

THE PULPIT TREASURY.

AN EVANGELICAL MONTHLY.

VOL. I.

NEW YORK, NOVEMBER, 1883.

No. 7.

→*SERMONS*←

THE MISCHIEF OF A FRACTIONAL ORTHODOXY—THE WORTH OF AN INTEGRAL ORTHODOXY.

Dedicatory Address delivered by Rev. JOSEPH COOK at the New England Congregational Church, Saratoga Springs, N. Y., Sunday, August 19th, 1883.*

Follow me.—MATT. iv., 19.

It is the business of the Church to echo God. We are here to-day to dedicate this house to that inconceivably high and holy service.

My topic is, The Mischief of a Fractional Orthodoxy—the Worth of an Integral Orthodoxy. An echo is not divisive of the voice it represents. It has no selective, self-assertive power. And so the Church ought to tell not only the truth, and nothing but the truth, but the whole truth concerning religion.

The axis of orthodoxy is the proposition that God's opinions ought to be ours. The tendency of all heresy is to assume that man's opinions ought to govern God. The poet Goethe in his early life was blasphemous enough to affirm that he had something to forgive even in God. His moral shallowness at this period of his career is typical of much of the liberalistic scepticism of our age. "I had believed from my youth upwards," writes Goethe in his autobiography (eight book), "that I stood on very good terms with my God; nay, I even fancied to myself, according to various experiences, that He might even be in arrears to me; and I was daring enough to think that I had something to forgive Him. This presumption was grounded on my infinite good will, to which, as it seemed to me, He should have given better assistance." God's good-will toward creation did not seem to be as great as

* Phonographically reported for THE PULPIT TREASURY.

SIDE LINES OF MINISTERIAL LABOR.

By JOHN HALL, D.D. (PRESBYTERIAN), NEW YORK.

No. I.

Without attempting to define or measure the changes that have taken place in ministerial relations to the community, and without any examination of the forces producing these changes, we assume their existence, and in this paper confine the attention of the reader to some forms in which ministers can make the best of the existing state of things. We do not address experienced clergymen long in the field, and as conversant, to say the least, with practical methods of cultivating it as is the writer. The attention of younger men, bent on making the most of themselves in their calling, is respectfully invited to some minor duties, forms of occasional services of the Master, and of benefit to His Church. We do not forget, nor would we have them forget, that the main line of service is the preaching and teaching of the truth and administering holy ordinances—the main work of Him, our highest example, who at the same time, “went about doing good.”

I. Our age has many well-meant Christian organizations, outside, in form and management, the congregation or the Church. They are commonly, indeed, sustained by members of churches, and in harmony with the main ends of the Church's life, but in some instances they aim at what it is supposed churches, as such, cannot do; and in some instances, with a view to the widening of their constituency, and to the provision for their support, they decline a denominational name or character. Young Men's Christian Associations, Sunday School Associations—State, county, or city—and Temperance Societies may be taken as specimens.

Should they be let alone by ministers? We think not. They should be aided; and the minister, until the contrary is

proved beyond a doubt, should assume that they are aiming at the same result that he is seeking to realize. To let them “severely alone” is to give color to the suspicion that the minister is narrow, that he is only concerned about the work he controls, and which will redound to his credit. To take a share in the labors and responsibilities, as far as is compatible with the main burdens of the pastoral office, breaks down prejudice, commends the truth, and increases that good moral influence which the Church of Christ should exercise. To allow forms of admitted benevolent Christian work to become detached from the Church and her offices is bad for the Church, for the community, and for the agencies themselves. An occasional address, as frequent attendance as possible at meetings, and the furtherance in all fitting ways of the objects in view, is good in every direction, and a minister will sometimes learn lessons—while giving such co-operation—concerning society, human nature, and the ways of approaching men, that will make his direct ministry more practical and useful.

II. It is a good sign of our age that its charities are so manifold. It is not, indeed, an unmixed good. Benefactions from the rich are sometimes an offset against outlays of time and money on forms of social and personal indulgence. “Yes, I spend a great deal on operas, parties, and the theatre; but I don't forget the charities;” this, though not put into an articulate shape, may easily become the “plea in abatement” set up by well-to do Christians at the bar of conscience, and of Christian public sentiment. And, in the second place, charities may be so multiplied as to impair self-respect and weaken the desirable spirit of forethought, economy, and provision for

one's own. A working man in the best conditions of society lays up a little money against a time of sickness, for example. It may come to it that, instead of feeling any need of this, he will, when the occasion arises, look around and consider which of the competing hospitals or institutions he will patronize, and so oblige its friends and supporters. So, it has been alleged, young men have made a survey of colleges and seminaries to decide which afforded the student the largest favors while enjoying the privilege of educating him gratuitously.

Excepting always draw-backs like these, we may well rejoice in the growth of practical forms of benevolence, and a wise minister will not fail to put his hand to them in his district. Take, *e. g.*, the improving of the homes of the poor; the maintenance of dispensaries, the providing of safe and clean lodging-houses in cities especially, for endangered classes, and the securing of efficient medical and surgical treatment, notably in special forms of disease (like an eye or ear infirmary), and a minister imitates His Mas-

ter, adds to his moral influence, and commands the truth, when he actively cooperates in such agencies.

An illustration may be given. In Dublin a few cases of Asiatic cholera had called attention to the disease, which was seriously felt elsewhere. A clergyman living in a good street, but with many lanes and alleys at no great distance, prepared and had printed a readable, clear page of hints on the subject of air, ventilation, the removal of filth, the use of cold water, the danger of stimulants, with other timely cautions; and he himself called round at the houses and left them with a kindly word, as opportunity offered. "Who is he? Is he a city officer?" "Why, no; he's the minister of the — church at —." Many of the people could hardly believe it. The church was rather fashionable, and he was — "Well, there must be some good in him, and perhaps in his church too." So they said; and some prejudice was broken down, and some attention won to the truth, while positive good was done in the homes of the poor.

TRAINING IN TEXTUAL CRITICISM.

By PROF. M. B. RIDDLE, D.D. (CONGREGATIONAL), HARTFORD, CONN.

No. II.

It is proposed to give in this article some practical suggestions as to *how* one can train himself in textual criticism, or, at least, begin this training. Three things are essential—first, the proper tools; second, a clear perception of the question involved; third, sufficient practice to acquire skill.

1. The proper tools are books giving the necessary information. Only two are indispensable; others can be added as advances are made in the study. These two are: a critical edition of the Greek Testament, *containing* (if possible on the same page with the text) *the main authorities for every reading*; then a work on textual criticism, describing these authorities, giving the rules of criticism, and a history of the so-called Received

Text. I should say that Tischendorf's eighth edition, either the large critical one or the smaller one, called *Critica Minor*, would be best. The edition (octava) without notes will be of little use, although Gebhardt's edition could be made to answer the purpose. The smaller critical work is much cheaper than the larger, and contains the greater part of the evidence found in the latter. The trouble is, that copies are not easily obtained in this country. Alford's Greek Testament could be substituted, but in some of the editions the critical notes are very badly arranged. Westcott and Hort do not give authorities, except on quite important variations, and that in a separate volume. Moreover, the beginner cannot follow their very full explanation