

## In the Study.

### Dr. Charles Taylor.

There is a paper of 'Personal Recollections' of the late Master of St. John's, Cambridge, in the *Record* for August 28. It is signed R.S., which means Dr. Robert Sinkler, the Librarian of Trinity College. No man knew Dr. Taylor better or was more in touch with his mind.

'Utterly unlike a certain new type of scholar, who is nothing if not continually in evidence and airing some new theory, Taylor was at all times a worker whose characteristics were soberness and thoroughness.'

'His burly figure was not suggestive of the ideal climber, yet in 1872 he made the first ascent of Monte Rosa from the Italian side, and wrote an account of it in the *Alpine Journal* for that year.'

'It must have been about this time [1892] that Taylor made a protest against what I cannot but call the cruel note of the R.V. on Mk 16<sup>9</sup>, which deceived no less a person than the late Professor Huxley. Tennyson talks of the lie which is half a truth; here we have a statement which is absolutely true and absolutely misleading.'

### The Passions, not generally.

Mr. J. Lewis Paton, Headmaster of the Manchester Grammar School, is an authority on certain aspects of Ethics. He will write the article on 'Gambling' for the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*.

Speaking at a public meeting in Manchester recently, he said, 'We shall never fulfil our office if we avoid such subjects as Bad-temper. Seeley well says, in his essay on "The Clergy as Teachers of Morality," that moral teaching, to be of any use, must be explicit and detailed. Benjamin Jowett, in his notebook, had a page in which he catalogued "Subjects which ought to be and never are treated in Sermons"; and among these pulpit-boycotted themes he notes as one "The passions, not generally but particularly." One of our ministers here recently delivered a short course of sermons on "Adolescence," dealing with the features, good and bad, peculiar to that period of life.'

### Lord Roberts not the Attraction.

The grand review of 10,000 members of the Boy's Brigade to be held in Glasgow to-morrow (we

quote one of the dailies) recalls an amusing story of a similar event which took place in the same city a few years ago. Lord Roberts had promised to inspect the brigade battalions, but at the last moment was prevented by illness. A local officer was secured to fill his place, and in selling tickets for the inspection it was thought only fair to let purchasers know that the distinguished Field-Marshal would not be present. One small brigade boy came up and asked for two tickets for his father and mother. The clerk said, "Do your father and mother know that Lord Roberts is not to be present?" To which the boy replied, with a look of self-confidence, "It's no' Lord Roberts they're comin' to see; it's me."

### The Oracles are Dumb.

*The British Congregationalist* has published, in its issue for August 13, an address delivered at the closing meeting of New College, London, by Professor Williston Walker of Yale. Professor Williston Walker was recommended by Dr. Bartlet and others as the most capable of all men to give an account of 'Congregationalism,' and he has undertaken that article for the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*.

In the address at New College there is much that could be quoted profitably, but we shall select a single paragraph.

'Be scholarly in your habit of mind. In these days of minute and exact learning it is, indeed, impossible to compass the full round of theologic discipline, amid the duties of an active pastorate. No man can be, as the ministry was at times in the past, an oracle to his congregation. Much must be left to the specialist with time and tools at his command. But every thoughtful minister can have his special field, in which he not merely delights to exercise his mental powers, but in which he may become, in some real sense, a master. Such a resource is no mere recreation. It strengthens all a man's work. It gives him a vital and living interest in the realm of thought. It makes him something vastly more useful than a retailer of the latest periodical literature, or a pulpit critic, or interpreter of the volumes that may be the fashion of the hour. In some important field, at least, he can assure himself that he is at

home, that his judgments have independent weight, that he can speak with the authority of one who knows, and that by his own trained methods he has learned to estimate the value of others' labours, even in regions of theologic studies which he has not made his own. Such a scholarly habit dignifies his own thought, gives strength to his utterances, and commands the respect of intelligent men. No mistake can be more fatal than that of substituting the desultory reading of the ephemeral literature of the hour for the hard and patiently directed labours of the study; or that of deeming one's student days are over when these halls where you have been trained are left for that wider sphere in which you are to be your own teachers, if you are to be taught at all.'

#### Gibbon's 'Decline and Fall.'

We have been asked to name the publisher and price of the best edition of Gibbon to buy. There are a good many editions of Gibbon in the market, and which is the best of them depends partly on the edition, and partly on the use that is to be made of it. For purely students' purposes Gibbon has been published by Mr. Murray in two parts, Part I. being edited by Mr. A. H. J. Greenidge, Part II. by Mr. J. G. C. Anderson. They are published at 5s. each. These are to be sought after, however, rather by the student of the history of Rome than by the student of Gibbon, pure and simple. Both volumes have been prepared by scholars, not by men of letters. But Gibbon retains his own flavour, and the combination of accurate scholarship with literary grace makes an ideal book for the study.

A fuller, although older edition, also prepared for students' use, is to be found in Bohn's Standard Library. It contains the notes of Guizot, Wenck, Schreiter, Hugo, and others. It is in seven volumes at 3s. 6d. each. This is an edition of Gibbon in the strict sense of the word 'edition.' And it is properly included in the Standard Library. For whatever is afterwards done for the history of the Roman Empire, the notes of those men will keep alive this edition of Gibbon's *Decline and Fall*. It appeals at once to the historical, the literary, and the antiquarian interest, and it is an acceptable addition to the library. For general reading Messrs. Warne have a verbatim reprint in three volumes at 5s. each. The same publishers have an edition in four volumes at 1s. 6d. net each, among their Chandos Classics. Mr. Frowde publishes Gibbon in seven volumes in his World's Classics at 1s. net each. In outward appearance Mr. Frowde's edition is superior to Messrs. Warne's. Then Messrs. Ward, Lock, & Co. have three different editions on sale, all with Milman's notes. First there is the original edition in two volumes at 2rs.; next an edition in the World Library in two volumes at 3s. 6d. each; and

an edition in four volumes in cloth at 2s., or bound in half-calf or half-morocco in the 'Favourite Classics' at 5s. each. The four-volume editions are good for presentation. Milman's notes bring them into serious competition with Frowde's edition for this purpose, although they are not quite so clearly printed.

But now after the 'purely students' and the purely popular editions, we come to the library editions of Gibbon. There are two of these, besides Ward's Milman in two volumes already mentioned. These are published by Mr. Murray and by Messrs. Methuen. Mr. Murray's edition is edited by Sir William Smith, and contains Milman's and Guizot's notes. It is published in eight volumes at 7s. 6d. each. But, although well enough to look to, it is out of date. It has been superseded by Professor Bury's edition, which is published by Messrs. Methuen. Professor Bury's edition is in seven volumes at 6s. each, attractive and satisfactory. Professor Bury has reprinted Gibbon's own text of course without alteration, but by means of his own very lucid and reliable notes he has brought Gibbon up to date. For if Gibbon was omniscient, it was only to himself and his contemporaries. Historians who have succeeded him have found him faulty in many ways. Professor Bury will be found faulty also; but he is not quite so confident of his own judgments, and he knows what other men have done. Meantime he has satisfied his own generation and done the best for his author. It is on the Slavonic side of the history of the Empire that Gibbon is most inadequate. But it is only in recent years that Slavonic history has been really studied. Here the whole aspect of things have been altered by the editor.

#### Pandita Ramabai.

Mr. T. E. Slater, the author of a thoroughly scientific book on Hinduism called *The Higher Hinduism*, has just published a small unbound volume with the title of *Missions and Sociology* (Elliot Stock; 1s. net), from which the following paragraph is taken.

'Perhaps the *most remarkable personage*, taking all things into consideration, *to be seen in India to-day is a woman—a Hindu widow*—the well-known Pandita Ramabai, who seventeen years ago began her noble work among the despised class of child-widows, and who now, in her village settlement at Mukti, in the Bombay Presidency, is sheltering and training in domestic industries some 1500 of these neglected widows. Visitors from all parts of the world are attracted to this wonderful centre of philanthropy, which sends out trained women to extend the benevolent work, and who have opened four other homes for widows in different parts of the country. Ramabai, who is the daughter of a Brahman, and was early

left a widow, is probably the most learned woman of her race, as she alone of all the women of India possesses the title "Pandita." The late Dr. C. Cuthbert Hall, of New York, and twice the Haskell Barrows Lecturer in India, whose removal the East with the West deplores, spoke of her as a "statesmanlike servant of God"; and she is certainly remarkable for her organizing and executive ability. And when one sees her and understands the work she is doing, and thinks of the millions of India's women and widows living their trivial and barren lives, one cannot possibly have a more striking proof of *what the religion of Christ can do for the uplifting of the downtrodden daughters of the East*. For Ramabai is a humble and devoted Christian; and though she wisely makes no efforts to proselytize from Hinduism, the influence of her magnetic personality pervades the whole community with the spirit and power of vital Christianity.'

#### The Great Text Commentary.

The best illustration this month has been found by the Rev. John Waddell, Bangor, to whom a copy of Macgregor's *Jesus Christ the Son of God* has been sent.

Illustrations for the Great Text for November must be received by the 1st of October. The text is Dt 30<sup>19</sup>.

The Great Text for December is Dt 32<sup>11, 12</sup>—

As an eagle that stirreth up her nest,  
That fluttereth over her young,  
He spread abroad his wings, he took them,  
He bare them on his pinions:  
The Lord alone did lead him,  
And there was no strange god with him.

A copy of Sarolea's *Newman* and Beveridge's *Makers of the Scottish Church*, or of Adamson's *Lord's Supper*, will be given for the best illustration. Illustrations must be received by the 1st of November.

The Great Text for January is Dt 33<sup>25</sup>—

Thy bars shall be iron and brass;  
And as thy days, so shall thy strength be.

A copy of Dykes's *Christian Minister and his Duties*, or of Graham's *Grammar of Philosophy*, will be given for the best illustration.

The Great Text for February is Dt 33<sup>27</sup>—

The eternal God is thy dwelling-place,  
And underneath are the everlasting arms.

A copy of Dykes's *Christian Minister* or any volume of 'The Scholar as Preacher' Series will be given for the best illustration.

The Great Text for March is Dt 34<sup>5, 6</sup>—'So Moses the servant of the Lord died there in the

land of Moab, according to the word of the Lord. And he buried him in the valley in the land of Moab over against Bethpeor: but no man knoweth of his sepulchre unto this day.' A copy of Barton's *Ecclesiastes* or Chadwick's *Pastoral Teaching of St. Paul* will be given for the best illustration.

Those who send illustrations should at the same time name the books they wish sent them if successful.

#### Books Wanted and Offered.

We have often been urged to give facilities for the exchange of books, and we have resolved to make the experiment. Books wanted to buy, and books offered for sale, will be inserted free, but the Editor will exercise his judgment as to their insertion. A stamp for re-posting must be sent with every offer to buy or sell. All correspondence must be direct to the Editor's address, St. Cyrus, Montrose, Scotland, not to the publishing offices.

#### BOOKS WANTED.

Wright's Dialect Dictionary.  
The Journal of Hellenic Studies. (I.)

The Encyclopædia Britannica, latest edition.  
Prof. J. A. Thomson's Heredity.  
Pal. Explor. Fund Statement, Nos. for January and April 1893, and No. for January 1901. (II.)

Bennett's Religion of Post-Exilic Prophets.  
Lindsay's History of the Reformation.  
Bagster's Concordance to the Septuagint.  
Armitage Robinson's Ephesians.  
*Half-price if clean copies.* (III.)

#### BOOKS OFFERED.

Hobart's Medical Language of St. Luke, 4s. 6d.  
Bremond's The Mystery of Newman, 6s.  
Clerke's Popular History of Astronomy, 4s. 6d.  
Bancroft's Native Races, vol. i., 5s.  
Julian's Dictionary of Hymnology, 12s. (A)

Three Years' War, by De Wet, 3s.  
The Story of Protestantism, by F. Holderness Gale, 2s.  
Family Prayers, by an Englishwoman, 1s.  
Walsh's Women Martyrs, 1s. 6d. (B)

Nöldeke's Syriac Grammar (latest ed., 1904), pub. 18s. net, for 12s. 6d. (C)

*Christian World Pulpit*, vols. 1, 2, 3, 4, publisher's cases, clean, 4 vols., 7s. 6d. carriage paid.  
*Expositor*, 3rd ser., 10 vols. and Index vol., publisher's cases, clean, £1, 2s. 6d. carriage paid.  
*Expositor*, 4th ser., ditto, or Two Series, £2, 2s. carriage paid. (D)

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