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in stones, books in the running brooks" is a saying old but true. Still is the fisherman led to see "wonders in the deep"; even the roaming angler is almost necessarily a naturalist and a lover of scenery. Among the Welsh and Scotch lakes I have seen—and even been shipwrecked or stranded in a small way by—sudden squalls sweeping down from mountains. All hill-pent waters are liable to such storms of wind, rising at times with little or no warning, and churning up a smooth surface into a tempestuous sea. These have given me my most vivid impression of that scene on the Lake of Galilee when κατέβη λαίλαψ ἀνέμου (St. Luke viii. 23), to be stilled by Him Whom even the winds and the sea obeyed. The fishers of that lake were called to be "fishers of men"; from their very trade a comparison was taken by Christ Himself in these words. Dante speaks of one who, emerging from the darkness of heathendom, "set his sails to follow the fisherman" (Purg., xxii. 62)—Milton's "pilot of the Galilean lake." Assuredly some of the qualities needed for the earthly fishing will stand the "fishers of men" in good stead—earnestness, skill, patience. Parishioners (as a friend once told me) are as thorny and prickly as perch. The net is a figure used more than once of the Gospel. Let us end with the words of St. Chrysostom, who terms St. Paul "that fisher of the wide world, who by his fourteen epistles, as by spiritual nets, swept the whole world within the compass of salvation."

W. C. GREEN.

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## Short Notices.

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*The Parables of the Old Testament.* By ALFRED BARRY, Lord Bishop of Sydney. 1889. London: S.P.C.K. Pp. 264.

AFTER a perusal of this very interesting book, it will be seen that while the author disclaims originality and independent research, there is not only old material shown in an attractive form, but many new thoughts and illustrations. The chapter in which the structure and significance of the Parable is shown is a model of clearness and intelligibility. The general reader and the teacher of classes will find fully and lucidly explained the difference of the varied parabolic forms—fable, riddle, symbolic vision, etc. Most helpfully, too, is the great truth which underlies all nature brought out, that real history is as symbolical as fiction. Each kind of parable, as it occurs in the Old Testament, has a chapter to itself, in which the various stories are explained, with full regard to their historical circumstances, and whatever moral and spiritual teaching underlies them is made manifest. As a help to Bible-reading and Bible-teaching the book deserves the widest acceptance.

*Church History.* Vol. II. Translated from PROFESSOR KURTZ by Rev. J. MACPHERSON. The Foreign Biblical Library. 1889. Hodder and Stoughton. Pp. 478.

This volume of Kurtz's general history of the Church deals with the history of the Germano-Romanic branch from the tenth to the fifteenth centuries, and commences the history of the development of the Church under modern European forms of civilization. This latter period, of course, begins with the Reformation. It is superfluous to speak of the learning that is compressed into these volumes, and as they are well and clearly translated, the student will recognise their great utility. There are useful appendices and a very clear index.

*The Prophecies of Isaiah*, expounded by Dr. C. VON ORELLI. Edinburgh: T. and T. Clark, 1889.

"Professor von Orelli," says the translator, "accepts the double authorship of Isaiah, and it is difficult to see how the arguments in favour of this view are to be met." And the translator refers to Canon Driver's treatise on Isaiah. For our own part, we refer to Canon Girdlestone's review of Canon Driver's book in a recent *Churchman*. The volume before us is full of interesting matter, and will be found very helpful.

*Sermons preached in St. Thomas's Cathedral, Bombay.* By the Right Rev. L. G. MYLNE, D.D., Bishop of Bombay, formerly Tutor of Keble College, Oxford. Macmillan and Co., 1889.

There is a good deal in these sermons well worth reading. We give an extract from the sermon on "Missions and their Depreciators," the Bishop says: "There is a contrast, and a very painful contrast between the ideal which I have tried to put before you, of what the Church has to bring to mankind, and what we know in actual practice of the way in which her task is discharged. In many ages it has simply been neglected, been left undone, or even unattempted. Nor can we claim for the days in which we live that they have effected much beyond making a mere beginning at overtaking the neglects of the past?"

"In speaking, then, about the Church's great task in presenting the Gospel to the world, I would say that in all the efforts of the present day the keynote ought to be struck in humiliation.

"We are doing something—how little God knows—to repair the neglects of our fathers in relation to the heathen world. Let us beware that we remember, as we do it, how we have to take our share of humiliation for the national sins of the past. And, beginning thus with humiliation about the past, let us be ready to receive light upon the present from what quarter soever it may come. If our ideas on the subject of mission work have been insular, conventional, inadequate, let us be ready to look at them as such. If we have failed in producing, as a Church, many men of the type of enthusiasts who are best fitted for swaying the heathen world, let us admit the fact as soon as it is pointed out to us, and set ourselves to work and to pray that men of the highest type may be vouchsafed to us. We have had them—have had them here in this country. Simeon O'Neil was a true son of our own Church, and the Gordon who was killed at Kandahar was another, though of a different type. Bishop Hannington proved in Central Africa what the power of enthusiasm was, and the boys whom he baptized into Christ died in tortures rather than deny Him. Bishop Pattison lived and died in Melanesia, a missionary of the true ascetic type. But whatever be the type that is needed, I believe that the Anglo-Saxon stock is capable of producing the raw material, and that the historic Church of England is capable of training it for the work.

“Let us begin, then, by admitting our shortcomings, and the strength to make them good will be supplied.

“If there are shortcomings, social or intellectual, let those, too, be faced and made good. Let us see to it that the Church in our own country is reminded that the best she has to give were hardly good enough for the task which lies before her—that anything short of her best is unworthy of it and herself.

“And let us be willing to learn by example, even if it come in grotesque or repulsive forms. Wherever there is enthusiasm and self-denial, there we may be sure that we shall find something to imitate. So far from decrying any effort of which the glory of God is the object, let us rejoice in it as far as it is legitimate; let us copy it in as far as it is admirable; let us pray for it in as far as it is mistaken; let us supplement it in as far as it is inadequate.

“But while we accept light and example, from what quarter soever they may come to us, let us beware how we fall into the sad faults which are so common in modern criticisms on missions. If you have felt, as doubtless many of you have felt, how inadequate, from almost every point of view, is the work of the Church in this country, I would put before you the certain dangers to be avoided; I would urge certain maxims to be observed, as you criticise it or try to improve upon it.

“First, wholesale denunciation of what we have is not the way to secure what we require. Least of all when such denunciation is recklessly inaccurate about facts. Do not, then, be a denouncer of existing missions. If you are conscious that they want much improvement, bethink you whether you ever improved anyone by mere unsympathetic depreciation. And if you never helped an individual in that way, bethink you whether a society can be so helped. Ask whether the corporate self-respect of a great body is not sensitive beyond the sensitiveness of individuals; whether men, who would be humble and forbearing if you depreciated their individual efforts, are not likely to be pained past endurance when it is their *esprit de corps* that is ruthlessly wounded.

“Beware, again, of that miserable so-called humour which finds in the conventionalities of a religious party material for a most invidious kind of sneering. Suppose that it is ever so true that the phraseology of a particular school of goodness has shown a tendency to become uninvitingly stereotyped; that we have acquired certain associations with certain phrases which prejudice us against those who make use of them; it is still true that, to the members of those circles, they embody experiences and aspirations among the noblest that ever thrilled human bosoms. In the training of those whom we love, and in the expression of our own deepest feelings, let us, by all means, employ words and phrases which are free from the savour of conventionality. But let us treat with the most reverent respect the honoured phrases which helped to save the Church of England from being smothered in a worse conventionality, the conventionality of sheer deadness and indifference.

“If you associate missionary effort with such conventions, then ask yourself what this really means. It means that Evangelicals did the work when others stood still, or attempted little. If it is associated with evangelical conventionality, it was at least done by evangelical fervour. Let us respect it, then, with shame for our own shortcomings.”

*Wales and the Welsh Church.* Papers by H. T. EDWARDS, M.A., late Dean of Bangor, with a biographical sketch of the author. Pp. 410. Rivingtons, 1889.

An interesting book, with a value of its own.

*Christian Progress in China*, by the Rev. Arnold Foster, B.A., of the London Missionary Society, Hankow, contains "Gleanings from the Writings and Speeches of Many Workers," and will be welcomed by many supporters of missionary enterprise. (R.T.S.)

We are pleased to see a new edition of *The Forgotten Truth* (or the Gospel of the Holy Ghost), by the Rev. Charles Bullock, B.D., published at the "Home Words" Office.

From the S.P.C.K. we have received six coloured Text-cards for the wall; the words are given in large clear type, and the capital letters are well done. Each card has an appropriate illustration.

A good number of the "Men of the Bible" series is Professor Rawlinson's *Kings of Israel and Judah*. Nisbet and Co.

*Lady Missionaries in Foreign Lands* is a well-written little book, and likely to be useful. S.W. Partridge and Co. Mrs. Judson, Mrs. Johnson, Mrs. Gobat, Mrs. Wilkinson, and Mrs. Cargill, are the "Missionaries."

*The Birds in my Garden* (R.T.S.) is a very pleasing volume, full of information, and well illustrated.

We are glad to recommend another volume of the "Biblical Illustrator;" vol. I. of *St. Luke*. Nisbet and Co.

Volume thirteen of that excellent series, "By-Paths of Bible Knowledge," issued by the Religious Tract Society, is *The Life and Times of Isaiah*, by Dr. Sayce. Contemporary monuments, of Egypt and Assyria, illustrate the inspired narrative.

The *Art Journal* for September (Virtue and Co.) has even more than its usual store of good things. "Hampton Court"—Royal Palaces, V.—is excellent. The fifth chapter of "The Paris Exhibition" treats of decorative metal work. From "Some Northampton Spires"—beautifully illustrated—we give the following extract:

In comparing this one at Oundle and other highly-wrought examples with the tower of St. Sepulchre, we may appreciate two methods that run parallel in all the styles: the method where the texture of the wall-surface is the chief factor—the builder's method we might call it; and the other panelled and decorated until the wall is lost in the forms with which it is covered—the designer's method. In the former the "wall veil," as Mr. Ruskin calls it, is just embroidered a little, the texture of the fabric giving the main spaces. This, in all but the most perfect Art, is more certainly successful than the other school, based on fine masonry and ornamental forms over all; which, unless it is done with exquisite discrimination and sculpture of a high plane of attainment, is certain to outweary one with mere architectural commonplaces, as is done at our Houses of Parliament, and is the almost universal reproach of modern architecture. In a small tower, four square walls, with the foil of a dainty window, is all we want; petty architectural forms are added, and all fit expression is gone. Thicken the walls, heighten the parapets, save all you can of moulding and "carving"—not worth a handful of field flowers any of it—and seek to have a piece of Fine Art by proportion and adjustment of parts alone, with just a point of high interest, it may be, in a little sculpture by a master's hand.

*Blackwood*, this month, is exceedingly good. An article on the Leper settlement at the Cape, Robben Island, has some very painful details. We give an extract. *Blackwood* says: "Here the patients live a death—"to coin an expression—comparatively uncared for, and certainly unwept; and here, too, are gathered together a number of lunatics with a proportion of convicts.

"A dirty little tug occupies three-quarters of an hour in our rough unpleasant transit. It conveys about forty passengers, most of whom are officials connected with the island; while a few, like myself, have obtained a special Government permit, without which no outsider is

“allowed to disembark. Our freight comprises twenty sheep cruelly tied  
“up by the legs, and as cruelly piled on each other, some bundles of  
“forage, and a medley of articles, such as soap for the lepers, letters for the  
“lunatics, and coffee for the convicts. The surpassingly lovely view of  
“Table Mountain fades from our gaze, and we turn to behold suddenly  
“the island of desolation, about three miles in diameter, low and flat, sad  
“and sandy, with scarcely a vestige of vegetation save patches of coarse  
“unlovely grass. The Cape Government has declined to incur the  
“expense of the simplest jetty, and the shallow roadstead forbids the  
“close approach of the tug. So we transfer ourselves first to a small  
“boat, which dances crankily through the surf, and then ‘pick-a-back’ to  
“the shoulders of the grey-clothed convicts, who wade thigh-deep into the  
“water, and thus convey us to the seaside capital of the domain. We  
“stare around at the scene: its aspect can scarcely be otherwise than  
“strangely weird when we consider the nature of its population, consist-  
“ing approximately, of 130 lepers, 230 lunatics, 30 convicts, and 160  
“police and ward-masters, with their families—making a total of about  
“550.

“The buildings comprise about twenty low, tumble-down-looking  
“tenements, plus the mean-looking Government establishments. A small  
“knot of downcast, ragged individuals are watching with languid interest  
“our disembarkation: there needs little enlightenment to inform us that  
“they are harmless lunatics. But those strange objects crouching on the  
“ground, if possible still more forlorn, silent, motionless, who are they?  
“I scan them more closely—they are lepers—horrible! I am not yet  
“steeled to such a sight, and I hurry away to find the doctor, who will  
“impart to me the information I seek, and will give me authority to visit  
“the wards. Here let me explain that I conducted my investigations  
“on more than one occasion, but for simplicity’s sake I will describe my  
“experience in the form of a single visit.

“There are two resident doctors, the senior of whom is Governor, and  
“is rightly entrusted with an authority over the island and its inhabitants  
“compared with which the power of the Czar is of a restricted nature,  
“save in one respect—he is tied down hand and foot by the parsimony of  
“the Colonial officials. On these latter be the shame of the shortcomings  
“respecting the welfare of the miserable inhabitants. One of them  
“undertakes to cicerone me over the leper establishment. On our way  
“we examine the tiny church—perhaps almost the only thoroughly  
“pleasing object in the island, inasmuch as it is trim without and  
“reverently pretty within. Here service is held on Sundays, at which  
“members of all creeds attend—Protestants, Roman Catholics, Moham-  
“medans, and Jews; a community of suffering seems to make their  
“whole world kin. Only the lepers have their hour, and the lunatics and  
“convicts their hour, respectively—for there must be no risk of the  
“contagion which might be feared by indiscriminate juxtaposition in a  
“small, close, hot building. It has been proposed to throw out a small  
“bow-room to one of the aisles, screened off with glass, so that the  
“lepers might join in the common worship without risk to the rest of  
“the congregation. But no; this is negatived because it would cost a  
“small, a very small sum.”

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