

failure here means discouragement and failure in other parts of the Maritime Provinces. But there can be no failure when we believe God and know the responsibility that rests upon us. The Main street membership is small, but it has shown a noble spirit of self-sacrifice and self-help. Some assistance has been received from outside the bounds of St. John, but it has been extremely small considering the ability of our brotherhood in the Maritime Provinces.

The subscribers to THE CHRISTIAN are doubtless the most interested of our members, and so it is felt that they can be counted upon to do something worthy of the cause we plead and of this the Jubilee year of our mission work. The building of the church would be a worthy memorial of the devotion and self-sacrifice of the Church of Christ in the Maritime Provinces. There are many of Christ's followers who expect to aid this work, but from one cause or another have neglected to do so up to the present. Will you not do it now? Contribute of your means and also of your time and influence in interesting others.

Bro. Appel's canvass of Deer Island and Charlotte County showed that our members are ready to help if they are approached. Who will enlist in this work?

The tour just referred to was encouraging in the amount raised, considering that so many of the members were away from home in connection with the fishing business. More would doubtless have been realized if the visit had been made later in the year. It is hoped, however, that many of those who were away will yet be heard from.

The list of contributions is not published this month, as several who contributed hope to increase their gifts in a week or two, and therefore all will be acknowledged in the next issue of THE CHRISTIAN. In the meanwhile let every reader do something for this work of God, something worthy of the plea we are making.

Selected.

TITHERS OF MINT, ANISE AND CUMMIN.

In a recent editorial we called attention to the fact that the higher criticism has been so intent upon studying the geography, chronology, linguistic peculiarities, and other minor peculiarities of the Bible, that it has failed to see its great moral and philosophic features. The botanist may be so intent upon analyzing and classifying plants, upon determining their geographical and chronological place, as to lose the faculty of enjoying the bloom and fragrance of the rose, the majesty of the oak, or the flavor of the apple. He has gained a world of dry scientific information, but has lost the soul of it, if not his own soul. The higher critic has done something of this sort with the Bible, and in doing so is in danger of losing his own soul.

The Bible, as we have it, is a series of books, running through many centuries and

produced by many authors. In a series of government notes we find woven into the very tissue of the paper, running all through the series, the red silken fibre which bears indelible testimony to the genuineness of every bill in which it is found. It is a mute testimony, independent of the printed dates and certificates of the bills. In like manner there lies imbedded in the very tissue of the Bible, woven into its very substance, intellectual, moral and spiritual threads, by which the independent books are characterized and shown to belong to the same series. And these threads do not appear in any other books known to man, just as the silken fibre is not found in any other paper than that of the Government bills.

It may easily be seen that throughout the series of books which we call the Bible there runs the thread of the doctrine of causation. God in creation, in providence, in redemption, is the theme from the sublime opening note, "In the beginning God created the heavens and the earth" to the end of Revelation. Nor is this simply a single thread (but, if it were, it would be sufficient to bind the books in one whole), but it ramifies into countless fibers which permeate the whole fabric of Scripture. When modern science speaks of an "all-sufficient force" back of phenomena, we see that the Bible has set it forth as the Almighty; when science calls this force "unwasting," it but echoes the Scriptures "Everlasting." When it says that, in spite of the multiplicity and complexity of phenomena, there is but one force in nature, we remember that the Scripture, ages before real science was born, declared that although "there are diversities of operations, it is the same God that worketh all in all." But note that this doctrine of the First Great Cause is not only enunciated in the Bible much more fully and intelligently than in all the books of boasted modern science, but that it ramifies through the whole volume, and its fibres mark all the divisions of the Scriptures. God working in the cosmic forces of the universe, in the history of the world, in the experiences of men, in the giving of life, in all things—this is a sure mark of Bible material.

Another thread of identification which pushes its fibres into the whole tissue of our Scriptures is the doctrine of the moral sovereignty of God, and the moral responsibility of man. The Bible in every part answers to the moral sense of man as perfectly as does the light to his sense of sight, or sound to his sense of hearing. Not only does the Bible furnish a perfect basis for morality, a perfect standard and the strongest motive thereto, but it insists with all authority upon its observance from the first to the last syllable. Adam, David, Nebuchadnezzar, Caesar, angels and men are under its sway, and there is no respect of persons. Here is a thread of identification, a mark of genuineness, which cannot be eliminated by any juggling with dates.

Again, the theme of the spiritual regeneration and redemption of men; the saving of the immortal part not only from death, but from sin, which is more terrible than death; this theme in prophecy, in realization, in results, runs from beginning to end of our Bible. Its fibres, too, ramify into all parts and mark them all of a piece. Nor are they found in any other writings. From the beginning of this thread, in the prophecy of the promised Seed that should bruise the serpent's head, to its end in the scenes about the throne of God in eternity, we may easily trace it all through the sacred pages.

The foregoing paragraphs contains suggestions for a book, but this article is only meant

as a suggestion to the self-styled higher critics that they may so intent on the mint, anise and cummin of criticism that they are missing the weightier matters. It is pitiable to see some of our young scribes, who are content to be simply peddlers of this sort of stuff for those who are enemies of the Bible. — *Christian Standard.*

UNUSED POWERS.

In most cases, the chief regret of an old person is that life's opportunities were not more wisely used. Whether the sense of moral blame is less keen than that of failure to accomplish the most of which one is capable, or whether, after all, the highest degree of moral blame does not attach to a wasted life, certain it is that age is more apt to lament the good thing left undone than the evil thing done. It is rarely that you find an old man bemoaning his sins. But how often you hear him lamenting his wasted opportunities! It seems to him an unpardonable sin that any of his powers should have gone to waste.

Here is a suggestion and a warning for youth. Make the most of all your powers and opportunities! Do not lay up for yourself burdens of remorse by neglecting to use and develop the faculties with which you have been endowed. The time to begin is always now. There can be but one now for the present opportunity. There will be another now to-morrow, but it will be for another opportunity. The chance you have to-day will never come back.

There are few sadder sights than a young man or young woman squandering time, talent and opportunity in indolent unconcern, or in the pursuit of something utterly unworthy of themselves. One feels that they are capable of such noble things!—and yet they are selling themselves so cheaply to mere pleasure or dull-sensed ease. Little do they dream of the ever-increasing regret which is destined to pursue them like Nemesis as they enter upon the serious years of life. That irreparable past, with the opportunities that can never return—how the memory will haunt them!

"Make the most of your time, my boy!" were the parting words of a good old minister, who was sending his son away to a distant college, not to see him again, perhaps, until the boy's preparation for life had been completed. It was an injunction into which was packed the wisdom of a life of godly experience, and if the boy followed it, he could not have gone far wrong. Make the most of yourself, young man, young woman, whoever and wherever you are! Lay up no regrets for unused powers. Be a Christian; be honorable; be good. But with all your being be faithful to the power that in you lies.—*Zion's Herald.*

A successful worker in one of our rescue missions is a lady who was formerly a society belle, but who has now consecrated her brilliant social and intellectual gifts and her beautiful voice entirely to the Lord's work among the lost and degraded. She once remarked that she clung to dancing and card-playing for years after she made a profession of religion; and that her real joy in the Christian life did not come until these things had been given up altogether. One evening,