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take in it, to the memories of their youth. For an allegory is generally more attractive to children than to older persons, because the former, though they may recognise the allegory, do not lose their sense of the realities described in their recognition of the anti-type. This may, perhaps, be true as far as the educated are concerned. With the poor and uneducated the case is different, for they are mentally very much in the condition of children. But if so, it is well that our children should be (as, indeed, most well brought-up children are) familiar with this great work. They may perhaps read it—as indeed most of us do at that age—chiefly for the sake of the story; but it fills their minds with endearing associations. And if in after life they have really begun their pilgrimage to the Celestial City, then, when they re-peruse it, old memories come back to them like a strain of music heard long ago, but which now falls on their ears with a deeper and sweeter melody than formerly, conveying a new and glorious meaning.

EDWARD WHATELY.

Short Notices.

Missionary Work among the Ojebway Indians. By the Rev. EDWARD F. WILSON. Pp. 250. Society for Promoting Christian Knowledge. 1886.

THIS is a charming little volume, and we heartily recommend it. The story is so real, so bright and earnest, it is sure to win its way. Mr. Wilson went out as a C.M.S. Missionary in 1868. Those who heard Chief Buhkwujjenene speak, some fourteen years ago, at Bishop Wilson's Memorial Hall, Islington, or elsewhere, will take a peculiar pleasure in this book. But it is a book for all.

"*The Valley of Weeping a Place of Springs.*" A Practical Exposition of the 32nd Psalm. By the Rev. CHARLES D. BELL, D.D., Author of "Our Daily Life," "Henry Martyn," "Night Scenes of the Bible," "Voices from the Lakes," etc. Pp. 184. Hodder and Stoughton.

Many of our readers will heartily welcome a new book by Canon Bell, whose poetical pen gives graphic touches to expositions of insight and ability. "Passing through the valley of weeping, they make it a place of springs," Psalm lxxxiv. 6, R.V., is indeed a suggestive saying, full of consolation. "The valley of weeping," in the very act of passing through it, becomes to believers "a place of refreshing springs." There is an unction about this book which to troubled and restless souls will prove refreshing. Christians of experience will be glad to recommend it. We should add that it is printed in clear type.

An Introduction to Theology. By ALFRED CAVE, B.A., author of "The Scriptural Doctrine of Sacrifice," etc. Pp. 576. T. and T. Clark. 1886.

The Principal of Hackney College is known as an able writer, and his present work, here and there rather incomplete, is not unworthy of his reputation. Theological students who desire to have, under several headings, lists of "books recommended," will find it useful.

The Acts of the Apostles. Short sections of the Book, with a simple Commentary for Family Reading. By the Rev. FRANCIS BOURDILLON, M.A., Vicar of Old Warden, Beds. Pp. 300. Elliot Stock. 1886.

Mr. Bourdillon's books, such as "Beside Readings" and "Family Readings on the Gospels," are so well known and so much valued, that

we need say little in commending the book before us. The comments are rightly termed "simple," but they unfold in a suggestive manner, and the teaching is truly practical. We should add that the type is large.

"*Popular County Histories.*"—*A History of Devonshire.* By R. N. WORTH, F.G.S., Author of "The Histories of Plymouth," etc., etc. E. Stock.

This volume will be welcomed not only by Devonshire folk, but by all who like a really readable book of personal, parochial, and county history, with a spice of archæology, and so forth. "The History of Norfolk," which we lately recommended, was another good sample of this series. Mr. Worth tells us about the Northcotes, the Palks, the Courtenays, the Spekes, and the rest, in a pleasing fashion. There is a full description of Plymouth.

The April *Church Missionary Intelligencer* is of much interest. Its contents are varied, and every section is good, while two or three papers especially attract. The "In Memoriam" of the Earl of Chichester is clear and full, in tone and treatment really worthy. Here is a specimen passage :

Lord Chichester ever manifested a deep personal sympathy with the missionaries. Many of those who were prominent thirty years ago were honoured with his friendship. Only a few days since he sent Mr. Beattie a contribution towards the monumental stone for Dr. Pfander's grave. In the native clergy he took a warm interest, and to Bishop Crowther in particular he showed much affection. Only eighteen months ago, at the Valedictory Dismissal of September 30th, 1884, he told how, in order to remember the various missionaries in prayer, it was his habit to lay the *Intelligencer* and *Gleaner* open before him month by month, and pray by name for those mentioned in their pages. He was, indeed, eminently a man of prayer. Those who were present at three or four of the Thursday Prayer-Meetings last summer, when he himself led the petitions of the kneeling company, will not have forgotten the fervour and simplicity and humility of his language. It was that of a man to whom the Throne of Grace was a frequent resort, and who deeply realized the condescension of the Almighty Father in bending an ear to any of His children. When Gray, the porter for some years at the Church Missionary House, and afterwards at the Church Missionary College (who had been in the fatal Balaclava charge), was lying on his last sick-bed, our aged president went several times to Islington to visit and pray with him. The very last time Lord Chichester was out he was at Brighton, calling upon a poor invalid (formerly of Stanmer) who had kept her bed for thirty-three years, and who died a few hours after his visit.

We have read "Some Recollections of Bishop Hannington," rich in personal details, with much satisfaction. Our own experiences are quite in accord with Mr. Dawson's. The Bishop's papers in *THE CHURCHMAN* two years ago—graphic descriptions of his journeys in Africa—will repay a second reading, side by side with Mr. Dawson's "Recollections."

From the Religious Tract Society we have received four specimens of "The R.T.S. Library, illustrated;" Mrs. Butler's *Life of Oberlin, Adventures in New Guinea, Pilgrim Street*, by the author of "Jessica's First Prayer," and Lord Lorne's *Canadian Life and Scenery* (abridged); in paper covers, 3d. each. Other volumes are announced. This will be, no doubt, a very popular "Library."

Letters and Reports (C.M.S. February Simultaneous Meetings, C. M. House, Salisbury Square) we most heartily recommend. A singularly interesting pamphlet.

The *National Review*, an interesting number, has an admirable article, "Dismemberment disunited," by Lord CRANBROOK.

The *May Art Journal*, an attractive number, has Leslie's "Nausicaa and her Maidens."

Mr. Gladstone and Professor Huxley on the Mosaic Cosmogony, by the Rev. B. W. SAVILE, M.A. (Longmans), is a pamphlet which bears painful tokens of haste. On the first page, instead of "ever" appears "never." Some sentences are strangely muddled; here, *e.g.*, is a portion of a sentence on the second page:

. . . whereas, on the other hand, the Mosaic cosmogony, as interpreted by those who understand the language in which Moses wrote, see in it not only a certainty of its being a revelation from God, but that the labours of the greatest and best of men, after centuries of scratching and rubbing the earth as well as their brains, have only succeeded in discovering how true and perfect are the ways of God, and the knowledge with which Moses was taught by God to write more than 3,000 years ago.



THE MONTH.

THE MAY MEETINGS have been perhaps of more than average interest and importance. The attendance as a rule was satisfactory, and the speeches were suggestive in a truly spiritual sense, as well as stimulating. Of many meetings the tone was deeply devotional. The statements made regarding the work and prospects of our leading Societies, both Home and Foreign, should deepen thankfulness and courage. Nevertheless there is an increasing call for service; promise-pleading prayer, and self-denying effort.

At the Anniversary service¹ of the Church Missionary Society, the preacher was the Archbishop of Canterbury. One paragraph of his Grace's sermon may well be quoted, from the *Record*:

What has been lately pointed out,² viz.: that among the liberalities—and they are not few—of the greatest and the richest classes, that cause

¹ Long before service began the church was filled in every part, many standing in the aisles. Prayers were read by the Rev. F. E. Wigram; the first lesson, Isaiah lx., was read by the Bishop of Exeter; the second, 1 Thess. i., by the Bishop of Liverpool. The responding and singing, as is always the case at the Church Missionary services at St. Bride's, were most hearty and impressive; and in the Confession, the Creed, and the General Thanksgiving (which was repeated by the whole congregation), the united voices rolled round the building in great billows of sound. The Archbishop of Canterbury took for his text 2 Timothy ii. 2; "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The sermon occupied about three-quarters of an hour in delivery, and was listened to with the closest attention, the Archbishop's clear voice and distinct enunciation making it easily heard all over the Church.

² See some curious and interesting statistics in the *Church Missionary Intelligencer* for May, 1886, on the "Titled and the Wealthy: their Contributions to Foreign Missions."