general desire was expressed that we should become auxiliary to that society, and thus realize the assistance which we sought; for it was well understood to be the aim of the friends of home missions in the American Churches generally, to transmit all their funds through one channel, and thus avoid the necessity of comparing or contrasting separate claims for the same general object. Your agent, also with the advice of the executive committee, conferred with the Corresponding Secretary of the American Society, and from the interview, was led to hope that their committee will, on our becoming their auxiliary, fully appreciate our claims in regard to the application of funds, for the support of missionaries within our bounds. The collections which

your agent has made amount in all to four hundred and fifteen Dollars and seventy-nine Cents, a detailed account of which will be found in the appendix.

Rev. A. J. PARKER has continued his labours in Shipton. A part of his support has been furnished by the Ladies' Sewing Society.

The following extracts from his communications will be read with interest. In speaking of a communion season, he remarks: "We had with us one member of our church, who resides more than fifty miles distant, who came for the sole purpose of participating with us in the holy ordinance. Another came the distance of twenty miles; and another female ten miles, and both rejoiced in the *privilege*."

Under another date, he says, "Visited and preached in _____ twenty miles distant. Found them still hungry for the bread of life, and more than one hoping they had recently embraced the Saviour, who were awakened by a sermon I preached on a former occasion. I also visited where missionary labour was performed by the Rev. Mr. _____, the last Summer, and my heart is pained when I see their present destitute condition. Encouragement for ministerial labour in both these places is evidently growing less, the longer the field is unoccupied. In _____, however, it was not at all dark. The physician resident there, mentioned in my last report, gives more and more decided evidence of piety."— Again he writes, "During the week, attended the funeral of a pious old man, who had lived destitute of gospel privileges, more than twenty-five years, and had just removed to this place, hoping to enjoy them the remainder of his days. But at his first appearance in our meeting he was dressed in his shroud. So the un-gathered harvest is fast returning to the earth. Where are the labourers to gather?"

Again: "A few days since, I was called to go twenty-five miles, to attend the funeral of a pious old man who had been exiled from gospel privileges, except now and then a sermon, for thirty-four years. Thus one light after another is going out, in these already dark places. But blessed be God, heaven is peopling with some souls who reach there through much tribulation, from these wastes of Zion."

In the course of his travels through the province, he writes concerning some places which he visited, thus, "In _____ I found the few pious souls almost disheartened. They had hoped ere this to see the table of the Lord spread in the wilderness and to have been gathered as a church. But no shepherd is yet provided to feed the flock, and the probability is, that some must go to their graves in sorrow on this account."

"In _____ and _____, there are said to be more than two thousand inhabitants each, almost universally Protestant, and from information, obtained in the places, it appeared that not more than one hundred persons in each town, on an average, attended any place of religious worship on the Sabbath, few ardently desired

the privilege, and that number lessening. In ———, the state of things but little better."

"Called in three different places to hear the moans, and witness the sorrows and joys of three aged saints, who had prayed and waited for those who should come to publish the peace of the gospel, but were dying without the sight. After an absence of fifteen days, I returned to my family and people, not ceasing to ask, by whom shall Jacob arise?"

"I visited not long since, an aged lady, who had been a resident of the Canadian forest for forty years, and found her exhibiting decided evidence of piety, which she asserted had been her solace for near forty years of her tiresome pilgrimage. This, and this alone had been her stay, while enduring the greatest hardships and privations. This piety was the more rare, as she had been nearly deprived of christian society for the whole time, and said at the time I last saw her, that until last evening, when a little meeting was held in their log house, she had attended but one religious meeting for six years. Her library which she valued highly, and used faithfully, consisted of about one half the Holy Bible; the remains of a book she had possessed nearly, or quite fifty years. I presented her a large Testament which was thankfully received, and will be attentively read."

Rev. J. J. GILBERT—His labours have been devoted to Henryville and its vicinity. "We formed a Temperance Society, and it has truly proved to be of essential benefit to old and young. Very little open opposition has been manifested. Two hundred names have been pledged to the principles upon which we act. A number of individuals who refuse to give us their names, nevertheless, abstain from ardent spirits."

"Our Sabbath School still proceeds with its usual prosperity. The superintendant appears to be faithful and selfdenying. The church erecting in the third concession is in a hopeful condition, exciting considerable interest in the breasts of the people, and obtaining the good wishes of christians of all orders. Congregations are full, and the truth is generally made welcome."

Rev. Mr. HOLMES.—The labours of Mr. Holmes are divided between *Potton*, lying in the province, and *Troy*, a town adjoining in the State of Vermont.

"*Potton* has a population of one thousand, scattered over a region ten miles square, thus the township is thinly inhabited, but the soil is good, and capable of sustaining a dense population. A majority of the people are poor in the extreme, but are busily engaged in clearing up the wilderness. The character of the society yet remains to be formed."

"The church is extremely feeble. Since the commencement of my labours five have been added to their number, and within a few months past, there have been two or three cases of hopeful conversion. The people generally attend with great and increasing seriousness to the word of salvation. They need very much

the stated labours of an efficient and devoted pastor. What I propose now is to labour there one third of the time on the Sabbath, as I derive but one third of my support from Potton and from your society. I have visited most of the people in the township, give lectures in six different neighbourhoods. Sabbath schools supported in each. The temperance cause is flourishing, and there are no retailers in town."

Sept. 1.—"You are already aware that the church is feeble in the extreme. The male members are only five. I trust the aid already received from your society has been the means of good. Prejudice has been removed—inquiry after the truth has been excited, and upon the whole, the church is evidently strengthened. The temperance cause, the bible class, and the sabbath schools have continued very much as reported last May."

Rev. Mr. McKILLIGAN.—He has preached for several months in New Glasgow and vicinity.

Extracts from the report.—"In New Glasgow there is a Sabbath School, which is doing good, and a temperance society, the members of which abstain from *all* intoxicating drinks. They have found by a very unpleasant experience that no other plan would answer; for by means of wine (so called) and beer, Satan often succeeded in effecting a reconciliation between many and their old enemies rum, whiskey, &c. And this evil has not been confined to New Glasgow. The society numbered about seventy when I left the place: they seem pleased with the plan, and will, I hope, prove stedfast, and be a blessing to the present generation, and in a greater degree to the next. There is also a temperance society in Paisley, but they have not yet excluded wine, although I think they do not drink it. The good people in Wesleyville are, as yet, in this respect, behind their methodist brethren; but I hope they will soon understand their duty in this matter. In Mascouche there is a society, or several there belong to one at Terrebonne. While I am on this subject I may mention, that I have succeeded in getting seven or eight Temperance Societies formed in various places, and in each of these places some promising attention to the Gospel appears; in most of them real good has been done in the conversion of sinners; and I do not know of *any* good being done in places where none joined this good cause."

Rev. Mr. CURTIS.—Lennoxville and vicinity enjoyed the labours of this missionary brother, for only a short time. The state of his health has compelled him to leave the province. "Beside preaching twice on the Sabbath, I have usually attended a third meeting of some kind on the same day. I have visited families during the week, and delivered lectures when the state of my health, or the practicability of collecting hearers would admit. I have endeavoured to aid the cause of temperance, have distributed tracts, bibles and testaments, and endeavoured to promote Sabbath School instruction. An interesting Sabbath School of thirty-five or forty scholars was sustained at Lennoxville during the Summer

and Autumn. Several schools were also sustained the same time in Compton. Lennoxville is remarkably moral, and the inhabitants much inclined to attend public worship. The state of religious feeling became very interesting among professors of religion before I left, and there was an increasing attendance on prayer meetings and evening lectures. Indeed, such were the indications of a divine blessing attending the word at that time, that considerations of duty alone could have induced me to take my departure."

Rev. Mr. HALL.—This brother has been but a few weeks at Laprairie. But time enough has not elapsed for the preparation of a report, or for the appearance of much effect of his labours.

Rev. Mr. HALSEY.—He is stationed at Russelltown, but as only a few weeks have elapsed since the commencement of his labours—no report has been received.

Rev. Mr. SHANKS, at St. Eustache. But a very short time has expired since he received a commission from the society, and of course no regular report has been received.

Co-operation with the American Home Missionary Society.—It has been already mentioned in the report of our General Agent, that in the course of his exertions to collect funds in the State of New York; the friends of Home Missions met his applications with kindness, but often expressed a wish that such an union should be formed with the American Home Missionary Society, that separate contributions, with separate agencies, and expenses would not be required.

In compliance with wishes so often expressed, the committee have given the subject mature consideration and have corresponded with the Secretary of the American Home Missionary Society at New York.

Their deliberations have resulted in the full persuasion that it is best to form an union with the Society at New York. Did no other reason exist, the wish expressed on the subject by the friends of Home Missions there, would be sufficient. We cannot by our own unaided resources carry forward Missionary operations with vigor, nor extend them to meet the growing demand for religious teachers. To the friends of missions in the United States, therefore we must appeal for aid. If they choose to convey that aid through the channel of another society, their wishes, unquestionably should be met.

It will be perceived too, that while the present resources of this Society will be in no degree crippled, nor its control over its funds at all impaired, by the proposed auxiliaryship, our facilities for obtaining aid both in men and money, will be greatly augmented thereby. The General Agent will thus be enabled to devote all his time, to the concerns of the Society within the Province, without making long and expensive journies for the collection of funds.

The friends of religion should remember that this country, though settled, is still in the infancy of its growth and development. So far as Protestant religious institutions are concerned, almost every thing is to be done. With all that other denominations have accomplished, there yet remains as appalling amount of destitution, to be supplied. To afford that supply in the duty of the church of God.; and the object, which this society as the instrument and servant of the church, will aim to effect.

APPENDIX.

Extracts from the Census of 1831.

Total No. of Inhabitants in Lower Canada, (at that time,)	511,917
“ Catholics,	403,472
“ Elementary Schools,	1,099
“ Scholars,	48,320
“ Deaf and Dumb,	408
“ Blind,	334

Ecclesiastical Statistics of Montreal.

Total Population, about	30,000			
Protestant Population, about	10,000			
Church of England,	1	Church,	3	Clergymen.
Church of Scotland, (Presbyterian)	3	“	4	“
American Presbyterian,	1	“	1	“
Scotch Secession, (Presbyterian)	1	“	1	“
Methodist,	2	“	2	“
Baptist,	1	“	1	“
English Congregational,	1	“	1	“
Free Church,	1	“	1	“

List of Collections, and Donations received by W. F. Curry, for the Canada Education and Home Missionary Society.

May 24.	Collection, Champlain, N. York,	\$14,34
June 14.	Do. do do	16,82
May 25.	Do. Chazee, do.	5,12 $\frac{1}{2}$
" 26.	Do. Plattsburg, do.	15,90
" 31.	Do. Clintonville, do.	8,35
June 1.	Do. Keesville, do.	20,41
" 21.	Do. Burlington, Vermont,	40,00
" 22.	Do. Vergennes, do.	1,32
July 1.	Do. Covington, N. York,	24,22
" 6.	Donations at Auburn, do.	10,25
" 10.	Collections at Scottsville,	7,20
" 12.	Do. Lockport,	32,70
" 14.	Do. Albion,	6,22
" 19.	Do. Rochester Free Ch.	16,16
" 19.	Do. Individuals,	6,10
	Mr. Griffith, \$10, H. Ely, \$20, } Scovil, \$5, Seymour, \$5, }	40,00
" 30.	Do. 3d Church Rochester,	26,53
Sept. 7.	Thank offering from the Church at Russelltown, where the Lord has recently poured out his Spirit,	10,09
Oct. 4.	Donation from T. Frelinghuysen, } Newark, }	20,00
" 11.	Do. Mr. F. Curry, (a wedding fee,)	3,00
" 12.	Do. D. Davenport, N. York City,	10,00
"	Cash, \$10; Mr. M. Halstead, \$5,	15,00
"	Mr. O. Halstead,	3,00
"	R. T. Haynes,	10,00
"	Cash, \$2; Mr. Wiley, \$2,	4,00
"	Phelps & Doge,	10,00
"	Mr. Higgins,	10,00
"	Clark & Hunt, \$15, Mr. Swan, \$1,	16,00
Nov. 2	Thank offering from Stanstead,	12,00
" "	From a father—money found in the pocket of a son who was drowned whilst preparing to be a missionary,	1,00
Total,		\$415,79 $\frac{1}{2}$

CANADA EDUCATION AND HOME MISSIONARY SOCIETY

Dr.

IN ACCOUNT WITH THE TREASURER.

Cr.

1835. To Paid Missionaries employed by the Society,	£84	9 7
To Paid Agents, including travelling expenses,	98	10 3
To Paid for printing Reports,	6	10 0
To Paid Postages,	4	2 8
To Paid for printing Circulars,	0	18 9
To Balance remaining in Treasury,	54	2 9

£248 14 0

1835. By Balance last year's account,	£81	14 3
By Collection at annual meeting,	8	5 10
By Received from unknown Friends,	0	15 6
By Received from Rev. W. F. Curry, being amount of monies collected in the United States,	103	19 0
By Collection in the American Presbyterian Society,	51	19 5
By Collection in the new Chapel, New Glasgow,	2	0 0
By Balance	54	2 9

£248 14 0

J. CUSHING, TREASURER.