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## Reviews.



## THEOLOGICAL AND ECCLESIASTICAL WORKS.

*Ordination Addresses.* By the Right Rev. WILLIAM STUBBS, D.D., late Bishop of Oxford. London: Longmans and Co.

Bishop Stubbs had, in anticipation of resigning the See of Oxford, chosen some of his MSS. with a view to their publication. The end came before he had himself prepared them for publication, and, as a result, these ordination sermons are issued "practically as they were written—written, generally, straight off at a sitting." One outstanding characteristic is at once manifest: they deal directly with their subject. They speak to men of their call to the office of the ministry, of the qualifications of the candidate, of his temptations, of his inner life, and of his future trials. We cannot imagine a devout candidate for Holy Orders reading this volume without being helped by it. The simple, practical nature of the Bishop's advice and warning is nearly always uppermost. One example may suffice. Dr. Stubbs is talking of some doubts and questionings, and he says: "Believe in the Lord Jesus Christ with all your heart; believe in His Word and His promises; put your whole trust and confidence in Him, ready to stake your eternal life on His truth and faithfulness, *but* remember that faith is not sight, and the methods and proof to which faith is amenable are not the methods of mathematical analysis."

*Old Anglicanism and Modern Ritualism.* By the Rev. F. MEYRICK. London: Skeffington and Son.

Canon Meyrick's volume, the substance of which will be familiar to readers of the CHURCHMAN, appears opportunely just now. The witness of Hooker, Andrewes, Laud, Cosin, and others, is drawn out in detail to show that Caroline theology was Protestant, and that the modern Neo-Anglican School has no English ancestry on this side of the Reformation. The volume should do good service. We hope it will be widely read and its testimony considered with candour.

*The Son of Man: A Simple History of the Life of Our Lord Jesus Christ.* By ALEY FOX. London: Elliot Stock.

This is an unambitious life of our Lord, written with an eye to the needs of those who do not want an elaborate narrative, but a simple record of the facts. The words of holy Scripture are, as far as possible, used, and the author's own language is reverent, without affectation. The tone is Anglican. The illustrations are effective, and marked by fidelity to Oriental life. The general get-up of the volume is neat and tasteful.

*The Heart's Desire: A Book of Family Prayers.* By the Rev. G. S. BARETT, the Rev. G. E. ASKER, the Rev. W. ROBERTS, and the Rev. W. T. ROWLEY. Edited by the Rev. R. Jarrett. London: R.T.S.

This is a volume designed to help in the systematic use of family prayer. The arrangement is for thirteen weeks, with special provision for Christmas Day, New Year's Day, Good Friday, Easter and Whit-Sundays. A well-chosen passage of Scripture is suggested for each morning and evening. The prayers have two excellent qualities in their simplicity and directness, whilst they have all been kept within moderate

length. There are many households in which such a volume will be welcomed.

*Thoughts by the Way.* By F. C. WOODHOUSE, M.A. London: S.P.C.K.

Canon Woodhouse's volume is well suited for private meditation or for reading aloud. He writes simply and clearly, with abundant reference to Holy Scripture, and with a wealth of illustrative quotation.

*Divine Song in its Human Echoes.* By the Rev. J. GEORGE GIBSON. London: Elliot Stock.

This is a new edition of a series of short, simple sermons on some familiar hymns.

*Side-Lights on the Bible.* By Mrs. BRIGHTWEN. London: R.T.S.

In this well-illustrated volume Mrs. Brightwen deals with some details in Eastern life which occur in Holy Scripture, explaining them by her account of various objects collected in the East. The book will help young Bible readers.

#### FOREIGN MISSIONS.

*Outline of a History of Protestant Missions.* By GUSTAV WARNECK. Authorized Translation. Edinburgh and London: Oliphant, Anderson and Ferrier.

*Foreign Missions.* By the Right Rev. E. T. CHURTON, D.D., late Bishop of Nassau. London: Longmans and Co.

Every accurate student of the history of foreign missions has some acquaintance with Dr. Warneck's admirable work, either in the original or in an English dress. The book first appeared twenty years ago, and an English version of the second edition was published in 1884. Since then the work has been rewritten, and has, of course, very largely increased in size. The present translation is from the seventh edition, issued in September last. Every such work tends inevitably to get out of date almost as soon as it is written. Thus, even in this latest edition the reader will not find some things for which, as the book has only just appeared in England, he may incautiously look. He will find British agencies amply and frankly discussed; but it is perhaps on account of its full treatment of Continental, especially German, work that this survey will be most valued. We are always under a temptation to think only of our own missions, and so, on the one hand, to underestimate the amount of work actually done, and, on the other, to lose the stimulus and instruction which may be derived from the study of other agencies. We cannot doubt but that this volume will be widely used amongst the increasing number of people who in a systematic way study the work of foreign missions.

The astonishing lack of perception which is in part responsible for the weakly condition of the distinctively High Church missionary organizations must also be held responsible for the choice of Bishop Churton to write the volume on the subject in the "Oxford Library of Practical Theology." Bishop Churton is just back from a Colonial diocese which he has left in some disorder because of his own extreme practices and teaching. Neither by experience, by reading, nor yet by temper, does he seem competent to undertake a manual on foreign missions. His book is, in fact, a melancholy example of a lost opportunity. His own school within the English Church very much needs to be stirred to a larger interest in foreign missions. Ornate and disloyal ritual in many

cases goes with every sign of coldness towards the needs of the non-Christian world. Even the main body of less extreme High Churchmen show far less interest in the subject than the corresponding section of the Evangelicals. This book might have done something to repair a condition of things already much deplored by spiritually-minded High Churchmen, but as it stands it can be of little or no use in this way. It is hardly a book about its subject; its title is an almost ludicrous misnomer. Practically, Bishop Churton gives us little more than his opinions how a copy of the Anglican Church, as she is represented by her extreme members, should be set up in a strange land. There is much, therefore, about his idea of the Church, the necessity of Episcopacy, the prerogatives of a Bishop, the use of Brotherhoods, and the advantages of ritual, but of the heart and core of the subject all too little. There are occasional illustrations which suggest a superficial acquaintance with a very restricted missionary literature, but of any adequate knowledge of the Church's foreign missions there is no sign at all. A single example will illustrate this aspect:

"During the last century missionary enterprise has had eminent advocates, founders, and benefactors. And it has had its great pioneers, whose names still live in those regions where they first unfurled the banner of the Cross. Succeeding to their labours, we have a cluster of thriving missions in South Africa, a good hold on the islands of the Pacific, fair promise in Zanzibar and the Nyasa and round the equator, manful effort at least in those directions where progress is slowest, as in Eastern Asia; while in America, Australia, New Zealand, weak colonial churches are helped to complete their own task of evangelization."

The vague generalities "around the equator" and "in Eastern Asia" may be a way of saying as little as possible of C.M.S. work, but it is just possible that they only cover a weak knowledge of the subject. His practical suggestions in regard to the missionary and his work are sometimes such as can be welcomed. Thus Bishop Churton insists on the missionary's call, and clearly contemplates the "call with authority" for which wavering candidates occasionally wait. He has sensible words to say upon some of the objections to foreign missions and their influence on the missionary's own mind. In another place he puts in a useful plea for more regard on the part of the Church at home for the followers of non-Christian religions who may be temporarily resident in England. But, on the whole, most of the things with which we are able to agree are commonplaces of their subject. One of the most curious parts of Bishop Churton's volume is Appendix I., in which he discusses "Some Modern Phases of Missionary Activity in Comparison of Methods." The contents answer poorly to this promising title. Many readers may be tempted to suppose that the chief aim of the author is to dwell on the missionary enterprise of the Church of Rome, to extol its methods, and accept at Rome's own valuation its actual results. In the meantime the work of Protestant Nonconformity—most inadequately and superficially treated—receives either lofty condescension or actual detraction. A careful comparison of the missionary methods of the English Church and of British Nonconformity would have been welcome, whilst some candid statement of the way in which Romanism does its best to sap and hinder the work of other missions would also have been useful. Instead of that, Bishop Churton is content to eulogize Rome. Possibly, however, the reason is the very simple one already suggested. There is nothing in this book to show that its author has any adequate knowledge of the mission field and its problems. His tenderness towards Rome may therefore be traced to natural predilection, encouraged by a generous ignorance of the facts.