

# The Foundations of a Minister's Library

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IN books as in many things, one man's meat is another man's rissole. We camouflage our likes and dislikes in an imposing dress which we call "standards of judgment" or some such high-sounding title. But even meat and rissole have a modicum of common substance, and underlying a welter of divergent opinions a considerable consensus of conviction may be discerned which cannot be neglected, and which may be trusted as a reliable guide in choice of books. Of course, choice will depend on a number of things, one of which will be the present knowledge of the reader. Just as the highly-trained technician demands more than the handy-man mechanic, so the advanced student of theology will want something far in advance of the hard-pressed minister or average ordinand. It is the latter who is before the mind of the present writer. In this instance, his chief qualification (and the reason for his choice) is a distinctly pedestrian ability which all can equal and most surpass. Thus whilst his comments may rightly be trampled under the feet of some they will fly over the heads of none. Leaning on instinct rather than intellect, he has found certain tools suited to his hand for the appointed task of the work of the ministry. He ventures to hope that a brief inspection of his tool-shed will not be wholly without profit to others who have the joint occupation of cultivating their own souls and developing that part of the vineyard committed to them by Another. Lack of space may give an impression that we are simply skimming the surface, and in this he craves a reader's kind indulgence.

## I

As all our studies are to be directed towards a truer appreciation of the Bible and the Gospel which is its theme, it will not be out of place to start with a word concerning the particular edition of the Bible which will be constantly in our hands. The writer has no competence to declare on Hebrew or Greek texts, but concerning the Bible in English, it is his deep, and deepening, conviction that a thorough knowledge of the *Revised Version*, or the *American Standard Version*, is of fundamental importance, and that every properly equipped theological college should have a department devoted especially to this end. In choosing the R.V., no one should rest content with anything less than the best, which means *The New Testament with Fuller References*, edited by Dr. A. W. Greenup. This is Number One help in studying the English Bible. It is the only scientific reference Bible (N.T.) with which the writer is acquainted and it is far too little known. The learned author has poured the wealth of a rich mind into its production. From it the diligent student will draw constant supplies of the Water of Life for himself and others.

To this should be added an intimate acquaintance with one or more of the excellent modern translations, among which Dr. Moffatt's takes first place. The diligent reader will find the greater accuracy of the one frequently lit up by some brilliant insight of the other.

The student has two first-rate Concordances to choose from and in making his decision between Young's *Analytical* and Strong's *Exhaustive* he can hardly err. Both have many excellences and are based on a thorough knowledge of the original languages which is placed at the service of the reader. The latter indicates the variations in A.V. and R.V. readings. Neither is cheap, but in laying foundations only the best is permissible. If price makes either prohibitive, the best simple English Concordance is Walker's *Comprehensive*, which is much superior to any edition of Cruden's known to the writer.

In Dictionaries the choice is varied and the standard high. Dr. Hastings has edited at least four, each with many commendable qualities and written from an angle which includes the best of the conservative school and the moderate-liberal school of biblical criticism. Of these, the writer has found the complementary N.T. dictionaries by far the most generally useful. In both the *Dictionary of Christ and the Gospels* and the *Dictionary of the Apostolic Church* (two volumes each) the preacher's needs have been kept in the forefront. A typical article by Dr. Denney on "Preaching Christ" is itself an education in the preacher's only (but manifold) theme. *The International Standard Bible Encyclopaedia*, edited by Dr. James Orr (five volumes) and recently revised, is the best expression of conservative criticism. It is marked by scholarship and spiritual perception. Some of its articles (notably by the Editor and Dr. Warfield) are of exceptional quality. Two one-volume dictionaries can be recommended—Hastings' *One Volume Dictionary* (an original work) and *The Westminster Bible Dictionary* revised by Dr. Gehman of Princeton. The former adopts the viewpoint of the larger Hastings' Dictionaries, whilst the latter is firmly attached to the main conservative outlook, but not without a sympathetic understanding of differing schools.

Books classed as Biblical Introduction are legion. Judgments will be offered with little supporting evidence. No one can ignore Driver's *Introduction to the Old Testament*, even if he cannot accept all the conclusions of its learned author. It is the standard work in English from the standpoint of the prevailing school of criticism. Some of Driver's conclusions have been overthrown, and others considerably modified, but his main thesis is still maintained by the vast majority of O.T. scholars. The less popular conservative view has at least as able an advocate in Dr. James Orr, whose volume *The Problem of the Old Testament* cannot be so easily set aside as is generally done, though this is less true of the United States, where he is held in high esteem in seminaries which uphold Driver's position. Rarely has so little respect been given to a volume of such high merit. It is a book easier to ignore than to answer. A modern conservative work on Old Testament Introduction is long overdue and would receive a ready welcome.

Recent trends in O.T. studies are directed more towards re-establish-

ing the divine authority of the O.T. and expanding its theological content. In this connection A. G. Hebert's *The Authority of the Old Testament* marks an epoch. One could scarcely conceive of such a book coming from the pen of a leading theologian twenty-five years ago. Whilst unable to agree with the older doctrine of authority based on inerrancy, the author has moved far from that biblical criticism which almost ignored the theological content of its message as an important factor. Two other matters are given considerable space—the place of the Old Testament in the New Testament and the question of the interpretation of the Bible. An even more impressive volume is Paul Minear's *Eyes of Faith*, wherein the author seeks to recover the perspective within which the Bible's message exerts its power and at the same time unmask our modern perspective which neutralises its potency and immediacy. The Bible is the record of God's constant confrontation of men with Himself and of man's attempts to flee from God. The supreme mistake on man's part is to evade this situation and to become a mere spectator, or in the words of John Mackay to "exchange a place in the arena for a seat in the balcony." This is a book destined to serve the needs of a generation. Two older books *Old Testament Theology* and *Old Testament Prophecy* by A. B. Davidson are valuable contributions to O.T. exposition. They are marked by a profundity and reverence rarely excelled. Much valuable work has been done by W. J. Phythian-Adams with some four volumes of exposition relating to the Israel of God under Old and New Covenants. One of his best known is *The People and the Presence*. In passing from this section reference should be made to *A Companion to the Bible* edited by T. W. Manson, a book of such varied and reliable information as to make it a convenient book of reference, and G. A. Smith's *Historical Geography of the Holy Land*, a book so well known as to require no further commendation. The most up-to-date atlas is *The Westminster Historical Atlas*, which should meet the most fastidious tastes. The best history of the English Bible is that written by B. F. Westcott and revised by W. A. Wright entitled *The History of the English Bible*.

## II

New Testament works are naturally even more prolific than those on the Old Testament and such arbitrary choices as are necessary must exclude many worthy volumes. Of very great importance is Zahn's *Introduction to the New Testament* (three volumes), rich alike in scholarship and spirituality. For the writer it has no serious rival. A very old volume of great worth is T. D. Bernard's *The Progress of Doctrine in the New Testament*. More than one modern expert has pronounced it indispensable. Some of its methods and conclusions have been invalidated but much remains. *The Riddle of the New Testament* by Hoskyns is a valuable N.T. apologetic, showing the inadequacy of destructive criticism when applied to the N.T. documents and revealing how inextricably the supernatural is woven into its whole texture. It is valuable beyond its size. For those whose knowledge of Greek is either small or non-existent, much help should be obtained from W. E. Vine's *Expository Dictionary of New Testa-*

*ment Words* (four volumes) written by a real scholar to help less well-equipped preachers and teachers.

Among books on our Lord's earthly life and ministry (including the personality which emerges from the unbiassed reading of the N.T.), Edersheim's *Life and Times of Jesus the Messiah* must be read as a valuable detailed work. It is especially strong in O.T. background and in the minutiae of contemporary Judaism. A one-volume life of our Lord by S. J. Andrews is characterised by deep insight and remarkable fulness. It has deservedly won very high praise from some of the most competent authorities. The full title is *The Life of our Lord upon Earth*. The recent *Man Born to be King* (Dorothy Sayers) has won high praise from a conservative scholar, Mr. F. F. Bruce, who declares that Miss Sayers has done for this generation what T. R. Glover did for his with *The Jesus of History*. Commendation indeed! Of studies in the divine personality of our Lord as it appears in the N.T., none has done so much for this contributor as James Denney's *Jesus and the Gospel*. The uniqueness of Christ and the adequacy of the Gospel are set forth with almost prophetic insight and evangelistic passion. Denney's books are marked by that peculiar quality which comes to light only when the subject masters the writer in the same degree as the writer has mastered his materials. A small text book which marshals the evidence of many minds is *Christianity is Christ* (W. H. Griffith Thomas). Rarely has so much matter been condensed into such small space. Two other volumes, worthy alternatives to some already mentioned, are B.B. Warfield's *The Lord of Glory* and G. Campbell Morgan's *The Crises of Christ*.

Few themes have called forth more books than the miracles and parables of our Lord. Among such, one has received much help from A. B. Bruce's *The Miraculous Element in the Gospel* and *The Parabolic Teaching of our Lord*. The value of A. B. Bruce's *The Training of the Twelve* as setting forth the teaching of our Lord in relation to His disciples can scarcely be exaggerated and has rarely been surpassed. Its deep spirituality and reverent handling of the theme are regulated by sane and restrained interpretation. The modern approach to miracles can be studied in C. S. Lewis' *Miracles* and A. Richardson's *The Miracle Stories in the Gospels*, whilst in the case of the parables recourse may be had to C. H. Dodd's *The Parables of the Kingdom* in which he expounds "realised eschatology". A modern one-volume work on the teaching of our Lord is T. W. Manson's *The Teaching of Jesus*, whilst a useful *Harmony* has been found in Burton and Stephen's *An Harmony of the Gospels for Historical Study*.

The Apostolic Age has been well described in J. Vernon Bartlett's *The Apostolic Age*, which the writer has found the most generally useful. Fuller treatment by one in warmest sympathy with the subject is P. Schaff's *History of the Church: The Apostolic Age* (two volumes).

St. Paul has called forth many volumes both in praise and disparagement. Of "lives" the most practically useful has been Farrar's *Life of St. Paul*, marked by colour and sympathy with its subject. On many points of detail Ramsay's *St. Paul, the Traveller and Roman Citizen* and *St. Paul's Teaching in Present Day Terms* have proved valuable supplementary sources of information. The origin

of St. Paul's theology and religion is carefully examined by J. G. Machen in *The Origin of Paul's Religion*, which is a volume of outstanding merit and too little known. He sets Paul free from the many imaginary entanglements in which anti-Pauline criticism has embroiled him, and with convincing and incisive argument demonstrates the truth of the N.T. view. On the content of apostolic preaching in general, and of Paul in particular, as well as an exposition of the distinction between *kerygma* and *didache*, C. H. Dodd's *The Apostolic Preaching and its Development* is important. In passing it might be remarked that no volume by Dodd should be ignored. St. Paul's teaching is set out with ability and sympathy in J. S. Stewart's *A Man in Christ*, a book which ministers to the spiritual life as well as offering a strong intellectual exposition of its theme. Stewart's books are all characterised by a happy combination of light and warmth. Another valuable contribution to the understanding of Pauline thought is C. A. Anderson-Scott's *Christianity according to St. Paul*, though perhaps lacking in appreciation of some aspects of the apostle's soteriology. Two laymen who have contributed much to the vindication of the general reliability of the biblical testimony are Professor W. M. Ramsay and Sir Frederic Kenyon, the former's *The Church in the Roman Empire* being one of a dozen volumes, whilst *The Textual Criticism of the N.T.*, *The Bible and the Ancient Manuscripts* and *The Bible and Archaeology*, by the latter are typical efforts to make much expert knowledge generally accessible in interesting form.

### III

A few of the really great Commentaries must have a place in the nucleus of a balanced theological library, but detail is unnecessary since another article in this issue bears particularly on this subject. Before mentioning commentaries on individual books a word may be permitted on commentaries covering the whole Bible. Such are of unequal value and consequently cannot be recommended with whole-hearted enthusiasm. Perhaps the most generally useful are the older *Bible Commentary for Bible Readers* (Ellicott) and *The Student's Commentary on the Bible* (an abridgement of the Speaker's Commentary), the former usually in eight and the latter in six volumes. A great lack in ministerial equipment is the absence of a commentary possessing the unction of Matthew Henry and abreast of the best Biblical scholarship. Several one-volume commentaries on the whole Bible are available and one of them will prove a useful handbook for constant consultation. *The New Commentary* (Gore) and a similar work edited by Dr. Peake are written from the standpoint of the dominant school of criticism, but readers otherwise persuaded on this issue will find considerable help, especially in the many articles included in both books. Two older works are Dummelow's *One Volume Bible Commentary* (more conservative in outlook) and *A Critical Experimental Commentary* by Jamison, Brown and Fauset, which may well prove the most satisfactory of all the general commentaries. On the New Testament as a whole *The Expositor's Greek Testament* (five volumes) must take first place. Some of its contri-

butions reach the high-water level, e.g., Knowing on Acts and Denney on Romans. A simpler work designed to help the minister in N.T. exposition is A. T. Robertson's *Word Pictures of the New Testament* (six volumes). When we come to individual books, representative volumes can be given as merely indicative of the great wealth that is available. On the Synoptics the *Gospel of St. Mark* (Westminster Commentary) by Rawlinson has proved most generally useful and would be the writer's first choice if he were restricted to one, though Swete's volume is also important. Plummer's commentaries on St. Matthew and St. Luke have been used with much profit, whilst an American work on the first Gospel by J. A. Broadus should be obtained if possible. It excels in expository and homiletical help. On the fourth Gospel some of the greatest works are to be found. Westcott's *Gospel of St. John* has had a long pre-eminence and must still hold a high place. Its praise should be in all the pulpits, and if so that pulpit's praises might be heard more frequently in the pew. Many competent to judge in such weighty matters declare Hoskyn's *The Fourth Gospel* to be Westcott's worthy successor, and the writer's own acquaintance with it would make him slow to withhold the highest praise from it. It is a landmark in the return to biblical theology. Of like excellence are the commentaries of Bishop Lightfoot on certain Epistles of St. Paul, and to his should be added J. A. Robinson's volume on Ephesians, Westcott's Hebrews and Johannine Epistles, Ellicott's Pastoral Epistles, Mayor on Peter and James, Selwyn on I Peter, Goudge on the Corinthian Epistles, Rackham on Acts and Swete on the Apocalypse. Of scarcely less importance, though less technical, are such expository works as Temple's *Readings in St. John's Gospel*, Law's *Tests of Life* and Findlay's *Fellowship in the Life Eternal* (both on the Johannine Epistles), and certain volumes in the Expositor's Bible such as G. A. Smith's *Isaiah*, Denney on *II Corinthians*, Maclaren on *Colossians* and Moule on *Romans*. Among several valuable contributions to the Moffatt Commentary are Dodd on Romans and Duncan's Galatians. A remarkable achievement in the world of popular biblical expositions is that of Alexander Maclaren, whose more than thirty volumes covering the whole Bible entitled *Expositions of Holy Scripture* are marked by the highest qualities of the expositor's art.

These expository works are characterized by rich devotional content and naturally lead to some comments on devotional literature in general. At the outset, the writer must confess to two things: first, an almost complete lack of sympathy with the so-called Catholic books of devotion; and secondly, a similar dislike of much Evangelical writing which lacks serious study and moral vigour. Three critical works on the doctrine of the Inner Life have influenced one's judgment: Kirk's *Vision of God* (a great work from the Anglo-Catholic standpoint but lacking in sympathy with Protestant thought); *Perfectionism* by Warfield of Princeton (a Reformed theologian's criticism of modern holiness movements); and Newton Flew's *The Idea of Perfection* (a review of movements and schools of thought throughout the Christian era). Of these the last may prove most generally useful for the average reader. Of particular books,

Augustine's *Confessions*, Bunyan's three major works, Wesley's *Journal* and hymn-book, Marshall's *Gospel Mystery of Sanctification*, Andrewes' *Devotions*, and Jonathan Edwards' *The Religious Affections*, have proved more helpful than the multitudes of little "helps to holiness". Of modern books of devotion it is difficult to write. Alexander Whyte's *Life, Walk and Conversation of Our Lord*, and James Stalker's *The Death and Trial of Jesus Christ* and *Imago Christi* are good examples of devotional literature closely linked to biblical exposition. A choice volume such as J. E. Rattenbury's *Evangelical Doctrines of Charles Wesley's Hymns*, or Bernard Lord Manning's *Hymns of Wesley and Watts*, is rich in spiritual vitamins. Two small works on prayer, one apologetic in tone (Daniel T. Jenkin's *Prayer and the Service of God*) and the other offering wise counsel (George S. Stewart's *The Lower Levels of Prayer*) have proved helpful. Perhaps one of the best sources of spiritual enrichment is biography, and among modern Christian biographies one would rank high those of Alexander Whyte of Edinburgh and R. W. Dale of Birmingham; Randall Davidson, Scott Holland, and Hensley Henson; Principal Rainy and Hudson Taylor.

#### IV

Our survey of the important field of Dogmatic Theology must be brief, which is unfortunate considering its importance. An easy first in point of time and importance is Calvin's *Christian Institutes*. It is truly the text-book of the Reformed Faith, as is Aquinas' *Summa Theologica* of the unreformed. It might well lay claim to being the first book of importance since the last apostolic writer laid down his pen. Every minister of the Gospel should determine to read it, for there is no alternative to it. Two great Anglican theologians should be well known—Hooker in his *Laws of Ecclesiastical Polity*, THE work on the distinctive Anglican position, and Jewel's *Apology*, expressing the true position of the Church of England in relation to Rome and the Reformation. *The Principles of Theology* (W. H. Griffith Thomas) is worthy of comparison with any single volume on the Thirty-Nine Articles. It is characterised by wide reading, a genuine sympathy with the Reformed Faith, an analytical mind and spiritual warmth. Among works too numerous even to catalogue mention should be made of A. H. Strong's *Systematic Theology*, which is particularly rich in scripture references, apt quotations and abundance of illustration—an invaluable aid in teaching theology to a congregation. Bishop Gore's magnum opus *The Reconstruction of Belief* (three volumes) has much of great worth both in defence and exposition of the Christian faith, even though certain of his views, critical and ecclesiastical, will be eschewed by most readers of this journal.

Before entering on a consideration of separate books and subjects it is well to have a survey of Christian thought (of the modern era in particular), and a very suitable volume in which to obtain such an outline is H. R. Mackintosh's *Types of Modern Theology*, which indicates the main trends from Schleiermacher to Karl Barth. For a survey of Christian thought from the first to the nineteenth century one can scarcely do better than turn to Orr's *The Progress of Dogma*.

An early question which we must endeavour to settle is that of Authority. The present age is adrift because it either knows or acknowledges no adequate authority. The question has been faced—and possibly the best answer given—in T. P. Forsyth's *The Principle of Authority*, a difficult but rewarding study, devout and passionate in spirit. Forsyth maintains that the Gospel does not require to stand at the bar of human reason for its certificate of authority, inasmuch as it brings its own evidence and creates the power by which it is apprehended. The Good News of the Holy God given in Christ is both the charter of liberty and the final arbiter of destiny. Assurance of God is not merely the result of intellectual inquiry but of moral response. Knowledge comes through obedience. Two books deserving careful study are *Revelation and Inspiration* (Orr) and *Revelation and Reason* (Brunner). The former might be described as the "liberal conservative" statement of the case, while the latter (with certain reservations) might be termed the "conservative liberal" viewpoint. For those desirous of having the same thesis set forth with greater brevity there is Brunner's earlier work *The Divine-Human Encounter*. The best thorough-going conservative statement is to be found in *Revelation and Inspiration* (Warfield), where the doctrine of the inerrancy of Scripture is maintained with massive learning and great skill. Perhaps the most important in its bearing on modern problems is *Revelation*, edited by John Baillie and Hugh Martin, and containing essays by Temple, D'Arcy, Barth, etc. A truly great volume, covering a Christian philosophy of the world and God is called *The Christian View of God and the World*. This is one of the most important and influential books the present writer has ever read. Dr. Denney's opinion of it has had many encores—"by far the fullest and most thorough-going discussion of all the questions involved." Alongside it might be placed H. H. Farmer's *The World and God* with its emphasis on personalism.

Preaching on the doctrine of the Trinity has always presented serious difficulty to the Christian minister. A modern volume of very great ability, and loyal to all that is essential in this fundamental of the Faith, is L. Hodgson's *The Doctrine of the Trinity*. The basis of his exposition is the historical revelation given us in the Bible. The development of the doctrine is set forth at considerable length, with special reference to Augustine, Aquinas and Calvin, and a final chapter indicates the value of the doctrine for religion as worship and experience. This volume is a most lucid and readable work on this profoundest of themes.

Two works stand out from all others when we turn to consider the Person of Christ. They are P. T. Forsyth's *The Person and Place of Jesus Christ* and Brunner's *The Mediator*. The former is probably Forsyth's finest work, which must give it a high place among truly great books. In the first few sentences Forsyth clears the deck for action—the Christian religion is theological or nothing. The Christian Gospel is a certain interpretation of Christ which is given in the New Testament. "Lay religion" is the negation of Christianity, the substitution of the "religion of Jesus" for the Gospel of Christ. The Christ of faith is the Christ of Jesus's self-consciousness, of

apostolic inspiration, and of Christian experience. Criticism has failed to discover any other. Evolution cannot account for Him. This is a volume rich in penetrating insights, in startling paradoxes, in daring born of faith, and in passionate devotion. Brunner's work is twice as long as Forsyth's and is characterised by the German devotion to exact and thorough study. H. R. Mackintosh says of *The Mediator* that he would find it hard to name any major work comparable with it. For Brunner, Christ is the beginning and end of the knowledge of God and of the experience of salvation. In all other religion whatsoever Jesus Christ is of no ultimate importance. In biblical faith He is everything, and apart from Him all else loses its significance and value.

What Forsyth has done for the doctrine of Christ's Person, Denney has done for the doctrine of the Work of Christ. In two volumes, *The Death of Christ* and *The Christian Doctrine of Reconciliation*, we find the same passionate devotion joined to the highest mental powers pouring forth its treasures at the feet of "the wondrous Cross". In the first of the two volumes mentioned he subjects the apostolic writings to a careful and lengthy examination, in which he discovers not only that the Death is central in Christian experience, but that it is interpreted in a particular way—it is a death *for sin*. Christ died as our substitute. This central significance of the Cross is vital for all experience, preaching, and theology worthy of the name Christian. Only in the centrality of the Cross do we find the key to open the Bible. It alone gives sufficient cause for the incarnation of the Son of God. Nothing else provides a basis for the doctrine of God, at once Holy and Love. The second volume proceeds mainly outside the New Testament text, but in close proximity to it, and deals with the need for reconciliation—reconciliation as achieved by Christ, and the experimental basis of reconciliation. Hardly less valuable and possessing the same rare qualities as Denney's work are Forsyth's *The Work of Christ* and *The Cruciality of the Cross*. All the praise bestowed upon Denney can be repeated of these works of his contemporary. In one respect they may even score over Denney's, *i.e.*, in their considerably greater brevity. A recent volume by Vincent Taylor with the title *Reconciliation and Forgiveness* completes a trio of works on the Atonement. It is a very valuable contribution, second only among modern treatises to Denney and Forsyth. But then who does not suffer by comparison with these two writers, who added to their function as teachers in the Church of God the penetration of the prophet and the passion of the evangelist?

Of the Virgin Birth of our Lord there are two able defences by theologians of the conservative school. *The Virgin Birth of Christ* (Orr) and *The Virgin Birth* (Machen). Either may be chosen with assurance. The former writer has an equally valuable contribution entitled *The Resurrection of Jesus*, which along with the smaller *The Resurrection of Christ* (A. M. Ramsay) provides all that the reader needs to maintain an intelligent defence of this pivotal fact of Christianity. Orr's book is mainly apologetic and deals with historical problems. Ramsay's emphasises the theological significance of the

doctrine for the Church's faith, the believer's life, and the future state.

An able survey of the doctrine of the Holy Spirit is given in W. H. Griffith Thomas's *The Holy Spirit of God*, in which the author calls to his service the whole range of the literature on this subject. The book proceeds along the lines of the biblical foundation, the theological formulation, the historical development, and the modern application. The doctrine is enlarged upon in Swete's *The Holy Spirit in the New Testament*, which is characterised by the author's usual sanity and clarity. This leads naturally to the consideration of the Church of God, a subject of first importance to-day. *The Common Life in the Body of Christ* (Thornton) is a large compendium of Scripture exegesis illustrating the New Testament *koïnonia*. It is full of choice exposition and should be read by all means. Two books present the doctrine of the Church more formally, and either will provide an adequate introduction to the theme: J. Newton Flew's *Jesus and His Church* and G. Johnston's *The Doctrine of the Church in the New Testament*. Nor can we ignore the claims of F. J. Taylor's *The Church of God*—far and away the best volume in the new St. Paul's Library. The chief distortion of the true doctrine of the Church—the Roman—has been mercilessly and unanswerably dealt with in Salmon's *Infallibility of the Church*.

One of the most urgent needs of today is a restatement of the doctrine of man. Rival claimants for man's devotion are locked in a conflict in which there can be no truce. The past few years has called forth the thoughts of two theologians among others on this subject—Niebuhr in his *Nature and Destiny of Man* and Brunner in his *Man in Revolt*. Both are too big (and too difficult) to summarise in a sentence, but both have succeeded in impressing other than Christian thinkers with their deep penetration into the heart of the problem. Two older volumes, but by no means out of touch with modern needs and strong in their biblical perspective are *The Image of God in Man* and *Sin as a Problem of today*, both by James Orr. John Baillie's *And the Life Everlasting* is a book of very great worth dealing with man as a spiritual and immortal being. Man's ethical conduct from the Christian standpoint is treated most helpfully in Brunner's work *The Divine Imperative* and by Dean Inge's *Christian Ethics and Modern Problems*, in which the writers, starting from widely differing standpoints, contribute valuable insights to the subject.

## V

Christian Worship must be the constant concern of the Minister of Christ, and careful thought must be given to the deepening and quickening of worship, and also to the providing of adequate forms of expression. Only books of practical value can be mentioned here. The following have proved of particular help: *Christian Worship in the Primitive Church* (A. B. Macdonald), a study of worship in the most vital and least traditional period; *Christian Worship* (N. Micklem) comprising biblical, historical and contemporary studies, and probably the best contribution of the Reformed Church in the English language; *Worship* (E. Underhill), a sympathetic study designed to discover

the positive contributions of the various Christian traditions; and *Liturgy and Worship* (A. G. Hebert), dealing with the meaning and function of the Church in the world as a worshipping body.

On the Sacraments generally, J. C. Lambert's *The Sacraments in the New Testament* is comprehensive and on the whole balanced and convincing. It comes out of the Presbyterian tradition. Forsyth's *The Church and the Sacraments* is characteristic. Here we see that genuine High Churchmanship is wholly compatible with loyalty to the Protestant Reformation. Quick's *The Christian Sacraments* is rightly regarded as a valuable contribution. No modern work on Baptism seems to commend itself very highly, and one still goes back to the older presentation of the teaching on this Sacrament, in particular to Goode's *The Effects of Infant Baptism*. Barclay's *The Protestant Doctrine of the Lord's Supper* and Vogan's *The True Doctrine of the Eucharist* are worthy restatements of the primitive doctrine of Holy Communion. Brillioth's *Eucharistic Faith and Practice* should be read as representing another school of thought.

Christian Missions must be represented in the most elementary collection of theological literature. No one can afford to miss H. Kraemer's *The Christian Message in the Non-Christian World*. It is the book for the study of missionary principles. Another volume of first class importance is *New Buildings on Old Foundations* (J. M. Davis), a study of fundamental principles of church-building. In a world where barriers against Christianity are rising higher and higher, a timely volume is S. M. Bates' *Religious Liberty* which has recently appeared. It is a massive book and is likely to remain a standard work. Few can master the world situation, but most can become proficient in knowledge of some one country. Such knowledge is provided in a work like Latourette's *History of Christian Missions in China*.

From the subject of Christian Missions it is but a step to the all-important and constantly developing subject of the Ecumenical Movement and Church Union. Books which are up-to-date today may be out-dated tomorrow. *World Christianity* (H. P. Van Dusen) and *Christian Unity* (G. K. A. Bell) indicate the present position. The problems of the various traditions may be examined in *The Nature of Catholicity*, by Jenkins, *The Church of England and Reunion* by Goudge, and *The Triumph of God*, edited by Max Warren. Of these perhaps those by Van Dusen and Warren are most generally useful.

The subject of Church History will find separate treatment elsewhere in this issue, and nothing more need be said beyond recalling that inspiration and sanity of judgment may be quickened by an understanding of the past. Who would not benefit from such a fine study as Alexander Smellie's *Men of the Covenant*, or J. Wesley Bready's passionate *England Before and After Wesley*, or Dean Church's *History of the Oxford Movement*, however far one may be removed from the outlook of the writer and his subject ?

## VI

It is perhaps fitting that we should conclude this sketch with a reference to one or two books on the preacher's own work. A first-

rate general book on pastoralia is not known to the present writer. Until a better appears one must perhaps rest satisfied with *The Work of the Ministry* (W. H. Griffith Thomas)—good, but not up-to-date enough to meet the present situation. One should not, however, be unmindful of Peter Green's *The Man of God*, by one of whom it has been said that he combined the pastoral-evangelistic ministry more successfully than any in twentieth century England. But it is not full enough to become the standard work that is needed so badly. The recent *Parish Priest at Work* (C. R. Forder) is full of information, much of it useful, but is lacking in inspiration, *i.e.*, that something which lifts the work of the ministry out of the rut of duty on to the higher plane of privilege. The preacher's sanctum becomes an office and largely ceases to be a study—an ominous sign. On the more specialised work of preaching, an older work has still a very modern outlook, and is for the writer, the best book on the subject—P. T. Forsyth's *Positive Preaching and the Modern Mind*. If preachers reproduced this book in their ministry, the pulpit would recover its long-lost ability to reach the heart and conscience of the individual and the community. H. H. Farmer's *The Servant of the Word* is a much slighter volume which in spirit and content has much affinity with Forsyth's larger work. It is geared to the times.

A final suggestion : everyone who wishes to be alive to the situation today should subscribe to one or two first-rate religious journals. It would be out of place to refer to the excellences of *The Churchman* here, but in addition two other quarterlies can be heartily recommended—*The International Review of Missions* and *Theology To-day*, edited by John Mackay of Princeton and obtained through Blackwells, Oxford.

We entered upon this discussion with an allusion to meat. Let us end with a similar reference taken from Brunner. "Theological work . . . if done in the right way is most necessary and valuable. The Church needs to use theology as a check, in order to protect herself against food-poisoning, and against the acceptance of worthless and deceptive food substitutes." This is the proper function of theology. It cannot create the food of the soul, but it can serve it in such a way as to quicken the spiritual appetite and thus to build up the Church to the full stature of Christ, the Head of the Body. Herein we see the importance of giving attention to reading, and the need for a discriminating taste.