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ready-made lessons but to give the teacher matter which he can work up for himself. There are forty-eight chapters in the book, contributed by various writers, mainly clerical, with an introduction by the Bishop of Bradford, Dr. A. W. F. Blunt. If only Bible classes received the kind of teaching here suggested and made possible, the effect on the Christian life of the next generation would be decisive. Christian Character, Worship, the Life of Prayer, Studies in the Old and New Testaments, the Church, Modern 'Ideals' (Communism, Nationalism, Fascism, Humanism), the Missionary Aim—these are the subjects of this excellent book.

An admirable commentary on *The Later Pauline Epistles* has been written by Mr. E. A. Gardiner, M.A. (S.P.C.K.; 4s. net). It follows his book on the Earlier Epistles, and contains the text of the Revised Version, introductions, notes, and questions. It would be difficult to name a better guide to the study of these letters. The book has many merits. One in particular is the careful way in which all the evidence on both sides of disputed points is marshalled. The author gives us his own opinion, but, when the matter is doubtful, he lets us see just how far hesitation is called for. The method of exposition also is extremely helpful. Before each paragraph of a letter we have a summary stressing the main things and lightly explaining obscurities. The questions at the end of each letter are carefully devised to guide discussion in a class.

Altogether this is a book to be strongly commended both to students and teachers. The wayfaring man also would find it full of interest.

Mountains of the Bible, by the Rev. J. W. Thurlby (Stockwell; 2s. 6d. net), is probably meant as a series of addresses for young people. Twenty mountains, from 'the Hill of the Lord' to Mount Carmel, mentioned in the Bible, form the subjects of twenty brief talks. They are interesting and suggestive, and may offer inspiration to those whose duty it is to address children.

Where the Shoe Pinches, by the Rev. Morgan Watcyn-Williams, M.C., B.A. (S.C.M.; 2s. net), is a sort of guide-book for the wayfarers of the world. The right ways are indicated, and also the wrong ways. We have discussions on religion and science, on religion and psychology, on religion and politics, and on some other topics. The writer has made wide contacts with all sorts of people, and knows where the shoe pinches. His book is a sort of easy, undress apologetic for life and godliness. It is pleasant to read, and offers sound and practical counsel.

Casting out Fear, by the Rev. Frank Buffard, B.A., B.D. (S.C.M.; 1s. net), is a very brief and simple but very comforting little book. Written with sympathy and good taste, its theme is that faith in God is able to cast out fear and to give that courage by which the world is overcome.

The Teaching of Theology.

II.

BY THE REVEREND ALFRED E. GARVIE, M.A., D.D., D.TH., LONDON.

WITH Canon Raven's general contention that the teaching of theology as a necessary part of the training of the ministry needs to be brought up to date by an abandonment of traditional methods and an adaptation to present needs, I am in cordial agreement; and I am writing not to criticise, but to supplement his valuable contribution, which I trust will evoke the discussion which he desires, and which in the interests of the Christian churches is necessary.

1. My experience has been different from his; and I have witnessed less of this clinging to the past, and more of the launching out into the present than he seems to have done; but I am no apologist for things as they are, but an advocate of the better things to be. I am not going to find fault with my course at Mansfield College, or the requirement of the Oxford School of Theology when I took my degree, for it would be unjust to apply the standards for to-day to the conditions of nearly half a century

ago. I was for thirty years a recognized teacher of Theology in London University, and had for twenty-six years as Principal of one college, then two colleges, and last of the united college, the responsibility of directing the studies of students for the Congregational ministry.

2. Generalizations are dangerous, and I am avoiding that danger by insisting on two distinctions which we should always keep before us in discussing this matter. I distinguish *the teaching of theology* and *the training of the ministry*. There is the teaching of theology as 'the queen of the sciences'; the disinterested study of religious and Christian truth as in itself a 'liberal education,' and not merely as a 'bread-and-butter' study as an equipment for the exercise of a profession. I am quite sure that Canon Raven would agree with me that the linguistic, textual, critical, historical, and philosophical studies, to which he would assign a subordinate place, if he did not exclude some of them altogether from the training for the ministry, should still be pursued by those who have an interest in and capacity for them. As long as it seemed practicable, I resisted the exclusion of compulsory Hebrew from the final B.D. examination of London University, and regretted that in the intermediate both Latin and Greek did not remain necessary. A competent theologian should have command of the three languages. It seems to me to be still the duty of the Faculties of Theology in the Universities to maintain a high standard of scholarship. In the training of the ministry, in which I recognize that all the studies mentioned above cannot be insisted on, there is need of practical disciplines, of which a university cannot take cognizance, such as voice-production, homiletics, methods of Sunday School teaching, etc. Thus the teaching of theology and the training of the ministry only partially overlap; each must include more than what is their common ground.

3. Again, I distinguish between the maximum of aspiration and the minimum of requirement. Students differ in their previous education, their intellectual capacity, their personal interests; and their training should recognize the differences. I risk a generalization: each student's training should be as scholarly and as practical as he is fitted to receive, and will most benefit by. I should be sorry to see any student deprived of the opportunity for any study for which he had an interest, and had shown a capacity because it seemed undesirable to insist upon it for others, care being taken that his specialization was never allowed to hinder his general equipment. In the ministry we do not

want the expert, 'who knows more and more about less and less.' I should regret if in this country we followed the general practice in Germany, the choice by a student of theology at the beginning of his life-work to follow an academic career as docent, extraordinary, and ordinary professor, or a ministerial in a pastorate. For it is desirable that a teacher of theology, at least in the more restricted sense of apologetics, dogmatics, and ethics, should have had practical experience of dealing with men, doing the work of an evangelist, and applying his gospel in daily life and common needs. A theological college should provide the possibility of so scholarly a training, as would fit a man for a theological professorship after further years of study while in the ministry. But it should not require all its students to pursue the same course. Some of them will never become scholars; train those to become capable preachers and pastors! Where practicable it seems to me desirable that the alternative courses should be provided within one college, as the segregation of different types is undesirable, and their mutual intercourse will be beneficial to them all.

4. I agree with Canon Raven on the need of a wide culture for the Christian ministry; and it therefore seems to me desirable, whenever practicable, that an Arts or a Science course should precede the Theological. The now superseded Arts Course of the Scottish Universities still seems to me to have been an admirable preparation for theology (Latin, Greek, Mathematics, Physics, English Literature, Logic, and Metaphysics and Ethics); and the many alternatives now possible do not offer the same guarantee of adequate preparedness. A training in science alone seems to me to be too narrow for the purpose of general culture, and in some cases produces a habit of mind which makes the necessary linguistic studies more difficult. When possible the theological college should direct what this preparatory study at the University should be, or should itself provide it. Among subjects which it seems desirable to include in this general culture is at least one science (I should say physics), psychology, philosophy (not in one of its over-abstracted developments, but as giving a 'world-view'), and sociology. I should have added economics, had not the world-crisis offered a challenge which the classical economics has not yet shown itself capable of meeting, much of which, too, the student would need to unlearn in seeking the Christian solution of the problems of industry, commerce, and finance to-day. Most of the abler men at the college with which I was for most years associated, New College, took the

Honours Course in Philosophy at University College, and gained very much from it. Though it involved a heavier burden of study and teaching, all the theological students for two hours a week for two years attended my course of lectures on Philosophical Introduction to Theology. I did not confine myself to the University Syllabus, but used the course to give the students the wider outlook. I dealt with the problems of knowledge, reality, ethics, and religion. Agnosticism, naturalism, pragmatism, humanism, etc., came under view; recent developments of science, as regards 'the making of the atom,' and theories of emergent or creative evolution were noted. In the philosophy of religion I dealt with the standards to be applied in the comparative study (another teacher dealt with the details of the history) of religions. Psychology and ethics were, and still are, taught by an exceptionally brilliant lecturer. During one year of the three years' course in Practical Training I dealt with Practical Christian Sociology, the application of the Christian ideal to the family, education, industry and commerce, citizenship and international relations. Special courses of lectures in Methods of Sunday School Teaching were occasionally provided by outside experts. Now the students are sent to Westhill Training College and to Mansfield House for special practical courses. In other Free Church Colleges similar efforts are being made; to what extent or with what adequacy I cannot tell. These colleges are at least recognizing the demand Canon Raven advances. The response is now limited, not by prejudice, but by the resources in teaching staff. I had recently the privilege of presiding at a conference of theological teachers to consider how the subject of Practical Christian Sociology could best be handled.

5. As regards modification of now recognized subjects. Reluctantly I have had to acquiesce in the abandonment of compulsory Hebrew in the theological course, although in the Intermediate Class, which is reckoned as belonging to the Arts preparation, elementary Hebrew is taught to test whether the students show enough capacity to continue the study without undue claims on their

time, and interference with more essential subjects. The majority of the students instead of minute linguistic and textual study of restricted portions, now get lectures on the History and the Religion of Israel. I am not prepared to give up Greek in the study of the New Testament; even in his pulpit preparation a Christian minister should go to the original source. In Church History, it seems to me, less attention should be devoted to 'orthodoxy' and 'heresy,' polity and schism, and more to the missionary effort, the ethical standards, the social influence of the Church: and I should be glad to see a sketch of the history of the Church as a whole down to our own times take the place for most of the students of the minute study of only one period, even if it be the earliest.

6. Two dangers, it seems to me, must be guarded against. There is a popular demand for more 'practical' and less 'academic' training, and by that some people mean teaching the students 'the tricks of their trade.' There must be, and are, Homiletics, Pastoralia, Voice-production, etc. In answer to that demand I should say that a man of wide culture can easily pick up the details of Sunday School teaching, running of clubs, etc., by his own reading, and need not be 'spoon-fed with such minor particulars,' and that what the Church needs is men of culture, who in knowledge and judgment can hold their own in any educated company, and command respect for themselves and their calling. The subjects I have mentioned seem to me to be the minimum of the equipment to be aimed at. Again, any new subjects which may be introduced, or any modification in the content of the old subjects must not be taught in a superficial way, but with as accurate scholarship and adequate learning as the limitation of time for teacher and students alike allow. Some theological students found it a hard saying, when I insisted that slipshod work was a moral offence. To sum up in one sentence, the Christian minister should have sufficient, competent, and relevant knowledge of the world which needs the gospel, but not less, even more, of the gospel which alone is sufficient for the need with the sufficiency of God in Jesus Christ as Saviour and Lord. 'Who is sufficient for these things?'

