AMONG the last words of Nitzsch were those, spoken to his old friend Twesten, "I can no longer hear or see or work, I can only love."—*J. Kér: Lectures on Preaching.*

THE Epistle finds its climax in this chapter, as that to the Romans in the conclusion of the eighth chapter, and that to the Hebrews in the eleventh. In this one grace of charity was found the true correction for all the evil tendencies of the Corinthian Church. The Apostle's immediate motive is to show the subordination of gifts of mere display, such as that of tongues; but the style of the passage proves that it

risers far above any immediate or local occasion. On each side of this chapter the tumult of argument and remonstrance still rages; but within all is calm: the sentences move in almost rhythmical melody; the imagery unfolds itself in almost dramatic propriety; the language arranges itself with almost rhetorical accuracy. We can imagine how the Apostle's amanuensis must have paused to look up in his master's face at the sudden change in the style of his dictation, and seen his countenance lighted up as it had been the face of an angel, as this vision of divine perfection passed before him.—*Stanley.*

The Epistle to the Romans:

HINTS FOR STUDY.

BY THE REV. PRINCIPAL ELMER HARDING, M.A., ST. AIDAN'S, BIRKENHEAD.

a. INTRODUCTION.

- i. *Farrar*: "Messages of the Books." Discourse VII. The Form of the Epistles. Discourse VIII. St. Paul's Thirteen Epistles. Discourse XIV. The Epistle to the Romans.
- ii. *Godet*: "Studies in the Epistles." Paul's Gospel to the Romans, *Expositor*, 3rd series, vol. iii. pp. 241-259. General View of St. Paul's Epistles, *Expositor*, 3rd series, vol. viii. pp. 35-47.
- iii. *Lightfoot*: Article "Epistle to the Romans," Smith's Bible Dictionary.
- iv. *Salmon*: "Introduction to the New Testament." Lecture XX. pp. 392-395.

β. HISTORIES.

- i. *Stalker*: Life of St. Paul.
- ii. *Iverach*: St. Paul: His Life and Times.
- iii. *Conybeare and Howson*: Life and Epistles of St. Paul.
- iv. *Farrar*: Life and Work of St. Paul.
- v. *Levin*: Life and Epistles of St. Paul.
- vi. *Lechler*: Apostolic and Post Apostolic Times.
- vii. *Paley*: Horæ Paulinæ.

γ. COMMENTARIES FOR JUNIOR STUDENTS.

- i. *Moule*: Cambridge Bible for Schools.
- ii. *Brown*: Handbooks for Bible Classes.
- iii. *Sadler*: Church Commentary on New Testament.
- iv. *Sanday*: Ellicott's Commentary.
- v. *Vaughan*: Greek Text with Notes.

δ. COMMENTARIES FOR MORE ADVANCED STUDENTS.

- i. *Bett*.
- ii. *Schaff and Riddle*: Clark's English and American Commentary.
- iii. *Gifford*: Speaker's Commentary.

- iv. *Godet*.
- v. *Meyer*.
- vi. *Philippi*.
- vii. For *Patristic Commentaries* v. Lightfoot's Article in Smith's Bible Dictionary.

ε. EXPOSITIONS.

- i. *Dykes*: "Gospel according to St. Paul" (Rom. i.-viii.).
- ii. *Farrar*: "Truths to Live by." Part II. According to St. Paul.
 1. All have sinned (Rom. iii. 23).
 2. We have sinned (Rom. vii. 24).
 3. The forgiveness of past sin (Rom. iii. 25).
 4. Christ a Ransom and a Propitiation (Rom. iii. 24, 25).
 9. St. Paul's Theology, from Faith to Faith (Rom. i. 16, 17).
- iii. *Godet*: Logical arrangement of Rom. v. 5-17. *Expositor*, 4th series, vol. i. p. 285.
- iv. *Morison*: Expositions of chaps. iii., vi., ix., x.

ζ. OUTLINE FOR STUDY.

- i. Personal Matters (i. 1-15).
- ii. Dogmatics (i. 16-xi.).
- iii. Ethics (xii.-xv. 13).
- iv. Personal Matters (xv. 14-xvi. 27).

N.B.—There are two Commentaries on the Epistle to the Romans which exist at present only in MS. The authors have been called to their rest. They are the representatives of the Universities of Oxford and Cambridge. It is to be earnestly hoped that ere long the literature on the Epistle to the Romans will be enriched by the publication of these works. I refer to the Lectures delivered at Oxford by the late Canon Liddon, and to the Lectures delivered at Cambridge by the late Bishop Lightfoot.

Note on The Great Text Commentary.

1 COR. xiii. 12.

ALLOW me to say that I think your expositor has misunderstood the Greek aorist rendered in the Revised Version, "I have been known." He asks

to what time the aorist refers. The Greek aorist does not in itself refer to any definite time, but merely asserts that at some time or times in the past, either ages ago or a moment ago, something took place or existed. It thus differs from the English preterite, which always refers either to a definite time or to a time definitely removed from the present. Our language has no aorist or "in-