

ACADIA COLLEGE ENDOWMENT.

Subscriptions obtained in New Brunswick by Rev. R. D. Porter, Agent.

Table listing subscriptions for Acadia College Endowment across various counties: ALBERT COUNTY, HILLSBOROUGH, HOPEWELL, CHARLOTTE COUNTY, ST. JOHN COUNTY, WESTMORELAND COUNTY, and YARMOUTH. Includes names and amounts.

Yarmouth-Harris Harding Professorship, per Rev. E. M. Saunders.

Table listing subscriptions for the Yarmouth-Harris Harding Professorship across various counties: YARMOUTH, WESTMORELAND, and YARMOUTH. Includes names and amounts.

Table listing subscriptions for Kings County, Windsor, and Lockport. Includes names and amounts.

Prince Edward Island Subscriptions obtained by Rev. Isa. Wallace, Agent.

Table listing subscriptions for Prince Edward Island across various counties: CAVENDISH, SACKVILLE, SUMMERSIDE, TRYON, SALISBURY, and WEST RIVER. Includes names and amounts.

REPORT ON THE STATE OF THE DENOMINATION.

At the sixth annual meeting of the Convention, held at Wolfville in the year 1851, a Committee "On the State of Religion" was appointed, and furnished a Report, which was the first of the kind in our denominational history. It has been continued ever since, under a slightly altered name, (now, "On the State of the Denomination.") The present is the 27th Report. Our numerical progress has been considerable. In 1851 there were 193 churches; there are now 343. In 1851 the total number of

members was 16,000; now it is 36,691. In 1851 1,269 persons had joined our churches by the profession of faith, in baptism, each of whom declared by that act their hearty reception of the Lord Jesus as their Saviour, and that they were the subjects of that new birth which all must experience before they can join the family above.

Whether the profession was in all cases genuine and sincere can be known only by the Searcher of hearts. The church has done its duty when the word of the Lord has been fairly and fully set before the people, and necessary precautions taken to guard against mistake or deception, and when the advancement of the members in holiness and zeal has become an every-day-concern.

The losses by death have probably equalled the additions by baptism; and among those who have passed away are to be reckoned seventy ministering brethren, who, at the commencement of the period now under review, were for the most part actively engaged in the work of the Lord, and have since been summoned home—some few in the flower of their days—others, with the marks of age on their brows. In addition to Professor Chipman, so generally esteemed and honoured, there were the veterans Harris Harding, Theodore S. Harding, and Joseph Crandall;—the brethren Very, Robinson and Henry Vaughan of St. John—Dr. Spurden, of Fredericton—William Chipman and James Parker of Cornwallis—our beloved Missionaries, Burpe and A. R. R. Crawley—Cunningham of Digby—Burton of Hantsport—A. D. Thomson of St. Andrews—and McLearn of Halifax. We hold their names in affectionate remembrance; we think of seasons when we "took sweet counsel together"; and we think of many more brethren, deacons and members of our churches, who glorified God in their several callings, sustained his cause by their liberality, and testified for Christ with persevering diligence—the DeMills and Kinnears of the other side of the Bay—the Johnstons, and Beckwiths, and Fergusons, and Nuttings, and Fitches, and many more of former days—the salt of the earth in their generations. They lived for Christ while they lived; they live with him now. Separated from them for a while, we look forward to reunion. We shall see each other again when we join "the general assembly and church of the first-born" where imperfections and faults will be unknown—and differences, disputes, and divisions will have ceased forever—and the innumerable multitude will be "of one heart and one soul," really and unchangeably.

Looking forward to another period of similar length to the one now reviewed, we are admonished that great changes may be everywhere expected. The world's map will present a very altered appearance. Boundaries will be shifted, and parties strangely intermingled. Speculation will probably become more dreamy, and positiveness more audacious. Capital and labour will have passed through perilous experiments, and witnessed calamities unknown before. In the onward march of knowledge the claims of truth will doubtless be heard amid the din of controversy, and positions will be taken by common consent which might now be looked on with doubt and dismay. The age of moral childhood will probably have vanished away. Thought and feeling will exercise alternate influence, now contending for the mastery, now working into each other's hands. Christian ingenuity will invent new methods of spiritual warfare. The spectators and critics of that warfare will be fewer, the actors vastly more numerous. Christians, it may be hoped, will not then need to be goaded to benevolence. They will be "willing of their own selves," as they were eighteen centuries ago. And they will learn to labour directly for conversions at such a time, and to expect to see the faithfulness of God. If, then, the Lord shall come forth in the fulness of his blessing, moving all hearts, and overshadowing the host by the clouds of grace, and causing the majesty of divine love to be felt in its power, what Pentecostal seasons will be enjoyed! What quickenings will be felt! What activities will be witnessed! The whole Church will be awake and at work! Zion will appear "fair as the moon, clear as the sun, and terrible as an army with banners"—and from many a dwelling-place will be voices heard exclaiming, "We will go with you." Some of you, brethren, will be there, to behold the glory, and to feel the grace, and to share the blessing.

We now come to Statistics. The Minutes of the Associations present the following reports:—

Table showing statistics for Nova Scotia and New Brunswick, including church counts and membership numbers.

Twelve brethren have been ordained, viz:— 1876. Sept. 22.—F. D. Crawley, Pleasantville, N. S. " 27.—John Gammon, Moncton, N. B. " "—W. H. Layers, Port Medway, N. S. Nov. 15.—F. O. Weeks, Caledonia, N. S. " "—E. M. Keirstead, Milton, Yarmouth, N. S. " 20.—T. Trotter, Shelburne, N. S. 1877. Mar. 22.—P. G. McGregor, Newport, N. S. April 3.—C. B. Welton, Kentville, N. S. " 25.—H. N. Parry, Gaspareaux, N. S. May 6.—G. H. Goudey, St. Mary's Bay, N. S. July 11.—C. C. Burgess, North River, P. E. I. Aug. 15.—Charles Henderson, Jacksontown, N. B.

Seven new churches have been formed, viz: in New Brunswick, at St. John, Temple, and Marsh Bridge; Tobique River; New Horton; Follet River; Eel River, Canterbury;—in Nova Scotia, at Little River, Digby Neck.

New meeting houses have been opened at Lawrencetown; North Kingston, Lower Aylesford; Five Islands; Nashwaak; Grafton, West Cornwallis; Centreville, Digby Neck; Woodville; North Range Mountain, St. Mary's Bay; Masstown, Londonderry; New Albany; Little River, Digby Neck; Upper Economy; Port Williams, King's Co., N. S.; Sherwood.

As has been already stated, the number of members on our lists is more than double the number reported in 1851. Whether the lists have been carefully and regularly revised from time to time, so that losses as well as gains have been accounted for, cannot be affirmed, for want of information. But the characters of the members are of far greater importance than their numbers. We purpose, therefore, to close this Report with some observations on a special aspect of church membership. There cannot be a more harmful mistake than is fallen into by many professors of religion, who seem to suppose that the pastor's duty consists in performing a certain number of religious services which he only is qualified or expected to discharge. Almost every thing is laid upon the shoulders of the pastor. In some places, if the Sunday School is to be managed, they look to him to manage it. If a Book Society is to be sustained, he must be its life and soul. If a member of the congregation who lives five miles off is taken sick, word must be sent to the minister, who must spend half a day in visiting the good man, though at the risk of putting an entire stop to a course of thought in which he was engaged, and which would