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seed; Moses for Israel; and that generation of Israel for all succeeding ones. In like manner, we are led to believe Adam did for all mankind. The blessing pronounced on him at his creation belongs to the whole race (Gen. i. 28-30), and the sentence pronounced after his sin (iii. 16-19) is experienced also by all mankind. This may seem arbitrary, but it is in accordance with the analogy of other covenants described in Scripture, and with the facts of experience, which show that men frequently inherit the consequences for good or evil of what others have done. And it will not

appear unjust if we remember that the special characteristic of a covenant is not law, but gracious promise on the part of God. All mankind are under God's law by nature, simply in virtue of their creation, apart from the covenant altogether. What the covenant adds is no new duty or obligation, but an assurance of God's purpose to reward their obedience with a more explicit assurance also of His purpose to inflict, if they sinned, a punishment which would have been just even had there been no covenant.

(To be concluded.)

Recent Biblical Study in Canada.

BY THE REV. HERBERT SYMONDS, M.A., LATE PROFESSOR OF DIVINITY, TRINITY UNIVERSITY,
TORONTO.

THE activity in every department of Bible study, in Germany, England, and the United States, which forms such a remarkable characteristic of our age, can scarcely be said to have as yet extended to Canada.

The reasons for this backwardness are not far to seek. With an enormous extent of territory, we have but a scanty population, and whilst there is little poverty, we cannot be regarded as a wealthy people. Hence the interests of the active agricultural, commercial, or professional life are, as compared with older countries, out of all proportion to those of the leisure classes. Literature, art, and theology have an existence in Canada, but they are as yet in the stage of infancy, and need careful and patient nursing.

These features of Canadian life render it absolutely necessary that the Theological Colleges should devote their best energies to the cultivation in the Ministry of the practical virtues. It is not an infrequent remark of visitors that the average excellence of Canadian preaching is higher than that of Great Britain. The Canadian preacher is called upon to speak at all sorts of gatherings: public school openings, closings, and examinations; Sunday-school entertainments; meetings of Orange and other Societies; and the supreme virtues in the speaker are readiness, clearness, and directness.

Further, it is to be noted that though the population is sparse, denominationalism flourishes here as elsewhere. In a sense, our people are

intensely theological. No discussions are more frequent in the country districts than those which turn upon the comparative excellences or defects of the various religious bodies flourishing in the locality. Hence the need for the theological student to be carefully instructed in the history of his communion, the causes which led to its foundation, the main points of distinction which separate it from others. Not only are such questions eagerly discussed by the fireside or at the social gathering, but the public press freely offers its columns to the champions of Anglicanism, Presbyterianism, Methodism, and any others who care to enter the lists.

"Apostolical Succession;" "The Churchmanship of John Wesley;" "Are Unitarians Christians?" such are the questions which absorb the attention of the theologians, and many of the letters written afford evidence of the careful study which has been devoted to the subject under discussion.

In treating of the subject of Bible study, it is impossible to avoid the delicate ground of biblical criticism.

The first question which rises to the mind will be, "What is the attitude of Bible students in Canada to the Higher Criticism?" It is but recently (and in view of what has been said it will not occasion surprise) that the results of the methods of Biblical exegesis, which almost universally prevail in Great Britain, have been

openly avowed in a Canadian divinity school. The case has excited, and is exciting, such interest in theological circles, and throws so much light upon the question before us, that it may be well to treat it at some length.

In May 1890 a public lecture was delivered before the Convocation of Victoria University by Professor G. C. Workman, on the subject of "Messianic Prophecy." Dr. Workman had studied at Leipzig under Delitzsch, and is the author of a volume on the *Text of Jeremiah*, for which Delitzsch wrote a brief Introduction. The influence of Edward Riehm was manifest in the opening part of the lecture, but Dr. Workman is not the slavish adherent of any teacher. His lecture, since expanded into a lengthy article written for the *Methodist Quarterly*, is only a summary of the more complete treatment of this fascinating subject. In common with almost all scholars, Dr. Workman drew a sharp distinction between the Old Testament expression of prophecy and its New Testament fulfilment. In interpreting the former, the latter was to be entirely disregarded. "The true scientific meaning of a prophetic passage is the thought which the prophet had in his mind in writing it."

In the development of this thought, Dr. Workman did not take sufficient account of the audience whom he was addressing. There is no doubt that the majority of those present, so far as they had heard of such views at all, had always regarded them not as the results of a strictly scientific method, but as the vagaries of German dreamers. In a second article lately published in the *Methodist Quarterly*, he has to some extent admitted this, and removed the ground of some natural misconceptions.

In the meantime, the gathering storm burst. Dr. Workman was assistant Professor of Philosophy in the Faculty of Arts, as well as Professor of Old Testament Exegesis in the Faculty of Theology. One year after the delivery of his lecture, the Board of Regents of Victoria University proposed to deprive him of his work in the theological department, and in spite of the explanations contained in his second article, reaffirmed its decision in January 1892. Naturally, Dr. Workman at once tendered his resignation, which was accepted by the slender majority of two in a meeting of eighteen; and as a brilliant writer reviewing the whole case in *The Week* pointed out, the theological scholars

of the Board, including the Chancellor and the Vice-Chancellor, were in the minority.

In these trying circumstances Dr. Workman has not been without sympathy. Dr. M'Curdy, Professor of Semitic Languages in Toronto University, in two letters to *The Mail*, severely, but temperately, condemned the action of the Board, and pointed out the true issues at stake. "There are," he said, "two fundamental questions in this whole controversy. These must be considered apart, and they have immeasurably different degrees of practical value. The one relates to the correctness of the special biblical theory advanced by Professor Workman; the other to the methods of investigations which ought to be tolerated and encouraged in the scholarly study of the Bible. The one is a question of fact, the other a question of principle and policy." The importance of this latter point is urged with great force, and from Dr. M'Curdy's scholarship and position must tend to stimulate and support those who are feeling their way towards the historical method of scriptural interpretation.

A word or two must suffice in regard to the work of Bible students in other Universities. At Queen's University, Kingston, Ont., Principal Grant is a thoroughgoing adherent of the new methods, and immediately adopted Dr. Driver's *Introduction to the Literature of the Old Testament* as a book of reference to be used in connection with his Sunday Bible lectures.

In a little volume entitled *Sunday Afternoon Addresses*, the Principal has outlined, with all the lucidity and force for which he is justly distinguished, his attitude towards the new Criticism, and the spirit in which its results should be received, laying special stress upon the warnings which history presents of the dangers attendant upon a rigid adherence to past interpretations, and an unyielding determination to entirely reject the new.

In Trinity University, Toronto, it is a misfortune that the Provost, owing to the great pressure of other duties, has been unable for some years to lecture in Exegesis. Trained in the school of Westcott and Lightfoot, and with no small portion of the profound insight into the depths of Holy Scripture, conjoined with the remarkable appreciation in those great interpreters of the wealth of meaning wrapped up in seemingly simple words and expressions, his lectures, as I remember them, were a rich treat. A tradition used to be current

that Dr. Body once spent a whole term's lectures upon the opening adverbs of the Epistle to the Hebrews, *πολυμερῶς καὶ πολυτρόπως*.

The two years' Divinity Course has recently been increased to three, and the curriculum further provides for a course in Theological Honours, modelled upon the Theological Tripos at Cambridge. Its special features are a thorough grounding in the study of Biblical Introduction and Canon, Textual Criticism, and the Theology of the Old and New Testaments. It will thus be seen that the importance of biblical study is fully recognised, and there is every prospect that in due time a body of competent Bible students will reflect credit upon their University.

Most of the readers of THE EXPOSITORY TIMES will be familiar with the name of Professor W. R. Harper, lately Professor of Semitic Languages at Yale, and now Principal of the University of Chicago. Many will know something of his arduous and persevering efforts to popularise the accurate study of the Bible by means of Summer and Correspondence Schools in Semitic languages (including even Arabic and the language of the Cuneiform Inscriptions), New Testament Greek, and the English Bible. The influence of this work has extended over the border to Canada. In the Summer Schools of 1890 there appears to have been but one Canadian present out of a total of over a thousand. In 1891 there were seven. In the Hebrew Correspondence School there are at present no less than fifty-three Canadian students. In Greek Testament, fifteen. There are also some students in the English Bible, and in what is called the Examination Department, but I cannot give the exact figures.

The American Institute of Sacred Literature, which owes its existence and success to Dr. Harper, is rapidly growing. In 1890, 790 students were working in the Correspondence Schools, and this was a gain upon 1889 of 273. In the same year, 1060 students attended the Summer Schools held at eight centres in the United States. But these results are insignificant compared with a scheme for conducting examinations, on selected books, all over the United States and Canada; for Dr. Harper is endeavouring to secure five thousand persons to conduct the examinations, the directions for study, and the preparations of the papers, being

of course, in the hands of the Institute of Sacred Literature. Its Board of Management includes such distinguished ecclesiastics and scholars as Dr. E. T. Bartlett, Dean of the Protestant Episcopal Divinity School at Philadelphia, who is President; Bishop Potter of New York; Professor Thayer, the translator of *Grimm's 'Clavis'*; Professor Francis Brown of Union Theological Seminary; and Rev. Arthur Brooks. Its influence, as above shown, is already felt in Canada, and may be expected to yearly increase.

In the meantime, somewhat similar work, on a smaller scale, is being independently conducted. The Church of England Sunday School Institute has for some years conducted annual examinations for teachers and scholars in the Bible work of the year, and I understand that other denominations do the same thing.

From what has been said, it will be seen that the outlook for earnest and systematic Bible study in Canada is encouraging. At the same time, it must be confessed that the ignorance of otherwise well-educated people about the commonest facts of the Bible is appalling. It is becoming more and more evident that the one hour a week in the Sunday schools, a considerable fraction of which is occupied in other work than Bible study, is utterly insufficient for the purpose. For the present, and probably many years to come, anything like systematic Bible teaching in the public schools will be impossible, and one of the greatest problems before the Churches concerns the supplying of instruction in other ways. The Institute of Sacred Literature is doing much in this direction, and its methods at least should be studied and, where possible, adopted in Canada.

At present we Canadians are a church-going people. Our churches in all parts of the country are well filled. It would be wise, then, seeing how great is the need, for our ministers to make greater use of the pulpit for purposes of definite, systematic, and consecutive teaching of the Scriptures. If we cannot have the schools, we can school our congregations in the churches. Bible criticism, however dangerous it may be in some of its aspects, has certainly aroused the flagging interests of the people in the Word of God. Now, then, is the very time for the adoption of the expository method of preaching. *The Expositor's Bible* and THE EXPOSITORY TIMES alike bear witness to the feeling of the Old World on this head, and supply

necessary aid to men largely occupied in the practical work of the ministry. The Bible has spoken to and aroused a responsive chord in the breasts of many generations of men, but it cannot be effective if it be unknown. The signs in

Canada noted above, of a living interest in Bible study, are most hopeful. May they prove but the beginning of a universal awakening to the majesty and the beauty, the life-giving and life-directing power of the Word of God!

Requests and Replies.

Will you please mention the necessary Books for a beginner in Syriac?—Orcadian.

1. Nestle's *Syriac Grammar* (Williams & Norgate).

2. An edition of the Syriac New Testament. That by Gutbirius, with Latin Vocabulary (1664), is still procurable and useful.

3. The *Chrestomathia Syriaca* of Kirsch, with Glossary, by Bernstein (Lips. 1836), is extremely useful.

4. For an advanced Grammar the *Grammaire Syriaque* of R. Duval, Paris, 1881, is to be recommended.

5. The Old Testament may most conveniently be procured in the edition of Mausil, 1886.

Oxford.

D. S. MARGOLIOUTH.

Is there any History of the Authorship and Compilation of the Scottish Psalms?—C. H.

I sent you a brief note on 5th curt. anent Scottish Metrical Psalms. You might *add* to the books referred to—if the note is not already printed off—Julian, *Dictionary of Hymnology*, London, 1892, Art. "Scottish Hymnody," pp. 1021-3. It is probably more accessible than one or two I named.

D. D. BANNERMAN.

Our Debt to German Theology.

BY REV. PROFESSOR J. S. BANKS, HEADINGLEY COLLEGE.

I.

MOST of the English translations of German theology have been published by a single firm—the Messrs. Clark, of Edinburgh, who so far keep the lead in the field which they were the first to enter. The first series to appear was the "Biblical Cabinet," in forty-five duodecimos, a most interesting and useful series in its day, and still not without value. The first volume, published in 1834, Ernesti's *Principles of Biblical Interpretation*, which well represents the entire series, struck out a new path in biblical study in this country. But this was only a forerunner of the stately series of "The Foreign Theological Library," which, during the forty-five years of its existence, grew into one hundred and eighty volumes,—a goodly library in itself, representing the best names in German theology, and covering almost the entire ground of theological study—Church History, interpretation of the Old and New Testaments, Dogmatics, Ethics, Apologetics, Biblical Introduction and Archæology. Martensen and Godet, while non-

German in race, represent the best side of the German spirit. Outside this series, the same house has translated other standard works, such as the Meyer *Commentaries*, Cremer's *Lexicon*, Winer's *Grammar of New Testament Greek*, Lange's *Commentaries*, Thayer's edition of *Grimm's Lexicon*, Hefele's work on the Councils in part, and others. It has been a rule with the firm to publish only the works of orthodox writers, understanding orthodox in a liberal sense. Probably the difficulty of continuing a regular supply on these lines in the face of increasing competition explains the discontinuance of the series. The feature now referred to is worth noting, as it may serve to reassure those who suspect everything coming from Germany. It is mere prejudice to suppose that German is synonymous with Rationalist or heterodox. A moment's reflection would show the improbability of the homeland of the Reformation having fallen a prey to Rationalism. There has been a wonderful revival of scriptural