

were masterpieces of critical investigation; such as those on the Massoretic Text, on the Composition of the Sanhedrim, and on the Men of the Great Synagogue, subjects on which he is allowed to have said the last word.

The death of Kuenen has been followed, at nearly the same time of life, by that of Professor Paul de Lagarde, Ewald's successor at Göttingen. Lagarde's own name was Boetticher, which he changed probably on his marriage. Educated at Berlin and Halle, he was for a time *privat docent* at the latter place, and, after filling various posts, he was called to occupy the Chair left vacant by Ewald in 1869. In most things Lagarde was a great contrast to Kuenen. While the work of the latter was always strictly inductive, Lagarde's was often brilliantly intuitive. But instead of being a man of courtesy and peace, he was rarely out of some personal warfare, in which his chief weapons were sarcasm and contumely. It might not be easy to say whether his most important philological work, his "*Uebersicht*" of the *Formation of Nouns in Semitic*, contains most vituperation or philology.

His anti-Semitism was rabid, and extended not only to the modern Semite,—whom, no doubt, it needs religion to love,—but also to the ancient; and he has permitted himself to say things of the Old Testament writers which lack wisdom. Lagarde's linguistic acquirements were astonishing; the fruits of his studies have appeared in a number of works under various names,—*Semitica*, *Symmicta*, *Mittheilungen*, etc. A number of useful editions were also superintended by him, e.g. the Didascalia of the Apostles, the Targum to the Prophets and Hagiographa from the Reuchlin Codex, the Syriac version of the Old Testament Apocrypha, Jerome's version of the Psalter which was not adopted into the Vulgate, and others. All scholars owe Lagarde a debt of gratitude for his labours on the Septuagint. His edition of Lucian's Recension, partly published, was discontinued for want of support, but it was understood that a subsidy had been guaranteed sufficient to enable him to complete it. It is to be hoped that his literary remains will fall into some pious hands, and that the edition will be completed in memory of a great and brilliant scholar.

My Most Useful Books.

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

I. THE editor of THE EXPOSITORY TIMES has asked me to write an article on "My Most Useful Books," with some notes about them. On first receiving his letter, I at once turned to a small companion that is always by my side, *List of Books worth Reading*, with its excellent motto, "Read, try, judge, and speak as you find." It is by the editor of *List of Plays worth Seeing*, etc., and is published by Joseph Mead, London. But what does it contain? A few *blank* pages with spaces for the name of the book, the name of the author, the time when the book was read, and notes upon it. *You make your own list*. And yet, on looking through my own list of books (read during the past four or five years), interesting as it may be to myself, I felt that it was not exactly what the editor wanted. Writing to one whose work consists in trying to teach theology to young men

preparing for the ministry of the Church, the editor evidently wanted a list of the books found "most useful" in first learning and then teaching this queen of sciences, this *scientia scientiarum*.

2. But here another difficulty presented itself, and demanded an answer; "my most useful books" on theology, well and good. But which of the many fields of theology? For theology covers a vast area. (1) There is the field of Holy Scripture, divided into Old Testament and New Testament, and again into Pentateuch and Joshua (or rather Hexateuch as we are now taught to describe it), Later Historical books and Prophets, Psalms and other books of the so-called Hagiographa, Synoptists, St John, Acts, and Epistles, etc. On which little portion of *this* field am I to fix my attention in giving a list of "my most useful books"? (2) There is the field of Dogmatic

Theology and the History of the Creeds of the Church, embracing pistology, theology (strictly so called), anthropology, soteriology, eschatology.

(3) There is the field of Ecclesiastical History, including the works of the more important "Fathers"—Apostolic, Apologetic, Nicene, and post-Nicene.

(4) There is the field of Liturgiology, including the history of all that pertains to worship. (5) There is the field of Moral and Ascetical Theology, the counterpart of dogmatical theology, and corresponding to it, as the last part of many of St. Paul's Epistles corresponds to the first, as conduct corresponds to creed. (6) There is the field of Christian Evidences, by which the faith once delivered to the saints is justified to the reason of man, so far as he approaches it with unbiassed mind, free from prejudices, and open to convictions.

3. Obviously, then, to give a list of my most useful books must be one of two things—either (1) a list of books covering the whole field of theology, including its several departments and manifold subdivisions and sections; or (2) a list of books on one single division of the subject. Rightly or wrongly, I interpret it in the latter sense, and shall confine my notes to books bearing on the study of the New Testament, which have been a help to me, and which are still most commonly in use. My reason for choosing this latter method will be obvious. The New Testament contains the key to all the departments of theology. The more close, careful, and painstaking is our study of the actual words of the New Testament, the more fruitful will be the results in their application to the many other fields of Christian theology in which we may subsequently labour. For example—(1) an accurate study of the words of Christ and His apostles will be the safest guide to the difficult and intricate study of the Old Testament, to which our attention is now being constantly and emphatically directed. It will help us to estimate aright the difference between the essential, moral, and religious truths enshrined in that marvellous "library," and the non-essential parts, which are unaffected by "theories of inspiration." (2) An accurate study of the New Testament is the safest guide to the study of doctrine. It is studying doctrines at first hand, and not merely through the medium of another mind. (3) The study of the Acts of the Apostles is the necessary introduction to the large area of Church history. (4) The careful examination of incidental allusions in

the New Testament will prepare the student to recognise the legitimate development of Christian from Jewish worship, and to enter upon the extremely interesting, if complicated, history of the liturgies of the Church, East and West. (5) Where again will you begin the study of Christian Ethics, if not in the Sermon on the Mount and the moral teaching of St. Paul, St. Peter, St. James, St. Jude, and St. John? (6) How will you learn how to defend the Christian faith unless you have first tried to master it in the earliest documents in which it has been enshrined?

4. It was with some such thoughts as these (though much tangled and confused at the time) that I began the study of the New Testament *for myself* some years ago. It is with the hope of encouraging young students to enter upon a similar, or rather far better and more thorough study, that I have put together a few thoughts upon the books which I found most useful in that labour. I write, as I said, for *young* students just beginning their course of theological reading, realising its importance, its vastness, and its complications, but scarcely knowing how to make a start. Let me say at the outset that twelve months' honest effort (two hours a day) is sufficient to enable a beginner to go carefully through the text of the whole of the New Testament, from St. Matthew to the end of Revelation. Let me also add (what I found to be the case) that the best hours for such study are from 6 to 8 A.M. If I could persuade all young students who are looking forward to ordination to set apart these two hours daily for independent study of the Greek Testament during a whole year, I feel confident that they would lay a foundation deep and strong that would prove of abiding value to them during the whole of their ministerial life.

5. To begin then. We have furnished ourselves with a text of the Greek Testament. Let it be a text with wide margin for notes, such as the Parallel Greek Testament. I began with an old book (since bound and rebound), Griesbach's text, with the various readings of Mill and Scholz. It had one advantage; for I kept by me the Greek Testament with the readings adopted by the Revisers of the New Testament. In this way every change was carefully *marked and noted*. If to these the student now adds Westcott and Hort's Greek Testament, he will have all he needs to start with. He will be compelled to notice various readings, and will thus

be introduced at once to the deeply interesting study of textual criticism. He will then consult Scrivener, Hammond, Westcott and Hort (vol. ii.), and Bishop Westcott's article in Smith's *Bible Dictionary* on "New Testament." Thus, to begin with an older and inferior text at once, draws attention to its imperfections and the reasons for the changes which have been introduced. But besides text and books on textual criticism, the student will need lexicon, concordance, and grammar. If possible, he will procure Grimm's *Lexicon*, undoubtedly the best. But if his purse does not enable him to secure the best, let him not despise Parkhurst's *Greek and English Lexicon to the New Testament*. It can be bought second-hand for a few shillings. The additions to it by the late Hugh James Rose¹ made it an extremely valuable work. I used it daily for twelve months, and have not regretted it. The money spent on Bruder's *Concordance* will not be wasted. If a student asks me where to go for help in preparing his sermons, I point him invariably to Bruder. Many a time are *seed-thoughts* sown in the mind by the simple study of parallel passages suggested by Bruder. Nothing can take the place of it, in my opinion, as a guide to the homiletical use of the New Testament. But a student will not go far before he will be confronted with grammatical difficulties. Fresh from Classics, he will meet with the most unclassical constructions. He will turn to Winer's *Grammar* (ed. Moulton) mentioned, as he will remember, at every Greek Testament lecture by the professors, but not believed in till it has become his daily companion and counsellor. A few months, too, of plodding work at Winer *by itself* will be well worth the time spent upon it, if Greek Testament is to be not a burden but a delight in after years. Again, if money is a consideration, Green's Shorter Grammar (published by the Religious Tract Society) will be found sufficient. With Grimm or Parkhurst, Bruder, Winer, or Green, Scrivener or Hammond, and the Revised Version, a young student will make a fair start. To these he might add Trench's *Synonyms*, and *The Language of the New Testament*, by W. H. Simcox. *So far no*

commentaries ought to be used. The Bible is like nature. You can study it as a whole, or in its parts. You climb a mountain to gain a panoramic view of as much as eye can see. You survey from the top a wide expanse of hills and valleys and watercourses, and pleasant fields and quiet villages. And then you study nature in its parts—a single stone, or flower, or insect. So with the Bible; so with the Greek Testament. You want a survey of the whole, as well as a detailed knowledge of the words and phrases of a particular writer.

6. So much for foundation work. Now for the superstructure. (a) Gospels.—At once the student remembers the separation of the Synoptists from St. John. Westcott's *Introduction to the Study of the Gospels* will open out many new fields of thought to a beginner. And having once followed this guide, he will not hastily leave it. It is a book that needs patient and continuous application. But the time spent upon it is well spent. I have heard of a leading theologian who reads every year the chapter on Inspiration (as I know of another who reads every year Butler's *Analogy*) as a mental discipline. *The Lives of Christ* by Farrar, Geikie, Edersheim, and Nicoll; Westcott's *Canon of the New Testament*, Wright's *Composition of the Four Gospels*, Dale's *The Living Christ and the Four Gospels*, and Salmon's, Weiss', and Marcus Dods' *Introductions to the New Testament*, should be carefully studied. Keeping, however, to the Gospels, I venture to recommend Westcott's *Characteristics of the Gospel Miracles* (I fear now out of print, but to be got second-hand), Trench's *Studies on the Gospels*, *Notes on the Parables*, *Notes on the Miracles*, Plumptre's notes on the Synoptists in *Ellicott's New Testament Commentary*, and Watkin's notes on St. John in the same, Westcott's St. John in the *Speaker's Commentary*, Westcott's *Revelation of the Father* (on the titles of our Lord in St. John), and Westcott's *Revelation of the Risen Lord* on the closing chapters of the Four Evangelists, Sadler's *Commentaries on the Four Gospels*, Godet's *St. Luke and St. John*, Stier's *Words of the Lord Jesus* (Clark's Foreign Theological Library), Bruce's *Galilean Gospel and Kingdom of God*, and last but not least, Tischendorf's *Synopsis Evangelica*. The last mentioned appears to me to be invaluable. Some years ago I made use of a hint from a college lecturer, and inserted in the margin of my Greek Testament the divisions and sections of our Lord's life as tabulated by Tischendorf. I can see at a

¹ "The most eminent person of his generation as a divine . . . at the time the most accomplished divine and teacher in the English Church. He was a really learned man. He had the intellect and energy and literary skill to use his learning." — DEAN CHURCH, *The Oxford Movement*.

glance the relation of section to section, the absence of chronological order, the omissions or the additions of particular evangelists, and by means of an additional mark (asterisk or whatnot) those sections which are peculiar to each evangelist. The time spent at first saves many hours in later years, when time is of more consequence. (b) Acts of the Apostles.—Plumptre's notes in *Ellicott, Sadler's Commentary*, Conybeare and Howson on the *Life and Epistles of St. Paul*, Lewin on the *Life and Epistles of St. Paul*, Farrar on the *Life and Work of St. Paul*, will be found sufficient. To these might be added, Dean Vaughan's Expository Lectures, "The Church of the First Days," very useful for homiletical purposes, and in *Expositor's Bible*; Professor Stokes on the *Acts*, vol. i. (vol. ii. preparing). (c) Epistles.—Godet's *Studies in the Epistles* will prepare the way for a more detailed examination of the individual epistles. With St. Paul's Epistles we study the fascinating commentaries of Bishop Lightfoot on Galatians, Philippians, Colossians, and Philemon; Piconii in *B. Pauli Epistolas Expositio*, Godet and Gifford on Romans (EXPOSITORY TIMES, April 1891); Godet, Edwards, Evans (*Speaker*), Robertson and Marcus Dods on Corinthians, Dale and Alexander (*Speaker*) on Ephesians, Maclaren on Colossians and Philemon, Alexander (*Speaker*), Vaughan and Marcus Dods (*Schaff*) on Thessalonians; Ellicott, Plumptre (*Schaff*), and Plummer (*Expositor's Bible*) on Pastoral Epistles; Westcott and Davidson on Hebrews (see EXPOSITORY TIMES, Oct. 1890), Plumptre and Plummer on St. James and St. Jude, Leighton and Plumptre on St. Peter; Westcott, Plummer, Alexander, Lias, Maurice, Huther, and Haupt on St. John's Epistles (EXPOSITORY TIMES, Rothe's Exposition). (d) Revelation of St. John.—Boyd Carpenter, Milligan; Trench and Plumptre on the Epistles to the Seven Churches; Vaughan, Lee, Simcox, Brown, and Garland (EXPOSITORY TIMES, July 1891).

7. I have limited the list of books given to the most *useful* books on the New Testament. I have excluded the names of many books which are in

constant use in other fields of theology, whether dogmatic, ethic, historic, liturgic, or apologetic. I have written only for young readers of THE EXPOSITORY TIMES. I have written in order to encourage beginners, and to point out to them the method which I have found most helpful, and the books which I have found most useful. But in again looking over the list, and in again asking myself what are my *most* useful books, I answer for myself and to all young students of the New Testament (*experto crede*), lexicon, concordance, and grammar! These are the *most* useful books on the New Testament. But the most useful books of all are—four short memoirs of the Saviour of the world, one brief outline of the early history of the Christian Church, and the letters of those who had the most to do with the founding, the growth, and the guidance and direction of the Catholic Church of Christ. "My most useful books" are those which contain the words of Christ and the words of His apostles.

I should like to take this opportunity of recommending to all young theological students, who may not know them, three guides to theological study. (1) *Outlines of Theological Study*, compiled and published with the approval of the Committee of the Conference upon the Training of Candidates for Holy Orders, 1881 to 1887. Published by Deighton, Bell, & Co., Cambridge. Price eighteenpence. (2) *The Student's Guide to the University of Cambridge*. Part IV. "Theological Examinations:" § iii. "Hints on Reading," pp. 12-48. When I mention that it is by Bishop Westcott, readers will know what to expect. It is published by Deighton, Bell, & Co., Cambridge. Price one shilling. (3) *Hints to Students of Theology*. By Rev. Charles Gore, M.A., Principal of the Pusey House, Oxford. Published by Skeffington. Price threepence. It is a very valuable guide to the one field of Dogmatic Theology.

All of these have been of the greatest service to me. I hope others may be led to purchase them.