

This has been a year crowned with much blessing to many of our ministers and churches as the following summary shows:

This year the number added by baptism, 616; by letter 167; total increase 773. Last year added by baptism, 274; by letter, 103; total, 377.

Monies contributed last year for support of ministry,	\$13,207 66
Current church expenses,.....	2,747 75
Buildings and improvements,.....	3,551 74

Total,	\$19,507 15
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This year for support of ministry,.....	\$13,650 93
Current church expenses,.....	2,888 84
Buildings and improvements,	6,332 96

Total,.....	\$23,372 73
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All other cash receipts, such as funds for Home and Foreign Missions, Ministerial Relief, Education and Conference Fund, will be reported by their different Boards.

Last year monies for all purposes contributed amounted to \$24,123.94, with a membership say of about 11,000, making an average of \$2.19 per head. Be it remembered that includes ALL monies contributed by the denomination. Then we must remember that we have many adherents who are not church members, who contribute, making probably a constituency of about 33,000 from which to draw last year's contribution of \$24,123.94, making an average of less than \$1 per head. Can this denomination, with all its wealth and prosperity, afford to give only the small amount of \$2.19 per member? Can the whole Free Baptist constituency of this Province afford to give about 73 cents per head? Brethren we are robbing ourselves of great blessing. Why, brethren, if the souls which constitute the membership of our churches contributed at the following rate, viz.: 25 per cent., 25 cents per member; and 50 per cent., \$4 per member; and the remaining 25 per cent., \$20 per member, the membership alone as reported would contribute next year the sum of \$61,876.53. It is to be hoped that this Conference, in its present session, shall so systematize this part of our work as that much larger results may follow.

Since we are making history we should endeavor to make history worthy of ourselves as a denomination, and this cannot be if, at any time, we hesitate to take our place among the foremost in the advocacy of all moral reforms, such as Sabbath observance, social and temperance reforms. Never before perhaps, in the history of the temperance movement, were there such opportunities for work and determined action as to-day. If we fear to face this question in its gravest aspect we are not true to our