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THE FORMATION OF A "MODEL" LIBRARY  
FOR A FREE METHODIST MINISTER

A Thesis  
Presented to  
the Faculty of  
Asbury Theological Seminary

In Partial Fulfillment  
of the Requirements for the Degree  
Bachelor of Divinity

by  
Walter R. Pettibone

1948

To

JUNE

Whose personal loyalty, inspiration,  
encouragement, and untiring assistance  
has been invaluable in this endeavor.

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## CHAPTER I

### THE PROBLEM

#### I. THE ORIGIN OF THE RECOGNITION OF THE PROBLEM

An insistent problem of the great majority of the ministers in the Free Methodist Church of North America has been, and still is, a lack of educational background. Awareness of the problem was slow to develop because this condition grew out of the particular emphasis of the denomination on spiritual enlightenment over the less important enlightenment that comes from formal education. The result of this awareness was a renewed emphasis of the denomination on adequate educational, as well as spiritual, preparation of its ministry.

One expression of this concern for the education of its ministers was the establishment of a denominational theological seminary program, known as the John Wesley Seminary Foundation.<sup>1</sup> This program is located on the campus

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<sup>1</sup> Through its Dean, the Foundation provides guidance and counsel on education and personal problems, assists in directing student life and fellowship in harmony with Free

of Asbury Theological Seminary in Wilmore, Kentucky. Certain leaders of the denomination desired that this seminary foundation should benefit, not only the students in the seminary, but also the ministers of the entire denomination. One of the means for this came in the idea of establishing a "model library"<sup>2</sup> in the John Wesley Seminary Foundation House. Also included in the future plans of the Foundation is the establishment of a "model study" for a Free Methodist minister in the Foundation House. The books suggested in this treatise will be placed in the "model study." The leading figure in the launching of this project was Bishop Leslie Ray Marston, President of the John Wesley Seminary executive board. Subsequent leadership and influence have been given

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Methodist standards, supervises the practical field activities of the students, and assists in placing the students, upon graduation, in positions of maximum Christian usefulness within the Free Methodist Church. The Foundation also provides financial assistance through scholarships for students who are qualified." From booklet, "John Wesley Seminary Foundation."

<sup>2</sup> The term "model" is used to designate the idea of a pattern or an example that is worthy of being copied for advantageous use. It will not designate a miniature; but will be more like the sculptor who idealized his living model, then the workmen must exactly copy in marble or metal the model he has made in clay. There is a differentiation between an "ideal" and a "model" library. This is not the "ideal". The term, then is used to designate a library that is suggested as being worthy of being copied by ministers of the Free Methodist Church.

by Dr. C. W. Mavis, Dean of John Wesley Seminary Foundation.

## II. THE NATURE OF THE PROBLEM

It is the purpose of this study to suggest those books which a pastor of the Free Methodist Church should strive to have in his personal library. These would assist in making him an effective minister of the Christian Gospel in his denomination. In the formation of such a bibliography it is the plan of this study to suggest books which are basic and, therefore, best in each field. In this sense it will be a selective bibliography. But it is purposed that it should be inclusive as well. The interest of the pastor carries over into many fields by the very nature of his calling. He must work with people of all ages, vocations and social statuses of the American community. The attempt, then, will be made to include books in every field which should be within the scope of his definite interests. Of primary concern in the selection of these books is that they should form a practicable library for the pastor.

Every alert minister will, of course, build his library more in the field or fields in which he has special aptitude or interest. Naturally this list cannot adequately include a full bibliography in every field.

Therefore, the purpose of this study is to suggest those basic books in the fields necessary which will give the Free Methodist pastor a well-rounded and functional personal library.

### III. DELIMITING THE PROBLEM

Were the boundaries of such a study not set, research and results could be carried out to absurd quantities. Therefore, more or less specific limits are necessary.

In order to bring the books suggested within reach of the pastor, a general limit will be set on the number of books to be suggested. This reason is of utmost importance because:

. . . in a minister's basic library there must be space reserved for the literature, not of knowledge but of power; not merely mausoleums of embalmed facts, but living words that can quicken the spirit and touch the imagination; books with color and fire and music in them. In other words, books to read and love; not merely to use, as one would a good shovel, but books to love, as one loves a fire on the hearth, which generously gives warmth, light and glow.<sup>3</sup>

In order to approach this ideal the number of books suggested will be limited to approximately five hundred.

The second delimiting factor is found in the proposed

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<sup>3</sup> Halford E. Luccock, "Notes on a Minister's Library," Pulpit Digest, Book Supplement, July-August, 1945.

exclusiveness. This study is for ministers of the Free Methodist Church. It is not proposed to be applicable in its entirety for men in all denominations, or, even for those denominations represented in the conservative and holiness classifications of American Christianity. Yet, such a bibliography will have some value for ministers of other denominations.

Were this study to be absolutely conclusive, the research and evaluations would, of necessity, come from many sources. But, because it is specifically for the minister of the Free Methodist Church, those whose assistance was sought are well-qualified persons with extensive acquaintance with this denomination. The large majority of these persons are members of the denomination. When the resources within the denomination were inadequate, it seemed wise to solicit the assistance of some persons outside the denomination.

#### IV. ORGANIZATION OF THE STUDY

The procedure which will be used in order to facilitate the study and effect a scientific investigation will progress as follows. The second chapter will discuss the present status of the libraries and reading schedules of the ministers. The general information ascertained from letters

is the principle source of information. On this basis the need for this study with its anticipated value will follow. Chapter three will outline the method of procedure which has been followed to procure the book titles and their evaluation for the final list. The fourth chapter will set forth certain general principles by which the books are evaluated and suggested. The following chapters will present principles of selection for the books in each general classification. The list of the suggested book titles with any comparative evaluations will follow. When books of nearly equal quality in a field are recommended, reasons for giving preference to one over the other are stated. The conclusion will attempt to synthesize the material presented in the body of the study and from this certain observations are made.

## CHAPTER II

### THE NEED FOR THIS STUDY

#### I. PRESENT STATUS OF MINISTERIAL KNOWLEDGE

The need for this study arises primarily as a consequence of the particular emphasis of the denomination on spiritual experience and knowledge with less importance attached to intellectual pursuit. Therefore, with many, came the disparagement of formal educational preparation for its ministers. This state is manifest in the absence of a graduate theological training school, the meager number of ministers with seminary education, the larger number with either full or partial collegiate education, and the large number with no formal education beyond the secondary school. As a result, a number of characteristics of the ministers of this denomination are recognized. These findings are gleaned from correspondence with those who are considered the more efficient ministers. If these inadequacies are recognized in a group from this class, it is necessary to assume that they are distinguishing marks of many ministers of less efficiency.

In answering the questionnaires sent to them, there



were a representative number who apologized for either contributing the titles of an insufficient list of books, or for not contributing at all. The principle reason given was traceable, either directly or indirectly, to their lack of adequate formal ministerial preparation. Some who had had college training admitted their limitations because of the lack of breadth in their training, and therefore, were not acquainted in many of the fields in the work of the minister. For some, the principle books known to them were the prescribed books in the "Course of Study for Traveling Preachers" as listed in the Free Methodist Discipline. In this connection, an unsolicited statement from a prominent minister in the denomination synthesizes the condition:

Our preachers certainly should KNOW what they are talking about. I have had to listen to too many who did not. And, too many of them who think of themselves as being trained intellectually are not well-rounded in their thinking. A narrow-minded preacher is to me an object of pity, with the word tragedy tied to it.<sup>1</sup>

Supplementing this statement is another, from a different geographical section of the Country:

It is my belief that too often a library follows so largely the trend of a man's prejudice that further study of that library but confirms him in narrow mental

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<sup>1</sup> J. B. Cunningham, pastor of the Free Methodist Church in Ypsilanti, Michigan, in statement to this writer.

habits. Much of our unwise preaching can be traced to wrong choices of books for reading.<sup>2</sup>

A second apology voiced in letters from the more efficient ministers of the denomination is found in the inadequacy of their own personal libraries. Because their libraries were not exemplary, many were hesitant to recommend books for a "model library." In some cases the reason for the hesitancy was not that they did not have the quantity, but rather, that quality was lacking. In buying many books there was a failure to obtain the better or best books because they just did not know the best. Another contributing factor is the lack of a planned program for the purchase of books, resulting from lack of information as to what books to buy, where to get them, and what books are available. Consequently, as a general Church leader expressed the situation, the library "is merely an accumulation of books I have gathered through the years."

The majority of alert ministers in the Free Methodist Church find themselves engrossed in a multitude of various activities from the general church offices to the local church. The minister becomes, instead of a well-rounded,

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<sup>2</sup> E. P. Boyd, Superintendent of the Southern California Conference of the Free Methodist Church, in a statement to this writer.

well-informed minister, an activist attempting to do many jobs well. Few men are so qualified. Therefore, there is insufficient time for study and reading necessary to an effective ministry. A man does not have the opportunity to become well-informed when he is over-worked.

Many of the ministers of the Free Methodist Church began their ministry with no formal education for their task. Some who began their ministry after the time of youth felt that such opportunities were lacking. In going to the pastorate, then, they were given little or no help in study habits or pastoral work. This handicap has been overcome by some, but others have been greatly hindered in their ministry. Some of the leaders in the church either do not recognize this need, or are unable to assist their men in this situation.

A large number of ministers have taken a realistic view of their handicaps. In the recognition of their special needs they have sought by mental and intellectual discipline to procure the training necessary for their work. Many of these have become scholarly. This is especially indicated in the person of one of the present bishops of the denomination.

Lastly, and not least, in discussing the present

status of ministerial knowledge, it must be recognized that, as a whole, the minister of the Free Methodist Church has not had sufficient financial support to enable him to purchase the books he desired and needed. This situation has often been discouraging as well as a hindrance. Though some have compensated by using the public libraries, these are usually quite inadequate for religious books.

In order to form a basis for ascertaining the needs of the minister in the Free Methodist Church these characteristics must be recognized. Although the general tenor may be somewhat discouraging, the upward and remedial trend is encouraging.

## II. THE NEED FOR AN ADEQUATE LIBRARY

On the basis of the recognized status of the reading background of the Free Methodist minister, several specific needs in this field are observed.

Relating to each of the previously mentioned insufficiencies is the need of a broad general knowledge. This can be gained only by reading in all the fields which relate to the work of the minister. "Good general reading is just as necessary for the well-equipped speaker as any form of

specialized study."<sup>3</sup> In speaking of this aspect of the minister's task, Phelps, a noted saint and minister of last century, states, "A masterly discourse is always the overflow and outflow of a full mind."<sup>4</sup> For this reason alone a minister needs a wealth of well-rounded reading.

When one considers the group of people the minister faces when he enters the pulpit to proclaim the Word of God, the need for a well-rounded background of knowledge becomes more clearly seen.

Among his hearers is the professional man, his mind alert and technically scientific. The college professor is there, analytic and searching. The business man is there, his mind tired and a bit confused perhaps, yet open and inquiring. The farmer is there with eager expectancy, desiring only that the seed of the Word be sown. The laborer is there . . . not only in search of heartease but also seeking a greater degree of social justice. The child is there also. In short, people of all ages and all walks of life are in the minister's congregation . . . . It is a grave responsibility, thus, to be charged with interpreting to men the deep, dynamic things of the spirit, Sunday after Sunday.<sup>5</sup>

Although a minister may not have this wide range of individuals in his congregation every Sunday, usually there will

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<sup>3</sup> Eric S. Waterhouse, Psychology and Pastoral Work (New York: Abingdon-Cokesbury Press, 1940), p. 75.

<sup>4</sup> Austin Phelps, My Notebook (New York: Charles Scribners and Sons, 1891), p. 138.

<sup>5</sup> Alexander P. Aiton, "The Preacher and His Books," The Pastor, 2:3, November, 1947, p. 10.

be similarly diversified groups.

Another aspect of this problem must also be met. If a pastor is to meet the needs of his people, with their diversified backgrounds, he must be acquainted with their interests. While,

No historian expects a minister to have every important and unimportant historical date at his tongue's end, and no man of science expects his preacher to know all scientific data, but both of them have a right to expect that a preacher will know how to relate to God certain great and eternal truths that are vital factors in the spheres in which they respectively live.<sup>6</sup>

This illustration is applicable with those of every vocation.

Another factor, many times omitted that should have the attention of the well-informed minister, is the current events of his country and the world. Without an adequate background of history, geography and psychology, he will be unable to interpret these events in the light of Christian truth. Thus, in order to be effective, the Free Methodist minister must have a breadth of knowledge that will enable him to minister to people of all classes, ages and vocations.

A knowledge of the fields which are included in the pastor's work is necessary to correct thought and effective service in that field. With the wide-spread propagation of

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<sup>6</sup> Ibid., p. 10.

"Liberal" and "Neo-Orthodox" thought, the Free Methodist minister must not only have a reason for his own belief, but he should be able to recognize these trends when they are met. The conservative position must be presented to his people to give them a basis for their faith. It is observed that there were a number of fields of Christian thought in which comparatively few books were suggested. Some of these fields were pastoral work and pastoral psychology, church administration, the sociological application of Christianity, Methodism, contemporary theological trends, collections of sermons and literature. The need at this point is apparent.

Probably the reason for the lack mentioned above is a lack of knowledge of what books to buy. Many books can be purchased, with the desire to get the best; but without knowing which are the best books the minister fails to procure the best. It is the purpose, therefore, of this study to indicate the best book or books in each field of definite interest to the minister.

A planned program for buying books will alleviate the prevalent tendency to obtain merely an accumulation of books. Knowing what to look for, and where to look, when the financial resources are available, would be a valuable guide.

Probably the chief criticism of most book lists

prepared for the pastor is voiced by one well acquainted with the general pastoral problems.

The chief fault I find with the usual list of basic books for the minister's library is that it seems to be more of a professor's library than a preacher's. Most lists of books for preachers are too strictly professional.<sup>7</sup>

If this is true for ministers of other denominations, it is more certain that these lists would not be applicable to Free Methodist ministers. A list of basic books for the Free Methodist minister must be adapted to his unique background and needs. Such is the aim of this study.

This need might be summarized in the statement of Shoemaker's exhortation to young men preparing for the ministry.

We need scholarly men who will not lose the sense of moral need in the world; and deep drivers against personal and social sin who will fit themselves by the most rigidly accurate scholarship. We want neither the anemic "Liberal," with his own little brand of dogmatism, and frequently spiritually bankrupt himself, warning them how much of their faith is exploded; nor yet do we want the ancient camel-swallowing reactionary, who refuses sound critical knowledge and the real findings of science, and bolsters up his faith by an appeal to a bygone past. We want neither the half-seeing exponent of social Christianity alone, nor the bigoted champion of personal religion alone. We need - God send them to us! - men who will brood seriously upon the mysteries of life and religion, face facts and deal honestly with our minds; but men who have drunk deeply of the springs of life that are in

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<sup>7</sup> Halford R. Luccock, "Notes on a Minister's Library," Pulpit Digest, Book Supplement, July-August, 1945.



Christ Jesus, and who know that this involves them both in a profound personal commitment to Him and also to a whole purpose to heal the hideous and wide cleavages among men with His reconciling power.<sup>8</sup>

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<sup>8</sup> Samuel M. Shoemaker, A Young Man's View of the Ministry (New York: Association Press, 1946), p. 29f.

## CHAPTER III

### THE METHOD OF STUDY

For a valid study, it has been necessary to proceed according to a scientific method of investigation. The attempt has been to procure the services of as many of the better qualified ministers of the Free Methodist Church as would respond. These persons represent a general geographical cross-section of the Church. The school men of the denomination who are teaching in the field of religion have also been solicited.

The first step was to procure the names of the ministers who were qualified, by their educational attainment and pastoral effectiveness, to assist on the project. A letter was sent to each conference and district superintendent of the denomination.<sup>1</sup> They were requested to send the names of the men who are capable students and who do a good amount of reading and studying in connection with their pastoral work. Two months later a reminder was sent to those who had failed to respond.<sup>2</sup> From the seventy-five superintendents contacted, a total of forty-four answers was received. Many of the

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<sup>1</sup> Appendix A.

<sup>2</sup> Ibid.

superintendents suggested the names of some men who could not be classified with assurance as meeting the stated qualifications.

The bulletins of the colleges sponsored by the Free Methodist Church were consulted to procure the names of those who are teaching in the field of religion. Because of close harmony, those from Houghton College and Marion College were contacted also.<sup>3</sup>

Since a large number of the superintendents did not respond to the request, it was necessary to procure the names of the qualified men from the districts and conferences represented by these superintendents. In order to procure these lists as well as evaluate those that had already been suggested, the names at hand were classified according to district and conference. The districts and conferences from which names were not received were listed accordingly. This compilation was sent to each of the four bishops of the denomination. They were requested to examine the names on the basis of certain stated qualifications. Also they were requested to supply the names of the qualified men in the

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<sup>3</sup> For a number of years the Free Methodist Church and the Wesleyan Methodist Connection have been studying the possibility of a union of the two denominations. In many areas there has been close cooperation. A close fellowship has arisen at the John Wesley Seminary Foundation between students of the two denominations.

districts and conferences from which returns were not received.<sup>4</sup>

From the responses of the bishops the final list was compiled of those who were qualified to assist in this project. Theoretically, this list would constitute the names of the foremost ministers of the denomination as to the effectiveness of their ministry. Added to this list were the names of the schoolmen teaching in the field of religion, a small number of recommended missionaries, the general officers of the denomination, and the faculty of Asbury Theological Seminary. This constituted a total of approximately three hundred and fifty names.<sup>5</sup>

A letter and questionnaire with a suggested list of book classifications was sent to each person in the final list.<sup>6</sup> The letter explained the nature of the project. An evaluation of the proposed effectiveness of this project by an outstanding minister of the denomination was included. A number of suggestions were presented to assist in making the

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<sup>4</sup> Appendix A.

<sup>5</sup> The latest census of ministers in conference relationship sets the number as 1854. This figure is taken from The Annual Minutes, 1947, Free Methodist Church of North America, published by the Free Methodist Publishing House, Winona Lake, Indiana.

<sup>6</sup> Appendix A.

book selections. To be helpful in obtaining books in many fields and to assist in classifying the books to be suggested, a classification list was included. The difficulty of the task requested of these men was realized to some extent. With this in mind, it was suggested, if the minister could not compile a complete list of books, that he compile as large a list as his time would allow and in the fields most familiar to him.

The replies to this questionnaire were rather slow in being returned. Thus, a reminder was sent two months later to each person who had failed to return his list.<sup>7</sup> The replies, of all kinds, totaled one hundred and one. Of this number, there were forty, full or partial, lists of books submitted. The remainder of replies acknowledged receipt of the questionnaire, but, for various reasons, a list of books was not included. This was anticipated. Almost without exception, those who did not send a list of books stated their appreciation of the proposed project and wished success and God's blessing for its effectiveness. There were a number of reasons given for failing to submit lists. The principle reason given was the feeling of incompetence. This arose from a lack of adequate theological training, lack of

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<sup>7</sup> Ibid.

pastoral experience, and little training because of entering the ministry late in life. Another major reason was found in the lack of time to comply with the request. It has been proven again and again that in a comparatively small denomination the better qualified men are the busiest. Therefore, they do not have the time to do the things desirous to themselves and helpful to others. In their replies, others said that too much was requested. Among the other reasons given were that they were elderly and, thus, were not acquainted with current literature; illness prevented a reply; and many said that their own library was very limited. These reasons easily account, also, for those who did not give any answer. There is another reason for the lack of replies. Though not given directly in the letters, it can be inferred from the nature of the request and the men. Many of the better scholars recognized a deep problem in attempting to suggest a list of books which would be their final judgement on the books in each field. Naturally they were hesitant to make such recommendations and thus did not reply in any way. This probably accounts for a large number of letters that were not answered.

The lists of books suggested by these answers to the questionnaires were compiled and the books classified

according to the Union Theological Seminary Library Classification.

For each general field of study as designated in the classification of the books, the names of several persons who are specialists in that field were procured. The names of the books with their respective authors in each field were listed and sent to those who were specialists in that field. They were requested to indicate the relative merit, according to two or three general classifications, of the books in each field. Also, they were requested to include any additional books that should be included in that field.<sup>8</sup>

The results of this process have been compiled. The books were then evaluated according to the general and particular principles of selection which are determined according to the specific needs of the Free Methodist minister. There are, then, two elements in the composition of the final bibliography. The suggestions of book titles by the specialists were carefully considered with regard to the completeness of their replies and any annotations given to the books. This has been essential because some sections of the book lists sent to them did not represent an adequate selection of book titles for evaluation. Secondly, it has been

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<sup>8</sup> Appendix A.

necessary for the writer to make personal evaluations of many books in the light of the needs of the Free Methodist minister. This procedure has necessitated both the deletion and addition of titles from the suggestions made by the specialists.

Therefore, this is not a list suggested by one person, or a group of persons of like interests. But, through this process, should come a list of books which are authorities in their fields and relevant to the ministers of the Free Methodist Church.



## CHAPTER IV

### CRITERIA FOR THE SELECTION OF THE BIBLIOGRAPHY

The call to preach the Gospel of Christ is the highest calling given to human personalities.<sup>1</sup> If this is true, the Christian minister's primary need is proper equipment to carry out that call. Probably the three primary tools of the minister are his call, his prayer closet, and his preparation.

In this treatise the interest is centered in his preparation, which comprises his continual life work as well as his initial academic training. The principle tool used by the minister during his years of service is his library. Thus, one of the determining factors of his success in the ministry is the adequacy of his personal library. His library, then, should contain the tools which will equip him to do effectively the work of the church, which is the one agency appointed by God for the saving of souls and perfecting the saints. The minister's primary task is to preach the Gospel and to this should be directed whatever of learning and skills he can acquire through his academic training and in his library. The overall objective of a minister's

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<sup>1</sup> Appendix B., The Sixteen Tasks of the Minister.

personal library, then, obviously is providing adequate preparatory equipment for the most effective accomplishment of his purpose and calling.

A practicable library. A discouraging sight to any ardent student is a shelf of books becoming musty through disuse. These books may have value for the book collector; but for the minister, a book is valuable when it contributes either directly or indirectly to his work.

. . . books are like windows. We see through them to life. Books are never mere ends in themselves. They serve as a medium to bring life to us in some one of its varied forms. We go to a window and lift the curtain. We see what is occurring outside. We do not influence what is without, but what transpires without may influence us. Just so with a book. A good book lets light into the mind, it ventilates the spirit. It is not what we do to a book that matters, but what the book does to us.<sup>2</sup>

In other words, a book must stand the pragmatic test if it is to accomplish its purpose.

This pragmatic test is two-fold. There are some books that bear directly on the minister's task. For example, his books on homiletics, pastoral work, church administration, systematic theology and others. These are like shovels which help to accomplish specific purposes.

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<sup>2</sup> Howard Tillman Kuist, How to Enjoy the Bible, Reprinted from The Presbyterian of the South, 1939, p. 4.

But there are others which are necessary for a more indirect purpose. These books furnish the content on which the mind can work, and the warmth that glows when expressing deep convictions. A man receives his spiritual and intellectual depth through such books. This is expressed forcibly by Luccock when he asserts:

In a minister's basic library there should be space reserved for the literature, not of knowledge, but of power; not merely mausoleums of embalmed facts, but living words that can quicken the spirit and touch the imagination; books with color and fire and music in them. In other words, books to read and love; not merely a tool to use, as one would use a good shovel, but books to love, as one loves a fire on the hearth which generously gives warmth, light and glow.<sup>3</sup>

Thus, the books selected for this bibliography are selected on the basis of their probable usefulness to the Free Methodist minister. A highly functional library is important, especially to the Free Methodist minister for at least two other minor reasons. He cannot afford to have a large number of dead books because of the cost and inconvenience of moving, since the itinerant minister's place of appointment is changed rather often. Also, the limited financial resources will restrict the number of books he is able to purchase. In advising a young minister, Timothy

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<sup>3</sup> Halford E. Luccock, "Notes on a Minister's Library," Pulpit Digest, Book Supplement, July-August, 1945, p. 30.

Kilbourn writes:

Now it is very important for a man to have tools. And let me urge you to select with great care those you will need; and let me also remind you to keep them up to date; and further, let me urge you not simply to own them and fondle them, but to use them so frequently that your dexterity and skill may be increased thereby; but never get the notion that tools are anything more than the least important factors in your equipment.<sup>4</sup>

A library selected on the basis of Protestant orthodoxy. In a library of this kind it is of utmost importance that doctrinal soundness be stressed. This is especially true in the light of the current trends in theological thought. The turn of many theologians from the "Liberal" to a quasi-conservative position usually designated as "Neo-Orthodox" is the cause for such awareness. With a similarity to "Neo-Orthodoxy" at many points, it is necessary for the Free Methodist minister to be able to distinguish between these three schools of thought.

Two areas of doctrinal soundness are of primary concern to the Free Methodist minister and for this library. The first is conservatism in theology. In view of the above statements it is essential that the principle emphasis of the minister's library be of the conservative school.<sup>5</sup> The

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<sup>4</sup> Timothy Kilbourn, The Triumphant Ministry (Philadelphia: The Westminster Press, 1914), p. 26.

<sup>5</sup> The Conservative school, as referred to in this

second concern is for the Wesleyan theological emphasis. It is necessary, when there are several "leftist" groups in the Wesleyan tradition, to have a sure and firm foundation in Wesleyan theology. In recent years there has been a renewal of interest in this field especially by writers in England. The result is found in a number of acceptable books on the exposition of Wesleyan theology. Although doctrinal orthodoxy and the Wesleyan theology are of primary concern in this library, some freedom is taken to include books representing other theological positions. In order to be able to distinguish between Wesleyan theology in the conservative school and the other theological positions, the minister should be acquainted with the principle writings of the other schools of thought. Thus, the writings of some of the leading men in the "Neo-Orthodox" and "Liberal" schools will be included to acquaint the minister with the method and content

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treatise, is historic Christianity as seen in the evangelical movement of today. The Bible as the Word of God is the basis for faith and life. Samuel Craig's definition of Christianity serves as a definition. "Christianity is that ethical religion that had its origin and has its continuance in Jesus Christ conceived as a God-man; more particularly it is that redemptive religion that offers salvation from the guilt and corruption of sin through the atoning death of Jesus Christ and the regenerating and sanctifying influence of the Holy Spirit." Samuel G. Craig, Christianity Rightly So Called (Philadelphia: The Presbyterian and Reformed Publishing Co., 1946), p. 87.

of their thought. It is the conviction of many of the foremost ministers of the denomination, and of this writer, that we should be aware of what is occurring in the world of theological thought. Not only does it make for mental alertness, but it enables the minister to interpret these trends to his people.

A balanced, well-rounded library. One of the consequences of an inadequate theological training, with certain exceptions of course, is a lack of a general, balanced, and well-rounded reading background. A background of general reading and study is imperative to an effective ministry. This imperativeness is expressed by Adams when he explains the nature and extent of a minister's preparation.

Any minister is handicapped who has not had the most thorough college training which is available. He needs English composition and comprehensive courses in literature. He will be naive about his own time if he does not know history. He will not be at home in the present world with educated people if he has not studied modern science. Philosophy and psychology are invaluable instruments in understanding and dealing with people. Sociology and economics are essential tools for working with the problems of society. Foreign language study opens doors to advanced study and to the minds of people who cannot otherwise be understood.<sup>6</sup>

From the view of the ministry as a profession, which

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<sup>6</sup> Hampton Adams, Calling Men for the Ministry (St. Louis: Bethany Press, 1945), p. 71.

is a valid view, it is necessary that the minister be competent to engage in the work of his profession. A professional field calls for:

a broad grasp of the basic sciences underlying the work and thought of the practitioner, a detailed knowledge of the facts related to some particular field of practice, an understanding of the principles which must be followed in successful practice and at least so much of the skill in practice as to guarantee that they (the students) are likely to grow into competent members of the profession.<sup>7</sup>

This, also, calls for a general background of reading that should be close at hand, and preferably located in the minister's library.

Still another reason calls for a general knowledge. Reading is the source of materials that are stored in the mind and upon which the mind can work while other pursuits attract attention. Although they are apparently forgotten, these materials in the subconscious mind affect the thinking and action of the individual. The minister should keep his mind well-stocked with the best literature in every field, whether directly related to his work or not. Henry Ward Beecher is said to have had a very poor memory, but his sermons were classic examples of the working of the subconscious mind to bring forth the results of a voluminous

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<sup>7</sup> Hugh Hartshorne and Milton C. Froyd, Theological Education in the Northern Baptist Convention: A Survey, (Philadelphia: The Judson Press, 1945), p. 214.

background of reading.

He went to his garden or farm or orchard and came back with loads of precious fruit to lay on the table at Plymouth Church the following Sunday. He went into his study to read; he read his histories, then returned to describe the movements of God through the centuries; he read his poets, and returned laden with flowers whose sweet perfume filled the room; he read his dramatists, and returned to dramatize the truth so wondrously, that men conscious of its reality laughed and cried; he read his philosophers and then stood before his people to plead the cause of God and men in such a fashion that his audience rose to do valient deeds for them.<sup>8</sup>

Closely related to the necessity of a general background of knowledge is the necessity of this knowledge having an effective balance in the study life of the minister. Not only must there be a wide range of subjects represented in the minister's library, but it is desirable that these subjects have correct representation in the library. Recent trends have emphasized this point. One of the principle problems that has been discussed is how the preparation of the minister can be improved to fit him to present the Gospel adequately to this present world. It is felt that many of the ministers tend to be men of the study, using a vocabulary and having an outlook on life different from that of the common man. Thus, in a library of this kind, there must be a balance between the purely intellectual and

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<sup>8</sup> Kilbourn, op. cit., p. 34.



academic pursuits and the practical work of the minister. The need for such a balance was found by Hartshorne and Froyd in their survey of the Northern Baptist Convention. This need is equally as necessary in the library and work of the Free Methodist minister.

Preaching and teaching were found to be no simple tasks, for to be effective they had to be relevant to the real needs of men and women. The rise of science and industry brought disturbing dislocations in the traditional ways of thinking and making a living, subjecting the human creature to moral and spiritual strains hitherto unknown. Every technological advance of civilization only broadened, deepened, and made more complex the area of man's need as a spiritual being. In bringing the Gospel to people embroiled in these needs, the minister must have not only a thorough grounding in knowledge of the Bible and history of the Christian tradition, but he must also understand people and the ways of human behavior. More over, certain skills peculiar to the genius of church life became mandatory. Among these were organization, administration, public speaking, pastoral counseling and a host of others.<sup>9</sup>

Yet another balance must be sought for this library. Generally speaking, few ministers are acquainted with the secular classics. Works in this field provide both inspiration and the grist on which the subconscious mind can work. Luccock quotes the great English theologian and preacher, John Oman, of Cambridge as saying:

My heart sighs when I see only homiletical literature and little improving books on a minister's bookshelves.

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<sup>9</sup> Hartshorne and Froyd, op. cit., p. 30.

It does not beat very high when I see nothing save religious books and it beats with a still slower pulse when I find on talking with the owner that he is mainly interested in ideas theological and affairs ecclesiastical, and that in the whole kindly race of men with vital thoughts that move so warily in their hearts, their varied vocations, he takes only a parson's interest.<sup>10</sup>

These appear to be the major concerns for balance, and are applicable to this library.

A library of the better books. Much hard earned money is spent every year for books of only secondary quality. Many times this is done without being aware of the better books. Thus, the purpose in this library is to include the best books in each field. This purpose is expressed in Lowell's statement:

One is sometimes asked by young men to recommend to them a course of reading. My advice would always be to confine yourselves to the supreme books in whatever literature - still better to choose one great author and grow thoroughly familiar with him. For as all roads lead to Rome, so all likewise lead thence, and you find that in order to perfectly understand and weigh exactly any really vital piece of literature, you will be gradually and pleasantly persuaded to studies and explorations with which you little dreamed when you began, and you will find yourselves scholars before you are aware.<sup>11</sup>

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<sup>10</sup> Luccock, op. cit., p. 30.

<sup>11</sup> James Russell Lowell, Method in Study, (for May, 1915), published by the students of the Biblical Seminary in New York.

Of necessity, some exceptions to this purpose are made in order to conform to the educational status and needs of the Free Methodist minister. In certain fields the best books are very technical in terminology and the use of Hebrew or Greek. These books would be impractical for the average Free Methodist minister and are not included. Instead, books of lesser quality, technically, but better adapted to the Free Methodist minister are included.

Books that face problems realistically. It is of great concern that the books recommended for this library be written by men who are willing to face the problems they suggest in a realist manner. The failure to do this by an author means that his book will be weak at many points. It is recognized that a writer cannot reason through every problem which is raised in his treatise; but the obvious dodging of specific problems introduced can be eliminated. Although his conclusions cannot be fully accepted, Rall expresses this concern in the Foreword of his book, Christianity.

Two things such men may rightly ask of any treatise like this: first, that it make clear what the Christian faith really means; second, that the questions raised be honestly faced, with a mind open to truth from every source, and with the most thorough critical consideration. These are the elements, then, to which I have

tried to give place in the following pages: (1) the historical, an effort to understand and present the great tradition, the Christian faith and way; (2) the empirical, the data furnished by every field of experience and knowledge, not omitting, however, that which comes in the highest reach of human experience, the religious; (3) the rational and critical, the bringing to bear of every resource of mind upon the historical and empirical data thus presented.<sup>18</sup>

Use of Free Methodist authors. A minister is expected to be well acquainted with the books published by authors of his own denomination. This is especially desirous for the ministers of the Free Methodist Church. Being a comparatively young denomination, there have been fewer significant books published by its ministers. Also, being a smaller denomination, there has been a limited number of scholars produced. For these reasons, the Free Methodist minister should be acquainted with the books by writers of his own denomination. Because of the comparatively small number of books thus published, all the books judged as significant are included in this library.

Available books have priority. Many of the greatest books were published during the last century and are not now available as new books. On the whole, many of these are

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<sup>18</sup> Harris Franklin Rall, Christianity (New York: Charles Scribner's Sons, 1941), Foreword, p. ix.

even very scarce items on the shelves of the second-hand book store. Thus, when there has been a question between two books of nearly equal quality in a field, the book which is the more easily available for purchase is selected. This will give the ministers a better opportunity to acquire the books in the library. Of course, there will be some exceptions to this rule. In some fields the best book or books are older and not easily available, and no book compares favorably with it. In these cases, the better book is chosen, with the hope that those desirous of obtaining it will be able to locate it in the second-hand book stores.

Titles suggested. For practical purposes, only the titles of books are suggested.<sup>13</sup> Some titles include one volume and others include from two volumes on up. The number of volumes, when more than one, is noted with the title.

Latest editions. The latest edition of each title, as it is known, is the edition included. Although this may not be carried through to completeness in this bibliography, it is the plan and aim to present such information as it can

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<sup>13</sup> Appendix D. The complete bibliography with publisher's names and dates of publication are listed in this appendix.

be obtained.

These criteria for the selection of the books in the model library are given with the educational status and needs of the Free Methodist minister as a basis. These criteria are followed as closely as has been possible as the basis for the selection of the books.

## CHAPTER V

### BOOKS IN THE BIBLICAL FIELD

#### I. PLACE OF THE BIBLE IN THE MINISTER'S INTEREST

The importance of the Bible to the world is an undisputed fact. Directly and indirectly it has influenced the uneven flow of history for two thousand years and more. Its greater influence is recognized in the history of Christianity. This influence is expressed by Orr:

No book has ever been so minutely studied, has had so many books written on it, has founded so vast a literature of hymns, liturgies, devotional writings, sermons, has been so keenly assailed, has evoked such splendid defenses, as the Bible. Its spiritual influences cannot be estimated. To tell all the Bible has been and done for the world would be to rewrite in a large part the history of modern civilization.<sup>1</sup>

The Christian minister has an even greater direct interest in the Bible. As the written revelation of God to man the Bible is at the core of the minister's interest, permeating and leavening the whole of his work. In an address before the Greenville College Minister's Conference of 1942, the Reverend James F. Gregory addressed the conference on the subject, "The Preacher and the Bible." His first

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<sup>1</sup> James Orr, International Standard Bible Encyclopedia (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1939), I, p. 468.

major point expounded the need for an appreciation of the Bible as our text-book. He said, in part:

It is a fact of the first importance that every true minister of the Gospel of Christ realizes that the substance of his preaching has been given to him in a divine revelation. This revelation is recorded in the Holy Scriptures. Let this be our premise for the study before us: the Bible is not merely a book of texts but it is our text-book, our authorized course of study. This is the one volume that is central to our professional labors. Hence we must know and appreciate it to the full limit of our powers.<sup>2</sup>

It is imperative that the orthodox Christian minister know his Bible. He must be thoroughly familiar with its content. The understanding of the content of Holy Writ demands a broad knowledge of the related fields, including the principles of criticism, introduction, environmental factors influencing the writers, knowledge of the Biblical languages, interpretation and many other fields. In the field of Bible, then, are included these several constituent fields directly related to the Bible.

## II. THE CRITERIA FOR SELECTION OF BOOKS IN THIS FIELD

The general criteria suggested in the previous chapter are applicable to the field of Bible. Yet, it is necessary to suggest specific criteria for the selection of the books

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<sup>2</sup> James Gregory, "The Preacher and the Bible," an unpublished address to Greenville College Minister's Conference, 1942, Greenville, Ill.



in this field. In some cases, this process will merely be the specification and adaptation of one of the general criteria to this limited field.

A conservative theological position. Basic assumptions always color the study of any field. This is especially true in the field of Bible. The attitude one has toward the Bible and its accompanying fields of study will determine, to a great extent, his conclusions. It is deemed wise for this library to include those books which reflect a conservative attitude toward the Bible. This attitude will include the belief in the necessity of revelation from God to man. It will assume the fact of the inspiration of the Scriptures<sup>3</sup> and the authority of the Bible as the Word of God. This will imply the acceptance of the Bible as a unity in diversity, devoid of basic contradictions.

Advocate of a first-hand knowledge of the Bible. The number of books written about the Bible number into the thousands. There has been a tendency in recent years to read about the Bible without becoming personally acquainted with the Book of Books. The Free Methodist Church has

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<sup>3</sup> In this study a discussion of the mode of inspiration is not especially important. The conservative attitude toward inspiration is sufficient.

always advocated the first-hand use of the Bible. Because of the personal benefits derived from a first-hand study of the Bible, and the definite encouragement of this by the denomination, the books suggested in this field are selected on the basis of this principle. In these books will be found numerous references to Scripture, giving exact book, chapter and verse. Other books include the Scripture text itself. This is one of the principle marks which indicate that the author recognizes the need of a first-hand knowledge of the Bible.

Thorough scholarship. In order to have the best books this consideration is necessary. Incomplete scholarship is associated with the so called "Fundamentalist" movement in too many places. Thus, in order to procure the best from the Book of books, it is necessary to have the results of the best scholarship. This does not have to be done at the expense of any of the other criteria, but it acts as a bulwark for the criteria of every field.

Re-creation of Scripture in the lives of men. For effective interpretation of the Scriptures, there should be the recognition by the author of the need for re-creating the Scriptures in the lives of men.

Scripture is much more than a sourcebook of doctrine or ethics. It is a summons to action. Scripture insists that a man will never really come to know God in whose image he has been created, by whom in Christ he has been redeemed, and for whom he has been made, until he first makes up his mind about himself. At its core Scripture has something which must be reckoned with by conscious deliberate action. In its appeal to a supernatural power that alone can energize the entire person, Scripture shows how the center of gravity in personal life must be shifted from self to God and how this shift is to be effected. This special note in its appeal must engage the activities of the whole man.<sup>4</sup>

The recognition of this need causes a writer to consider the needs of man in relation to God and the Bible. It thereby effects a functional treatise.

As far as can be ascertained, the authors selected have a basic recognition of this practical relationship between the Bible and man.

Some specific criteria for certain of the subjects included in the field of Bible will be set forth in the following paragraphs.

Biblical encyclopedias and dictionaries are basic to the minister's library. He will turn to these reference books many times to secure significant data in a concise form. In order to perform this function effectively, such a work must represent thorough scholarship. When the minister

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<sup>4</sup> Howard Tillman Kuist, These Words Upon Thy Heart (Richmond, Virginia: John Knox Press, 1947), p. 29.

turns to the encyclopedia he wants the facts in the best form possible. He does not have time to grapple with much irrelevant material to get what he desires. Six characteristics of a good encyclopedia, in addition to a scholarly execution of the task, are given as the basis for the editing of the International Standard Bible Encyclopedia. These are: fulness, authority (autographed subject matter), accessibility, illustrations, maps, cross-references and indexes.<sup>5</sup>

The field of philology is basic to Bible study. The necessity for language study in the training of the minister has been minimized by some scholars. But it has been the experience of a large number of Bible scholars that the careful, sincere study of the English Bible leads the student back into the original languages to discover the deeper meanings imbedded therein. This has resulted in strong convictions for the use of the original languages for the effective study of the Bible. The student must have more than a reading knowledge of the original languages.

. . . That man has just scratched the surface of the Greek text. He has never learned how to make a practical use of the rules of Greek grammar and syntax. He

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<sup>5</sup> International Standard Bible Encyclopedia (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1939), I., Preface, p. x f.

does not know how to dig down beneath the surface of the Greek New Testament and uncover the truth which the translations do not bring out. It is this untranslatable residue of truth that so enriches the life and ministry of the student of that Book of books.<sup>6</sup>

In order to do this there must be the book or books in his library that will assist him. This is doubly desirable since the average minister is unable to continue the mastery of his language study while serving in the pastorate. To make his language study of practical use, then:

He must acquire as a personal mental possession, a knowledge of the leading functions of the several forms of the Greek verb, and of the forms which express these functions in English. For this purpose he needs a book which, availing itself of the assured results of a comparative and historical grammar, and applying to the interpretation of the Greek verb the principles of grammar and logic, the laws both of Greek and of English speech, shall enumerate the various functions of each mood and tense, exhibit in some degree their relative importance and define each clearly. The definitions should be scientifically accurate, but they should at the same time be constructed with reference to the point of view of the interpreter.<sup>7</sup>

Although these criteria are made with specific reference to the Greek, they are equally applicable to the Hebrew.

The field of archeology can be very helpful to the

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<sup>6</sup> Kenneth S. Wuest, The Practical Use of the Greek New Testament (Chicago: Moody Press, 1946), Preface, p. 9.

<sup>7</sup> Ernest D. Burton, Syntax of the Moods and Tenses in the Greek New Testament (Chicago: The University of Chicago Press, 1900), Preface, p. v f.

minister in the interpretation of the Bible.<sup>8</sup> Because new discoveries are being made constantly, it is necessary to have a book which is up to date. This does not eliminate the need for the older standard works on archeology which are basic to a knowledge of the field. Probably the most important criteria for books in this field is accurate and objective scholarship.

The subject of biblical criticism has held a strong position in theological education. The popularity of its study by "Liberal" scholars has brought the subject of biblical criticism into disrepute with many ministers of a "Conservative" theology. Thus, it has been frowned upon and consequently neglected by many. Yet, it is important for the minister to have an acquaintance with the subject. In meeting the honest questions of persons in this scientific age, he needs to have the subject settled in his own mind in order to answer these questions effectively. Some qualified conservative scholars have proven the practical use of criticism in vindicating the Christian use of the Bible by their study and research in the field. Ladd faces the scepticism of conservative Christianity toward biblical criticism.

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<sup>8</sup> Appendix C. The importance of archeology to a theologian.

Though written last century, his statement is apropos now.

Indeed the chief purpose of the book is practical, and has reference to vindicating this Christian use of the Bible. In other words, I should be glad to show clearly and convincingly that modern critical study of the Bible has discovered nothing which need disturb, much less undermine and destroy, the intelligent employment of Holy Scripture as the believer's rule of faith and life. But such a desirable result, if gained at all, surely cannot be gained except at the expense of examining what this critical study has to disclose. It is not the suppression or the perversion of critical conclusions which will aid in defending either the Christian faith or the Christian sacred writings. No other way is open to the devout and honest student but to accept the assured results of modern biblical science; and then -- when he finds this to be true -- to maintain all the more confidently the compatibility of these results with the practical use of the Bible. And surely the need of such a discussion is shown by the helpless attitude in which blind adherence to traditional views places the student before the more sceptical theories. Is not the only alternative, then, either to leave the Bible undefended against sceptical attack, or else make room in our doctrine for the facts to which these theories appeal?<sup>9</sup>

Thus, in order to perform this task, the books on biblical criticism must be those that face facts, and uphold and preserve the sacred records. They cannot try to defend anything incapable of standing the test of an intelligent scrutiny; and they cannot apologize for that which reason rejects as contrary to its dictates.

The subject of biblical introduction has a close relationship to biblical criticism. Knox summarizes the task

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<sup>9</sup> George T. Ladd, What is the Bible? (New York: Charles Scribner's Sons, 1888), Preface, p. x.

of biblical introduction in his book, Knowing the Bible.

This is applicable as a criterion for the selection of books in this field.

An acquaintance with the conditions, religious and social, amidst which the author (biblical) lived, and a perception of the issues to which his writing was addressed, will remove at once the obscurity of many passages, act as a safeguard against frequent misreadings, and open the way to intelligent appreciation.<sup>10</sup>

A large portion of the minister's library consists of Bible commentaries. With the denominational emphasis on Bible preaching, corresponding to the general renewal of interest in the Bible, it is important to have an adequate section for good commentaries. There are many commentaries of inferior quality on the shelves of book shops, and in the personal libraries of ministers. Commentaries of this kind fail to meet the needs of the minister.

It is evident . . . that the reader who possesses only the text of the Bible is greatly hampered by ignorance of the circumstances under which the various books were originally composed, the mental habits of the people to whom they were addressed, and the actual needs which they were designed to meet. Oftentimes he fails to realize that the prophecy, psalm or epistle was sent forth in response to contemporary circumstances, as urgent and vital as any we experience. Hence arises an inadequate apprehension of the intense reality of the message delivered.<sup>11</sup>

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<sup>10</sup> Raymond C. Knox, Knowing the Bible (New York: The Macmillan Co., 1927), Introduction, p. x.

<sup>11</sup> J. R. Dummelow, A Commentary on the Holy Bible (New York: The Macmillan Co., 1933), Preface, p. x.



Therefore, to meet this need the commentary should be characterized by sound scholarship, evangelical sympathy, religious vitality, social idealism, and directness and simplicity in expression. In explaining the text, which is the first duty of the commentator, he must interpret the particular passage in the light of the entire argument and aim of the book. This is basic to a biblical interpretation. A further necessity is that the commentary be well-rounded or complete. Lange has specified three departments in the interpretation of a passage: (1) exegetical and critical, or the grammatico-historical exegesis, in which:

The chief aim is to condense, in as brief a space as possible, the most valuable and permanent results of original and previous exegetical labors, without detaining the reader with the tedious process of investigation, and a constant polemic reference to false opinions.<sup>12</sup>

(2) Doctrinal and ethical: suggesting the fundamental doctrines and moral maxims contained in, or suggested, by the text; and (3) homiletical hints or suggestions. Many of the more critical commentaries have omitted the homiletical suggestions, dealing only with the exegetical and critical explanation of the texts. At times, the homiletical suggestions in a commentary can become more of a hindrance than

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<sup>12</sup> John Peter Lange, A Commentary on the Holy Scriptures (New York: Scribner's Sons, 1864), Preface, p. xiv ff.

a help to the minister. When emphasis is placed on this department by a commentator, the temptation is to "stretch" the meaning of a text to fit the proposed sermon thought or outline. This causes a definite deficiency for the effective use of the commentary. Another hindrance resulting from this department is the temptation to the busy preacher to allow it to become a crutch in sermon preparation. A commentary should not be a crutch, but an incentive to further personal study, resulting in greater personal inspiration to be passed on to the hungry congregation.

Books concerning biblical history have a foundational role in the minister's library. A basic consideration for books in this field, as in others, is that they seek as thorough and as objective scholarship as possible. It is assumed in this criterion that the biblical events, Hebrew customs and religion, as these are presented in the Bible, are accepted as historical facts. An adequate history must include an emphasis on the social and economic factors that provide a picture of the environmental background. Included in this is the story of the life and labor of the multitude, the development of the social institutions, and the development of religion. The purpose of the books on biblical history is to furnish a foundation for intelligent

appreciation of the Bible in the English language through an understanding of the life which produced and is reflected in the Bible. Thus, some of the books which tend to accomplish this purpose are included.

Closely related to biblical history is biblical biography. A thorough study of a biblical character must be presented fairly, and in the light of the environmental factors surrounding his life. Rall, in giving the purpose of his book, According to Paul, presents criteria which are applicable to books in the field of biblical biography. These act as the criteria for the selection of books in this field. Rall believes that the first task of a biographer is historical.

It seeks to present Paul's thought fairly and objectively; to see him as a man of his day, sharing in its common modes of thought; to know him as a Jew with the background of his people and of their great prophetic faith; to understand him as an individual with a distinctive personality and a profound and unique religious experience; to realize how, to satisfy that searching mind of his and to serve him in his work as apostle to the Gentiles, he became the great interpreter of Christianity; and then, above all, to ask how Paul understood this new faith and what he had to say on the great Christian themes of man and sin, of Christ and his salvation; of life here and the hope for the future.<sup>13</sup>

The field of New Testament theology is important to

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<sup>13</sup> Harris Franklin Rall, According to Paul (New York: Charles Scribner's Sons, 1944), Introduction, p. vii.

the minister. From this field he finds the basis of his Gospel message. To this end, the teachings of Jesus, as presented in the New Testament, are of foremost importance. His mission and message must, with entire consistency, be employed as the standard for testing all Church doctrines. Thus, the highest authority must be accorded to it in the regulation of practical Christian life as well as Christian doctrine. A less specific criterion is that the books selected should not construe a theological system and then attempt to prove it from the Scriptures. But the Scriptures should be allowed to speak for themselves. In other words, the books should be exegetical and not "eisegetical." This standard is usually attained when the material is presented in a manner that seeks objectivity and completeness.

It will be observed that specific criteria for all the subjects listed under the general field of Bible are not given. A certain amount of selectivity has been found necessary. Therefore, only the criteria for the fields which appear to present the larger problems in selecting books for this library have been included.

### III. THE RECOMMENDED BOOKS

#### PHILOLOGY

### Hebrew Concordance

Wigram, George V., Englishman's Hebrew and Chaldee Concordance, two volumes.

A Hebrew concordance is recommended only as optional. For those who are especially interested in Hebrew this is recommended as being very helpful. For the person with an average background in the language, Young's Analytical Concordance and Strong's Exhaustive Concordance are indirectly useful as Hebrew concordances. Yet, Wigram's volumes are helpful even to the person who does not know Hebrew, but who has a strong interest in it.<sup>14</sup>

### Hebrew lexicons

Payerabend, Karl, A Complete Hebrew-English Pocket Dictionary of the Old Testament.

Gesenius, William, Hebrew-English Lexicon, edited by Brown, Driver, and Briggs.

Both of these lexicons are recommended highly. The volume by Gesenius is an older book that has been brought up to date in the latest edition. It corresponds to the lexicon by Thayer for Greek. Both are recommended, but the minister will probably need only one.

### Hebrew grammars

Yates, Kyle M., The Essentials of Biblical Hebrew.

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<sup>14</sup> John A. Thompson, Professor of Old Testament at The Biblical Seminary in New York, in statement to this writer.

Gesenius, William, Hebrew Grammar, revised by E. Kartzach and translated by A. E. Cawley.

The grammar by Yates is recommended as a good simple introduction to the language, and would be most useful to those who know little Hebrew or who desire to learn the language. Gesenius' volume is the standard large grammar. The grammar by William H. Green is recommended as being good, but is omitted because it is quite old.

#### Greek concordances

Moulton and Geden, A Concordance to the Greek New Testament.

Wigram's concordance has rather general usage but is regarded as inferior to Moulton and Geden's work. "Wigram's concordance gives the context of the reference in English; Moulton and Geden's give it in Greek. Hence, Wigram's may be more convenient in some ways, but Moulton and Geden's is more thorough and informative."<sup>15</sup>

#### Greek lexicons

Liddell, Henry George, and Scott, Robert, Greek-English Lexicon, (Abridged).

Thayer, Joseph Henry, Greek-English Lexicon of the New Testament.

These two lexicons are recommended to supplement each

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<sup>15</sup> J. Harold Greenlee, Professor of New Testament Greek, Asbury Theological Seminary, in statement to this writer.

other. Thayer gives the most complete lexicon of the New Testament that is available. Liddell-Scott gives a wider range of meanings, including the non-biblical meanings. The new Liddell-Scott unabridged lexicon is more up-to-date, and includes the usage of the papyri. But it is not as useful to the minister as the complementary use of both Thayer's work and the abridged edition of Liddell-Scott.

#### Greek grammars

Green, S. C., Handbook to the Grammar of the Greek New Testament.

Burton, E. D., New Testament Moods and Tenses.

Goodwin, William M., and Gulick, Charles B., Greek Grammar, Revision by Gulick in 1930.

Robertson, A. T., Grammar of the Greek New Testament in the Light of Historical Research.

Many of the Greek grammars suggested are more on the type of beginner's grammars, and are not as useful to the minister who already knows his Greek language. Burton's work gives a very fine explanation of the moods and tenses of the verb, and Green's book gives a good general summarized grammar of New Testament usage. Goodwin and Gulick's volume is good for those who are interested in classical Greek. These three, then, give a broad basis for a working with the Greek.

#### Greek texts

Nestle, Eberhard, Greek Testament, (sixteenth edition).

Westcott, B. F., and Hort, F. J. A., Greek Testament, (revised edition).

The Greek text by Nestle is considered the best for general use because it is small, has good text, and apparatus. Westcott and Hort's text has the advantage for use in study because of its larger size. A handicap of Westcott and Hort's text is that the Old Testament quotations are written in uncial type which makes it rather difficult for the average person to read.

## WHOLE BIBLE

### English texts

Revised Standard Version of the New Testament.

The Revised Version, Anglo-American edition.

It is noted that these two versions are the basic versions, and were so indicated by authorities in this field. Other versions may be helpful but the opinions differ so widely that it seems best to indicate only these which are basic.

### Bible dictionaries

Davis, John D., The Westminster Dictionary of the Bible, rewritten by H. S. Gehman, including the most recent archeological information.

Orr, James, editor, International Standard Bible



Encyclopedia, five volumes.

Bible concordances

Strong, James, Exhaustive Concordance.

Young, Robert, Analytical Concordance.

When the foremost scholars cannot agree which of these two concordances is the best, it would be unwise to set forth such a decision in this treatise. Both are recommended very highly, but the minister will probably need only one of the two.

History and influence of the Bible

Kenyon, Fredric G., The Story of the Bible.

Smyth, J. Patterson, How We Got Our Bible.

The book in this field by Charles Marston, The Bible Comes Alive, though suggested by some, is not recommended particularly because it is not fully dependable in the field of archeology. This lack was emphasized by E. P. Blair, of Garret Biblical Institute, and Howard Tillman Kuist, of The Theological Seminary, Princeton, New Jersey. Dodds' book, The Bible: Its Origin and Nature, is good but very much out of date.

Use of the Bible

Kuist, Howard Tillman, These Words Upon Thy Heart.

Robinson, Leonidas, Gates and Keys to Bible Books.

Scroggie, Graham, Know Your Bible.

The best book of these three is by far the one by Kuist. The other two are recommended only as alternates in the field. Kuist's book is of recent publication, but will probably live on for many years to come as the classic in this field.

#### Bible Handbook

Halley, H. H., The Pocket Bible Handbook.

#### Bible as Literature

Dinsmore, Charles Allen, The English Bible as Literature.

#### Hermeneutics

Terry, Milton S., Hermeneutics.

Dana, H. E., Searching the Scriptures.

#### Whole Bible commentaries, one volume

Dummelow, J. R., A Commentary on the Whole Bible.

Jamieson, Fausset, Brown, Critical and Explanatory Commentary.

The following whole Bible commentaries have proven themselves to be of value to some. They are considered as having "liberal" tendencies.

Eiselen, F. C., Lewis, Edwin, and Downer, D. G., editors, The Abingdon Bible Commentary.

Peake, A. S., A Commentary on the Bible.

#### Whole Bible commentaries, sets

Clarke, Adam, Commentary on the Holy Scriptures, six volumes.

Henry, Matthew, Commentary on the Bible, six volumes.

There may be some question about recommending the works of both Clarke and Henry. It is often believed in Wesleyan circles that Clarke is the better of the two commentaries, yet the two sets complement each other. "Clarke gives the student a very true foundation and Henry gives a very practical outline for the builder to work from."<sup>16</sup>

#### Bible geography

Wright, G. E., and Filson, F. V., The Westminster Historical Atlas.

Browne, Lewis, The Graphic Bible.

Perhaps the superior of these books is The Westminster Historical Atlas which is available at the present. The book by Smith, The Historical Geography of the Holy Land, is highly acceptable but is rather difficult to obtain. Browne is recommended especially for those who are working with children.

#### Biblical archeology

Barton, George A., Archeology and the Bible.

Burrows, Millar, What Mean These Stones?.

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<sup>16</sup> E. P. Boyd, District Superintendent, Southern California Conference, Free Methodist Church, in statement to this writer.

Pinegan, Jack, Light From the Ancient Past.

Biblical Antiquities

Price, Ira, The Monuments and the Old Testament.

Deissmann, Gustaf Adolf, Light From the Ancient East.

Biblical Biography

Matheson, George, Representative Men of the Bible.

OLD TESTAMENT

Introductions

Orr, James, The Problem of the Old Testament.

Wilson, Robert Dick, Scientific Investigation of the Old Testament.

Pheiffer, Robert H., Introduction to the Old Testament.

There are a number of good books in this field that appeal to the readers according to their particular desires and tastes. These three are generally considered the best, although Pheiffer is written from a liberal point of view.

Commentaries, whole Old Testament

Geikie, G. Cunningham, Hours With the Bible, three volumes or six volumes.

Morgan, G. Campbell, Living Messages of the Bible, Genesis to Malachi.

White, W. W., Studies in Old Testament Characters.

Commentaries, groups and single books

Pentateuch.

Green, W. H., Higher Criticism of the Pentateuch.

Meyer, F. B., Abraham; or The Obedience of Faith.

#### Historical books

Driver, S. R., Samuel.

Keil, Karl F., and Delitzsch, Franz, Kings and Samuel.

Both Driver and Delitzsch are considered as authorities in the Old Testament. Their works contain a more scholarly and critical approach, yet there is much other material of a practical value for the minister. It is safe to say that generally there are fewer commentaries on the Old Testament that are valuable to the parish minister than in the New Testament. For this reason and the fact that these books are covered in the sets of commentaries, some of the books of the Old Testament will not be represented by single commentaries.

#### Poetical books

Spurgeon, Charles, Treasury of David, seven volumes, or abridged in two volumes.

Kirkpatrick, Alexander F., Psalms, two volumes.

Maclaren, Alexander, Psalms, (Expositor's Bible Series).

Peloubet, F. N., Studies in the Book of Job.

Genung, John Franklin, The Epic of the Inner Life, (Job).

#### Prophets

Yates, Kyle M., Preaching From the Prophets.

Smith, George Adam, Isaiah, (Expositor's Bible Series), two volumes.

Delitzch, Franz, Isaiah.

Skinner, John, Prophecy and Religion, studies in the life of Jeremiah.

Smith, W. Robertson, Prophets of Israel.

#### Minor prophets

Smith, George Adam, Book of the Twelve Prophets, (Expositor's Bible Series), two volumes.

Robinson, George L., Minor Prophets.

#### Old Testament history and biography

Oesterley, W. O. E., and Robinson, T. H., A History of Israel, two volumes.

Piper, Otto, God in History.

James, Fleming, Personalities of the Old Testament.

Rogers, R. W., History of Babylonia and Assyria, two volumes.

Rogers, R. W., Religion of Babylonia and Assyria.

#### Hebrew religion

Davidson, A. B., The Theology of the Old Testament.

Oesterley, W. O. E., and Robinson, T. H., Hebrew Religion, (second edition).

Wright, G. E., The Challenge of Israel's Faith.

Albright, W. F., From the Stone Age to Christianity.

Smith, W. Robertson, Religion of the Semites.

Albright is one of the contemporary authorities in his field. In this book he traces the development of Israel's religion in the light of archeology. Oesterley and Robinson's book is written from a liberal viewpoint, as is Smith. Both are considered authorities in their field. Smith's work is old and is quoted often. It may be classified as desirable for this library but not essential except for those with special interest in this field of study.

Jewish history and literature (including inter-testamental and New Testament background)

Charles, Robert Henry, Apocrypha and Pseudepigrapha of the Old Testament, two volumes.

Whiston, William, editor, Life and Works of Josephus.

Torrey, C. C., The Apocryphal Literature.

Oesterley, W. D., and Bex, George H., The Religion and Worship of the Synagogue.

Margolis, Max L., and Marx, Alexander, History of the Jewish People.

Finklestein, Louis, The Pharisees, (second edition), two volumes.

Moore, George Foot, Judaism in the First Centuries of the Christian Era, three volumes.

The history by Schurer is omitted because it is old and difficult to obtain. Margolis and Marx is probably of equal or nearly equal quality with Schurer's work and is more easily procured since it was published about 1931. The

following books are listed as those which would be desirable in this field though not essential.

Rahlfs, Alfred, editor, Septuaginta, two volumes.

Philo, with English translation by F. H. Colson and G. H. Whitaker, ten volumes.

Apocrypha, King James Version, Oxford University Press.

Macgregor, G. H. C., and Purdy, A. C., Jew and Greek, Tutors Unto Christ.

Oesterley, W. D., The Books of the Apocrypha.

## NEW TESTAMENT

### Introduction

Thiessen, H. C., An Introduction to the New Testament.

Scott, E. F., The Literature of the New Testament.

These two books are suggested as two of the better books in the field representing both the liberal and conservative viewpoint. The following books are recognized as good books in the field that may be desirable but not essential.

Cartledge, Samuel A., A Conservative Introduction to the New Testament.

Miller, Adam W., An Introduction to the New Testament.

Kerr, J. H., An Introduction to the Study of the New Testament.

Milligan, George, The New Testament Documents.



New Testament canon and textual criticism

Gregory, Casper Rene, Canon and Text of the New Testament.

Kenyon, Fredrich, Handbook to the Textual Criticism of the New Testament.

Robertson, A. T., Introduction to the Textual Criticism of the New Testament.

Westcott, B. F., A General Survey of the History of the Canon of the New Testament. (Fourth edition).

The average minister will not desire to have all four of these books. They are all of nearly equal quality. Most likely two books in this field will supply the information needed, and they will be procured on the basis of availability.

Commentaries, whole New Testament based on the Greek

Alford, Henry, The Greek Testament, four volumes.

Vincent, Marvin, Word Studies in the New Testament, four volumes.

Robertson, A. T., Word Pictures in the New Testament, six volumes.

Commentaries, whole New Testament based on the English

Moffatt, James, New Testament Commentary, eight volumes.

Morgan, G. Campbell, Living Messages From the Books of the Bible - Matthew to Revelation.

Wesley, John, Notes on the New Testament.

Commentaries, sections and single books

Gospels, general, introductory

Stevens and Burton, A Harmony of the Gospels for Historical Study.

Denney, James, Jesus and the Gospel.

Montefiore, C. G., The Synoptic Gospels, (second edition), two volumes.

Matthew

Broadus, John A., Commentary on the Gospel of Matthew, (American Commentary).

Morgan, G. Campbell, The Gospel According to St. Matthew.

White, Wilbur W., Thirty Studies in the Gospel by Matthew.

The commentary on Matthew by McNeill is considered as one of the best critically. It would appear to be of less practical value to the minister than others because it is written from a liberal point of view, and it also seems to be weak in places.

Mark

Gould, R. P., Gospel by Mark, (International Critical Commentary).

Morgan, G. Campbell, The Gospel According to St. Mark.

Rawlinson, A. E. J., Mark, (Westminster Commentary).

Luke

Plummer, Alfred, Luke, (International Critical Commentary).

Godet, F., A Commentary on the Gospel of St. Luke, two volumes.

Findlay, J. A., St. Luke.

#### John

Godet, F., A Commentary on the Gospel of St. John,  
three volumes.

Westcott, B. F., The Gospel According to St. John,  
two volumes.

Strachan, R. H., The Fourth Gospel, (third edition).

#### Acts

Rackham, R. B., The Acts of the Apostles,  
(Westminster Commentary).

Findlay, J. A., Acts.

The following title is a significant work in the Acts.

The one interested in a more technical study will want to  
consult these volumes.

Foakes, Jackson, F. J., and Lake, Kirsopp, editors,  
Beginnings of Christianity, five volumes.

#### Romans

Sanday and Headlam, Epistle to the Romans, (Inter-  
national Critical Commentary).

Godet, F., Commentary on Romans.

Dodd, C. H., The Letter to the Romans, (Moffat New  
Testament Commentary).

Denney, James, Romans, (Expositor's Greek Testament).

Beet, J. Edgar, Commentary on Romans, (sixth edition).

Stifler, James Madison, The Epistle to the Romans.

Thomas, Griffith, Romans, (Devotional Commentary).

Barth, Karl, The Epistle to the Romans.

Barth's commentary is significant for the turning point in theological thought which it instigated. Though it is not compatible with Wesleyan theology at all points, its significance demands its study and inclusion in the minister's library.

#### Corinthians

Robertson and Plummer, First Corinthians, (International Critical Commentary).

Plummer, Alfred, Second Corinthians, (International Critical Commentary).

Denney, James, Second Corinthians, (Expositor's Bible Series).

#### Galatians

Lightfoot, J. B., St. Paul's Epistle to the Galatians, (tenth edition).

Burton, Ernest DeWitt, Galatians, (International Critical Commentary).

Findlay, J. A., Galatians, (Expositor's Bible Series).

#### Ephesians

Moule, H. C. C., Ephesians, (Cambridge Bible).

Westcott, B. F., Ephesians.

Robinson, J. A., Ephesians, (second edition).

Findlay, J. A., Ephesians, (Expositor's Bible Series).

Abbott, T. K., Ephesians, (International Critical Commentary).

#### Philippians

Lightfoot, J. B., St. Paul's Epistle to the  
Philippians, (fourth edition).

Moule, H. C. C., Philippians, (Cambridge Bible).

Jowett, J. H., Our High Calling.

White, Wilbur W., Ten Studies in Paul's Letter to  
the Philippians.

#### Colossians

Lightfoot, J. B., Commentary on Colossians and  
Philemon.

Abbott, T. K., Colossians, (International Critical  
Commentary).

#### Thessalonians

Denney, James, Epistle to the Thessalonians,  
(Expositor's Bible Series).

Milligan, George, St. Paul's Epistles to the  
Thessalonians.

Plummer, Alfred, Thessalonians, (Expositor's Bible  
Series).

#### Timothy and Titus

Scott, E. F., Pastoral Epistles, (Moffatt New  
Testament Commentary).

Lock, Walter, Pastoral Epistles, (International  
Critical Commentary).

Plummer, Alfred, Pastoral Epistles, (Expositor's  
Bible Series).

#### Philemon

Lightfoot, J. B., St. Paul's Epistle to the  
Colossians and to Philemon.

Maclaren, Alexander, The Epistles of St. Paul to the  
Colossians and Philemon.

## Hebrews

Westcott, B. F., Epistle to the Hebrews.

Farrar, F. W., Epistle to the Hebrews, (Cambridge Bible).

Dods, Marcus, The Epistle to the Hebrews, (Expositor's Greek New Testament).

Murray, Andrew, The Holiest of All.

Moffatt, James, Hebrews, (International Critical Commentary).

Morgan, O. Campbell, God's Last Word to Man.

Davidson, A. B., Hebrews, (Handbooks for Bible Classes).

## James

Plummer, Alfred, James, (Expositor's Bible Series).

Hopes, J. H., St. James, (International Critical Commentary).

## Peter

Bigg, Charles, St. Peter and St. Jude, (Expositor's Bible Series).

Selwyn, E. G., First Epistle of St. Peter, (revised edition).

Jowett, J. H., The Epistles of St. Peter.

## John

Westcott, B. F., The Epistles of John.

Steele, Daniel, Half-Hours With St. John's Epistles.

Haupt, Erich, The Epistles of John.

Brooke, Charles, Epistles of John, (International Critical Commentary).

## Revelation

Beckwith, J. T., The Apocalypse of John.

Moffatt, James, Revelation, (Expositor's Greek New Testament).

Charles, R. H., Revelation, (International Critical Commentary).

Swete, H. B., The Apocalypse of St. John.

Milligan, William, Revelation, (Expositor's Bible Series).

Kiddle, Martin, Revelation, (Moffatt New Testament Commentary).

McDaniel, George W., The Churches of the New Testament.

## Life of Christ, biographical

Edersheim, Alfred, The Life and Times of the Messiah.

Glover, T. R., The Jesus of History.

Goguel, Maurice, The Life of Jesus.

Stalker, James, The Life of Jesus Christ.

Farrar, F. W., Life of Christ, two volumes.

There are many books on the life of Christ that deserve recognition. The books listed above give the varied and best interpretations of the life of Christ. Goguel gives a very scholarly but liberal interpretation. Glover is also recognized as a liberal scholar. Some of the other books on this subject that the minister might desire to possess are listed below.

Cadbury, H. J., Jesus, What Manner of Man.

Andrews, Samuel J., The Life of Our Lord Upon the Earth.

Geikie, G. Cunningham, Life of Christ.

Knox, John, The Man Christ Jesus.

Life of Christ, special topics

Stalker, James, The Trial and Death of Jesus.

Milligan, William, The Resurrection of Our Lord.

White, Wilbur W., The Resurrection Body.

Christ, general

Morton, H. C. V., In the Steps of the Master.

Manson, T. W., Jesus the Messiah.

Schaff, Philip, The Person of Christ.

The books in the last two categories do not present the liberal viewpoint. Some of the ministers may be interested in reading from this side. A book suitable for that purpose and well-written is: Albert Schweitzer, The Quest of the Historical Jesus.

New Testament history and biography

Bruce, Alexander, The Training of the Twelve.

Dodd, C. H., History and the Gospels.

Purves, G. T., The Apostolic Age.

McGiffert, Arthur C., The Apostolic Age.

Filson, F. V., Pioneers of the Primitive Church.



Peter

Meyer, F. B., Tried by Fire.

Robertson, A. T., Epochs in the Life of Simon Peter.

Thomas, William Henry Griffith, The Apostle Peter.

Paul

Conybeare, William John, and Howson, J., The Life and Epistles of St. Paul.

Goodspeed, Edgar J., Paul.

Jefferson, Charles B., The Character of Paul.

Olmstead, B. L., A Brief Life of Paul.

Dodd, C. H., The Meaning of Paul for Today.

Stalker, James, The Life of St. Paul.

Because of the large number of good books on the life and works of Paul, a list of those books that are good and that the minister may desire to possess are listed below as desirable but not essential.

Smith, David, Life and Letters of Paul.

Farrar, F. W., The Life and Works of Paul.

Robertson, A. T., Epochs in the Life of Paul.

Hock, A. D., St. Paul.

Kennedy, H. A. A., St. Paul and the Mystery Religions.

Morton, H. V., In the Steps of St. Paul.

Glover, T. R., Paul of Tarsus.

New Testament theology

## Teachings of Jesus

Branscomb, Harvie, The Teachings of Jesus.

Major, H. D. A., Manson, T. W., and Wright, C. J.,  
The Mission and Message of Jesus.

Stevens, G. B., The Theology of the New Testament.

Speer, Robert R., The Principles of Jesus.

Morgan, G. Campbell, The Teaching of Jesus.

These books give a good basis for study of the teachings of Jesus. There are many other good books on this subject. Some of the best of these are listed below as being desirable but not especially essential.

Deissmann, Gustaf Adolph, Religion of Jesus and the Faith of Paul.

Scott, K. F., The Ethical Teachings of Jesus.

Harris, W. S., A Complete Index to the Thought and Teachings of Jesus.

Otto, R., The Kingdom of God and the Son of Man.

Manson, T. W., The Teaching of Jesus.

## Person of Christ

Glover, T. R., Jesus in the Experience of Men.

Forsyth, P. T., The Person and Place of Christ.

Strong, John Henry, Jesus, The Man of Prayer.

## Sermon on the Mount

Reid, James, The Key to the Kingdom.

Jones, K. Stanley, Christ of the Mount.

Savage, Henry Edwin, The Gospel of the Kingdom.

Thirtle, James W., The Lord's Prayer.

Dibelius, Martin, Sermon on the Mount.

#### Miracles

Lewis, C. S., Miracles.

Trench, H. C., Notes on the Miracles of Our Lord.

#### Parables

Buttrick, George A., The Parables of Jesus.

Morgan, G. Campbell, The Parables and Metaphors of Our Lord.

Trench, Richard C., Notes on the Parables of Our Lord.

Barnett, Albert Edward, Understanding the Parables of Our Lord.

Dodd, C. H., The Parables of the Kingdom.

#### Pauline theology

Rall, H. F., According to Paul.

Stevens, G. B., The Pauline Theology.

Porter, F. C., The Mind of Christ in Paul.

Deisemann, G. A., St. Paul: A Study in Social and Religious History.

The books in this field that are desirable but not especially essential are listed below.

Robertson, A. T., Paul's Joy in Christ.

Machen, J. Gresham, The Origin of Paul's Religion.

Scott, C. A., Christianity According to St. Paul.

**Johannine theology**

Stevens, G. B., The Johannine Theology.

Howard, W. F., Christianity According to St. John.

**Christology, specific New Testament teaching**

Spear, Robert B., The Finality of Jesus Christ.

Fairbairn, A. M., The Place of Christ in Modern  
Theology.

Moffatt, James, Jesus Christ the Same.

## CHAPTER VI

### BOOKS IN THE HISTORICAL FIELD

#### I. PLACE OF THE HISTORICAL FIELD IN THE MINISTER'S INTEREST

On a statue in front of the Hall of Records in Washington, D. C., are the words, "What is past is prologue." Basic in the knowledge of those who guide the destiny of individuals, states or nations, is the awareness of past events with their consequences. The Church is no exception. The knowledge of the past provides the basis for present beliefs and events. It also provides the threshold for the events of the tomorrows. The challenge of history has been expressed thus:

The history of the past has been the history of the few, who, by reason of a special ability to plan, intrigue and make war, or by accident of birth, were lifted into prominence, and so became the objects of observation and the subjects of historical treatment. But the history of the future must be a history of the many, who by head and hand, or by force of character or high attainment, have made themselves the centres and sources of influence in their respective localities.<sup>1</sup>

The minister of the Gospel is one who proclaims and ministers the glad tidings given in the past to his

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<sup>1</sup> The National Cyclopaedia of American Biography  
(New York: James T. White and Co., 1898), p. viii.

generation who is molding the destinies of today and tomorrow. The historical development of the Church is of central interest to the minister. What, then, is the task of church history? The subject might be defined as the inquiry into the experiences of men as persons as they have inquired into their theology and faith.<sup>2</sup> Through this inquiry there comes a better understanding and appreciation of our faith. By understanding the past and presenting it to his people, the minister can help them to be able to live and plan for the future. "A past that is neglected always rises up to take vengeance."<sup>3</sup> The knowledge of church history should be one of the best commentaries on religion and theology. There are very few developments in this field that are really new. The actual movement, or seed of the movement, is found in the life of the Church many years past. If the minister is to understand the modern trends in political and theological activities, a knowledge of the past is essential.

The background of historical knowledge essential for the minister is broad. To be interested only in ecclesiastical history would give the flavor of bigotry and miss the

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<sup>2</sup> Dean G. McKee, from lectures delivered at The Biblical Seminary in New York, 1945.

<sup>3</sup> Ibid.

opportunities afforded by general knowledge. This broad field includes secular history, ecclesiastical history (according to general, periodical, geographical, and denominational divisions), religions and sects, missions, biography, and irenics. The plan of the chapter is first, to set forth some general criteria for the selection of the books in this field, secondly, state specific criteria which especially relate to some of the constituent fields, and thirdly, to list the books selected with some annotations.

## II. THE CRITERIA FOR SELECTION OF BOOKS IN THIS FIELD

It is noted again that the general criteria set forth in a previous chapter are applicable to the books in this field. Many of the criteria for this field are adaptations and specifications of the general criteria.

Factual reporting. This is especially important in the historical field in which facts are the subject of the treatise. The truthful exposition of the true nature of the person, thing or event as it occurred, is the basis of intelligent reporting. The use of primary sources is the foundation for such accuracy. Other fields lend themselves to speculation and theoretical conclusions, but not so in

this field. Coulton expresses this:

The historian, whatever be his subject, is as definitely bound as the chemist to proclaim certainties as certain, falsehoods as false, and uncertainties as dubious. Those are the words, not of a modern scientist, but of the 17th Century monk, Jean Mabillon; they sum up his literary profession of faith.<sup>4</sup>

Although important for every study, accuracy in the details of an event, a person's life, or a religion, is vitally essential. A detail that is inaccurately reported can easily cause a series of misconceptions to emerge. Then the detail assumes authority far beyond its bounds. The authority of the book is weakened. As much as can be ascertained, then, the books recommended in this field will meet the requirements of accurate reporting.

Interpretation of the facts. In every scholarly work there are two tasks; the collection of materials and their arrangements, or the finding of facts and their interpretation. Some authors attempt to present only the facts without interpretation. This is very difficult, if not impossible, because the writer's personality and views are impressed upon his writing. Because of this, the author should be quick to distinguish between the facts and their interpretation. The diffusion of interpretation into the

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<sup>4</sup> G. G. Coulton, Five Centuries of Religion (Cambridge: At the University Press, 1939), II, vii.



facts makes for obscurity and, hence, misgivings on the part of the reader. The books selected for this bibliography are those which not only faithfully report the facts but also attempt to distinguish between the facts and the personal interpretation of the facts.

Objectivity. Objectivity is essential to a faithful reporting of the facts and clearly specified interpretation. Though strictly difficult, the writer must be able to pick out from the muddle of events the facts, and then present them without prejudice or bias. The impartial and unbiased view of life is the historian's ideal.

Recognition of trends. Life is composed of many events some of which assume major proportion, but most of which are more or less of minor importance. Specific events consume a large portion of the interest of the historian. Similarly, many books are written which expound the contemporary historical scene. This type of book soon loses its interest and value because it is only contemporary. The real historian is able to see not only the specific events but also the general trend which overshadows. In other words, he is able to see how the specific events fit into a general pattern. Perspective of an historical period

is available to the reader. One must not get lost in the forest, or fail to see the forest for the trees. But, the historian must be able to comprehend both the trees and the forest, and present it to the reader.

See history as life. The encyclopedic reporting of dates, places, names and events is not history in its true meaning. History is life. Life is not dull, monotonous, motionless. If a volume in the historical field is to be effective, it must relate life as it happened. The creation in words of the atmosphere and mood of the environment, the thoughts, desires and conflicts of the persons involved contribute to the history of life. This is not a campaign for an historical field of the type presented in the "Life in These United States" section of Reader's Digest! The recognition of the individuality of people does much to relieve the arctic atmosphere of cold facts.

Protestant Christian viewpoint. Basic assumptions always influence the interpretation of the facts. Although objectivity in the interpretation may be the aim of a treatise, it is practically impossible to accomplish. For a true interpretation of history, the minister needs the books which are written from the Christian point of view. The

lack of books of this type in secular history has been of concern to many Christians in recent years. This need was felt by Hyma, who attempted to write a secular history from a Christian basis.

It has been a source of great disappointment to many Christian educators to observe how our public schools have gradually adopted paganized versions of world history. Not only has the guiding hand of God in all human affairs been totally disregarded, and not only is the hand of the Creator ignored, but throughout all the centuries of history the events are unfolded as being simply the outcome of material forces.<sup>5</sup>

Another qualification must be presented to be certain of effective books for this field. Not only must the books be written from a Christian viewpoint but also from a Protestant background. This is especially necessary in books which present history from medieval times to the present. A Roman Catholic basis of historical interpretation is vastly different from that of the Protestant. For example: the medieval period is characterized by the objective historian as the dark ages, and the Catholic historian proclaims it as the greatest period of world enlightenment. The reading of one book about the Reformation by a Catholic author is sufficient to cause a distaste for further reading of that

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<sup>5</sup> Albert Hyma, World History - A Christian Interpretation (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1942).

interpretation of history. The need for this qualification for historical books is evident. However, it must be recognized that some of the best contemporary work on the Wesleyan movement is being done by Catholic writers. Yet, awareness must be exercised in reading these writers.

The task of the historian is difficult if his book is to meet these criteria. Schaff summarizes the duty of the effective historian, which affords a summary of the criteria for the selection of books in this field.

(1) He must master the sources in the original languages in which they were written (Greek, Latin, Syriac, and the modern languages of Europe); separating the genuine from the spurious, the original from corruptions and interpolations, sifting the truth from falsehood, the facts from fiction and partisan judgment, comparing the accounts of all actors, friend and foe, narrator, eulogist, advocate, and antagonist, whether orthodox or heretic, whether Christian, Jew, or Gentile, aiming in all this laborious investigation at "the truth, the whole truth, and nothing but the truth." (2) He must, then, reproduce the clearly ascertained facts and results of his investigation in a faithful and life-like narrative, so as to present the objective course of history itself, as it were, in a photograph, or rather in an artistic painting; for a photograph gives a ghastly view of the momentary look of a person, while the portrait of the artist combines the changing moods and various aspects of his subject into a living whole. The genuine writer of history differs as much from the dry chronicler of isolated facts and dates as from the novelist. He must present both thoughts and facts. He must particularize and generalize, descend into minute details and take a comprehensive bird's eye view of the whole ages and periods. He must have a judicial mind, which deals impartially with all persons and events coming before his tribunal. He must be free from partisan and sectarian bias, and aim at justice and truth. It is the

exclusive privilege of the divine mind to view all things sub specie aeternitatis, and to see the end from the beginning. We can only know things consecutively and in fragments. But history is its own interpreter; and, the farther it advances, the more we are able to understand and appreciate the past.<sup>6</sup>

Some specific criteria are necessary for the books in certain of the constituent fields. These are stated in the following paragraphs.

Ecclesiastical history is subject to all the stringent criteria of general history. This is necessary because it is a basis for the building of lives even today. As "that branch of historical theology which treats of the development of the Kingdom of God among men on earth by means of the Church,"<sup>7</sup> accuracy in every part is very important. Most writers generally accept the view that Church history be restricted to the development of the Christian Church since the time of Christ. The book that traces this development must aim to trace the growth of Christianity in its connection with the general history of the time, by indicating the significant lines of thought and noting the forces

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<sup>6</sup> Philip Schaff and Samuel Macauley Jackson, editors, A Religious Encyclopedia (cover: Schaff-Herzog Encyclopedia of Religious Knowledge; New York: Funk & Wagnalls, 1891), I, 481.

<sup>7</sup> John McClintock and James Strong, editors, Encyclopedia of Biblical, Theological and Ecclesiastical Literature (New York: Harper & Brothers, 1889), III, 36.

that determine the course of events.

The history of the Church of God is in its widest compass coextensive with the history of the universe itself. It reaches backward to the timeless state before the dawn of life, and forward to the timeless state where there shall be no more death.<sup>8</sup>

The breadth of ecclesiastical history brings it into close contact with general history. In fact, there can be no real separation of ecclesiastical and general history. Since they are coextensive, it becomes necessary to specify the relationship between the two that is assumed in this bibliography.

As to the relations of Church history to general history, dean Stanley remarks: "To a great extent the two are inseparable; they cannot be torn asunder without infinite loss to both . . . . It is indeed true that, in common parlance, ecclesiastical history is often confined within limits so restricted as to render such a distinction only too easy . . . . Gibbon's Decline and Fall of the Roman Empire is, in great part, however reluctantly or unconsciously, the history of the 'rise and progress of the Christian Church.' . . . Never let us think that we can understand the history of the Church apart from the history of the world, any more than we can separate the interests of the clergy from the interests of the laity, which are the interests of the Church at large . . . . How to adjust the relations of the two spheres to each other is almost as indefinite a task in history as it is in practice and in philosophy. In no age are they precisely the same."<sup>9</sup>

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<sup>8</sup> Henry Melvill Owatkin, Early Church History (London: Macmillan & Co., Limited, 1912), I., 1.

<sup>9</sup> Cyclopedia of Biblical, Theological and Ecclesiastical Literature, III, 36.

This interrelationship of the two fields of historical development must be recognized by the books selected in this section.

The books concerning the Free Methodist Church are considered separately from general history. Personal experience affords a foundation for the writing of the story of a young denomination. There are those who have been able to watch the development of the Church from its very early years to the present. These books are invaluable to the younger generations as the means of information and appreciation of the Church. A sincere appreciation of the distinct mission of the denomination is basic to an adequate presentation of its story. In a book since superseded, Bishop Hart stresses another principle that is essential to books in this field.

At different periods in the history of the Church crises have arisen at which it became necessary for God to thrust out extraordinary men, "endued with power from on high," to change existing moral conditions. . . . The Free Methodist movement was born of a divine purpose. After the natural conservator of Methodism had lapsed into formality and worldliness God placed his seal of authority upon a few holy men and sent them forth to awaken the slumbering energies of the Church and the world and exemplify a type of piety at once deep, wholesome and consistent.<sup>10</sup>

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<sup>10</sup> Edward Payson Hart, Reminiscences of Early Free Methodism (Chicago: Free Methodist Publishing House, 1903), Introduction by Burton R. Jones.

From the field of biography the minister draws much material for inspiration, challenge and more practical purposes. It becomes an important part of his library. There are some distinguishing characteristics of good biography. Accuracy is a primary quality. This becomes more significant when instructions given to the biographers for the articles in the Dictionary of American Biography are observed.

Contributors have been instructed to base their articles wherever possible upon original sources of information and to list their chief authorities in carefully considered bibliographies. They have been urged also not only to state but appraise the circumstances and influences which shaped careers. So far as space and material permit, they have stressed such matters as ancestry, parentage, childhood experiences, educational advantages, physical and social environment.<sup>11</sup>

There is the problem in biographies of relating the life as a series of names, places and things, or as merely the facts. There is also the other extreme of missing the basic elements in a person's life, resulting in a very light, and practically useless, book. Besides the facts, or narration of events, there should be the attempt to leave the reader with a definite impression of the personality and achievements of the subject. This intention is expressed

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<sup>11</sup> Allen Johnson, editor, Dictionary of American Biography (New York: Charles Scribner's Sons, 1928), Introduction, p. viii.



in another encyclopedia of biography.

It is intended to make each character sketch a likeness which will be immediately recognized; one which will give the underlying motive to individual endeavor, the secret of success, the method and means of progress, the aim and aspiration of thought, and which, by the abandonment of the usual cyclopaedic style, becomes as readable as a tale of adventure or travel.<sup>12</sup>

The field of missions is fundamental in the minister's work. Christianity has a basic missionary character. The history of Christianity is a history of missions. The books in this field must support this basic assumption. They should be written with a growing conviction that the various elements of progress which unite in the one great world movement far exceed all the obstacles. An essential element in books on missions is that it builds upon foundations which are emphatically Biblical and evangelical. Only with this basis can real Christianity exist.

There are two major emphases in the work of missions - spiritual and social. A greater emphasis has been placed in recent years than here to fore on the social work of missions. The importance of this part of missions cannot be denied. But it should be kept in mind that the social work has the single purpose of bringing spiritual reality to the

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<sup>12</sup> The National Cyclopaedia of American Biography (New York: James T. White & Co., 1898), p. VIII f.

individuals. The respective places of the two parts of missionary work should be recognized by the books selected in this field. A summary of missions, which sets forth the goal for books in this field, is given in the Encyclopedia Britannica.

First, it is impossible to resist the impression that there is in the Christian faith . . . an ineradicable conviction of universality . . . . Second, the beneficence of the labours of missionaries can never be forgotten. In rescuing the oppressed, abolishing tyranny and superstition, spreading education, introducing medicine, raising the status of woman, protecting children, stimulating social reform, the world has never seen any service to compare with that of the Christian missionaries. Through Christian Missions more languages have been reduced to writing and the beginnings of a literature created in them than all other agencies combined. Third, Christian missions are the greatest international enterprise in the world . . . . Fourth, missionary work has added to the tale of human history some of the greatest of personalities.<sup>13</sup>

Again it is observed that specific criteria for each of the constituent fields are not presented. These are given only when the criteria given earlier appear to be inadequate for the specific field.

### III. THE RECOMMENDED BOOKS

#### BIOGRAPHY

It is quite difficult to select the books in this

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<sup>13</sup> Encyclopedia Britannica (Chicago: Encyclopedia Britannica, Inc., 1929), Volume 15, 600.

field for the Free Methodist minister. Most of the reading in biography is done according to the specific interests of each minister, and no two interests may be alike. The books suggested in this field are selected on the basis of (1) what this writer believes will be of greater general interest to the Free Methodist minister, and (2) the attempt to suggest some of the classic works in the field.

### Collections

Blews, R. R., Master Workmen.

Gammie, Alexander, Preachers I Have Heard.

Lawson, James Gilchrist, Deeper Experiences of Famous Christians.

### Single biographies of prominent preachers

Beers, Adelaide, The Romance of a Consecrated Life.

Roberts, Benson H., Benjamin Titus Roberts.

Tyerman, L., The Life and Times of the Rev. John Wesley, three volumes.

Fitchett, W. H., Wesley and His Century.

Rice, Merton S., The Skylark of Methodism.

St. Francis of Assissi, The Little Flowers, (The World's Classics).

Finney, Charles G., An Autobiography.

Strickland, W. P., editor, Peter Cartwright.

McGiffert, A. C., Jonathan Edwards.

Porritt, Arthur, John Henry Jowett.

Allen, A. V. G., Life and Letters of Philips Brooks,  
two volumes.

Moody, William R., Dwight L. Moody.

Bunyan, John, Grace Abounding.

Hall, Clarence W., Samuel Logan Bringle.

Single biographies of other persons

Boswell, James, Life of Samuel Johnson.

Sandburg, Carl, Abraham Lincoln, Blue Ribbon Series,  
two volumes.

Taggart, D. Raymond, The Faith of Abraham Lincoln.

The book by Gammie is a very good recent book. Besides the excellent biographies of well-known preachers, there are pictures of each of these preachers who have become familiar to many through their books. The work by Tyerman is probably the better book on Wesley but it is old and somewhat difficult to obtain. The standard one volume work on Wesley is listed below. The book by Boswell is very highly recommended for this library by a minister well-acquainted in the field of literature.<sup>14</sup> Samuel Johnson, of whom Boswell writes, was a foremost literary figure of the eighteenth century in England. The study of his life has many values for the minister. The books in this field that are

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<sup>14</sup> James D. Robertson, Professor of Applied Theology in Asbury Theological Seminary, in statement to this writer.

desirable but which perhaps do not have primary value for the minister are listed below.

Pearson, B. H., The Monk Who Lived Again.

Telford, John, The Life of John Wesley.

Abbott, Lyman, Henry Ward Beecher.

Maclaren, E. T., Alexander Maclaren.

Munger, T. T., Horace Bushnell.

Addams, Jane, Twenty Years at Hull House.

Streachy, Lytton, Queen Victoria.

Adams, Henry, The Education of Henry Adams.

Steffens, Lincoln, Lincoln Steffens. (Harcort Brace).

#### SECULAR HISTORY

Hammerton, John and Barnes, Albert, The Illustrated World History.

Toynbee, Arnold L., A Study of History, five volumes, or abridged in one volume.

#### GENERAL CHURCH HISTORY

Schaff, Philip, History of the Christian Church, seven volumes.

Qualben, Lars P., History of the Christian Church.

Sohn, Rudolph, Outlines of Church History.

Bettenson, Henry, Documents of the Christian Church.

The set of books by Schaff is highly recommended on the basis of the fact that there is probably nothing in its

class today.<sup>15</sup> It needs to be brought up-to-date. Schm's book is good for its summary of the logic of history. The book by Bettenson is unique and valuable for the minister.

### CHURCH HISTORY ACCORDING TO PERIOD AND COUNTRY

#### Early Church

Farrar, F. W., Lives of the Fathers, two volumes.

Harnack, Adolph, The Mission and Expansion of Christianity in the First Three Centuries, two volumes.

The books in this field that have secondary value for the minister are listed below.

Orr, James, The Early Days of Christianity.

Scott, Ernest F., The Nature of the Early Church.

Speer, Robert E., When Christianity Was New.

Eusebius' Ecclesiastical History, translated by Oulton, two volumes.

Foakes-Jackson, F. J., The History of the Christian Church (to A.D. 461).

Dodd, C. H., The Apostolic Preaching.

#### Middle Ages

Taylor, Henry Osborn, The Medieval Mind, two volumes.

#### Reformation

Lindsay, Thomas, A History of the Reformation, two volumes.

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<sup>15</sup> Dean G. McKee, President of The Biblical Seminary In New York, in statement to this writer.

Smith, Preserved, The Age of the Reformation.

McGiffert, A. C., Martin Luther.

Reyburn, H. Y., John Calvin.

#### American Church

Sweet, W. W., The Story of Religion in America,  
(revised edition).

Beardsley, Frank G., History of Christianity in America.

This book by Sweet seems to be recommended more widely than his other books in this field. Two of his other books that are useful are listed below.

Sweet, W. W., Revivalism in America.

Sweet, W. W., Religion in Colonial America.

#### MODERN RELIGIOUS SECTS

Ferguson, Charles W., Confusion of Tongues.

Van Baalen, J. K., The Chaos of Cults.

#### ECUMENICS

The Interseminary Series, three or five volumes.

Van Dusen, Henry Pitney, World Christianity.

Brown, William Adams, Toward a United Church.

The pastor who is especially interested in this subject will desire to read the following books also.

Van Dusen, Henry Pitney, They Found the Church There.

Brown, William Adams, The New Order in the Church.

Brown, William Adams, The Church, Catholic and Protestant.

Party, K. G., Divisions of the Church.

McNeill, John T., Unitive Protestantism.

## DENOMINATIONAL HISTORY

### Methodism

Lucecock, Halford E., and Hutchinson, Paul, The Story of Methodism.

Workman, H. B., Townsend, W. J., and Kayrs, George, A New History of Methodism, two volumes.

Sweet, W. W., Methodism in American History.

Lee, Umphrey, John Wesley and Modern Religion.

Rattenbury, J. E., Wesley's Legacy to the World.

Piette, Maximin, John Wesley in the Evolution of Protestantism.

The books in this field that have secondary value for the minister are listed below.

Sweet, W. W., Religion on the American Frontier: The Methodists.

Simon, John, John Wesley and the Religious Societies.

Simon, John, John Wesley and the Methodist Societies.

Simon, John, John Wesley and the Advance of Methodism.

Simon, John, John Wesley the Master Building.

Simon, John, John Wesley the Last Phase.

Bett, Henry, The Spirit of Methodism.



Tipple, Ezra, The Heart of Asbury's Journal.

Tipple, Ezra, Francis Asbury: The Prophet of the Long Road.

Neely, Thomas B., Doctrinal Standards of Methodism.

#### Free Methodism

Hart, E. P., Reminiscences of Early Free Methodism.

Hogue, Wilson T., History of the Free Methodist Church, two volumes.

Howland, Carl L., The Story of Our Church.

M'Geary, John S., The Free Methodist Church.

Roberts, B. T., Why Another Sect.

### MISSIONS

#### History

Glover, Robert Hall, Progress of World-Wide Missions.

Latourette, Kenneth Scott, A History of the Expansion of Christianity, seven volumes.

#### Problems

Brown, Arthur J., The Foreign Missionary.

#### Modern Survey

Zwemer, Samuel, Thinking Missions With Christ.

Gordon, A. J., The Holy Spirit in Missions.

Mott, John R., The Pastor and Modern Missions.

Wengatz, John Christian, Miracles in Black.

There are many books on the subject of missions that are worthwhile reading. The books suggested above are

considered as some of the basic books in the field by this writer on the basis of evaluations from those directly concerned with the subject. The following books are suggested as some which the pastor may desire to read and have in his library.

Zwemer, Samuel, Dynamic Christianity and the World Today.

Speer, Robert E., Christianity and the Nations.

Montgomery, Helen Barrett, The Preaching Value of Missions.

Smith, Gordon H., The Missionary and Anthropology.

#### HISTORY OF RELIGIONS

Archer, John Clark, Faiths Men Live By.

Soper, Edmund Davison, Religions of Mankind.  
(revised edition).

Hume, Robert Ernest, Treasure-House of the Living Religions; Selections from Their Scriptures.

## CHAPTER VII

### BOOKS IN THE THEOLOGICAL FIELD

The importance of the field of theology to the Christian minister is widely assumed. For this reason, verification of the need of a major section of this library to be devoted to books of this field would be no less than superfluous. Included in the general field of theology are the related or constituent fields of general philosophy, philosophy of religion, apologetics, systematic theology (in which books on specific doctrinal subjects are placed), and a special section on "holiness" books.

#### I. THE CRITERIA FOR SELECTION OF BOOKS IN THIS FIELD

The general criteria stated in a previous chapter contain the principle characteristics of the books in this field.

Psychology of religion has a direct appeal to the Free Methodist minister because of his interest in the Christian experiences of people. The subject attempts to analyze psychologically the phenomena of personal religious experience. "The psychology of religion looks within human

experience to understand what religion means to persons."<sup>1</sup> In its general scope the subject seeks to analyze the religious experience connected with all religions. There is value in such a scope, but the interest of this library is found primarily in the psychology of Christian religious experience. From the analysis of the religious experience of conversion psychology of religion gives a basis for the psychological analysis of the inner nature of the other types of Christian experience, such as prayer, worship, Christian growth, and Christian behavior. This appeal of psychology of religion for the minister is complemented by the statement of Josey.

The study of the psychology of religion should appeal to all those who are interested in the problems of human behavior and of personality, because in religious activities the great values and purposes of man's inner nature are revealed in action. That study should likewise appeal to all those who are interested in the spiritual welfare of man because the knowledge so obtained will be found helpful in stimulating the development of man's spiritual nature. It should appeal also to those who are interested in investigating the nature of our universe, for the values and aspirations which underlie religious behavior constitute an integral part of reality and must be taken into consideration in formulating any ultimate view of it.<sup>2</sup>

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<sup>1</sup> Paul E. Johnson, Psychology of Religion (New York: Abingdon-Cokesbury Press, 1945), p. 15.

<sup>2</sup> Charles Conant Josey, The Psychology of Religion (New York: The Macmillan Co., 1927), p. 1.

The analysis of religious experience involves both a subjective and an objective point of view. In order to understand religious experience one must have an appreciation and feeling for actually entering into an experience. Possibly this is a reason for the lack of appreciation for the evangelical religious experience by most writers on this subject. There needs to be also the mechanical analysis of religious experience in which there is an analysis of the elements and relations in this highly psychical complex. The variety and complexity of religious experiences tends to cause some confusion at this point. Yet in all these various experiences there is a basic feature that is typical. In rather aesthetic language, Fisher finds that typical feature in spirituality.

Yet there must rise above all the varieties of religious experience some feature that is typical. Diverse though the gifts of the Spirit be, there must be something that we recognize as one - something august, beautiful, which is the essence of all religion, the meeting point of all faithful souls. It is Spirituality. That loftiness of soul, that fellowship of the spirit with the Highest which we cannot define but which we behold in the good; that serene converse of their nature with all that is holy, sweet, and fair, which adds something of awe and something of winsomeness to them and makes us feel that they live in an atmosphere above us, rare and divine; that which we cannot speak of in words of explanation, but which we call "Spirituality" - it is in it that the holy ones meet; in it their souls find fellowship; and sundered though they be in diversity of gifts, in that same Spirit they are at one.<sup>3</sup>

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<sup>3</sup> R. H. Fisher, Religious Experience (New York: George

In a psychology of religion for the Free Methodist minister there are certain fundamental features that should be present. The evangelical emphasis on "experience" calls for the recognition of the crisis religious experience as well as the experience in growth. Also there is a tendency in this type of study to center the attention on the mental transformation in man in religious experience. Though it may not be emphasized because of the nature of the study, there should be the recognition of a divine transformation that is wrought in the person through religious experience. Religious experience, then, has not only a psychological meaning, but a spiritual vitality as well.

The field of philosophy was given only a weak place by those ministers submitting lists of books as suggestions for this library. The accurate reasons for the lack in this field are unknown and only a conjecture is possible. It is most likely true that many ministers are not aware of the nature and importance of this field. If this is so, and there are strong indications in this direction, there should be a brief definition of philosophy and theology stated.

The academic definitions given to philosophy are almost legion. Yet there appears to be a basic line of

thought through most of the definitions. Philosophy attempts to relate thought to experience. In this process it attempts to reduce all reality to an organic and coherent whole and to correlate all problems. In other words, it is "the attempt to think basically."<sup>4</sup> This is summarized and presented from a different view by Weber.

The different sciences have special groups of facts for their subject matter, and seek to discover the causes of these phenomena, or to formulate the laws according to which they are produced. In philosophy, on the other hand, the human mind endeavors to rise beyond such groups and their particular laws, and to explain the world as a whole, or the universal fact or phenomenon, by the cause of causes, or the first cause. In other words, it attempts to answer the question, Why does this world exist, and how does it happen to be what it is?<sup>5</sup>

Closely related to general philosophy is the philosophy of religion. The general philosophies, though classified as secular, include the discussion of the problems of religion. This is necessary if it is to conform to its defined purpose. Yet, there is the specific field of the philosophy of religion which is definitely related to the work of the pastor. In his book on the subject, Brightman gives a concise definition.

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<sup>4</sup> Harold B. Kuhn, from lecture delivered at Asbury Theological Seminary, 1947.

<sup>5</sup> Alfred Weber, History of Philosophy (New York: Charles Scribner's Sons, 1925), p. 2.

Philosophy of religion is an attempt to discover by rational interpretation of religion and its relations to other types of experience, the truth of religious beliefs and the value of religious attitudes and practices. Philosophy of religion is a branch of metaphysics (specifically of axiology) which interprets the relations of man's experience of religious values to the rest of his experiences; thus it seeks both to contribute concrete religious values to the interpretation of experience as a whole and to criticize those values in the light of a rational view.<sup>6</sup>

In a previous chapter "Conservatism" was emphasized as a necessary characteristic of the books in this library. There are several schools of philosophy that could be classified as conservative, but all have their objectionable elements. Contrasting views are held by leaders in the Holiness Movement and in the Free Methodist Church. Personalism has gained great popularity in recent years and is represented in the thought of some leaders. Although "Conservative" in many aspects, the danger points of this school must be recognized and rejected. It must also be recognized that there are few, if any, scholarly "Conservative" books available in this field that could be generally accepted. As a criteria for the books in this field, "Conservatism" remains as standard, but with the recognition of certain heterodox tendencies in the systems.

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<sup>6</sup> Edgar S. Brightman, A Philosophy of Religion (New York: Prentice Hall, Inc., 1940), p. 22.



The question has been implied, but at this point it is necessary to make it direct: "What is the relationship between philosophy and theology which makes it important to the minister and which warrants its inclusion in the general classification of theology?" Philosophy aims to understand experience as a whole. To accomplish this purpose, there must be the consideration of the beginning, progress, and end of all things. This involves the study of the first cause and its relation to the universe and man. To the Christian, this first cause is God and the study about God is the study of theology. This reasoning is quite general. Schaff explored this area and gives more specific conclusions.

The relation of philosophy to religion has become apparent in every province of religious science. (1) In natural theology, philosophy comes as a witness to prove the divine being and attributes, the divine government, the present state of probation, and the future state of rewards and punishments . . . . (2) In apologetical theology, philosophy appears as a judge to collect evidences of Christianity, both internal and external, and estimate their logical and ethical value. . . . (3) In dogmatic theology, philosophy is admitted no longer as a witness or a judge, but rather as a disciple and handmaid of revealed religion, to learn its teachings, and organize them into a logical system. . . . (4) Even in polemical and practical theology, philosophy may be of essential service in adapting revealed doctrines to the existing state of Christianity and civilization.

The relation of religion to philosophy, though not so obvious, is quite as important, according to any definition that may be employed. (1) Philosophy, as the comprehensive science of all things divine and human,

embraces theology with the other sciences, and would remain forever incomplete without it. . . . (2) Philosophy, as the science of the absolute, requires religion on the transcendental side of the sciences for their own logical support and consistency. . . . (3) Philosophy, as the supreme science of the sciences, admits revelation as a correlate factor with reason in each of those sciences. . . . (4) Finally, in the most practical sense, philosophy as the pursuit of wisdom, needs the religious graces of reverence, docility, and faith, together with the more purely philosophical virtues of abstraction, candor, and catholicity, in all efforts after knowledge and truth.<sup>7</sup>

With the scientific age has come the question of the compatibility of science and theology. Through a long process of argumentation and debate there has come the general division of those who accept the agreement of theology and science, and those who either reject or ignore the relationship. The former position is assumed as a criterion for the books in this area. Garvie expresses the cause of the conflict which arises at this point.

When science keeps within its own proper sphere, the observation, classification, and correlation of phenomena, physical, mental, or moral, or even religious, it does not, and cannot come into conflict with Christian faith; it is only when philosophical hypotheses are advanced as scientific conclusions that conflict arises.<sup>8</sup>

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<sup>7</sup> Philip Schaff and Samuel M. Jackson, editors, A Religious Encyclopedia, (Schaff-Herzog; Encyclopedia of Religious Knowledge; New York: Funk & Wagnalls Co., 1891), p. 1834f.

<sup>8</sup> Alfred Ernest Garvie, A Handbook of Christian Apologetics (New York: Charles Scribner's Sons, 1913), p. 13.

Christian apologetics forms the basis for the advocacy and recommendation of Christian theology to the rational consideration of mankind. As is observed in Schaff's statement, apologetics is closely related to philosophy in its method. Although there is the basic apologetic of the Christian faith, it is observed that its primary concern is to present its message to the thought and life of its own age. Apologetics must take up the questions that are forced on the Christian faith by the surroundings. Correspondingly, there must be the exercise of practical wisdom in determining what are the subjects which, in the defense or the commendation of the Christian Gospel, the contemporary conditions make most urgent. Sweet has enumerated the four principle aspects of the task of the modern apologist. Although they are somewhat repetitious of previous criteria, they present a more complete summary picture of the criteria for books in this field.

I. The Christian apologist of today must believe in the capacity of the human mind to receive and interpret the revelation of God. Apologetics is an address to the human intelligence on behalf of Christianity. The undertaking itself implies a conviction that Christianity is true; that is, it is a rational system capable of rational interpretation and vindication. . . .

II. The Christian apologist must cultivate the habit of looking at both sides of controverted questions, including the most fundamental and sacred truths of the Christian faith. . . .

III. The Christian apologist must obtain and present the results of genuine and thorough research. . . .

IV. The Christian apologist of today must be a genuine catholic Christian. . . . The apologist has no interest in questions which divide Christians from each other, but only in those deeper and more vital issues which divide all Christians from the non-Christian world.<sup>9</sup>

The foundation for theology is found in the fact that God gave to men a special revelation of Himself and the way of life, which shall not pass away until all be fulfilled. The interpretation of this is always determined by the knowledge and experience of the interpreter. A final apologetic of the Christian faith will be, then, a rational system of theology, firmly rooted in the Scriptures and verified in Christian experience. In other words, God has given to man the Bible as an infallible rule of faith and conduct, but He has also given to man a rational mind to interpret His word. It is on this foundation that a definition of theology is presented.

Theology may be briefly defined as the science which deals, according to scientific method, with the facts and phenomena of religion and culminates in a comprehensive synthesis or philosophy of religion, which seeks to set forth in a systematic way all that can be known regarding the objective grounds of religious belief.<sup>10</sup>

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<sup>9</sup> Louis Matthews Sweet, The Verification of Christianity (Boston: Richard G. Badger, 1920), p. 15ff.

<sup>10</sup> D. S. Adam, Encyclopedia of Religion and Ethics (New York: Charles Scribner's Sons, 1914), XII, 299.

The principle criteria for the books in this field have been stated previously. There is special need for the emphasis of these criteria for theology. Smith illustrates this point forcibly, though he apparently does not recognize the strength of "Neo-Orthodoxy".

The greatest battle of our age is the one being fought by two invisible armies, as they struggle to dominate the minds of men. The one army we rightly call Supernaturalism; the other, with equal accuracy, we shall designate Naturalism.

By Supernaturalism we mean a belief in a living, sovereign, omnipotent God, and, in the western world, we mean the manifestation of God in the person and work of Jesus Christ as He lived and moved among men on our earth nineteen hundred years ago. Naturalism, on the other hand, includes "every form of philosophy which believes that in the last resort the basis of all things is physical, whether that basis be conceived of as matter, or as physical energy, or a configuration of space - time, . . . a philosophy which insists that science is the only true way of describing reality, and that when completed, it will tell us the final truth about the universe."<sup>11</sup>

The "Conservative" position is the principle emphasis of the books in this field. But for reasons stated in a previous chapter, there are books from the other major schools of theology represented. The attempt has been to include only those books which give a representative statement of the theological position.

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<sup>11</sup> Wilbur M. Smith, The Supernaturalness of Christ, (Boston: W. A. Wilde Co., 1944), Preface, p. viii.

The obtainment of the knowledge of theology is essential to the minister. This necessitates the setting forth of the subject matter in a scientific and systematic manner. The seeking of objectivity is essential to the accomplishment of this task. Although objectivity in the presentation of theology is essential, there must be that sincere personal acceptance and appreciation by the author of what he writes. Theology, or any other subject, can be presented effectively only when the scientific presentation is accompanied by warm acceptance of the doctrines by the author.

One of the great needs in this field is a theology that can be preached. Any doctrine that does not appeal to the sinner's mind and conscience, or does not enlighten, and strengthen and sanctify the believer, is not entitled to a place in a system of doctrine designed for modern use.<sup>12</sup>

The need of doctrinal preaching is felt throughout the Church.

The Queen of the Sciences can scarcely be called the Queen of the Preachers - at least not now. In all the multiplied studies and activities of the modern preacher that consuming interest in Christian doctrine which characterized heroic men who once made pulpits thrones has been much lost sight of. It is the conviction of the author of this book that the adequate preacher must

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<sup>12</sup> S. J. Gamertsfelder, Systematic Theology (Harrisburg, Pennsylvania: Evangelical Publishing House, 1931), Preface, p. viii.

be a preacher-theologian.<sup>13</sup>

One of the principle means to help the minister become a preacher-theologian is by his reading theological books that present the subject with a view to its practical use.

A separate section is given to the books of the "holiness" field. The central position of this doctrine in the life of the denomination is observed (1) in the historic fact that the principle reason for the withdrawal of the Free Methodist Church from the mother Church is found in this doctrine,<sup>14</sup> and (2) the motto of the denomination is to "spread scriptural holiness." These facts bespeak not only the historic significance of the doctrine but also its present acceptance and propagation in doctrine and life. Because the doctrine holds such a position in the life of the Church, there should be a comparatively larger number of books on the doctrine in this library.

There are certain trends and dangers which must be considered. Their recognition is the basis for some of the criteria of this section. It is apparent that there is definite opposition from many areas to the doctrine. Most of

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<sup>13</sup> Lynn Harold Hough, The Theology of a Preacher (New York: Eaton & Mains, 1912), p. 7.

<sup>14</sup> Wilson T. Hogue, History of the Free Methodist Church (Chicago: The Free Methodist Publishing House, 1915), I, 3-10.

the strong opposition results from ignorance of the doctrine and from a misrepresentation of the doctrine. Coats analyzes the situation for "holiness" and states that:

There is noticeable at the present day a certain avoidance and dislike of the special advocacy of holiness, even within the Christian Church. This may be due to (a) the trend of modern thought, so far as it seems to have weakened the transcendental claims of theology, and consequently of Christian ethics; (b) absorption in social and economic problems from which Holiness movements have too frequently and ostentatiously withdrawn themselves; (c) a reaction against the unscientific and narrowly pietistic interpretation of the Bible; (d) a mistaken identification of holiness with asceticism, morbid introspection, other-worldliness, or professional religion.<sup>15</sup>

From this point of view the minister needs "holiness" books which present the doctrine apologetically. A clear presentation of the doctrine with its relation to the whole of systematic theology is essential to the books in this field.

The area of experience presents a definite problem. There is a temptation to two extremes available to adherents of this doctrine, both of which are dangerous. Probably the extreme of fanaticism is more prevalent in the Free Methodist Church. This danger is expressed by Baldwin.

In our association with the holiness movement we have encountered two extremes in statement: one so thoroughly

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<sup>15</sup> R. H. Coats, Encyclopedia of Religion and Ethics, edited by James Hastings (New York: Charles Scribner's Sons, 1914), VI, 750.



negatives the human element as to intimate, that the life of the holy man will be all but angelic, while the other allows so much for the human that, in some respects, there would be very little difference between the life of the sanctified and that of the sinner.<sup>16</sup>

There must be, then, not only a clear doctrinal presentation of the doctrine, but also a clear biblical interpretation of its experiential aspect. This aspect of the doctrine has caused much confusion by the varied interpretations given to it.

Historical accuracy in the origin and development of the doctrine is essential. It is very helpful in the understanding of the origin of this doctrine if there is an understanding of the historical situation from which it arose.

The Free Methodist Church followed in the doctrinal footsteps of the mother Church by adopting the doctrine of holiness as set forth by John Wesley and other theologians of the Evangelical movement of the eighteenth century. Correspondingly, the Church strongly emphasized "Scriptural" holiness. Some question has been raised in the past as to the congruity of the two. In a doctrinal dissertation George Allen Turner investigated this problem and found a definite congruity. There is the assumption in the present treatise that there is no conflict between Wesleyan holiness

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<sup>16</sup> A. H. Baldwin, Holiness and the Human Element (Chicago: Free Methodist Publishing House, 1927), Preface.

and Scriptural holiness. It appears to be advantageous to include a doctrinal statement which presents the doctrine clearly and precisely.

As enunciated in the latter part of his life, his (Wesley) views may be defined thus. He taught in regard to the work wrought in us -

1. That man by nature is depraved, so that, aside from grace, he is unfitted for all good, and prone to all evil.

2. That, through the grace of God, this moral depravity may be removed in this life, and man live freed from it.

3. That regeneration begins the process of cleansing, but, except in some exempt cases possibly, does not complete it, a degree of depravity still remaining in the regenerate.

4. That the process of cleansing is in some cases gradual, the remains of the evil nature wearing away by degrees; in others instantaneous, the believer receiving the blessing of "a clean heart" a few days, or even hours only, after his regeneration.

5. That this great gift is to be sought for specifically, and is to be obtained by a special act of faith directed towards this very object.

6. That this second attainment is attested by the Holy Spirit, which witnesses to the completion of the cleansing, as it did to the regeneration which began it.

7. That this gracious attainment, thus attested by the Holy Spirit, should be confessed, on suitable occasions, to the Glory of God.

8. That the soul may lapse from this gracious state, and become again partially corrupt, or even fall wholly away from God, and be lost forever.

9. That it is the high privilege of everyone who is

born of God to live from that moment free from the sins which bring the soul into condemnation: that is, from "voluntary transgressions of known law;" but that involuntary errors and mistakes, needing the atonement of Christ, remain to the end.<sup>17</sup>

The acquisition of theological knowledge needs strong emphasis in the minister's study life. Because it is the type of subject that cannot be exhausted the challenge to study in this area should always be pressing. A comparable challenge is found in the need for applying theology to life. These two areas cannot be separated and categorized, but they complement each other. In order to accomplish this practical task the minister must have that basic theological training that gives breadth and depth to his preaching and teaching ministry. This is the task of the books in this field.

## II. THE RECOMMENDED BOOKS

### PSYCHOLOGY OF RELIGION

James, William, Varieties of Religious Experience.

Coe, G. A., The Psychology of Religion.

Johnson, Paul E., Psychology of Religion.

Pratt, James Bissett, The Religious Consciousness.

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<sup>17</sup> I. T. Crane, Cyclopedia of Biblical, Theological, and Ecclesiastical Literature, edited by John McClintock and James Strong (New York: Harper and Brothers, 1888), IX, 333.

It is recognized by this writer that there may be objectional features in each of these books for the Free Methodist minister. The book by Johnson is usually considered as more "conservative" than others. The minister with special interest in this area of study will want to read some of the following books which are important contributions to the field.

Norberg, S. V., Varieties of Christian Religious Experience.

Otto, Rudolph, The Idea of the Holy.

Weiman, Henry Nelson, and Weiman, R. H., Normative Psychology of Religion.

Wyckoff, Albert Clark, Acute and Chronic Unbelief.

## PHILOSOPHY

### General

Weber, Alfred, and Perry, Ralph Barton, History of Philosophy.

Glenn, Paul J., The History of Philosophy.

Royce, J., The Spirit of Modern Philosophy.

Durant, Will, The Story of Philosophy.

### Epistemology

Macintosh, Douglas C., The Problem of Religious Knowledge.

### Ethics

Knudson, Albert C., Principles of Christian Ethics.

Keyser, Leander S., A Manual of Christian Ethics.

Brunner, Emil, The Divine Imperative.

For more extensive reading on this subject, the following books are suggested as books worthy of study.

Brightman, Edgar S., Moral Laws.

Dewey, John, and Tufts, James H., Ethics.

Fite, Warner, An Introductory Study of Ethics.

Wheelwright, Philip, A Critical Introduction to Ethics.

#### Types of religious philosophy

Burt, Edwin, A., Types of Religious Philosophy.

Aubrey, Edwin Ewart, Present Theological Tendencies.

#### Philosophy of religion

Craig, Samuel G., Christianity Rightly So Called.

Keyser, L. S., System of Christian Evidence.

Wieman, Henry Nelson, and Meland, Bernard Eugene, American Philosophies of Religion.

Other books in this field the minister may desire to read with discrimination are listed below.

Brightman, Edgar S., The Philosophy of Religion.

Forsyth, P. T., The Principle of Authority.

James, William, The Will to Believe.

Lewis, Edwin, Philosophy of the Christian Revelation.

#### HISTORY OF CHRISTIAN DOCTRINE

Orr, James, The Progress of Dogma.

Allen, A. V. G., Continuity of Christian Thought.

The books listed below will be of interest to those who desire to pursue further study in this field.

Bethune-Baker, J. P., An Introduction to the Early History of Christian Doctrine.

McGiffert, A. C., A History of Christian Thought, two volumes.

Fisher, G. P., History of Christian Doctrines.

Jones, Rufus, The Church's Debt to Heretics.

Harnack, Adolph, History of Dogma.

## THEOLOGY

### General

Wesley, John, Journal, (Everyman's Library).

Luther, Martin, A Compend of Luther's Theology, edited by H. T. Kerr, Jr.

Calvin, John, A Compend of the Institutes of the Christian Religion, edited by H. T. Kerr, Jr.

Hopper, S. R., The Crisis of Faith.

Buttrick, George A., Christ and Man's Dilemma.

### Apologetics

Orr, James, The Christian View of God and the World.

Richardson, Alan, Christian Apologetics.

Machen, J. Gresham, Christianity and Liberalism.

On the basis of the consensus of evaluations of the

books in this field by the specialists these are considered as some of the basic books in the field. Others which the minister may desire to read are listed below.

Orr, James, The Bible Under Trial.

Flint, Robert, Theism.

Minear, Paul S., Eyes of Faith.

Smith, Wilbur M., Therefore Stand.

#### Systematic Theology

Curtis, Olin Alfred, The Christian Faith.

Pope, William Burt, A Compendium of Christian Theology, three volumes.

Wiley, H. Orton, Christian Theology, three volumes.

Gawertsfelder, S. J., Systematic Theology.

The first two of the above theological works are out of print but may be obtained through the used book stores. Curtis' book has been recognized as a standard one volume theology. The set by Pope has long been recognized as the standard for Wesleyan theology. Of the two, the set by Pope is much older. These four titles are suggested as the ones which probably most nearly approach a basic group of systematic theology books for the Free Methodist pastor. Of course each person reads especially along the line of his personal interest. The following books are suggested as being of value for this purpose.

Field, Benjamin, Handbook of Christian Theology.

Pinney, Charles G., Systematic Theology.

Hill, A. H., Fundamental Christian Theology, two volumes or abridged in one volume.

Miley, John, Systematic Theology, two volumes.

Watson, Richard, Theological Institutes.

### Special doctrines

#### Theology

Farmer, H. H., The World and God.

Garvie, Alfred Ernest, The Christian Doctrine of the God-head.

Barth, Karl, The Knowledge of God and the Service of God.

The work by Barth must be read with discrimination and care, yet with an open mind to recognize the contribution he makes in this book.

#### Christology

Denney, James, The Death of Christ.

Taylor, Vincent, Jesus and His Sacrifice.

Brunner, Emil, The Mediator.

Orr, James, The Virgin Birth.

White, W. W., The Resurrection Body.

Cave, Sydney, The Doctrine of the Person of Christ.

#### Soteriology

Denney, James, The Christian Doctrine of Reconciliation.



Robinson, H. Wheeler, Redemption and Revelation.

Taylor, William, Forgiveness and Reconciliation.

### Holy Spirit

Robinson, H. Wheeler, The Christian Experience of the Holy Spirit.

Hogue, Wilson T., The Holy Spirit: A Study.

Steele, Daniel, Gospel of the Comforter.

Dillistone, Frederick William, The Holy Spirit and the Life Today.

Cumming, James Elder, Through the Eternal Spirit.

### Anthropology

The principle books in this field that are available are highly specialized and subscribe to positions within the "Neo-Orthodox" school of thought. These are recommended for those with special interest in this field.

Niebuhr, Reinhold, The Nature and Destiny of Man, two volumes.

Brunner, Emil, The Divine-Human Encounter.

Brunner, Emil, Man in Revolt.

### Eschatology

Baillie, John, And the Life Everlasting.

### Doctrine of "Holiness"

Brengle, S. L., Heart Talks on Holiness.

Brengle, S. L., Helps to Holiness.

Chadwick, Samuel, The Way to Pentecost.

- Chadwick, Samuel, The Call to Christian Perfection.
- Cook, Thomas, New Testament Holiness.
- Fletcher, John, Checks to Antinomianism.
- Flew, R. Newton, The Idea of Perfection in Christian Theology.
- Hills, A. M., Holiness and Power.
- Lowrey, Asbury, Possibilities of Grace.
- Wesley, John, A Plain Account of Christian Perfection.
- Wood, J. A., Perfect Love.
- Wood, J. A., Christian Perfection as Taught by John Wesley.
- Coward, S., Entire Sanctification From 1739 to 1900.
- Ironside, H. A., Holiness the False and the True.
- Arthur, William, The Tongue of Fire.
- Pearse, Mark Guy, Holiness Teachings of Jesus.
- Peck, Jesse T., The Central Idea of Christianity.
- Sangster, W. E., The Path to Perfection.
- Steele, Daniel, Half-Hours with St. Paul.
- Steele, Daniel, Love Enthroned.
- Steele, Daniel, Milestone Papers.
- Turner, George A., Is Entire Sanctification Scriptural?
- Lindstrom, Harald, Wesley and Sanctification.
- Jones, E. Stanley, The Christ of Every Road.
- Wood, J. A., Purity and Maturity.

Because of the strong emphasis of the Free Methodist Church on the doctrine of holiness there is a larger number of books suggested for this field. The book by Ironside is written from the Calvinistic viewpoint, and appears to be typical of the thought of that group toward "holiness." Although some parts of the work by Sangster may be rejected, it is included in this basic list because it makes a significant contribution to the doctrine of holiness. The manuscript by G. A. Turner, which is a Ph.D. thesis presented to Harvard University, is in the process of revision for publication in book form. Those ministers who appreciate technical language study in connection with the doctrine of holiness will want to use this in its present form.

## CHAPTER VIII

### BOOKS IN THE PRACTICAL FIELD

#### I. THE CRITERIA FOR THE BOOKS IN THIS FIELD

In a technical sense the title given to this field of books is inaccurate. If a minister's library is to accomplish its purpose it must be practical in its entirety. But there is a differentiation between this field and the others which justifies the arbitrary selection of this title. The other fields, generally speaking, give the basis, content and logic of the minister's work. The practical field presents the method of accomplishing this job. In other words, the previous fields give the why, what, where and who, while this field presents the "how".

This field may appear to be the "catch-all" for all the subjects not included under the previous classifications. The larger number of subjects is due primarily to the wide scope of the field. Also, a determining factor is the conviction that the pastor should be acquainted in a wide range of subjects. It is noted that many of the criteria for the books in this field are specifications and adaptations of the general criteria presented in a previous chapter.

The nature of this field prevents the stating of any

criteria for the books in the entire field. The constituent subjects are diversified to such an extent to make it impractical. Thus, criteria for the principle subjects are stated, and this only when the subject demands special consideration.

Sociology. It is significant to note that the number of titles suggested for this subject was comparatively small in the questionnaires answered. For this reason special consideration is necessary to strengthen the subject in the ministers' libraries. The minister has a natural interest in sociology by virtue of the fact that he ministers to people who are the basis and content of society. There is a great challenge to the minister in the contemporary social scene as described by King:

Beyond all question we are living in troubled and unsettled times. No Christian or patriot can afford to take an attitude of complacency. The threatening perils of radicalism and atheistic communism stalk on the horizon. The Church is under the imputation of being the bulwark of special privilege and of vested interests. Nor in Russia alone is religion regarded as the opiate of the people.

The idle and luxurious rich who live without working are a constant irritation to a poverty-stricken mass who work without living. Our permanent safety does not consist in defending and fortifying an individualistic and capitalistic regime. We have pursued too long the method of selfish competition, acting out the motto "Every man for himself and let the devil take the hindmost." In the long run, the devil will also take the

foremost. Unless capital is Christianized and brotherhood is put into business, our civilization will become the easy victim of destructive revolutionary forces. The salvation of our society is in the application of the social message of Jesus to the varied relationships of life. Our present social order will prove unable successfully to combat our perils unless it becomes willing to make a very thorough house cleaning.<sup>1</sup>

The subject has a broad connotation. It has been defined as follows:

Sociology is the study of human society, which means in its most general sense the tissue of relations into which human beings enter with each other. The name suggests friendliness and cooperation, and it is true that a certain ultimate community of aim and of character underlies those relations between men which are continuously active and permanent.<sup>2</sup>

In its broadest scope, then, sociology embraces every part of life in which persons are present. The Church appears to have failed to grasp this scope of sociology. Instead of being concerned only with the problems of maintaining an ecclesiastical organization, the Church should have a concern for the problems of human beings in every area of life. Sociology includes the family, labor, race relations, juvenile delinquency and many other fields. This scope is described by Wright.

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<sup>1</sup> William P. King, editor, Social Progress and Christian Ideals (Nashville: Cokesbury Press, 1931), p. 5f.

<sup>2</sup> L. T. Hobhouse, Encyclopedia of Religion and Ethics, edited by James Hastings (New York: Charles Scribner's Sons, 1921), XI, 654.

The science of social relation is really the science of the institutions which enable society to perform its infinitely varied functions. Every feature of society which comprehends the action of a group of individual units represents an institution; and this is true without regard to the theory which may be adopted to account for the origin and development of society itself; for whatever that origin, the family, the tribe, the nation, and any intermediate organizations having the purpose of regulation, government, or defense, are all institutions created by individuals in their relations to each other. So customs, laws, habits, religions, etc., are institutions in a sociological sense.<sup>3</sup>

There are other aspects of the scope of sociology which must be met by the books in this field. An adequate philosophy of sociology is essential. In such a study are included comparative values in social life, the elucidation of the basic concepts of freedom and individuality, and the place of law in society. The social structure of society is essential. There must be the recognition of the basic aspects of the community with its problems of efficiency in organization and the basis or principles of organization. The place of the ethical ideal in society must have an adequate discussion.

In many areas of the Christian Church there has grown to an unprecedented extent a false antithesis between evangelical Christianity and social Christianity. There needs

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<sup>3</sup> Carroll D. Wright, Outline of Practical Sociology (New York: Longmans, Green, and Co., 1904), p. 2.

to be a clear differentiation between so-called social Christianity, which is usually connected with the liberal interpretation of Christianity, and the social application of Christianity. The latter is essential to evangelical Christianity as the responsibility laid upon it by the very nature of the gospel it preaches.

Christ's mission was twofold, - individual and social; to make men worthy to be called the children of God, and also to make a state of society on the earth worthy to be called the Kingdom of God. This kingdom is a heavenly kingdom, because the source of its power is from above; it is an earthly kingdom, because the scene of its triumph is on the earth. Jesus Christ's object was not to save some - few or many - from a wrecked and lost world; it was to recover the world itself and make it righteous.<sup>4</sup>

The books in this field should supply both the technical knowledge and inspiration of sociology, and the recognition of the social application of the gospel as essential to vital Christianity.

Christian Education. The educational work of the Church has a very important place in the duties of the minister. Until recent years the subject has been either disregarded or given very little attention in theological training schools. Even now it has not come into its own in many

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<sup>4</sup> Lyman Abbott, Christianity and Social Problems (New York: Houghton, Mifflin and Co., 1896), Preface.



schools. There is a rising tide of recognition of the proper place of education in the minister's preparation. The Free Methodist Church places the direct responsibility for the educational program of the local church on the pastor.<sup>5</sup> Although the Sunday School is the only organization directly mentioned in the Discipline, the attitude of the section suggests the entire educational work of the Church. Included in the educational work of the Church is the Sunday School, catechetical class for probational members, daily vacation Bible school, teacher training, training of lay workers in the Church, youth organizations, and adult educational classes. The pastor has the responsibility of directing this entire program of education in the Church.

There is another aspect of the scope of Christian education to be considered by the minister. It is expressed by Vieth on the basis of a definition of the subject. This statement forms the foundation for the minister's participation in the educational program of his Church.

Christian education is the process by which persons are confronted with and controlled by the Christian gospel. It involves the efforts of the Christian

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<sup>5</sup> Doctrines and Discipline of the Free Methodist Church of North America (Winona Lake, Indiana: Free Methodist Publishing House, 1943), Paragraph 121, section 126, p. 83.

community to guide both young and adult persons toward an ever richer possession of the Christian heritage and a fuller participation in the life and work of the Christian fellowship. It is both individual and social in nature. It is individual, because it deals with persons, and each person is unique and different from all other persons. It is social, because it seeks to relate persons to the Christian community and to transform community life toward an ever fuller embodiment of Christian ideals. It is concerned with the past, the present, and the future -- with the past because it seeks to introduce persons to their religious heritage, with the present because it aims to make religion a vital force in every response to life, with the future because it cultivates creative experience leading to growth in wisdom and stature and favor with God and man.<sup>6</sup>

After such a definition of Christian education there must be the consideration of the function of it in the work of the minister. The minister needs to have a reason for his interest and work in this aspect of his duties. Only a deep realization of the essential need for an educational program which presents to him a challenge that demands acceptance will provide a suitable basis for carrying forth his duty. Such a basis was provided by Harner when he presented the basic agreements concerning Christian education.

That work with children is of primary importance to any church and that it should be carried on by persons who understand children and who are sensitive to the way in which lives move toward a more mature conception and expression of Christian living.

That the young people of the Church represent one of

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<sup>6</sup> Paul H. Vieth, editor, The Church and Christian Education (St. Louis: The Bethany Press, 1947), p. 52.

its greatest potential assets and that to guide young people in the acceptance of the Christian life and joyous service therein requires wise guidance.

That Christian living is not a status once reached, but that the adults of the Church must also be growing in mind and heart toward a more perfect expression of the Christian ideal.

That the Christian family is the most hopeful influence in the development of Christian persons, and that, therefore, parents must be given the necessary guidance so as to make their homes centers of Christian living.

That no church can accomplish lasting results through professional leadership only, but that its faith and work come to expression through the service of its lay workers; that lay men and women must be inspired and taught to engage in effective service.<sup>7</sup>

There are several more objective criteria that should be met by the books in this field. The purpose and aims of Christian education need clear presentation. Such objectives are essential as a foundation of progress. Organizational procedures that can be easily adapted to particular situations need clear exposition. This is not, of course, organization alone, but organization for efficiency and effectiveness in the accomplishment of the aims of Christian education. The broad extent of such a program requires knowledge of effective procedures. Though it has been mentioned previously, it is imperative that orthodox

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<sup>7</sup> Nevin C. Harner, The Educational Work of the Church (New York: Abingdon-Cokesbury Press, 1939), p. 7.

Christian views be the basis for the curriculum and methods of Christian education. This includes the recognition of a personal God, the deity of Jesus Christ and the ministry of the Holy Spirit. A Christian philosophy of education is essential for the minister. On this basis knowledge of the principal methods involved in such a program is imperative. Not only is organizational knowledge essential, but also knowledge of some of the techniques of teaching for the different age groups and conducting meaningful services of worship. These books should present the characteristics of the various age groups in the Church. The psychology of children, adolescence and adulthood give a basis for selecting the teaching, worship, and play methods to be used. The curriculum of a Christian education program is very important. Of course, the curriculum must be adapted to each situation. It has been found by most Christian educators that a pupil-centered and Christ-centered curriculum throughout the entire program approaches the accomplishment of the aims and purposes most effectively. One of the biggest problems in an educational program is to stimulate the group to act on the principles presented. There are certain techniques that assist in this problem and these should be discussed, with the values of each for the particular situations considered.

A criticism of Christian education comes in the common separation of the educational program from the regular Church program. There is a conflict of terminology here. An effective program of Christian education should recognize the vital relationship between it and every other activity and program of the Church. There is a basic unity in the Church which includes each department of the entire program.

Pastoral Theology. A common saying is that "a house-going pastor makes a Church-going people." This has been the usual conception of pastoral theology. In reality, this field is tremendously broader. Through a lack of emphasis on the real nature of pastoral work, there came a neglect of emphasis on this part of the pastor's work. Dicks expresses this loss.

Although some of our clergy have carried on certain types of pastoral work consistently in the past we cannot say that we have worked diligently nor even with intelligence at the task. During the past fifty years the Protestant clergy have become more and more interested in ideas and less and less interested in people as individuals; the result is that the art of pastoral work and personal counseling has been lost. . . .

We permitted this situation to develop because we were afraid actually of coming to grips with the problems of individual persons since we have not been trained to understand them.<sup>8</sup>

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<sup>8</sup> Russell L. Dicks, Pastoral Work and Personal Counseling (New York: The Macmillan Co., 1945), p. 4.

Dicks' rather ironical diagnosis of the cause for this neglect may be insufficient, yet he does have a point. In order to obtain a fuller diagnosis of the situation it is noted that Blackwood attributes much of the neglect to the training of the ministers.

Such a weakness may have been due to the difficulty of the undertaking. The time allotted has been little. The medical student normally has devoted to clinical work the last two years in school, with an additional internship at a hospital. His brother in the seminary has been exposed to things practical in a few minor courses. The instruction has often consisted of theoretical lectures, venerable enough to be retired on a pension. The clinical training, if any, may have been given at a home for the feeble-minded. What a queer preparation for pastoral work! Such conditions, however, are being remedied.<sup>9</sup>

The remedial hope expressed by Blackwood appears to be gaining momentum. In recent years there has been a number of books published in this field by Blackwood, Dicks, Stolz, Waterhouse and others. A renewal of emphasis on this field in theological training schools also indicates the rising recognition of its importance to the minister who is ministering to people under peculiar wartime and reconstruction mental stress.

Pastoral theology regards the pastor in relation to the social and domestic life of his people. Included then

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<sup>9</sup> Andrew W. Blackwood, Pastoral Work (Philadelphia: The Westminster Press, 1945), p. 9.

are personal and social relationships, public services and the administration of the Church organization. The principal interest of the pastor is in the individual. He preaches not to a congregation, but to the individual personality who is a living soul who needs guidance and inspiration.

The higher integration and expansion of personality is the governing objective of modern Christian education and pastoral care. The centrality of personality in the program of the Church is being proclaimed and realized with intelligent zeal. Pastors in rapidly increasing numbers are turning to mental, social, and allied sciences for light and guidance in their work with individuals. A new pastoral technique is being evolved and the expression "the cure of souls" is assuming a significance hitherto unknown.<sup>10</sup>

Most ministers feel the acute need for this type of ministry. The desire to perform such a service is present, but there is lacking the knowledge of what to do and how to do it. Such experiences of failure in this work can cause discouragement. The books in this field should present a foundation for pastoral work in the work of Jesus and also in contemporary society. Some basic principles are necessary for pastoral work and should have consideration. In such a foundation, then, can be laid the structure of "what to do" and "how to do it." The problem of how to make pastoral work definitely a spiritual ministry is acute. The books in

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<sup>10</sup> Karl R. Stolz, Pastoral Psychology (New York: Abingdon-Cokesbury Press, 1940), p. 17.

this field should give the minister a strong orientation for his work and inspiration for an improved ministry.

The minister's attention is centered on the individual personality. If he is to minister effectively to the individual he must know the person, his thoughts, his psychological processes and reasons for his actions. Yet,

We still educate our ministry as if the chief need were to know God, as the Jews and early Christians saw Him, and as if the knowledge of man came all by the light of nature. . . . No man was made a better minister by knowing the theory of psychology alone, but many a man has been made far more effective by being able to bring his knowledge of psychology into relationship with his work.<sup>11</sup>

The importance of psychology for the minister has come to be recognized by many and is continuing to gather adherents. This field would include a knowledge of the various schools of psychology and their relevance for the minister. A knowledge of personality is essential, with the recognition of the distinct individuality of each person as separated from all others. Involved in the study of the psychology of personality is the necessity of finding, in the several schools of psychology, a system applicable to the work of the minister. But there is probably no one school that could be fully accepted. Allport suggests a solution that

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<sup>11</sup> Eric S. Waterhouse, Psychology and Pastoral Work (New York: Abingdon-Cokesbury Press, 1940), p. 15.



reveals wisdom and practicality. He writes about his own book.

An account written exclusively in terms of any single school of psychological doctrine would be far too narrow. Better to expand and refashion one's theories until they do some measure of justice to the richness and dignity of human personality, than to clip and compress personality until it fits one closed system of thought.<sup>12</sup>

What should a practical use of psychology contribute to the minister and his work? (1) An elemental contribution is the attainment of a better self-knowledge. The understanding of one's own personality is essential to understanding others. (2) Psychology should help to a better estimate of one's powers. "The interplay of the superiority and inferiority senses, of which Adler makes so much, proceeds only in the minds of those who have not learnt to assess themselves."<sup>13</sup> (3) It gives opportunity for the better understanding of others. (4) It gives assistance in dealing with moral problems.<sup>14</sup> (5) It will give the minister a better ability to preach, because he understands people better. (6) The understanding of human nature is the necessary foundation for effective pastoral counseling.

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<sup>12</sup> Gordon W. Allport, Personality: A Psychological Interpretation (New York: Henry Holt and Co., 1937), p. vii.

<sup>13</sup> Waterhouse, op. cit., p. 28.

<sup>14</sup> Ibid., p. 27ff.

The books in this field should assist the minister by helping him to know himself, and then to know others to the extent of helping them with their problems.

The Church is an organization with one principal purpose and many departments contributing to its accomplishment. If this purpose is to be accomplished there must be effective administration of all these functions. With the complexity of organization in the Church the minister must have a knowledge of administration. Church administration is not a "knack" any more. It is now an art to be learned and nurtured. Again, the minister desires to know "what to do" and "how to do it" to accomplish the purpose he has in view. He needs the books that will help him in this area of his work. From a rich background of experience, Burroughs states the administrative problem and the solution that should be approached by the recommended books.

. . . the Church is not an aggregation of independent organizations, each having distinct functions, but a unitary entity, an organism, each part being vitally related to every other part, and to the whole, for the achievement of common ends.

Thus teaching and preaching are properly related; organization and function are differentiated but co-joined; worship and service are reunited, evangelism and nurture are made mutually interdependent. The practicality and simplicity of the methods suggested commend them to the busy worker who is more concerned about results than fine-spun theories. Few problems have grown more perplexing with the increasing complexity of our

Church life and organization than that of proper correlation. . . .15

Homiletics. The main task of the minister has always been to preach. Ever since Peter gave his famous sermon at Pentecost men have used this method of proclaiming the gospel of Jesus Christ. At the outset it is recognized that preaching is an art to be cultivated. Preaching has been degenerated by many who have misused their privilege. The contemporary scene demands preaching that is real and vital -- that answers the needs of people living in a world that, as it were, is at the foot of a smoldering volcano that is threatening to erupt at any moment. Oxnam calls this a revolutionary era.

Preaching in a revolutionary era needs more than faith. If in this century the group is resolved to make the externals minister to the essentials; if as a group we are going to do for all what few in religious circles have sought in service to do for a few; if we are to move up from the fighting way of life, beyond the money-making way of life, into an order that may be called the personality-making way of life; if we realize that men who have been trained to compete for self-interest will not do in an order that demands cooperation in the interests of the common good; if the engineer, economist, and executive are to take the ethical ideals and enthroned them in concrete reality; if we are to work out some splendid synthesis whereby the creative initiative that flowed from American individualism is preserved and the

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15 P. K. Burroughs, Growing a Church (Nashville: Sunday School Board of the Southern Baptist Convention, 1927), Introduction by G. S. Dobbins.

benefits that lie in collective action appropriated; then it becomes obvious and imperative that the preacher who serves in a revolutionary age must possess a preparation and a devotion akin to the scholars and saints who in similar ages have been at once militant and meek, faithful and triumphant.<sup>16</sup>

The challenge of this statement leads to a consideration of the requisites to effective preaching. Broadus states that there are four: piety which furnishes motive power; natural gifts which, cultivated as far as possible, furnish means; knowledge which gives material; and skill.<sup>17</sup> It is the last requisite that is of primary interest to homiletics. In speaking of skill Broadus states:

This does not refer merely to style and delivery, but also to the collection, choice and arrangement of the materials. All who preach eminently well -- and the same is true of secular speakers -- will be found, with scarcely an exception, to have labored much to acquire skill. . . . And while no skill can be acquired without practice -- according to the true saying, "The only way to learn to preach is to preach" -- yet mere practice will never bring the highest skill; it must be heedful, thoughtful practice, with close observation of others and sharp watching of ourselves, and controlled by good sense and good taste.<sup>18</sup>

The rules and suggestions of homiletics contribute the basis for the cultivation of skill. Technically, homiletics may

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<sup>16</sup> G. Bromley Oxnam, Preaching in a Revolutionary Age (New York: Abingdon-Cokesbury Press, 1944), p. 132.

<sup>17</sup> John A. Broadus, Preparation and Delivery of Sermons (New York: A. C. Armstrong & Son, 1889), p. 25.

<sup>18</sup> Ibid.

be treated as a science which emphasizes the application of the general principles of rhetoric to preaching. As a science it treats of the analysis, classification, preparation, composition and delivery of sermons which are addressed to the popular mind on subjects suggested by the Word of God, and purposed to result in the conversion of sinners and the edification of believers. A summary statement of what the books in the homiletic field should do for the minister is found in a statement by Hogue.

The principles of homiletics are founded on the laws of mind; and the preacher of the gospel who would excel in his vocation must be so familiar with these principles as to be able readily and skillfully to apply them in the construction of his pulpit discourses. . . . A sermon constructed without regard to the laws of mental science may contain many excellent and important truths, and yet, because of its faulty arrangement, utterly fail of accomplishing the end designed in all true preaching. . . .

The rules of homiletics are intended, not to bind, but to guide the preacher of the gospel in the construction of his sermons. Diligently studied with the right end in view, the principles of such a science, instead of rendering the discourses of the Christian preachers artificial and restrained, will be conducive to greater naturalness, ease and effectiveness.<sup>19</sup>

The great task of preaching should be done in the most effective manner. A calling that is of such importance demands the best the minister can produce. The most

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<sup>19</sup> W. T. Hogue, Homiletics and Pastoral Theology (Winona Lake, Indiana: Free Methodist Publishing House, 1940), (Twelfth Edition), p. 17f.

essential thing is the energizing power of the Word of God itself with the power of a personal witness filled with the Holy Spirit. Homiletics as a science must assist toward this end. Although a great emphasis is placed on the task of homiletics, there must be the recognition of its rightful place in the sermon. Taylor suggests three cautions concerning the use of homiletics and then the correct place of it in the minister's task.

As a science, there can be no doubt whatever of its helpfulness to those who are engaged in the work of the ministry; but unless two or three cautions are observed, it is exceedingly apt to become a hindrance, rather than an assistance. (1) It should be so thoroughly mastered before entering upon the practical work of the pulpit, that its rules shall be unconsciously observed. Whatever takes the attention of the preacher away from the main purpose of his sermon to some technical detail does thereby inevitably mar the sermon itself. . . . (2) The preacher must never let himself be tempted to make the sermon an end in itself. . . . (3) The observance of rules will not of itself make an effective sermon. One man may keep every regulation laid down regarding the preparation and delivery of a discourse, and yet be only "faultily faultless, icily regular, splendidly null. . . ."

It is this "I cannot but" speak in the preacher himself which is the secret, next to the agency of the Holy Ghost, of pulpit power; and no homiletical rules, however faithfully observed, will compensate for its absence. But if that be in him, and he has mastered the rules of this science so that he can obey them automatically, he will be the ideal preacher, and men will gladly listen to his words.<sup>20</sup>

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<sup>20</sup> Wm. M. Taylor, A Religious Encyclopedia (Schaff-Hersogg Encyclopedia of Religious Knowledge; New York: Funk and Wagnalls, 1891), II, 1015.

By recognizing these cautions and the proper place of homiletics, the books in this field make a large contribution.

Sermons. Volumes of printed sermons can be an invaluable help to the minister. They contribute to inspiring him to greater effort to produce sermons of similar power. They are suggestive concerning the form which a sermon should take as well as the nature of effective materials in the sermon. A real value is found in studying the methods of stating the great truths in direct form and in illustrations. Such volumes of sermons should be directed to suggestiveness and not become a "crutch" to the minister.

The great sermons from Christ's immortal "Sermon on the Mount" to the present day center their message in the healing efficacy of the gospel for spiritually needy persons.

One quality or characteristic is to be found in every truly great sermon: human weakness, suffering and inadequacy pointed toward divine strength, comfort, and power. The man who reaches the guarded heights of pulpit greatness preaches always from the heart and hunger of the people. In this he follows the pattern of the "Sermon on the Mount" and emulates the Master of all preachers, the One who "Spoke" as never man spoke.<sup>21</sup>

These sermons by the masters of the pulpit are of greatest practical use to the minister. Many of the best

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<sup>21</sup> Daniel A. Poling, editor, A Treasury of Great Sermons (New York: Greenberg, 1944), p. v.

sermons preached by some of the masters of the pulpit will never be read because they were never written and published. Yet, there are many sermons available by the great masters of the pulpit.

Devotional. Devotional books perform a real function for the minister. They are placed in the practical field, although the subject may not be as closely related to the practical work of the minister as other subjects. Yet, there is a definite relationship. Pastoral theology concerns itself both with the pastor's parish work and his personal spiritual development. The Christian ministry is unique in this fact that the minister's personal spiritual life and private life determine to a large part his effectiveness. Devotional literature makes a large contribution to the spiritual life of the minister by its inspiration and suggestiveness.

It is impossible to divorce spirituality and holy living from devotional reading. As the literal flame expires without fuel, as life itself is dependent upon nourishment, so is the spiritual. All the processes of Christian growth are vitally connected with devotional reading. Prayer, testimony, personal work, church attendance -- all fall into disuse when not stimulated and fed by devotional reading. Spiritual reading invigorates the intellect, refreshes the emotions and through them reaches the will. And I submit that it requires a studied, planned, systematic program of "inner life" religion in order to "maintain the spiritual glow."<sup>22</sup>

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<sup>22</sup> P. H. Lunn, "Devotional Reading," Pastor's



The books should be such that can make this definite contribution. A more practical criterion is found in their being the type that the minister can lend to persons needing spiritual guidance in certain problems.

The criteria for these books point principally to the one aim of telling the minister what can be done to promote the Kingdom of God in his parish, and how to accomplish it. A caution should be observed at this point. Among some ministers with a strong practical turn of mind, the program of the Church becomes major in their study, to the near exclusion of reading in the other major fields. Books in the practical field serve as the structure of the Church program while those in the other fields furnish the content. Neither can be neglected and accomplish effectively the great task of the minister.

## II. THE RECOMMENDED BOOKS

### SOCIOLOGY

#### Social problems

Soper, Edmund D., Racism A World Issue.

Myrdal, Gunnar, An American Dilemma, two volumes.

#### Social Christianity

Bulletin, p. 1, August, 1947.

Rauschenbush, Walter, Christianizing the Social Order.

Bennett, John C., Social Salvation.

Macintosh, Douglas C., Social Religion.

Ellwood, Charles, The World's Need of Christ.

#### The rural church

Hewitt, Arthur W., Highland Shepherds.

Hewitt, Arthur W., God's Back Pasture.

Hewitt, Arthur W., The Shepherdess.

Kolb, J. H., and Brunner, Edmund DeS., A Study of Rural Society.

Landis, Paul H., Rural Life in Process.

Hunter, Edwin A., The Small Town and Country Church.

#### The urban church

Kincheloe, Samuel C., The American City and Its Church.

#### Temperance movement

Gehman, Jesse Mercer, Smoke Over America.

Pickett, Deets, Alcohol and the New Age.

Cutten, George B., Should Prohibition Return?

Skidmore, Marguerite, and Brooks, Carolyn LaGrange, Boys and Girls Learning About Alcohol.

### RELIGIOUS EDUCATION

#### Principles and philosophy

Smith, H. Shelton, Faith and Nurture.

DeBlois, Austin, and Gorham, Donald R., Christian Religious Education: Principles and Practice.

Horne, H. H., The Philosophy of Christian Education.

Organization and administration

Murch, J. D., Christian Education and the Local Church.

Vieth, Paul H., The Church and Christian Education.

Sheatsley, Jacob, The Bible in Religious Education.

Brown, Secord, and White, Handbook for Sunday School Workers.

International Council of Religious Education,  
editor, Christian Education Today.

Family and home training

DeSchweinitz, Karl, Growing Up.

Groves, E. R., Understanding Yourself.

Groves, E. R., Christianity and the Family.

Harrison, Elizabeth, Misunderstood Children.

Bushnell, Horace, Christian Nurture.

Levy, John, and Monroe, Ruth, The Happy Family.

Burgess, Ernest W., and Cottrell, L. S., Predicting the Success or Failure in Marriage.

Visual education

Rogers, William L., and Vieth, Paul H., Visual Aids in the Church.

PSYCHOLOGY

Children

Jones, Mary, The Church and the Children.

Strang, Ruth, An Introduction to Child Study.

Forman, Henry James, Our Movie Made Children.

Some of the other books that the minister may desire to consult are listed below.

Sherrill, Lewis Joseph, Understanding Children.

Benson, Clarence H., An Introduction to Child Study.

Perry, R. D., Children Need Adults.

#### Adolescence and youth

Marston, Leslie R., From Chaos to Character.

Murray, Alfred L., Youth's Problem No. I.

Cole, Luella, The Psychology of Adolescence.

Landis, Paul H., Adolescence and Youth.

There are many books in this field and some of them which deserve recognition may be omitted, but the attempt has been made to include the ones that will give the minister a good foundation for his study in this area. Some of the other books which will prove helpful are listed below.

Harner, Nevin C., Youth Work in the Church.

Marston, Leslie R., Youth Speaks.

Kunkel, Fritz, What it Means to Grow Up.

Murray, Alfred L., Youth's Courtship Problems.

Harris, Erdman, Introduction to Youth.

Taylor, K. W., Do Adolescents Need Parents?

Mental hygiene, personality

Ligon, Ernest M., The Psychology of Christian Personality.

Richmond, Winifred V., Personality: Its Development and Hygiene.

Piper, Otto A., The Christian Interpretation of Sex.

Pastoral psychology and counseling

Bonnell, John S., Psychology for Pastor and People.

May, Rollo, The Art of Counseling.

Shoemaker, Samuel, How You Can Help Other People.

DeSchweinitz, Karl, The Art of Helping People Out of Trouble.

Dicks, Russell L., Pastoral Work and Personal Counseling.

Holman, Charles T., Getting Down to Cases.

Blanton, Smiley, and Peale, Norman V., Faith is the Answer.

Stolz, Karl Ruf, Pastoral Psychology, (revised edition).

Cabot, Richard C., and Dicks, Russell L., The Art of Ministering to the Sick.

Worship

Sperry, W. L., Reality in Worship.

Palmer, Albert W., The Art of Conducting Public Worship.

Underhill, Evelyn, Worship.

Forsyth, P. T., The Church and the Sacraments.

PRACTICAL CHURCH WORKChurch administration

Beaven, Albert W., The Local Church: Program and Purpose.

Cashman, Robert, The Business Administration of the Church.

Harral, S., Public Relations for Churches.

Some of the other books in this field the pastor may desire to consult and purchase are listed below.

Brand, Norton F., and Ingram, Verner K., The Pastor's Legal Advisor.

Fortson, John L., How to Make Friends for Your Church.

Brodie, William A., Keeping Your Church in the News.

Brunner, Edmund DeS., Tested Methods in Town and Country Churches.

Richardson, Norman E., Toward a More Efficient Church.

Evangelism

Brengle, S. L., The Soul Winner's Secret.

Bryan, Dawson, C., A Workable Plan of Evangelism.

Conant, J. E., Every Member Evangelism.

Fairbairn, Charles V., God's Plan for World Evangelism.

Pinney, Charles G., Lectures on Revivals.

Howrighausen, Elmer, Choose Ye This Day.

Jowett, John Henry, The Passion For Souls.

Roberts, B. T., Fishers of Men.

Trumbull, Charles G., Taking Men Alive.

Witmer, S. A., Galilean Fishermen.

Archibald, Arthur C., New Testament Evangelism.

Blackwood, A. W., Evangelism in the Home Church.

Evangelism is of primary interest to the ministers in the Free Methodist Church. For this reason there is a larger list of books suggested. Some other books which may be of interest and helpfulness are listed below.

DeBlois, Augusten Kennedy, Evangelism in the New Age.

Fairbairn, Charles V., Primer in Evangelism.

Fairbairn, Charles V., Symposium on Revivals.

Goodell, Charles L., Pastoral and Personal Evangelism.

Scarborough, L. R., How Jesus Won Men.

Trumbull, H. Clay, Individual Work for Individuals.

Whitesell, Paris Daniel, Sixty-Five Ways to Give Evangelistic Invitations.

Torrey, R. A., How to Work for Christ.

Muncy, E. L., Jr., New Testament Evangelism for Today.

#### Pastoral theology

Blackwood, A. W., Pastoral Work.

Blackwood, A. W., Planning a Year's Pulpit Work.

Jowett, John Henry, The Preacher: His Life and Work.

Harmon, Nolan B., Ministerial Ethics and Etiquette.

Quayle, W. A., The Pastor-Preacher.

Waterhouse, Eric S., Psychology and Pastoral Work.

Morrison, J. D., Minister's Service Book for Pulpit and Parish Use.

Bounds, E. M., Preacher and Prayer.

Calkins, Raymond, How Jesus Dealt With Men.

Hughs, Edwin Holt, I Was Made a Minister.

Other books in this field that will be of interest and helpfulness to the minister are listed below.

Blackwood, A. W., The Funeral.

Edwards, Richard H., A Person-Minded Ministry.

Morgan, G. C., The Great Physician.

Shellhamer, E. E., Heart-Searching Talks to Ministers.

Leach, William H., The Cokesbury Marriage Manual.

Harmon, Nolan B., The Ideal Funeral Manual.

Halsey, Jesse, arranger, A Living Hope, (funeral materials).

#### Ministry, call and training

Adams, Hampton, Calling Men for the Ministry.

Shoemaker, Samuel M., The Young Man's View of the Ministry.

These books will not contribute principally to the life of the minister himself. Rather, they will help to direct him in counseling with those young men who may be contemplating entering the ministry. As a by-product of the



use of these books, the minister will receive a fresh view of his work from a vision of its broad scope.

### Christian institutions

Doctrine and Discipline of the Free Methodist Church of North America, latest edition.

Watson, Claude A., Digest of Free Methodist Law.

The Free Methodist Hymnal.

### Stewardship

Melvin, M. E., Royal Partnership.

Cushman, Ralph S., Studies in Stewardship.

Wallace, Helen Kingsbury, Stewardship in the Life of Women.

Wallace, Helen Kingsbury, and Williamson, Robert D., Stewardship in the Life of Youth.

### Church music

Smith, H. Augustine, Lyric Religion.

Lorenz, Edmund S., Practical Church Music.

### Homiletics and preaching

The preacher: his message and method

Blackwood, A. W., Preaching from the Bible.

Lucecock, Halford E., In the Minister's Workshop.

Forsyth, P. T., Positive Preaching and the Modern Mind.

Macartney, Clarence E., Preaching Without Notes.

Baxter, Balsell Barrett, The Heart of the Yale Lectures.

Some of the other books in this field that are of interest and helpfulness to the minister are listed below.

Beecher, Henry Ward, Lectures on Preaching.

Brooks, Philips, Lectures on Preaching.

Simpson, Matthew, Lectures on Preaching.

Spurgeon, Charles, Lectures to His Students.

Blackwood, A. W., Preaching from Samuel.

Stewart, James S., Heralds of God.

Oxnam, G. Bromley, Preaching in a Revolutionary Age.

#### Homiletics

Broadus, J. A., On the Preparation and Delivery of Sermons, (revised edition by J. B. Weatherspoon).

Blackwood, A. W., The Fine Art of Preaching.

Hogue, Wilson T., Homiletics and Pastoral Theology.

Knott, Harold E., How to Prepare an Expository Sermon.

Bryan, Dawson C., The Art of Illustrating Sermons.

Some of the other books in this field that will make a significant contribution to the minister are listed below.

Brown, Charles R., The Art of Preaching.

Morgan, G. C., Preaching.

Pierson, A. T., The Divine Art of Preaching.

Pattison, Thomas H., The Making of a Sermon.

Phelps, Austin, The Theory of Preaching.

Oratory and public speaking

Curry, S. S., Vocal and Literary Interpretation of the Bible.

Curry, S. S., The Foundations of Expressions.

Radio work

The radio ministry is gaining significant importance in evangelical churches. It is being utilized more and more by the ministers of the Free Methodist Church. Yet it has not assumed a sufficient scope to warrant the inclusion in this library of the books relating to this ministry. The books listed below are suggested as the important ones on radio technique for the minister who desires books in this field. The first four books listed are considered by Myron F. Boyd as the more important for the minister.<sup>25</sup>

Keith, Alice, How to Speak and Write for Radio.

Loveless, Wendell F., Manual of Gospel Broadcasting.

Levenson, William, Teaching Through Radio.

Parker, Everett C., Religious Radio: What to Do and How.

Maier, Walter, The Radio for Christ.

Sellers, E. O., Evangelism in Sermon and Song.

Wright, J. E., The Old Fashioned Revival Hour and the Broadcasters.

Jones, Clarence, Radio, A Modern Miracle.

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<sup>25</sup> Myron F. Boyd, Director of "The Light and Life Hour" radio program sponsored by The Free Methodist Church, in a statement to this writer.

Recreation

Rohrbough, Lynn, editor, Handy: The Blue Book.

Harbin, E. O., The Fun Encyclopedia.

Religious Art

Bailey, Albert Edward, The Gospel in Art.

Maus, Cynthia Pearl, Christ and the Fine Arts.

SERMONS

Luther, Martin, The Table-Talks of Martin Luther,  
translated by P. Smith.

Wesley, John, Sermons, (revised edition adapted by  
W. P. Harrison), two volumes.

Robertson, Frederic W., Sermons, three volumes, or  
one volume in the Centenary edition.

Spurgeon, Charles, Sermon Notes.

Maclaren, Alexander, Manchester Sermons.

Brooks, Philips, Sermons, (sixth series).

Jowett, John Henry, The Whole Armor of God.

Jowett, John Henry, God Our Contemporary.

Gladden, Washington, The Interpreter.

Boreham, Frank, A Bunch of Everlastings.

Brown, Charles R., Yale Chapel Talks.

Gossip, Arthur, The Hero in Thy Soul.

Hillis, N. D., Great Books as Life Teachers.

Chappell, Clovis, Sermons on Biblical Characters.

Macartney, Clarence, Great Interviews of Jesus.

Maier, Walter, Jesus Christ Our Hope.

Scherer, Paul, Event in Eternity.

Weatherhead, Leslie, Significance of Silence.

Blackwood, A. W., This Year of Our Lord.

Fosdick, Harry Emerson, A Great Time to Be Alive.

Blackwood, A. W., Protestant Pulpit.

Poling, Daniel A., A Treasury of Great Sermons.

#### DEVOTIONAL LITERATURE

It is difficult to select the books for this section of the library because of the diverse interests and desires of the ministers. For this reason most ministers will select the devotional books that fit their particular needs and interests. The attempt in this bibliography is to select those that are usually considered among the "classics" in devotional literature.

Bounds, E. M., Power Through Prayer.

Brengle, Samuel L., The Guest of the Soul.

Buttrick, George A., Prayer.

Cowman, Lettie B., Springs in the Valley.

Fosdick, Harry Emerson, The Meaning of Prayer.

Griffith, G. W., Daily Glow.

Jones, E. Stanley, Christ and Human Suffering.

Jones, E. Stanley, Victorious Living.

Kempis, Thomas a., The Imitation of Christ.

Augustine, Saint, Confessions.

Bunyan, John, Pilgrim's Progress.

Law, William, Serious Call to a Devout and Holy Life.

Murray, Andrew, With Christ in the School of Prayer.

Smith, Hannah Whitall, The Christian's Secret of a Happy Life.

Whyte, Alexander, Lord, Teach Us to Pray.

Steere, Douglas, On Beginning from Within.

Among the other devotional books that the minister may desire to obtain are these listed below.

An Unknown Christian, The Kneeling Christian.

Brainard, David, Journals.

Carradine, B., Heart Talks.

Cowman, Lettie B., Streams in the Desert.

Postdick, Harry Emerson, The Meaning of Service.

Jones, E. Stanley, The Christ of the Mount.

Murray, Andrew, The Spiritual Life.

Pierson, Arthur T., The Bible and Spiritual Life.

Truett, George W., Follow Thou Me.

## CHAPTER IX

### CONCLUSION

This study emphasizes the wisdom of the minister possessing an adequate personal library. The specific advantages of this are too numerous to state separately. But there is first the recognition of the needs of the Free Methodist minister as stated in Chapter II. The books suggested for this "model library" contain a large amount of material that can lead toward the fulfilling of many of these needs. When one such general element that can do much toward fulfilling an urgent need is found, there comes, as a consequence, the growing conviction that the wise usage of this element is necessary. And with this basic tenet regarded as proved, it is the belief of this writer that the minister who does not possess an adequate personal library is seriously handicapped for the effective fulfillment of his divine call.

The task of formulating a bibliography that would serve as a "model" library for all the ministers in the Free Methodist Church is an extremely difficult, if not an impossible, task. If this were attempted, the writer would be forced to ignore the basic individuality of people. The

individual differences among people are probably more pronounced among those in the professional vocations than those of other vocations. This library is presented, not as the "final" or "best" list of books, but as a list that is an attempt to find those books that will approach meeting the general needs of the ministers in the Free Methodist Church. Each pastor would have to adapt this bibliography to his own specific needs and interests. With this in mind there is due apology on the part of the writer for all the inadequacies found in this bibliography. It is with profound regret that a bibliography of the "best" books that would meet "all" the needs of "all" the ministers of the Free Methodist Church cannot be submitted.

However, with due recognition of the inadequacies involved, it is the belief of this writer that this list of books does represent a somewhat authoritative statement. The procedure followed in the investigation gives it such authority. The book titles were suggested by the ministers who represent the better qualified ministers of the Free Methodist Church. The books suggested for each field were evaluated by two or more persons who are "specialists" in their respective field. In many cases, the "specialists" added books that were more significant than those originally suggested. This procedure was followed in each classifi-



cation with the exception of one -- religious art. The two books listed in this classification were recommended by Louise Wood as the books that would make the largest contribution to the minister.<sup>1</sup> Thirty-two persons who are recognized specialists in their respective fields were consulted. The cooperative efforts of the better qualified ministers of the denomination, the "specialists," and this writer constitute a basis for the selection of the significant books in each field. These have been selected in view of the needs of the Free Methodist ministers. Because of this procedure which has been followed it is believed that this list of books can make a significant contribution to the Free Methodist minister.

The criteria set forth for the books in this bibliography are recognized as not being specifically applicable to each book. But they are applicable in a general way to the books in a section when that section is regarded as a whole. This writer could not apply these criteria to each book. Many of the books were chosen, then, on the basis of the recommendations of the specialists consulted in each field. On this basis, it is recognized that the criteria are to

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<sup>1</sup> Louise Wood, professor of classical art at The Biblical Seminary in New York, in a statement to this writer.

some extent "idealism". Throughout, it has been the attempt to suggest the books that would approach these "idealistic" criteria.

The more scholarly men will readily notice the absence of some of the significant books from this bibliography. On the basis of the purpose to suggest books for the pastor, some of these were omitted. Many of those omitted are for technical study and would be of interest principally to the scholars interested in that particular field. Other books are omitted because they are too old, out of print, and very difficult to obtain.

Conspicuous by their absence, also, are the books of classical literature. Their omission in this bibliography is not an indication of lack of appreciation for these books. For it is the belief of this writer that the minister should have an acquaintance with such literature. But the field of classical literature is such a large and diverse field that it would be extremely difficult if not impossible to select a small number of the most important books. The subjective element is again too prominent for such a task. The minister is advised to possess and read a wide selection of books in this field. They are invaluable in many ways to the minister.

It may appear that there is a lack of balance in the

number of books suggested for each field. The number of books in the biblical field constitute a few less than half the library. The major reason for this is found in the comparatively larger scope of the field. It will be noted that the biblical field covers a much larger number of constituent subjects. Another reason for this is the greater importance of the field. The Bible is the basis of life and belief. The minister uses his Bible more than any other single book. He needs the tools that will help him interpret the Word of God to his people. A significant part of the biblical field is composed of commentaries on the Bible. In the opinion of Ralph Earle, the commentaries should constitute the largest part of a minister's library. They are his most important books.<sup>2</sup>

An adequate library is recognized as one of the foremost needs of the minister. But also it is recognized that the books on the shelves do not "make" the minister. If the books are to perform their high function in the life of the minister, they must be read. Further, they must be applied to life with diligence. The application of these books demands wise adaptation of these materials by the minister to himself and to his needs for the performance of an

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<sup>2</sup> Ralph Earle, professor of Biblical literature, Nazarene Theological Seminary, in statement to this writer.

effective ministry. In this way the books will be an invaluable aid toward "making" him.

John Wesley, in writing to a minister who had fallen into a disinclination for study, depicts the evil of mental indolence in the following manner: "Your talent in preaching does not increase; it is about the same as it was seven years ago; it is lively, but not deep; there is little variety; there is no compass of thought. Reading alone can supply this, with daily meditation and prayer. You wrong yourself greatly by omitting this. You can never be a deep preacher without it, any more than a thorough Christian. Oh, begin! Fix on some part of every day for private exercises. You may acquire the taste which you have not. What is tedious at first will afterwards be pleasant. Whether you like it or not, read and pray daily. It is for your life; there is no other way, else you will be a trifler all your days and a petty, superficial preacher. Do justice to your own soul; give it time and means to grow; do not starve yourself any longer."<sup>3</sup>

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<sup>3</sup> Hogue, Wilson T., Homiletics and Pastoral Theology (Winona Lake, Indiana: Free Methodist Publishing House, 1940), p. 295.

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APPENDIX A.

## LETTER

719 Bittner St.  
St. Louis 15, Mo.  
July 18, 1947

Dear Superintendent:

The Commission on Christian Education is sponsoring a study in the interest of our ministers, the purpose of which is to suggest a model library for a Free Methodist pastor who is at the zenith of his career. In order to do this profitably, we need the help of many of our men who are real students, who do a good amount of reading and studying in connection with their pastoral work. I am sure that there are such men in your conference or district whom you would recommend to give superior judgement to this study. Later, a questionnaire will be sent to them for their study and recommendations.

Will you list the names and addresses of these men, with any comments you may have and send these to the undersigned at the above address.

Thank you very much for your interest and helpfulness in cooperating.

In His Service,

Walter R. Pettibone

## LETTER

719 Bittner St.  
St. Louis 15, Mo.  
September 15, 1947

Dear Superintendent:

The enclosed letter was sent to you. I trust you have not forgotten or mislaid your copy, but here is another just in case.

This is a very important project for our Church. You are in a position to be of valuable assistance. Even if you are not a superintendent at this time, will you please make the requested recommendations of men who were in your district before your conference? All the annual conferences are over by now and thus, I hope you will answer this in the immediate future. This will be greatly appreciated.

The importance of this project has been voiced by many of our Church leaders. It is necessary that it be completed as soon as possible. Your cooperation will be of much assistance.

Very sincerely yours,

Walter R. Pettibone

## LETTER

John Wesley Seminary Foundation  
410 N. Lexington  
Wilmore, Ky.

Dear Bishop \_\_\_\_\_,

You are already aware, I am sure, of the study being sponsored by the Commission on Christian Education of attempting to formulate a suggested list of books that would constitute a model library for a Free Methodist pastor who is at the zenith of his career.

In order to procure the service of those men in our denomination who would be best qualified to recommend books on the basis of their studiousness in connection with their pastoral work, each superintendent has been requested, by personal letter, to send the names of the men under him, who would thus qualify, to me. The first letter was sent to them on July 18, and a reminder on September 15. The resultant list is enclosed. Where there have been changes in Conference status, it was requested that the district and superintendent set-up of last year be used. You will note on this list that many superintendents have not answered.

My request to you is this: Will you examine this list in the light of the above-stated qualifications? In doing this, please add or delete names according to your knowledge and judgement of the men. Where there are no names listed for a district or conference, will you add the names of those who will meet these qualifications? The conference and district classification is for your convenience.

A questionnaire will be sent to those men whose names will be on the final list, requesting them to list the books they think should be in a Free Methodist pastor's library. This questionnaire will also be sent to a selected number of missionaries and the general officers of the Church.

Dr. C. W. Mavis is the advisor in this project.

Your assistance and reply in the near future will be greatly appreciated.

Respectfully yours,

Walter R. Pettibone

## LETTER

John Wesley Seminary Foundation  
410 N. Lexington  
Wilmore, Ky.  
October, 1947

Dear Christian Leader:

The Commission on Christian Education is sponsoring a study in the interest of our ministers and missionaries, the purpose of which is to suggest a minimum model library for the Free Methodist pastor who is at the zenith of his career. It is designed to be especially helpful to young ministers. In order to do this profitably, we need the help of many of our men who are real students, who do a good amount of reading and studying in their Christian service. You have been recommended as one of these who can give superior judgement to this study. In regard to this project, one superintendent made the unsolicited statement, "I feel this is a very, very valuable step toward a better qualified leadership." Another has said, "It will meet a long standing need and should result in a better equipped ministry." Therefore, the importance of this study to our Church need not be elaborated. We trust that you will respond in the near future.

This will require several hours of your time probably, to make the necessary recommendations. Your time and effort will be greatly appreciated and rewarding. We are asking you to recommend the books you think should be in the library of a Free Methodist pastor or missionary.

In order to help you make your recommendations, will you keep the following items in mind?

- I. You will probably find the following criteria helpful in making your recommendations. If there are exceptions that you think should be included, please state your reason.
  - A. Does it make a definite contribution to the pastor or missionary in his job as preacher, pastor, evangelist, counselor, organizer, etc.?



B. Is it a primary book in its field, or a secondary source of information?

C. Content:

Is the content presented in a scholarly, yet practical manner?

Does it cover adequately, to your knowledge, the field it purposes to cover?

Does it present all sides to a problem, or does it present dogmatically only one side of the problem with no adequate consideration of the other views?

Is it sound doctrinally? as compared to liberal or neo-orthodox positions? as compared to the commonly considered Calvinistic position?

Is it sound in its philosophy?

Is it sound psychologically, as far as you know?

D. Author:

Is the author well-known and considered an authority in his field?

Does his background, theologically and practically, qualify him to speak authoritatively on his subject?

II. Please note the particular books you have found to be especially helpful and worthy of special mention. Also, the reasons for this, stated briefly and objectively will be appreciated.

III. In order to be helpful in classifying the books, the list of classifications is given as suggestive to you in their relative placement. By each recommended book, place the number of which that book is the closest classification. The list is enclosed on separate sheets for your convenience.

Example: Broadus, John A. -	
Preaching From the Bible	Y-A
Buttrick, George A. -	
The Parables of Jesus	II-K
Zenos, Andrew C. -	
Compendium of Church History	IV-A

IV. In as much as possible give the complete bibliographic description of each book, except the accepted and well-known classics, including:  
 full name of author (if possible);  
 full title;

publisher, place and date of publication  
or copyright;  
price, (if possible).

As you see, this is not too easy a task, but it will be rewarding to you. I realize that some are just getting settled and meeting the new problems and old of the new conference year, but I trust that you will give this contribution a high priority rating in your list of "musts".

If you find that you cannot make the complete list of books, include as many as your time will allow, in the fields with which you are most familiar.

If you desire a copy of this list when completed, state this in your reply and we will be glad to do this.

Please send your list of books to me at the above address.

Thank you very, very much.

Sincerely yours, in His Service,

Walter R. Pettibone

SUGGESTED LIST OF CLASSIFICATIONS

I. Old Testament:

- A. History
- B. Hebrew Religion
- C. Introduction
- D. Translations
- E. Commentaries
- F. Etc.

II. New Testament:

- A. Introduction to the writings of the New Testament
- B. Greek - Syntax, lexicons, texts
- C. Grammar of New Testament Greek
- D. Religion and teachings of Jesus
- E. The Apostolic Church
- F. Environment of early Christianity
- G. Teachings of the New Testament
- H. Interpretation based on the Greek
- I. Commentaries: combined and individual books of the New Testament
- J. Interpretations based on the English text
- K. Parables
- L. Books on the life of Christ
- M. Etc.

III. Systematic Theology and Philosophy of Religion

- A. Christian doctrine
- B. History of Christian doctrine
- C. Philosophy of religion
- D. Religious epistemology
- E. Christian ethics
- F. Modern religious cults
- G. Etc.

IV. Church History

- A. General Church history
- B. Greek and Eastern Churches
- C. Early Church history
- D. History of the Papacy

- E. The Medieval Church
- F. The Renaissance and Reformation
- G. The Church in England
- H. American Church history
- I. History of the Free Methodist Church
- J. Biographical studies
- K. Etc.

#### V. Homiletics and Pastoral Theology

- A. Homiletics
- B. Books about preaching
- C. Clinical theology
- D. Pastoral theology
- E. Church administration
- F. Evangelism
- G. Etc.

#### VI. Religious Education and Psychology

- A. Psychology of religion
- B. Mental and moral hygiene
- C. Child psychology and child guidance
- D. Adolescent psychology and guidance
- E. Adult psychology and guidance
- F. Curriculum of religious education
- G. Principles of religious education
- H. Organization and administration of religious ed.
- I. The Christian family
- J. Etc.

#### VII. Missions and Sociology

- A. History of modern missions
- B. History of religion
- C. Achievements of missions and modern conditions
- D. Current conditions of modern missions
- E. The Church in the rural community
- F. The Church in the urban community
- G. Problems in modern social ethics
- H. Etc.

#### VIII. Books of Reference

- A. Bibles
- B. Concordances

- C. Dictionaries and books of synonyms
- D. Commentaries: one volume and sets
- E. Bible and theological dictionaries, encyclopedias
- F. Books of quotations, etc.
- G. Poetry
- H. Books of private devotion
- I. Etc.

**IA. Related Subjects**

- A. Literature
- B. Secular history
- C. Philosophy
- D. Etc.

## POST CARD

John Wesley Seminary Foundation  
Wilmore, Ky.  
December 16, 1947

Dear Christian Leader,

You were sent a questionnaire from me, representing the J. Wesley Foundation concerning the formation of a Model Library for Free Methodist pastors.

I hope you haven't forgotten this request, since it is important to our Church. Will you please try to take care of this soon, recommending as many books as possible? If you have misplaced your questionnaire, we will send you another on request. THANK YOU.

Yours, for the Kingdom,

Walter R. Pettibone

## LETTER

John Wesley Seminary Foundation  
410 N. Lexington  
Wilmore, Ky.  
January, 1948

Dear \_\_\_\_\_:

The John Wesley Seminary Foundation is sponsoring a study in the interest of our ministers and missionaries, the purpose of which is to suggest a minimum model library for the Free Methodist pastor who is at the zenith of his career. It is also designed to be especially helpful to the young minister. The leading ministers of the denomination were sent a questionnaire to recommend books for this purpose. Quite a number have been returned with either full or partial lists of books.

In a survey of this kind, there will naturally be a number of books, in each field, of varying quality. Thus, evaluation and annotation are necessary. Since my acquaintance with all the fields of study is definitely inadequate to this task, I would appreciate very much your help in your field or fields of specialization. A list of the books recommended, in your field, is enclosed for your consideration. Will you indicate their relative merit, in your judgement, according to two or three general classifications? Also, will you add any books you believe should be included in this field? I will appreciate any comments you have time to give concerning any of these books or others in the field.

I recognize the value of your time and thus will appreciate greatly anything you will do on this project.

Thank you very, very much.

For the advancement of the Kingdom,

Walter R. Pettibone

**APPENDIX B.**



### TASKS OF THE MINISTER

Hartshorne and Froyd made a survey of the ministers of the Northern Baptist Convention regarding the principle tasks of the minister. A large number of ministerial tasks were listed on the questionnaire and 410 ministers were asked to evaluate these tasks and rate them comparatively. These tasks were evaluated by 195 of the ministers. The results were compiled and the sixteen tasks of the minister are listed according to their importance, the most important task being placed first.

(1) Bringing persons to Christ and to a personal commitment to the will of God as disclosed in Christ.

(2) Helping parents to build Christian homes and provide Christian nurture for their children.

(3) Providing education in the beliefs and practices of the Christian faith.

(4) Developing, renewing, and sustaining faith in the goodness and power of God and the availability of the resources of His universe for meeting the needs of human beings.

(5) Getting people to support the world mission of the Church.

(6) Reaching unchurched children and adults with the ministries of religion.

(7) Training laymen for leadership in the various activities of the Church.

(8) Counseling people on personal and social problems.

(9) Leading persons of all ages into a vital experience of worship.

(10) Helping to create conditions in society where Christian ideals might be lived more completely.

(11) Giving vigorous expression to the spiritual insights of the Christian community regarding the ethical and social problems of society.

(12) Helping the Church to remake itself to deal effectively with changing situations and problems in the community.

(13) Sanctifying basic human relationships and experiences by the celebration of Christian holy days, and by marriage, baptismal, and funeral ceremonies.

(14) Defending the rights of minority groups and including them in the work, worship and fellowship of the community.

(15) Teaching people of opposed convictions how to solve their problems and resolve their differences by thinking and working together.

(16) Cooperating with the public schools.

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Hartshorne, Hugh, and Freyd, Milton C., Theological Education in the Northern Baptist Convention: A Survey (Philadelphia: Judson Press, 1945).

**APPENDIX C.**

IMPORTANCE OF ARCHEOLOGY TO A THEOLOGIAN

I. It enables him to throw himself back more fully into the age, the country, and the situation of the sacred writers and their contemporaries, and to understand and estimate the nature and the tendencies of the objects, which are there presented to him.

II. It puts him in a better situation to detect allusions to ceremonies, customs, laws, peculiarities in the face of the country, etc., and to make himself sure of the precise import of the passages, where such allusions occur.

III. It proffers him new ability in answering the objections of the opposers of Revelation, the greater part of which originate in ignorance of antiquity.

IV. It presents to his view distinctly and impressively the adaptation of the different dispensations, the object of which was to preserve and transmit religion, to the character and situation of the age.

V. It shows him where to separate moral precept and religious truth from the drapery of the figurative language, in which they are clothed; since language, considered as the medium of thought, takes its character in a measure from that of the times.

VI. It enables him to enter into the nature and spirit of the arguments in favor of the authenticity of the sacred books.

VII. That an acquaintance with Biblical Archeology is of great importance is evident from this also, that all, who have undertaken to explain the Scriptures while ignorant of it, have committed very great and very numerous mistakes.

**APPENDIX D.**

THE BIBLIOGRAPHICAL LISTING  
OF THE BOOKS FOR THE LIBRARY

BIBLICAL

PHILOLOGY

Hebrew Concordance

Wigram, George V., Englishman's Hebrew and Chaldee Concordance, two volumes, London: Walton & Maberly, 1866.

Hebrew Lexicon

Fayerabend, Karl, A Complete Hebrew-English Pocket Dictionary of the Old Testament, Cothen, Germany; Berlin-Schoneberg, writes International News Service, New York City.

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Yates, Kyle M., The Essentials of Biblical Hebrew, New York: George H. Doran, 1927.

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Liddell, Henry George, and Scott, Robert, Greek-English Lexicon, abridged, New York: American Book Co.

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#### WHOLE BIBLE

##### English Texts

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Davis, John D., The Westminster Dictionary of the Bible, rewritten by H. S. Gehman, Philadelphia: Westminster Press, 1944.

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Halley, H. H., The Pocket Bible Handbook, Chicago: H. H. Halley, 1944.

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Dinsmore, Charles Allen, The English Bible as Literature, Boston: Houghton, Mifflin, 1931.

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Terry, Milton S., Hermeneutics, New York: Philips & Hunt, 1890.

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Henry, Matthew, Commentary on the Bible, six volumes, New York: Robert Carter & Brothers, 1880.

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Morgan, G. C., Living Messages of the Bible, (Old Testament), New York: Fleming H. Revell, 1912.

White, W. W., Studies in Old Testament Characters, fourth edition, New York: The Biblical Seminary in New York, 1931.

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Green, W. H., Higher Criticism of the Pentateuch, New York: Charles Scribner's Sons.

Meyer, F. S., Abraham, or The Obedience of Faith, New York: Fleming H. Revell.

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Driver, S. R., Samuel, New York: Oxford University Press, 1913.

Keil, Karl F., and Delitzsch, Franz, Kings and Samuel. New York: Charles Scribner's Sons.

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