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would prefer to be judged by the relevant sections in their *Christian Discipline*.

I am very conscious that this bibliography is lamentably incomplete. But any one who will consider the books enumerated above will become aware that there is a living and œcumenical liturgical movement throughout the Christian Church and will be able to grasp its main features. The modern reformers, who in every case would claim to be conservatives returning to older and better models, are everywhere unpopular, but nothing of importance seems to be said by their opponents. Whereunto this new movement in the various churches will lead cannot safely be predicted, but a few general observations will be in place.

In Protestantism this movement is much more than a reaction from the aridities and slovenliness which have not infrequently marred Protestant worship. It rests upon a firm foundation of historical research. There has been a spiritual rediscovery of the worship of the Primitive Church and a rediscovery of the mind and witness both of John Calvin and John Wesley. Amongst those who know only the tradition of Protestantism at

its lowest ebb, the modern reformers, who in fact have set themselves to revive historical Protestantism, are constantly suspected of romanizing tendencies. The suspicion is ill founded. No Protestant can read, it is true, Dr. Hislop's exposition of the Roman rite, or Guardini's *Spirit of the Liturgy*, without a more sympathetic insight into the meaning and power and beauty of the Roman Mass; but a critical and historical study of the whole field of Christian worship shows that the Roman way is but one tradition among many, and that it is from certain aspects very seriously and fundamentally defective. I can imagine no book so likely to check the Romeward drift of a certain section of Anglo-Catholicism as Father Hebert's fine book on *Liturgy and Society*. None the less, there can be no doubt but that the sympathetic study of the whole Christian tradition powerfully reinforces the ever-growing demand for Christian reunion.

If this paper should come to any minister who hitherto has given little thought to the historical and philosophical study of Christian worship, I advise him to read first Miss Underhill's *Worship* and then Dr. Maxwell's *An Outline of Christian Worship*.

The Teaching of Theology.

IV.

BY THE REVEREND W. F. HOWARD, M.A., D.D., OF THE LAMPLOUGH CHAIR OF NEW TESTAMENT LANGUAGE AND LITERATURE, HANDSWORTH THEOLOGICAL COLLEGE, BIRMINGHAM.

IN the debate which Canon Raven has opened with all the dash of a cavalry leader, my vote is given on the side of Dr. Garvie's wide experience rather than in favour of the pronouncements of the brilliant Regius Professor at Cambridge. It may be that Dr. Raven's wrath has been kindled by a system of training for the ministry with which many of us are unfamiliar. This is not to say that any writer who represents the ministerial training that is being attempted by his own Church can regard that work with complacency. If he does, then Canon Raven's drastic criticism is indeed a wholesome medicine. He must acknowledge that there are gaps in the curriculum as well as faults in the method of teaching, and that only too often subjects which ought to kindle the eager interest of

the student are damned by the dullness of the lecturer. No subject that has a place in any theological curriculum is irrelevant to the needs of the preacher. If that seems to be the case, the fault lies with the teacher.

Any discussion about the subjects to be taught should take into account several preliminary considerations.

(a) Many questions of current interest and importance already occupy a central place in the thought of every candidate for the ministry. He has read, and he will go on reading, books that keep him abreast of contemporary opinion. In groups and study circles some of these subjects which Dr. Raven regards as the supreme questions of the hour are being debated by students almost *ad*

nauseam. To overload the curriculum with official courses of lectures on pacifism and sex would be superfluous, though how any course of lectures on social ethics can entirely neglect these topics, I fail to understand.

(b) In the matter of general literature (history, essays, biography, poetry, criticism), so immensely important for the culture of the mind, very much can be done by suggestion. At most Theological Colleges there are lectures in English Literature. But quite as much is done by informal tutorial talks, by illustrative references made during lectures on other subjects, and by encouraging the habit of browsing in the College library.

(c) In those churches which recruit their candidates from business and professional life quite as much as from the school and the university, practical needs are in small danger of being crushed by academic standards. Even were this not so, the best clinical training comes in the months which follow the close of College life. When this very question was under debate at COPEC, Canon Spencer Elliott declared that he would undertake that a curate under his charge would learn more in one month about the life of the people and the way to enter into their needs than he could learn by a year of lectures.

(d) Much could be done, and is being done, to stimulate and direct interest in the practical duties of the ministry by short, intensive courses, given by experts at suitable centres, during the long vacation.

(e) The purpose of a Theological College is to give a man a mental and moral training so that throughout his ministry he may live a life of self-discipline, and keep his mind well-stored and alert to vital issues. It should also enable him to learn what is the very essence of the Christian message, and how to communicate that to his contemporaries.

(f) The curriculum must be determined largely by the duration of the course and the educational standard of those who are admitted.

It may be of some interest to outline the course of ministerial training that is provided for candidates accepted for the ministry of the Methodist Church in this country. Apart from Wesley House, Cambridge, which is a post-graduate College, there are five Theological Colleges, all working under the direction of one central committee, but with considerable local freedom in determining the details of the time-table and the curriculum. Candidates who have graduated have a five-year course, non-graduates a seven-year course of preparation. Graduates spend two or three years, non-graduates three or four years, in College. The remaining years

of probation are spent in pastoral work, during which an extended course of directed study is carried on, with annual examinations, before ordination takes place.

At Wesley House the normal course is to prepare for the first part of the Theological Tripos, with supplementary lectures in Systematic and Pastoral Theology. At the other Colleges (Richmond, Didsbury, Headingley, Hartley-Victoria, and Handsworth), those men who have matriculated in the required subjects enter for a Theological degree, or for an Arts degree, to be taken partly in non-theological and partly in theological subjects, at the local University (London, Manchester, Leeds, or Birmingham). Many of the other students have the same University lectures in so far as they are given within the College. This helps to maintain a good academic standard of work. At all the Colleges a sound foundation is laid in Old and New Testament, and Systematic Theology is regarded as of cardinal importance. The other subjects which have a place in the curriculum of all these Colleges, though with a varying emphasis, are Psychology, Ethics, Philosophy of Religion (including Comparative Religion), Church History, English Literature, and practical instruction in such matters as voice-production and sermon construction and delivery. Every man (with the rarest exception) takes Greek, and rather less than one-third take Hebrew also. In the course of directed study, which continues through probation until Ordination, Biblical studies and Theology are carried further, together with an additional subject which may be chosen from the following: (a) A special period of Church History, (b) Philosophy, (c) Apologetics and Comparative Religion, (d) Economics and Social Ethics.

The personal observations which I should like to make are these:

(1) Our duty is to train men for the Christian ministry. They have to preach the Christian gospel, not a Christianized tincture of Humanism, nor a twentieth-century Gnosticism. Since Christianity is a historical religion and its theology is based upon a divine revelation, the first emphasis must be laid upon the New Testament, and upon the Old Testament, without which the New can never be perfectly understood.

(2) A University can only take account of Biblical and Historical Theology. Important as this is, it is not enough. Systematic Theology, starting from the Bible, and taking note of the historic attempts to shape the Christian Creed, has a higher service to fulfil. It should relate, as far as possible, the Christian revelation to all experience and present

the truth that became incarnate in Christ to the modern world of thought and life. For this reason the Chair in Theology is the vitally important appointment in any College staff.

(3) In view of the exclusive claims made by some sections of the Christian Church, a sound knowledge of Christian origins, and of the ecclesiastical and doctrinal controversies of the first five centuries, can hardly be dismissed as useless. But as Christian reunion is one of the vital questions of the hour, a study of the history of the Christian society during nineteen centuries is imperatively demanded, even if it were only to learn how to avoid the repetition of past blunders. Of course the story of the Church should be read in relation to its contemporary background. The sense of proportion which historical study provides is one of the greatest needs of our own time.

(4) Pastoral Theology deserves a higher place than is sometimes given to it. It should include instruction both in the methods and in the classics of the devotional life, and in the application of psychology to the work of the pastorate.

(5) A sound foundation in Hellenistic Greek is of twofold value. (Would that more men came in with a good equipment of classical knowledge! Some may be encouraged to go on from the simpler Hellenistic to read in the original some of the great masterpieces of Greek literature. This is a prize always to be held before the eyes of the eager student.) Linguistic exactitude is an excellent corrective to facile generalization—the peculiar peril of the theological student and of the preacher! Twenty-five years ago Professor James Denney wrote: ‘Philosophers used to be our botheration, now it is economists, but they have all souls above parsing’! But who can overestimate the joy of the preacher who reads his Greek Testament daily? Whatever the toil involved in that first year of struggle with the grammar, it is repaid a hundred-fold in the years that follow.

(6) For the great majority of men who enter College with no knowledge of Latin or Greek, Hebrew must remain an unknown territory. But I am convinced that our anti-Semitists have pressed their victory much too far, with disastrous consequences for Biblical studies in the next generation. Whatever may be thought about the wisdom of including Hebrew in the curriculum for non-graduates, it is hard to understand why London University has recently made so abject a surrender of its distinctive degree in Divinity. As originally laid down, the London course in Divinity was an excellent programme. For the non-graduate there

was the Intermediate Divinity, with a good syllabus in Latin and Greek and in Roman and Greek History (this has now been whittled down), Ethics and Psychology, New Testament Greek and Elementary Hebrew. Then came the B.D., with Hebrew and Old Testament, Greek Testament, Church History to A.D. 451, Biblical and Historical Theology, Philosophical Introduction to Theology, and an additional subject with one option out of six alternatives. Then followed B.D. Honours, in which specialization came after a good and broad foundation. Now Hebrew, apart from the elementary syllabus for the Intermediate, is to be reduced to one of the alternatives under the last section at the Final B.D. Unfortunately this surrender does not only affect those Colleges which have pressed for the change. It will affect the academic standard of Divinity degrees throughout the country. Perhaps there has been no such stimulus to Biblical and Theological study for men after their ordination as the Divinity Faculty of London University has provided by its external degrees.

I should like to see all the abler men in every College year given at least the *chance* of learning Hebrew. For one thing they would gain an outlook into the Semitic world such as only a knowledge of a language can give. All the other languages which have a place in our educational system belong to the Indo-European family. When we remember that most of the writers of the New Testament were Semites, the importance of this becomes obvious. Hebrew is so simple when the first very difficult stage is passed, and progress in it is so rapid that the diligent student is soon rewarded. The almost complete disappearance of Hebrew which is threatened in the near future will react gravely upon the study of the New Testament. Of course, my plea only extends to a minority of theological students, and, apart from candidates for a degree in Divinity, I think the subject should be optional.

(7) Critical introduction (including Textual Criticism) is only a means to an end, and should have a subordinate place. But no one who is aware of current theories about the formation of the Gospels can suppose that the position is static. Some of the most widely read ‘Lives of Jesus’ of our time assume a radical criticism of the Gospels which the Christian minister ought to be in a position to assess at its proper worth. Moreover, if he cannot explain to a Sunday-school teacher the meaning of the footnotes in Moffatt’s *Translation of the N.T.*, or see the bearing of the latest fragment whose discovery furnishes a whole column in the *Times*, he stands condemned as the merest amateur. It

is all to the good that we now recognize, as Dr. Dakin so admirably says, that 'New Testament Introduction ought to be quite subordinate to the greater questions of the Faith.' Introduction is subservient to exposition, and exegesis deals not with isolated passages, but brings out the main lines of the writer's message.

A return to Biblical preaching in no narrow sense,

but in its widest sweep and in its highest inspiration, is one of the most clamant needs of our time. Let the Theological Colleges make their contribution to supply this want. But unless the message is proclaimed by men of living faith, of keen vision, and of broad sympathies, I am afraid that any discussion about the teaching of Theology will prove a purely academic debate.

In the Study.

Virginitus Puerisque.

'Please, can you tell me the right time?'

BY THE REVEREND D. W. ROSS, PRETORIA,
SOUTH AFRICA.

'It is time to seek the Lord.'—Hos 10¹².

I WONDER if you have heard your father and mother speaking about the message of the Archbishop of Canterbury, or perhaps you have heard him on the wireless yourselves, saying just what that wonderful old prophet Hosea said long ago, 'It is time to seek the Lord.'

Talking about time, what a lot of clocks have to say to us. You must have seen those funny old clocks that we call sundials, and how they often have some message or motto printed round the edge of the dial telling us how time flies, and how busy we must be if we are to get our work done. There is a clock in a church tower in this city of Pretoria which has no fingers, and no figures on its face. It is just a round red blank. The fingers and figures were made of solid gold, and somebody once thought they could make better use of them. But suppose you were passing this church with its blank clock one day, and some one said to you, 'What time is it by that clock?' Well, you would think them very silly, wouldn't you? Well, perhaps; but I remember another clock that didn't go. It had no fingers, and yet it told the time. That sounds like a riddle, doesn't it? It was in a funny old church about seven thousand miles from here, and it was in the back of the gallery from where it faced the pulpit. The years went by, and the clock was very old, and it couldn't be mended any more, and then its fingers dropped off, and no one put them back again. AND YET IT WENT ON TELLING THE TIME. How did it do it? Well, many

years ago when the clockmaker was asked if he would make this clock for the church, he wanted to make a very good one. I expect he had seen sundials with mottoes of the kind we have been talking about, and he thought, 'Why shouldn't my clock have a motto, too?' And then he thought again, 'Now this clock is to go in a church, I shall put a text on it.' And he began to rack his brains for the proper sort of text. It mustn't be too long else it wouldn't fit on the face. It ought to be something about time. So he took down his Bible and began to look for texts about time, and he found that there were a great many of them. At last he found just the right one in the Book of Hosea, and it was this: "IT IS TIME TO SEEK THE LORD." He could hardly have found a better one. It was just the right length, but best of all it says just the right thing, for that is exactly what people go to church for.

Many things happen in our churches. Fathers and mothers sometimes come with little babies to be baptized. There is a text which says: 'They that seek me early shall find me.' That is a time when people want to seek the Lord to ask him to bless their baby. There are other happy times when people come to church to be married. I can see the bridegroom shuffling nervously in the front row before the service, looking round at the clock and saying to himself, 'Oh dear, dear, is she going to be late? I wonder what time it is?' 'Time to seek the Lord,' says the little clock. Sometimes people come to church when they are very sad. What time is it, then? Why, still the same time, 'Time to seek the Lord.' Don't you think, then, that the clockmaker chose a rather wonderful text? That is what we go to church for; in any case it is what we have come into the world for. Some people are always so busy that they never have