

From the Churches.

BLACK POINT.—The Building Committee of the Black Point meeting House beg to acknowledge with thanks the following donations: From Hon. Dr. Parker, Dartmouth, \$5.00; Nathan Hubley, French Village, \$1.00.

C. F. HUBLEY, Sec'y of Com.

OTNABOG, N. B.—Bro. Chas. E. Johnson writes that he had been laboring for two years, until last month, with the people of Otnabog, and his labors have been attended with success. Sinners have been brought to Christ, and the Sunday School is in good condition. The people hope for larger blessings, and desire an interest in the prayers of their brethren.

N. B. Home Missions.

The regular monthly meeting of the N. B. Baptist H. M. Board was held Aug. 2nd at St. John. Reports were received from missionary pastors as follows. Rev. I. W. Carpenter of Canterbury, who on account of failing health has felt it necessary to withdraw from this large and interesting field, notwithstanding the earnest wish of the people for him to remain with them. He reports increasing interest all over the field, and urges that a man be secured at once, and we are glad to report that a brother is looking that way. Rev. C. N. Barton, of Queensbury, reports a quiet but steady interest on his field. He expects to hold special services at several of the stations before Convention year closes. May the Lord give him to see the desire of his soul accomplished in the salvation of others. Bro. I. N. Thorne, (Ile.), reports that he is earnestly presenting the Word of Life to the Harcourt field, and not without effect. The Divine approval seems to rest upon his efforts. May great good result from his labors. A number of other communications were received relating to appointments, appropriations, etc., and given attention to. Large appropriations were ordered paid, trusting that funds will be forthcoming to close the year without a deficit. Only one month remains until the treasurer's annual account closes. Pastors see that during this month of August contributions be sent, and with your contribution send an earnest prayer for Divine guidance. S. D. ERVINE, Sec'y. Springfield, Aug. 4th.

Alcoholism in France.

A very interesting report has recently been drawn up by a French specialist on the spread of alcoholism and its effects. In the various institutions of the department of the Seine, in France, 775 persons suffering from alcoholism were relieved in 1894—624 men and 151 women. The forms of alcoholism in the case of the males comprised 282 cases of alcoholic delirium, 332 cases of chronic alcoholism and 10 cases of absinthism—a form of disease which appears to be almost exclusively confined to France and Algeria. Among the women there were 90 cases of alcoholic delirium, 60 of chronic alcoholism, and one of absinthism. In reviewing these cases Dr. Magnan says: "As a consequence of alcoholism, we find an increase of general paralysis, and, what is still more serious, an augmentation in the number of idiots, of youthful epileptics, whose family history reveals almost always the alcoholism of the father and sometimes of the mother, and frequently of both." In the interests of public health it would seem to become a public duty in France to endeavor by all possible means to stay the ravages of this scourge, which is worse in its effects, because these effects are more far reaching than the most devastating epidemics.—N. Y. Ledger.

Winning Souls.

A strange reluctance comes over many when they try to talk about the soul and its relations to God. It is felt alike by the converted and unconverted persons. Very often the gay girl whose heart is running over with fun and mirth and whose speech sparkles with wit and humor, has deep in her consciousness the feeling that she is

unsatisfied; that she wants something better, purer and higher. She wishes that the Christian woman who is talking with her would ask her a question, would give her a hint, would lead the conversation to the subject of personal religion. The other has no thought of the kind. She has even a faint, undefinable dread that any effort on her part would be received coldly or made occasion of ridicule.

So the opportunity passes. The souls have been within speaking distance, but have failed to communicate with each other. Each goes on its way. The friend of Christ, who might have won a soul to him, has been silent, afraid, ashamed. What wonder if to that too faithless friend there, comes the sad experience that the Beloved has withdrawn himself and is gone; that, seeking the Spirit, finds him out, and calling, there returns no answer! Can there be perfect serenity and the full sense of communion with God to one who refuses or neglects so important a duty? —Margaret E. Sangster.

Trying to be a Christian.

That was very good advice which Major Hilton gave in one of his meetings, namely, "Don't try to be a Christian; you'll make a dead failure of it if you go about it in that way. Just trust in the Lord and do good. That's the way to be a Christian. We are Christians because we believe in the Lord Jesus Christ—not because we try to be Christians."

There are people who, as they think, have been trying to be Christians for years. They have broken off from some of their most notorious sins; they have gotten away from some of their bad companions; they are reading the Scriptures more than formerly; they are keeping fairly well, as they suppose, nearly all of the commandments; they think they have made a little more progress—made some further endeavors after holiness they will be ready to step into the kingdom! They are like the young man who came to the Savior saying, "All these things I have kept from my youth up; what lack I yet?" He imagined that he was very nearly perfect—that he lacked but little, and Jesus would tell him how to supply that little. Jesus, however, gave him to understand that he lacked everything. He told him that he must sell all that he had and give to the poor, and come and follow him. He must have a self-sacrificing spirit—must be willing to give up anything that Jesus required him to give up, and make a complete surrender of himself to the Savior.

There is a great deal of self-righteousness in those who think they are trying to be Christians, and yet are doing nothing more than "going about to establish their own righteousness," and "have not submitted themselves unto the righteousness of God."—Exchange.

Endless Chains—Don't.

The war is responsible for a good many public burdens that have to be borne, and are borne cheerfully. But the revival of the "endless chain" scheme for raising money cannot be regarded as a harmless eccentricity, to be excused because of a good motive. It is so intolerable a public nuisance, so liable to abuse, and so wasteful a means of collecting funds that no one who stops to think can approve its continuance. Public attention has recently been called to the subject by the startling experience of a young woman in a Long Island town who chose this method of raising money to purchase ice for the Red Cross relief agencies in Cuba. The scheme is doubtless familiar to most of our readers. A letter is sent to each of three or four or more acquaintances, asking them to send a certain small sum of money—in this case a dime—and to write similar letters to several of their acquaintances, making a like request. The Long Island young woman was at first much pleased with the success of her effort, as the letters began coming in by the dozen and the

score, most of them containing the desired money. She began to be overwhelmed when her mail grew to the hundreds, and the local postmaster had difficulty in handling it. Apprehension changed to desperation when the letters came by thousands every day, and had to be carted home in barrels. At present that small town is in a state of considerable excitement because of the avalanche of mail that comes with every train; the postmaster is at his wits' end; the young woman has all she can do with several assistants to open the letters, and still the end is not in sight. The newspapers have come to her rescue and tried to call off the generous correspondents, assuring them that there can be too much even of a good thing. But all in vain.

All this has its amusing side. The scheme has also resulted in bringing in a large sum of money; the total will be well up in the thousands, and will doubtless be of much assistance to the Red Cross workers. At first thought it seems a very easy way of raising funds for an excellent cause. The Red Cross funds need all the money that can be had. But the principle involved is far from sound. For every 10 cents collected there is an expense of about 30 per cent. for postage and stationary, and somebody spends considerable time, which may be valuable, in writing and mailing the letter. Experience shows that not all who are written to respond, but the majority of them does, even though personally opposed to the "endless chain" idea. "It would be a pity to break the chain for just a whim" people think. But consider the abuse to which such a system is liable. There have been in the past numerous cases in which individuals collected large sums in this way for some pretended charity, and never rendered any account thereof to anybody. Other charitable funds are required by public opinion to have a responsible treasurer, to publish their accounts in the newspapers and to have them properly audited. The "endless chain" people may not, in any given case, have the slightest intention of misappropriating money received, but the unbusinesslike character of the plan throws suspicion on it.

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or turn to the heading "geometrical progression" in the arithmetic or algebra, and apply one or two of the formulas found there. Suppose the starter of the chain writes to four friends and asks each of them to write to four more, and so on. Allowing two days between each two steps in the series, for the time required to transmit the letters, the first writer would, if all replied, have 1,024 letters in ten days; 1,048,576 in twenty days; 67,108,864 or nearly the population of the United States in twenty-six days; and in thirty days over 1,000,000,000. Allowing for the large number of links that are ruthlessly broken by unsympathetic people, the total is still very large. In view of the great annoyance caused, the large percentage of expense, and most of all the great liability to dishonest use, the "endless chains," for any object whatever, should be discouraged.—The Standard.

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