

## CONGREGATIONAL STATISTICS.

In this number we have given in tabular form, all the statistical returns that have reached us. It is to be regretted, that so important a document should be so defective. As it is, it is more complete than any previous return of the kind. The congregations in the Hamilton Presbytery that have not made the required returns, may have been satisfied with the very complete schedule of that Presbytery filled up by the deputation on behalf of the Sustentation Fund, but we would remind them that the schedule referred to, was for the previous year.

We attach much importance to statistical reports, and trust efforts will be made to have them annually rendered in the completest form.

Probably this could best be done by Presbyteries. It might be well that the information required were given in two distinct tables embracing the following things:—

I.—1. Designation of congregation? 2. Name of minister? 3. Number of members? 4. Additions on examination? 5. Do. by certificates? 6. Number of Adherents? 7. Average attendance? 8. Elders? 9. Deacons? 10. Diets of worship? 11. Week day lectures? 12. Attendance? 13. Pastoral visitations? 14. Prayer-meetings? 15. Attendance? 16. Sabbath Schools? 17. Attendance? 18. Bible classes? 19. Attendance? 20. Libraries congregational? 21. Do Sabbath School? 22. Catechumens in congregation, over 16 years of age.

II.—1. Minister's stipend? 2. Sources of stipend? 3. Amount contributed for College Fund? 4. Synod Fund? 5. Home Mission Fund? 6. Presbytery Fund? 7. Foreign Mission Fund? 8. French Canadian Mission? 9. Bursaries? 10. Amount paid for libraries? 11. Total congregational contributions for the year?

In the table for last year, there was a column for the date of the end of the ecclesiastical year. It is much to be desired that we had uniformity in this matter, and that all congregations should complete their returns up to the 30th April, inclusive. All the information necessary for the returns to Synod could thus be forwarded to the agent in time, to have them printed, and put into the hands of members at the meeting of Synod. Much inconvenience was experienced by the accounts being kept open until the close of last Synod. And hence the discrepancy between the accounts of the several funds as rendered by the Treasurers, and the tabular statement.

## TO CORRESPONDENTS.

We have now, (27th July) when closing our columns received a communication of nine pages from the Rev. J. Y. Cameron. We have only room to say, that the account of his case in our last, is substantially in the terms of the Synod's minutes, and that we find no call to admit his remarks, which go to impugn its accuracy. And the deliverance of the Synod on his case, after our remarks in the present number, must be allowed, in so far as we are concerned, to speak for itself.

**ERRATA.**—In part of this impression in page 150, col. 2, line 43, for "other divines," read "older divines;" 1st col., line 22, for "greatly," read "justly," and line 50, for "the world" read "that would."

**THE PILGRIM FATHERS**, a journal of the Pilgrims at Plymouth in England, in 1620, with Historical and Local Illustrations of Principles, Providences, and Persons, by George B. Cheever, D.D.

Who has not heard of the Pilgrim Fathers—the Mayflower, and the Plymouth Rock? They are familiar household words even when no very definite ideas are connected with them. Dr. Cheever has with his wonted ability, and in his attractive style, given to the world a most interesting volume of about 300 pages of historical reminiscences of these religious pilgrims, whose enterprises were "conducted with a supreme regard to God's glory—in obedience to God's word, and in entire dependence on God's providence and grace."

Our space was filled up before the book fell into our hands, otherwise we would have given some interesting extracts from its pages. We commend the volume to our readers, as at once instructive, fascinating and very low in price. Mr. D. McLellan, Bookseller, King Street, Hamilton, has Collins' cheap edition for sale.

## To the Editor of the Record.

S—, 23rd July, 1849.

DEAR SIR,—I beg leave to call your attention to an occurrence, which took place the other day in Montreal:—

Not long ago a young gentleman there was overheard, at a gay entertainment, saying, in a boastful and laughing manner, that he would eat every thing he thought would be favorable to the cholera. Accordingly, he did so, and shortly afterwards he fell a victim to that awful disease. Ah! hapless youth, little did he think that death was so near, and as little did he imagine what was to be the manner of it. Ought not his sad fate to prove a warning to all persons, but especially to young men, to be on their guard against all such boastful, unbecoming and unchristian language, and to beware of provoking the judgments of an avenging and jealous God!

A SUBSCRIBER.

**SUFFERING FOR CONSCIENCE SAKE.**—A faithful adherent of the Free Church, in respectable but far from affluent circumstances, was, a few months ago, suddenly called upon to attend the death-bed of a wealthy uncle, whose nearest relative he was. This uncle had been distinguished for the malignity with which he persecuted those who were attached to the principles which his nephew held, and to his latest hour, he continued to manifest the same disposition. On reaching the dying man's bedside, he was shown two deeds, one containing a bequest establishing him as sole heir of money and property to the amount of many thousand pounds, upon condition of renouncing his Free Church principles and joining the Establishment; the other, failing his agreement, bequeathing the whole to a more distant relation. Upon the expiry of the few hours given for consideration, the nephew nobly refused to accept of the legacy under such restrictions, choosing rather to be "poor in this world, but rich in faith," inclining "rather to suffer affliction with the people of God," than enjoy such pleasures at such a sacrifice. The words he uttered on the occasion show the strength and fervor of his faith; he said, "God had hitherto provided for him and his family, and though he was poor, as regard the things of this world, trusting in the promises of his Heavenly Father, they would never be brought to disgrace." He allowed the deed in his favor to be destroyed, and submitted to see a rival occupy the position of power and influence which had been placed within his reach. Such conduct will not fail of its due reward. It will call down honor from on high, and wherever the spirit of true Christianity prevails, the remembrance of it will be cherished.—*Scotch paper.*

## STATEMENT

*Submitted to the Synod (agreeably to the Resolution passed June 20, 1848), "of all Collections received during the year, showing who have, and who have not made the required Collections." Also: the Collections for the PRECEDING YEAR.*

From the nature of some of the Contributions to the Schemes of the Church, the circumstances of which could not be presented in a tabular statement, it may be necessary to give a few explanations. Among the Contributions to some of the Funds, particularly the College Fund, sums that were sent in since the last meeting of Synod, as supplementary contributions for the past year, have been placed to the credit of the present year. So also in regard to the Synod Fund: sums that were paid in for the year 1846-47, after the Synod for 1848, are placed to the credit of 1847-48.

In the column for the French Canadian Mission, Knox's Church, Toronto, stands for £57 5s. 5d. Of that sum Mrs. Burns's Female Bible and Working Classes contributed £30. The balance, £27 5s. 5d., is the collection for that object from the congregation proper.

Knox's Church, Hamilton, contributed to Foreign Missions of the Free Church of Scotland, the sum of £28 6s. through the Treasurer; but the sum of £12 10s., was remitted to India by the children of the Sabbath School, for the support of their native Catechists, which does not appear in the Treasurer's account. I have, as in the case of Knox's Church, Toronto, placed it to the credit of the congregation. It is desirable that credit be given to each congregation for the full amount contributed by them for any of the Schemes of the Church. There has been difficulty in some instances, as in the case of the French Canadian Mission, in distinguishing what proportion of certain Contributions were given by the people of our Church. Probably omissions and inaccuracies may be discovered by those who are acquainted with the circumstances in the different localities.

The contributions of the Cote Street Congregation, Montreal, to the French Canadian Mission, has not been given, because the names of the individual contributors were given in the *Record of the Mission*, promiscuously with others, and the Compiler of this statement could not distinguish them.

The Contributions to the Bursary Fund have not been carried out through the tables, but they are added to the sums total of the congregations giving them.—See Account of Treasurer of Bursary Fund, p. 159.

JOHN BURNES.