

Dr. Strong on Biblical Criticism.

In his Cleveland address before the Baptists, Dr. Strong alluded to Biblical criticism as follows:

"We cannot, even if we would, escape or ignore the results of modern criticism. That criticism is sometimes skeptical and destructive, but it is not necessarily so. It may be, and it often is, constructive and illuminating, and in that measure it is only a new means by which Christ himself is throwing light upon the record of his past revelations and enabling us the better to understand them. The miraculous element in the Old Testament, and in the New Testament, the virgin birth and resurrection of our Lord, are only made more indisputable facts of history when they are shown to be not violations of law, but extraordinary workings of law, and inspiration becomes more credible when it is recognized as an intensification of natural powers under the special influence of the Spirit of God. But in this new method of thought there lie obvious dangers of exaggeration; and in some quarters we may observe a tendency to sink the divine in the human, and to divest the Bible of all authority. Let us beware of this tendency, for our Baptist doctrine and polity are founded upon the New Testament. If this New Testament is not the common law of the church, then our separate existence as a denomination is impertinence and schism. How shall we steer our bark so as to clear both the Scylla of Bibliolatry and the Charybdis of rationalism? Ah, there is ever the one and sufficient answer: Jesus Christ, the same yesterday and to-day and forever. He is the only ultimate authority; and he abides, by his omnipotent Spirit, in his people, opening to them the Scriptures even as he did to those disciples on the way to Emmaus, showing them the things concerning himself, enabling them to compare spiritual things with spiritual, and so leading them gradually but surely unto all the truth."

THE HELPFULNESS OF HELPING.

"Oh, dear!" said an impatient mother, "do get out from under foot." "But I want to help!" answered a cheery little voice.

"Help? Great help you'd be; run away and don't bother me," replied the mother. And in a sorry tone the child said again, "But I want to help!" adding, pleadingly, "Please let me!"

"No, no, I tell you; you only bother me. Go right away." And a little push added emphasis to the mother's words.

Years later, that mother said to a friend: "I don't know why it is my children don't seem to care how hard I work. They seldom try to either help or save work."

And yet cause and effect were closely allied. If she had gladly taken the offered help of the little one, and with loving patience trained the willing feet and fingers in helpfulness, she would have had a double harvest in the after years in the saving of work to herself, and, more important still, in the habit formed in her child.

Another mother heard the same childish offer, and, looking beyond the present into the future character, replied, "So you shall, dear." And every day the little fingers grew more skilful. At first the dishes to be carried from dining-room to kitchen by the eager helper must be carefully selected from those least likely to break, and the carrying

of the very best was a reward for a whole day without an accident.

To be sure, it was an added care to an already over-busy life, but it well repaid the labor, for, as the years passed, the mother and her children grew into a real partnership in both work and pleasure. The greatest reward of this mother was that her children acquired a habit of helping others, and by it were themselves made unselfish and courteous.

"Let us see how many helps we can give to-day," was a frequent morning remark of this mother's, and she was very watchful for an opportunity herself to help the children. "Let me help you, dear," as a little lad struggled into his overcoat; or, "I'll help look," if a book or ball had wandered away.

Talking things over together, the first mother said: "Oh, I haven't time to wait on the children; let them look out for themselves, and not expect to be waited on." To which the second mother made answer: "Don't you think they learn to be selfish that way? I do things for my children, and expect them to do for me and others."

"But it's too much trouble," said the first mother.

"Better take your trouble now than by-and-by," replied the other. And the years proved her wisdom.

"Your children seem so glad to help you," said a friend. "I have to drive mine, to get any help at all."

The other side of the story came through the window where the mothers were sitting. Their children were at play outside. Evidently some plans were under discussion, and one mother's boy said: "You ask my mother, and I'll ask yours, and maybe they'll let us go."

The other mother's boy replied, "Why don't we each ask our own?"

"My mother'll say, 'Yes' to you quicker'n she will to me," replied the first voice.

"My mother wouldn't," half indignantly replied the other. "She says she would do more for her own boy than for any boy on earth."

And the mothers looked at each other. —*Christian Work.*

MISTAKES IN LIFE.

One of the most unprofitable ways of spending time is the practice, to which many persons are addicted, of brooding over the mistakes one has made in life, and thinking what he might have been or achieved if he had not done, at certain times, just what he did do, says *Success*. Almost every unsuccessful man, in looking over his past career, is inclined to think that it would have been wholly different but for certain slips and blunders—certain hasty ill-considered acts into which he was betrayed almost unconsciously and without a suspicion of their consequences.

As he thinks of all the good things of this world—honor, position, power and influence—of which he has been deprived in some mysterious, inexplicable way, he has no patience with himself, and, as it is painful and humiliating to dwell long upon one's own follies, it is fortunate if he does not implicate others—friends and relatives—in his disappointments.

Perhaps, as education has never been free from mistakes—mistakes, indeed, of every kind—he imputes the blame to his early training, in which habits of thoroughness and accuracy, or, again, of self-reliance and independence of

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thought, may not have been implanted. Perhaps a calling was chosen for him by his parents, without regard to his peculiar talents or tastes and preferences, or, if he was allowed to choose for himself, it was when his judgment was immature and unfit for the responsibility. The result was that the square man got into the round hole, or the triangular man got into the square hole, or the round man squeezed himself into the triangular hole.

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A wrecked ship may be kept afloat and brought into the harbor. Let no life despair, even though the storms may have swept it from its moorings. There is always hope for him who has not gone to the bottom; and even from the deep, Christ is able to raise him. Only let him not despise the life-line when it is thrown for his rescue.

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